VOL. LXV.

COLBY & RICH, Mass.

BOSTON, SATURDAY, MAY 18, 1889.

\$3.00 Per Annum, Postage Free.

NO. 10.

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# The Spiritual Rostrum.

#### The Phenomena of Spiritualism a Vital Necessity to Its Philosophy.

A Trance Address through the Mediumship of MR. J. J. MORSE.

Of London, England, Delivered before the First Society of Spiritualists, at Adelphi Hall, New York City, Sunday Evening, April 14th, 1889.

[Specially Reported for the Banner of Light.]

egae DESIRE for immortality has character-🔁 ized the thoughts of the more intelligent portion of humanity in all ages. They liave seen the great drama of death continually enacted around them, and viewed, with more or less despair, the

departure of their friends and loved ones. And when man has seen the dread stranger approach his household and deprive him of his fairest and best, he has ever and ever again raised his pleading voice to Heaven's gates and asked: "Oh, God, what hast thou done with my darling?"

Various answers have been given to these agonized pleadings, and in proportion to the spiritual development and culture of the individual has be been able to take comfort from the answers that have been presented to him. But even to those who are most blest in their ability to obtain comfort from faith, there has ever and anon protruded itself a doubt. What if after all this pleasing hope of immortality philosophy. may not be a delusion, this aspiration for immortal life a pleasant picture, deluding us with its comfort in our hours of grief and trial? For unless I know, either by actual visitation to the immortal life, or by the return into our midst of those who have gone to that immortal life, I am not absolutely certain that such immortal life exists. That this great anxious cry has reverberated around the world for all ages there can be no doubt, and that the voices of many of you here this evening have in times gone given utterance to the same cry, is also true. Though in those days perhaps you were earnest and devoted believers in some of the forms of popular faith, yet even then these doubts vibrated within the chambers of your mind, and you would have given worlds to know that there was a life beyond the grave.

Forty odd years ago a summons sounded at

the portals of human life. And you queried Who comes there?" The answer virtually was: "A stranger from afar, who seeks your hospitality, and in return therefor will communicate to you certain knowledge that you are languishing to know." You opened the portal the stranger entered your gates, and he proved to be an angel in disguise. When once he came in you learned that you had received a visitor from a far country, and that thereafter there was to be open communion between that world and yours. And the myriad dead that you had thought were buried decently beneath the ground, and were to wait there in silence until the great day of the final resurrection, but who were living over there, came crowding in at this open doorway, where they had only been waiting for the opportunity to tell you once for all that immortality was true. And the resultant circumstances are what you know as Modern Spiritualism to-day. Why did all this happen? For the reasons we have said: that in spite of all assertions to the contrary, faith was not a sufficient answer to the ques tion, "If a man die, shall he live again?" Faith was not a sufficient answer to the hopes and desires of humanity regarding post mortem life. And, in the providence of the Great Power, ways and means were established by which once again the spirit-world should enter the material world, the hosts of the heavenly life mingle with the hosts of the mortal, and you should gain a knowledge of the facts of the hereafter by the presence in your midst of its inhabitants. Therefore, we may say that Modern Spiritualism came in answer to the needs and hopes of humanity, in answer to the unfaith of humanity, in an answer to the doubts of humanity; and we also add a fourth consideration, as a supplement and affirmation of the faith of humanity.

But how came it? That is the question, It came through instrumentality. It had its agents and its methods. Before we inquire into that, let us ask what is the accrued result flowing from the coming of these strange visitors? The answer is ready enough. The result has been the evolution of an ethics and philosophy of immortality the like of which

questions of your present life and conduct in connection with your future life and position are brought in array, where the perplexing problems of the future happiness or misery are brought to a definite solution at last: Where, as we say, the ethics and philosophy of immortality were ultimately formulated or presented, as well as the opinions previously entertained concerning such matters. And on this philoso-phy now demonstrated, the Temple of Modern Spiritualism is being slowly and surely erected; it is a new thought that as a touchstone changes the old, and is growing and growing large enough to contain the myriad hosts of human

The philosophy of immortality is not altogether a new thing, nor for the matter of that are the ethics new either. But there is this distinctive difference between the ethics and philosophy of immortality as understood by Spiritualists and as understood by religionists: the religionist accepts the ethics and philosophy of the question as a matter of tradition, resting upon the acceptance and faith of the individual, bounded and limited and expressed by the doctrines of the Church, and in harmony with one especial form of divine revelation; but of actual evidence he has none-that is to say, present-day evidence. All the evidential the laws that rule their life. argument the religionist can use dates way back eighteen hundred centuries. The evidences all occurred in times of doubt, among people whose records even are open to suspicion and question, and who, from the ordinary ously considered, can be only faith in the subjective side of human consideration, and apart from such subjective belief people have no practical and actual demonstration associated with them. It is by a law of faith, religiously considered, absolutely impossible to demonstrate the doctrine of immortality. What is subjective philosophy professes to interpret a matter of fact, without actually being related to the fact it professes to interpret, the door is thrown wide open for the wildest kind of speculation and the surest kinds of mistakes...-You all remember the German of old, who constructed a donkey; and that same donkey—he never having seen a real one - bore just as much resemblance to a live donkey as a lamppost did. When, then, subjectively, without the relationship of fact in any form, you proceed to build up a philosophy, you may ultimately discover that the facts and the philosophy do not agree in the remotest form. In all such things it is so much the worse for the

The Spiritualist stands in a different position. The ethics and philosophy of immortality that he accepts and presents are based upon absolute facts. Not the facts that occurred eighteen hundred years ago, the witnesses of which are all gone, and beyond reach, and their records garbled and unreliable; not the facts which occurred among people who doubtless were honest, but probably not so intelligent as yourself; the ethics and philosophy of immortality taught by Spiritualists do not rest on facts occurring under such circumstances as those, but they rest upon facts occurring to-day, of which there are innumerable living witnesses to testify, of which there is an absolute concensus of opinion among all people of the civilized world as to their actual reality and character, and therefore when we accept the philosophy and ethics of immortality as promulgated by the Spiritual Philosophy, we are obtaining and accepting some thing that is susceptible of being examined today, of being credited, and corrected, in all the practical experiences that refer to the thing you are accepting, and by which you may reasonably claim to know something definite.

Here, then, you see beyond doubt. You are not subjectively elaborating a theory, but you are laying the foundation of fact, upon which you are erecting the superstructure of philosophy. You are getting your facts first, and making your philosophy afterward. The man of science says it is facts the world wants to-day. We agree with the man of science; it is facts the world wants to-day. And the world also wants something else: it wants an assurance that the facts of to-day can, if necessary, be repeated to-morrow. It does not want another Judea; it does not want another Jesus; it does not want another band of twelve apostles, and then an interregnum of eighteen hundred years: It wants a Jesus every day; it wants its twelve apostles every day; it wants its Pentecost every day; it wants its healing and its speaking and its prophesying every day. It wants a living, perpetual and continual witness, a manifesta tion here and now, for unless this new gospel can assure you that its witnesses will stand every day, and its facts can be duplicated and reproduced every day, it, after all, would sbrink down again to the level of mere and simple faith, and in eighteen hundred years from now the people might be as hotly disputing whether the alleged phenomena of the Spiritualists occurred in 1889, just as you are discussing whether the life and phenomena of the early Christians occurred eighteen hundred years ago. You do not want to stand in such a position as this, nor is it right to bequeath such troubles.

We repeat that if the spiritual gospel is to rest in the future upon phenomena and facts which are only given for a time and then disappear, leaving only the memory of their existence behind, then Modern Spritualism will become as grave a source of trouble and conflict in the future as the Christian records are

We come, then, to this: That wherever there is revelation there must be the instrument

harmony with the laws governing the instrument through which it has its expression; therefore it must be natural. And if there ever was a communication between the world narrow the question down, how did you as a of souls and yours, it must be because the laws of this world permitted it, and not because they were coerced into permitting it. It must did you see? "A medium; and she went into be a natural fact pertaining to the natural pos- a trance and talked to me; said that it was sibilities of the natural world, as in contra- my father, told me lots of things that my father distinction to the usually accepted idea that it only knew, my name and age, and where I was is divine power miraculously overriding the born; and proved clearly that he was my natural laws. If this argument is true-and father." How did you prove it? "I/went to you will see how true it is as we advance-that' which is in harmony with the laws of nature Will always be possible of reproduction so long. as that law of nature continues in force. If, then, it was possible at any time in the past for a spirit to hold communication with mortals-and the laws of nature are subject to no change—then it must be possible to-day. The laws of nature are invariable, and, therefore, those who assert that these visitations from the spiritual world into this in the past were subject to the divine pleasure, and were only for a special purpose, are doing more in the in terests of a theological system than they are in an endeavor to prove their acquaintance with

Take the question of Modern Spiritualism, pure and simple. If it is true—you will pardon our saying it this way for the present-it must be true because of the laws of nature and not in opposition to them. If spirits hold commu point of view, you cannot put upon the stand | nication with you it must be because the posand cross-question to-day. And, therefore, the sibilities of the methods by which they hold ethics and philosophy of immortality, as relig- communication with you are by and through the laws of nature. This must be clearly un derstood. And it is a very bold man who will say where the laws of nature end. This being accepted, then, as the postulate of immortality, let us build upon it. The doctrine of immortality is, apparently, the leading presen tation of the philosophy of Spiritualism, and the natural consequence of this? Whenever a its object is to demonstrate that man holds communion with the spirit-world.

The next question comes in this guise: If this is the purpose of the philosophy of Spiritualism, how can that philosophical declaration be substantiated? Well, why of course, we have the phenomena." Oh! yes. Then you agree that the phenomena underlie the philosophy? "Why, certainly." You take it that the philosophy would be comparatively valueless if it were not for the phenomena in corroboration? "Of course." Therefore, if this philosophy is to go on, and maintain this question, it can only do so by the evidence of the phenomenal corroborations upon which it rests?

'Yes." Well, then, where does this thought land you? Just so long as you affirm you must have phenomena to demonstrate it, unless you want to get into the very same position that the Christian community occupies to-day, which affirms and fails to demonstrate and therefore is losing its grasp, you must do your best to rescue this matter from miracle and revelation, and bring it down into the daily and continuous evidence and doings, and contemporaneous proof, of the actual presence, interference and intervention of so-called spirits in the affairs of human life. "Well, yes; of course that is all right enough, we understand that; but do not you think that this matter of the phenomena of Spiritualism is getting to be just a little overdone? Is it not time for us to go out of the phenomenal atmosphere, and rise to a more exalted one?" So many say: "We turn our attention to the philosophical aspect of the matter, and cultivate our spiritual nature, and lift ourselves above the dull level of materiality." It sounds very nice indeed. But very frequently it happens that those who are so very anxious to ascend into the exalted spiritual atmosphere are the people least fitted to go there. We have not the slightest objection to those who have got through with the phenomena going up higher; they will surely get there if they are fit to go, therefore they will have a right to be there. But, good souls, though you have advanced, there is a round hundred millions or so that have not advanced. There are many and many that those good people themselves are acquainted with who have not got into the "ABC" of Spiritualism, of her phenomena or philosophy; and to say that Spiritualism has got through with the phenomena, and now is the time to put them all away, for we must go into a higher philosophical atmosphere, is to say what you have no right to say, because the world around you is still pleading

for the demonstration of immortality that the phenomena of Spiritualism alone can supply. If Spiritualism was to be selfishly confined only to those who are Spiritualists, and you were ungenerous enough to think that you had no sort of connection with the rest of the world, which could get along the best it could, then you might talk about having got through with the phenomena; but you must remember you stand to-day in the responsible position of being keepers of the only present-day demonstration of a future life that the world possesses. You are the only present-day possessors of the demonstration of the immortality that the world is crying for on every side of you, and if you ask that hungry world to be fed with the husks of revelation and speculation, that hungry world will grow hungrier still. They, of that hungry world, will say: These crazy Spiritualists are expending their arguments in a most beautiful piece of speculation, but what about facts?" And if you reply: "We have got through with facts; we are in the atmosphere of philosophy," you will find that they will say you are of no use to

Let us come down to a practical considerathe world never before possessed; in which all through which the revelation is accomplished. address that to our view the apiritual phe so. It would be very curious if the spirits took out them there could be no phenomena. We

them now.

And if the revelation is a fact, it must be in | nomena are a vital necessity to its philos-| you at your word and stayed at home hereophy. Let us examine the question a little after. And when you lost your beloved friend, closer. How is the world to gain a knowledge of what is now known as Spiritualism? To Spiritualist gain a knowledge of Spiritualism? Oh, I went to a circle." Precisely. What a circle and the medium was lifted up and carried about. There were raps, and I saw that there was a force that caused them, and realized that there was an intelligence behind the force; an individual entity presenting the phenomena for my observation." And you, sir, how did you become a Spiritualist? "I became a medium." Why, what do you mean? "I went and sat in a circle and was controlled. You were controlled? "Yes, I was controlled, got up and talked. I got up and delivered a long lecture." And we might go on and ask the present? all of you how you became Spiritualists, and would find in every case some phase of the pha- must stand by the claim, that until you have nomena roused your attention, excited your in- all been converted—the whole world—to a terest, satisfied your judgment, and converted you in the end.

How did the movement itself begin? Why, by sundry phenomena ascribed to a certain departed human being, occurring in a certain house, and thereby arousing the attention of the civilized world. The very foundation of the movement was phenomena. The greatest agency that has excited the attention of the world, scientific, religious and philosophical, has been the phenomena. And in every department of spiritualistic work and progress in the last forty years it is the phenomena that loom up, towering head and shoulders over every other consideration. Therefore, towering up in this way as they do, still exciting the interest that they do, have you come to that period in your progress when you can afford to put the phenomena on one side and say Spiritualism has no further use for them? If so, what are you going to put in their place? And if you have nothing to put in their place, are you going to leave it vacant? We ask: "What ought to stand in that niche?" . And you reply: "Oh, we have taken down the statue that used to stand there, and we do n't want to put another there." What are you going to put in the place of the phenomena? Why do you wish to discard the phenomena?

It seems to us that those who would have the phenomena discarded have failed to appreciate their value, and utterly failed to recognize the relationships that grow out of them; for they will tell you that mediumship is being degraded, telling, and that those circles open to the public are largely becoming shows, and mercenary caterings for the putting of money into ignorant people's pockets, and that the whole thing is becoming so offensive it offends the nostrils of the public, and therefore we get up into the air of philosophy and say, We are philosophical Spiritualists; we have long ago done with the vulgar style of fortune-telling. Why, please you, there would be no philosophy if there had not been phenomena, for the simple reason that you would not now have the countless signs and tokens that you enjoy on the subject of immortal life, and that illumine your homes today, had not your experiences come to you through the aid of phenomenal intercourse between the two worlds. Thus you get the knowledge of the spirit-life that is open to you to-day. Are not the phenomena vital? Do they not constitute a vital necessity to the philosophy of the movement? They are the foundation upon which the structure rests, and directly you stop laying the foundation then you leave of suilding the temple.

There is another side to the question still. There are some people who think that it is just a little beneath their dignity to be controlled by spirits, who are very anxious to have all the honor and credit themselves; who think they are growing so fast, developing so widely that the spirits can do very little for them after all. "Why, yes; I used to be a trance medium, but then I became an inspirational medium, you know; and now Lhave grown beyond that; I have cultivated my intellect and my faculties; I have become very much advanced indeed. There is no necessity for me to shut my eyes and go to sleep, and let the spirits in to use my words. I am not going to be their servant any longer; for a medium, you know, has to be their servant, and I don't think they ought to be the servants of spirits.' So these mighty philosophers, who think they have learned it all, and more, seem to think that they in this world can progress faster than the people who have gone beyond the world and the limitations of this life, into a higher country than they have lived in. They seem to forget these things, and in their arrogance assume a power and strength they do not possess, when if they were wise they would submit to being led a little longer. It is all very well to have a good opinion of yourself, to think you are strong enough to walk alone; but who is there who can honestly say, I am beyond the necessity of help or advice from any other human being? No; you each and all recognize your mutual dependence, and you each and all feel that there are others wiser than yourself, and their instruction, assistance and guidance may very often save you from disastrous things, week

is down to this point: that if you wish to shake off your allegiance to the spirit-world, you shut out phenomena you shut out the tion. We have asserted in the title of this the spirits may be willing that you should do spirits that produce the phenomena, for with-

and your heart was sad and your soul was mourning, and you should cry: "Oh! mother, mother, come back! come back!" and there should be no answer, it would be very curi ous, would it not? When you go in pain and sickness to the healing-medium and beg him to lay his hand upon you, and he should do so and produce no result, it would be very curious. When you say to a skeptic, come with me and I will take you to a medium that will prove that there is a life beyond the grave, and when you take the man there should be no response, you would be amazed. And then at last you would say: "Of course, we have repudiated the phenomena, and the spirits have taken us at our word." If, in a word, the communication was stopped, the phenomena ceased and mediumship were no longer a fact, would not your Spiritualism, as we have said before, be exactly in the condition to-day that the Christian community is in, resting upon the records of the past, and having no vital corroborations occurring in

Spiritualism must claim, and Spiritualists knowledge of immortality, evidences which will demonstrate future life will always be a vital necessity to humanity. Why, when you come to remember the situation, it will strike you thus: My friends are dying, and when they leave me I want to hold communication with them. That implies mediumship, the manifestations of your departed friends through a medium. These are the phenomena, and if the phenomena are rejected and you live in the region of philosophy, and imagine that your mother is there, and it is all right, that the evidences received in former days are sufficient, it may be well enough for you, but it will not constitute a vital element that will enable Spiritualism to live.

Now about the cultivation of mediumship. The spiritual world is always willing to help you, and when you remember that the purposes of the phenomena are not only to bring convice. tion to those who doubt, but to illustrate the laws of nature as expressed in nature and in man, and to prove that relationship which exists between the two worlds, you will see that all phenomena lay a duty upon you for a careful, critical and scientific investigation of their nature, laws and principles, that there is a whole realm of life and force and being that it is your duty as scientists and Spiritualists thoroughly to explore.

Hence we come to this conclusion: That the phenomena of Modern Spiritualism are a vital necessity to its philosophy.

Now we come to another consideration. Should those through whom the phenomena are expressed become servants for public hire? In other words, should mediumship be exercised for mercenary rewards? Why not? "It is something so utterly repulsive, you know, to read and know all the amount of advertising that is going on in regard to mediumship." It may be extremely repulsive, very unpleasant indeed; but you must remember this, that if it had not been in the past for the great army of public servants of the spirit-world, how much Spiritualism would there have been abroad to-day? They had to do it, because the hosts behind forced them forward, and they have been the targets of the foolish, the mercenary and the wicked; and this army of workers. these public professional mediums, who, if you will, sell their talents for lucre, bore the heat and burden of the early day; they presented the only evidence of immortality; their lives and labors rendered this meeting, and all similar meetings all over the world, possible to-day, and those mediums have been the ever-open gates through which the beloved of your lives who have departed into the homes beyond have been able to return and hold communion with

Discountenance phenomena if you will, make the profession of public mediumship discreditable if you choose, frown the army of public workers down, close up the avenues between the two worlds in this regard, and then how much of comfort will you get? Oh, you will have your private mediums, will you? Yes, you will have your private mediums, and hungry outsiders will want to come into your houses and invade the privacy of your domestic circles. But you will exercise judgment, you say. Oh yes, of course. Your house is private, your domestic circle is sacred, and you have none but your own particular friends and immediate acquaintances that you benefit and improve. And these hungry people, what are they to do? Won't you take them in? Do you know anybody that will? Few if any will let everybody come freely into their private homes. So you will be wrapped in the selfish enjoyment of your own spiritual communication, and hungry strangers who are outside may faint and fall by the wayside before you will extend comfort to them. Destroy to day the army of public phenomenal mediums, root them up and drive them forth, and you will deprive yourselves of the most powerful agent in the propagation of your philosophy and the explanation of your cause that it has possessed up to the present

May we be permitted to state another side of the subject? We will unhesitatingly affirm, let us say, that the phenomena, past, present and to come of the spiritual movement, are absolutely necessary; that you cannot possibly do without them; that so long as a spirit re-Now the phenomena of Spiritualism bring turns and holds communication with you, so long will the phenomena transpire, and when

affirm that in the present condition of society public mediumship is absolutely necessary, to the spiritual world as well as to your world and we assert that the right use and noble fulfillment of the valling, even for the dollar, is as legitimate and as praiseworthy as to engage in any other employment that men or women devote their time and talents to for monetary consideration.

Now the question next is this: The spiritworld, like your material world, has a paramount interest in the placing of the phenomena upon the most absolute basis of scientific certainty. / It is to our interests, as well as to your interests, that the function of mediumship should be carefully and boldly investigated; all should unite in studying its laws and principles, for the matter is as experimental to us as it is to you, and therefore we say you should unite in a stern, uncompromising warfare against all that can bring discredit upon mediumship, upon you as Spiritualists, and upon the spirit-world. To you each we are looking; therefore the Spiritualist must be responsible, with the purity of his acts, for the safety of his mediums and for the character of the communications he receives. We are not going to take all the responsibility in this matter, if you please. It is neither fair nor just to us, any more than it is to you, for one to take all the responsibility. We say, surround your mediums with the highest and loftiest influences, and we will bring to your service the purest and noblest aspirations and purposes. We say, see that your mediums live lives of physical purity, moral rectitude and spiritual aspirations; we say, surround your phenomena with every safeguard you please, for if you bring an impure atmosphere it will affect the person most susceptible to its influence, and that person will be the medium. Remember your responsibility in this regard, and if your lives be honest ones, your mediums living up to them also-for remember that peculiar function should never be accepted as an excuse for dereliction of duty-then you will have of your selves a race against whom the tongue of slan der and the poisoned shafts of envy may be hurled without danger, and you can say, Here are our voices, here are our instruments; we know these voices are true, we know our in struments are men and women who live moral lives; these are the servants of the spirit world. They, to-day, are largely sacrificed upon the altar of dutte for the benefit of yourselves and humanity. Shield and protect them, inspire and sustain them in every lofty and noble purpose, but hold them accountable for their own lives, and then you will find very little cause for trouble, complaint or danger in

The phenomena of Spiritualism have demonstrated the continuity of human life beyond the grave. This great amount of evidence and philosophy that you have accumulated during the past, you have built up and raised upon the phenomena, indefinitely repeated in every country of the world. You cannot afford to ignore the phenomena. The conditions of human society will continue to call for them for ages yet to come, and therefore we say without the slightest tinge of reservation there can be no valuable philosophy of Spiritualism that does not include the verified and verifiable facts of Spiritualism.

The phenomenal circle is an absolute, necessity. It shows what the spirits can do, and how they can present their powers from the intermediate realms that you can grasp and comprehend to-day; how by their intervention they prove themselves a supermundane race of beings, and such being the case, they give you this communication to-day in favor of the preservation of the phenomena as a vital necessity of your cause. Let us leave the phenomena as an absolute and vital necessity to the philosophy. Preserve them as free and clear as you can, surround them by every proper and noble safeguard that you can devise, and accept them as the demonstration and evidence of the personal and conscious continuance after death. of individuals, now immortal men and women, but once residents in this world. The phenomena are the foundation upon which your temple is to be erected. Welcome, then, every manifestation, from the tiny rap to the materi alized form. Accept from the wide range of phenomena all contributions to your knowledge, and then you will build up a Spiritual Science side by side with the Spiritual Philoso phy; a Spiritual Science and a Spiritual Phi losophy supporting and corroborating each the other. Nature's phenomena are the evidences of the eternal power that is at work behind them, and these phenomena of Spiritual, ism are the outward manifestation of the invisible and interior witnesses producing them. Accept and sustain them, and at last, when you enter the spirit-world, you will have the glorious satisfaction of knowing that you have done something to help complete the science and philosophy of Spiritualism-a subject which the world does not fully estimate to-day.

### May Magazines.

MAGAZINE OF AMERICAN HISTORY. - The frontis piece is a portrait of Washington, which is of interest from its total dissimilarity to all others known to the public. The original was sketched from life by Kemmelmyre, while Washington was reviewing the Western troops at Cumberland, Md., Oct. 2d, 1794. The opening paper relates to "Washington's Historic Luncheon in Elizabeth," and "The Homes of Elias Boudinot and Gov. Livingston," illustrated with portraits Vand other engravings. An illustrated sketch follows of "Oak Hill," the home of President Monroe, both articles being by the editor; Mrs. Lamb. "Indiana's First Settlement" is the subject of an interesting his tory by Hon, E. A. Bryan, President of the Vincennes University. C. M. Andrews treats of "Slavery in Connecticut," and J. O. Arnold of "The Mound-Builders and Their Ancient Works." In addition are given "Original Documents," "Notes," "Querles," "Re-plies," and "Historic and Social Jottings." New York: 743 Broadway.

VICK'S ILLUSTRATED MONTHLY.-The readers of this old and reliable authority on floriculture will find this month's issue of more than usual interest and value; a combination of entertainment and instruction that no one who cultivates flowers can afford to dispense with. Rochester, N. Y.: James Vick.

AMERICAN AGRICULTURIST .-- All illustrated article describes the Angora goat industry in this country, and a timely one is given on the May beetle, its or gin, growth and habits, together with an explanation of preventives, etc. New York: 751 Broadway.

HERALD OF HEALTH .- "Dry Rubbing as a Means of Preserving Health," "Facts about Coffee and Its Adulterants," and "Dangerous Amesthetics," are among the chief features this month. New York: Box 2141.

GREELEY .- A Journal of Natural Science. Boston. FREETHINKER'S MAGAZINE.-Buffalo, N. Y.: H. L. Green.

BAFE ENOUGH!—Coteboy (who has got the drop on an Oklahoma boomer).—Mosy off this claim. I'll give you just half a minute to git. "What'll you do it I do n't?" "I'll blow your brains out." "How away." I would never have been down in this God-forsaken wilderness if I'd had any."—Ex.

Written for the Banner of Light. · I BELIEVE. DY MISSS. W. KELLEY.

I believe for all the angulsh That our weary hearts enfold There's a compensating rapture, Out beyond the Cintes of Gold; And for every day of sorrow There 's a day of perfect peace, In the green areades of licaven

That await the soul's release. I believe for every parting That the fleart with angulsh fills, There's a meeting, bright with promise, On the glad, eternal hills. What though gall may be our potlon, And we drink it with a sigh! There's a cup with nectar brimming, We shall quaff it by and bye.

I believe there's sweet transon.
For these sad and troubled years,
And those flowers may grow the better
watered with our tears. I believe there's sweet fruition From the ashes of our gladness New and grander forms shall rise, Like the fabled birds of Plicenix, Soaring upward to the skies.

For the dark clouds now above us Purpte twilight shall enfold In the land of summer glory, Just beyond the Gates of Gold. O'er a barren way I'm winding, One by one my joys I leave; Yet, though tempests rave about me, Lord, oh! let me this believe. South Coventry, Ct.

# Brographical.

Father John Beeson, The Indian's Friend; His Work for the Red Man; President Lincoln's Opinion of his Services; His Views on Heredity, etc.

John Breson passed to spirit life from the iome of his son, Welborn Beeson, near Talent, Ore., on Sunday morning, April 21st, from the effects of a heavy cold settling upon his lungs. He had attained the age in the mortal of 85 years 7 months 6 days. His funeral occurred Monday, 22d, at 11 A. M., and was taken in charge by the First Spiritual Society of South ern Oregon, of which he was a member.

The deceased for years occupied a prominent place in the public estimation as an advocate of justice for the red men, and rightly earned the sobriquet of "The Indian's Friend," which he received from those who long watched his self-sacrificing efforts. He was a friend of every reform, anti-slavery, woman suffrage, etc., and his days on earth were devoted to one long struggle to relieve the sufferings of humanity, and to enliven sorrowing hearts with a knowledge of spirit-return-for Spiritualism was to him a staff in his declining years. He has now "entered into his reward.

Mr. Beeson was born at Stoke, Rochford, Nottinghamshire, England, Sept. 15th, 1803, being one of a family of sixteen children. He learned the trade of confectioner and baker, and in 1826 married Ann Welborn, with whom he emigrated in 1830 to New York.

In his fifteenth year he was admitted as a member of the Wesleyan Methodist Church of Newark, Nottinghamshire, Eng. The conditions of membership were simply "to do no harm, and to do all possible good," which from that time until his decease he continuously tried to keep and according to the continuously tried. to keep, endeavoring on all occasions to exer-cise a kindly charity for the mistakes of fallible

Inmanity.

In June, 1830, himself and his young wife landed in New York from Liverpool, and settled at Ithaca, Cayuga Co. In 1833 they removed to La Salle Co., Illinois, where his home soon became a station of the "underground railroad" for fugitives from slavery; and he cooperated with Benjamin Lundy, Z. Eastman, Owen Love-joy, and the early Abolitionists, for equal rights

or all. In 1853 he with his wife crossed the Rocky Mountains and took possession of a home on Wagner's Creek, Jackson Co., Ore., where he witnessed the unjust treatment of the Indians, and knowing that he occupied land from which they had been driven, he resolved to give his best energies in their behalf. In 1855, having fenced three hundred and twenty acres, and put \$1.000 in a fairt stay acres, company for the green. put \$1,000 in a joint stock company for the erec-tion of a flour mill, he, with consent of his wife and son, left them in charge of the property and went to Washington, D.C., to present the case of the Indians before President Buchapan. He had at command authentic, verbal as well as written testimony, of the frauds and cruelties which were the common treatment accorded the red man. As a case in point, he instanced the following: The Indians were to receive a certain number of blankets, but the agent cut them o fourteen strips (a mere belt) and charged Indians and government for each strip as a whole blanket. This was but one of many such occurrences with which he was conversant. The answer returned him by the then Indian Gommissioner was that he was aware of this sad state of affairs; that it pervaded the entire Indian department, and that it did not seem to him (the Commissioner) that there were "honest men enough in the country to do otherwise—the missioneries not excepted."

missionaries not excepted."

Discovering that he had but little to hope for from the civil authorities, he next appealed to the churches, and was told by the Methodist Preachers' Meeting that if he wanted to work for the Indians he could do so under their auspices, with the purpose of sending more missionaries among them; he was urged to do so by the Rev. Dr. Durbin, Secretary of the Mission Board, who told him that he was going to Washington soon to receive from the Govern-ment Colonization Fund one hundred thousand

dollars to help the mission work. Finding at last that neither the government nor the churches would do what was necessary to protect the Indians, he appealed to the peo-ple by speech and pen—wherever he could gain access to the press, pulpit or platform, and by interviews with prominent persons wherever

lie went.

He was in Buffalo, N. Y., during the week that President Lincoln passed through that city, on his way to the White House, and he called on Ex-President Filmore, whose guest Mr. Lincoln was, to invite them to attend a meeting at Jayne's Hall, which he had engaged for the next evening (Sunday) to plead for the Indians. He had previously called upon all the pastors, and had spoken in two of their churches. Mr. Filmore expressed sympathy, but gave no encouragement. Father Beeson read in the papers on Sunday morning a notice that the slips fronting the pulpit in one of the Methodist churches would be reserved for the use of President Lincoln and party, and of course he had no loope of his presence at the Indian meetvisited him while he was imprisoned on the President Lincoln and party, and of course he had up lope of his presence at the Indian meeting; but when the time arrived, and he was about to commence, there was quite a stir in the audience, and the Rev. Mr. Horman (Unitarian) ascended the platform to inform him that President Lincoln was to be one of his hearers. Mr. H. had given up his evening service on purpose that the Indians' cause might have a hearing; he opened the meeting, and told Father Beeson's story as well as he could have done it. himself; at the close of which President Lincoln came upon the platform, and with a kindly shake of hands, said to Mr. B.: "I thank you, my friend, for the facts which you have given; they shall be attended to as soon as possible."

Within three months from that time he had an interview with the President at Washington, and suggested that as his [B-8] statements were official, he [L] should appoint three secret commissioners, one for each of the superlinednesses to go (unknown to any party) to asceptain whether his statements were true; the persident should be parties for this with nominated responsible parties for this

service. In course of a few menths these commissioners returned with reports fully confirming all that Father Besson had stated: They
found tribes starving for the want of their anmities, of which they had been defrauded for
three or four years, amounting to \$500,000;
others that had been credited in the reports of
the Indian bureau as having farms and stock,
employments and schools, and teachers in every
department, with thousands of dollars annually
appropriated for their support, when in fact
there was not a school-house nor teacher, a
plow, a cow nor pig among them, and never
had been!

plow, a cow nor pig among them, and never had been!

At a subsequent interview Father Beeson suggested the necessity of prompt action; when the President answered, that in view of the tremendous struggle then going on between North and South, a quiet policy must be observed in this direction. "The money interest involved is so large that by trying to secure the rights of the Indians while this war is upon us, we may lose our own." [This is quite identical with the position assumed by the President in the Trent affair, viz: "One war at a time, if you plense."] The result of this cautious policy in Indian matters was the Minnesota Indian raid in 1862, which cost a thousand lives, and \$20,000,000. His last call upon the President was in 1865, to present fresh and important items, which in his judgment required prompt action. The President gave him a patient hearing, but being obliged to attend a cabinet meeting, and not having time to answer, sent him the following note: "My aged friend: I have heard your statements, and though I have said little I have thought much. I assure you that as soon as the business of this war is over the Indians shall have my first attention, and I will not rest until they have justice with which both you and they will be satisfied."

Having thus at great cost and some peril (for he was often threatened—was twice shot at, and once had a fire kindled on the floor under the room in which he slept) done all that was in his power to do, he returned to his Oregon home after an absence of ten years. He was, of course, out of funds, and the method by which he was supplied for his homeward journey was one which all doubters of spirit-return and communion can explain to their own satisfaction on any other hypothesis—if they

and communion can explain to their own sat-isfaction on any other hypothesis—if they can. The fare from New York to San Francisco at that time was \$300, and to reach his home in Oregon over another \$100 was necessary. While Oregon over another \$100 was necessary. While thus without means he received about Nov. 1st, 1865, the following written communication from a medium, through whom he had often received written answers to questions on a paper in his vest pocket, of which reither the medium nor any one else, except himself, knew: "Friend Beeson: It is our intention that you shall go home to Oregon via steamer which will leave New York for San Francisco the 10th of this month." He replied: "I have no money." "Never mind," was the rejoinder; "we will attend to that." In the course of the week he received another communication: "we will attend to that." In the course of the week he received another communication: "Friend Beeson: As I passed over Boston last night I saw Dr. Gannett and another man in conversation about you, and one said: 'Let us send him \$100'; which you will get in three days." This was signed "Ariel."

He did not know who "Ariel." was, but in a few days he received the following: "Friend Beeson: Senator Sprague has resolved to give you \$100, which you will receive very sooif"—and it came. On the 4th of November he received another communication, saying: "Commissioner Dole, of the Indian Bureau, has made

missioner Dole, of the Indian Bureau, has made up his mind to give you \$100, and we wish you to call upon him and to be in New York on the to call upon him and to be in New York on the 9th, so as to be on time with the steamer on the 10th." On calling upon Commissioner Dole he was informed that President Lincoln wished to give him an office in the Indian Department; but the sturdy apostle of the red man's rights promptly declined to place himself in such a position regarding his wards, rightly desiring to be free in all his actions for their behalf. The Commissioner then, as had been foretold by the spirit writing, gave Father Beeson \$100 from his own private funds to assist him. He reached New York on the 9th, as directed, and on the morning of the 10th was sist him. He reached New York on the 9th, as directed, and on the morning of the 10th was walking toward the steamer, when Peter Cooper met him on the street, and said: "Where are you going?"—"To Oregon;" he replied. "Well, have you got money enough to go with?" "Yes, by taking a steerage passage." "Oh!" he said, "you shall not do that; come along with me to the office of the steamer." So he went with him, and that benevoer." So he went with him, and that benevo-lent friend of every good act secured a passage for Father Beeson, whereby he reached home in comfort. Spiritualism was to him an ac-knowledged practical benefit.

lief, and bitterly opposed to the so-called "sav-ages," using his paper to their detriment often. ages," using his paper to their detriment often. Mr. Beeson once sought an interview with him, but failed. He heard no more of him till he (B.) arrived in Washington, when calling on he (B.) arrived in Washington, when calling on a writing medium (a perfect stranger) raps were heard on the floor, ceiling, and all over the room, and the medium said: "You have brought a band of Indians with you." Taking a pencil in his hand the medium then wrote the following: "Friend Beeson: In earth-life I did great in justice to the Indians; it is now my penance to be their mouthliece. I am here with a band of Oregon Indians to prompt and aid you in their behalf." Signed, "Sylvester Taylor." The first letter he received from Oregon informed him that Sylvester Taylor died soon after his attempted call on him. If spirits do not return, skeptics should answer the question: How came the medium to write the appropriate statement over the signature the question: How came the medium to write the appropriate statement over the signature of Sylvester Taylor, when he knew not a single item regarding either this man or his visitor? He received a letter while in Washington, in 1864 or 1865, from a stranger, asking if he would appoint a time and place for an interview. The visitor introduced himself at the time appointed thus: "I am an Infidel, and a soldier on guard in this city; I have been in the army thirty years. I have not long to live, and may drop off any day. I have learned from your writings that you are a Spiritualist; I want to know if you can give me proof of a future life?"

know if you can give me proof of a future life?"
Mr. Beeson answered, "Yes, if you will go with
me to a writing medium." Within one hour
he received the following:

"My good old friend Cosgrove, I have long de-"My good old friend Cosgrove, I have long desired to communicate with you; I impressed you to make this effort; I have never forgotten your kind sympathy for me when imprisoned by the Christian bigots of Boston. To my surprise I found on coming to spirit-life that there is no death, but only change and progression forever." Signed, "Abner Kneeland." Much more was written, of which the above is the substance. substance.

The medium's hand was again moved to The medium's hand was again moved to write, giving the affectionate reminiscences which only a mother could on first meeting a long absent son. It was signed by her name. John Cosgrove was greatly affected, and made the following statement: "My mother died in Ireland when I was young. Abner Kneeland was the founder of the Boston Investigator. I visited him while he was imprisoned on the charge of blasphemy. I lived in his family until his death several years after."

Father Beeson supposed on his return home

l'eter Cooper; they were to negotiate all contracts, and see that they were faltifully carried out. He also on two different occasions auggested to l'resident Grant facts which induced him to send telegraphic exters to stop military operations and adopt investigation—the result proving the correctness of the movement—many lives and great cost being saved.

In 1878 he was again in Washington—for the twelfth time: on this occasion to plead for the Utes, whose reserve was in danger, by reason of innes discovered therein. President Hayes promised fairly, but utterly failed to fulfill.

Father bleeson's experiences with the churches in his efforts to secure their influence to benefit the red man so filled him with disgust at their pronounced selfishness and narrow policy, that he was (as were the major portion of his brethren of the old-time abolitionists for a like reason) unstinted in his reproofs of their

a like reason) unstinted in his reproofs of their "whited sepulchres"—bidding their Pharisees to cease wiping their "weeping eyes" in the conviction that their title was clear to a heavenly home, long enough to help the Indian read his title clear to one on earth—else they would "weep" to greater purpose in the life to come because of their failure to oppose "our oldest if not our greatest national sin—wrong to the Indian!"

Indian!"
Our government, he affirmed, exists to secure liberty, insure justice and promote the general (not partial) welfare of all the people; but he felt that its prime objects were being overlooked, and that false faiths made paramount, by the churches over righteous deeds, had induced false practices, until in consequence thereof, a large portion of our race were literally "conceived in sin and shapen in iniquity."
His opinions were very strongly fixed on the subjects of Heredity and Woman Suffrage:
"The same law of cause and effect she wrote on one

subjects of Heredity and Woman Suffrage:

"The same law of cause and effect the wrote on one occasion accounts for the difference in the look, temper and tendency of children in every family. Every thought, pleasant or otherwise, or even a sudden mental emotion in the mind of the prospective mother, will stamp its impress for good or ill upon the unborn child. It may be justly assumed that all the distinctions of character in man or beast are the result of ante-natal impressions through the mother, or from the surroundings during early life, before the brain is sufficiently strong to resist that which its better judgment condemns. These facts are strong, unanswerable arguments for women's rights, for until-they are practically recognized we may have costly churches and splendid pariors, but we shall also have a continuation of the evils which all the past has known. Therefore it is morally certain that no voter can be (in the best sense) a worthy citizen until he has done his best to place his mother, sister, wife, daughter and sweetheart on an equality of footing with himself in the exercise of every function in the government, and in all the social affairs of life."

Father Beeson enjoyed during his extended

Father Beeson enjoyed during his extended period of public life the oft-expressed sympathy of the most distinguished statesmen, pastors and philanthropists of all denominations in the past and present generations, including the late Archbishop Hughes and Peter Cooper of New York, whose names are an honor to any

people. The subjoined editorial and letter appeared in the Constitutionalist, published at Washington, D. C., in 1868 by Col. Florence—a copy of which is now in the Congressional library: "Gen. John E. Wool has written the following letter o Father Beeson relative to the Oregon war claims

of '64'55:

Troy, New York, Feb. 26th, 1868.

DEAR SIR—Your favor of the 23d inst. was received this morning. The Oregonians have no just claims for outrages committed by the Indians, and which were the cause of the war. If any one desires to know the cause, I refer them to the report of Col. Cram called for by Judge Olin (residing in Washington, D. C.,) when he was in Congress, and in the 38th document of the House of Representatives, Thirty-Fifth Congress. I have only to say that the war was Fifth Congress. I have only to say that the war was gotten up without the slightest justification (as was reported at the time), to make capital and enrich the whites.

Yours respectfully,

Gen. Wool's letter was printed and a copy laid upon the desk of every Senator, after the bill had passed the House, which for the time stopped the further progress of the claim subsequently Senator Sprague said: "Father Beeson has saved millions of dollars to the government, and would have saved millions more if Congress had heeded his suggestions." At a public meeting in New York, Peter Cooper and others joined in this statement: "We have known Father Beeson for twenty years as a true friend of the oppressed, and we recommend him to President Hayes, and to Government, as one able to give proper suggestions ernment, as one able to give proper suggestions upon Indian affairs."
The Ashland (Ore.) Tidings, in connection with

a notice of his decease, pays the following well-merited tribute to Mr. Beeson and his work:

for Father Beeson, whereby he reached home in comfort. Spiritualism was to him an acknowledged practical benefit.

Another instance in his experience in this direction was that of a man by the name of Sylvester Taylor, who came to Southern Oregon in 1853, and being well informed and capable became Postmaster, Magistrate, Clerk of the County Court, Register of Deeds, leader in the Methodist church and editor of the Oregon Sentinel; he was very stern in his religious belief, and bitterly opposed to the so-called "say," which he was rest and interval of the mental pioneer and reformer. He was first a Methodist, then a Universal sit, and then a Spiritualist. He was well informed in general history and theology; had great moral courage, and followed his convictions conscientiously, even as was often the case, when they led him into antagonism with the vast majority of his friends and the public generally. He conceived the ophisic that the history and the cotton of the oregon with the vast majority of his friends and the public generally. He conceived the ophision that the limitation of the oregon with the vast majority of his friends and the public and followed his convictions conscientiously, even as was often the case, when they led him into antagonism with the vast majority of his friends and the public generally. He conceived the ophision has the high the vast majority of his friends and the public and followed his convictions conscientiously, even as was often the case, when they led him into antagonism with the vast majority of his friends and the posterior of the oregon and his work:

"Father Beeson was in many respects an exceptional character He possessed remarkable mental activity, and the temperament of the mental ploneer and the possessed remarkable mental activity, and the temperament of the menta neers, and undertook to right the wrongs in a way which aroused the hostility of nearly, if not quite, every other settler of the region. Ever since then he has been writing and lecturing upon the wrongs of the Indians, and several times in years past has been in council with prominent philanthropists and with members of the Indian Bureau at Washington. Father Beeson was urgent in presenting his views to the public, and, as stated, often ran counter to public opinion, but he will be remembered by all who knew him as one who tried to live by the 'Golden Rule,' and who was always quick to respond to the appeals of the unfortunate and the afflicted."

It is each to state that as he grew old this

It is sad to state that as he grew old this stalwart pioneer of Indian rights saw his fortunes decline (as have those of so many by whose lives the world has been benefited), till he who once "owned a good farm, a share in a flour mill, and was out of debt," felt constrained to say in one of his addresses to Congress: "To-day I am in debt, have not an acre of land, nor a dollar at command; yet I am conscious of having worked as faithfully and earned as much for the Government as any official in its service." A memorial to Congress was presented by Senator Conkling of New York, April 7th, 1879, for the pecuniary assistance of Father Beeson, whose acknowledged services had saved millions to the Government—but if anything was ultimately done in the direction of aiding him we—at least—are uninformed of the fact.

The world uniformly kills its prophets, and stones them who are sent unto it with messages of light, and Father Beeson's experience is no exception to the rule. But the reception which welcoming spirits extended to this old servant of justice when his long journey of life ended is, we are sure, a something which earthly language has no ability to portray.

Celery acts upon the nervous system and is a cure for rheumatism and neuralgia. Tomatoes stimulate the liver, and spinach and the common dandelion (prepared in the same way) have a direct effect on diseases of the kidney. Onions, garlic and olives promote digestion by stimulating the circulatory system, with the consequent increase of the saliva and gastric juice. Raw onions are also regarded as a remedy for sleeplessness, and the French believe that onion soup is an excellent tonic in cases of de-bility of the digestive organs.

New Publications.

MEDIUMSHIP: A Course of Seven Lectures,
Delivered at Mount Pleasant Park CampMeeting, August, 1888. Also, A Lecture on
The Perpetuity of Spiritualism. By Prof. J.
S. Loveland. 12mo, cloth, pp. 248. Chicago,
Ill.: Moses Hull & Co.
The author, "regarding," as he says, "the principles and teachings of the se-called Spiritual Science
and tractive and agontzing and subversive of every prin-

as directly antagonizing and subversive of every principle of Spiritualism," was led to give a critical and caustic review of its basic principles and teachings in a series of lectures at Mount Pleasant Camp-Meeting in 1887. Immediately following he was asked to give a course on mediumship, this subject having necessarily been brought into comparison and contrast with the theories he had combated. The lateness of the season prevented Mr. Loveland acceding to the request, but he undertook to do so subsequently, and the lectures given in this volume are the result.

In the Arsta brief survey is taken of some forms of the forces of Material Nature, and in the second Vital and Mental Force are considered at considerable length. A clear understanding of these, so far as the human mind is capable of comprehending, leads to an ap-proximation to a knowledge of the state known as Trance, and the possibilities and disabilities of mediumship, which are the subjects of the fifth and sixth lectures. The seventh treats upon healing mediumship, which, says Mr. L., is thought by many to be the most interesting phase of Spiritualism—one that has so directly challenged the spiritual pretensions of the Church that the advocates of the latter, "driven to desperation," have sought to duplicate the medium cures under names that ignore as fully as possible the intervention of spirits, such as faith cures, prayer cures, mind cures, Christian Science cures, Spiritual Science cures, metaphysical healing, etc., "all of them," says Mr. Loveland, "claiming independence of direct spirit assistance, though some of the advocates, who are professedly Spiritualists, will admit that spirits may aid in the work."

These lectures will do much toward leading all honest thinkers who shall read them to a clear perception of the real source of the flooding tide of healing power that is now doing its beneficent work among mankind, and which will continue to increase to an extent coequal with its acceptance by those whom it seeks to pless. The volume closes with an eloquent lecture upon "The Perpetuity of Spiritualism," in which it is said: "Spiritualism is at once the pedestal and apex of human progress; it permeates all law, all force, all substance; it supports and bounds all hu-man hopes, and fills the cup of perfect bliss; it embraces time and grasps eternity.'

MELODIES OF LIFE. A New Collection of Words and Music for the Choir, Congregation and Social Circle. By S. W. Tucker. 12mo, boards, pp. 120. Boston: Colby & Rich.

As music is one of the most essential requirements for harmonizing the various mental conditions of those who meet in the lecture and séance-room, this collection will be found to be a very effective means to that end. As such it has long been in great demand, and that there is no abatement of this is evidenced by the appearance of this new edition, which is convenient in size, and substantially bound.

THE ILLUSTRATED PRACTICAL MESDICALY
Curative and Scientific. By William Davey
(sixth edition). 16mo, boards, pp. 96. London: J. Burns, 15 Southampton Row.

Though this has been before the public many years, t has not been superseded by any similar work, and still retains its popularity and usefulness as an instructor and aid in the practical application of the science of Mesmerism. The directions it gives for the treatment of various diseases are clearly presented in text and engravings.

THE CHORAL BOOK FOR HOME, SCHOOL AND CHURCH. Translated by Fredrich Zuchtmann, Principal of the Conservatory of Music, Springfield, Mass., and Edwin L. Kirtland, Supt. of Schools, Holyoke, Mass. Sq. 8vo, boards, pp. 96. Boston: Ginn & Co.

The musical compositions are ninety in number, and are selected from the oldest and most valued of their class. The tunes are unchanged by a single note, and the words have been translated with strict fidelity to both sentiment and music.

BURGOYNE'S INVASION OF 1777. With an Outline Sketch of the American Invasion of Canada 1775-6. By Samuel Adams Drake. Sq. 16mo, cloth, pp. 146. Boston: Lee & Shepard. This succinct narrative of one of the decisive events

of the American revolution, together with a clear analysis of the character and exploits of one of the most remarkable men of his time, will prove to be both entertaining and instructive to all readers. It is illustrated with a portrait and several diagrams.

### Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), overy Sunday at 10½ A.M. and 8 P.M. Admission free. The Ladies' Ald meets same place every Eriday at 3 P.M.; supper served at 6 P.M. 1 R. Chiem is Scalety or

ANDERSON, IND.—The Society of Spiritualists neets regularly in Westerfield's Hall. HUFFALO, N. Y.—First Society of Spiritualist Union. Isaac F. Moore, Secretary.

HUFFALO, N. Y.—First Society of Spiritualists—
A. O. U. W. Hall, corner Main and Court streets. Regular lecture session Sunday at 7½ P. M. Willard J. Hull, President. Strangers welcome. BRIDGEPORT, CONN.—The Spiritualist Union.

BANGOR, ME.—Meetings are regularly held by the

Spiritualist Association. C. L. Coffin, Secretary.

CHICA GO, ILL.—Mrs.Cora L.V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

OHICA GO, ILL.—The Spiritualist Mediums' Society meets in Avenue Hall, 159 22d street, every Sunday, at 24 P.M. Investigators are cordially invited. E. Jones, Pres.

OHICA GO, ILL.—Moses Hull addresses the Spiritual Fraternity overy Sunday afternoon and evening.

OLEVELAND, O.—The Children's Progressive Lycum No. 1 meets regularly every Sunday in G.A. R. Hall, 150 Superior street, commencing at 103 A.M. E. W. Gaylord, Conductor.

CHATTA NOOGGA TENNANCE.

lord, Conductor.

CHATTANOOGA, TENN.—Meetings are held regularly at Market-street Hall. Dr. George A. Fuller, speaker.

DENVER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy. P. A. Simmons, President; Dr. Dean Clarke, regular speaker. EAST POBTLAND, ORE.—Meetings are held by he Spiritualist Society at Buckman Block Hall, corner 4th and G streets, each Sunday at 3 o'clock. Miss Welda Buck-

LOWELL, MASS.—The First Spiritualist Society meets in Grand Army Hall. Thomas T. Shurtleff, Clerk. MONTREAL, CANADA.—Meetings are held at the all of the Religio-Philosophical Society, 2456 St. Catherino street. R. H. Kneeshaw, speaker.

NEWBURYPORT, MASS.—Meetings are helvery Sunday at Fraternity Hall. NEW BEDFORD, MASS.—Meetings are held each Sunday by the First Spiritualist Society. F. Wm. White

NEW HAVEN, CT.—First Spiritualist Society; hall 8 Orangestreet. Dr. Geo. Barrett, President; Jessie Schoep-

film, Secretary.

\*\*NEWARK, N.J.-Meetings will be held every Sunday evening at No. 133 Congress street, commencing at 7 o'clock, Mrs. H. C. Dorn, Secretary.

\*\*NEW ORLEANS, LA.-The. Spiritualistic Association holds meetings in Minerva Hall, Clio street. H. L. Selevar Secretary.

over, Secretary.

PHILADELPHIA, PA.—The First Association of Spiritualists lectures every Sunday morning and evening, Children's Lyccum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood, President, B. P. Benner, Vice-President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 123 North Third street. Keystone Association meets Sunday at 24 P. M., M. E. corner Minth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Minth and Callowhill streets.

PEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 75.

PORTIAND, ORE.—Two Societies hold regular services: The Philosophical Spiritual Society in Central Hall, Col. C. A. Reed, President—P. Haskell, Secretary; the First Spiritual Society in G. A. R. Hall. Maj. O. Newell can be addressed for particulars.

SPRINGFIELD, MASS.—First Spiritual Society. torvices are held every Sunday at 2 and 7 P. M. at Grand truy, Hall, corner Main and State streets. Miss Emma J. vickerson, regular speaker. C. I. Leonard, President; J. P. mith, Secretary.

MAIN, Sequents, SARATOGA SPRINGS, N. Y.—The Pirst Society & Sairitualists holds services every Sunday in the Court of iritualists holds services every Sunday in the Court of als Room, Town Hall, at 10½ A. M. and 7½ P. M. All releome. W. B. Mills, President; E. J. Huling, Clerk. ST. AUGUSTINE, FLA.—The First Spiritualistic Society holds meetings on Sunday at 3½ and 7½ P. M., at Witsell's Itall, Spanish street.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

ST. PAUL, MINN.—The Ramsey Co. Association of Spiritualists and Liberals, holds regular meetings at the Chapel, Wancotu street, between 8th and 9th streets. Mrs. Laura A. Grant, Secretary.

MOROESTER, MASS.—Meetings held every Sun-day (except in July, August and September) at 2 and 7 r.m. in Continental Hall, corner Main and Foster streets.

#### VOICES OF THE WORLD. BY 8. B. BRITTAN.

There's music on the sea and in the air, of life and Joy, or sadness and despair. The waters voice their running in the rills, From hidden springs among the verdant hills; The fleet deer leaping from his wildwood lair, Flies from the huntsman's steady aim and fire, Over the hill and through the valley bounds. To the hearse baying of the hungry hounds. The prisoner starts within hig dismal cell, And listens sadly to the curfew bell; Night's sable plumes, above his iron door, Are solemn signs that daylight shines no more.† The soldier wakens at the bugle blast—The signal of the battle—and alas! The strifes of nations come on field and main in awful music, with a sad refrain—And we must learn the doctrine we abhor, From from lips and brazen tongues of war.

Where free winds gently through the cedars blow

And we must tearn the doctrine we annor, From from lips and brazen tongues of war.

Where free winds gently through the cedars blow, In-pensive strains, with cadence sweet and low, The wild dove cooling at the forest gate, Waits for the coming of her absent mate; So lovers wait in silence to confess The bilissful secret in a soft caress. The zephyrs whisper through the wooded dells, Or softly murmur in the empty sholls; The rippling waters fall in crystal beads, Along the marge and 'mong the waving reeds; The bubbling streams are on a silver key, And music make afong the flow'ry lea; By mossy banks and in the shady nooks, We listen to the solos of the brooks. The ozlers by the streams are bending low, Where tempered winds so softly come and go, And plaintive voices break the silence there. In gentle numbers on the evening air. When early birds wake with a joyful lay, And sing their matins at the break of day, From leafy boughs and ev'ry barren limb, Or move with rapid flight the balmy air, We rise to the hour's labor which is prayer. And close our day's work with a vesper hymn. There's gentle music in the falling rain.

There's gentle music in the falling rain, There's gentle music in the falling rain, in rustling leaves and fields of waving grain; in joyful tones of innocence and mirth. And chirping of the cricket on the hearth; The hum of insects in the summer air. And solemn voices at the hour of prayer; The ringing laugh of children at their play, And merry making at the close of day. But when the tempest sweeps across the plain, Or leads the shadow-dance upon the main, We thrill to music of a bolder strain.

We tiril to music of a bolder strain.

The ocean is an organ vast and grand,
Its voices wake the echoes from the strand;
'T is the deep undertone from choral caves,
Through open pipes beneath the restless waves,
A trumpet blast from the Boreal tent
Comes, and the somber canopy is rent;
Live thunders, leaping from their flery car,
Descend and leave the cloudy doors ajar!
The living world is a far sounding lyre,
And human passion is noetic fire: The living world is a far sounding lyre, And human passion is poetic fire; The hand that smites the chords with greatest power is called the genius of the passing hour. Our very blood outflows to every part, In rhythmic numbers of the beating heart; While millions come with joyful life, and go With all the solemn pageantry of woel The nations rise and run their little round To mark the earthly progress and the bound of human greatness, in the ebb and flow Of God's great purpose in the world below.

\*This poem by the late Prof. Brittan appears for the first time in print in Capt. Barney's new paper, Onward (prought out in Cincinnati, O.), for April 20th. out in Chembart, 0.), for April 20th.

† William\_the Conqueror, introduced, it is said from Normandy, the practice of ringing a bell at close of day, which was common during the Middle Ages, and is still observed in many places in Europe. It was the signal for the inhabit ants to cover their fires, extinguish the lights in their dwellings and retire to rest.

# Banner Correspondence.

#### Massachusetts.

BOSTON.-A. S. Hayward writes: "One of the most practical of the benevolent institutions of this country exists in Chelsea, Mass. in the form of its well-known Soldier's Home, which is, and should ever be, the pride of the

old Bay State.

The building is quite large, and is located on a high hill (Powderhorn) with beautiful grounds about it. The State has appropriated \$50,000, to build an annex to it, so that the organization of the build are stated by the state has appropriated \$50,000, to build an annex to it, so that the organization when the state of the s

to build an annex to it, so that the organization under whose auspices it is conducted can take from the poor-houses in the different towns in the Commonwealth every soldier of the civil war to be found in them.

The organization consists of a Board of Directors, and a Ladies' Aid Society, connected therewith, and working as an auxiliary—which Society now numbers one thousand ladies, who solicit aid for the Home, and work in many ways to make it agreeable to its inmates.

Gen. James A. Cunningham and wife, assisted by Quarter-Master King, of the Home, have the management of all details connected with it, and a pleasant place of repose it makes for the soldiers, which they highly enjoy and appreciate.

The Ladies' Aid Society has purchased a lot in Forest Dale Cemetery, Malden, Mass., for burial purposes, where Mrs. Lyman has caused to be erected a monument—at her own expense

-costing \$500.

By special request of some of the soldiers, through Mrs. Cunningham, Mrs. R. S. Lillie spoke at the Home on the afternoon of Easter spoke at the Home on the afternoon of Easter Sunday, her auditors giving her as a subject: "Resurrection," on which she pronounced an eloquent and logical address. Mrs. Clappsang an Easter anthem to great acceptance. Miss Clark recited, "The Last Shot," which the soldiers were very much interested in. One of the children from Lyceum No. 1 recited "Willie's Prayer" with fine effect. Charles W. Sullivan and Mr. Lillie interspersed singing, to the delight of the soldiers; and everything passed off successfully under the supervision of Mrs. S. P. Billings, one of the members of the Ladies'

successfully under the supervision of Mrs. S. P. Billings, one of the inembers of the Ladies' Aid Society.

The soldiers seemed delighted with the remarks of Mrs. Lillie, also the literary and musical services; they gathered about her at the close of the meeting, and thanked her and the others for their instructive entertainment—hoping it would be repeated in future.

There are some one hundred and seventy-five soldiers at the Home at this time.

soldiers at the Home at this time.

Welch & Brother, Florists, Tremont street, contributed choice flowers for the occasion. The event will long be remembered by all present."

BOSTON.-A correspondent writes: "Pneumonia is one of the most difficult diseases medical men have to contend with, and the reason why so many patients succumb to its attacks doubtless is the greatly debilitated state to which they are reduced, whereby they are rendered unable to contend with the disease. At such times the only safety is to increase the vital strength. I knew of a prominent business man who, suffering from pneumonia, was directed by his physician to resort to a free use of brandy for this purpose. He was a strictly temperance man, but he followed the advice. Within twenty-four hours he imbibed a quart of fourth proof brandy and two quarts of milk, and it is thought had he not done so the effects of his disease would have been fatal. The strength must be kept up in some way, that nature may must be kept up in some way, that nature may overcome the disease. I am not in this report attempting to advocate intemperance, or the use of brandy when the system does not require it. Doubtless at any other time a much less quantity would have been detrimental."

New York. WESTBURY.—"H." writes: "I am pleased to learn that the doctors do not prosper in their attempt to prevent by law those not having their approval to heal the sick. It appears strange to me to give such laws as the doctors ask for a moment's consideration. History is full of accounts of men and women who never studied medical books yet, cured the sick after the regulars had given them up to die. I will state some of my experiences, not boastingly, but to show what is done by those whom these law-seekers desire to crush out of existence: Those who had not walked without crutches for years, after the application of my hands, set their crutches aside and walked freely without them. The deaf have been made to hear, the dumb to speak, and cases of rheumantsm, both chronic and inflammatory, cured after medical science, so called, pronounced them past help; likewise paralysis, heart disease, and Bright's disease of the kidneys, etc. Ido not depend upon, the hands as minch as I did in my younger days, but I never fail in a single case in giving relief. I have never lost one case of attempt to prevent by law those not having

diphtheria or scarlet lever in all my practice. Several years I held circles far and near, free to everybody. I have cured scores of dilicted ones free of charge; never took a penny from poor people, knowing them to be such. How much longer I shall be spared I know not, though I have passed my eighty-seventh year, and am willing to go or stay.

As I have said, I do not write this beastingly, but to let you know there is one person who does not charge for every motion he makes. I am poor, but bound to do all the good I can. I always did all I could to benefit your paper. I have taken The BANNER ever since it had a name, and the Spiritual Telegraph before it."

#### New Jersey.

VINELAND. - I. Lowendahl writes: "It may interest your readers to learn of a very gifted and generous dog. My little 'Ami, (meaning friend) when strangers came to the house, showed by his demonstrations, even be fore their entrance, whether they were good people or not. When sometimes he had more bones than he could manage, he brought over one or two of his special friends, sat complacently by and saw them eat. Once in a while, coming home through the rain, I used to say: 'Ami, go to the stove and dry your feet.' After a while applying for admission on my lap, I asked: 'Are your feet now dry? Let me examine them.' He laid on his back, tendering me his paws, one after another, for examination. Dancing and waltzing were some of his minor accomplishments. During ten years my friend and companion, can you wonder, when I lost him, I ate my breakfast in tears? Nor am I ashamed to own it." (meaning friend) when strangers came to the

VINELAND.—Riley M. Adams reports that nineteen years ago Solomon W. Jewett restored sight to a child who was totally blind, and had sight to a child who was totally blind, and had been unsuccessfully treated by four eminent oculists, who at length had declared the case incurable. At the time Mr. Jewett's attention was called to the case, he was attending one of the BANNER or LIGHT Free Circles. A gentleman related it to him, and at his earnest solicitation he promised to visit the child at the close of the circle. He didso, and placing himself in a condition receptive to his spirit control, he stood behind the child and placed the ends of the fingers of both hands upon the child's eves. Alstood beamid the child and placed the ends of the fingers of both hands upon the child's eyes. Almost instantly, our correspondent says "in five seconds," the child left his position, walked to the door, opened it, and passed out, convincing his parents and all that his sight, was fully restored.

his parents and an tinat his signe, was stored.

Mr. Adams mentions the remarkable curative properties of a wash made by steeping lobelia for all diseases of the eyes. Lobelia has long been known as a means of affording immediate relief in cases of felons and similar complaints, and there is no reason to question its efficacy when applied for the removal of pain and weakness of the eyes.

#### Illinois:

CHICAGO.—Alfred Weldon sends us an account of the exercises at the dedication of Psychic Hall, Whitewater, Wis., the particulars of chic Hall, Whitewater, Wis., the particulars of which from another correspondent appeared in these columns last week. Mr. W. closes by saying: "Mrs. A. B. Severance, the world-renowned psychometrist, was almost constantly occupied giving verbal delineations, the practical value of which not only myself, but thousands of others, can testify to.

Yes, the great work that has been going on in Whifewater for many years, so silently, so unperceived by the ordinary observer, is now showing itself. The good spirits directed our great-souled Brother Pratt and his noble wife into channels of great financial prosperity,

great-souled Brother Pratt and his noble wife-into channels of great financial prosperity, and then expressed the wish that they erect a building to be entirely devoted to the cause of truth, regardless of cost. And they have done so most faithfully.

Mrs. A. H. Colby-Luther will carry on the good work and speak in the beautiful Psychic Hall each Sunday afternoon and evening dur-ing the month of May."

### District of Columbia.

WASHINGTON.-S.M. Baldwin writes in advocacy of "enlightened funerals," and suggests that "after the usual services the more gests that "after the usual services the more spiritualized persons present form a circle around the casket and join hands to assist the promoted friend in demonstrating that there is no death—nothing but a change. Others in the room would aid this result by joining in a still larger circle." Then all should sing appropriate melodies for the space of five minutes, to be followed by a few moments of perfect silence. If no expected results are obtained, all should sing for another five minutes in order to improve the condition. improve the condition.

It is believed that in most cases if this plan were adopted, sorrowing friends would realize the truth of the words of Jesus: 'Blessed are they that mourn, for they shall be comforted.'"

### Maine.

PORTLAND.—The following testimonial to the truthfulness of Dr. Slade's mediumship is sent us by those whose names are signed to it:

"We, the undersigned, wish to add our testiwe, the undersigned, wish to add our testi-mony to the great amount already accumulated, in behalf of Dr. Henry Slade, the medium for independent slate-writing. While in our city for several weeks past he has given most wonfor several weeks past he has given most won-derful evidence of the intercommunion be-tween the two worlds, and has given us much food for thought. We believe him to be an earnest, honest advocate of the truth we so much love, and he so ably demonstrates.

HELEN L. PALMER.

J. H. PHINNEY, L. H. HAWES. L. H. WOODMAN."

Ohio. CANTON .- A correspondent writes: "Fred Howard Pierce, of Detroit, Mich.—clairvoyant—entertained the Spiritualists of this city re-—entertained the Spiritualists of this city recently, holding a framber of scances at the residence of E. T. Bowman, who kindly opened his doors to believers and unbelievers to come and hear Bro. Pierce. /His singing and music (on the piano) while under control were excellent, and his tests were good—causing many unbelievers to desire to investigate further. He has wrought much good for the cause here. His presence is kindly remembered by all who met him, and his early return is hoped for. His gentlemanly deportment gained him many friends."

[THAT WHALE—AGAIN!]—In a recent sermon in which Rev. Dr. Talmage swallowed the whale and the flood and the ark, and other disputed things, he said: "I suppose this seamonster that took care of Jonah may have been one of the great sea monsters that could have easily, taken down a prophet, and he could have lived there three days if he had kept in motion so as to have kept the gastric juice from taking hold of him and destroying him, and at the end of three days the monster would naturally be sick enough to regurgitate Jonah." To this the Memphis Ledger files a demurrer in the following language: "The above is the manner in which Brother Talmage explains the fish story We decline to accept it—it being wholly unsatisfactory. It demands too much of energy and artful dodging on Jonah's part. To hustle around the cavernous depths of a whale's interior and keep clear of gastric juice the while is to make too much of an athlete of the prophet. We prefer the old, old story, without the modern explanation which Brother Talmage suggests. His solution tends to doubt—when before we had the swallowing capacity of the whale and took it all in easily and without hurt to our faith."—

\*\*Reperced T. Ronners M. D. Professor in been one of the great sea monsters that could

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"Did Man Fall ! The Location and Topography of the Garden of Eden a Fact. Is the Garden also a Pact ? \$5,000 Reward." By Israel W. Grob. 16mo, pp. 21. New York: Truth Seeker Co.

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"The Japanese Wedding: A Representation of the Wedding Ceremony in Japanese High Life. Arranged as a Costume Pantomime for Public and Private Performance." By W. M.

Lawlace, 16mo, pp. 22. New York: Harold Roerbach. "Sketches of the Scientific Dispensation of a New Religion." By Singleton W. Davis. 10mo, pp. 64. San Diego, Cal.; S.W.

"Christian Science and Vital Christianity. A Lecture De-livered in Germantown Philadelphia." By William Bald-win. 8vo, pp. 24. Chicago: W. T. Baldwin. "Probation Work of the County of Suffolk. Tenth Annual

#### To Correspondents.

Report." 8vo, pp. 13. Boston: City Printers.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a grannty of good faith. We cannot undertake to preserve or return communications not used.

J. B., HOWARD STATION, MONTA-The spirit who comes to you assumes too much, and tries to play on your credulty. No wise spirit will claim to give all the intelligence through any medium. It is not the spirit; who comes to us.

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We are much indebted to Frot. Max Muller, Rev. G. W.
Cox, Dr. Innua, and many others, for furnishing the with the
keys to open the secret chambers of the ancient kingdom of
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SPECIAL NOTICES.

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notices of Spiritualist Meetings to insure prompt inser-Notices of Spiritualist Meetings to insure prompt inser-tion, must reach this office on Monday of each week, as The BANNER goes to press every Tuesday.



BOSTON, SATURDAY, MAY 18, 1889.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York

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#### The Mechanical Philosophy Shown Up.

The real "missing link" in Darwinism is the one which would, if it could but be supplied, lift the animal nature to the plane of the intellectual and spiritual. Say all that they can for evolution and natural selection, the ultra Darwinians, who are professed agnostics, never can show that the spirit of man is only evolved from his physical being. Nature, whose hidden mys-side anthropomorphous personality-emphatiteries they profess to understand, is too much for them at this point, and drives them off discomfited. Everything concurs to show that spirit, meaning consciousness, memory and reason, is an endowment made by a process to whose divine secret they have never penetrated. So they are content to call the break the "missing link," and to let their boasted science jump into a chasm there.

In the May number of The Forum appears an article, brief but condensed" with meaning, written by Professor St. George Mivart, in which, while the writer freely credits the Darwin theory with all it has done, in the way of stimulating biological research, he holds up to view in a clear and strong light its deficiencies and shortcomings. What he holds and aims to prove is that the world has been developed by a process of evolution directly contrary to that treated of by Darwinians; that it is a system "in which every activity of every inorganic and organic body, from the dust of a volcano to the imagination of a Michael Angelo, a Danté, or a Shakspeare, is a divinely ordered process." "It is a process," says the writer, "the coëxistences, successions, and laws of which it is the noble task of physical science to investigate in a fruitful and practically limitless progress, by studying the phenomena which are on every side spread out before our gaze." He believes it to be far easier to show that the process of evolution is the outcome of design than that there has been any process of evolution at all. He affirms that the existence of man himself is the sufficient evidence of an absolute break in the Darwinian theory, which asserts there is no distinction of "kind," but only one of "degree," between man's highest intellectual faculties and the feelings of a brute; in other words, Darwin affirms the essential hestiality of man. He asserts that we possess no gifts which could not have been evolved from merely animal powers. He said that the theory of natural selection is worthless if it required a separate origin for man from that of other animals at any one step of descent. And his literal disciples have written books to demonstrate that reason is but developed sensibility, and to deny that man possesses any fundamental distinction as to intel-

Now Prof. Mivart undertakes to show that the human characteristics which differ in kind from any possessed by animals are language and moral perception. He defines language as essentially intellectual, and the result of the Mossession of abstract mental concepts by him who uses it. Such abstract ideas must be already present in the mind. No attered sounds, no gestures, even, could be employed to denote any action, unless the mind had already formed the abstract idea of the action to be so denoted. The abstract idea, be it remembered, is no mental repetition of a word. This is obvious in the case of deaf mutes, from the habit men have of coining new words to express previ- | tinuous work, because there will be no weari- | enterprise should the experiment be tried.

ously-conceived new ideas, and from our own experience when the mind perceives a newtruth by intuition, too rapid for even mental such obstacles, and therefore no such limitautterance. The intellect, he reasons, is there- tions, as here. And all that seems like failure fore the source from which both spoken and to the human eye will be gathered up as golden gesture language spring, and neither of these threads, and weven into the fabric of divine nor both of them together could generate it. design. Hence no being who possesses intellectual language could have been evolved from creatures devoid of abstract intellectual concepts.

As to the other point, moral perception, Prof. Mivart maintains that it is universal in mankind, though it may be developed here and there in but a rudimentary degree. Ethical judgments are unquestionably developed by education and social influences, but they never could have had an absolute origin from the feelings of gregarious animals. The propositions which lie at the root of any ethical system must themselves be ethical. Ethical judgments, he holds, are entirely distinct from mere sentiments. Conscience, it is not denied, looks back and judges, but not all that looks back and judges with regret is conscience. 'Very different from any sentiment, painful or pleasurable, is a real declaration of conscience. The conception of duty is the conception of something supreme and absolutely incumbent on us without appeal, apart from any question of pleasures or pains, rewards or punishments."

Thus, he concludes, does the study of both language and moral perception sufficiently show us that "there must have been a break in the process of evolution when man first appeared upon this planet."

As to what our own reason teaches us in regard to design in the universe, it satisfies us that the cause of that universe could not itself be so defective as to be devoid of what even we possess, namely, intellect and morality. On the contrary, it must rather possess such qualities in the highest degree, and the universe must therefore, being so caused, be replete with design. An analysis of our own reason thus assures us that the universe is not the their confidential relatious with many families, and outcome of unreason. Physical science inclines us strongly to believe that the process of evolution has taken place in the world, but the science of sciences makes us certain that it is designed, and the outcome of intelligence.

The study of our own faculties will suffice to prove that intelligence and goodness, and there fore design, are manifested in the universe, and hence must exist in its cause. When we gaze on nature, organic and inorganic, we may recognize how its aspect harmonizes with the conception which the study of our own being has made us see to be a necessary one. The writer concludes that while the evolution of species may or may not be called "creation," since all that creation need mean is implied therein. "it is nevertheless an evolution full of purpose and replete with design, which exists not only at its root and origin, but also accompanies it at every step of its progress."

The article in The Forum which we have above condensed was, of course, written with the desire to overthrow the Darwinian position; and practically, at least, in the interests of the biblical "instantaneous" or "crystalline" theory of creation: But we think that-in the light of modern spiritual revelation-there is a "missing link" in the latter, as well as the former theory. The human reason of this age stands aghast at the story of Genesis, and refuses to believe with the doughty Scotch stonemasonwho sought to quench the rising geological ambition of the youthful Hugh Miller-that "when God made the rocks he put the shells [fossils] into them at the same time." A spiritualized 'Evolution" which we think much nearer the truth as an explanation than literal Darwinism or Genesaic "spoken word," has been proclaimed both by returning intelligences and various speakers on the platform of the New Dispensation: This, while it recognizes the gradual improvement in earthly conditions in consonance with natural law operant in all things-not the arbitrary interfence of an outcally denies that the spirit was the flower of developed matter; but holds that in process of time some marked differentiation of species became fitted to receive and therefore naturally held out its hand, figuratively speaking, for that gift of conscious spiritual entity which is the crown of existence, and that in answer to this instinctive prayer, the spirit was inbreathed into it from the world of causes on high.

### The Idea of Heaven.

Very different conceptions of a future state are taking possession of the orthodox mind from the old ones which have narrowed the views and hardened the feelings of so many past and gone generations. To say that the illuminating influence of Spiritualism has had nothing to do with this revolution that is going on, would be so unintelligible an assertion as to be practically absurd. Spiritualism has had everything to do with it, and is in fact the prime cause of it. It has driven back the dark old superstitions with its superior light. It has melted away the prejudices which the dead old dogmas had fixed. It has kindled new hopes in the heart. It has, in fact, brought the present world and the other one into close and intelligible relations.

Out in Methuen, but a little way from Boston, the Rev. Mr. MacDonald, a Baptist minister, recently preached a discourse on Heaven, in which he fully betrayed the workings of his own mind on that always, interesting theme. Though he persistently asserted that we had and could have no absolute knowledge of heaven, he nevertheless went on to describe its life and joys in a way that showed plainly enough how much he really thought he knew about it. He asserts, however, that Christ made no revelation concerning it in all he is reported to have said.

Mr. MacDonald alluded to the prevalent ideas respecting heaven as "a relic of an outworn theology still lingering in Protestant churches." He said that many a man accepted Christ merely to escape going to hell, while his neighbor. who ridicules his base motive, quite possibly accepts Christ himself because he wants to go to heaven. Neither one has the slightest idea of what going to heaven means, except that it is a place where everything is to be to their advantage, and where a series of rewards is to be distributed for having honored Christ by hav-

ing accepted him as Master and Lord. The preacher's idea about heaven is this: That in order to live there one must be righteous, since only like can enjoy like even in an earthly sphere. There must be perfect fitness and harmony in order that happiness may exist. Heaven would be the deepest hell to the able source that the scheme has been given up, unrighteous soul. And as for joy, it will not for the reason that the cost would be too great be the lifeless joy of rest and recreation, or of in the first instance, and because of serious pleasure, as here on earth when life wearles of doubts in the minds of competent astronomers its duties; but it will be the joy of rest in con- as to the ultimate success of the contemplated

ness in work there. All will be spiritual, and the spirit never tires. There, there will be no

#### The Doctors' Plot.

For twelve years and over the "regular" M. D.s of this State have petitioned the Legislature to enact a law debarring every one from practicing medicine, or in any way healing the sick, who has not previously secured a diploma from the Allopathic medical fraternity. This paper, with the aid of talented correspondents, has during that period up to the present time fought against such a contemplated usurpation. Now the daily press has waked up to a serious consideration of the subject. Strong articles against the enactment of such a sumptuary law have appeared in the Boston Globe, several of which we have copied. Later comes to the rescue the Boston Evening Record, whose editor is Speaker of the House of Representatives. Here is what last Saturday's Record says upon the subject, which is sensible and to the point:

For real, sure "protection" commend us to the regular graduated physicians who are applying to the Legislature not to allow anybody else to practice medicline except some member of their organizations. It excites them to holy horror that any one should pretend to heal the sick who has not received a diploma from some institution of which they approve, although they all know very well the most of them have no real knowledge of medicine when graduated from these schools, but get it all through practice.

The number of irregular physicians, if it include all who have not graduated from some medical school, is large, and a great many of them certainly are more successful in their practice than seventy-five per cent of the regular school. The latter, unable to compete now appear before the Legislature, and want the State's disapproval put upon everybody who is not a graduate from their own peculiar school. This would be nonsense if it were not for the fact that these regular physicians are working up their case by reason of trying to secure Lotes for their "protection" that way.

If the regular school wants to be "protected," why does it not commence in the proper way, and make it appear that its members know about medicine, and others do not? But they do not seem to be able to prove this, and so want to be "pro-tected" by law! Pretty small business this for a profession which pretends to be so skillful, especially when it is borne in mind that outside of the attorneys employed by the regulars, no one appears in behalf of their being "protected."- In fact, all the people who have appeared before the Legislature have remonstrated against this scheme.

#### Dreams.

It has been many times asked by inquiring minds at our public circle whether or not dreams are of spiritual origin, and the answer has been as a general rule in the affirmative.' The following interesting story of a dream has just been made public by the Columbus Herald, which we here reproduce as evidence that decarnated individuals can and often do communicate in this way:

carnated individuals can and often do communicate in this way:

A most remarkable case of a dream coming true is told by Thomas J. N. Stewart, a colored painter living at 1239 Franklin avenue, in this city. The story, as related by Mr. Stewart, is confirmed by his friends, who assisted him in carrying out the hint in his wonderful dream. He was seen last night by a Herald reporter, to whom he related the following story:

Some time ago I was bereaved in the loss of my wife, and following the sad event I have been thinking about her all the time day aid night. It has proyed on my mind all the time and affected my sleep, so much so that I have had gone dream after mother about her. One night I had a strange dream about her, as usual. I thought I saw her in the grave and in her coffin. She seemed to me to be just as she was in life, and I could hardly think she was really dead. There was one thing about her different from her conduct in life, and that was her distress about something. I heard her familiar voice calling, to me very distinctly, and plainly heard her say, "Thomas, get me out of water, I mail wet." Then I woke up very much distressed over the vision. After awhile I again went to sleep, and to my surprise the same pleture of my wife came to my view again. I saw her as before, and with the same expression of distress on her face. She cried out to me just as she did before and said the very same things. Again I woke up and felt very badly. This continued all night long. One dream of that kind followed-another, and in the morning I was broken up by the visions of the night.

What is remarkable, I had the same dream on the three following nights. I could not rest without investigating the strange visitations, and communicating my dreams to friends asked them what to do. I had fully made up my mind as to what I should do, anyhow, and their opinion was the same as my own. We resolved to go out to Greenlawn and see for ourselves what the dream meant.

With a party of friends we went out and had the grave open

The American Spiritualist Alliance

It will be seen by the notice on our eighth page that the American Spiritualist Alli-ANCE calls for pecuniary aid in order to keep it in good working order. The Alliance was inaugurated at the earnest request of the Spirit-World Forces as a necessity, the latter foreseeing that the time was ripe for such an institution. The Bureau connected with it was established several years ago, under the auspices of the late Prof. S. B. Brittan-by direction of Judge John W. Edmonds and eleven other spirits, a list of whose names we have on filehe having been selected by the said band as a competent person to become Editor-at-Large-which position he filled for several years with marked ability, as many of our readers are fully aware. Bro. Brittan was succeeded by Prof. Henry Kiddle, who has wielded a pungent pen for some time in repelling the ignorant and groundless attacks of certain of the public press and pharisaical theologians who are ever ready on the slightest pretense to attack the Spiritual Philosophy.

This organization all good and true Spiritualists everywhere should gather around and fos ter. to the end that it may become not only a spiritual power in the land, but a material one as well, under the direct management of active workers, such as its members may from time to

time choose to manage its affairs. The Alliance is, it should be distinctly understood, an incorporated institution, whose especial objects are to promote and develop spiritual science and true spiritual religion, as shown by enlightened reason and the highest teachings of the spirit-world. It is now determined to enter into more practical work than ever, hence it calls for funds wherewith to strengthen its hands, in order to promote the important work it has been called upon by the higher powers to perform.

The daily press has been of late publish. ing a statement to the effect that the Lick telescope is to be superseded by a new and much more powerful one. We now learn from a reli-

#### Good Things for Our Patrons.

THE BANKH this week contains the full text of a tranco address on "The Phenomena of Spinitualism a Vital Necessity to Its Phi-LOSOPHY," which was delivered by the guides of J. J. Morse, in Adelphi Halh Sunday evening, April 14th, before the First Society of Spiritualists of New York City. It is worthy the attentive perusal of all our readers.

Our issue for May 25th will present a verbatim report of an address pronounced at Metropolitan Temple, San Francisco, Cal., by the guides of W. J. Colville, in solemn remembrance of the "MARTYRS OF FREEDOM; OUR FALLEN AND OUR RISEN HEROES."

. We have also for publication, as rapidly as space will permit, the following excellent dis-

"THE NEEDS OF THE HOUR," etc., by Mrs. Nellie J. T. Brigham, New York City.

"GOD IN THE CONSTITUTION," by Mrs. H.

S. Lake, Boston, Mass. "THEOLOGY AND SCIENCE," by Willard J.

Hull, Buffalo, N. Y. "Our Two Spheres," by Prof. W. A. Baldwin, New York City.

"WHY ARE MEN AFRAID TO DIE?" by J S. Lottritz, East Portland, Ore.

"SPIRITUAL SCIENCE AND PSYCHOGRAPHY," by J. J. Morse, New York City.

#### Co-operative Alliance.

There is a movement on foot in South Carolina to form a Coöperative Alliance among the colored people of that section, J. D. Norris, an intelligent colored man, being the head-organizer. It bears the name of "The Colored Farmers' National Alliance and Coöperative Union." The object, says Mr. Norris, is to elevate the colored people of America by teaching them to love their country and homes, care for their helpless and destitute, and labor more earnestly for the education of themselves and their children, and especially to become better citizens, farmers and laborers, more obedient to the civil and criminal law, and to withdraw their attention from political partisanship The condition of things, he avers, and the pres ent situation, show us that our happiness and prosperity are not to be found in politics: "We have been looked upon as a political prey long enough. We expect through the Alliance to let all parties know that our race is no longer a mission field for politics. When once we get our colored people to see that farming is pleasant, and something can be made at it, a change for the better will be noticed." A grand idea, his bodily powers. The New York press account of and we hope it will be carried into practical

#### The Physical Manifestations.

Information is coming to us from day to day bearing reliable evidence of spirit-return, through mediums for materialization of spiritforms, in different parts of the country-notwithstanding the periodical assaults of "white-cap spirit-grabbers." The circles held in this city are well attended and very satisfactory. It is the same, we hear, in New York City. A friend writes that he attended a scance given by Mrs. Moss, at Mrs. Wells's rooms, 990 Sixth Avenue, on Saturday evening last, she using the double net-divided-cabinet, and was passed from compartment to compartment, as Mrs. Roberts has been. Mrs. Moss is located at 464 Eighth Avenue, New York, where she is giving

In Boston there are parties who have had experimental private sittings for the past year for full-form materialization, with an excellent trance medium, which have resulted in complete success, we understand, as it is said spirits are materialized in the audience-room among the spectators, thus doing away altogather with the dark ashinet x the cause of so much contention in the past.

her regular séances, says our informant,

For The Money Power makes itself a plutocracy when it invades the domain of politics and government and substitutes the selfish interest of the few for the will and the welfare of the many. It is the beginning of this encroachment that the people are called upon to resist. The possessors of large wealth should be content with their opportunities for accumulation and enjoyment in this highly favored land. They should be glad to be let alone. But when they intrench upon the rights of the people, they should be taught by sharp admonition that American citizens will never tolerate anything of the kind. We want no plutocracy in the United States.

Mr. J. T. Trowbridge, the celebrated writer of boys' stories, now in Italy with his family, is thus newspaperized by a writer in a late number of the N. Y. Sun in this wise: "He is tall, fresh-looking, with long gray hair, and owns up to 60 years or nearly. His manners are somewhat crude, and a taste for Spiritualism leads him to consort with the spookical crowd, rather than with the high-flyers of fashion." It seems strange at this late day that such a beautiful writer, of both prose and poetry, should be thus slurred because of his belief in the Spiritual Philosophy.

Passed to spirit-life, from her home in Roxbury, April 29th, Mrs. Sarah Stone, aged 73 years. She was a member of, and an officer in the First Spiritualist Ladies' Aid Society, of Boston; a faithful worker in the cause of Spirituallsm. The influence of her spiritual life was felt by all who came in contact with her.

ROBERT ELSMERE AND SPIRITUALISM. an essay written by Mr. A. E. Newton, before his decease, will appear in THE BANNER for May 25th.

An interesting letter from Mr. Wm. G. Prescott, of Quincy, Mass., in regard to the materialization of spirit-forms he has recently witnessed, will appear in our next issue.

R. A. Thompson, Philadelphia, Pa., writes us that the Parkland Camp-Meeting opens June 27th, with Prof. Peck as speaker.

Por Dr. H. B. Storer, 406 Shawmut Avenue, Boston, will lecture or attend funerals in any part of New England.

The following singular statement is made by the Pall Mall Gazette, London:

the Pall Mall Gazetté, London:
Capt. Ingram, who was recently killed by an elephant in South Africa, some time before his death unwound the cere cloth of an Egyptian munimy. Inside he discovered a tablet, which, being translated, was found to prophesy that the person who protaned the grave-clothes, would die a violent death within three months of his sacrilegious act, and his bones be acattered to the winds. Within the prescribed time the threat or prophecy came true. Captain Ingram was killed in South Africa, and only his thigh bone remained to attest his fato.

#### Decease of Lewis II. Wilson.

The BANNER OF LACHT for April 13th contained a notice to the effect that Bro. Wilson, who had filled with credit and honor the position of Chairman of our Public Free Circle Meetings, since the demise of William White in 1873, had found it necessary, through rapidly falling health, to retire from active labor.

His period of repose, in a physical sense, has been but a short one, as it is now our duty to chronicle that on the night of the 10th of May he expired at his residence, 400 Columbus Avenue, Boston, He was unconscious of sublunary affairs for a short time previous to his passing from the form, and entered the spirit-world peacefully, after a life spent in honest efforts to advance the interests of true Spiritualism among the people of to-day.

For the past thirty years Bro. Wilson has been connected with the staff of the BANNER of LIGHT, serving at first as chief of its printing department, then Associate Editor, and latterly Chairman of the Circles, as above stated.

He also did good service for Spiritualism in Boston in the '70's as Chairman of the celebrated meetings held in Music Hall-a series which by its excellence and its representative character won a national reputation.

He was born at Westbrook, Me., and had attained the age in the mortal of 73 years 11 months. With Messrs. Bradbury, Harmon and others, he, in April, 1842, established *The Datly Bee* in this city, a paper which during its existence (over a decade) occupied a good position in the popular estimation. He was for years a prominent official of the Independent Order of Odd Fellows in Massachusetts, and a beloved and respected member of Montezuma Lodge.

On an afternoon in March, 1888, Bro. Wilson, returning home from his usual season of labor, was violently struck and knocked down, while dismounting from a horse-car, by a vehicle directed by a careless driver. He sustained a severe blow on the breast, fell directly upon the back of his head, and when taken up and carried to his home, remained unconscious for some time. His period of convalescence was long, and his strength failed gradually, till he was forced to give up all employment. The most serious difficulty was found to be an injury to the brain, which continued to develop in various vital directions as time proceeded, and was beyond doubt the prime cause of his decease.

Funeral exercises were conducted at his late resince, on Tuesday, May 14th, by Montezuma Lodge, I. O. O. F., Rev. M. J. Savage being the officiating clergyman. The floral display was pleasant to look upon, and contained, among other tributes of friends, two remembrancers from Colby & Rich and the associates of the deceased at the BANNER OF LIGHT office. The interment was at the family lot in Forest Hills cemetery.

Thus has another faithful worker in the vineyard of Modern Spiritualism passed on, to receive the guerdon of honest labor, long performed.

#### Washington Irving Bishop,

The eccentric "mind-reader," (so-called) passed to spirit-life in New York, May 13th. He was born in that city thirty-two years ago. His decease is reported to have been caused by hysterical catalepsy; and he may be said to have "died in the harness"—the duplication of a difficult trick having proved too much for the 13th says:

the 13th says:

"Mr. Rishop came to this city on Friday, and stopped at the Hoffman House. Last night he was invited to the Lambs Club, where an entertainment and supper were being given. Mr. Bishop took part in the entertainment, and gave a successful exhibition of his famous dagger trick. He then tried another trick, entailing considerable mental effort, and was thereupon taken ill. He was carried up stairs and put to bed, but he recovered soon, and was able to go through with the trick again. He was taken ill again, however, when Drs. Thorn and Lee were called in, and pronounced Mr. Bishop to be in a very dangerous condition. The physicians remained with him all night, using electrical and other appliances. At 11 o'clock to-day he became much worse, and death followed."

### Onset Bay Camp Ground.

The wharf will be repaired and ready for use by the irst of July.

The motor commenced running from Onset Station to the Grove on the 13th inst. Trains on the Old Colony Railroad now stop at Onset Station. Tickets can be purchased at all the stations for Onset depôt. A yacht club is, to be organized at Onset by the own-

ers of the many fast boats that summer there. Mr. B. H. Bourne, Resident Agent, is clearing the grounds and streets of leaves, and otherwise beautifying the place.

There is a greater call for cottages and rooms, we understand, than at any previous season.

Helen Berry and Gertrude are expected to arrive at Onset the present week, where they will re the summer season

#### A Reception to Mr. and Mrs. G. W. Kates

Will be held at the First Spiritual Temple, corner Newbury and Exeter streets, Boston, on Wednesday evening, May 22d, to which all friends are cordially invited. An interesting programme will be rendered upon the occasion. A reception to these workers was announced to

take place at Room 3, Odd Fellows Building, Friday evening, May 10th, under the auspices of Mr. and Mrs. L. L. Whitlock. Special attention is directed to the advertise-

ment of Messrs. J. H. Pray, Sons & Co., in another part of our paper. This old and reliable concern are

offering Lowell Extra Supers, as well as many-other reliable makes, at 70 cents per yard, some others at 60. cents per yard, Roxbury Tapestries at 85 cents. We believe the above are the lowest prices ever quoted on these goods. Hon Sidney Dean's lecture upon "Spiritualism a Science, a Philosophy, and a Religion," is reprinted from the BANNER OF LIGHT in London Light of May

4th; "which," says the editor, "we commend to the attention of our readers, as one proof among many of the intelligent methods in which Spiritualism is now being discussed by thinking men." The St. Augustine (Fla.) Press chronicles that

Hon. John F. Whitney and wife have left that place for an extended tour in the North. The price of New Thought, published weekly in

Chicago, Ill., by Moses Hull & Co., has been reduced to \$1.00 per year.

A great number of people, especially at this time of year, are afflicted more or less with what is termed "sick headaches." and they resort to internal remedies. for relief prescribed by regular physicians; whereas, if they only knew they could be speedily relieved by a magnetic healer, they would employ one in preference. Such a healer, whom we can fully vouch for, is Mr. J. A. Shelhamer, who is located at No. 81/2 Bosworth street, (Room 5.) He will treat patients at his office, or at their homes if required. Mr. S. has cured bad cases of rheumatism and pneuenmia. Do not fail to consult him.

Yet another horrid railroad disaster. A locomotive crushes into a Kalamazoo horse-car, killing six ladies-

T. Granger Stewart, M. D., F. R. S. E., Ordinary Physician to H. M., the Queen, in Scotland, Professor of Practice of Physic in the University of Edinburgh, writes: "The arteries are selerosed and atheromatous in the advanced stages of the inflammatory and in the cirrhotic, but not so small in the waxy disease. In that affection the small vessels in other parts are frequently the seat of waxy degengration." From this it will be seen that in the three forms of kidney disease classed as Bright's disease, the arteries suffer changes; and it matters not whether they undergo selerotic, atheromatous or waxy change, they are and it matters not whether they undergo selerotic, atheromatous or waxy change, they are
so weakened as to endanger rupture under any
increased pressure. This explains the frequency of apoplexy and paralysis, and as
clearly demonstrates that the only preventive
of these disastrous ruptures of the blood vessels is the timely use of Warner's Safe Cure to
keep the kidneys in a healthy condition.

#### NEWSY NOTES AND PITHY POINTS.

MONE AGO. A Besquipedallan Retrospection Reverle. IN TWO PARTS-PART ONE. Oh! I oft cogitate on the mystical past, The control of the invariant plast,

Alons of agos ago,

When cohesion of molecules first began
In terrestrial caverus below,
Yes, I oft speculate how the heulandite grew,
In its tetrahexaliedronical way,
Enclosed in its amygdaloidalic home,
In that antediluvian day,

—Pud

A Boston letter in the Des Moines (In.) Register says: "The followers of literature at the modern Athens are of four classes: The big guns, the younger set, the women writers and the liangers-on. The first class has Dr. Holmes and Mr. Lowell as its foremost representatives, and is organized, malicious persons say, as a mutual admiration society." The hangers on alluded to we suppose are intended for the reporters of

THE "REGULAR" THING.—"The last I heard of George he was under the doctor's care." "Well, he is u't now. He is under the ground."—Ex.

It is reported from the City of Mexico that the remains of a large city, hidden in the depths of the forest, have been discovered near the ruins of Palanque, in the State of Chiapas. The ruins of apparently large buildings have been found. There is a well-paved road several miles in length. The intelligence is said to come from good sources.

And if we've done our part, it is n't to be believed as them as are above us 'ull be worse nor we are, and come short o' theirn.—George Eliot.

The American Israelite thinks that hell is a "purely Aryan institution," and that therefore there are no

The Popular Science Monthly for May opens with a chapter on "Diabolism and Hysteria," in Dr. Andrew D. White's "New Chapters in the Warfare of Science." The author gives instances of the "possession of multitudes by Satan." If the writer had used the word Selfishness instead of "Satan," he would have come much nearer the truth than he has.

On dit that a mule forty-five years old does a little service for a Georgia physician, who has had him since 1849. That mule never took any of the Doctor's drugs, which accounts for his longevity.

The skylark springs, with dew on his wings; And up in the arch of heaven he sings Trill-la, trill-la, oh! sweeter far Than the notes that come through a golden bar. The joyous bay of a hound at play, The caw of a rook on its homeward way; Oh! these shall be the music for me, For I love the voices of the free. —Eliza Cook.

The smallest oil painting in the world is on exhibi-tion in New York, entitled "What an Awful Lie." It is one inch by an inch and a quarter in size, very handsomely framed, and was painted by Mueller, celebrated artist. The picture represents two monks in conversation, one of them evidently getting off a

Buy Dr. J. M. Peebles's book, "The Seers of the Ages." It is a grand work.

The nuisance of the hotel was in the parlor warb-ling, "Oh, would I were a bird." "Well, here's a be-ginning for you," said the landlord. And he handed him his bill.—Argosy.

The Emperor of Austria has just finished paying the debts of the late Prince Rudolf. They amounted to \$2,400,000. Such is royalty. ..

A man is a great bundle of tools. He is born into this life without the knowledge of how to use them. Education is the process of learning their use, and dangers and troubles are God's whetstones with which to keep them sharp.—Appleton's "Proverbs from Plymouth Pulpit."

According to recent accounts New Haven is a mean place to reside in. Respectable mediums there, who have done much good for years by healing the sick, have been fined under an ancient Connecticut "bluelaw"; and now comes the information that a New Haven mother with three small children dies of star-No wonder the daily press heads the dispatch, "Christians all about her"! That prosecuting "minister" had better devote his spare time hereafter in looking up the starving inhabitants of New

"Please send up to my house to-morrow a couple of nice bass." "Yes, sir." "And, by the way, be sure they are bass. I'm going off for a day, and—er—er—the last time I went I told my wife it was for trout fishing, and you sent up a fresh mackerel. These little errors of yours are causing strained relations in my family."—Epoch.

Western Washington has a delightful summer climate, seldom reaching over eighty degrees above zero, with no sultry weather. The nights are always cool. and there is but little rain from May till November. It is a most delightful point for health and pleasureseekers. In winter, rains are frequent, but usually warm, while the grass is growing and some flowers are in bloom out of doors every month in the year.

CRIMINAL MALPRACTICE.-Dr. Thomas N. Frost, of Biddeford, Me., whom the coroner's jury found guilty of committing criminal malpractice upon Stella A. Hill, has been arraigned before Recorder Cram in the Biddeford Municipal Court on a charge of murder. He pleaded not guilty, waived examination, and was bound over to the May term of the Supreme Court at Alfred.

As the local freight on the New England Road approached the River-street trestle recently, Engineer Boughton discovered a large dog on the track. As he supposed, the engine struck the animal; but on passing it was found that it had partially dropped between the ties, hanging by its forelegs, and the whole train had passed over the animal, leaving it uniquired. Brakeman Bryan carried the animal from the trestle to a place of safety.—Danbury News.

The Detroit Free Press says that a New Yorker worth \$7,000,000 waited five minutes the other day for a newsboy to get change and return him two cents. He probably wanted the pennies for the Sunday collection. That's how he got the \$7,000,000.

A dog acts as watchman over the mail at Allentown, Fla., taking a position on the bags the moment they are thrown from the train, and refusing to move or allow any one to disturb them until the postmaster arrives.

The Methodist and Episcopal ministers of Sheffield, Ala., no longer speak as they pass by, and the feeling between them is extending to members of their church es. It all grew out of a scheme of the Methodist ministers, who organized the Preachers' Investment Company for the purpose of speculating in real estate.

NEVER HAD HEARD OF ANY.—"Are there any pinnated grouse in this vicinity?" inquired the thin, scholarly-looking man with the elegant breech-loader on his shoulder. "Never heered of any," said the Western Nebraska farmer, "and I ive lived h'yur seventeen year." And the New England professor who was taking a vacation out West climbed wearily aboard the train again for a point a hundred miles further westward, the locomotive scaring up prairie chickens in clouds as it moved swiftly along.—Chicago Tribune.

Capt. Gilbert B. Borden, of New Bedford, Mass., has been appointed keeper of the House of Refuge to be established by the United States government (for the benefit of the whaling fleet) at Point Barrow, Alaska

There are 17,107 newspapers in the United States

The total cost of the Paris Exposition is expected to to be \$10,000,000. The Government contributes the greater part and the city of Paris most of the rest.

Modern Minister's Wife—"You look worried, dear. Can't you find subjects that will interest the congregation?" Modern Minister (gloomily)—"It's easy enough to find subjects that will interest the congregation. The trouble is to find subjects that will interest the newspapers."—Philadelphia Record.

An exchange warm justices of the peace and gulleless preachers against a well-dressed couple who are "doing" the country by means of the following scheme: They have the coremony performed, when the groom hands out a check for \$20 to the person officiating, telling him to take out \$10. The groom receives \$10 in change and goes off to be married again. The check is worthless.

Tribute of Hudson Tuttle to A. E. Newton.

To the Eilter of the Banner of Light; In the Symposium which has in the pages of the Bannen of Light expressed the deep feelings of love and friendship for that long-tried and efficient worker, A. E. Newton, I must add a few words which feebly express the feelings which arose when I read of his departure from earth-life.

earth-life.

The last letter he ever wrote is open before me—a letter written before his final illness, held for some days until his partial recovery, when he added a postscript in a trembling hand, the last time he held the pen, for soon after he sank into the lethargy which terminated only with cessation of breath. Broken as he was by pain and long suffering, the tenderness of his spirit expressed itself in hopeful words, and closed with this sentence: "Wishing you all success in your efforts to enlighten and spiritualize humanity." This had been the great task of his long life.

With heart throbbing with emotion I went back over the years when he was editor of the New England Spiritualist, and I sent him the early inspirations of my pen for his judgment. All was new and strange, then, on the borders of the great change of thought which was to come. No one dreamed of the outcome of the new Spiritual Philosophy, which was to work like leaven in the minds of the masses, and silently bring about untold results. Spiritualism was a word of scoffing, and mediumship, as popularly understood, allied to witcheraft and the black arts.

In that hour when I doubted and questioned,

In that hour when I doubted and questioned, and sought for a support, Mr. Newton carefully read the MSS. I sent him; published with kindread the MSS. I sent him; published with kindly comments, and wrote me from time to time such letters of advice and encouragement as a father would write a son. And through the years thereafter, whenever the opportunity offered, he was first to notice and review the books I offered to the public. Not that he always agreed with the premises, or praised, for he has at times sharply criticised, and from his standpoint most justly. Unnecessarily he apologizes for this in his last letter:

"I have no reason to think there is any great diver-

apologizes for this in his last letter:

"I have no reason to think there is any great divergence of opinion between us. But there have been times when your line of thought, or current of inspiration, has seemed to run in a very different channel from mine, and I wish to feel entire freedom in anything I write for the public. Not that I assume to be any nearer the absolute truth, but I have to be true to my own perceptions of right and wrong, and hope that by free and friendly expression and comparison we may all in time arrive at substantial unanimity."

Criticism offered in such a spirit is more value.

Criticism offered in such a spirit is more valu

Criticism offered in such a spirit is more valuable than praise.

A busy life of self-devotion, and he has passed through the gateway over which on this side is writen "Death," on the other side "Eternal Life." For the loss which is ours we must mourn, for it is human to weep. The senses teach us a sad lesson of selfish grief. In the old ways of his labor the earth will know him no more. But we are persuaded of the truth old ways of his labor the earth will know him no more. But we are persuaded of the truth of that philosophy which teaches that we live that we may die, and we die that we may enter a life which is eternal. I hesitate on occasions like this whether to say we mourn the loss of one dear and near to us, or that we rejoice in the birth of an angel, who, having borne the burdens of life faithfully and well to the end, steps from the broken cage to the realization of all his mortal dreams.

He has left a monument in the hearts of all

He has left a monument in the hearts of all who knew him, which will remain after the granite shaft shall have crumbled into dust.

HUDSON TUTTLE.

#### Medical Laws and Vaccination. To the Editor of the Banner of Light.:

Score a victory or two more! A letter from California has this sentence in it: "The Regulars desired to get the best of us Californians in the last Legislature, but we promptly sat on them." Give all honor to Ohio and Wisconsin. The Medical Bill in the Legislature had been so amended as to forbid the Old School from hav-

The Medical Bill in the Legislature had been so amended as to forbid the Old School from having a majority on the proposed State Board of Examiners. As the natural result, the conspirators are not willing to let it be enacted.

I wonder much at the willful blindness which many show. The sole and paramount purpose of all the medical legislation in every State is to place the control of medical practice in the hands of the Old School; so that the government of the School can dictate absolutely who may exercise the healing art and who may not.

There may be bills incidentally "very harmless," but they are only blinds, covering specious projects from the public eye. A medical bill is a willful assault upon personal rights and republican liberty. It is high time for the opposers to hold their ground intelligently. Thurlow Weed once said: "It is much easier to defeat bills in Legislature than to pass them." In this sentence is an infinitude of sagacity and eloquent suggestion. A few true men, striking their blows judiciously, can defeat every medical bill in each Legislature. A few years more of defeating them, and those now in force will begin to show signs of decay. Instead of, a shackled Republic in the year 1901, tied hand and foot by unscrupulous medical laws, there will be once more a union of States—all commonwealths of freemen.

Tennessee, I regret to note, has succumbed to the foe. It was a qualified surrender; the mi-

Tennessee, I regret to note, has succumbed to the foe. It was a qualified surrender; the minority schools of practice secure for the time the right to go on as before under Old-School mas-

ters.

A bill for compulsary vaccination is now in the Legislature of New York. It has been vigorously opposed; but till the session shall close I shall entertain little confidence. There is money in the poison-peddling practice of vaccinating; and where money is, the mare will go. A physician in Brooklyn, some seasons ago, vaccinated himself in the leg. The result was ædema, and finally incipient gangrene. From that time to this he has been diseased. The limb probably never will become sound. He is

that time to this he has been diseased. The limb probably never will become sound. He is a martyr to his faith, but with the martyrdom the faith is likely to perish.

One atrocity has been in existence from President Arthur's time till now: Emigrants from Europe are forced by law to be vaccinated on shipboard. It is folly and crime, but the poor have no protection.

Nenark. Man. 7th. 1889. have no protection.

Newark, May 7th, 1889.

### About Doctors' Bills.

Many a struggling family has all it can do to keep the wolf from the door, without being called upon to pay frequent and exorbitant bills for medical advice and attendance.

True, the doctor is often a necessary, though expensive, visitant of the family circle; never-theless pure and well tested remedies—like Warner's Safe Cure—kept on hand for use when

Warner's Safe Cure—kept on hand for use when required will be found a paying investment for every household in the land.

Sickness is one of the legacies of life, and yet every ill that flesh is heir to has an antidote in the laboratory of nature. Hon. H. H. Warner, of Rochester, N. Y., President of the Chamber of Commerce of that city, was a few years ago stricken with kidney disease, which the physicians declared incurable. In this extremity, a friend recommended to him a vezetable preparation. class declared incurrante. In this extremity, is friend recommended to him a vegetable preparation now known throughout the civilized world as Warner's Safe Cure. He tried it, and was quickly restored to perfect health. The incident led him to begin the manufacture of the wonderful preparation, and to make its merits known in all tongues, and among all recovers.

peoples.

He has now laboratories and warehouses in the United States not only, but in Canada, England, Germany, Austria, Australia and Burmah. His preparations meet the requirements and effect the cure of a variety of discases, and are all compounded from medicinal plants of the highest virtue.

Mr. Warner is a man of affairs, of wealth, culture, and the highest standing in his own city and throughout the State. His character is the best guarantee of the purity and excellence of his renowned Remedies, which may be found in every first-class drug store of Europe

found in every first-class drug store of Europe and America.

THINGS THAT ONE WOULD RATHER NOT HAVE SAID.—Mahlstick—"Do n't you know, Miss Mannerby," that some of my friends tell me that I am deteriorating in my painting?" Miss Mannerby—"Ohi Mr. Mahlsticki That is quite impossible."—Boston Transcript.

J. J. Morse in Washington, D. C.

The Spiritualists of the Capital City have had more than average prosperity and success attending their public course of lectures during the season of 1888-9. Bishop A. Beals, Mrs. A. M. Ginding, and now Mr. J. J. Morse, have fairly divided the labors and honors of the pintform; while the present demand for "tests" has been more than ably met by the mediumship of Miss Maggie Gaule, of Baltimore, Md., who is, certainly, entitled to a place in the front ranks of her co-

workers in her peculiar department. There is an excellent Children's Progressive Lyceum in operation, with a large attendance of scholars and

There is an excellent Children's Progressive Lyceum in operation, with a large attendance of scholars and a full and devoted official staff—all of whom, from Conductor down, are filled with the true kind of earnestness and entiusiasm. The Lyceum has a well-stocked Library, which is fully patronized, and it (the Lyceum) is a thoroughly live body.

The hall used by the Society is the beautiful new Grand Army Hall, on Pennsylvania Avenue, opposite 14th street, N. W.; nicely seated, new and clean, it is at once a commodious, accessible and creditable meeting place. The lecture season closes on the last Sunday of the present month.

A public social is held in a smaller hall every Tuesday-evening, at which music, speeches and mediumistic exercises are the regular order, and an attendance of fifty or sixty friends the usual auditory.

On Sunday, May 6th, Mr. J. J. Morse commenced his third and final engagement during his visit to this country, with the Society. On being introduced by Chairman John B. Wolff, at the morning service, the audience received him with quite an ovation, as was also the case at the evening meeting, for Mr. Morse is quite a favorite with all classes here. His lecture, under the control of his inspirers, in the morning was upon the knowledge that outspirit friends have of our deeds good and bad, and was based upon a question of that import. At night, his subject was, "Are Sensuous Evidences of a Future Life a Necessity of the Present Age?" which resulted in a masterly address, that was frequently interrupted by outbursts of applause, and still remains a topic of delighted comment among the friends.

On Sunday last our meetings were as successful as usual, as was also the case with the lecture by Bro. Morse's controls, upon the subject of "Death; its Facts and Issues;" clairvoyance and tests being admirably rendered by Miss Maggie Gaule.

Mr. Morse has two more Sundays with us, and it will be a source of sincere regret to part with him, for the more we see of him the better we like him.

Washingt

Movements of Platform Lecturers.

[Notices under this heading must reach this office by Monday's mail to insure insertion the same week.]

Frank T. Ripley lectured and gave tests in North Scituate, Mass., Sundays, May 5th and 12th; speaks in Worcester, Mass., the last two Sundays of May. He can be engaged for the month of June for lectures and platform tests. Address him in care of this office. Mrs. M. T. Longley spoke on Sundays, May 5th and 12th, at Stafford, Ct.—Prof. C. P. Longley adding interest to the meetings by his spiritual songs. Mr. and Mrs. Longley devoted the week between these dates to pleasant visits to friends in Springfield, Northampton and Sunderland, Mass., and Hartford, Ct.

J. J. Morse has unexpectedly vacant two Sundays in July—the 14th and 21st. Managers of camp-meetings desirous of securing him for either date can do so by addressing him at 541 Pacific street, Brooklyn, N.Y., at once.

Mr. J. Frank Baxter will lecture on Sunday, May 19th, under the auspices of the Boston Spiritual Temple, at Berkeley Hall, morning and evening. He has only five Sundays open for engagements, three in November '89 and two in March '90, until April 1890. Address 181 Walnut street, Chelsea, Mass.

Mrs. Fay has given up holding scances until fall, on account of ill health. w. A. Mansfield, the well-known medium for inde-pendent slate-writing, has completed a two years' course of study at the Monroe College of Oratory, Boston—graduating on May 3d. He expects to pass the summer at Cassadaga Camp.

J. Wm. Fletcher closes his Boston office, 6 Beacon street, about July 1st. He will speak in Parkland, Pa., the last Sunday in July; in Saratoga, N. Y., during the month of August. His lecture engagements for '89 and '90 will not be confined to New England, as beacted from the control of the

W. L. Jack, M. D., (of Haverhill, Mass.,) will be "at home" about May 28th, at his residence, corner of Main and Merrimack streets, Bradford, Mass. Letters should be addressed to P. O., Haverhill, Mass. He ex-pects to be at Onset Bay and at his cottage at Lake Pleasant during August.

For Nervous Diseases, use Horsford's Acid Phosphate. Dr. F. G, Kelly, Alderton, W. T., says: "I have prescribed it in a large number of cases of restlessness at night, and nervous diseases generally, and also in cases of indigestion caused by lack of sufficient gastric juice of the stomach, with marked success, and consider it one of the best remedies known to the professional world." to the professional world.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

### For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.
HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.
BUCHANAN'S JOURNAL OF MAN. Monthly. Published in Bertin. Single copies. 20 cents.

In Boston. Single copies, 20 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Chicago, Ill.
Single copy, 5 cents.

THE WATCHMAN. Published monthly in Fort Wayne, nd. Single copies, 10 cents. The Truth-Seeken. Published weekly in New York.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents.
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by's' Calm View' from a Lawyer's Standpoint,"

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This volume contains a large amount of evidence additional to that presented in the author's previous work, that the phenomena of Modern Spiritualism are what they are claimed to be by millions of investigators—manifestations of the presence and activities of inhabitants of an unseen world who were ohoce our friends and companions in this. The facts he gives are those of his own observation since those previously related, and furnish in connection with the latter such evidence in support of his conclusions "as would," he says, "be received in our courts of justice, when the most momentous-interests of both agen and nations were the subject of legal investigation."

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spirit for consideration.

MRS. B. F. SMITH, the excellent test medium, will or Friday afternoons under the influence of her guides give de carnated individuals an opportunity to sond words of love to their earthly friends—which messages are reported at considerable expense and published each week in The Banner

siderable expenses and published each week in The Banner.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthy lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existince. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

The Natural flowers for our 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 Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to Colby & Rich, proprietors of the Banner of Floid, and not, in any case, to the mediums.

#### QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Feb. 26th, 1889. Spirit Invocation.

Oh! thou Infinite Spirit, thou Inscrutable Mind, whose vast wisdom and wondrous power are spread abroad throughout the universe—thou who art the searcher of every heart, penetrate by thy great light our inmost lives, that they may be revealed unto ourselves, and that we may come to understand that which is written upon each starry orb.

Oh! our Father God, we would walk in thy pathway of truth; we would seek thy righteousness as it is shown to our comprehension, that we may follow it in the conduct of our own lives, seeking to live truly and rightly, to follow the highest light of our souls, and to pursue that pathway which leadeth upward always toward thy life and thy eternal love. Make us more pure, more holy and sweet in our spiritual natures; help us to grow strong in character; fill our souls with that self-reliance which shall lead us to depend upon our own convictions of right and truth, treespective of the predictum of any other mind.

our own convictions of right and truth, irrespective of the predictum of any other mind.

We would know of thee, we would learn of thy laws, we would understand thy word as it is written throughout the entire immensity of space. It is traced in thine own handlwork upon the stars above our heads, each one rehearsing, as it speeds along, the wonderful story of creation, and it is penned upon the grains of sand beneath our feet, each one doing its appointed work, and filling its own place, moved and acted upon by the spirit of God.

Oh! may we learn of these, recognizing our own place and part, realizing that we are thy children, and should aspire to such lives, seek for such guardianship as will indeed prove ourselves worthy of thy great name, and fitted to be called thy children indeed. Amen.

of persecution and opposition battle, and beat against the old cause of truth, I feel the blood stirring within me again, and I must return, if only to give a little influence and to speak one word in behalf of that which I know is of God.

which cannot be demolished by the hand of hatred or of cunning.

There are those among us, Mr. Chairman, who have figured before the world as mediums, as representatives of the spiritual movement, who in this late day are seeking to bring con-tumely upon the cause of Spiritualism by turn-ing from the position which they have held as professed mouthpieces and instrumentalities of the spiritual world in its labor of love for humanity by becoming renegades to the cause, professing themselves to be tricksters, and claiming that the entire spiritual movement is built upon a foundation of imposition and must fall to the ground.

For my part, sir, I am not at all surprised at this attitude, nor at this disposition on the part of those who are unfaithful, who are themselves so filled with dishonor and trickery that they cannot recognize the word of honor

or the principle of truth in any other life.

It may be that for a time they have served the purposes of the spirit-world, and really been utilized as instruments for the sending forth of evidence of the truth of spirit-return forth of evidence of the truth of spirit-return and of spirit-intelligence. Presumably they have been; but they are false to their mission and false to the trust imposed upon them by the unseen; they are unworthy of our confi-dence, and the sooner they retire from our ranks and are lost to our movement the better for our cause and for the world at large. I do not fear that Spiritualism will suffer from the on-elaught or from the treasen of my one in the slaught or from the treason of any one in its ranks, any more than it can be demolished by the assaults of those without. It is impreg-nable, strong and enduring as the universe itself, for it is a part of truth—that truth upon which the universe is built, the eternal verity; and therefore I say to my friends, all those who which the universe is built, the eternal verity; and therefore I say to my friends, all those who are trembling to day because they fear some harm is coming to our beloved cause. Fear not; it shall stand, and stand forever; it cannot be even shaken, though the winds blow within and without, for it is built upon an eternal rock. This, of itself, shows its spiritual origin and work, since no structure could stand assaulted by blows from without and by great bowlders from within, were it not so founded and built upon the eternal truth as, strong as the mountains of old. When the din of conflict shall have passed away, and the smoke of battle disappeared, when the blows have ceased, and those who wield them rest from their labors—believing they have accomplished a great work—there will be seen the beautiful Temple of Spiritual Truth, uprearing its lofty dome toward the heavens, shining in the resplendent beauty of God's own sunlight of love, undismayed and unharmed.

I bring good cheer to all my friends, and wish them well. I come to-day partly to speak my word, to give my thought and affection to my personal and many friends, partly because I have been invited todo so by your Spirit Chairman, who desires me to reply to your questions to-day. S. B. Brittan.

Questions and Answers.

CONTROLLING SPIRIT.-We will now attend to your questions, Mr. Chairman. QUES .- Do guardian spirits of children some-

times abandon them in years of riper aye, yielny place to other guardian spirits for the same per-

Ans.—I understand, from personal observation in the spirit-world, that it is sometimes the
case that those spirits who are attracted to cortain individuals in the rariler years of their
lives, give way to other spirits who come to take
their place at a later period in the physical and
mental development of these individuals; but I
do not think those spirits who first acted as
guardians, or as guides to the little ones, retire
permanently, or that they forsake their charge.
They yield up their place to spirits perhaps of a
higher growth or larger intellect, or to those
who come for some useful and special purpose
of guidance, but the attraction which held them
at first close to those whom they had in charge
still continues, and will draw them back into
contact with those individuals on earth at such
time or place as their presence may be required
by the ones mentioned. If such guardianship
is yielded up, rest assured it is for some special
work and for some wise purpose, but those
spirits who are attracted to you through the is yielded up, rest assured it is for some special work and for some wise purpose, but those spirits who are attracted to you through the varying years and experiences of your lives will find that attraction holding good, and going with you from the time of your birth on this plane to that of your passage into the other life.

Q.—Do excarnated persons have spirit-quardi-ans I and, if so, are they the same that attended them whilst they dwelt in the physical body I

them whilst they dwelt in the physical body?

A.—Yes; spirits who have put off the mortal robes and taken up the immortal are still guarded and guided by intelligences in advance of them. They may be the same who attended them while on earth, or there may be a change in the guardianship, and other spirits may take the place of those who first fulfilled that office. It seems to be a law that individual human life should be under the surveillance and guidance as well as the guardianship of other intelligences, those in advance, more exalted, perhaps, in wisdom or knowledge, or some spiritual attainment, than is the one who is guarded, and we find that all along the progressive road there are various grades or unfoldments of guardianship and attendance, all looking to the end, however, of supplying the very best proend, however, of supplying the very best pro-tection and helpfulness that can be provided the spirit, or that the spirit may be receptive to at the time mentioned. Here, a spirit is about to lay down his exter-

nal covering and pass to the other life. He very soon, perhaps, comes into a knowledge of his surroundings on the spirit-side, and possessing an aspirational nature, seeks to grow into ing an aspirational nature, seeks to grow into harmony with them, desires to learn of spiritual law and association, and indeed of all that pertains to that other life. That spirit, however, has left dear friends on the earth, those in whom he is very much interested, whom he desires to aid and in some way to bless. This great desire, this sympathy and affection, forge the chain that draws him back into contact with those beloved ones, and undoubtedly he will find, on returning to this mortal plane, one or more of those friends with whom he can gome into deepest sympathy, within whose spiritual atmosphere he may come, and that

the entire inimensity of space. It is traced in thine own handlwork upon the stars above our heads, each one rehearsing, as it speeds along, the wonderful story of creation, and it is penned upon the grains of sand beneath our feet, each one doing its appointed work, and filling its own place, moved and acted upon by the spirit of God.

Oh may we learn of these, recognizing our own place and part, realizing that we are thy children, and should aspire to such lives, seek for such guardianship as will indeed prove ourselves worthy of thy great name, and fitted to be called thy children indeed. Amen.

S. B. Brittan.

Once more I give you greeting, Mr. Chairman, and friends of mine wherever they may be found upon this mortal plane. In yiew of the times and their significance, I cannot find it in me to remain away from this plane of thought and action, even to take up the pursuit of spiritual studies and employments in the eternal world. I know that there are vast realms of knowledge which I may explore, great storehouses of truth which I may be privileged by-and-bye to enter and to partake of their contents; but for the present I turn aside from these and devote my time to things and movements belonging to the earth.

There is an attractive force drawing me in this direction. I feel as does the old war-horse who scents the battle afar off, and raises his head and snifts the air, eager to be led to the charge; for to me, Mr. Chairman, the atmosphere he may core as guardian spiritual atmosphere he may core as a guide. It may be that those friends he may act as a guardian spiritual atmosphere he may core as a guide. It may be that those friends he may act as a guardian spiritual atmosphere he may core as a guide. It may be that those friends he may act as a guardian spiritual atmosphere he may cover, and will gain the opportunity of working for their welfare, of protucing the hint of w

say that a spirit ever comes to a position wherein it has reached the end of discipline, for I believe that discipline is the law of guidance that maintains throughout the universe, and that all spirits are subjected to it in some form. I all spirits are subjected to it in some form. I can conceive of a spirit attaining such a degree of unfoldment, of rounding out so in his interior nature, as to be able to look philosophically upon the ills and the trials of life that pertain to humanity. I can understand that he will learn to accept these as a part of the great scheme of human unfoldment, and that although his brothers suffer and bleed and cry out for assistance and although his sympathics. out for assistance, and although his sympathie are aroused, and he resolves to devote his time and power and influence to the alleviation of their sufferings, and the endeavor to elevate them into self-knowledge and a condition of growth, yet while he puls forth-effort to uplift, to bless and to assist his kind, he will under stand that it is but part of the great scheme of life, and that it is necessary for this suffering to maintain for a while in order that peace and harmony and spiritual growth may ensue.

Indeed, I have seen spirits who have attained this elevation, but they are earnest workers; they do not sit down calmly in their own perfected happiness and ignore the wants and sufferings of the human family; on the contrary, their very happiness is found in the efforts they make in the work they accomplish to bless those who are not as fortunate as themselves. But these same souls are under the law of discipline; there is constantly operating law of discipline; there is constantly operating around and over them, this great law, which is applying itself to the very inmost powers of their lives, and drawing out the best and sweetest principles and virtues which they con-tain. This law of discipline, however, does not burn into their souls like scorching flame; it does not eat away their very heart strings by the terrible suffering which it inflicts upon them, but they recognize its existence and its power; they are ready to be put under any trial or to any test to prove their fealty to truth, and their desire to be of use and to do good consequently the trial and the test only en hance their power of usefulness, and assist them in going forth upon their mission of love.

Q.—[By Mrs. C. Challenger, Bridgeport, Ct.] Are the terms Mesmerism, Psychology and Hyp-notism synonymous, or do they differ? if so, in

A.—Well, there are many minds on this earth, and probably in the spirit-world, who consider these terms to have but one and the same meaning. To my mind, however, they

same meaning. To my mind, however, they differ in some respects.

Mesmerism, Psychology and Hypnotism undoubtedly spring from the same root, but each of these occult laws may vary in expression and in its work, according to the case which is under supervision. We find the power of mesmeric control developed in a certain organism, and the man possessing that power, selecting his subject, fixes his will upon her, and by the effort of that will brings her under his influence; she becomes passive, and possibly the effort of that will brings her under his influence; she becomes passive, and possibly passes into an unconscious condition as far as having a knowledge of her external surroundings. The man exercises his will, and at the same time there goes out from him a certain quality of vital force, or animal magnetism, which enters the atmosphere of his subject and has an effect upon her external senses, something like that of an opinte upon a patient in a hospital ward.

The psychologist selects his subject from an audience, but we find that the organism of that subject is not brought under just the same influence as that of the measure subject, for the spiritual nature, as well as the mind and body of the subject, seems to be brought into a passive condition; there goes forth from the psychologist a certain spiritual magnetism which blends with that of his animal nature and makes it more refined, of a more elevated character. This has an effect upon the sensitive, and may perhaps manifest itself through the various movements and actions of the one under control.

Hypnotism, again white it partakes of the

largely with the physical nature of man, and so far as I can judge not so fully with the spiritual and mental power as either of the others mentioned.

Hypnotism may be employed by the powerful

mentioned.

Hypnotism may be employed by the powerful operator to such a degree as to bring his subject into an unconscious condition, and while he is thus unconsciously influenced the subject may be possessed, for a time, perhaps, by the intelligence of some unseen spirit, and made to follow his will. This may also be the case with the mediumistic or psychological subject, but it may not be to such an extent as it is by one who is hypnotized.

Mesmerism deals largely with the physical forces and the mental powers of the subject; it commands and overcomes by will alone. Psychology governs more fully through the spiritual nature, and does its work through spiritual magnetisms and laws. Hypnotism seems to be a blending of the two, dealing with both matter and spirit, and bringing forth lasting results in its experimental work. At such times as the patient is under the influence of the operator, skillful manipulations of the form may be wrought, and even surgical operations performed, which are unknown and unrecognized by the patient.

be wrought, and even surgical operations performed, which are unknown and unrecognized by the patient.

To either of the subjects mentioned, however, there may be brought a spiritual influence, as I have said, which will overcome that of the operator, whoever he may be, and take possession of the subject, doing its own work through the organism, manifesting its intelligence and power, and a sensitive may be hypnotized, her own spirit so displaced as to have no power whatever over its external organism. That may be taken in charge by an attendant spirit, who will manifest his own characteristics, give signs of great learning, perhaps, or show himself familiar with the various languages, and so on, giving evidence of high intelligence far beyond the power of the patient to give in her normal condition.

I believe the time is coming when scientists will study that great law of magnetic life which on the one hand permeates the physical universe, and is known and exercised through man as animal magnetism, and on the other side which infiltrates every part of the spiritual universe, and is known to advancing souls as spiritual magnetism. The two blended and allied may accomplish great good, wonderful results, not only in the medical department but in the various psychological fields of study which are open to the investigating and advancing mind.

Q.—[By T. A. W.] In the opinion of the spirit

Q.—[By T. A. W.] In the opinion of the spirit in control, what benefit does a mortal receive in saying grace at the table before eating, repeating words from some text-book three times a day during life here? Is the example important, or in any way beneficial for children to grow up by?

A.—This is a matter of individual conviction. If the head of a family seats himself in a reverent frame of mind and attitude at his table, and really feels that he has been blessed by the Giver of all Good in the abundance before him—if he really, sincerely believes that he has been benefited especially by the bounties of life, and that it is his duty to return thanks to the Father of All for this blessing, then it is something more than mere matter of form for something more than mere matter of form for something more than mere matter of form for him to say grace, and to desire his children, the members of his family, to follow in his lead; it is really the outpouring of his spirit, it is a re-ligious prayer of thanksgiving that he has re-ceived so much, with the desire that he may still contlinue to be a recipient of this bounti-ful good.

connect. Especially is it so in the realmand ranks of Spiritualism.

Never in all the past, during my connection with this grand and glorious cause, was I indifferent in thought and word to that which affected its welfare; and if those outside our ranks hurled a javelin of scorn or contumely against us I felt the blood stirring within me, the fire burning in my veins, urging me to javeline are thrown from every side thick and fast as hall-stones in a frosty storm. They come upon us not altogether from the outside world, but in a measure from within our house and with its movements. And as these storms of persecution and opposition battle, and bear against the old cause of truth, I feel the blood stirring within me agains the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, I feel the blood stirring within me against the old cause of truth, grace because he has been taught to do so, or because he desires to hold a reputation for sanctity and piety in his family and with his neighbors. It would be much better for the man to begin his meal in silence, helping those about him of the abundance of his food in a oheerful spirit, smiling upon the faces which are looking into his; there would come more of blessing, more of real spiritual influence, of power and guidance from such a course, than by the adoption of any form of speech, however fluent or however holy it may seem to be.

Q .- [By T. P. C.] A few evenings ago a medi-Q.—[By T. P. C.] A few evenings ago a medium of our family was controlled, and gave a few verses of a poem she afterward finished. None of us ever saw the poembefore. Soon after we saw a poem written by Lord Lytton almost exactly the same as the spirit brought. The next time the medium was controlled the spirit was surprised to hear such a poem was in existence, as the spirit had never seen or heard of it before. Why should they bring the same poem written and published fifteen years ago?

A.—There is no monopoly in the world of

A.—There is no monopoly in the world of thought. Man cannot make a corner of thought and pile it up within his own walls, dealing it out to the multitude, and exacting the highest price in payment thereof. He does this with wheat and grain, with various stocks and compounds, but he cannot do it with thought, any more than he can with the glad sunshine or

more than he can with the glad sunshine or the free atmosphere.

Thought belongs to the world; it is as wide as human intelligence, and that is as vast as the universe. Let us not forget this, and also remember that the same thought or quality of thought may be received into one mind that has been accepted by some other mind, and also that the same ideas, passing out from life to life in the universe, may fall upon a multitude of hearts, and find a lodgment there. Thus a poem, for instance, may ring forth upon the air, coming from the splitual universe; it may have gone sounding forth from some thinking mind in the unseen world, and it may speedily find a place in some receptive heart on earth; and be given expression in external forms of speech; but the same beautiful melody or poem may continue to ring on ternal forms of speech; but the same beautiful melody or poem may continue to ring on through the spiritual atmosphere, not caught up by any mind less receptive than the first until a later day. By and bye it does strike in harmony upon some other mind, is received and expressed; and what is the result? It may be that a charge of plaglarism is brought against the man; he is called an impostor; he is said to have taken that which does not belong to him, and yet it is possible that the person may be entirely innecent of any guilt whatever in the case.

I speak of this plainly. I have seen an instance of it in my experience, where certain utterances (were given verbatim through one organism precisely as they had been given at an earlier period through another. Plagiarism was charged, but I was and am now confident that no guilt existed in the heart of the accused person; therefore I say there is no monopoly of thought, and it may be possible that the spirit mentioned by your correspondent did not know that such a poem as that given was in existence; he may have received it from some other spirit in the higher life, or it may have been the spontaneous expression of his own thoughts and ideas. It may be that he put them into somewhat similar form to those that were expressed by the poet Lytton in earlier years. Such things do happen; history repeats itself I speak of this plainly. I have seen an in

in protice speech as well as in the affairs of in-dividuals, communities and of nations. We are traveling in circles, and thought comes moving in waves bearing again in time similar ideas to those expressed informer years; there-fore we must study these things closely, and while we seek to understand, be not liasty in judgment, lost we should bear charge against those who are not deserving of it.

oharacter. This has an effect upon the sensitive, and may perhaps manifest itself through the various movements and actions of the one under control.

Hypnotism, again/avhile—it partakes of the character of both psychology and mesmerism, seems also to have another office, and may perhaps be classed as somewhat distinct from either of the other two. Hypnotism deals largely with the physical nature of man, and so

give us more light on the subject?

A.—From what little I have learned upon this matter, it seems to me that the races that inhabited that part of our continent mentioned by your correspondent, as well as indeed various parts of Mexico and of the New World, were remnants or outgrowths of the Aryan race, having its root in Central Asia. So far as I have studied this matter from records in the spiritual world, I am convinced of this fact, that the Aryan race started out strong and vigorous in mentality as well as in physique, and while, of course, it differed very materially from the Anglo-Saxon of the present day, yet it appears to have possessed germs and ally from the Anglo-Saxon of the present day, yet it appears to have possessed germs and possibilities and even developments within its life which may compare favorably with many of the unfoldments of our own English-speaking race at the present time. The descendants of this race drifting to the New World seem to have put forth new powers and possibilities and exhibited signs of spiritual culture as well as of mental vitality; and it did not take them long to gain a knowledge of certain arts and sciences which even you in this age do not very well understand. These people, in time, became refined, cultivated, learned; they passed through their experiences, many of which were strange and varied, saw climatic changes taking place upon the earth, which affected taking place upon the earth, which affected their lives; and they held their place upon this footstool, built their temples, erected their structures, made their impress upon the march of time, and passed on.

of time, and passed on.

Undoubtedly at some time in the future archieology will discover and explain much that has been concerning this people; archeology will undoubtedly unearth and unfold before the world other signs and tokens of the life which has been lived by an industrious and a learned race, those who were not by any means barbarous by nature, but who understood much of the amenities of life, whose social fabric might well be studied and emulated by certain of our own so called civilized. lated by certain of our own so called civilized people of the present time.

#### SPIRIT MESSAGES. THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

#### Report of Public Séance held March 8th, 1889. [Continued from last issue.] Charles Wright.

I have been very much interested in hearing one and another speak, for I have been upon this platform more than a twelvementh for the purpose. As I enter this room to-day the Spirit-Chairman invited me to speak if I so desired, and most assuredly a strange feeling overpowered me for a few moments, impelling me to send a word to some dear friends who are wishing they might hear from some one on the other side.

I knew not of spirit-return. I gave very little thought to the future; I was engrossed in business, and cared not much for what was to come. I felt that if one did return to earth, and was conscious effectively with the transductive. come. I felt that if one did return to earth, or was conscious after what was termed death, I should be, and I left it there; and I find, by conversing with spirits, there are many of the same stamp. But I do know, now, it would have been much better for me to have learned on this side. I passed away rather suddenly, but still I had a glimpse of the beautiful beyond before crossing over.

Edward, I know you give no heed to the future, going right along day after day very much as I did. Mother is here to-day and sends greetings. As I look upon the flowers I see them as really as I ever did in mortal life. I loved the flowers, and I do appreciate their being placed upon this table.

loved the flowers, and I do appreciate their being placed upon this table.

I know Sarah will say it is very strange I should come in this way, and even give my name, for I was not accustomed to speaking in public. In Denver, Col., there will be some that will remember me, and remember the circumstances under which I passed out. An accident was the first cause which led to my leaving my body. I did not think of saving much when I came upon the ink of saving much when I came upon the platform; but, as many others have said who speak here, we are very apt to extend our remarks. I shall be remembered in the State of Maine and in this State. Charles Wright.

### Johnnie Rife.

I have had a strong desire many times, as I have stood here and listened to others, to speak for myself, and then the thought came to me, Perhaps it would be better to listen than to

When you get the little sounds, every one

means something, just as much as does the click of the telegraph to the telegraph-operator. Now I have been working with a particular friend of mine in this life; it has been some three or four years, as near as I can reckon it, since I started out to telegraph to him spiritually. As he was sitting with his wife of an evening he heard the little sounds coming. He ooked one way and another, not understand-ng what it meant, for, let me say right here, to was somewhat wrapped up in the church. he was somewhat wrapped up in the church. He listened to the sounds wondering where they came from, hardly thinking it could be from the spiritual side; but, to-day, he understands it pretty fully. I was connected with the Union Telegraph. I have come before, but not in this place. As I have been around with him so much, he sometimes speaks in this way: "I think that must be Johnnie," because he is

"I think that must be Johnnie," because he knows I understood every sound, and as he is engaged, or has been, in the same work, he understood, in 'a few moments, it must be telegraphy. I tried in that way to let him know he was an instrument [a medium] himself.

Ah! how many to-day have a great deal of this power, and still lay it aside. Often when an impression comes so correctly, you place it aside, and think very little of it, when on our side they are working with you here, and working faithfully, and if you in the mortal would meet us half way there would be more brought out into what is termed development; that is, you would be brought into communication with and be able to enter into the work of the ith and be able to enter into the work of the

spirit side.

How beautiful to feel that you are appointed y the higher powers to be an instrument for heir use, since there must be, as Lunderstand it now since leaving the mortal, a communion between the two worlds, as you term it, al-though really there is but one.

I have heard the question asked many times,
"If evil spirits come, how are you going to
know the good from the bad?" What was reason given you for? And then again, if you live
a life that will draw the evil to you, you must be
satisfied with their companionship; but if you
live a life that will attract the good, you will
spiny their company.

enjoy their company.

I feel sure my words will reach the dear friend I have spoken of, in Cincinnati. I was a resident of Forrest, O. My name is John Rife, more familiarly called Johnnie.

### Dr. W. W. Green.

There is one friend very dear to me to-day, to whom I have promised mentally I would send out a few words—she was one of my patients when she dwelt in the mortal. I have spoken with her privately once or twice; but she says to me: "I would like to read it by myself." One object I have to-day in speaking here upon this platform is to gratify that desire. It is sweet for you mortals to think that we do know each other in spirit-life, that identification is true, that we find our own, and that we not only cling to kindred, but also to friends. I think, Mr. Chairman, that in Portland, Me, and in Rockland, there are some who will be glad to hear from me, and also in surrounding places.

Mary is here. Edward fuller is here, and sends greetings to Jeanle. She will be very glad to hear he was present, although not sending a message particularly. How grand it is to also feel that in spirit-life there is neither sickness, nor delies, nor any ills, and that no laharmony comes to us. I have visited many families, besides my own, for having been a physician in mortal life, I am attracted into different surroundings, where I have been instrumental in giving help in sickness.

Now, as I look backward, I understand more clearly than it was possible for me to know in the mortal life that there is no death; it is life; the mystery that is before you in the mortal will be solved when the change shall come to you. I always believed that the spirits of our departed ones were not far away from us, but I could not locate them. Now I readily understand they are but a step from you, and only a mist, a fog, seems to rise between. I was known by the name of Dr. W. W. Green; of Portland, Me.

#### Bella Balcom.

I asked the gentleman here if I could speak, and he said I could. Edward Smith wants me to say he is here, too. As I was permitted to speak, I said I would tell papa that he was here in the meeting, and in some way through the dear paper it would reach his people, in Franklin, this State. Also, I know that in a little time his people will gain such information as will lead them to know their spirit friends can come to them now, and not wait for what they term the Judgment Day. Why, no! Grandma says it comes every day. That is so different from what many have believed.

I was only a little babe when I passed away, but I have been taught in spirit-life. I do not remember living on the earth-life, but I come to earth with grandma and Auntie Annie, and also Uncle Nason; then sometimes I come alone.

and also Uncle Nason; then sometimes I come alone.

Now, papa, I wantyou to come and talk with us. If ma do n't wish to, do n't crowd her, as Aunt Annie says, for it is worth a great deal more if she comes of her own free will.

Ma, you must know I am not dead, nor Laura either. We come to see you, and we hear the music when sister is playing. Essie, I know, plays so sweetly; but the music in heaven is sweeter, ohl so much sweeter than any earthly music can be. Oh, the beautiful flowers! As we look upon them we do thank you, but in the spiritworld we have them so real I hardly know the earth flowers. I have been educated in spirit-life. Ma thinks it very strange, because I was so small when I passed away; but I have been taught by the spirit-teacher never to lose my own friends and relatives. No, no; I know all the children, I know the aunts and uncles, and I know those in spirit-life, because they have been brought to me and have told me where they belonged.

where they belonged.

Ma. don't you say we don't come, for it hurts papa's feelings. If you think it, don't say it. I know sometimes when I have come in my own home, I have seen you standing so thoughtful, asking yourself if it was possible that we did come. Yes, dear ma, we do; and Laura often comes. She is trying in every way to assist the gentleman that has lately passed over.

passed over.
I thank you kindly, dear sir, for permitting me to speak. My name I want to leave, so that papa will find it. Bella Balcom. Papa once lived in Sheet Harbor, Nova Scotia. I want to reach friends in Lynn.

#### Matthias Stone.

Matthias Stone.

A few months have passed since they said:
"He has gone to reap his reward." Ah! mortals, you know while I dwelt in the flesh (eighty-five years is a long time comparatively) that I did hold sweet communion with loved ones who had gone before, and it was meat and drink to my spirit to feel that I should find them again. Ay! before the spirit had taken its flight upward, a beautiful vision was shown me; angels came and beckoned to me, and bright forms I saw around me of friends I used to know. With happy smiles they greeted me, as in the long ago. Fear, I had none, in the change. There are always some in life who hold you here, but the larger half of my friends had crossed over, and were waiting and beckoning me on.

and were waiting and beckoning me on.

Ah! it was a welcome sound when I heard my mother's voice saying: "Matthias, come up higher; all things are ready." That sweet voice I had not been permitted to hear for so long. As the spirit soared onward and upward, some in the mortal held me a little to earth. Dear friends, when you knew the spirit must be released from the old form of clay, do not hold it here with your tears; strive to be calm, try to be reconciled. It is only a few short months, as you reckon time here, since I changed the old garment for the new. I have found my home more beautiful than I could ever heave jetured it in my own mind although r have pictured it in my own mind, although I learned something new here. But there is much more to learn on the spirit side.

much more to learn on the spirit side.

It is grand to meet one and another, and to shake hands with old friends of long ago, old neighbors and schoolmates; it is so real as you clasp the hand and hear the cordial greeting. "We welcome you into our spirit homes." Good-byes spoken on earth, sometimes with a smile, sometimes with grief that strikes to the soul; little children lisp the words, and old age answers back: Good bye. No good-byes spoken there; there is welcome in the air, and welcome at the mansion the great God has given. there; there is welcome in the air, and welcome at the mansion the great God has given us. In these few short months that I have been an inhabitant of the spirit-life, how much happiness have I had! I would not return to stay, but I would like them to know of the joy and brightness I have found. My home was in Walden, Vt. My name is Matthias Stone. I have had help, or I could not have spoken here, and I am very grateful for the privilege.

### Elizabeth Richmond Stauley.

It is true we do visit earth, and we come whenever we desire to, but we are not always

whenever we desire to, but we are not always privileged to speak.

In Paterson, N. J., I think I shall be remembered. These few words are to Harry and George. I wish them to know particularly that we do not forget them. Maria sends greetings to Harry, saying: "Do not be discouraged; things will work out better by and-bye, and you will be much stronger." The mother never forgets the child. George, mother never forgets you. I have been very eager to send a few words. Father also wishes to be remembered to you, for he is present, but will leave

few words. Father also wishes to be remembered to you, for he is present, but will leave me, as other attractions are drawing him away. I wish you to sit as you have been sitting in your little gatherings, for I know in time you will be repaid for all your patience.

Ah! the beautiful home that was given me on entering spirit-life! I did not understand of spirit-return, or very little comparatively, but I find on entering spirit-life it is one of progression. As mother has often said to me: There is much for us to learn; and the dear spirits are so kind in assisting each one that comes to us, for there is much work to do, and spirits are so kind in assisting each one that comes to us, for there is much work to do, and no idleness there; it is a life of activity; but our own work is as varied as yours can be in mortal-life.

I am looking forward to the time when I shall grasp the hand of a few, the handful that are yet left in the mortal life. George, look well after the child. I hardly need say this to you, for I know you are very companionable to.

you, for I know you are very companionable to-gether, but as one and another wishes to be re-membered to you, I speak that from the mother. The dearcest name of all is mother. I know The dearest name of all is mother. I know you never forget me, but you sometimes think in your own mind: "Where is she? Why does she not make herself known oftener?" My child, there are various reasons, but sometimes I am attracted into other surroundings. My name is Elizabeth Richmond Stanley.

### Freeman Hill.

It is with pleasure I step here upon this platform, hardly thinking in the first moment I would speak; then, as the Spirit-Chairman said to me the opportunity was mine, I thought I would improve it. Dear sisters and brother, I wish you to know, through the trials you have encountered of late, you have not been alone, Lucy, I know you have come almost to the gate. We understood it more clearly than you do. I was glad I could come to assist you. I am happy to be able to help others. I wish to say to you also that we are working for your benefit. Mother is here, and sends greetings to you and Frances. Be not discouraged, for we

are working for you. Uncle Rouben says things will come right in time. I have friends in this State, and in Springvale, Me., who will be glad to hear from me. Free-man Hill.

Guide of the Medium.

I wish to thank the friends for the beautiful flowers before us, which emit such sweet perfume. We always feel grateful when we are thus remembered by you mortals here, for the spirits are attracted more closely to you through the flowers—not only to those who bring them, but to all of you who are present.

[Given April 19th, and published in advance by request.]

How beautiful are the children! They talk a little fast and are somewhat excited as they come, feeling they want to tell their story as well as others. Now, as I look, I see the Indian maidens here; there is Little Sunlight, and further off is Silver Tongue, one of the chiefs, standing. Oh! how little you mortals understand of the help that is given out by one guide and another. Also do we draw magnetism from you mortals. You mortals think it a very easy task for us to control and give out what we would like, but you little understand the difficulties in the way. I have felt many times if I could only reach my own; and not only that—I would not have you think I was so selish—but our own come uppermost in our minds.

minds.

Harriet, I know you will be glad to hear from me, although I may not have a long message to give. Then will you say: "Why did n't you talk longer?" I understand full well how

you talk longer?" I understand full well how your spirit has reached out to me.

Charles, do not put it off, but learn something of the home beyond while you stay in the flesh, for the threads of life are breaking fast. Not that we would intimidate you. Let me say to you, dear brother, we see further and clearer than you do.

I know, Eben, you are learning every day what Charles is putting off until he shall come to the other side.

Harriet, our darling daughter, I know, is

Harriet, our darling daughter, I know, is a comfort to you, you are so companionable together. At one period, some time back, we had a short interview, and how much it did help me coming into communication with you. I know if you were surrounded by the privileges that some are you would grasp them often.

help me coming into communication with you. I know if you were surrounded by the privileges that some are you would grasp them often. Dear brother Eben, we come into your home often, and I know you feel us, for all are attracted there.

Ezekiel is here, and sends greetings, also, to Annie. Father and mother stand by my side, and wish to be remembered to you all.

How gladly would I drop the scales from your eyes, dear brother; the one in Rumney, N. H., is the brother I refer to. I know you will say: "I cannot believe Benjamin would come in public." Neither would I, if I could reach you privately, each one of you, but by giving a message in this way I can reach you all.

A little while since George told me he had spoken, and he felt it was a help to him. He said: "Uncle Ben, why don't you talk sometime? You will feel happier for it."

I feel very grateful for the privilege that is given me to-day, and I do esteem it a privilege. In these enlightened days I know our reason teaches us there must be spiritual communion. But Charles will say: "Benjamin did n't believe in these things here." That is no kind of an argument. What we did n't learn here we must learn the other side. I wish them to know, also, we do approve of what you have been doing. learn the other side. I wish them to know, also, we do approve of what you have been doing, we do approve of what you have been doing, Eben; also many times as you sit down by yourself in the home. Alice, I know you understand something of our coming, but you cannot always tell who, it is. The one that stands mearest you, I find, leaves the impression upon your spirit first.

In regard to what you term the funeral, I knew of all that occurred. You may say to me: "Did you attend your own funeral services?" Most assuredly, I was cognizant of what was passing, but I could not make you hear my yoice.

Voice.

Harriet, dear wife, learn what you can, and when there is an opportunity presented to converse with me privately, grasp it.

In regard to what I said of Charles, I am not going to press the matter. I would say to him he will in spirit-life look back and regret the opportunities he has idly passed by when he might have learned on this side.

I am grateful for the privilege of reporting even my name. Benjamin Spaulding.

### SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

March 15.—Dr. Calvin Sealey; Lillie Curtis; William A. Allen; Lucy Haskell; Frankie Willis; Horace Fenton; Horace Pierce; Jöseph Loring; Rosilin Morse; Jennie Lakey; Ed-ward Fuller; Jane Shields; John Allen.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates with appear in due course.

May 3.—Joy H. Brown; Sagah C. Charlton; Mrs. Dr. Lucina
Pitts; Brad. Williams; Joshab Laue; Faunfe Glies; Zachariah
Ashworth; Willie Camp; Oliver Le Forrest Goss.

### Blundering Reporters.

To the Editor of the Banner of Light:

Long experience has taught me that reporters will make grave mistakes in reporting rapid speaking, and that speakers thus reported should not be sensitive under such mistakes. But in the report of a lecture in Fall River, on anniversary evening, found in last week's Banner of Lohtt, there are some sentences which might lead some of my friends to inquire as to my mental sanity. In the first sentence I am made to say: "In the great spiritual laboratory and domain of spiritual music," etc. What my notes say, and what was said, was this: "In the great spiritual valuers," etc. Steady as are my nerves in their normal condition, yet the following reported sentence unstrung them completely: "Who are you that have a consciousness that cannot sweep the orbit of an infinite God!" Whow! that fairly took my breath away.

I judge that the reporter who sought to take notes has a somewhat metaphysical thought. Evidently to him "the infinite thingness" got badly mixed with "the howness," and both with "the whereness"; and my little lecture became most disgustingly silly in some of its sentences.

This erroneous but inanifest attempt to make something profound—too profound to be sensible—out of plainly-stated truths and illustrations, reminds fise of a colored preacher, in a New England city, forty or more years ago, who supplemented his pulpit labors on Sundays by his labors during the week as a tonsorial artist. Dropping into his sliop and chair for a shave, I found him alone and poring over his Bible. The following conversation ensued:

"Well. Kingman; what are you doing to-day?"

Kingman—"Think as ye'd orter think."

"Now Kingman, there is no such text in the Bible. It ought to be there, however, and would shine among Solomon's proverby. But it is not in the book."

Kingman—"Think as ye'd orter think."

"Now Kingman, there is no such text in the Bible. It ought to be there, however, and would shine among Solomon's proverby. But it is not in the book."

Kingman—"Yes, sir, it is, and you To the Editor of the Banner of Light: Long experience has taught me that reporters will

yoursell."

So he brought the book and I read from one of the
Pauline Episties this: "For I say, through the grace
given unto me, to every man that is among you, not to
think of himself more highly than he ought to think,"

think of himself more highly than he ought to think," etc.

"There!" said Kingman, "did n't I tell you it was 'think as ye'd orter think'?"

I was too much amused to think of questioning his exegesis of the text, and asked him how he was going to treat the subject. Straightening himself, and putting on his best ministerial air, he replied; "I shall fust show how mind operates on thought; Second, some motives to thought, and Thirdly, wind up on meditation."

If the report of my lecture did disclose an equal amount of absurdity upon my part, its reading certainly caused me to "wind up on meditation" of the strange antics performed by the pencils of reporters. Warren, R. I., May 1th.

\*The sentences complained of appeared in the report

\*The sentences complained of appeared in the report made by the *Daily Evening News*, of Fall River, and sent us for publication by parties in that city.—Ed. B. of L.

R. A. Gunn, M. D., Dean and Professor of Surgery of the United States Medical College; Editor of "Medical Tribune;" Author of "Gunn's New Improved Hand-book of Hygiene and Domestic Medicine," in referring to the use of Warner's Safe Cure in a case of Bright's disease said, over his own signature: "I was greatly surprised to observe a decided improvement within a month. Within four months, no tube-casts could be found, and only a trace of albumen; and, as he expressed it, he felt perfectly well. After this demonstration of its power, I prescribed it in full doses in both acute and chronic Bright's disease; with the most satisfactory results."

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Almost Home.
As day's march nearer home.
Ascended.
Beautiful angels are waiting.
Beautiful langels are waiting.
Beautiful Land.
Bliss.
Beautiful Land.
Bliss.
Beyond the mortal.
By love we arise.
Come up hitther.
Come, go with me.
Day by day.
Don't ask me to tarry.
Evergreen shore.
Evergreen shore.
Evergreen shore.
Gone before.
Gentle words.
Gratitude.
Gone before.
Gentle words.
Gratitude.
Gotten shore.
Gathered home beyond the sea.
Hous of rest.
He's gone.
Here and there.
I shall know his angel name.
I'm called to the better land.
I long to be there.
Looking over.
Looking over.
Looking beyond.
Longing for home.
Let men love one another.
Live for an object.
My arbor of love.
My home beyond the river.
Moving homeward.
My home is not here.
My guardian angel.
Not yet.
No weeping there.
We'll anchor in the harbor.
We 'll anchor in the harbor.
We'll dwell beyond them all.
Waiting to go.

Ready to go.
Shall we know each other ther?
Sweet valeting there.
Sweet valeting there.
Sweet valeting there.
Sweet valetion of prayer.
Sweet valeting there.
Sweet valeting there kheeting there.
Sara of truth.
Silent help.
Shall we know each other there?
Sweet valeting there.
Sweet valeting there waiting.
Sweet valeting there waiting.
Sou in the pomor thy seed.
They 'le velome in speed.
They 'le velome in shore.
They 'le velome in speed.
They 'le velome in speed.
They 'le velome in speed.
The shall we know each other there?
Sweet vecting there.
The vile velome in speed.
They le velome in speed.
They le velome in spee INDEX.

We shall know each orner there.
We'll dwell beyond them all.
Waiting to go.
Waiting on this shore.
We re journeying on.
What must it be to be there?
Where we'll weary never-

more. Whisper us of spirit-life. Waiting at the river. CHANTS. Come to me.

Passing away.
Parting hymn.
Passing the veil.
Repose.
In this book are combined "Golden Melodies" and "Spiritual Echoes," with the addition of about THIRTY PAGES OF NEW MYSIC. Set to original and select words, making in all a book of one hundred and twenty pages, while the price is but little above that of either of the above paned books. The author has tried to comply with the wishes of friends by writing easy and pleasing pieces, that all may be enabled to sing them without difficulty.

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Not yet. No weeping there.

waiting.

Passing away

Over there.
One wor is past.
Outside
Over the river I'm going.
Oh, bear me away.
One by one.
Passed on.
Passed on.

# RECEIVED FROM ENGLAND.

Raphael's Almanac: The Prophetic Messenger and Weather Guide,

FOR 1889. Comprising a Variety of Useful Matter and Tables, Predictions of the Events, and the Weather, That will Occur in Each Month During the Year. ACCIDENTS AND SICKNESS! STRIKES AND RIOT! THAT AND THUNDER!

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#### Pages of History, By the Aid and in the Light of Progress.

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Seventeen articles in press and nineteen songs and bynns with music constitute the contents of this volume. Of the former are "Platform of Principles and a General Basis of the Coming Church"; "A Statement of Facts and a Compond of Evidence"; "Birlivial Truths Recorded in the Biblic," and "Reasons for Not Being an Orthodox Church, Member. "Of songs with nusic are "Footsteps of Angels," "Shining Shore," We Shall Moot Beyond the River," and "Home of the Sail."

Frice Sayens.

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# Banner of Bight.

BOSTON, SATURDAY, MAY 18, 1880.

#### Spiritualistic Meetings in Boston.

Free Apiritual Moetings are held in the Hanner of Light Hall, No. 9 Rosworth street, regularly twices week on Tuesday and Finday Afrennoons. The public is cordially invited. For further particulars see notice on sixth page. J. A. Shelhamer, Chairman.

Borkeley Hall, 4 Herkeley Street.—The Boston piritual Temple services at 10½ A. M. and 7½ P. M. R. colmes, President; Albert F. Hing, Treasurer; Oscar L. tockwood, Corresponding and Recording Secretary.

Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Nowbury and
Exeter Streets.—The "Spiritual Fraternity" Seelety will
hold public meetings every bunday. The Temple Fraternity School for Children meets at 10% A.M. Afternoon service
at 24; and Wednesday ovening Seelable at 7%.

at 2%; and Wednesday evening Sociable at 7%.

Spiritmalistic Phenomena Association Lyccum Hall, 9031 Washington Street.—Bunday inedings at 2% and 7% P.M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J.E. Hall, President.

Ohldren's Progressive Lyccum No. 1.—Sessions overy Sunday at 11 A.M. in (large) Palne Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torroy, Corresponding Secretary.

ponding Secretary.

1031 Washington Street.—The First Spiritualist Lales' Aid Society meets every Friday. Mrs. A. E. Barnes,
resident; Mrs. M. V. Lincoln, Secretary. Private séance, for
sembers only, first Friday in each month; doors closed at
P. M. Public meetings every Friday evening at 11/2.

3 P.M. Public meetings every Friday ovening at 7½.

College Hall, B4 Essex Street.—Sundays, at 10½
A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10½ A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. Dr.
E.H. Mathews, Conductor.

A Public Social Meeting will be held overy Thursday evening at 7½ in the Office Parlors, Evans House, 175
Tremont street. Eliza J. Bonnett, Manager.

America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Feliows Building, each Sunday evening, at 7% o'clock.
—Meetings are held at Grand Army Hall, Sundays, at 2% and 7% P.M. All mediums invited. G. F. Slight, Chairman.
—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge. Secretary.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual Temple — Berkeley Hall.—The guides of Mrs. Lillie in answer to a quesland.—The guides of Mrs. Lillie in answer to a question relating to the School Bill now before the Legislature said. "More or less of religious thought has been carried into the public schools; the Bible has been read, prayer has been offered. While these have been in Protestant forms they gave satisfaction to Protestants. In order to make our public schools what they should be they must be non-sectarian. All are or have the privilege of becoming American people. Let our public schools teach the arts, sciences, and all the fundamental principles of education, irrespective of religious opinion. We do not want our children's minds blased one way or another. Justice is the eternal law. The religious training of our children should be left to home influence and the guidance of parents. Spirits have told you that the next great contest would be between Protestantism and Catholicism. Freedom's breath is in the hearts of the people, and it will be victorious. In a land open to every religious belief, our schools must be non-sectarian. This is the idea for which you must labor. Let us accord to all others the privileges which we claim for ourselves."

QUES.—Why does not my mother return to me? Ans.—Your mother is ever by your sloe, though you may not be conscious of it. Mothers are most faithful of all persons capable of love. They follow even to prison bars their unfortunate children, and kindly watch over them. tion relating to the School Bill now before the Legis-

prison bars their unfortunate children, and kindly watch over them.

Q.—Have spirits through mediums given anything to the world in advance of material science through its teachers? A.—The greatest inventor of this age is Edison. According to the testimony of his father he was controlled to write when a child, long before he was taught to write in the public schools. What Edison has given to the world has been given through spiritualism as a medium; the best inventions that have ever come to the world have come through Spiritualism. Material science stands by the side of the open grave, and through its teachings furnishes not a single idea with regard to the future, while Spiritualism, through its mediums, furnishes bright glimpses of the life beyond, filled with promised joys.

Evening.—In answer to a question on remcarnation the guides said: "Nature's laws are ever comparatively slow in progress, ever working from a central source from which all life has sprung. Well has Pope said,

"We are but parts of one stupendous whole, where held returns it and Red the soul."

'We are but parts of one stupendous whole, Whose body nature is, and God the soul.'

Within man there are many possibilities not yet developed. We have not to go back very far to find man in an undeveloped condition. By the laws of evolution we have come close to the inferior animals, and there are some traits in the animal kingdom that haughty man might strive to emulate. We can find man's counterpart as readily in the vegetable as the animal kingdom. We believe in man's growing into a higher knowledge of himself. If he belongs to the future he ought to be acquainted with himself. Do your best, and when you become minus one body you will be plus another. Spirit-return proves to you this fact. This is the closing evening of our labors with you for a season, and our closing words are: Know thyself. Reject error wherever you find it. Let reason and intelligence guide you. Be kind, loving, charitable. May you have wisdom; and the blessing of God, peace and joy be with you."

A sentiment expressive of the kindest wishes for Mr. and Mrs. Lillie and a desire for their safe-return was unanimously adopted by a rising vote of the audience.
Mr. J. Frank liaxter will occupy the platform.pext Sunday at 10:30 A. M., and 7:30 P. M. O. I. R.

Spiritualistic Phenomena Association, Lycoum Mail, 1031 Washington Street.-Last Sunday Mrs. Cella M. Nickerson, of New Bedford, was

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Last Sunday Mrs. Cella M. Nickerson, of New Bedford, was the speaker. The afternoon service opened with remarks by Vice President F. A. A. Heath. After music and an invocation, Mrs. Nickerson, under influence of her guides, substantially said, "Although the medlum before you is a stranger, the control is perfectly at home. Having passed to the other shore, it is a grand privilege to return and give you some knowledge of the life that exists there. My mission has been to lead people to look within themselves, and determine by reasoning and investigation the origin of the soul. The great question asked on entering spirit-life has been 'What is soul-life?' and a long course of lessons has been necessary to develop an answer satisfactory to the inquiring mind. Spiritualism is beautiful; it harmonizes and utilizes all the methods possible to elevate humanity."

A wonderful description was given of the future life, and many interesting thoughts regarding the unfoldment of the soul, and the advancement of spiritual truth, at the close of which the speaker announced himself as "Theodore Parker when in earth-life, and Theodore Parker when in earth-life, and Theodore Parker still." The Indian control of Mrs. Nickerson then gave some very fine tests of spirit presence, including names and dates. Little Flossic Waite gave a recitation, after which the meeting closed by all uniting in singing.

Evening.—Singing by Mrs. Mary Nickerson, Prot. Milligan accompanist. Mrs. Cella M. Nickerson then addressed the audlence, saying: "Those who have passed on before never forget their earth-life." and paid a high tribute to the beautiful spirit of childhood. To the question, "Is Spiritualism a religion?" the speaker repiled: "Spiritualism is really Naturalism, but ye may call it a religion. Christianity is to-day trying to conform to the rules of the Church and accept its dogmas and creeds. Christ was a natural man, ful of sympathy for the poor and needy, but wh

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday, May 19th, the guides of Mrs. H. S. Lake delivered a legitire upon guides of Mrs. H. S. Lake delivered a legiure upon "Love and Marriage, from a Spiritual standpoint." They defined love to be the spiritual prion of the positive and negative elements of the universe, represented in the sexes. In the undeveloped life of savage animal man, before the spiritual faculties had been quickened, amativeness, like alimentiveness, acted in relation to mere physical gratification and perpetuation, thegot then, as now, lust, war, rapine, despotism. This sexual expression is regarded, in the spirit, as a kind of "blind instinct" from which the consciousness of love, with all its delicate tenderness, has slowly been evolved.

W

partners—providing, always, that neither law nor custom cocces, thus multipling natural expression. The existing states of society are not conducive to ideal-marriage. Love is rarely analyzed, hence not understood. It should be the province of wise teachers, fathers and mothers, to instruct youth, as early as they can comprehend, as to the nature and purpose of sexual attraction.

Exalted sentiments should be instilled, so that no young man or woman would be willing to enter upon intimate relationship, unless well grounded in the belief that true affection had been aroused. So momentous are the consequences arising from sex-union it is essential that the spiritual nature should be recognized in this direction, that it may sit in judgment upon this association, each man and woman requiring of him and herself that no base use be made of the procreative faculty. Only as this is taught and lived can we expect war, rapine and lust to loosen their hold upon the passions of the race.

No legislation, no custom can make legitimate a union wherein love is not; if an error of choice has been made, it is the duty of those involved to rectify that error. The laws are unjust in this, as in many other directions. The Church commands indissoluble union when the intuitions of the soul protest. Now forms of contract should be instituted, lifting marriage upon a plane of true co-partnership. Despoisin does not correct evils whose origin and existence are within. A recognition of responsibility to the individual soul, a knowledge of the fact that wrong relationship is a violation of those higher laws which all must encounter somewhere, somethine, would do much to produce truer and more enduring marriage, such as would be, in a measure, a symbol of the union of dual souls in the higher realms of spirit-life."

Next Sunday afternoon the guides of Mrs. Lake will discourse upon "Revnez ranation and Responsibility."

School for Children at 11 A. M. Wednesday Evening Social at 7:30. Friday afternoon meeting for women at 2:30.

America Hall, 724 Washington Street. The Echo Spiritualists' meetings were held here as usual on last Sunday TDr. W. A. Hale, chairman. Good audiences were in attendance both afternoon and evening. The services as usual were of an interesting character. Earnest remärks were made by the chairman (under control), Mrs. M. E. Pierce of Lynn, Mrs. I. E. Downing, Miss Nettle M. Holt, Mrs. A. E. Cumbighiam, Mrs. Abble N. Burnham. Brother Fernald and Brother C. W. Capell. Tests were also given through the organisms of Mrs. Downing, Mrs. Pierce, Miss Holt, Mrs. Cumbingham, Mr. Capell. Mrs. A. Wilkins and the chairman, which were nearly all recognized as correct. Excellent music throughout the day—Bro. J. E. Wilson favoring us with several highly appreciated musical selections; the well-known musical composer, Mr. S. W. Tucker, also assisted the usual talent.

N. B.—On Sunday evening, May 26th, the Echo Spiritualists' meetings will close for the season, opening again the first Sunday in October (Oct.. 6th) in the same hall. The afternoon services will be as usual; in the evening, in addition to our fine list of mediumistic talent, will be a grand musical and literary entertainment and tribute to the volunteers of the season, which is being carefully arranged especially for this occasion—particulars hereafter. Our mediums who have been with us this season are interested to make special effort to be present at that time, and also the musical talent. Usual admission fee, ten cents.

M. M. Holt, Sec'y. Good audiences were in attendance both afternoon

Children's Progressive Lyceum No. 1, Paine Hall .- Conductor Weaver presided at our session last Sunday morning, and the exercises were of inter-

est, and of the usual form.

The Committee on Picnic has made the arrangements at Downer's Landing, Melville Gardens, for June 26th—the last Wednesday of June. Mrs. Ida P. A. Whitlock's services are secured for that occasion, and further details are being completed with energy, as is ever characteristic with Mrs. W. S. Butler, who always moves upon business in a business manner.

The Memorial Committee's arrangements are completed. The decorations are to be fine, and we know the service certainly will be. Frederick Hecker Post 21, G. A. R., has resolved to attend those services. Acceptances from the Kearsarge Naval Veterans, Pôst No. 7, and their Drum Corps, also John A. Andrew Post, Battalion and Band for the evening entertainment. Then there are to be the five-year-old violinist in solo, George Carleton James; the little five-year-old prima doma Gracie Scales, who will sing a selection composed and written for her expressly on this occasion. "The Tribute of Flowers we Tenderly Bring," by Prof. Milligan. On the claborate programme may also be noted Miss Marie Falls, Miss Lucette Webster, and the Grand National Musical Moving Tableaux. The list of talent and selections necessitates the opening of the doors at Acclock, and commencement at 7:45 P. M., shārp. Secure your tickets in time! We intend to observe Sunday, May 26th, in a memorable manner.

\*\*College Mail. 34 \*\*Esex Street.\*\*—The meetings\*\* est, and of the usual form.

College Hall, 34 Basex Street .- The meetings at College Hall for Sundays May 5th and 12th were well attended, and much interest was manifested. Several new speakers were present and participated. Several new speakers were present and participated. Elder Case, of New Hampshire Shaker family, spoke for the first time in a spiritual meeting, relating the manifestations that took place in their ranks in the days of Ann Lee—considering they were one and the same with and a forerunner of what are now known as Modern Spiritualistic Phenomena. Mrs. Chamberlain rendered vocal and Instrumental music, after which Eben Cobb opened the services with an invocation and extended remarks on subjects presented to him for clucidation.

Mrs. Maggle Folsom-Butler, Mrs. Kates, Mrs. A. E. King, Mrs. Anna Burnham, also Mrs. Abble N. Burnham were present, and spoke on the 5th; also the usual talent both days: Miss Peabody, Mrs. Forrester, Mrs. Chandler, Mrs. Conant. A young lady by the name

usual talent both days: Miss Peabody, Mrs. Forrester, Mrs. Chandler, Mrs. Conant. A young lady by the name of Grant (a stranger) gave some practical remarks under spirit-control—as did also a young man, who for the present desires to be "unknown" by name. Mrs. Hatch, widow of the late Freeman Hatch, was led to attend the meeting, and for the first time spoke. In a public meeting—her husband's spirit taking full a recognized possession of hor organism. Com.

First Spiritualist Ladies' Aid Society .- As the meetings of the Society are drawing to a close for the season, it is fitting that we remember those who have aided us in our sessions by furnishing the musical talent, and have so freely contributed their services without any hope of roward. The Society tenders our musical friends a grand benefit, at its pariors, Wednesday, May 22d, at 8 P. M.; tickets 25 cents; also to our Assistant Secretary, Mrs. Willis, a testimonial benefit, on Wednesday, May 22th, at 8 P. M.; tickets 25 cents. Mrs. Willis should be generously remembered by the members and friends of the Society, at her entertainment; in so doing we prove to her that we are friends in word and deed.

The memorial services will be held at the pariors, on Sunday, May 26th. Prominent speakers and mediums have promised to be with us at that time. The services are afternoon and evening, and will be very interesting and appropriate on that occasion.

MRS. M. V. LINCOLN, Sec'y. the season, it is fitting that we remember those who

Engle Hall, 616 Washington Street.-Three meetings were held at this place last Sunday. The morning conference was interesting—Dr. Eames, Mr. morning conference was interesting—Dr. Eames, Mr. Lees, Mr. Ridéll, Mrs. Merrifield, Dr. Thomas and others taking part. The afternoon service opened with a song, beautifully rendered by Mrs. M. F. Lovering, Mrs. Nellio Thomas Burbeck, of Plymouth, was then introduced, and offered some pleasing remarks, then gave several tests of spirit presence, which were recognized. Mrs. Conant, David Brown and Mrs. Lewis gave excellent readings and delineations. Mr. Gardner, a young man of great promise, made a short address. In the evening Mrs. M. W. Lesile gave a brief discourse, closing with a test scance, in which many names and descriptions were given, and all recognized. Dr. May, from New York City, spoke interestingly. The Chairman closed the meeting with some stirring remarks.

Manson, Mass.-The First Spiritualist Society opened its sessions for the season of 1889 in the Town Hall, Sunday, May 12th, Mrs. S. Dick, of Boston, being Hall, Sunday, May 12th, Mrs. S. Dick, of Boston, being the speaker. Meetings are to be held at 10:45 A. Mrs. and 1:30 P. M. Officers for 1889 are: President, Mrs. Deborah Hood; Secretary, George F. Simpson; Treasurer, Mrs. Deborah Everson; Executive Committee, Jerome Perry, James B. Howland, Eli Shorey. Speakers engaged: May 26th, Dr. H. B. Storer; June 9th, Mrs. M. T. Longley; 23d, Mrs. S. A. Byrnes; Aug. 4th, Mrs. Emma Miner; 18th, A. E. Tisdale; Sept. 1st, Mrs. J. Hillette Yeaw; 16th, J. Frank Baxter; 29th, Mrs. N. J. Willis; Oct. 13th, Eben Cobb; 27th, to be announced; Nov. 10th, Joseph D. Stiles.

Haverhill and Bradford .- Last Sunday the speaker before the Union Spiritualist Fraternity in Brittan Hall was Mrs. Lizzie S. Manchester, who off-Brittan Hall was Mrs. Lizzie 8. Manchester, who officiated for the last time in the present lecture-course,
and to a highly intelligent audience. In the afternoon
a new control took possession of her organism and
gave an eloquent and impressive discourse.

Mrs. Manchester has returned to West Handolph, Vt.,
her mountain home, and is engaged to speak at the
Burlington Camp-Meeting this season.
The platform will be occupied next Sunday by Mrs.
A. L. Pennell, of Boston, and on Sunday, May 26th,
the closing one in the course of lectures, by Hon. Sidney Dean of Warren, R. I.

Haverhill, Mass., May 13th, 1889.

This sexual expression is regarded, in the spirit, as a kind of "blind instinct" from which the consciousness of love, with all its delicate tenderness, has slowly been evolved.

Martiges consummated on this lower plane must necessarily be transient, evanescent, changing. Permanence is not the quality of matter in these lower and grosser spheres. The enduring is the spiritual; therefore, the stability of home, the duration of marriage, must ever be determined by the degree and quality of the spiritual union existing between the co-

#### AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 210 WEST (20 STREET, NEW YORK, ON. HAUR ALTERNATS WEDNESDAY AT 8 P. M.

THE ALLIANUS defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living sind, the so-called dead." All Spiritualists are cordially invited to become members—either resident or non-resident—and to take an active part in its work.

NELSON URUSS, President.

J. F. JHANEHET, Secretary. 222 West 46th street, New York. JOHN FRANKLIN OLARK, Cor. Secretary, 89 Liberty street.

To the Liberal-Minded: The Spiritualists of the world, and all others who may feel disposed to aid the American Spiritualist Alliance, can do so by sending subscriptions to its Trensurer, F. S. MAYNARD,

210 Washington Street, New York City, Who will duly acknowledge all remittances.

#### The Alliance

Held its regular meeting at the parlors of Mrs. M. E. Wallace, 219 West 42d street, on Wednesday evening, May 8th.

At a previous meeting several weeks ago it was suggested that The Alliance, to show its appreciation of the hospitality of Mrs. Wallace, who has for the past two years extended to it the free use of her, beautiful parlors for its meetings, and also to express its high appreciation and esteem for her as a woman and one of its most worthy members, should procure some suitable object to be presented to her as a testimonial of its esteem and regard, and its President, Hon. Nelson Cross, was made a committee of one to select and procure such testimonial. In the discharge of this pleasant duty he procured an elegantly framed copy of Guido's great picture of "Aurora Welcoming the Dawn," and at the meeting last evening Mr. Clark was requested to make the presentation to Mrs. Wallace in behalf of The Alliance.

to Mrs. Wallace in behalf of The Alliance.

In a few words Mr. Clark said that in presenting this testimonial, The Alliance desired not only to recognize the kindly and generous hospitality that had been extended to it by Mrs. Wallace, but also to express its esteem, kindly regard and love for her as one of its earnest and faithful members, who had ever striven to make its meetings not only pleasing and enjoyable, but also interesting and instructive, and that it was the hope of The Alliance that, as often as her eyes rested upon the beautiful picture, it might awaken none but pleasing memories, and ever remind her of the place she had won for herself in the love and esteem of its members by her kindness, courtesy and devotion.

Mrs. Wallace, in accepting the picture, made

and devotion.

Mrs. Wallace, in accepting the picture, made a most eloquent address. She said that she could not have accepted the picture had it been presented simply because The Alliance had held its meetings in her house, for she did not regard it as belonging exclusively to her, but to the spirits and spirit-world as well, for when a few years ago she became an instrument for voicing the truths that the spirit-world had to impart to mankind upon this lower plane of life, she dedicated not only herself but all she had to their service, and therefore her house was their home, and they were free to its use; but coming as an expression of the love and kindly regard of The Alliance for herself, she should accept it and cherish it as one of the most precious of her treasures, and it would ever serve to awaken pleasing memories, and to ever serve to awaken pleasing memories, and to encourage her to go forward with renewed efforts in the service of humanity.

I regret my inability to reproduce the address in full, and as I should but mar its beauty and force by trying, I will not make the attenuate

and force by trying, I will not make the attempt.

Mrs. Wallace's guides requested Mrs. C. A. Coleman, the well-known inspirational medium, to speak a word for them and their instrument, as they knew she could do so satisfactorily. This lady responded to their request, and spoke of the work that Mrs. Wallace and her spirit bands were doing, and of the large number of spirits present, both ancient and modern, and alluded to the great pleasure they seemed to take in the proceedings of the evening. Mrs. C. said she also sensed many spiritartists present, a number of whom she named. ing. Mrs. C. said she also sensed many spiritartists present, a number of whom she named, all of whom were more deeply interested in their art now than when they were on earth, and were endeavoring to assist artists on this plane of life to produce grander works than they had themselves been able to accomplish.

The regular question before The Alliance for consideration, "The Self-Culture of Mediums," was then taken up and discussed by Mr. Clark, Mr. King, Mrs. Drake, Mr. Benn, Mrs. Coleman, Mr. Jeaheret and Mrs. Wallace, when at half-past ten o'clock the meeting adjourned, after an uncommonly interesting

journed, after an uncommonly interesting session. The last meeting of The Alliance, before its adjournment for the summer, will be held on Wednesday evening, May 22d. All members in

the city are requested to attend. JOHN FRANKLIN CLARK, Cor. Sec'y

#### Spiritualistic Meetings in New York and Brooklyn.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2g and 7g P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 23f P.M. Good speakers, good mu-sic and reliable test mediums always present.

Adelphi Hall, corner of 52d Street and 7th Ave nue.—The First Society of Spiritualists holds meeting every Sunday at 11 A.M. and 73 P.M. Admission free. A General Conference will be held Monday evening feach week at 230 West 36th street, at the residence of Mrs.

Johnston Building, Flatbush Avenue, near Ful-ton.—Brooklyn Progressive Spiritual Conference every Sat urday evening, at 8 o'clock. Samuel Bogart, President.

The First Society of Spiritualists .- Mrs. Nellie J. T. Brigham replied to questions from the audience, in part, as follows: "There were many things in nature which Jesus did not know, but his grand principle of the brotherhood of man touches all questions. He did not particularize as to politics, womanhood or childhood, but gave the great principles applicable to all questions and times. The best way to develop second sight is either to sit in small harmonious circles, or quietly by one's self at some convenient hour. Some

ond sight is either to sit in small harmonious circles, or quietly by one's self at some convenient hour. Some people do not possess the gift, and therefore cannot develop it. Human nature is restless and progressive, and oftentimes the one is necessary for the other; still it is better to grow quietly and gently, as the flowers do, and if we cannot better our conditions to make the most of what we have.

The Meeting for Spirit Manifestations was opened with congregational singing. Miss Maud F. Pleasants sung a song. Mrs. M. E. Williams read one of Lizzle Doten's poems, "A Respectable Lie," making it the text of an intelligent and interesting address on the Phenomena and Philosophy of Spiritualism, in which she made extended remarks more in detail than last Sunday, concerning the scance held in a "haunted house" of this city. Henry J. Newton spoke in defense of Spiritualism. He said there is seldom found a person who does not want Spiritualism to be true. Mrs. A. C. Henderson gave psychometrical readings. Mrs. Barlow, widow of the late Warren S. Barlow, sent up her handkerchief for a reading; she was unknown to the medium. An answer in verse by the spirit-husband was fully recognized by the wife and others acquainted with the late Mr. Barlow. There were other tests quite as affecting that will add much to the nopularity of this already popular medium. Miss Mamie. Horton gave a whistling solo. Next Sunday Dr. F. L. H. Willis will occupy the platform of the First Society, morning and evening.

New York, May 12th, 1889.

MARTHA WASHINGTON HOME.—Augusta

MARTIA WASHINGTON HOME. - Augusta Chambers writes that a grand musical and dramatic entertainment for the benefit of this, an unsectarian institution for aged and infortunate people, supported by the Ladies' Society of Mercy, of New York City, will be held at Adelphi Hall, Broadway and Flity-Second street, Tuesday evening, May 21st, 1889. A fine programme will be presented on this occasion.

[We shall publish the residue of our correspondent's letter next week.]

Mothers and Children

Everywhere bless the
Cuticura Remedies

THEN SIX MONTHS OLD, the left hand of our little grandchild began to swell, and had overy ap-

poarance of a large boil. We poulticed it, but all to no purpose. About five months after, it became a running sore. Soon other sores formed. He then had two of them on each hand, and as his blood became more and more impure it took less time for them to break out. A sore came on the chin, beneath the under lip, which was very offensive. His head was one solid scab; discharging a great deal. This was his condition at twenty-two months old, when I undertook the care of

tion (scrofula, of course). He could walk a little, but could not get up if he fell down, and could not move when in bed, having no use of his hauds. I immediately commenced with the CUTICURA REMEDIES, using all freely. One sore after another healed, a bony matter forming in each one of these five deep ones just before healing, which would finally grow loose, and were taken out; then they would heal rapidly. One of these ugly bone formations I preserved. After taking a dozen and a half bottles he was completely cured, and is now, at the age of six years, a strong and healthy child. MRS. E. S. DRIGGS,

him, his mother having died when he was

a little more than a year old, of consump.

612 E. Clay St., Bloomington, Ill. SEPT. 13, 1888. - No return of discase to date.

I have been afflicted for a great many years with bad blood, which has caused me to have sores on my body. My hands were in a solid sore for over a year. I had tried almost everything I could hear of, but had given up all hopes of ever being cured, when I saw the advertisement of the CUTICURA REMEDIES. I used one box of CUTICURA, one bottle of RESOLVENT, and one cake of SOAP, and am MRS. FANNIE STEWART, Staunton, Ind, now able to do all my own work. .

I have used the Currouna Remedies successfully for my baby, who was afflicted with ecrema, and had such intense itching that he got no rest day on night; but after I had used two boxes, the skin began to peel off and get clear and soft. The itching is gone, and my baby is cured, and is now MARY KELLERMANN, Beloit, Kan. a healthy, rosy-cheeked boy.

Your CUTICURA REMEDIES did wonderful things for me. They cured my skin disease, which has been of five years' standing, after hundreds of dollars had been spent in trying to cure it. Nothing did me any good until I commenced the use of the CUTICURA REMEDIES. Our house will never be without them.

MRS. ROSA. KELLY, Rockwell City, Calhoun Co., Ia.

# Cuticura Remedies.

CUTICURA, the great skin cure, instantly allays the most agonizing itching and inflammation, clears the skin and scalp of every trace of disease, heals ulcers and sores, removes crusts and scales, and restores the hair. Curicuna Soap, the greatest of skin beautifiers, is indispensable in treating skin diseases and baby humors. It produces the whitest, clearest skin and softest hands, free from pimple, spot; or blemish. CUTICURA RESOLVENT, the new blood purifier, cleanses the blood of all impurities and poisonous elements, and thus removes the CAUSE. Hence the CUTICURA REMEDIES are the only infallible curatives for every form of skin, scalp, and blood diseases, from pimples to scrofula.

CUTICURA REMEDIES are sold by druggists and chemists throughout the world. Price: Curiouna, 50 cents per box; Cuticura Soap, 25 cents; Cuticura Resolvent, \$1.00 per bottle. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS. Sond for "How to Cure Skin Diseases," 64 pages, 50 illustrations, and 100 testimonials.

PIMPLES, black-heads, red, rough, chapped, and olly skin prevented by Cuticura Soar.

BABY'S skin, Scalp, and hair preserved and beautified by the use of CUTICURA SOAF.

Haverhill, Mass.-Unity Hall.-Mrs. B. F.

Maverhili, Mass.—Unity Hall.—Mrs. B. F. Smith, one of the Banner of Light mediums, spoke and gave exercises in mediumship, on Sunday, May 12th, before large audiences. Prefaced by some remarks by Mrs. Smith's control, the scance commenced at 2:35 o'clock and closed at 3:40—during which time sixty-eight names, with words of comfort and facts pertaining to the return of our ascended friends, were given through her organism. Judging from the almost breathless attention during the scance, it would seem that all were well satisfied.—The 7r. M. service began with a fine violin musicale by the Home Orchestra, Miss Jessie M. Little, Precentor. Mrs. Smith spoke of spirit-return eighteen hundred years ago, and spirit-return at the present day, and then proceeded with her scance. Forty-five names were given—the communications being much more extended than in the atternoon. Among the names reported that could have been recognized by your correspondent was that of the late Dr. John H. Currier, who took control and gave some unmistakable facts of his identity, also a practical talk such as he used to give while in earth-life.

Next Sunday Mrs. R. S. Lillje is expected to speak at the same time and place, accompanied by Mr. Lillie in song.

Fitchburg, Mass .- Sunday, 12th Inst., Mr. J. Frank Baxter continued and concluded his lectures in sitendurg in his late engagement there, but has been

Fitchburg in his late engagement there, but has been reëngaged for work another season. The lectures have been unusually well attended, and the interest maintained. Two more Sundays remain of our season, with Miss Jennie B. Hagan as speaker.

Mr. Baxter's lecture last Sunday on "Spiritualism as a Moral Agent," delivered in the afternoon, was a grand discourse, and must have been appreciated, if not endorsed, by every member of the gathered audience. Mr. Baxter's singing was exceptionally good, the new song, "Life's Story," being very acceptable. In the evening Mr. Baxter gave a capital lecture on "Phenomena and Facts the only Reliable Foundation for Durable Structures in Religions and Bellefs."

The scance of the evening was effective in its results. Many descriptions were given, and much interest was evinced.

Lowell, Mass.-G. W. Kates and wife lectured and gave tests at the Grand Army Hall, Sunday, May 12th, to large and interested audiences. At the afternoon service Mr. Kates lectured, taking for his sub-ject: "A Search for Soul." Mrs. Kates lectured at hight on "The Transmission of Soul."—the subject being given her by the audience. Her tests, after hoon and evening, were very satisfactory and gener-ally recompared.

Mrs. Whitlock will occupy the platform May 19th.
A memorial service will be held on May 26th. On
June 2d Frank Algerton will lecture and give tests

Lynn, Mass. - Sadle S. Collyer, Secretary, informs us that the Children's Lycoum held a well-attended and successful session on Sunday morning last at Ex chánge Hall.

Lookout Mountain, Tenn.-Georgia Davenpor Fuller contributes a letter concerning affairs at this point, which we shall give to our readers next week.

SENTFREE cery person troubled with Sick Headache, who applies during the present month, a sample package of Sawyer's Sick Headache Powders. Our only object in this is to cure you and thus make you our friends. We can do it, and the trial costs you nothing. The remedy is purely vegetable, and is recommended by Philip Phillips, the "Singing Pligrim." Rev. Geo. F. Pentecost, and hundreds of Doctors. Address SAWYER MEDICINE CO., Lane Building, Junction River and 4th Streets, Troy, N. V. 3m Apil

#### PLANETARY EVOLUTION; Or. A. New Cosmosony.

Being au Explanation of PLANETARY GROWTH AND LIFE-ENERGY upon the Basis of Chemical and Elec-trical Relations of the Elements of Nature.

SCIENTIFIC SERIES.

SCIENTIFIC SERIES.

The author says: "In presenting this work the only apology for its appearance is the demand that has arisen to ilknitrate the processes of evolution, and why it is the only retional theory of planetary life. That it may assist the reader to a better knowledge of nature's laws, and also serve as a safeguard against the errors of scholastic ignorance, is the desire and purpose of the author."

Paper, pp. 132; price 50 cents. "Cloth, \$1.00.

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CTRANGE VISITORS: A Series of Original Papers, embracing Philosophy, Science, Government, Religion, Poetry, Art. Fiction, Satire, Humor, Narrative and Prophecy. By the Spirits of Irving, Willis, Thackeray, Bronts, Richier, Byron, Humboldt, Hawthorne, Wesley, Browning, and others now dwelling in the Spirit-World. By MRS. SUBAN G. HORN.

Among the essays contained in it may be found: Precisistence and Prophecy, Life and Marriage in the Spirit-Land, Predictions of Earthquakes, Causes of Insanty, Apparitions, The Mormons, Invisible Influences, Locality of the Spirit-World, Drama and Painting there etc., et

THEODORE PARKER IN SPIRIT-LIFE. A
Narration of Personal Experiences inspirationally given
to F. L. H. Willis, M. D.
The well-known reputation of Dr. Willis, and his unimpeachable integrity as medium for communication between
the two worlds, is sufficient guaranty of the genuineness of
the spirit messages. This work is issued in pamphlet form.
Paper, 16 cents, postage free.
For sale by COLBY & RIOH.

# Passed to Spirit-Life,

From Leominster, Mass., April 20th, of paralysis, Sarah A., wife of the late James Laughran, aged 57 years.

The widowed and invalid life of this estimable lady had been cheered by the affectionate devotion of her only daughter. Sho had with longing looked forward to the reunion with her beloved companion, yet patiently bore the burden of her increasing feebleness.

When the change came, she was gently released. Her aged mother has lived to see her last child pass to the other sphere of being.

of heing.

The funeral occurred at her pleasant home; the flowers she loved and tended bloomed above the casket; friends and neighbors gathered, with kindest sympathy for the bereaved daughter and mother, while the writer spoke such words as were prompted by Heiblig friendship and angel inspiration.

A quartette rendered beautiful music.

63 years.

Her husband gave his life for his country during the civil war, and upon the old homestead in Carlisle, Mass., she reared her four sons and a daughter. She had long been a consistent Spiritualist, and during her linness its blessed power sustained her, and gave her strength, with unfaltering trust to surrender her mortal body. For more than a year she had resided with her daughter in Worcester, and was most tenderly cared for by her children and friends.

In compliance with her expressed wish, the writer officiated at the funeral in Carlisle, where her body was removed. Many relatives, friends and nighbors came to sympathize with the becraved family. Choicest flowers of elegant designs were arranged upon the casket and throughout the room, abundantly testifying to the great esteem in which she was held by friends, and the affection of her children. röom, abundantly testifying to the great exteem in which sho was held by friends, and the affection of her children. It was a request of Mrs. Nickles that Lizzle Doten's poem, "My Spirit Home," should be read at her funeral. May its words of inspiration be to her loved ones like a voice from the unseen to all who loved her.

From Westford, Mass., April 30th-of congestion of the orain-Helen (Tower), wife of Frank L. Fletcher, aged 44

years.
Mrs. Fletcher has for many years shared her husband's in-terest in Spiritualism, and both have been actively identified with Lake Pleasant. She was a devoted wife, mother and sister, and was greatly beloved by neighbors and a large circle of relatives and friends. Her life was lovely and helpful, and through her fine medium powers many hearts were com-forted.

and through her fine medium powers many hearts were com-forted.

The intensity of her physical and mental suffering was alleviated by earth and angel ministrants, and through her sister-in law (Mrs. M. H. Fletcher) the sorrowing friends were told the end would be peaceful and its memory pleasant— which promise was verified by her painless transition.

The funeral took place from her home Thursday, May 2d, and was largely attended. The service was conducted by the writer. Beautiful floral tributes covered the casket and adorned the rooms; and sweet music lent its soothing influ-ence.

ndoring the rounds, and some concerned the companion, her cherished daughter, beloved son and family, the cigit surviving sisters, and all to whom she was precious, be comforted by a sense of her nearness and undying love, and the thought that she is freed from pain.

JULIETTE YEAW.

From his home in Harrington, Me., April 24th, Mr. Otis 8. Plummer, after an earthly pligrimage of 79 years. Mr. Plummer esponsed the cause of Spiritualism soon after losting a beloved child. He had remarkably strong magnetic powers, which he was ever ready and willing to exercise as occasion required. He commenced to take the BANNER option's sound of the strong magnetic powers, which he was ever ready and willing to exercise as occasion required. He commenced to take the BANNER option's some after losting his child, and to have spiritual strings at his home, where he conversed with his loved ones who had passed away. He had a stiting by his bed-side a few hours before his decease. He was not afraid to die; Spiritualism gave him consolation at that hour.
Mr. Plummer was universally respected by all who knew him; he was an esteemed friend, a loved companion, a kind and tender father.
Funeral services were held at his own home, conducted by the Masonic Order; the floral offerings were very beautiful. The remains reposed in a black broadcloth-covered casket, calm and peaceful, in the change that awaits us all. He leaves a wife, five sons and two daughters, who look forward to a retuinion with him "across the river."

From Hammenton, N. J., Thursday, May 2th, Dr. Jacob L.

From Hammonton, N. J., Thursday, May 9th, Dr. Jacob L.

From Hammonton, N.J., Thursday, May 9th, Dr. Jacob L. Paxson, in the 7th year of his age.

He was the friend of all mankind; a fearless champion of whatever he believed to be right; an earnest advocate of whatever he conceived to be for the good of his fellow-man. Pure-uninded and unsellish, he according to his means and opportunities, spent his whole life doing good, and was most loved and respected by those who best knew him.

He was prominent in the Anti-Slavery movement, and the "underground railroad," and had intinate associations with Wm. Lloyd Garrison, Wendell Phillips, James and Lucretia Mott, and all the leaders in the movement; he has long been known by his utterances on the public platform, and his private converse, as a firm and consistent Spiritualist.

From his home, in Dalton, Mass., April 29th, 1889, N. Porter Dickinson.

He was a firm believer in spirit-return, a kind neighbor and a loving father, and will be greatly missed by all who knew him.

Obituary Notices not exceeding twenty lines published gra-tuitously. When they exceed that number, tuenty cents for each additional line will be charged. Tenwords on an average make a line. No poetry admitted under this heading. Notice.

The Leavenworth County Association of Spiritualists will hold its Semi-Annual Meeting in New Era Hall, at the home of T. C. Douel, near Fairmount, Kam., on May 18th and 19th. Good mediums and speakers will be in attendance. All are cordially invited. For further information address MARY R. HUTCHESON, Secretary Association.

Annual Meeting in Michigan.

The Spiritualists of Sturyls will hold their Annual Meeting June 14th, 15th and 16th, 1839. Speakers: Mrs. R. S. Lillie of Boston, Mass., Mr. Moulton of Grand Rapids, Mich., and Glies B. Stebbins of Detroit, Mich. By order of Committee. B. C. Buok.

Annual Meeting in Oregon The First Spiritual Religious Society of New Era, Clackamas Co., Ore., will hold its annual meeting on the camperounds at New Erie, on June 14th, 1889, and continue for about ton days.

MRS. H. B. HOLLAND, Sec'y.

The New Hampshire Association of Spiritualists
'Vill hold its Annual Convention at Keene, this year, on
June 7th, 8th and,9th. Particulars later.
GRO. D. Epps, Sec'y.