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[From the New York Herald, March 31st.]

"Bird's-Eye View of Spiritualism."

BY R. HEBER NEWTON.

I have been asked for a bird's eye view of Spiritual ism from the position of an unprejudiced but uncon verted observer; a photograph of the temple from one who has gone round about it counting its towers, marking well its bulwarks and peoping under loose corners of the hangings as he has wandered in the open court

who has gone round about it counting its towers, marking well its bulwarks and peeping under loose corners of the Angings as he has wandered in the open courts of the Gentiles.

With the request to furnish "an outside view of Spiritualism," I can honestly comply, since, while never having been at a seane, nor ever having had any personal experiences of an occult, character, I have been a somewhat careful reader in the voltaninous literature of Spiritualism; being thus left in the attifude neither of the avowed believer in its mighty claims, nor yet of the scornfus keepite toward those claims, but in that of one who, sees in this balling "ism" very much that seems most curiously to substantiate its pretensions; while yet those precipisions, so stupendous as to stagger the soler mind, do not appear to have been subjected to such a prolonged and selentifically searching investigation as to rule out all other interpretations of this movement than that which gives to it its name; being withal so smirched with fraud and charlatanry, in the persons of many of their advocates that the only conclusion to be reached from the outside point of view is that here is a mystery which may well, "give us pause," My alm here is to present some of the considerations which call for that "pause" of prejudice in which alone can there be a satisfactory study of this subject. The whole field of evidences, ordinarily so called; I pass entirely by, having nobling how to say, either pro or con., concerning the wearisomely discussed thanimaturgle phenomena of the scance—the materialstic marvels which cooke a too credulous belief in spiritual agencies in some and it too contemptuous belief in others—in order to group together certain large aspects of the movement, as reviewed in its historical lights, which to my infine are even more impressive than the wonders of whelk we hear ad nature.

Even with this himitation of my penpleture, there is so little room for satisfactory Illustration, and so mich mecessity for condensation, that, if the b

and revealed them into bales, of that the fools are not all deady et? A revival of faith or a recrudes cence of superstition—which have we in this hard fact?

2. Spiritualism is here, not as having come yesterday, and therefore being likely to go away to morrow. It is no latest Boston craze. It is already, in its modern form, nearly half a century old. There has been ample time for its novelty to wear off, yet still it holds on. In its first decadle it had all the marks of a new Yankee notion. Everybody talked of if. The newspapers were full of it. It was in the air. Thencame a change, Popular interest subsided. Reporters ceased to make items about it. Society forgot it. "It has had its day," said its focs. "It is undergoing the inevitable reaction," said its friends. As a fact it went below the surface of society, not, however, to run out into the sands, but to gather new volume and move on with added impetus. It has never returned so conspicuously to the surface of speicky, but any one who goes below the thin upper crust will and it to day wherever he penetrates, like the vast hed-stream which beneath the upper stratum of Long Island sets steadily toward the sea.

One cannot inquire among his friends and acquaint ances without finding on every hand those who have been not only looking into it, but have become silent converts to it. Where it is still unaccepted, a decided change of tone has taken place concerning it. It is now treated serlously, where it was a while since joked about. Such a view of it as that given in the "Bread Winners" is at once recognized as thoroghly superficial research are verify a sign of the times which would make Hume, were he back among us, rub his eyes in sheer bewildernent. Is this a case of the insistance of fact or of the persistence of fable?

3. Spiritualism is, further, vastly more than, fifty years of age. It was, indeed, ostensibly born in Hydesville, N. Y., in the year 184s; but this birth was simply a renaissance, the latest avatar of an immemorally old life. No one need

torle times.

In England and on the Continent sporadic cases of In England and on the Continent sporadic cases of the manifestations which we have associated with American Spiritualisms, break forth from time to time in reputable families like that of the Wesleys, and in societies as respectable as the Roman Catholic Church.

Two thousand years ago the Roman civilization was familiar with our modern phonomena. Pliny's famous ghost acted like our modern ghosts. The Oracles were ancient modiums, the mysteries were sacred scances; knocks, voices, lights fyling around the room, reading of scaled letters, the use of music to induce manifestations, materialization of spirits, these and

other kindred phenomena the ancients knew quite as

other kindred phenomena the ancients knew quite as well as we know them.

Our familiar tricks of mediums were venerable in the days of Cæsar. The use of the alphabet to spell out the messages of the table was a Roman discovery before it became an American invention. The intervening ages slip insensibly by wilen we come across a notice of a party of Roman Senators being watched by the pollee on suspicion of practicing evecation of the dead, and when we find no less a man than Paulcharged by sectarian jealousy with table-moving.

Despite of the bad repute into which Mine, Blavatic Ry, has brought occultism, the sacged books of India show that Hindu adepts had systematized the art of mediumship ages ago. The burnt brick books of Obaidean fibraries reveal to us, the secret of our supposed new "lem?" in the magic of Akkad. Spiritualism was really born into the world with tite primeval savage. With added emphasis, in capitals instead of italies, we must put again the question—Is it a case of persistence or of insistence?

4. Spiritualism has been as widespread geographically as it has been old historically. It beeps up in widely separated ancient, lands, in the Far East of China as well as in Romé. It is to be traced among peoples on as widely different planes of development as our American Indians and the Hindus. Is it, then, a growth of a beautiful faith, whose seeds are fortunately found wherever hearts love and long, or is it a fungold growth, of superstition, whose natures been all will be provided to the provided with the important as of history, and notably with the creative ages of religion. The Old Testanent records of the Mosaic age and the New Testament records of the Mosaic age and the New Testament records of the Mosaic age and the New Testament records of the Mosaic age and the New Testament records of the Mosaic age and the New Testament records of the Mosaic age and the New Testament records of the Mosaic age and the New Testament records of the Mosaic age and the New Testament records of the Mosaic a

real experiences of men led within the yen to hear new truths.

6. Modern Spiritualism is plainly but the latest of these periodic irruptions into prosale history from the shadowy backgrounded the ghost world—be that what it may. It is no local outbreak merely, but a wide-spread movement; no patented invention of America, but an indigenous development of the Old World, coincident with the stir in our own land. From about 1840 onward there has been in all parts of the world a movement closely paralleling that with which we are familiar on our own shores. Similar phenomena have attended this movement among all these widely differing people.

ing people.

Beneath all dissimilarities of language; creeds and ing people.

Beneath all dissimilarities of language; creeds and customs, one and the same experiences have hade themselves felt. This, new growth of different soils; springing up at the same time, has not been merely the result of transplantation. American inculums have indeed carried our newest "ism" to England, and other lands, and have kept triumphant democracy well at the front, even on these immaterial lines; but this growth has begun and gone on wholly apart from them, reproducing the same type. This striking fact shows that the seeds of this "ism" it is in the human soil everywhere, walting only for favorite conditions in order to ripen, and that in our generation those conditions have somehow combined over the entire globe to produce this general development.

Does this fact show further that such a world-wide contemporaneous growth prelleaters some extra-mundane influence, some common origin outside of man, in the mysterious unseen world, wheree from time to time issue the impulses and inspirations which records to history.

time issue the impulses and inspirations which re-create history?

In the mysterious unseen world, whence from time to time issue the impulses and inspirations which recreate history?

7. Spiritualism everywhere evolves its varied phenomena in a certain uniform order. They do not occur in a haphazard inanuer, but rather do they seem to come forward as the multiform parts of a connected whole, as the successive stages in a natural evolution. Through all the myriad scances, in all parts of the world, with their varieties of phenomena, a certain order of development seems plainly discernible. Physical phenomena came first, and these, in the heghning, of the simplest and most automatic forms; which gradually take on more and more the characteristics of an intelligent action, seeking and finding ever higher expressions of thought, until it appears to pass out into pure spiritual activity.

The original phenomena at Hydesville were knockings, movements of furniture, folses of various sorts, through which glimmered no recognizable meaning. By degrees the appearance of intelligence in these unaccountable phenomena grew—so runs the recorduable, with the suggestion of the alphabetic code of signals, a meaning scened to come out of these meaningless disturbances, and the noises interpreted themselves to the hearers as the constrained action of an intelligence or of intelligences of sorne sort. From this point on, the development of mediumship has seemed to free the action of, this intelligence or of these intelligences, enabling it, or them, to assume over higher forms of manifestation. The earliest phases of the movement in every land have been characterized by apparently unmeaning disturbances, noises which could always be resolved into "trats" if only the rats would have appeared on the scene. Then have followed rude physical actions, typed in table-moving. By degrees these have passed on into the higher physical phenomena of unhances appearances; partlal materialization has been reached in fact or in fancy.

These various physical phenomena have assumed more and more of an intellectu

ances, partial materializings, as of a final of a face, until complete, materialization has been reached in fact or in fancy.

These various physical phenomena have assumed more and more of an intellectual character, the communication of niessages through the alphabetical code, the production of written messages, spirit drawings, the reading of the contents of closed books and scaled boxes, etc., until both physical and mental phenomena have coalesced in a sensible and audible communion, real or supposed, between relatives and friends in the two spheres. The messages received, genuine or illusory, have followed a similar order of development. The twatdle of the earlier spirit communications has become a byword, which is brought afresh to mind in tracing the story of the movement in every land. In all lands there is notlecable a gradual improvement in the intrinsic character of these communications, in their subject matter and their style, until we reach truths of undoubted importance, couched in dignified and noble forms. There appears to be a higher Spiritualism of which few know much, in whose inner circles the communications seem worthy of our ideals of

wallsm of which few know much, in whose inner circles the communications seem worthy of our ideals of the spirit world and commensurate in importante with the stir made on our earth-plane. The story of the movement at large is the story of every private series of scances.

The fact of this general orderly development is clear. What is its significance? Have we here jugglery imposing upon itself? Or have we there jugglery imposing upon itself? Or have we the education of an unconsolous self, hiding within the "abyomal depths of personality"? Or, yet again, have we the methers of the mehus of communication between the spheres by some quite conscious selves outside of us, to the end that a new revelation may be imparted to man?

the spheres by some quite conscious selves outside of us, to the end that a new revelation may be imparted to man?

8. Spiritualism claims, insistently or persistently, to be such a purposeful effort on the part of spirits to discipled a mission. In the inspiration of a new religious revival upon earth. From the first rappings down to the latest manifestation in every land this has been the uniform declaration of the power, be it what it may, which is working in this movement. The Hydesyllid disturbances found always one and the same interpretation of their cerie noises and uncanny performances through, the alphabetic code of signals. To the Fox sisters the messages came: "You have a mission to perform," "Make ready for the work," "You have been chosen to go before the world to convince the skeptical of the great truth of immortality." The burden of these new oracles is always this same claim of a fulfigious mission. However inconsistent with itself in other matters, Spiritualism is uniformly consistent in this profession of its faith.

Is this, the home fide utterance of our modern seership under a new inspiration, or is it the craft of a new priesthood, the systematic cumning of mediumship?

9. Spiritualism does, as a matter of fact, seem to substantiate the claims of its priests. It goes without say-lik that, if it be accepted as what it claims to be, a system of communication between spirits and men, it is a demonstration of the reality of immortality, out of

which immst issue the mightiest revival of this baging this or religion known to lister, switch an exception of the mightiest revival of this baging this or religion known to lister, switch as expected in the color of the provision of religions is following as an incontestion fact, and upraisal of men are most as an incontestion fact, and upraisal of men are most as an incontestion fact, and upraisal of men are most as an incontestion fact, and upraisal of men are most as an incontestion for the ministry of the contestion for the review of a sensition of the provision in the contestion of the results of the contestion of the results of the contestion of the results of the contestion of t

expect, this liberalism of the skies is not in advance of our earthly liberalism. The spirits tell us nothing that progressive minds have not reached of themselves, as we say? It even seems, from certain communications of the very highest circles, that some of the advanced spirits are not yet up to us of earth in matters of the "New Criticism," as a reference to M. A. Oxon's "Spirit Teachings," page 185, will show. None the less this very book is to me one of the most impressive phenomena of Spiritualism. Here is a clergyman of the Church of England, established in High Church views, who finds his hand automatically writing out long dissertations on theology, strongly thought, logically argued and clearly expressed; in which all his firmest opinions are challenged, his most cherished convictions controverted; he himself replying vigorously to these strange ideas, reasoning against these abhorrent notions with all his might, only to find each argument met and overcome; the debate continuing through many months in a systematic manner, the outcome of which is that he is converted to the most pronounced Broad Churchmanship, as a reyelation to him from the spirits which are guiding him into truth.

What is the candid outsider to make of such a phenomenon? Is this trend of Spiritualism only "the unconscious self" at work in theology? How, then, is the untrained brain in advance of the trained brain? Or is Broad Churchmanship after all, in a more real sense than many of its stalwart champions have believed of it, an inspiration from the spirit-sphere, a revelation from God?

11. Spiritualism, in its prodern form, has come at the very time velon, if it be what it claims to be, it is

sense than many of its stalwart champions have believed of it, an inspiration from the spirit-sphere, a
revelation from God?

11. Spiritualism, in its modern form, has come at
the very time when, if it be what it claims to be, it is
most imperatively needed. History—be its stories
legends or be they amais—records no such outbreak
of spiritualistic phenomena as our age has winessed
since the birth of Christianity. There has been since
that creative epoch no period approaching its importance in the evolution of religion until we reach our
own time. Never since then has there been a period
as critical for religion. The decay of falth in that era
has its parallel in the decay of falth in our own generation. The causes are identical. The intellectual
system of paganism had been then outgrown, as the
intellectual system of Western-Christianity is now
outgrown. Materialism had eaten the licart out of religion then, as it has done now.

The cliange in our day is an even-more radical revointion than was that, of old; owing to the absolutely
new knowledges which are rushing in upon the mind
of man too fast for him to order into the old crystallization of faith, and dwing to the uiprecedented wealth
which is heaping up in his hands as a result of the
now industrial development, too fast for him to masier in the interest of the spiritual life.

That to hosts of, men the degmatic system of ages
seems to be tumbling to pieces is, not the worst feature of our age, though in such a break-up all bellef is
sure to be temporarily blurred. But, in our time, as
never before in the history of man, it has been hard to
hold fast to the universal, essential verifies of faith—
God, the spiritual nature of man, and immortality. A
very tidal wave of imaterialism has been setting in
upon civilization through our generation, threatening
to submerge all tile old faiths by which man has lived.
If there be any spirit spheres haye brooded low above our
world—surely the time has come for such blessed inspirations. At this hour

only the coincidence of chance, or, as it appears to be, the correspondence of design?

As each successive phase of the view of Spiritualism here taken has raised a question, so the general effect, when we reach the end of our circuit, and draw off until the separate impressions focus in one picture, is to emphasize that interrogation. These singular suggestions of order, these fusing impressions of purpose and plan, these curious currespondences with what reason would demand of a genuine Spiritualism—are they all meaningless, the play of chance, the simulation of craft, the disorder of disease, the spectral shadows of intelligent agents turning out to be only the illusive projections of our own queonscious solves, or are they in reality the tokens of a movement intelligently directed by unseen beings toward the grandest of services for human progress?

It so it be, what are we to make of tile other side of this strange subject—the side of which everybody knows, and to which, therefore, there was no neces sity of my turning; the indisputable facts which seem irreconcilable with any such spiritual agency in the movement, any such providential purpose back of it,

President of the Association:
Again it becomes my agreeable duty to present to you, in behalf of the Boston Spiritual Temple, a kindly greeting and cordial welcome as participants in this birthday celebration.
Although our birthdays are but milestones in the journey of life that solemnly admonish us we are each year drawing nearer to the goal, yet this celebration is ever felt, to be an enjoyable occasion. Oh! how much more reason have we to celebrate the anniversary of the life that has no end! How eminently proper is it that we should make these occasions social. that we should make these occasions social, enjoyable ones, that they may be like oases in the desert to the weary traveler to refresh and invigorate, and so inspire with fresh courage to continue to the end of our earthly pilgrimage.

In briefly reviewing the season that has passed, I can but congratulate you as Spiritupassed, I can but congratulate you as Spiritualists on the large amount of encouragement that has come to us. Although our cause has been bitterly assailed, yet steadily, in its even way, has Spiritualism advanced, round by round, up the ladder of progress. Each day it has become more popular, each day it has gained position in the hearts of the people. Had Watt, whose fertile brain discovered the utility of steam as a moving force, become demoralized, and proclaimed that the whole matter was a fraud, it would not have prevented the evolution of the steam-engine. Had Franklin become demented, and proclaimed that the electric spark was a myth, it would not have detracted from the merits of the magnetic telegraph. Although two of the Fox Sisters have, in their demoralization, proclaimed that all spiritual manifestations are deception and

all spiritual manifestations are deception and fraud—thereby declaring themselves impostors, who have all their lives lived a lie—it has had no more influence to stop the advancing progress of Spiritualism than the light of a firefly against the nieridian sun.

In the "feast of reason and the flow of soul" we make of these gatherings occasions of enjoyment, and I will not longer detain you from listening to the rich intellectual feast that awaits you, but will simply add:

In scenes like this how sweet the thought
That together dearest friends are brought,
Though short may be their stay.
Whether they come from favor near,
Each finds a cordial welcome here
On this our festal day!

Mr. Wm. A. Briggs then sang in a very pleas-ing manner, "Fear Not, Thy God is Near." Miss Emma J. Nickerson then read an invo-cation, written by Geo. C. Paine for the occa-

cation, written by Geo. C. Paine for the occasion:

On thou an wise, eternal power Divine!

To thee we would our willing ears incline;

We would the breath of heavenly wisdom draw,
And be inspired and quickened by its law;

Teach us of life, its duties may we know,
And may we more in grace and virtue grow;
May we, with help from out the higher life,
Resist all evil, and surmount all strife;
May each day bring to us a better way,
And each day bring to us a better way,
And each day be an anniversary,
Teach us those laws that find all things a place,
Throughout the earth and all the worlds of space;
Pursuing labor for the human good,
On may thy plans be better understood;
Our Father! God! we would give thanks to thee
For all we have, and everything we see:
For that existence that is ours to day.

Those slient powers that shape and guide our way.
In vale and hill, and wood and rock, we find
Oreative skill, that tells a wondrous mind;
On every side environed by thy law,
Thy glorious vlows awake inspiring awe;
Thy wondrous works displayed on every hand:
Beneath our feet in every grain of sand,
Amid the countiess stars that shine o' critead.
In gathering clouds, as 'neath the sky they spread,
Each blade of grass that add is to follage green,
The gontle breeze that passes by unseen,
The budding flower that blooming decks the sod—
In all we find thy work, our Father! God!
Thy boundless love, which thou bestow'st on all,

Preserves our lives, nor lets a sparrow fall;
Smiles to us through the tiniest flowers that grow,
And gives us strength to meet our every foe;
Majestic speaks from ocean's echoling roar,
And whispering floats from out the starry shore;
The grandest light that e'er on souls can shine.
Must emanate from Thee, Thou source divine;
Oh may this love in volumes o'er us roll,
Uplitting, may'it thrill each human soul;
A day star shining with increasing light,
That brings at last a day without a night;
Where, learning each—though ties of earth we sever—
That life and love alike remain forever!
This was followed by a vocal duet "Come

This was followed by a vocal duet, "Come. Merry Birds of Spring," by Miss Florence Bigelow and Mr. Briggs.

Miss Nickerson then gave the following original room:

THE VOICE OF THE NOW. Forty years have we slept in the lap of the fold,
The dews of the valley are heavy and cold;
The plowshare is broken; deep over the sour
The waters of Galliec ceaselessly roll;
The sea-foam is tossed from the main of the blast,
The sleepers are many; what haven at last?
What the toll, or the measure,
To children of men?

Forty years in the van, with a child at the breast:
Our fleets sweep the ocean, and millions are blest;
Truth purples her wing in the heart-blood of men,
And angels are singing a mighty "Te Deum";
The Christ-child is risen, to dwell evermory
In our lives, through the centuries coming before;
Ope the door, let him in,
The true Christ-child of men.

Streams the orient morn her bright sunbeams of gold, To waken the flowers, like a lover o'crbold The vales clasp the mountain, earth laughs in her

The date waves sing their glad song to the sea;
The dancing waves sing their glad song to the sea;
The caverus below and the blue dome above
Are chanting their secrets in murmurous love,
Work the toll, Life the measure,
Oh children of men!

Orowso no longer, ye sleepers; your labor must swell In musical charms each inbilant bell;
Dip pen in the lightning, and tip it with fiame,
In the deeds of the Now shall be grayen your name;
Without from within, youder sentinel stars
Are watchfires of hope, beyond Life's prison bars.
Love the toll, beyond measure
All that will be has been.

All that will be has been.

The guides of Mrs. R. S. Lillie then delivered the morning address: Throughout all Christendom, friends, the practice of celebrating the birth of Christ prevails, and all over the world a Christmas day is celebrated. Before the Christian era, among old-time oriental religionists, those who worshiped the sun, were held yearly festivals in spirit like the modern Christmas. These peoples, seeing in a measure the wonders of the material universe, and especially adoring the sun, worshiped it as the highest expression of force and power of which they had anyknowledge. So on through Greek and Roman Mythology, through long ages of symbolism and

Mythology, through long ages of symbolism and of mysticism, until at last we come to times comparatively modern, and have the Christmas of this era.

We at this time—we Spiritualists—are stop-

begin, Berkeley Hall was filled to its utmost capacity—floor gallery and ante-rooms being occupied. People crowded together everywhere, even on the steps of the speakers platform. Then, as not even standing-room was left, the sale of tickets had to be stopped, and many went away disappointed.

The exercises were opened with the following address of welcome by Capt. Richard Holmes, President of the Association:

Again it becomes my agreeable duty to president of the agreement of the agreement of earth leading the saving power of Truth, born among the sons of men. In olden times it was said: "He shall be called Jesus, the Christ, because he shall save the people from their sins." We say of truth—especially that form of truth given to you in Modern Spiritualists—are stopping to celebrate the saving power of Truth, born among the sons of men. In olden times it was said: "He shall be called Jesus, the form of truth given to you in Modern Spiritualists—are stopping to celebrate the saving power of Truth, born among the sons of men. In olden times it was said: "He shall be called Jesus, the form of truth given to you in Modern Spiritualists—are stopping to celebrate the saving power of Truth, born among the sons of men. In olden times it was said: "He shall be called Jesus, the form of truth given to you in Modern Spiritualists—are stopping to celebrate the saving power of Truth, born among the sons of men. In olden times it was said: "He shall be called Jesus, the form of truth given to you in Modern Spiritualists—are stopping to celebrate the saving power of Truth, born among the sons of men. In olden times it was said: "He shall be called Jesus, the form of truth given to you in Modern Spiritualists—are stopping to celebrate the saving power of Truth, born among the sons of men. In olden times it was said: "He shall be called Jesus, the form of truth given to you in Modern Spiritualists—are stopping to celebrate the saving power of Truth, born among the sons of men. In olden times it was said: "He shall be called J of earth, leading them upward, teaching those lessons which shall emancipate from the thralllessons which shall emancipate from the thralldom of ignorance and superstition, and thus
saving from error, will save from the consequences of error. Saving from the commission
of sin is the only true way of saving from
the results of sin. Therefore we say to you,
as friends, this morning, "A Merry Christmas!" for this day is the Christmas of Spiritualism. It is the advent of its saving power
that we herald to day. It is the Anniversary
of Truth, whose steady march is now, has been
and ever will be onward and anward. Yet

and ever will be, onward and upward. Yet sometimes it seems to gain an impetus, to make progress so remarkable, so different from that which has preceded it, as to mark that time as a special period. The advent of Spiritualism is an era in the progress of truth, which with joy we are celebrating this morning. It is forty-one years ago since a little home was made sacred by the advent of those manifestations and phenomena which have aroused the tions and phenomena which have aroused the attention and awakened the inquiry of the masses of mankind, until our earth is shaken with the sound which has sped almost from with the sound which has sped almost from pole to pole.

In olden times it was said: "Every knee shall bow and every tongue proclaim His mighty name." Truth, though it find expression in varying forms, through various personalities, is ever the same. All knees do not yet bow, nor do we ask that they should. All tongues proclaim, whether they will or not. By some this truth is borne as a messenger of good tidings; by others as a persecutor; but even our enemies are made to serve the higher purpose.

enemies are made to serve the higher purposef good. We have not time this morning to review the We have not time this morning to review the whole history of these wonderful forty-one years; we can only glance at a little of it. We are called Spiritualists. It is a name given to us because we talked so much of the spirit, of spirits. We became Spiritualists by an adherence to this one form of truth. In the old-time theology it was said that God was a triune being. He was God the Father, God the Son, God the Holy Spirit. In the latter-day Christianity it seems almost as if God the Father were lost in the worship, adoration and exaltation of the Son. We hear so much of Jesus, his sufferings, his mission as a mediator between God and man, that in this exaltation of the second person of the Trinity the Creator seems almost to have been lost sight of.

We as Spiritualists talk not so much of God.

We as Spiritualists talk not so much of God. We as Spiritualists talk not so much of God, the spirit as of men, and women the spirit—of whom we can speak with knowledge and understanding. We talk not of the trinity of the Godhead, but of the unity of the Godhead: of the entirety of this universe as parts of the great whole, full of throbbing hearts and pulsating lives. All men, all women, all souls are the children of God, and consequently spirits immortal.

All around us-its lower chambers so near to all around us—its lower chambers so hear to earth they seem a part of it—lies the world of spirits, a world of beauty and light; full of energy and activity, inhabited by souls arisen, enfranchised of clay; a world so near to this there seems almost no line of division between them; yet this world was unknown until discovered, we might say from our standpoint incidentally. ive might say, from our standpoint, incidentally; almost accidentally, forty-one years ago, when was established the line of telegraphic communication with this unseen realm, through the mediumship of these children of whom perhaps some of you say now; 'The least said' of them the better." Our answer to that is; Truth is imperishable, deathless; its destroyer has never yet come upon the face of the earth. Spiritualism is born. We are here to offente its birthday. There is no enemy who can strike it a fatal blow. While we have brate its birthday. There is no enemy who can strike it a fatal blow. While we have knowledge which rests upon the eternal foundation of living truth we need fear no fee from without, no traiter from within. That such should arise is no new experience in the history of progress; it has ever been so all along the pathway of life. As we know, some are more capable of honor and nobility than others; they can walk more firmly among the pitfalls of the world; but none are perfect; none so wholly fallen and degraded that they may not sometime, somewhere, rise from their low estate and come up higher; and Spiritualism has come to lead them up. Yes, even its traducers and betrayers must, at last, be saved by the very power they now defame.

Spiritualism came to man in answer to his need, and when he was in condition to have that need answered. Refere its advent, the most important problem of human life was unanswered. No religious system upon earth at dation of living truth we need fear no for from without, no traiter from within. That such

answered. No religious system upon earth at the present time affords any answer to the question: "If a man die, shall he live again?"
—any eyidence in proof of its assertions: as to the character and conditions of man after the death of the body. In the advent of Modern Systems of the character and conditions of man after the death of the body. In the advent of Modern was the character and conditions of the character and cha death of the body. In the advent of Modern Spiritualism, that all-important question was answered. Before that was given, only hope, faith—not knowledge—was here. We are willing to concede to any system of faith all the good it, may embody, but we do say that the great-question of man's immortality can be answered only by the demonstrations of Spiritualism. Except for its revelations, the land beyond the tomb would still have remained "the dark un-known," and the entrance into it still have been "the leap in the dark."

Faith's taper was too dim to light the shadows Faith's taper was too dim to light the shadows of the grave. Heaven itself, as it was pictured, where the sole occupation was chanting the praise of God, was not a very alluring spot to poor, hungry, human hearts, or active human brains. To enjoy the life there humanity would need become unlike any creation that has ever been known. To human hope, human love, human aspiration, Spiritualism came to bring its glad tidings; and the proofs of its divine authority do not rest with one medium, one household, one family, one State. They one household, one family, one State. They have been found, they are found all over the world, giving evidence of its truth. And you each can fand do) prove it for yourself. No matter who says it is false, thank God your

each can (and do) prove it for yourself. No matter who says it is false, thank God your knowledge is your own, and none can take it from you. Almost it seems to us as if the spirit of Infinite Wisdom liad opened the Bible of Truth, and not waiting for priest or church to carry it forth in their hands, has poured its revelation freely, gently as falls the evening upon the lives of humanity.

Your minister did not tell you of it. Your Bible did not tell you of it. It came in no voice save the voice of the household Angel of Love. It whispered to your soul when no human being intruded upon your solitude.

Are there any here who do not know this for themselves? who do not believe the truths we, proclaim? Does your faith satisfy you? Where are your so called dead? You answer, "We hope for the best; we hope they are in heaven, with Jesus." You hope, but you do not know. We have something better than that. We know; we do not hope! We do not urge you to accept the good we proffer you until you are hun; ry for it. We know you cannot take it until you are ready for it, but all about are your loved ones, walking silently and unseen of you; and by and-bye the light will come and you yill realize their presence. When you entered this door a spirit came with you. It may be your father, it may be your mother, your sister, your brother, your daughter, your son. They look up into your faces wondering if a word will be said that will open your understanding; they wonder if the day will come when they can say: "All hail! all hail! for the stone has been rolled away from our tomb. We are not sleeping. We are not sleeping. We are not sleeping. We are not sleeping. We are with you every day and every hour." This We are not dead. We are not sleeping. We are with you every day and every hour." This is the message of Spiritualism. This is the message of truth.

[To be continued.]

Paine Memorial Hall, Boston. [Reported for the Banner of Light by "Heath."]

The hall was filled at an early hour by earnest seekers after the truth. The platform was profusely decorated with flowers and evergreen. The President of the Phenomenal Association, Mr. J. E. Hall, presided at the morning session, remarking in opening that although our cause of Spiritualism came to us in modern times, forty-one years ago, yet it is not new. The good book, which we have been taught to revere, is full of its truths; and we celebrate to-day simply the forty-first anniversary of the tiny raps which opened the door of the unseen world to us, and gave us the assurance that our friends, though we may mourn them as dead, yet speak to us and declare that

they live.

A fine solo was then sung by Mrs. Mary Nick-erson—Prof. Willis Milligan accompanist. was introduced as one of th oldest workers in the spiritual cause, and said that we celebrate the Anniversary, as we call it, but we cannot say that Spiritualism began

here; there is always a process of growth, and we celebrate symbols and events; at Hydesville occurred the event we this day celebrate; but we can no more fix and localize the time at which Spiritualism began than we can follow our rivers and mountains, and tell where and when they began. Investigators of Spiritual-ism are sometimes disturbed, and doubts arise; ism are sometimes disturbed, and doubts arise; it is important, therefore, that we celebrate 'this Anniversary as the years pass on, in order that a review may dispel every doubt, and the history of the tiny raps be verified. The Doctor gave a very complete history of the experiments made by Mr. Ira Davenport and family, which occurred soon after, the discovery at Hydesville, followed by the endorsement of the New York Tribune, which awakened an interest that has continued to increase until we have more than eight millions of earnest believer have more than eight nillions of earnest believers to day. The speaker closed with the remark that all the troubles and sorrows of life are smoothed by the joys of Spiritualism. He hoped that all present might be so surcharged

hoped that all present might be so surcharged with its spirit that they might feel it to be the gospel which fills the soul.

Miss Minnie Niekerson read "The Old Times and the New," which was heartily applauded.

After another solo by Mrs. Niekerson, Mr. L. L. Whitlock gave expression to his thoughts regarding the phenomena of Spiritualism, and the impossibility to tell all that has been revealed to us through that source. We can only have pity for the poor Fox girls for their abandonment of the cause which they were instrumental in presenting to the world. It shows the power of money to lead where the judgment does not follow. He made an earnest appeal for trith and honesty, and severely denounced everything which partock of fraud in

ment does not follow. He made an earliest appeal for truth and honesty, and soverely denounced everything which partook of fraud in the slightest degree. We must know the truth and it shall make us free:

Mr. Joseph D. Stiles was heartly welcomed, and gave some very remarkable tests of the presence of our dearly loved ones, remarking that it was pleasant to hear from our friends upon the other side; he expressed the hope that the time was soon coming when the mystery now surrounding the invisibles will be removed, and both worlds be wedded in a marriage tie never to be sundered. Amoing the names given were Nahum Nourse; Benjamin Clark of Rockland, Me., came and brought with him Capt. Sleeper and others; Royal Brooks, Perry Holbrook; Dr. Walter Hunnewell, Dr. Samuel Richardson, of Watertown, were well remembered; John Wilson and Ira C. Lane of Malden also recognized.

Also recognized.

Miss Mamio Burgess gave a very fine reading, which was well received.

N. S. Greenleaf, well known among old-time Spiritualists of New England, remarked that,

series of meetings to-day: We regard Spirituralism as a religion; but not only as a religion; but not only as a religion; but a science, which is the formulating of God's truth; and this divine gift by which communication has been catabilahed between the two worlds is the grandest of all sciences. Mr. Cobb paid a high tribute to the history of Joseph D. Stiles in his boyhood, the two having been schoolmates) and the glorious gate ho (S.) had opened to his (C.'s) sainted mother, and the hope he created in her heart that she should meet her loved ones in the beautiful land beyond; also spoke of Mrs. Ada Foyo, who started in childhood in East Boston, more than forty years ago. He gave the injunction to every one, that if asked what this Anniversary means, each should say the fact that Spir-

to every one, that if asked what this Analyer-sary means, each should say the fact that Spir-itualism has opened to the world the knowl-edge of a life eternal.

James R. Cocke, the well-known blind medi-um, was the next speaker. He feelingly said that Spiritualism stands in advance of all else the modern age has to offer—bringing light to the blind, hearing to the deaf, and joy to all. Spiritualism stands to day in a unique position; we do not depend upon kings or princes, or any of the bigots of earth, but upon the most won-derful manifestations that come to us from those we have known and loved. We believe that all whom we love are with us, and capable that all whom we love are with us, and capable of enjoying our pleasures and comforting us in all the sorrows of life. Passing under control, Mr. Cocke seated himself at the piano, and gave an inspirational song, which was heartly re-

an inspirational song, which was heartily received.

Dr. A. H. Richardson was then presented as our old "War-Horse," and told us that twenty-one years ago the people of Boston and vicinity gathered for the first time to celebrate the Anniversary. A few of those active workers are with us to day; many have gone before. Forty-one years ago the pathway to peace and joy beyond was comparatively unknown—the positive evidence of man's life beyond being shrouded in darkness; but the tiny rap opened up a series of manifestations that has driven away the fear of the old theology; we hope that all will fear of the old theology; we hope that all will live up to the grand teachings of Spiritualism, and have complete faith in a life beyond.

J. B. Hatch, Sen., was the next speaker; although retired from public life, he said he was

though retired from public life, he said he was still in earnest. He was very much astonished —after the grand flourish of creedal trumpets over the Fox "flasco"—to learn that all our meetings to-day were greeted with crowded houses. Spiritualism must be alive, after all that has been said. Eleven years ago to-day he stood upon this platform, trying to teach Spiritualism to the children, upon whom our hopes are centered for the future; and many of those children have come into our ranks as co-workers with us. Mr. Hatch closed by reading one of Prof. Wm. Denton's beautiful poems.

Miss Lucette Webster then recited "How Kate Shelly Saved the Train," which called out an encore.

out an encore.

John W. Day then read a fine inspirational poem [which was published in The Banner] for April 6th].

[Concluded next week.]

Children's Progressive Lyceum No. 1, Boston.

Under the auspices of this Association, and through well-directed effort on the part of those having the matter in charge, the arrangements and programme for the observance of

the Anniversary were successfully carried out the Anniversary were successfully carried out while the audience assembled was limited only by the capacity of the hall.

The exercises were opened by selections from the orchestra; after the singing of an anniversary song by the Lyceum children, Conductor B. P. Weaver read a lesson on the observance of the Anniversary from the Lyceum Instruct. of the Anniversary from the Lyceum Instruct-or, followed by concert reading by the Guardi-an and children. Then came the Banner March, in which over one hundred children participated.

A delightful programme, consisting of music

A definition programme, consisting of massive and recitations, was presented to an appreciative audience. Those taking part seemed to catch the spirit of enthusiasm which prevailed, and lent their best energies to the occasion.

The programme offered was as follows: sing-

ing by the Fraternity Quartette, Josie Smith, Maude Davis, Gracie Scales, Eva Blanche Morrison; duet, Lillie and Bertha Ingersoll; piano solo, Bertie Newton; violin solos, Mr. Louis Poole and Master George Carleton James; Poole and Master George Carleton James; readings by the favorite and talented elocutionist, Lucette Webster, Mrs. Nettie Wentworth-Osborne; harmonica solo, Harry Lee; recitations were given by the following children: Angie Jordan, Willie Taylor Russell, Eloise Wendemuth; Addie Hazeltine, Louise Irvine, Lillie Wendemuth, Lottie Giles and Maggie McNiven.

Several selections were given by the orchestra—which was a leading feature throughout the entire-session, and was duly appreciated.

Thus closed one of the best Anniversary celebrations we have ever had, a celebration that

ebrations we have ever had, a celebration that reflects much credit on children and Association alike. May the good work go on until the angels welcome us to our homes in the better land. Henry O. Torrey, Cor. Sec y.

First Spiritual Temple, Corner Newbury and Exeter Streets, Boston,

Sunday, March 31st, Mrs. H. S. Lake, en tranced, gave an address upon our "Forty-One Years of Spiritualism."

In opening she referred to the fact "that while spirit-phenomena had been known from the earliest history of the race, yet the interpretation put upon them differed in various ages and climes. Many of the ancient peoples thought the manifestations direct revelations from God; we realize them to be from the for-

from God; we realize them to be from the for-mer inhabitants of earth."

She then sketched briefly the rise and pro-gress of liberal religions and political ideas, saying that these were preparatory to the more marked manifestations of spiritual power which saying that these were preparatory to the more marked manifestations of spiritual power which culminated in 1848. In that year the first Equal Rights Convention was held in the United States. American ideas of liberty, as embodied in Republics, and rebellion against creeds, as expressed in the religion of Channing and Parker, paved the way for the "Seer of Poughkeepsie," A. J. Davis, and the different phases of phenomena which have since followed.

The inspiration of Victor Hugo, and the iconoclasm of Wendell Phillips, were spiritual manifestations, and belonged in the history of these Forty-One years of progress, as did also the emancipation of the serfs of Russia and the slaves of the United States.

The distinctive feature of this faith was that it had no Bible and no "ordained ministry." All good men and women were its heralds, and its revelations were universal and continuous, reaching all classes, sects, nations and peoples. Its literature was voluminous, and the impetus which it had given to science, government art and rational religious had been un-

ples. Its literature was voluminous, and the impetus which it had given to science, government, art and rational religion had been unprecedented in the history of the race.

Yet mankind had only touched the hem of the garment of spiritual life, and the coming years were fraught with marvelous possibilities.

Eagle Hall, Boston.

The Anniversary was celebrated in good form at this hall by short speeches, tests and readings. The exercises were opened with a song by Mrs. M. F. Lovering, which was well

Mrs. Temple, the fire-test medium, was present and exhibited her wonderful powers to the entire satisfaction of the large audiences in attendance throughout the day.

F. W. M.

Worcester, Mass. To the Editor of the Banner of Light:

The celebration of the Forty-First Anniversary of the Advent of Spiritualism to the acceptable notice of mankind was duly and jubiantly observed in Worcester, and a most nota-

ble and praiseworthy event it was.

every Sunday, by Robert Fisher, Assistant Conductor, and Mrs. Dr. Prentice, Guardian.
Promptly on the hour, 10,30, the exercises began, and as smoothly, as if by clock-work, they proceeded to the close. All opened by singing "Our Lyceum," I is of Thee," followed by Silver Chain recitation, "There is no Death," and it then an extra well-performed calisthenic performance. All these were by every member of the school. A beautiful solo, "Save One Bright then a dialogue, "When I'm a Man," by Masters Hammond, Prentiss, Ray, Fisher and Hastings. A solo next, by the pianist, Miss Fiske, was succeeded by the recitations, "Good Children," and "Do the Best you Can," by Masters Herbert Yates and David Smith. Then came a piano solo, "The Whistling Farmer Boy," played on the piano and whistled by Miss Lulu Isaacs most admirably, who also submitted to an insisted encore. The timiest bit of speaking humanity, little Ida Yates, then recited gracefully, "Commencing Life's Journey," and won the hearts of all. A recitation from Miss Mamie Smith was next, rendered, and after, came a duet. "Phalom Footstons" by Miss Minnie

and everybody was happier for having been there.

The afternoon session was largely attended, though the raging storm prevented many of the "anticipated" from surrounding, towns from being present. Precisely at 2 o'clock the excellent quartette of the Society opened the excellent quartette of the

verses. The President of the Association then offered some timely opening remarks.

In synopsis and substance Mr. Smith said; We are celebrating a modern or present manifesting of the spirit world, yet the principles and fact of spirit intercourse are old as ages. and fact of spirit intercourse are old as ages. Of the phenomena, while some are new, yet, the greater part are a duplicate of those recorded of yore. Why celebrate we the day? Every epoch comes in time to a pronounced effect at some particular point, and, the occasion marks the starting-post of newly accepted thought by numbers, and fixes the date for succeeding anniversaries of the marked event. Forty-one years ago to-day a new era dawned, for the culmination of the gathering forces for years was brought successfully to effect, and an advancing, thinking world was riveted in attention. At this time all religious and spiritual thought was deemed unworthy unless within the boundary line the church had drawn. Nothing for was deemed unworthy unless within the bound-ary line the church had drawn. Nothing for years had invaded, or, it seemed, could invade the limit. But the sounds at Hydesville, N. Y., calling research, aroused thought everywhere, not limited to those outside the church line of not limited to those outside the church line of demarcation, but actually confusing and confounding those within the pale. All were reached. The clergy and priesthood affected to believe, as they preached, that the "raps", and "sounds" were too insignificant for notice. But a discovery of moment had been made, namely, that back of the raps and noises was intelligence. Then men would listen no longer to the claim of insignificance, but sought through these sounds the significance of the intelligence exhibited, and found that spirits were announcing their nearness to earth. were announcing their nearness to earth, Then the value of the raps became knowing and soon followed progressive manifestations, appealing to the world, and causing many to accept the fact the intelligence conveyed.

accept the fact the intelligence convoyed.

So far, every solution other than the ipse dixit of the purporting spirits has failed. There had been and there were yet difficulties in getting full communications, and in the way of understanding all the whys and wherefores. Mr. Smith illustrated much byreference to the electric telegraph and operator. He called attention to the value and results of Modern Spiritualism, to its practical application, consolatory effects and reformatory measures and promises. Said he in closing, "All the sneers of bigots, curses of priests, and slanders of the press have not affected it, and do not And why? Because 'Truth is mighty and will prevail."

Miss Manie Burgess gave a very fine reading, which was well received.

N. S. Greenleaf, well known among old-time shifted her wonderful powers to the shifted her wonderful po

gaining possession of the public thought, the literature, poetry of the age, as well as in honey-combing the church.

The address was able—showing that the chilren of the fiture.

Mrs. M. Louise Chase, of Merrimacport, gave tests and messages, as she also did on the afternoon and evening of Monday, when, also, Miss Emma J. Nickerson, of Boston, greatly augmented the interest of the occasion by choice she become the ditterary selections and other exercises. The Amiversary terminated with a banquet in the evening, a select orchestra, and The Philliarmonic Quartette contributing excellent music.

E. P. H.

his contribution of a few remarks leading to the rendition of a poem for the children, "Breaking Stones Along the Way," supplementing it with a lively song, "Work Makes the Winning Ones." A grand Banner and Target March by all the Lyceum workers followed, and the exercises closed with a chorus, after a few words from Conductor Hildreth in appeal to all present to lend the Lyceum their children, and others they might induce to come, for one hour each Sunday in the year. A glorious session it was, and everybody was happier for having been there.

were at an end.

The storm of snow had changed during the afternoon to rain, and the weather was execrable; but noteworthy and large audiences gathered, particularly in the evening. When the electric lights were on, what with the gay colors, many flowers and large assembly, the scene was beautiful. The occasional address was put down for the evening, and devolved upon the writer, who had been serving the Association through the month. The music of the evening was shared between your correspondent and the quartette. Saxe's poem, "The Game of Life," was read by your scribe as prefatory, and then he gave his discourse, the theme being "The Persistence and Permanence of Spiritualism."

It is not especially necessary to review it, but suffice it to say it was historical in nature. It showed Spiritualism to be ages old, with its revivals marking its persistence all along, and how at each outbreak it was received and treated in accordance with the felt need of it, and of the successful effort of the spirits forty-one years ago, when the circumstances of March 31st, 1848, gained the attention, the investigation and the hope of the civilized world, and the acceptation of many thinking, discriminating men, and leading eventually to the permanent establishment of the fact. In the minds of millions that spirits survive our bodies, for they prove their existence and nearness by innumerable tangible evidences. In view of the late millions that spirits survive our bodies, for they prove their existence and nearness by innumerable tangible evidences. In view of the late flascos of Mrs. Kane and Mrs. Jeneken, comparison was, made between their impecunious methods and their reckless services to sensational journalism, and their innocence as childeren, as well as their subjection to rigid tests by men calculated to discover trickery if it existed. But, as the press generally freely expresses it, "it seems to be settled that Spiritualism will not be killed, as a New York paper expected, by the hired exposures of mediums, not even those of a Margaret Fox Kane, a Kate

expected, by the hired exposures of medlunts, not even those of a Margaret Fox Kane, a Kate Fox Jencken or a Madame Diss Debar." No, Spiritualism has come to stay.

'The paper: of Worcester all, and at length, noted the exercises, The Telegram devoting one and a half columns. The evening session was characterized as "The big event of the day," consisting of music, a poem, and an exhaustive address by J. F. Baxter on "Spiritualism," and was followed by a seance. The Telegram gave a fair account, attempted a full ism," and was followed by a scance. The Telegram gave a fair account, attempted a full synopsis of the lecture, and a detailed report of the spirit descriptions. Summing up your correspondent's work of the evening, as well as expressing opinion of him in the work, The Telegram said, "Mr. Baxter is a wonderfully good medium, and is also a clear and incisive speaker, and there is no doubt that his lecture last night, and his exhibition afterward, influenced many of those in the house." I quote this because it is a great concession for this sheet, scarcely a medium or lecturer appearing in Worcester but that the same paper has treated in a far different manner, your correspondent included.

Thus in Worcester was the great event celebrated to the credit of the management, the association, the participants, and the audiences.'

Fitchburg. Mass.

brought to their friends and hold before her

brought to their interior yielon.

Notwithstanding the severe storm we had quite a full attendance. Many skeptles were present, who for the first time heard and re-ceived communications from the se-called dead.

Miss. E. S. Lonna, Secv. 113 Blossom street.

Newburyport, Mass.

She closed her remarks value of all the lessons Spiritualism has brought and now teaches.

Xour reporter here sang, as per programme, a song entitled, "Who is it Rapping To-day?" and then the very interesting services continued with T. W. Sutton's address?

This gentleman, also, is one of Worcester's mediums, and he enlarged on the following ideas, after expressing his pleasure in participating: if we would reflect, we would all realize that we are living in a remarkable spiritual age. We have so gradually grown into its light that we cannot fully appreciate it. Although forty-one years ago we may have been contented and satisfied with life, yet if Modern Spiritualism could now be blotted out we should feel in dissatisfaction. The light of Spiritualism has gone to greatest depths, heights and extents, aven to innermost centres, and revolutionized, aven to innermost centres, and revolutionized, and satisfied with a beautiful basket of flowers by the Club, the act being remarked by Dr. Roscoe in his genial way. Tollie Editor of the Banner of Light:

basket of flowers by the Club, the act being responded to by Dr. Roscoe in his genial way.

A call to supper was then announced, which was responded to by those present—seventy partaking of the refreshments prepared by the ladies of the Club; great praise is due them for the able manner in which they performed their duties, After supper, plays were in order; our local

mediums also gave some good tests. At a late hour the successful exercises closed.

This antiversary was also the anniversary of Indopendent Club, which is one year old; it meets in a nice hall, fitted up in good style; it has among its possessions a fine Smith organ—partly donated by Mr. Smith; it is out of debt, with more wind the head and a large meets.

partly donated by Mr. Smith; it is out of debt, with money in the bank and a large membership: all the work of one year's existence.

On Sunday, Fraternity Hall presented a handsome appearance, being profusely decorated with bunting, Lyceum flags, evergreens, etc. The committee—Wm. P. Holt, Wm. Goodwin, Mrs. N. A. Easson, Mrs. Holt, Mrs. L. Goodwin, Mrs. George Bragg, Mr. S. Fox, Wm. R. Jameson, Mrs. Jameson, F. Fuller—deserve due credit for their good work.

Dr. Roscoe lectured in the afternoon on "Forty-One Years of American Spiritualism," and ably did he portray the progress that has been made in that time, from the tiny rap to the present wonderful manifestations of spirit-

been made in that time, from the tiny rap to the present wonderful manifestations of spirit-power. He also treated of the recent alleged "expose," which instead of exposing had led thousands to investigate who never would have done sp otherwise. At the close of his lecture he gave many readings of articles from those presented—citing names of friends passed on and other facts which were all correct.

In the evening Dr. Roscoe answered various written questions presented by the audience.

In the evening Dr. Roscoe answered various written questions presented by the audience, all of which were treated in a very satisfactory manner. Dr. Roscoe is an able and brilliant speaker, and Spiritualist societies will do well to keep him employed.

The selections of music at both services were appropriate to the occasion, and the singers rendered their parts perfectly. The organ was handled with skill by Daniel P. Thurlow; choir consisted of Mrs. M. W. Currier, Mrs. Ida Reed, Mr. Frank Runlett; Mr. Reed presided. consisted of Mrs. M. W. Durrier, Mrs. Keed presided. Mr. Frank Runlett; Mr. Reed presided. F. H. F.

Haverhill, Mass.-Music Hall.

To the Editor of the Banner of Light: The Anniversary was observed by the First

Spiritualist Society of this city in Music Hall on Sunday, March 31st-services being held at 10:30 A. M., 2 and 7 P. M. Each meeting opened with a grand musicale by the Home Orchestra, Miss Jessie M. Little, Precentor. Miss Jennie B. Hagan lectured, answered questions and gave poetical improvisations at each service. The exercises of the morning closed with a fine improvisation of congratulations to the friends of the spiritual cause wherever located. The Anniversary address was delivered at the 2 P. M. service, subject: "The Future Status of Spiritualism."

Spiritualism."

The lecture of the evening was upon the problem of "Prohibition and License"—the elucidations being an eloquent total abstinence lecture, that drew forth rounds of applause.

W. W. CURRIER.

Norwich, Conn.

ro the Editor of the Banner of Light: The Anniversary was celebrated by the Spiritual Union Sunday, March 31st. Mrs. Sarah A. Byrnes and Mr. Edgar W. Emerson occupied the platform. Mrs. Byrnes delivered the

Anniversary address at 1:30 p. M., reading as introductory a fine inspirational poem, "Now and Then," from the pen of Mrs. Emma Miner, author of "Bars and Thresholds."

Mrs. Brynes stated that the present was the twenty-eighth year she had celebrated this event upon the public rostrum.

Mr. Emerson, who is a favorite here as everywhere, followed Mrs. Brynes with excellent descriptive tests.

In the evening Mrs. Brynes spoke with force-

where, followed Mrs. Brynes with excenent descriptive tests.

In the evening Mrs. Brynes spoke with forceful argument upon the "Work of Spiritualism," and Mr. Emerson closed the services with an unusually interesting test scance.

The "Helping Hands" decorated the platform handsomely with banks of palm and flowering plants; a handsome floral design graced the speakers' desk, and choice cut flowers added to the effect.

Mrs. K. T. Messinger-with the choir favored us with choice selections from Prof. Longley's new book! "Echoes from an Angel's-Lyre." The weather was unfavorable, but good audiences were in attendance, and were well repaid for braving the storm; for as "Sunbeam" truly said, it was good to be there.

Mrs. J. A. Chapman, Sec'y.

Providence, R. I. To the Editor of the Banner of Light:

The Forty-First Anniversary exercises held in Blackstone Hall, morning and evening, passed off pleasantly and satisfactorily.

The services commenced at 10:45 A. M., opening

The services commenced at 10,45 A. M., opening with the hymn "How Cheering the Thought," followed by an invocation by the controls of Mrs. Henry Goodrich.

George S. Fenner then gave a song, after which Julius Carroll rendered an inspirational poem in commemoration of the day.

Miss Margaret Humes gave a recitation in a pleasing manner.

Mrs. Thayer's psychometric readings were very good. She occupied some three-fourths of an hour in treating the different articles presented.

presented.

After Mr. Fenner had rendered the beautiful song, "Only a Thin Veil Between Us," Mrs. George Humes gave tests from spirit friends for nearly an hour—the meeting closing at 2 P. M. with singing by the audience.

In the evening J. W. Fletcher gave his illustrated lecture of Spiritualism with the stereopticon. The audience was well repaid for turning out in the storm by the beautiful pictures shown.

E. H. Whitney.

Buffalo, N. Y. To the Editor of the Banner of Light:

The First Society of Spiritualists of this city celebrated the Forty-First Anniversary in a manner befitting the occasion.

manner befitting the occasion.

Our hall was beautifully decorated by the ladies with flowers and pictures, and the hall was open all day. In the forenoon the children, were exercised in elocution, singing and speaking, under the guidance of Mrs. E. Cutler, (medium and speaker) from Philadelphia, who at present has charge of our Lyceum.

The afternoon was taken up by Mr. Willard J. Hull, our President, who always has something good to say; he was followed by J. W. Dennis, who spoke to an appreciative audience on "Spirit Communion."

The evening service, under the management of Miss Putnam and Harry Bradley, Jr., was the crowning glory of our day's work, and con-[Continued on eighth page.]

Written for the Banner of Light. THE SILENT NIGHT.

NORMORE RIVAL AND THOMSON. The Day has gone his busy round again, Onco more the western hills have velled his light, And I, aweary of all things mundane, Look restful out upon the ellent night-Out far above the hilltops and the trees, To you bright starry dome I turn my gaze,

To where Orion and the Plelades, With other worlds, go on their heavenly ways. Their instantaneous float across my inind These words once sang in Oriental lands, The influences sweet, and caust thou bind, Of Plelades, or loose Orion's bands?

Then comes a thought, born of these worlds afar, Of THOUGHT that was before the planets' birth, That formed them, with each lesser trembling star, To roll in space, with our revolving Earth. Oh power of thought! long after born in me, Or wert thou there before these worlds were made; Were we an atom of one entity, Somewhere within the vast and silent shade?

Or if or not, still mighty is thy power! And I may never reach thy depths with thee, Yet thou dost grant within this short hour To give a portion of thy strength to me, As I still gaze into you star-gemmed sky, Unnumbered questions ask these worlds above. To which propoundings comes back no roply, Save that I feel God's wisdom, power and love. But oh! "past finding out." No more can we. Than count the sands upon the sea-girt shore, Search out the WAS, the Is and yet To-BE In time to come and through the EyerMore. How small my thought of the Eternal Source! That guides his worlds upon their silent way, And keeps each steadily rolling in its course.

All mundane life infinitesimal scems When I the wondrous works of God survey: The petty, wearying cares of "every day' Before Night's glory fade like passing dreams. . As still with broader thought I question me Oh, what and where is all Eternity? Oh, what and where shall be my destiny When I have passed the boundaries of this Earth? With newer knowledge clothed with clearer light,

On this terrestrial ball shall I look forth

From some bright world on which I gaze to night? My liftle self sinks into nothingness,
As still I follow on thought's intricate ways, Yet to my heart there comes a blessedness While I am lost in wonder, love and praise. *Job xxxviii;31.

Banner Correspondence.

California.

SAN FRANCISCO .- Mrs. F. A. Logan writes: "Doubtless you have read in the Carrier Dove and Golden Gate something of my work in this city, holding meetings where mediumistic percity, holding meetings where mediumistic persons have our highest consideration, for through the channels of mediumship our world is to be redeemed from ignorance and error. I wish our spiritual teachers understood the laws of mediumship, or spiritual unfoldment, so that any manifestation of the spirit might be considered an effort to bring life and igmortality to light, and a consolous selfhood or identity of those gone before.

We have had a medium in our hall who has, from Sunday to Sunday, been down on the car-

We have had a medium in our hall who has, from Sunday to Sunday, been down on the oarpeted floor, manifesting a drowning person. As soon as the spirit was recognized the influence brought him to his feet again. He then talked in different languages. When in his normal condition this person declared he had only been asleep, that he was not a Spiritualist, only an investigator. If he proved it to be a truth he would herald it to the world; if it proved to be false he would denounce it as such. The result of his two months' investigation has been to place him on the platform as a fine exponent of our beautiful Spiritual Philosophy. From his inmost soul he showered thanks upon the management of these meetings for not turning him out as possessed with 'wicked spirits,' as such demonstrations; have seemed to some to indicate, for undoubtedly he would have ceased investigating if he had been so dealt with. Other and equally interesting manifestations are had through our various media, and we have very appropriately named our Society 'The Circle of Harmony.'

We have no specially appointed speakers or mediums, but have no lack of either at each meeting. Without designating or singling them out, simply introducing each one as they feel impressed to take the platform, soldom have any disruptions occurred that cannot

them out, simply introducing each one as they feel impressed to take the platform, soldom have any disruptions occurred that cannot very easily be turned to good account: As an instance, a very brilliant young man, finding a free platform, took occasion to burlesque mediums and Spiritualists generally; they were all 'weak-minded, addle-brained,' etc. Some thought best to put him out, but as he had the floor we allowed him to proceed undisturbed; as he was about to close, I asked to take his hand, and with all the depth of a mother's tender tones thanked him for coming to the meethand, and with all the depth of a mother's tender tones thanked him for coming to the meeting and expressing himself so freely from his own standpoint; told him he was young yet, and had not had time or opportunity to become acquainted with many of the wise philosophers and stightists of the age, whose acquaintance had focen as a sweet benediction upon our lives; that as he older grow he would avail himself of the privilege of reading some of their works, if not of a personal acquaintance; that I could see within him mediumistic qualities, which if unfolded would render him an inties, which if unfolded would render him an in-spirational speaker. He took it all kindly, and went to his seat amid the rapturous applause of the audience. Later in the evening he took the platform again and talked in a very respectful manner and in a mood that assured me that my prophecy was on the eve of being

me that my prophecy was on the eve of being fulfilled.

At the hour we have our meetings Mr. Colville is entertaining a large audience in Metropolitan Temple very acceptably. In the afternoon I, attend the Progressive Spiritualists' meeting in Washington Hall. In the evening Mr. Colville addresses a large audience at 100 MacAllister street, and Mr. John Slater is in Metropolitan Temple, holding forth generally to an audience of from one to two thousand. In a hall adjoining ours, in St. George's Building, is a Young People's meeting, gotten up by G. F. Perkins, a fine elocutionist and musician, whose singing interests all classes. His wife is a good test medium.

Minds singling interests an etasses. His who is a good test medium. Mrs. Dr. Nickless, from the East, a fine trance speaker, holds meetings in Larkin street, in St. Andrew's Hall, every Sunday evening. In the same place Wednesday evenings the medithe same place Wednesday evenings the mediums have kept up a meeting for years for speaking and tests. There are circles in private homes and by public mediums. A must not forget the dear little woman who to lis so patiently and persistently in sending out The Carrier Dove with healing in its wings. Nor The Gate, which swings weekly to give free interchange of spiritual truths to earth's remotest bounds."

Michigan.

BATTLE CREEK.—A correspondent writes Ouite an animated discussion has been in progress herb, in the columns of the daily press, on. 'Religious 'Toleration.' The division of opinion has been on whether this nation can exist without the Ohristian's God in its Constitution, and the Bible—whether the old or new version is not said—in the public schools.' The questions naturally arise, if the God above new version is not said—in the public schools.' The questions naturally arise, if the God above naturally arise, if the God above naturally arise, if the God above a far larger number of worshipers, and whether the old corn or more other Gods, many of whom have a far larger number of worshipers, and whether the other redeases with the genuine important of the stonach, ulcor of the stonach of splene, lidden with the dozen or more other Gods, many of whom have one in the Constitution is 'before the house.' Mr. D. B. Burnham writes to The Journal ably upon the right side, and pointedly asks. 'Why should we not depend upon our intelligence and experience of the should we not depend upon our intelligence and experience of the complexion, printeges the state of the complexion, which is the complexion, which is the complexion, which is the complexion, which is the complexion of the stonach, ulcor of the stonach, ulcor of the stonach, ulcor of the stonach of splene, lidden with the matter of putting one in the Constitution is 'before the house.' Mr. D. B. Burnham writes to The Journal ably upon the right side, and pointedly asks. 'Why should we not depend upon our intelligence and experience and experience of the inception of the stonach of the s progress here, in the columns of the daily press.

al beings, endowed with reason on purpose for our guidance here?"

Mannaclininotth.

BPRINGFIELD.-J. P. Smith, Secretary, writes: "Frank C. Algorton was with as Sunwrites: "Frank C. Algorton was with as sunday, March 31st, and although called the Boy Medium, our society decided that he was judged by his demonstrated powers—no longer a boy. Those who have no ballef in the inspirational phase of this work will do well to listen to his rapidly-given and truth-laden utterances. We trust that his health and strength may long be sustained by his spirit helpers, that he may thus be enabled to continue his useful service on the spiritual platform."

ATTLEBORO. - Miss E. F. Larrabee writes: On Wednesday evening, March 27th, Miss Alice Sinclair, of this place, gave her first lecture in Spiritual Hall, the proceeds of which were to be devoted to the renting of a plano for the use of the First Spiritual Society. Although it was her first appearance as a lecturer, she is not unknown as a singer of con-siderable merit in Providence and vicinity; her discourse proved original and able."

NORTH ADAMS.—John F. Arnold writes: The cause of the angels is onward and upward and must win at last, for it is just what the soul of man needs and must have to explain this life and render another life certain and practical. The next life, according to the teachings of Spiritualism, is a duplication of this, with many improvements and grander opportunities for the soul to unfold its powers, to grow in knowledge and goodness and true happiness; such as all true souls require to make life desirable and grand."

Indiàna.

MUNCIE.-I. E. Crossfield writes: "One of the most interesting and convincing scances for materialization was held by Charles Winans,

the most interesting and convincing scances for materialization was held by Charles Winans, of Edinburg. Ind., at which twenty-five or thirty forms appeared, and passing to their friends took them by the hand, and led them up to the cabinet, where was a vacant chair, in which they seated them, and held a conversation for some five or ten minutes. Some would give their names and relate incidents that transpired while in earth-life as a proof of their identity. One gentleman's wife came, took him by the hand, led him to the chair, and talked with him concerning their children. One came who was recognized as Mr. Cooley by his cough before he came out of the cabinet. Going to his son he told him Spiritualism was true, adding, 'Although while in earth-life you know I said it was a humbug, tell everybody that I now say it is true.' My daughter came to my wife, took her by the hand, led her to the chair, and proved her identity by stooping to the floor, manipulating with hier, hand, and upon rising throwing out a long strip of lace two-thirds of a yard wide, and two or three yards long. She then said to her mother, You know now that it is me (Allie). This was given as a positive proof of her presence, as she, when in this life, improved all her spare time making lape. All who came in some way gave proof of their identity. One time three children appeared together, one a babe too small to talk, whilst the other two talked to their friends. I would say, in conclusion, the half is not told. It was one of the most wonderful séances given in this part of Indiana."

Maine.

BANGOR.—R. B. Cookson, Corresponding Secretary, writes, March 31st: "The Spiritualists of our city have secured Temple of Honor ists of our city have secured Temple of Honor Hall for one year, for the purpose of holding meetings, fairs, sociables, etc.—hoping to arouse an interest and establish a permanent society.

This evening was the first time we occupied the hall—Mr. Oscar A. Edgerly of Newbury-port, Mass., being the speaker; as usual he gave entire satisfaction.

The Spiritualists and Liberals of Bangor are taking a very active part in this movement, and are anticipating good results."

A Convincing Test.

To the Editor of the Bauner of Light: In your issue of April 6th, A. S. Hayward tells your readers of a message that came through planchette, under the hand of a party near Boston, known to him. I wish to bear testimony to the correctness of this message, which says: "My name is Wilton Copeland, from Brockton, Mass., and I went out of the form from an accident on the railroad." I knew Mr. Copeland well, having procured for him a Life Insurance Policy not long before the sad accident spoken of. The money was paid the afflicted widow as soon as the required proof was furnished.

paid the afflicted widow as soon as the required proof was furnished.

It was just as the message states: Mr. Copelland started for Boston, but was not in season to board the train until it was well in motion, and he was drawn under the wheels, and so badly crushed that he survived only a few hours. Mr. Hayward adds that the message continues by saying that a girl experienced much mental anguish on account of blaming herself for the accident. This is also strictly true. This was the hired girl; and she brooded over the matter so much that fears were entertained of her becoming insane from it. She blamed herself for not having her employer's breakfast a little earlier, so that he might have reached the train before it started. This case furnishes strong proof of the truth of spirit-return and spirit-communion; for it is not withrurning strong proof of the truth of spirit-re-turn and spirit-communion; for it is not with-in the range of probability that the one under whose hand the planchette moved in this case ever heard of Wilton Copeland; much less the self-condemnation of the girl in question. D. T. AVERILL.

Campello (Brockton), Mass.

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THE OLD, OLD STORY. He jumped from the roof with his flying machine Strapped firmly from shoulder to shoo. The coroner's jury remarked that deceased Met death through defects in the flow.

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torance.

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call our attention to.

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Banner of Piglit.

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R. Heber Newton on Spiritualism.

It will not be necessary to suggest to any reader of the current issue of THE BANNER the perusal of the article on the subject of Spiritualism by Rev. R. Heber Newton-a wellknown clergyman of the Protestant Episcopal church - which we republish from the New York Sunday Herald. Intrinsically it is of commanding interest, but taken in connection with the events of our time that illustrate the development of spiritual ideas it is entitled to exceptional consideration: Because it, is testimony from an unexpected and influential quarter to the fact that superhuman forces are perpetually at work in the life and progress of humanity, and that the real resources of the world we know through the recognized senses are to be found in the spirit-realm, from which alone it is vitalized and by which it is sustained. In the words of that Platonist and sage. A. Bronson Alcott: "Vast systems of sympathies, antedating and extending beyond our mundane experiences, absorb us within their sphere, relating us to other worlds of life and

Further significance is to be found in this in stance, in the fact that a great New York daily like The Herald has not only devoted so much of its space to a consideration of Spiritualism, contributed by an Episcopal minister, but has chosen to follow it up, in the same issue, with an editorial on the subject which is respectful in tone and fair in treatment.

Mr. Newton expressly disclaims the title of Spiritualist, but that matters little; he prefers to be called "an unprejudiced but unconverted observer." That is well; no one would wish that he or any other observer should be warped or clouded by prejudice, and no one is in the Mr. Newton concerning the doctrine of spirit least eager in the spirit of proselytism to claim him as a convert. All that can be wished is that he and others like him shall open their hearts and minds to the unobstructed entrance minds, means very much for the progress that of truth, whether it makes have with their preconceptions or not: believing, in the language of the apostle, that "the truth shall make us free." It is all the while to be kept in mind, however, that this fundamental truth of the world—the only one by which the attention of a semi-barbarous world was seriously drawn to Christianity—namely, the intimate relation of the visible and the invisible, the external and the spiritual worlds, does not receive any increment from either the character or the num ber of its witnesses, and that it will continue to form a part, and by far the greater part, of the universal law by which the vast creation of God is supported and kept in constant life,

and activity.

The point chiefly to be noted at present is this, that Spiritualism is now rapidly making its way among the churches and the creeds and has clearly reached that stage at which further attempts to cast a stigma upon its character, become insufferably ridiculous. The barriers are visibly coming down. The walls of ecclesiastical and social prejudice are melting away. We see the brightness of a new day. Its claims on the life and conduct of men can no longer be put aside with ridicule nor answered with supercilious contempt. It has got accommodation.

the car of the world, and it will be heard. Its message to humanity has a meaning too profound to bouny longer disregarded. The pleathat the uttorances of mediums are foolish or vague; that the intelligence communicating is. not of the high order expected; the excuse thatscience does not think it worth the while to investigate its incontestable facts—these liave now spent their force on unwilling minds, and the time has come for examining Spiritualism

on its merits alone.

We may therefore expect to see almost an on its merits alone. outbreak of interest and inquiry on the subject, running through the churches and pervading social life. Spiritualism is at length beginning to be regarded in its true light: as something more than an incentive to idle ouriosity and a muzzle for brains not otherwise ocoupled. It is being more and more looked upon as a matter for the Church to take in hand, for the sufficient reason that unless it does it will surely be taken in hand itself. Because it puts forth no creed, the church imagines it to be a bodiless force that will in time expend itself and dissipate. Because it announces no leaders, and contemplates the erection of no councils, synods and hierarchies, the church thinks it is without form and void, and professes to hold it in lowest esteem as a new religion. In point of fact, Spiritualism is not of itself a religion at all; but it leads humanity up to the religious level more certainly than all the creeds that were ever framed, or all the dogmas that were ever preached. For it demonstrates immortality, and that is the deepest desire of the human heart:

It proves to the human satisfaction the confinuity of existence, and therefore the uninterrupted life of friendship and love. This is what the Rev. Mr. Newton has undeniably discovered from his reading of the literature of Spiritualism. He says he knows nothing personally of the phenomena, although he is compelled to assent to their grand significance. This is the only value that could attach to any knowledge of them. Let their high and extended meaning only be understood, and they have done the work for which they are destined. In themselves, as in the days of Christ and the primitive Christians, they serve but to disclose and impress a living truth, and thus to rescue human life from the perils of spiritual barrenness and despair. Mr. Newton does not fail to discern the dominant fact that Spiritualism is no new thing. He readily admits that it existed long before the modern manifestations of it, and is traceable all through the centuries since and before the advent of Christianity. He will likewise not be long in seeing and admitting that its modern appearance is providentially timed to agree with the enlightenment of the human mind and the progress of human knowledge.

These larger conditions obviously afford better opportunities than the world ever saw before for its right interpretation. No single church can now claim the exclusive gift of practicing communication with the unseen world, while condemning and punishing all such communication transpiring without its pale. Spirit communion is for all the earthchildren of the common Father. Immortality is something which-humanity is not required to go to a consecrated class called the ministry to be assured of. That being the central and irresistible desire of man, how could his beneficent Creator respond in a more fatherly way than by opening his vision to receive this inspiring truth as soon as his nature is ready for it? That is the impressive spectacle which is witnessed in this our time. The readiness for the interpretation of the truth is met by its clearer revealment. Such is the wise economy practiced by the divine providence, which permits waste neither by precipitancy nor delay. This Mr. Newton will in due time find to be the sufficient reason why the close and inseparable relation between the two ciated as it is to-day. The time was ripe and the revelation came.

It would belittle this greatest of all subjects to permit expressions even of delight to escape us over the multiplying proofs of the spread of Spiritualism in quarters where it has heretofore encountered all grades of opposition down to that of affected contumely. Popularity is no evidence either of truth or justice. In point of fact, the real trial for Spiritualism will come when it shall have become the accepted belief of ecclesiasticism and the favorite of society. Then will be its time of danger. Yet it may confidently count on escaping that peril safely from the single fact that it offers no form of faith for acceptance. sets up no dogma, insists on no prescribed rites and customs, and threatens no penalties. It is rather to be the potent menstruum in which all known creeds will be dissolved, and upon the inner and perennial truth which it teaches will be erected the broad structure of faith in the fatherhood of God and the brotherhood of man, which will offer room for the people of every name and nation to enter on their true destiny.

It is legitimate, and it is by no means improper to exchange congratulations one with another over the advancement of the Cause of Spiritualism, and for the very reason that the spread of the truth of man's immortality which it establishes beyond peradventure hastens the day of his release from superstitious fear and his advent into expanded freedom. The open declaration of a man in the position of Rev. communion, and his expressed belief that this doctrine is calculated to stimulate, instead of to deaden, the religious instincts of devout Spiritualism is making. Especially worthy of "It is an ethical rev. comment is his remark: olution in faith to recognize that death works no miracles; that literally 'whatsoever a man ment. He declares that it is by the spiritual soweth, that shall he also reap.'" This is the and the intellectual that we communicate with true way to look at the manifestations. And his further remark that Spiritualism is here to stay is rested by him on the immovable foundation implied in the other remark that it has always been here, and consequently is no new

The Forty-First Anniversary

Of the advent of Modern Spiritualism was widely observed March 31st, as we have previously stated; and readers of the present issue will perceive that we have given a good share of our space to reports of such commemorative exercises held in various localities.

We have on hand, at date of going to press, eports from New York City and Brooklyn. N. Y., Foll River, Mass., Alliance, O., Portland, Me., Cleveland, O., Greenfield and New Bedford, Mass., and a score or more from other

places.

Sunday as a Superstition.

The Danbury (Conn.) News contained recently an account of a sermon by Rev. W. W. Clark of that town on Sunday Desecration. It appears to have been an effort in every sonse, the speaker declaring that nothing can save this country from "anarchy, socialism and ruin," but "the Sabbath day."

The News report describes his harangue as containing many "telling shots." He complained that the rumble of the street cars could be heard from the pulpit, and the cry of the newsboy selling his Sunday papers. He referred to the barber shops, fruit stands, clgar stores and liquor salpons as among the most open descorations of the day. He thought the desecration of the Sabbath would ultimately result in the overthrow of the nation. The foundations of the nation, then, must be very light timber; besides, we never before heard that they were laid in what is known as the fourth commandment. With the "breaking" of this commandment, says Dr. Clark, "come sin and degradation, noise, confusion and disagreement.'

He was particularly afraid that "foreign ideas and habits" will "creep into our methods of observing Sunday," and he held up his hands in pious horror of "the customs of the almost heathen cities of the East." As for the plea that the poor workingman has no other time in which to enjoy himself, he says that comes from a mistaken idea of the needs of the workingman; he wants first "a good healthy moral and inward build," and then his outward life will be "pleasurable." "By a Sunday spent in the pew of a church he will be much more benefited than by a day spent at a picnic or on some excursion; and he will be better fitted for his work the following day, and this will lead to a better and a happier home and family.'

All ministerial gammon. How does he know any such thing to be true? What conceit for even a preacher to say that a tired workingman, released for one day in the seven, is more effectually rested and refreshed for Monday's work by obediently buttoning himself and his family into a church pew, for which he is called to pay out of the scant savings of the labor of the week, than he would be by having the society of his family in the public park or down the harbor, where he and they might be spiritually attuned to the blessed influences of

This kind of talk from the alarmed preachers is all stuff and nonsense. They can address no other language to their hearers, because of the extreme limitations of their experience and the excessive parrowness of their views in consequence. The last kind of a person to go to for advice and counsel on business matters or matters connected with the interests and wellbeing of labor, is the average self-consecrated agent styled a pastor. He is practically incapable of rendering any service or even of shedding any light. His whole inspiration is derived from that principle of asceticism which he has erroneously persuaded himself to regard as the sine qua non of all spirituality. The rigid associations that are inseparable from Sunday observances are the work of naked authority, that tightens the chains and piles high er the restraints in order to serve its own turn better and, more surely establish its own per-

Sacred days are of no more vital importance to genuine religion than sacred actions, sacred places, sacred objects, sacred persons or sacred mediators. Whatever their uses may be or may have been, they are no part of any pure embodiment of the religious idea. They spring from the superstitious tendency, of which power is at all times ready to take advantage and to keep it.

Here and Hereafter.

Rev. Dr. Dunham, of Whitesboro, N. Y., has made up a volume bearing the above title, of a series of articles written by him for the Utica Press, rewritten and expanded. He is an eminent Presbyterian preacher and a recognized Biblical scholar. His purpose, as explained in a sub-title, is to show that the present life is a type of the life that is to come. He first inquires what bodies we shall have in that life. And he thinks he answers the question by say ing that we know nothing of spiritual bodies, and consequently that "outside of these material bodies which we possess here, we can form no conception of bodily form for a human soul. We desire," he says, "a continued personality. All the deeper affections of our nature crave this. The child of our heart, the friend of our love, the companions of earth-life, are bound to us by a personality, a selfhood, without which affection would be a myth and a delusion. Indeed, we can form no conception of love disconnected with the personality of the being loved. Hence our desire for immortality either for ourselves or for our friends, em braces the idea of continued personality, which means personal identity."

He thinks we can conceive of no pleasure in existence aside from this. If we are to exist at all beyond this life, it is his belief that we must continue to be sentient beings, "with body, intellect and spirit in definite organization, capable of knowing and being known, of loving and being loved, and of reproducing in associated intercourse all that is good, noble, and desirable in this life—or existence, from our present power of appreciation, would be wholly undesirable. It would be a virtual disruption and casting away of. all that has made this life worth the living.

Discussing the subject of intellectual life and employment in spirit-life, Dr. Dunham holds that the spirit-body must sustain the same relation to the spirit-mind that this earthly body does to mind here. To no human soul will opportunities be wanting for its full developand the intellectual that we communicate with the spirit-world in which we are to live. Life in the spirit-land, he assorts, will be home-like: home groups, friendship, association, helpfulness, mutual interest. And since love to God is eternal, it follows that all pure loves, which are only lesser streams from the fountain of diwine love, must be eternal also. The spiritual is the only real and lasting.

DO Our arisen brother, Prof. S. B. Brittan, speaks thoughtfully and well in his message published in our last issue, wherein he says, Life's crosses press heavily upon the shrinking human heart, and the feet of the toiling man bleed and stumble and falter over the rugged way of experience and discipline." Yes. indeed! yet he looks forward with hope toward the future, when the brilliant ray of Truth, or divine knowledge, shall have pierced every shadow; when every taint of superstition, of These favors from correspondents will ap | doubt and of error shall have passed away, leavpear as rapidly as room can be found for their ling the world brighter and happier, more grand and free, because of its advent.

Law and Blyotry in San Francisco.

The San Francisco Chronicle of March 24th reported that License Collector O'Brien of that city expressed his opinion that "mediums are frauds and should be suppressed." To a

reporter of the above named paper he said: reporter of the above named paper he said:

"If we cannot do that, we can at least compet them to pay the license. The ordinance is clear as to the question of the business of these people, but heretofore they have been able to escape on purely technical points. For instance, a medium will claim that she is praching Spiritualism, and as she makes that her religion, it will be difficult to find a jury willing to convict her. I will make a test case of Lula Hurst, and on Monday I will arrest several more of her kind. If the Police Judges will support the ordinance in this case the city will be the richer by \$5000 every year." will be the richer by \$5000 every year.'

We are not informed whether this threat was executed or not; but in either case it shows to what extent bigotry will go, or endeavor to go, in its efforts to suppress a new revelation of truth, using no discrimination inthe exercise of its legal powers, but classing good, bad and indifferent in one heterogeneous mass, for the sake of gratifying a petty animosity against what, in its willful ignorance, it conceives to be a deception.

Mediumship is a natural gift, and its exercise not only as legitimate as any other, but the fact that it is commanded by the Bible constitutes it'a religious duty, with which no law should interfere, even if "the city will be richer by \$5000 every year" by so doing. We trust the Spiritualists of San Francisco will have a sufficiency of backbone to stand by the mediums and sustain them in their rights.

Theorney and a Religious War.

According to the San Francisco Chronicle. Rev. Mr. Meserve of that city recently read a paper before the Congregational Club, in which he advocated in plain and explicit terms a theocratic government for the United States. He said the day was coming, and was almost here, when the first and paramount question concerning political candidates would be: How do they stand religiously? He of course confounds ecclesiastical with religious matters. The four million Protestant-voting church-members. in his opinion, if united with the voting Catholics, could dispose of any question of national policy.

Theocratic America would revolutionize the present order of things. The enthronement of Christ (ecclesiastical nower) as the King of Kings in the Constitution of the United States he regarded as the first element of national re-

There we have it without any further mineing of matters. If this does not mean a dynasty of ruling bigots for this country, then it means nothing. But when this proposed union of Protestant and Catholic shall have got supreme control, then look out for such a religious war over the division of the assets as has not been seen since the long and destructive strife that ended in the peace of Westphalia.

Spiritual Congress. A postal card just received from Lucian Pusch,

of Russian Poland, states that the second International Spiritual Congress will assemble in Paris next September, and as the World's Exposition is to be held in that city the coming summer, he hopes the Congress will be numerously attended by American Spiritualists. Among the subjects to be considered are: "1. The belief in our individual immortality. 2 Intercommunication between the two worlds; 3. Our personal responsibility for all our ac tions and thoughts; 4. The existence of a spiritual (fluidaler perispritalen) body in us. We should let all know that we are progressive people and free-thinkers in the noblest sense of the word, and that Spiritualism is a science founded upon the laws of nature itself." It is also proposed to establish at this Congress an International Fraternal Union of Spiritualists and is consequently at this date nearly seventy five from all parts of the world. Those interested years of age. With Messrs. Bradbury, Harmon and with M. Gabriel Delanne, editor of Spiritisme, Paris, France.

The Vaccination Question in England.

In the British House of Commons, April 5th Mr. Picton, Liberal, moved the appointment of a commission to inquire into the vaccination acts. He contended that vaccination was an uncertain preventive of smallpox, while it spread other diseases. Rt. Hon. C. T. Ritchie. President of the local government board, and nounced that the government assented to the appointment of the commission.

We are glad to note even this concession made by the authorities, since it shows that the persistent and self-sacrificing efforts of Bro. William Tebb-and his co-workers in England, against the orugl and disgusting practice of vaccination—compulsory at that!—are begin ning to bring forth fruit in the shape of an awakened public opinion.

A writer, who may mean well, but who don't know, relieves himself of a remarkable production in the columns of the Asheville (N. C.) Citizen, anent the claimed "expose" made by the two Fox girls. He starts out hilariously to chronicle their great victory, (?) but is obliged to confess, later on, that "there are many who still cling to the faith" of Spiritualism. He is right; all who were Spiritualists before are more strongly entrenched than ever, while many others who knew nothing of Spiritualism before have been led by curiosity to nvestigation concerning, and, finally, conviction as to its truth. This writer, whose every line shows either utter ignorance or determined misrepresentation, does not realize the fact, but he describes Old Theology to a nicety when in his endeavor to vent his spleen on the cause he depominates Spiritualism to be "a religion for the dead and not for the living." He thinks humanity wants a religion of to-day; and we sincerely assure him that Spiritualism is rapidly providing it.

One of our oldest patrons writes: "THE BANNER is every way a very creditable paper, and it ought to have a circulation of fifty thousand or a hundred thousand copies every week among Spiritualists, to say nothing of liberalminded people (not Spiritualists) who peruse t." The above quotation is but one of many letters we are in receipt of from time to time from our subscribers to the same effect. If all true Spiritualists would take a deeper interest than they do in the wider circulation of THE BANNER and other spiritualistic prints our papers would soon count upon their subscription books from fifty thousand to a hundred thousand each. The Cause deserves prompt action in this matter. Will it be vouchsafed us?

Mrs. R. T. Hull is requested to call at room Ro. 10, this office, at her earliest convenience. Otherwise, forward us her present address.

Transition of Mr. S. C. Hall.

Mr. B. C. Hall, F. B. A. (of London, Eng.), whose mine has been a familiar one in literary circles for more than half a century, and for the past thirty-three years well known as a believer in Modern Spiritualism, passed to the higher life on the afternoon of March 16th, from vital exhaustion. He was born in Waterford, Ireland, in 1800. When twenty-three years of age he commenced to write for the press, and during sixty years of active labor produced about five hundred works. He originated the London Art Journal, and for forty years was its editor. Ho suggested the Great Exhibition of Arts and Manufactures of 1851, the pioneer of the numerous displays of its kind throughout the world.

Mr. Hall's introduction to Modern Spiritualism took place in 1856, at the house of Mr. and Mrs. Newton Crossland: but his firmest convictions of its truth and inestimable value to the inhabitants of earth came from his sittings with Mr. and Mrs. William Howitt. From that time onward he did not hesitate to assert his knowledge of the truth, and was over ready to advocate and defend it...

vocate and defend'it.

"To Spiritualism [says the London Medium] he was ever true. In his little book, 'The Use of Spiritualism,' at first issued privately, he 'milled his colors to the mast.' But in his last great work, 'Retrospect of a Long Life,' he gave Spiritualism great promence; speaking of eminent literary men, like Lord Lytton, Robert Chambers and others, as Spiritualists, and soundly castigating Sergeant Cox for disavowing it in public. Though: gracious and appreciative, he had not a service spirit, but in respect to Temperance, Spiritualism, and the pioneer thinker, Gerald Massey, exhibited a sturdy independence of thought too seldom met with either in the renowned or the obscure."

'The following worthy tribute to his memory is given

The following worthy tribute to his memory is given by the paper above mentioned:

by the paper above mentioned:

"Mr. Hall was one of the few great men of our century who did not hide his spiritual light under a bushel. He was not a cold, hard, geometrical intellectualist, whose sentences, unyielding as milestones, barrenly challenge every one's attention. More like the refreshing light and warmth of the sun was his thought—fructifying, comforting, starting into life, and leaving each aided blossom strengthened and encouraged to put forth its powers in floral beauty and useful fruitage. Of an asthetic and progressive spirit, he left his perfecting impression on the decades as they passed along. His warm, appreciative and patriotic feelings, while they gave him ability to revel in the grandeur of aristocratic life and its surroundings, also endowed him with the desire to improve the position of the man of toll and the outenst. All aspects of humanity were to him of more than passing interest, and as age ripened his individuality, that which most deeply touched the necessities of all became more dear to him."

This notice will not be considered complete without an allusion to Mrs. Hall, who was also illustrious as a friend and helper of humanity, a writer of world-wide reputation and a Spiritualist. She passed to spiritlife in 1881. Her funeral was notably a spiritual one It was attended with none of the "accessories of woe," but there were flowers in great abundance, which were afterward given to school children. Mr. Hall at that time wrote a fouching account of the services and their surroundings, which was issued in tract form, sold by thousands, and produced a profound impression. Mr. Hall wrote in 1884 that he had received one hundred and sixty messages from his wife, many by direct writing that were fac similes of her writing when in earth-life.

Retirement of Lewis B. Wilson.

Those who turn to the sixth page of the present issue will find that the name of J. A. Shelhamer is there inserted instead of the familiar one of Lewis B. Will-SON, as Chairman of the Public Free Circles which have for so many years been carried on under the auspices of the BANNER OF LIGHT.

It becomes necessary for us to announce that Mr. Wilson has at last been obliged, by rapidly-failing health, to yield to younger hands the duties of a position which he has filled with credit and honor ever since the decease of William White, in 1873.

In saying Farewell, in an official sense, to this veteran worker, the publishers of THE BANNER, recognizing his long and faithful services, have made arrangements to assist him in his remaining years by a weekly pension.

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 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 renu

He was born at Westbrook, Mc., June 13th, 1814. others, he, in April, 1844, established e Dallu Rec ii this city, a paper which during its existence (over a decade) occupied a good position in the popular estimation. He has been for years a prominent official of the Independent Order of Odd Fellows in Massachusetts, and is now a beloved and respected member of Montezuma Lodge.

Sometime during the month of 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 one of those careless drivers whose presence in Boston makes the lives of its pedestrians quite as uncertain as if they were denizens of the interior of Africa. 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. The driver escaped recognition and condign punishment at the hands of the law by whipping up his horse suddenly and dashing through the rapidly gathering concourse of spectators.

Mr. Wilson's period of convalescence was extended. and from that time to the present he has not ceased to complain of bodily pains from the injuries then inflict-The most serious difficulty, however, was found to be an injury to the brain, gradually affecting his eyesight materially, and finally disorganizing the mental faculties to such an extent as to render him totally unfit for further labor, and to necessitate the change which we here chronicle.

Mrs. Ada Foye,

As will be seen by the Secretary's announcement elsewhere, is now having grand success in Troy, N. Y. where she remains during April. A report of the Farewell Reception tendered by her Boston friends ust previous to her departure for this new field of labor, will be given to our readers next week

HALL'S JOURNAL OF HEALTH for April editorially alludes to a growing tendency to decrease the numer of cases where it is thought justifiable to inflict the penalty of "a life for a life," and the recent adoption of its instantaneous and painless infliction by an electrical process, and says that the next step is to abolish it. 'S. H. Preston makes, a "Plea for Prisoners," which is worthy of thoughtful consideration. A few of the wonders of Nature are delineated in the 'History of a Dowdrop," Of the remaining contents those upon the "Treatment of Obesity," upon "Consumption, from a Mechanical Standpoint," in illustration of the "Wonderful Intelligence of a Dog" and descriptive of an "Ancesthetic Revelation," are of special interest and value. New York / 206 Broadway.

. John F. Whitney of St. Augustine, Fla., writes us, giving his experiences at over forty-five sittings in presence of Mrs., Gray last summer during which time he says he was an inmate and guest at Mrs. Gray's home in New York.. He is a veteran Spiritualist, and was associated with Judge Edmonds and Messrs. Partridge and Brittan in the early days of the spiritual phenomena. Mr. Whitney speaks in the most decided and positive manner of the truthfulness and lionesty of Mrs. Gray and her son, De Witt C. Hough, and the reliability of their mediumship, and says that during the two months he was living at their home he was unable to discover the slightest/indication of anything calculated to awaken suspicion in his mind:

Ell Pond, writing us from Woonsocket, R. I., speaks of the grand work accomplished there of thte by Mrs. Ada Foye, and forwards a column account of a meeting held by her, as given by The Evening Reporter of that city, to which we hope to be able to revert in future.

Reception to Marcollus S. Ayer.

On the evening of Wednesday, April of a large nucleace assembled in the Spiritual Technic, corner Nowbury and Exeter streets, Boston, to express their high appreciation of Mr. Ayer and his work as builder of that edifice, and his subsequent service to the Cause in the support of the meetings held therein.

The exercises comprised choice music, vocal and instrumental, several recitations, and divers brief speeches full of the spirit of a just commendation of him in whose honor the meeting had convened. Mr. Gregory Vice President of the Spiritual Fraternity Society, occupied the chair. The services were opened with finely rendered vocal selections by Mrs. Clapp; W. H. Randall followed in brief remarks, expressive of

with finely rendered vocal selections by Mrs. Clapp;
W. H. Randali followed in brief remarks, expressive of
thanks to Mr. Ayer for his abole generosity in erecting
the Temple. Dr. Weilington, Mrs. R. S. Lillie, Dr. Caswell, Mr. and Mrs. Whitlock, Dr. Storer, Capt. Holmos,
Miss Nickerson, also participated in the speaking;
Frank Bhi sang; two misses of the Temple Sunday
school, Alice Bhi and Grace Dyer, recited; and other
ladies furnished vocal and instrumental music.

The remarks of the various speakers may be condensed in the following appreciative sentences:
The guest of the evening was a good man, a good
merchant, a good Spiritualist—of which latter fact
this beautiful building was an enduring evidence. He
not only had the money, but, praise be to God! he had
the spirit, too, necessary to this work: a loyal spirit,
which he has shee demonstrated to the whole world.
God help us all to be as firm, as faithful, as forgiving
as the builder of this Temple. Mr. Ayer was congratulated by several—notably by Dr. Storer—at his victory in the courts over those who had called the arm of
the law to operate unfavorably against the Temple in
the "porch" controversy.

Mrs. Lake then made a speech full of honest commendation of Mr. Ayer as a man and a worker, at the
conclusion of which she placed in his lands—in the
name of the many friends assembled, and many
others not present—the sum of \$672, as a tangible expression of the high regard in which he was held by
them.

Mr. Ayer responded appropriately, returning thanks
for what had been said and done during the evening
in his regard, and telling of further results for the
good of Spiritualism which he hoped yet to see
achieved not only in Boston but the world at large.

The audience then Joined in singing to the air "The
Morning Light is Breaking," the following stanzas
written for the eccasion by Jacob Edson. Charles W,
Sullivan led the congregation. With many handshakings and personally expressed congratulations to Mr.
Ayer, the people then retired to their h

"The Golden Age is dawning,
Its light comes on apace;
Be up, reflect its glory,
Inspire the human race.
There is no time to idle,
To leiter by the way,
For God, good men and angels
Bespeak the coming day.

Come join our sacred service

For good and use in life;
Be one in all that's noble,
Avoid the spheres of strife.
So shall our lives be blissful,
Our paths the better way,
All things involve progression,
A happy, brighter day. And when this life is over,

And we are garnered home, Joint-heirs in Life Eternal, With evil thought for none,
We'll join the angels singing
The soul of song above,
And with our friends immortal
We'll live the life of Love.

Come rally round our standard

Of mercy, love and truth;
To God within he glory,
For our immortal youth;
And on and on in union
The Sons of God shall be,
The Light of Life Eternal,
As each in all may see."

Decease of a Pioneer.

Mr. Schuyler Moses, whose decease occurred in his ninety-first year on the 13th ult., was one of the pioneers of Rochester, N. Y., settling there in 1818, when that city of one hundred and thirty thousand inhabitants was but a hamlet of about a thousand.

itants was but a hamlet of about a thousand.

He was the oldest Free Mason in the State, having been a member of that order sixty-eight years. He voted for James Munroe in 1820, and for every presidential nominee of his party from that year to the present. "He was," says a Rochester paper, "a man of singular uprightness and purity of character. He was generous to a fault, and gave away a fortune in unostentatious private charity."

Mr. Moses was a veteran Spiritualist, and for a long period a subscriber to the Banner of Light. In a brief review of his life, written by himself a short time before his decease; and anticipatory of that event, he said:

said:
"Why should I shrink back, or fear to go where "Why should I shrink back, or fear to go where father and mother have gone, where brothers and sisters have gone, where my wives and children have gone, and neighbors and friends of long ago have gone? All gone to the beautiful summer-land, where flowers forever bloom, grassy plains and velvet lawns are forever green, birds sing and balmy breezes blow. There is no winter there, nor blighting frosts. Brothers, companions, Sir Knights, neighbors and friends, may happiness attend you, and knowledge increase while the days are going by.

"The Carrier Dove."

We are in receipt of a handsomely bound copy of the fifth volume of the above named weekly publication, the fifty-two numbers of the year 1888, forming a substantial book of 846 pages, that in contents and typography is a credit to the Cause it represents and its en terprising proprietors, Mr. and Mrs. Dr. J. Schlesinger. It constitutes a good history of Modern Spiritualism during the past year, and somewhat of its history during the years previous, and for that reason will be a valuable accession to the libraries of Spiritualists and many others. San Francisco, Cal., 32 Ellis

Mrs. J. W. Fletcher desires THE BANNER to state that she has just graduated from the Boston College of Physicians and Surgeons, and that the bestowal of diplomas will take place at the Harvard-Street Baptist Church on the 18th inst.; at half-past two o'clock P. M., where she would be pleased to meet all her friends.

The Woman's Charlty Club gives its annua breakfast at Fancuil Hall, Boston, Wednesday, April 17th, from 8 A. M. to 2 P. M. Mrs. S. Billings is promi nent on the committee. Any one visiting this place on that day can obtain a superb meal for fifty cents, and at the same time give help to the poor.

The Boston Investigator (secular) commenced its fifty-ninth volume the present week-being the fiftieth year of its present management It has favored, always, free speech and a free press, thus doing great good in the cause of universal mental liberty. Its publishers say "Our aim is to try to be right rather than popular, and to be free and independent in every thing and neutral in nothing that concerns the welfare of humanity."

Mrs. L. M. Graves passed to spirit-life March 19th, from Richmond, Ind. She was the wife of the late Kersey Graves, author of the "Bible of Bibles," "The World's Sixteen Cru cified Saviors," etc.

Grateful Thanks. To the Editor of the Banner of Light:

Please allow me to express through the columns of THE BANNER my grateful thanks to all those who kindly assisted in the celebration, conducted under the aupsices of The Boston Spiritual Temple, com-memorative of the Forty-First Anniversary of the birth of Modern Spiritualism-not forgetting the dear BANNER and its proprietors, who are ever active in promulgating the principles of right and justice, and ever alive to the needs of suffering liumanity.

Notwithstanding the inclemency of the weather the celebration was a grand success, proving that in our vocabulary there is "no such word as fail."

Fraternally yours, R. HOLMES. Doston, April 2d, 1889.

Card of Thanks. The friends of the Society who responded to the invitation to assist us in our celebration of the Forty First Anniversary of the advent of Modern Spiritual ism, will please accept our sincere thanks. By their does of love we are enabled to make some pligrim' journey on life's highway brighter and better."

MRS. M. V. LYNCOLN, Secretary First Spiritualist Ladies' Aid Society. Boston, April 4th, 1880.

NEWSY NOTES AND PITHY POINTS.

JOY DOUBLED. Two little girls are better than one, Two little boys can double the fun; Two little birds can build a fine nest, Two little arms can love mother best.

Two little pinies must go in a span, Two little pockets has my little man, Two little eyes to open and close, Two little cars and one little nose.

Two little clbows, dimpled and sweet, Two little shoes on two little feet, Two little lips and one little chin, Two Httle checks with roses set in.

Two little shoulders, chubby and strong, Two little legs running all day long, Two little prayers does my darling say, Two times does she kneel by my side each day. Two little hands soft folded down,
Two little eyelids o'er cheeks so brown,
Two little angels guarding her bed,
One at the foot and one at the head.

—American

-American Queen. An alleged elecutionist had been reading and roofting at Hampton for the entertainment and instruction of the school, and among other selections was one more or less familiar to the Indians. After the entertainment had closed, an Indian girl, in all seriousness, asked: "Did that man read to show how it ought to be read, or how it ought not to be read?"

There is one god whom Christians, Jews and Gentiles alike adoro-money.—Hierocles, A. D. 450.

There are more than eight hundred and sixty Indian dialects in North America alone.

Guard with jealous attention the public liberty. Suspect every one who approaches that jewel.—Patrick Henry.

An English paper has recently been giving its readers what it pleases to call "The Psychological Temperament of General Boulanger," who is causing the French Government so much trouble just now. Here is the summing up of the General's "occipital and basilâr regions;" to wit:

silar regions;" to wit:

"They indicate a mental state destitute of moral sense; its consciousness is that of the personality and its requirements; and it seeks personal aggrandizement, often employing the intellect and higher sentiments to aid it in its purposes. It attains its ends by an unreasoning fascination, which obscures the moral sense and blinds the intellectual powers of those who come under its influence. The seducer and his victim, the charlatan and his dupes, the promoter of bubble enterprises and those whom he fleeces, the demagogue and his unwashed following, the upstart here and his admirers, the sham saint and his devotees—all these exercise an irrational and immoral power, resident in the occipital and basiar regions."

There are a few just such characters in this country

There are a few just such characters in this country as described above. They are a curse to the commu nity in which they live.

Every violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society.

In dealing with unfair men, two dangers are to be guarded against—losing your temper, or losing your

own fairness.

The Atlantic House, Nantasket Beach, will be kept, as usual, by Damon Brothers. The hotel has been repainted on the outside and thoroughly renovated within. An elevator is to be put in. The house will open June 15th. A large number of rooms are already engaged for the season.

Goods in the hands of a merchant who does not advertise are like rowboats. They have no sale.—New Orleans Picajune.

Mr. Redpath is on the war-path against the wrongs inflicted upon down-trodden Ireland by aristocratic

When a man gets up a syndicate does he commit

The Press, a sprightly penny daily paper in New York City, says the late letters on Spiritualism in that sheet have pleased thousands of its readers, one of whom sends this contribution:

whom senus this contribution:

"I have read carefully the remarks of 'Advance,'
Tenafly, 'N. J., published in your paper, and agree
with all he says. Within the radius of twenty miles
from this city dwell five hundred thousand free thinkers, who are not bound to any limits of thought or
creed, and are investigating life from a standpoint of
reason."

The most striking resident of New York City is John L. Sullivan. He has quit the Hub for good, he says.

One of the original tendencies of the human mind fundamental and universal, is the love of other peo ple's private affairs.

A cyclone struck Norfolk, Va., April 6th. Part of the city was flooded, and fire added to the ruin. The loss by flood and flame is estimated at \$300,000. The U. S. steam-frigate Pensacola was sunk, and much damage occurred along the coast.

"I am as sure that the 'dead'-wrongly so calledcan and do 'communicate with the 'living,' as I am that my right hand holds the pen with which I write . He or she who seeks to deprive me of this source

of incalculable happiness is a cruel and needless enemy; but a worse enemy to the soul, that is freed from the flesh than to the soul that continues to be encumbered with it."-S. C. Hall.

The heaviest wind storm that ever visited central Dakota sprung up Tuesday forenoon, April 2d, 1889, and about noon, when the wind was blowing at the rate of sixty miles an hour, three distinct fires started and swept over nearly the whole east end of Sullv County. The pecuniary loss is very heavy, and earnest appeals are being made for assistance by the ruined

The Banner of Light, Boston, Colby & Rich, publishers, has just entered upon its sixty-fifth volume. For upward of thirty-two years this able exponent of the spiritualistic philosophy has kept the field steadily, progressively and unflinchingly in the face of every opposition, supporting its affirmations by an array of facts convincing and satisfactory to the unbiased mind. Luther Colby, the veteran editor-inchief of The Banner, has, from first to last, kept his place at the helm in all weathers and directed its chief of The Banner, his, from irst to hist, kept mis place at the helm in all weathers, and directed its course of safety alike in calm and in storm, till now his name has become a household word wherever the seeds he has sown with so much care and ability have found rooting. May his ripe old age be full of blessings and The Banner long of life.—Hall's Journal of Health.

WANTED .- A furnished room or rooms in Boston during month of May, without board, where we can give sittings and hold receptions. Address G. W. KATES AND WIFE, Station E., Wheat Sheaf Lane, Philadelphia, Pa.

Savannah, Ga., was visited, April 6th, by a disas trous conflagration, which consumed many elegant business blocks and residences, together with churches, halls, the City Arsenal, etc., and inflicted an estimated loss of \$900,000.

It would seem that the struggle is over, and that the inevitable is about to come to pass. The remnants of the various armles of "boomers" who have striven in the past to illegally enter Oklahoma are to be permitted so to do April 22d, under full authority from the new administration, the general public also keeping them company, Already the "dead walls" of our eastern cities are beplastered with railroad notices to the effect that "This is the only line leading directly westward to this 'earthly paradise,'" etc., etc. The old time boomers-now deployed along the borderdo not like the prospect, as they have already, on provious expeditions, staked out their claims; so we now hear dark threats that they will burn the bridges on the Santa Fé, on the night of the 21st, or sooner, so that, no "outsiders" can get to the grounds before they do. Cupidity, injustice and violence seem to be the Oklahoma trinity.

Leaves from Lockout Mountain came safely to hand. We shall album them.

A St. Albans youngster was recently told to look into a certain closet and see if there was anything there for him to do. A box of buttons had been spilled on the floor of the closet, and as the little fellow-opened the door and discovered that he had a job on hand he turned around and smilingly said. "Mamma, aint you glad you've got a little boy?"—St. Albans Messenger.

At Adrian, Mich., a lady saw an engine-house with a steeple, and innocently asked a gentleman attendant, "What church is that?" The gentleman, after reading the sign, "Deluge No. 3," replied: "I guess it must be the Tulrd Baptist."

Vivid Writing.

A little descriptive piece entitled "Over the Gung," from the Detroit Free Press, of which we give a paragraph, reminds us that great advertisers, like H. II. Warner & Co., proprietors of Warner's colebrated Sale Cure, might get a hint from it.

vertisers, like II. II. Warner & Co., proprietors of Warner's celebrated 'Safe Cure, might get a hint from it.

Here is the paragraph:

"Shoot to the right or left, over the guns or under them. Strike where you will, but strike to destroy. Now the hell surges down, even to the windows of the old farm-house—now back under the apple trees, and beyond them. Dead men are under the ponderous wheels of the guns, mad devils are slashing and shooting across the barrels. No one seems to know friend from foe. Shoot, slash, kill, and—

"But the hell is dissolved. The smoke is lifting, shricks and screams grow fainter, and twenty or thirty-living men pull the dead bodies away from the guns. Three hundred dead and wounded on the single acre. They tell of war and glory. Look over this hell's acre, and find the latter." And in just as deadly a strife, though noiseless, are men falling at our right and left to-day. Is it war? Yes, war of the blood. Blood loaded with poison through imperfect-kidney action. And is there no power to stop this awful slaughter? Yes, Warner's Safe Cure, a tried specific, a panacea that has brought life and hope to hundreds of thousands of dying men and women.

sate Cure, a tried specific, a panacea that has brought life and hope to hundreds of thousands of dying men and women.

Be enlisted, therefore, in the great army of living men and women who have been rescued from disease and promature death, and be eternally grateful that the means of life can so easily be yours.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by

fonday's mail to insure insertion the same week.] Jennie Lord Webb is now located at 127 West Concord street, Boston, Mass.

Mrs. A. H. Colby-Lúther's address, till further no-tice, will be at her home, Crown Point, Lake Co., Ind.

tice, will be at her home, Crown Point, Lake Co., Ind.
Mrs. Ada Foye can be addressed during April at No.
1631 Sixth Avenue, Troy, N. Y.
Mrs. E. A. Wells is engaged to lecture and give tests
at Mount Pleasant Park Camp, Clinton, Ia., for the
month of August, and is open for other engagements
for the months of May, June and July. Address 990
oth Avenue, New York, during April.
Mrs. Carrie C. Van Duzee will go East through New
York and Pennsylvania the first of May, and would
like engagements for public and parlor lectures, or
missionary work as an organizer of societies. Any
one wishing her services can address her at Geneva,
Ohlo.
Mrs. Emma Miner speaks in Fitchburg, Mass. April

Mrs. Emma Miner speaks in Fitchburg, Mass., April 14th; Attleboro, April 21st; Haverhill, May 5th; Han-son, Aug. 4th; Bridgeport, Conn., Oct. 6th and 13th. Those wishing the services of the Rev. E. B. Fair-child can address care of J. W. Fletcher, 6 Beacon street, Boston, Mass.

Prof. J. W. Kenyon, who spoke in Glens Falls, N. Y., during March, and officiated in Saratoga Springs at the Anniversary exercises, April 7th, will be at Stafford, Ct., the last two Sundays in April; and expects to be in Saratoga Springs during the month of May. W. F. Peck began a month's engagement last Sunday at Brockton, Mass. Will lecture in Philadelphia during May: With the exception of a few dates during camp-meeting season his time is all engaged up to March, 1890. 'Address' during April, 246 Montello street, Brockton, Mass.

Mr. Frank Algerton will speak in Marblehead April 14th. Address & Beason street. Unexpectedly, April 21st and 28th are disengaged.

Mrs. H. S. Lake speaks at the First Spiritual Tem-ple, Bostoff the Sundays of April and May; in Alba-ny, N. Y., the Sundays of June. She has a few open dates for July. Address 8 Worcester Square, Boston. Lyman C. Howe speaks for the Spiritual Fraternity in Kimball Hall, Chicago, the four Sundays of April.

J. H. Randall is ready to receive calls to lecture anywhere within two hundred miles of Chicago. Address him 220 Honore street, Chicago, Ill.

Moses Hull's personal address from April 12th to the 15th inclusive will be Defiance, O.: 16th to 19th, Sherwood, O.; 20th to 27th, Jackson, Mich.

Mrs. Mattle Hull has been progreed to take charge of

Mrs. Mattle Hull has been engaged to take charge of the People's Spiritual Meeting at 116 Fifth Avenue. Chicago, during the present month. The meetings oc-cur every Sunday at 2:30 P. M.

Queen City Park.

To the Editor of the Banner of Light: We intend to hold our meetings at Queen City Park, Burlington, Vt., much earlier this year than we have hitherto done, commencing Saturday, July 20th, and closing Thursday, Aug. 15th: We have a fine list of speakers engaged, and everything looks promising for a large attendance this season at the Park.

We have secured Mrs. R. S. Lillle, J. Clegg Wright, Judge Dailey, J. W. Kenyon, A. E. Tisdale, R. H. Kneeshaw (Montreal), and our State speakers. I will announce a complete list in a short time.

I shall be at the Crawford House, Boston, on Tuesday, April 16th, from 1 to 5 P. M. I shall have some very low rates this year from differ-

ent points, which it will be well for all the friends to avail themselves of. Yours very truly,

E. A. SMITH, Pres. Queen City Park, Burlington, Vt.

For Dyspepsia, use Horsford's Acid Phosphate. Dr. J. J. McWilliams, Denison, Ia., says: "I have used it largely in nervousness and dyspepsia, and I consider that it stands unrivalled as a remedy in cases of this kind. I have also used it in cases of sleeplessness with very gratifying results."

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously. renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

Evidence vs. "Doctors' Plot Laws."

WAR OF THE DOCTORS ON THE RIGHTS OF THE PEOPLE, which gives the gist of the arguments presented eight years ago before the Massachusetts Legislature, and which succeeded in defeating the obnoxious

A PROTEST AGAINST THE MEDICAL BILL; another

A PROTEST AGAINST THE MEDICAL BILL; another pamphlet of value in the same direction.

REASONS WHY THE NEW YORK MEDICAL LAW SHOULD BE REPEALED. pp. 16.

The arguments in favor of freedom in remedial practice which are advanced in these useful publications are of equal value as evidence wherever the Allopaths et al. seek to rule out "Irregulat" practice by legislative enactment. The three pamphlets will be sent together by, the publishers, folby & Rich, 9 Bosworth street, Boston, on receipt of 15 cents, as sample copies to those desiring to work for the cause of medical treedom. recdom.
Arrangements can be made with the publishers for the obtaining of these pamphlets by quantity at a largely reduced rate.

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

For Sale at this Office:

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with the state of the state of

The Two Wolldes: A Journal devoted to Spiritualian, Occalt Science, Ethics, Religion and Referm. Published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HALL'TH. A Progressive Family Health Magasine. Published monthly in New York. Single copy. 10 cents. , 10 cents. CHANAN'S JOURNAL OF MAN. Monthly. Published

BUOTANAN'S GOURNAL OF MARK EXPENSIVE AND THE UNITED TO SEE THE BIZANTE. NOTES AND QUERIES, With Answers in all Departments of Literature. Monthly, Single copy, 10 conts. THE OLIVE BRANCH: Utics, N. Y. Monthly. Price 10

Cents.

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

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

THE WATCHMAN. Published monthly at Fort Wayne, Ind. Single copies, 10-cents.

The TRUTH-SERKER. Published weekly in New York. Single copy, 5 cents.

THE HEINALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE THEOSOPHIST MORELY. I donated a linear file Copy, 80 cents.

THE GOLDER GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY, A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

(3) Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pied by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Ap6 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass, Ap6 13w*

Men suffering from Nervous Debility should send 10c. to Dr. FELLOWS, Vineland, N. J., for his book setting forth an External Application. A positive cure. Mention BANNER OF LIGHT. F9 26w*

To Foreign Subscribers the subscription price of the Banner of Light is \$3,50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign county embraced in the Universal Postal Union.

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the Banner of Light and the publications of Colby & Rich during the absence of J. J. Morse

ADVERTISEMENTS.

SUMMERLAND,

The New Spiritualist Colony

PACIFIC COAST.

Located in the Most Delightful Country and Climate On the Globe!

Twelve Hundred Lots Sold! And Building Commenced.

TT has long been the desire of many Spirifualists that a Spiritualist Colony, or place of pleasurable and educa-tional resort, might be located at some convenient point on the Pacific Coast-a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate." tion of Spiritualists would insure.

Summerland offers all the advantages for such a colony ocated as it is upon the seashore, in that unequaled climate of Santa Barbara, and but five miles from that most beauocean, extending even to its slivered shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of eujoying-the most equable climate in the world. Lt is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road to San Francisco and the East.

The site constitutes a part of what is known as the Ortego Rancho, owned by the undersigned. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesqu background. A most beautiful view of the mountains, isl ands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

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Message Department.

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ON TUESDAYS AND VRIDAYS, AT 3 O'OLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock J. A. SHELHAMER, Chairman.

MRS. M. T. SHELHAMER-LONGLEY will occupy the pla form on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be projounded by inquirors on the mundane plane, having practical hearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

purse for consideration.

Mrs. B. F. Smith, the excellent test medium, will on friday afternoons under the influence of her guides give dearnated individuals an opportunity to sond words of love otheir carthly friends—which messages are reported at conderable expense 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 earthly 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 existence. We sak 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.

press as much of truth as they perceive—no more.
It is our carnest desire that those who recognize the ssages of their spirit-friends will verify them by informing us of the fact for hubication.
If Natural flowers for our table are gratefully appreciately our angel visitants, therefore we solicit donations of the frents in carth-life who may feel that it is leasure to place upon the altar of Spirituality their florat erings.

ouerings.

Letters of inquiry in regard to this Department must be addressed to Colny & Rich, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF .

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Jan. 29th, 1889. Spirit Invocation.

Oh! thou Divine Intelligence, thou Soul of Inscritable Wisdom, of Infinite Power, thou Spirit of Ineffable Pcace, whose glory and splendor and light radiate everywhere throughout this vast universe, whose immensity of skill and power are displayed on every hand, we would understand more of theorand of thine infinitude. Thou who art the searcher of all hearts, who dost know and read and understand every human life, thou wilt be kind, thou wilt be merciful and helpful to thy children, who are struggling through the ways of time and the experiences of life, seeking to know, groping for light among the shadows; and reaching out for assistance from beyond. We realize that we are a part of thee, and that thou must, in the very nature of life and of eternity, be tender, be helpful, be instructive to those human souls who are a portion of istructive to those human souls who are a portion of instructive to those human souls who are a portion of thine own great life, and therefore we come to thee in trusting confidence, knowing that we shall not be denled, believing our prayers shall be answered in thine own good way and time, and ever reaching out, aspiring for knowledge, for light and for assistance from thee and thy angel hosts.

We ask the blessing of all pure and good spirits to rest upon each one now and at all times. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.

Ques.—[By Mrs. M. E.] How will it be possible for me to get a message from my departed husband, Stephen D. Eldred? I know he is with me, and knows that I write this letter to you.

Ans.—This is a personal question, such as we do not usually attend to in this circle room on the occasion of replying to questions, therefore we shall be obliged to refer it to that circle we shall be obliged to refer it to that circle where spirit messages alone are given. It may be possible for the lady to reacte the message that she desires from her desired companion from this platform, as all spirits who have the power of communicating through the medium employed for that purpose are given opportunity and are made welcome, just as rapidly as the conditions will allow. We deny no spirit a hearing from this place; we have no restrictions, save that the intelligences who come seeking communication through our mediums shall not be permitted to injure our instruments in any way, and that they shall come in order and in a spirit of justice, willing to allow to other spirits the same privileges which they desire for themselves. These are our rules and regulations that we have for those spirits who wish to manifest themselves from the Banner of Light platform.

may be able to make themselves manifest through other mediums elsewhere, and they are always received kindly at this place, and given advice and instruction where to go, and how to proceed, at other places, where perhaps they may accomplish their purpose.

There are other spirits, hundreds of them, coming from week to week, who undoubtedly will at some time be able to communicate through our mediums and thus make them.

will at some time be able to communicate through our mediums, and thus make themselves known from this platform; but only a very few can do so at each session which is open for that purpose, therefore some of those spirits have been obliged to wait a long while, as each must take its turn, and as only such influences can manifest at any special hour as are most fully en rapport with the medium and her spirit band, at the time mentioned; therefore one spirit may on a special day be in just fore one spirit may on a special day be in just the proper condition to take control of the medium and to manifest, while perhaps at some other hour that same intelligence would not be able to do this; therefore each must seize the opportunity as it presents itself and make the most of it.

he most of it.

If the spirit of whom your correspondent speaks applies for an opportunity to present himself from this platform he will be welcome, and it will only rest with his own power and magnetism whether he shall succeed or not.

Q .- [By L. B. Field, Rochester, N. Y.] If cause always precedes effect, effect itself becoming cause, and so on ad infinitum, how could anything have been different from what it was, and to what extent should man be held responsible in the present and future?

and to what extent should man be held responsible in the present and future?

A.—This question of accountability opens out a vast subject, not only for speculation but for earnest thought. It seems to be a well-established law that cause must precede effect, and that effect following upon cause, producing some other effect in its turn, becomes also a cause or reason for that which follows; therefore we find a chain of causes or sequences of effects, as we may call them.

Then your correspondent asks: If this be so, why should man be held responsible, since everything must have happened just as it has in accordance with this line of law, of cause and effect. We are not prepared to say that everything which occurs in the universe or in the experience of humanity must have happened just in the particular way in which it has, because we are not prepared to say what are all the circumstances surrounding each life and each experience. We do not know but that other circumstances might have been brought forward if man had exercised his will, or had not ignored the events, conditions which would have caused other events and other circumstances, and thus have produced quite different effects from those which have occurred. We have to study the nature of himmity when we come down to this question of responsibility, and to determine if possibly just how that nature is made up, what are its proclivities and also its powers.

If man has the power to in a measure overcome his surroundings and circumstances, to control the laws playing around him and thus make them subservient to his will, then should from doing this, and allows himself to drift almlessly along with the tide of fate, or under the leave of a surface of the control of

man not be field accountable if he retrains from doing this, and allows himself to drift aimlessly along with the tide of fate, or under the law, so-called, of cause and effect?

We decidedly think so, because we have learned from observation and from our own experience that there is an indomitable force alive within the human breast; that this force toles the netwest of electrical opens, and that alive within the human breast; that this force takes the nature of electrical energy, and that it may be brought into life and activity, or suppressed into almost inactivity, as he who

possesses it shall determine. It is true that the law of heredity comes into operation many times in this instance, and seems to provent the arousing into action of this indomitable force, this wonderful power inherent in the human breast. Circumstances and conditions have clouded the furmin pathway of an individual, and therefore it seems almost impossible for him tothrow aside the lethargy which has settled over his spirit, and which prevents it from exercising its own proclivities. We know that in certain natures there seems to be a special line of sluggishness, which is not overcome, and which rules life to such an extent that the will-power never comes into very active operation upon this side of the change called death; therefore it has been said of such and such a man he could not avoid his fate; it has been his nature to live slowly, to be sunk in a state of apathy; he has no energy, no will to overcome the lils that affect him.

* On the other hand, we see a man of positive nature, who seems determined to press forward and to succeed in the undertakings of life. The man does press forward, he does most certainly succeed trampling beneath him many obstacles.

and to succeed in the undertakings of life. The man does press forward, he does most certainly succeed, trampling beneath him many obstacles and difficulties, such as might overwhelm and swamp another individual less fearless and less positive than himself. And your correspondent might say: "Well, here comes in the line of the law of fate. That man, with his positive will and his general make-up, could not have done otherwise; he must have been successful from the very start; therefore there has been a line of causes and a chain of effects througha line of causes and a chain of effects throughout his career. That will-power which he start ed with became the first cause of his success; from that was produced the prosperous effects which we have seen, which in their turn also caused other circumstances and events, successes and prosperities that arose also in his

life."

It may be so. But yet we say the man started out with an understanding, even if he could not define it, of his own possibilities and powers, and although he may have had a better opportunity to exercise those powers and proclivities, yet in himself he does not possess one whit more or one power more than belongs by right to the human family everywhere.

But just how far is the man responsible who commits a wrong against his fellows, or who, omits to do his duty as he passes along in life? That depends entirely upon the individual state of the case. We all know that there are persons who allow themselves to grow so selfish in their pursuit of personal power or pleasure or advancement as to ignore the rights of others, as indeed on many occasions to injure their

or advancement as to ignore the rights of others, as indeed on many occasions to injure their fellow-boings in their search for power. We cannot say that those men or women shall not be held accountable for their wrong doing, for their overreaching of their fellows, for their crowding to the wall others who have a right to live and grow and thrive. We have no right to say these individuals could not have done otherwise, and that they should not be held accountable. They are endowed with a certain otherwise, and that they should not have done otherwise, and that they should not be held accountable. They are endowed with a certain degree of intelligence, which intelligence they have cultivated and developed to such an extent that it will allow them to make use of their individuality and their innate energy for the purpose of adding to their own power and wealth and happiness. If they have developed their intelligence to such a degree as this, they most certainly could have unfolded it in another direction, to the extent of gaining an understanding of the laws of humanity, and of acting in accordance with those laws. The laws of humanity do not say: "Thou shalt have a perfect right to press forward to the goal thou dost wish to win at the expense of thy fellow-creatures." They do not say: "Thou canst grasp every title and deed of power and of wealth which comes in thy way, however much thy fellow-creatures may suffer in pain and misery in consequence."

fellow-creatures may suffer in pain and misery in consequence."

The law of humanity most vitally declares that man everywhere should care for and love his fellowman; that all are brothers; that one has the same rights, and should have the same privileges as the other. The law of humanity is the law of justice, and therefore it could not, when understood, allow its possessor to rob, and crowd and crush any man

nity and are made welcome, just as rapidly as the conditions will allow. We deny no spirit a hearing from this place; we have no restrictions, save that the intelligences who comeseeking communication through our mediums shall not be permitted to injure our instruments in any way, and that they shall come in order and in a spirit of justice, willing to allow its possessor to rob, and crowd, and crush any prosperously should not receive the spirits the same privileges which they desire for themselves. These are our rules and regulations that we have for those spirits who wish to manifest themselves from the Bannér of Light platform.

There are thousands who come, every year, seeking to communicate, who are unable to assimilate their own magnetic forces with those of the mediums who are employed, and consequently such spirits cannot come within the atmosphere of our own spirit band, or that of our mediums, and are unable to make themselves known. Those same intelligences, however, may be able to make themselves maintest through other mediums and are unable to make themselves smirest through other mediums and are unable to make themselves maintest through other mediums and are unable to make themselves maintest through other mediums classwhere, and they are always received kindly at this place, and given a proposed promitted and personal discount of his physacolatic proposed promitted and personal through other mediums elsawhere, and they are always received kindly at this place, and given the conditions, which may be inherited from a proposed promitted and the proposed proposed promitted and every man and proposed promitted and proposed proposed promitted and proposed promit that every human creature is endowed with a personal individualized will, which can and ought to be expressed in such ways as will allow each man to become the arbiter of his own fate, to rise above depressing conditions, to come into a knowledge of spiritual law, and to hold himself responsible for every deed he compits for every avapters for every deed he compits for every avapters for every deed he compits for every avapters for a very mits, for every expression he utters, for even every thought he creates within his own mind. When man comes to seek responsibility, instead of allowing himself to shirk it, then shall we find humanity growing into a more prosperous and beautiful state, then shall we find the humanity laws of life operating in every beart human laws of life operating in every heart, and learn that man is seeking to make of himself a noble and lofty creature, because he de-sires to be held accountable only for that which is pure and good which he may have thought or have done throughout his career.

[Questions considered March 12th, and advanced by re-

QUES.—Will the Intelligences controlling at the Banner circles give us their views in regard to the God-in-the-Constitution project now being urged so strongly by the bigots of America ?

Ans.—The intelligences who have charge of this circle-room are of one opinion concerning the effort being made to implant a recognition of God in the Constitution of these United States, and that opinion is, that such a plan or such a project must of necessity fail of its accomplishment, because this is a progressive age and you are a progressive people... We have faith in the intelligence and in the liberal thought of this country to such an extent that we do not believe it possible that such an enwe do not believe it possible that such an en-trance will ever be made into your constitu-tion. The effort has been made time and again tion. The enort has been made time and again to engraft this new law or recognition upon your statutes, but without success, and it seems to us that such failure will continue to recur until these who are so narrow-minded as to feel that it is necessary to force the recognition and acknowledgment of their God upon the recognition and acknowledgment of their efforts further propries will come to think their efforts further propries will come to think their efforts further propries.

to feel that it is necessary to force the recognition and acknowledgment of their God upon the people will come to think their efforts futile, as the result will not prove successful, and will not compensate for the labor and pains which they have put forth:

This is a liberalizing age, and this nation is a progressive one. It is true that conservatives, ultra-religionists, so-called, strive in every way to maintain their hold upon the public heart, but it is useless; these efforts must fail, because we cannot be tethered to the usages and customs of the past—we must break away from them; and if the teachings of old theology and ecclesiasticism are so effete and worn-out-that they cannot serve the interests and supply mental and spiritual pabulum to the progressive minds of the age, then must they be abandoned for something more pure, more beautiful and soul-satisfying: Therefore our opinion of those who attempt to put this clause into the Constitution of the United States, that you, as mon and women, must and shall acknowledge God, or rather their conception of God—which is a very different matter from the acknowledgement of the Infinite himself— God—which is a very different matter from the acknowledgment of the Infinite himself— publicly, in your Constitution and in your leg-islative enactments, is that they are fanatics, and dangerous ones in a sense, however homest-minded and sincere they may be in their

Intended to be for the freedom and for the spiritual as well as physical comfort of the people of this country. Those who framed and enacted that Constitution were obliged to purchase their liberty of thought through great conflict and trial; the experience which came to them was hard and severe; they prized the liberty of thought which they had so dearly won, and in framing the Constitution it was their earnest desire and motive to have it so formed that it would not infringe upon the liberty and right of any conscientious soul.

of any conscientious soul.

We claim that one man has just as much right as another to choose his own form of religious worship, and also to erect within his own mind his own conception of the Deity—of the Infinite soul. We claim that the man who has an enlarged mind great breath of thought has an enlarged mind; great breadth of thought and earnest conviction of right, will frame to himself such a conception of God as will out-line that Infinite Spirit as the supreme, overruling, all-loving intelligence, one that has no personality, so far as to descend to petty ideas and purposes and works, but yet one that is more than a personality, since it is all Intelligence and all Power.

On the other hand, the narrow-minded man, who cliefes to the root and sit a superstitions.

who clings to the past and its superstitions who will not exercise his own thought, but is who will not exercise his own thought, but is contented to listen to and receive the teachings of bygone ages, will frame for himself a conception of God as of a like narrow-minded personality, filled with petty feelings of jealousy and of envy, one who may command him to war against his fellows, but who is not an all-pervading spirit of love and tenderness and neace.

peace.
The latter man has no right to force his conception of God upon the first, neither has the first to force his idea of the Infinite upon the second; he may seek to instruct his brother,

second; he may seek to instruct his brother, that the mind may enlarge and grow to a higher opinion, a grander thought of infinitude; but neither one nor the other has any right to force personal opinion and judgment upon any mind in the universe.

Therefore we claim it is unjust to put this clause into the constitution of the United States, because it has been declared that all men are free and equal, and all have the right to the pursuit of happiness, which implies also the pursuit of the largest liberty of thought and expression when these do not clash with the rights and privileges of others.

and expression when these do not clash with the rights and privileges of others.

We do not feel that this effort will ever be successful, and, therefore, while it is important that all who oppose it should strenuously endeavor to present their opposition in such a way that its force and justice will be seen, and should make every effort to retard the movements and desires of these bigoted minds, yet the great moral force and spiritual power sweeping throughout this land at the present time cannot be stayed, and will, we beent time cannot be stayed, and will, we be-lieve, not only assist those who do unswerv-ingly seek to preserve their rights and privi-leges, but will also prevent the emactment of any such law as that to which your correspondent refers.

Q.—Will the Intelligences present their opinions concerning the Prohibitory Amendment, now pending in Massachusetts?

A.—The question concerning the Prohibitory Amendment in this State of Massachusetts will

ides of this question. One may say: Are you in favor of prohibition? Well, we were, when on earth, a pronounced tetotaller, one who stood fair and square upon the temperance platform. Of course, we would be in favor of prohibition, because it seemed to us that the poisonous draught was placed at the lips of these who ware interpositing those who did poisonous draught was placed at the lips of those who were irresponsible, those who did not know how to care for themselves, or to guard their own interests and happiness. We see to day, as we did in the past, the tempter set forth in alluring forms, through such ave-nues as may lead the faltering feet of the young into snares and pitfalls, and so we would say looking at the cuestion from that side by say, looking at the question from that side, by all means prohibit the manufacture or sale of that which deals out disease and death, that

which is destroying the beauty and mental powers of mankind. powers of manking:
But our opponent will urge: You are then
taking away our responsibility and the right of
individual judgment, and you believe in indiyidual rights and personal libertles of all man-

Yes, we believe in right and liberty for all, but we do not believe in lawlessness; we do not believe that one who is acted upon by evil not believe that one who is acted upon by evil forces, so to speak, whether, they be inherited impulses or external influences, who is forever committing some crime against society or doing injury against his neighbors, should be allowed to go free to work his evil upon the innocent; he should be restrained judiciously, and even tenderly cared for, that he may not only be prevented from doing harm, but also may perhaps be brought under conditions to put forth the best and purest impulses which are inherent, in his nature. If a man is determined to poison himself and commit suicide, the strong arm of the law will prevent it if it knows of the desire. No man has a right the law urges, to kill himself, any more than he has a right to deprive another person of life. He is prevented from committing suicide, and every effort taken to bring him back to consciousness if he has attempted the deed. So we say no man has a right to leave the law in the la sciousness if he has attempted the deed. So we say no man has a right to poison himself with the intoxicating cup. If he is not morally responsible for his deeds, society should be the State is responsible in a large measure, and if the man be polluted, deprayed, or if he be brought into such a condition that he will have this fiery intoxicant at any price, thus bringing disease and wretchedness upon himself and dishonor, pain, shame and misery upon his family and friends, then if the law can prevent this it is wise for such a law to act.

We do not allow the druggist or physician to

We do not allow the druggist or physician to deal out large draughts of poison to the community; why should we allow the manufacturer of alcoholic stimulants to do that same thing when we know their evil effects? therefore we say prohibitio to the world. prohibition may prove of grand usefulness

but we know our opponents assert that if this State prohibits the manufacture of alcoholic stimulants they will be brought into it from outside places, and those who are determined to have them at any cost will, many of them, find means of doing so. We concede that our opponents are right when they say that physical restraint and brute force never yet convinced a man against his will of the justice of any claim: Very true; and we also know that education is the only moral, force which will instruct and elevate mankind unto such a condition of thought as to assure it that the free use of this alcoholic fluid will prove, and ever must disastrous to the human family. We believe the time is coming when man gen. We believe the time is coming when man gen-erally will be instructed on this great ques-

tion; our youths will dome to understand what a deadly fluid this is, and what painful effects it ultimately has upon the system, they will gome to shun it as they would a poisonous oup, knowing that it leads to disease and death; and therefore we look more fully to future generations of men to settle this great question than we do to the issues of legislative enactments of the present day. However, were we personally in the form, taking our place here in your midst at the present time, with our convictions of to-day, and our knowledge of the past concerning this question of temperance, we should most certainly east our vote in favor of the proposed amendment. favor of the proposed amendment.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMBHIP OF Mrs. B. F. Smith.

Report of Public Séance held Feb. 15th, 1889. Thomas J. Bullard.

Good afternoon, friends, for such I find you all to-day: A few words I wish to leave here, hoping they may reach some dear one far away. We seek these channels often, thinking perhaps we may be able to conyey a word to those that are yet left here in the mortal

we may be able to conyey a word to those that are yet left here in the mortal.

Oh! how sweet to find there is to be a reunion, to feel that none are lost, none are forgotten. I have stepped into the halls, hoping I might be able to make my presence felt, and sometimes I have fully realized they did understand that some loved one was near them; and at other times very little did they sense of our coming.

coming:

I wish to reach friends at Saratoga Springs, for I know many there will scan the paper to see if a name has been left here.

I must acknowledge I was surprised to find

things so real, and so much more beautiful than I could have expected in mortal life, if I was so fortunate as to gain heaven. And what is heaven? let me ask you mortals. It is a place of happiness, and I know you would ask me if we are all happy? That depends upon the life on earth, and you will find it so as you cross the portal called death. I wish, Mr. Chairman, you would record my name as Thomas J. Bulard of Saratog Springs. lard, of Saratoga Springs.

Martha C. Smith.

Rest, sweet rest after the toils of life, after

Rest, sweet rest after the toils of life, after the aches and ills that come to the mortal form. It is delightful to feel that we have laid off the mantle of clay and put on that of immortality, and to find loved ones coming so earnestly to greet us in spirit-life.

The gentleman who was speaking before me I should judge knew very little of spirit return. I acknowledge it was my meat and my drink to commune with the loved ones, and I have felt many, many times their presence in my own surroundings. Many times has my soul gone

many, many times their presence in my own surroundings. Many times has my soul gone out in pity to those worthy unfortunates, and I have afforded them shelter, but would only give credit to the angel-world for it. Frequently have they said to me: "How glad I am to come into this home," for they felt the influence from the angel-world as they entered the Ah! it was sweet rest when I said I wanted to go to sleep. These were the last words I uttered in mortal life. And oh! how beautiful it was, as the little children came around me laden with flowers, and loved ones that had passed on years before with smiles approached to greet Martha. As they gave me that name I looked in astonishment from one to the other, it was so real to me; and how many there were, I can't tell you. Ah! it was a delightful meeting, I felt then I had done with earth; but oh no, dear mortals, I had not, for the attraction is still strong to draw me back to the loved ones is still strong to draw me back to the loved ones

I knew how much Daniel reached out in spirit for me, but the angel came and beckoned me higher. I will not say the death angel; oh not the angel of life came to me, telling me it was well, that all things were ready, and the loving hands of dear mother and dear old grandma were extended to me. As I look back, it seems long in mortal life; but think, dear friends, for

long in mortal life; but think, dear friends, for one moment, there are never to be any more separations—it is forever, this reunion and sweet rest—no more good-byes are to be spoken.

It is sweet to feel the presence of the little, children as they come around us with uprarned faces, asking questions and wishing to draw near their loved ones that are yet in the advital. Would a mother close the dear against her sweet little angel child? If the would learn a little, of spirit return she feer would do it. Fathers and mothers, open your doors wide and allow the little children to enter. It will be sweet to feel their presence with you in your homes. Who has not looked upon the face of some loved one for the last time with sorrow? But could they have been assured that the spirit had left the form and was still standthe spirit had left the form and was still stand-

by them, it would have removed the sac ness from their soul.

Learn, then, dear mortals, of this beautiful life beyond the shining river, this life of activi-

y, where all work and are willing to do the work allotted them.

I hope that my dear ones—for some are left—will learn a little more of the spirit side while they dwell in the mortal form. I am Martha C. Smith, of New Hampton, N. H. I was the wife of Daniel K. Smith.

Ducy Lavinia Brown. I find, Mr. Chairman, on entering this room, a kind invitation extended to me to speak here, which I gratefully accept. I have been into the meetings far away from here, yet not a

the meetings far away from here, yet not a word concerning me, not even my name, was lisped. How sweet it is to feel we are remembered!

William is standing by me, also the sweet little child that passed away in babyhood, no longer a babe, but growing on in spirit-life.

I wish to say here there are many crowding upon this platform to-day anxious to make themselves known; some will turn away in disappointment, but in time I feel that they will all be given a privilege to speak.

I know, sir, I am not forgotten in Oakland, Cal., and often do I visit the place, although they know little of my coming. Sometimes I have heard myself spoken of, but only as among the dead, when really I am more alive than

the dead, when really I am more alive than

the dead, when rearly I am more arive than ever.

It was a blessed day when I cast off that old diseased form. But how little did they know I was consoious of what was passing.

Mary, do listen to what the angels whisper to you, for you have some power given you; you understand a little of, our coming near to you. You term the feeling we bring nervousness. It is caused by spirits, trying to work through your organism. Then listen for one moment. I promise you, before the angel world, there will no harm come to you; you will feel better in your mind; you will feel better physically if you listen to the angels, and try to do their work as they come to you for good.

Mother sends greetings to you all. My name is Lucy Lavinia Brown, of Oakland, Cal.

Dr. George W. Kittredge.

It is with pleasure that I announce myself here in this public place. I have often felt if I had anything to say I wanted to come right direct to my own. Yet little did I know how much power it would be necessary to use, or how I could come into their surroundings.

I had a great deal to learn after throwing off the mortal form and entering the spirit-life. I would not have you misunderstand me, and think I have got it all learned, by any means. I have much to learn yet, but I do feel that in the few years I have been an inhabitant of the spirit-world I have learned something, and I am glad, as I said, of the privilege of speaking from this platform.

I have often been here, and I feel that I have gained a great deal of knowledge by listening to others. Much rather would I be a listener than a speaker, but I find in this way I do not reach my own dear friends, and that is my object in coming here.

Oh! how sweet it is to feel there are those yet dwelling here who think of us, and they cannot had thinking of us, even if they do not give

Oh! how sweet it is to feet there are those yet dwelling here who think of us, and they cannot help thinking of us, even if they do not give heed to our coming.

I was conversing with a spirit but a little while since, and the question came up: Did you know anything of this before passing out? There were seven of us in a group, and but one of the number lied known of spirit return. f the number had known of spirit-return. Then you must understand we have a great deal to do on entering spirit-life; one thing is

to learn how to control an instrument; wo have also much to learn of the spirit-side.

I have many times heard the question asked:
Have you found all the relatives that have passed on to the spirit-side? No, dear mortals. We come across them as you would meet friends upon the street, oftentimes not knowing they have crossed over. Then you must know it is a surprise to us as we meet them in the spirit-life.

know it is a surprise to us as we meet them in the spirit-life.

How glad I am just to say I live, and have the power of making myself known. It is grand to feel there is a day coming, not far in the distance, when we shall all come together and be refinited. I have feet so many times, as I have stood here on the left and heard others speak, like putting in a word or two; but I knew that could not be; I must either be quiet or speak for myself.

Our life in the spirit is one of assistance to each other. Do not think we live wholly for our own, which should not be in the mortal life.

life.

All blessed it is to feel that we are remembered. You do not often hear a mortal say.

"Do not forget us"; but in spirit, as we return, we ask of you this favor: "Do not forget us."

I have wished so many times that I night draw the veil aside for one moment that you might behold so many that come to you, each one to their own, each one trying in every way to leave an impression mony on that are here. to leave an impression upon you that are here.
I'am very grateful, Mr. Chairman, for the
privilege of speaking. I will make myself
known as Dr. George W. Kittredge, of Newmarket, N. H.

Jane Harris.

Bress de Lor'. [To the Chairman:], I s'pose, sir, you let all come? I must say dat—bress de Lor'—de Lor', fur'I' se a cullud woman. But my spirit was jess as white as dat doctor dat has gone out. I wanted to come, an' say a few words. As I stood listenin' to what he said a kind gen'man here said to me: "Go right in; go right in," Den I followed after him.

An' I do want this to go to Mobile, Ala. You know whar dat is? I'll: do jess as much fur you as I possibly can if you'll jess put down what I've said.

I s'pose you think my spirit aint white. Jess as white as any of you! I dunno why I would n't be welcome here, fur dis spirit said to me: "Go, go," an' I obeyed. I want to tell om dat I come to say to you all we're jess as white in de spirit as you white people, an' I think so; but jerhaps that aint fur me to say.

I do want to praise Mas'r Lincoln fur what he done for de cullid people. De angels put it into his great, big heart to do it. Ohl an' sometimes when we meet him he speak to us; he no feel any bigger dan de rest of us. He take up de little picaninnies an' talk to 'em jess like you would here.

I want to tell him' I wanted to shout—why! I screamed as lond as I could to tell him: "De Lor' bress you! de Lor' bress you, Mas'r Lincoln, fur what you done fur de cullid race!" An' I guess it done some good to you white people, too. I think so. Oh! when he greeted me I put up my hands an' said: "De Lor' bress you!" an he laughed all over his face, an' he had good big laughin'-place. He said to me! "Well, well, I've been repaid in de spirit fur all I done fur de cullud race." I said: I s'pose so, but you''ll take one more bressin' from me. Yes, he was willin' to take all de bressin's we would bring. Den I said to him I'll get me mammie an' me pappie to come here an' bress you, too." He said need n't go fur 'em; he was satisfied with me bressin' him.

Well, I bress you, too, peoples. You dunno how happy I be to get here, I've been wantin' to come here afore. I could. I wantyou to be sure an' write my nyme. Jane

mond, Wa.

I know what it is to feel de lagu. I know it all. May never any of you white people feel it, But I to think de lash of de tongue is about as bad. You better be careful what you speak. A You better be careful what you speak.

A want to bress you for givin' me a chance to speak. Good mornin', chilluns; I'll come again sometime when I get a chance. My mammie jess say I was about twenty-eight. I dunno; I dunno as she knows. Dat's what she tells

me is all right.

Get your figures right side up; you'll make me too old if you do n't.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Feb. 15.—Mary Jane Cunningham; Alvah King; Ritchie Bartlett; Mary Jane Stanley; Frank Ranlett; Alvin Hubbard.

THE MESSAGES GIVEN (THROUGH MRS. B. P. SMITH) As per dates will appear in due course.

March 29.—Mary Ellis; William R. Monn; Mrs. Mary T. Martin; Charles H. Rogers; Mary Jacobs; Caleb Cook; Sadie Halley; Franklin Burdett; Hermann Ehle; Sasie Alcott; Hannah E. Kimball.

Passed to Spirit-Life,

From Baltimore, Md., March 21st, Ida Broom, in the 38th year of her age.

year of her age.

The sudden transition of Mrs. Broom was a terrible shock to her many friends. She has long been an earliest Spiritualist, and learned through its beautifut philosophy that there is no death. Possessing a fine, sensitive nature, her spirit was naturally unfolded to the great and glorious truths of the behave life.

apprievas naturally unforced to the great and georges trained of the higher life.

A faithful wife a devoted mother, a dutiful daughter and an earnest friend, she leaves behind her those whose hearts can never be consoled save by the return and infinence of her pure spirit. She lias gone to join her two darling children, who passed on before her, for whom her spirit ever yearied. Liberty seemed her spirit's birthright, and the angels un-locked the prison door of mortality and set her free. Go on, sweet spirit, in thy heavenly mission; and may our inner senses catch the cen of thy song as it floats on the chords of sympathy to our mortal homes. Mrs. R. Wolcott

From Portland, Ore., March 30th, Edward T. Harris. From Portland, Ore., March 30th, Edward T. Harris.
The deceased was born near Auburn, N.Y., Sept. 11th, 1810Ho was a Mason of over forty years' standing. He has known
for over thirty years, through the grand meditumship of his
consort, Mrs. Eliza A. Harris, that Spiritualism is a verity
and spirit return an incontrovertible het.
He has been a resident of Detroit, Mica., and San Francisco, Cal. The cause of his denilse was paralysis, the final
being the bird stroke.
Gol. C. A. Reed; inspirational speaker, officiated at his funeral.

Secty Portland, Philosophical Spiritual Society.

From Chicago, III., March, 24th, Mrs. L. M. Spencer. From Chicago, Ill., March, 24th, Mrs. L. M. Spencer.

She was a devoted wife and nother; an honest and willing worker in the cause of truth. She was for nine years a public test and business medium in this city. Her kealth failed her some two years ago, and has July she was compelled to give up business and rest from her labors.

The funeral services were conducted by Mrs. J. DeWolf, of Chicago. Her remarks were beautiful at house and grave, of Chicago. Her remarks were beautiful at house and grave, Music and singing by Mrs. Danforth, Mrs. Prowliner and Mr. Thomas Spencer. The rooms were filled with the presence of loved ones who had gone on before, and glorious was her yelcone there.

Allacaukte, Wit.

From Darien Centre, N. Y., March 20th, Elijah Robinson, From Darien Centre, It. I., sand believed he would have a few ones a few out Spiritualist, and believed he would have triumphantly-through the valley to the sunny heights of Summer-Land to meet old friends gone before. He was blind and a cripple for some time before his decease, and congratuated himself on his coming release from bodily infimilies. In B. R.

(Oblituary Notices not exceeding hearty lines published gra-tuitously. When they exceed that number, wenty cents for each additional line will be charged. Ten words on an average make a line. No poetry udmitted under this heading.

The Vicksburg Spiritualist and Religious Association desires to obtain the names of such mediums as purpose attending the Camp-Meeting at Frazer's Grove, beginning Aug. 8th and ending Sept. 2d.; Those who wish their names put on the bills will please respond at once, addressing Vicksburg, Mich. Mrs. EMILY P. DEMING, Sec'y.

Annual Meeting in Oregon. The First Spiritual Religious Society of New Era, Clackanas Co., Ore, will hold its annual meeting on the camparounds at New Eric, on June 14th, 1889, and dontinue for about ten days.

MRS. H. B. HOLLAND, Secty.

Studies in the Outlying Fields of Psychic Science.

The announcement that I would publish the above entitled book if a sufficient number of subscribers were secured, has been responded to with such promptness that I have been enabled to at once place the manuscript in the hands of the printers, and can assure its publication by the 16th of April next. The publishers price will exceed that stated by mo, but all those sending their names with subscription price (\$1.00) before April 15th will receive a copy postpaid. After that date the book will pass into the hands of the M. L. Holbrock Co., New York.

I assure the friends who have made it possible for me to at once place the work before the public that they have my heartfelt thanks, and I sincercly hope that it may not disappoint them. Address.

Hudson Tuttle, Berlin Helghts, O.

April Magazines.

THE CENTURY.—The colobration of the contennial anniversary of the inauguration of the first President of the American Republic is elequently commemorated, the frontispiece giving a finely engraved view of Washington taking the oath of office on the balcopy in front of the Senate chamber, surrounded by those who attended lifin, the portraits of all said to be correct. Immediately following, Clarence W. Bowen gives a fully detailed account of incidents of Washington's journey from his home on the Potomac to New York, of the inauguration day, etc., illustrated sultation, prescription and advice, \$2.00. Moderate rates with upward of forty engravings from old paintings for Medicines, when furnished. Magnetized Paper \$1.00 per and drawings. "Washington at Mt. Vernon, After package, Healing by rubbing and laying on of hands. Parthe Revolution," and "Washington in New York in 1780," are the subjects of two interesting illustrated papers by Mrs. Button Harrison. Chas. H. Hart supplements the above with brief sketches of the original portraits of Washington. These, together with several shorter papers collateral thereto, render this number one of rare historical interest and value. Geo, Keynan deals with "The Russian Police." The Lincoln History treats of "Retaliation-The Eurollment and the Draft." "Some Aspects of the Samoan Question" are given by G. H. Bates, U. S. Cominissioner to Samon in 1880. Colonor Higginson contributes a poemithat many will admire. Sixty and Six; or, A Fountain of Youth." New York: The Century Co. Boston: Damrell & Upliam, 283 Washington street.

MAGAZINE OF AMERICAN HISTORY. -The many valuable articles that have appeared the past few months in this periodical regarding) Washington, called forth by the approaching celebration, are followed in this number by an interesting one upon "Washington and Some of his Contemporaries," by the editor, Mrs. Martha J. Lamb. The illustrations, many and rare, include a number of portraits, fac simties of letters and old prints. The frontispiece is a reproduction of "The De Poyster Portrait of Washington." A narrative of fruth more thrilling than fiction is related in "The Romance of Adele Hugo," by J: W Longley of Hallfax, N. S. "Adola" being a daughter of Victor Hugo, the sequel of whose private marriage was a most immentable one. A contribution to the dis cussion upon "The Mound-Builders and Their Ancient Works," is made by Cyrus Thomas, Ph. D. Some of Washington's views of Agriculture are given in his Correspondence with Sir John Sinclair, copied from the originals in the British Museum. New York: 743 Broadway. Broadway.

ST. NICHOLAS.—Bisle Leslie Lyde; the much-admired interpreter of the character known as "Lit-tle Lord Fauntleroy," is the subject of the opening article, illustrated with a portrait of the young actress several photographs, and a fao simile autograph letter from Edwin Booth. Cella Thaxter gives a translation from the Russian of Count Tolstor, a fine legendary poem, "The Heavenly Guest?" Other meritorious poems are "The Baby's Bead," by Harrief Prescott Spofford, "My Childhood's Enchantress," by Lucy Larcom, and two by Helen T. Hutcheson. The firs chapters of "A Bit of Color," a story by Sarah Orne Jewett, and new ones of "Daddy Jake," "Bells of Ste. Anne," "Routlife of the Republic," and "The Bunny Stories," constitute its serials. In addition, are many other attractions, including a profusion of charming illustrations, New York: The Century Co. Boston: Damrell & Upham, 283 Washington street.

SERMONS FOR OUR DAY.-Under this comprehensive title appear, in monthly numbers, the discourses of Rev. John Page Hopps, liberal, progressive and spiritual in their bearing. Mr. Hopps has expressed his belief that the real significance of the Old Testament phrase, "Thus saith the Lord," is found in the fact that the Bible is full of records of spirit voices. spirit messages, spirit revealings, and spirit action, all of which are attributed to one source, God, instead of to many sources, as they rightfully should be. His view is that a recognition of communion between the two worlds furnishes a key to the Christian Scriptures. Loliflon: John Heywood, 11 Paternoster Buildings

THE PHRENOLOGICAL JOURNAL .- A full-page picture is given of the Eiffel Tower upon the grounds of the Paris Exposition, with a portrait of its projector. This tower is one thousand feet in height, and is to be ascended by elevators each of two stories, and capable of carrying fifty people. . The remaining contents treat upon the usual variety of topics. New York:

treat upon the usual variety of topics. New York: Fowler & Wells Gompany.

Vion's ILLUSTRATED MONTHLY.—"The Welcome Springtine" is greeted in the opening article, illustrated with an engraving of Easter flowers. Instructions are given in the culture of gladiolas, the charms of nature in the early spring and the healthfulness of familiarity with them, are extolled, and in "Foreign Notes," "Pleasant Gossip," and "Our Young People," instruction and entertainment are happily blended. Rochester, N. Y.: James Vick.

The Instruction of the Property Republic Management of

THE PREPARINGER'S MAGAZINE contains a finely engraved steel poteralt of Richard B. Westbrook, author of "The Bible—Whence and What," "Man whence and Whither," etc., and one on wood of J. J. McCabo, accompanied by brief sketches of both. Buffalo, N. Y.: H. L. Green.

Spiritualist Meetings.

ALBANY, N.Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 1914 A.M. and 8 P.M. Admission free. The Ladies' Aid meets same place every Friday at 3 P.M.; supper served at 6 P.M. J. D. Chisni, jr., Secretary. BRINGEPORT, CONN.—The Spiritualist Union

saac F. Moore, Secretary.

INUFFALO: N. X.—First Society of Spiritualists—
A. O. U. W. Hall: corner Main and Court streets. Regula:
ceture eession Sunday at 74 p. M. Willard J. Hull, Presi
lent. Strangers welcome.

dent. Strangers welcome.

CHICAGO, ILL.—Mrs.Cora L.V. Richmond discourses before the First Society of Spiritualists in Martine's (Adastreet) Hall every Sunday, moriting and ovening.

CHICAGO, ILL.—The Spiritualist Medium's Society meets in Avenue Hall, 159 22d street, overy Sunday, at 24 P. M. Investigators are cordially invited. E. Jones, Pres.

OHICAGO, ILL.—Boses Hall addresses the Spiritual Fraternity every Sunday afternoon and evening.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170-Superior street, commencing at 104 A.M. E. W. Gaylord, Conductor.

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

DENVER, COL.—Sunday meetings are held regularly by the College of Spirifual Philosophy. P. A. Simmons President; Dr. Dean Clarko, regular speaker.

President; Dr. Deint Christo, regular speaker; Dr. Deint Christo, Dike.—Meetings are held by the Spiritualist Society at Buckinan Block Hall, corner 4th and G streets, each Sunday at 3 o'clock. Miss Welda Buckingu, Scarctary.

LOWELL, MASS.—The First, Spiritualist Society meets in Grand Army Hall, Thomas T. Shurtleff, Clerk.

meets in Grand Army Hall, Thomas T. Shurtleff, Clerk.

LAWRENOE, KAN-Meetings are held by the splittingle Society. W. M. Halves, Secretary.

MEONTREEAL, CANADA, —Meetings are held at the half of the A. I. S., 2369 Catherine street. R. H. Kneeshaw, speaker.

NEWHURYPORT, MASS.—Neetings are net seer sunday at Fraternity Hall. every Sumily at Fraternity Hall.

NEW.HAVEN; CT.—First Spiritualist Society; hall
148 Orango areet. Dr. Geo. Barrett, President; Jessie Schoep-

Its Orning officet. Dr. Geo. Barrett, President; Jessie Schopp ilin, Seerciary.

NEWAIK, N. J.—Mcétings will. De hold oyery Sun day evening a No. 180 'Congress street, commencing at Oclock. Mrs. L. C. Dorn, Secretary.

FINLA DELIVITA, PA.—The First Association of Spiritualists, lectures overy Sunday morning and evening Children's Lyccum, 2 P. M., at the hall, 810 Spiring Garder street. Joseph Wood, President, B. P. Benner, Vice-President and Secretary, 80 Warnock street. Second Association meets Sunday afternoon and ovening, at its Church, Thomp com street, east of Pront. T. J. Anhorsin, President, 122 North Third street. Koystoffe Association meets Sunday at 25 P. M. N. C. corner Ninth and Spring Garden street. Joseph Whold, Chairman. Fought Association meets Sunday ovening, Ninth and Callowhill streets.

PHORIA, ILL.—At Union Hall; 430 Main street. Sec

ovening, Night and Callowilli streets.

PHORYA, ILL.—At Union Hall 435 Main street. Services each Sunday ovening by Mrs. M. T. Allen, inspirational rance speaker. Beats free. To commence promptly at 74.

PORTIAND, ORE.—Two Societies hold regular services: The Philosophical Spiritual Society in Central Hall, S. T. Staley, President—Morris S. Liden, Secretary, the first Spiritual Society in C. A. T. Hall. Maj. O. Nowell carr, to addressed for particulars.

be addressed for particulars.

SPHINGFHELLY, MASS.—First Spiritual Society,
Services are held overy Sunday at 2 and 7 P. M. at Grand
Army Hall, corner Main and State streets. Miss Emma J.
Nickorson, regular speaker. C. I. Leonard, President; J. P.
Smith, Secretary.

nin, secretary:

**ARLATOGA SPRINGS, N. Y.—Tho First Society
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NEW GOSPEL OF HEALTH.

CONTAINING seven sections by Vital Magnetism and illustrated manipulations, by DR. STONE: For sale at this omce. Price \$1.25; cloth-bound copies, \$2.50.

[Continued from second pages]: slated of a musical programme, intermixed with recitations, plane solos, and readings. Our day of Joyous recreation closed at ten at night, when all went home feeling happy that nothing had occurred to mar our pleasure.

May all our anniversaries in the future be as Joyous as the one just closed, is the wish of J. W. Dennis, Cor. Sec'y.

Topoka, Kan:

To the Editor of the Banner of Light: March Blattlie Anniversary was observed at Music Hall/ Will C. Hodge delivered a short lecture show

ing the difference between the popular theology of the day and the teachings of Spiritualism, claiming that the difference was as great as be-tween midnight darkness and the broad glare of midday. Hosaid that the teachings of Spiritual-ism were far in advance of those of Christianity in all that goes to make up a moral, upright

in all that goes to make up a moral, upright oitizen.

Mrs. S. R. Stevens then delivered a lecture which in point of clear and forcible language and spirituality has seldom been surpassed in any pulpit or on any platform in the land. She arrest of right living, harmony in all the duties of life and love to all as the basis of happiness—here and hereafter—assuring her hearers that as they left the mortal form they would enter the other life, and would find it much harder to change their course there than here.

Mrs. Emma E. Hammon then delivered an impromptu poem applicable to the day, which was highly appreciated.

[Much to the regret of the many friends of Mrs. Stevens, she told the audience that she would very soon leave the city. During the six or seven months she has been here, she has done a great work, much of it being silent, and therefore not so well known to mortals. As a lady in every respect, and a speaker of great ability, she is seldom equalled.]

Lawrence, Kan. To the Editor of the Banner of Light:

The Anniversary services of the Lawrence Spiritual. Society, on Sunday evening, March

Ilst, consisted of the following programme:

Commemorative remarks; recitation, "Chemistry of Character," (Lizzie Doten) by Miss Addie Buckminster; paper, "Thoughts on Lizzie Doten's Life," by Mrs. Buckminster; declamation, "Jim Bludsoe," (John Hay) by Master Wilbur O. Hayes; reading, "The Song of Truth," (Lizzie Doten) by Miss Lizzie Pease; reading, "The Sandal-Maker of Babylon," (Will Carleton) by W. M. Hayes; "Facts." This number consisted of five minute statements of spiritual experiences, by Mrs. A. L. Lull, and Messrs. Beard, Williams, Henderson, Shimmons and Hayes; reading, "Life," (Lizzie Doten) Fred Buckminster; recitation, "Yankee Courtship," Miss Blanche Williams.

Six psychometric readings were given, by our medium, Mrs. A. L. Lull, and acknowledged correct. 31st, consisted of the following programme:

Misses Maud and Blanche Williams took

Misses Maud and Bianche Charge of the music.

The whole programme was well rendered, and we consider our Anniversary a success every way. The Society is prospering, interest is increasing, and spiritual and inoral good is being accomplished.

Our officers are: H. W. Henderson, President; Cyrus Beard, Vict-President; W. M. Hayes, Secretary and Treasurer.

W. M. Hayes.

Progressive Spiritualists, New York. To the Editor of the Banner of Light:

The Anniversary was celebrated by the Progressive Spiritualists at 3 and 8 P. M. (31st ult.) at Arcanum Hall, 57 West 25th street.

At 3 r. m. the Conductor, also Mrs. Harriet E. Beach, Wm. Carter, and others, related many convincing evidences—received in personal experience—of the power of spirits to re-

turn.
At the 8 r. m. service a large, audience was present. Prof. Van Horn delivered the opening address, relating the origin and progress of the movement of Spiritualism. Mr. Ellsworth

spoke of his experiences as a medium in projecting the double, etc.

Prof. Van Horn, gave at the close of each service many recognized spirit tests to persons in

Great enthusiasm was manifested on the part of those attending this memorial occasion—all being impressed with the stupendous advance

Philadelphia, Pa

To the Editor of the Banner of Light:

The Forty Pirst Anniversary was celebrated in this city with more than its usual interest and enthusiasm. Our large hall was beautiful-

ly decorated with flags and flowers, and was overcrowded at every session.

The exercises of the Lyceum were exceedingly interesting; it is in a very flourishing condition at the present time under the lead-

ership of Mr. Kauffman. [Our Sister Mrs. A. H. Colby-Luther has had a very successful engagement with our Society; she not only educates our people but always replenishes our treasury. During her stay with us we have had overcrowded houses at every session. She contemplates going to California this, summer. I certainly congratulate the friends there upon securing such a grand worker in our great cause of Spiritualism.]

JULIA R. GALLOWAY,

Cor. Sec'y First Association.

Titusville, Pa.

To the Editor of the Banner of Light:

The Anniversary was duly observed here in the famous oil regions of Pennsylvania.

This winter, by the presence and energetic labors of Mr. Walter Howell, new life has been infused into our Society, and there is constantly increasing evidence that the cause is not dead by any means. Steps are being taken to erect a new hall for our special use—a large portion of the necessary funds having been already subscribed.

On the 31st of March most impressive ser-

vices, afternoon and evening, were conducted by Mr. Howell in Armory Hall, which was beautifully decorated with flowers and evergreens for the occasion; several hundred people list-ened to the inspirational eloquence of this

most gifted speaker.

The affair was a perfect success, and has kindled within us all a new life and energy to continue on in the good work so auspiciously be-

Dorsey, Nob.

To the Editor of the Banner of Light:

A few veteran Spiritualists, living at great distances: apart in this sparsely settled part of Northern Nebraska (Holt Co.), met on March Northern Nebraska (Holt Co.), met on March 131st, by invitation, at the house of Mr. and Mrs. Jesse Scott, to celebrate the Anniversary. Mr. S. had secured the Attendance of Dr. J. P. Razer, recently of Hannibal, Mo., but now of 1324 Capitol Avenue, Omaha, Neb. The spirits, through Dr. R.'s mediumship, gave us abundant evidence of their earnest desire and clear ability to bless mankind.

The meeting was of great interest to all in attendance. Even here, where we are so isolated, seemingly, we see the buds of Spiritualism putting forth, and soon "the wilderness shall blossom as the rose." A. C. Barnes.

THE LATE Dr. Dro Lowis, in speaking of Warner's Safe Cure, said, over his own signature:
"If I found myself the victim of a serious kidney trouble, I would use Warner's Safe Cure."
He also said: "The medical profession stands dazed and helpless in the presence of more than one kidney makedy." one kidney malady.

[A CENTRE SHOT!]—Dr. Talmage says that "enough oil has been gotten from Jonah's whale to light ten thousand souls to perdition." Well, who started the whale story, anyway? It was no weak invention of the enemy.—Picayune, New Orleans.

Spiritualistic Meetings in Boston-

Free Appricant Meetings are held in the Bannen of Light Hall, No. 9 Bosworth street, regularly twice week —ou-Thespay and Fritary Afrikandens. The public is cordially invited. For further particulars see notice on light page. J. A. Shellamer, Chairman. Berkeley Hall, A Berkeley Street.—The Boston Aprical Temple services at 10% A. M. and 7% F. M. B. Holmes, Fresident; Albert F. Hing, Treasurer; Oscar E. Rockwood, Corresponding and Recycling Secretary. First Apprical Temples, corner Newbury and

Rockwood, Corresponding and Recording Secretary.

First Apiritual Temple, corner Newbury and
ExctorMirects.—The "Spiritual Enternity" Society will
hold public meetings every Sunday. The Temple Fraternity School for Children meets at 1914 A.M. Afternoon service
at 244; and Wednesday evening Sectable at 714.

Spiritimistic Phenomena Association, Lyceum Hall, 1001 Washington Street.—Sunday meeting at 2½ and 7½ y.m. Solicits correspondence with medians overywhere, through whom interesting phenomena may occur sultable toga public platform. J. 12. Hall, President. Children's Propressive Lycoum No. 1.—Sessions every Sunday at It.A. M. in (large) Paino Memorial Hall, Applicton street, hear Cromont. All seats free. Every one invited. Benj. P. Weyver, Conductor: It.O. Torrey, Corresponding Secretary.

1031 Washington Street.—The First Spiritualist La-dies' Ald Sqelety moots overy Friday. Mrs A is Date-

1 1931 Washington Street.—The First Spiritualist Ladicis' Aid Squicty uncets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary. Private scance, for members only, first Friday in each month 100rs closed at 3 P. M. Public meetings every Friday evening at 3½.

Berkeley Hall.—The Independent Club meets every Friday at 2 P. M. Scance, followed by sewing circle. Suppersoryed at 6 P. M., followed by entertainment. J. W. Flotcher, President; Mrs. Ada Simmons, Treasurer; P. V. Fuller, Secretary.—

College Hall, 34 Essex Street.—Sundays, at 10% a. M., 2% and 7% P. M. Eben Cobb, Conductor.
Engle Hall, 616 Washington Street.—Sundays at 2% and 7% P. M., also Wednesdays at 3 P. M. Dr. E. H. Mathows, Conductor.

ows, Conductor.

A Public Social Meeting will be held every Thursday ovening at 1%, in the Office Parlors, Evans House, 175 Tremont street. Eliza J. Bennett, Manager.

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

Chelsen.—Spiritualist meetings are held in Pligrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.
—Meetings are held at Grand Army Hall, Sundays, at 2½ and 7½ P.M. All mediums fuvied. G. F. Slight, Chalfrinan.
—The Ladles' Social Ald Society holds its meetings every Friday afternoon and ovening 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.-Last Sunday morning Mrs. Lillie's guides, in speaking of "Spiritual Progress," said: In pursuing our earthly pligrimage we are led to ask, what are our earthly pligrimage we are led to ask, what are we? Man is soul, body and splift, and when we speak of the spiritual we speak of that which is ever the highest. The laws governing man require him to conform to nature. He is possessed of two sets of faculties, the spiritual and the material; but we forget that we are of this dual nature. In answer to a question the guides said, Splritualists, as others, are endenvering to keep their better natures uppermost. As Spiritualists we should emulate the teachings of advanced spirits. Spiritualism is the ploneer of truth; it is ever the Christ-principle; it comes to those who ask if a man die shall be live again? Faith does not satisfy; hope does not answer. Jesus was a Spiritualist, and healed diseases. The Materialist will say if the future is what you claim. I will do my best to get all I can and live for to-day, not considering that our to-days reach into the to-morrows, and make them what they become.

if the future is what you claim, I will do my best to get all I can and live for to-day, not considering that our to-days reach into the to-morrows, and make them what they become.

Revening—In a consideration of the proposition that if God has no separate existence, if he is the administing spirit of the universe, every deed of violence and pain is as much the expression of his activity as the most splendid act of herofan or self-sacrifice, the speakers said, "If we reason as the Christians reason, we can but admit that all things, both good and evil, are the creations of God's activity. We may have theories; with regard to God, but they are only theories; the wisest of your own and all ages must admit that knowledge is one thing, faith and belief another. The entire record claimed to be the Word of God was interpreted by man, reasisted by man, revised by man, yet claimed to be of divine origin. Dr. Thomas thinks the time will never come when the finite mind will be without doubts with regard to the infinite. It has never been our prlylege to meet with a personality that could be called God. Our earth is an entirety, but we can only behold it in part. I look out to night upon the crescent moon, but the mists and the shadows prevent my seeing it as a whole. I look upon your faces and see life, love and wisdom, but I have not seen them in their fullness, only what they reflect upon your counfenances.

Many years has it been my privilege to wander outside the realms of earth-life. I have met those who have been subjects of progress and refinement. I am still cheased in a spirit condition not as refined as those who are in spheres beyond me. All spirits agree that they meet nothing as they were led to expect by Old Theology. That tells us of a God sitting on a throne, and of messengers ascending and descending. In the teachings of to-day we come out and say we have discovered nothing of the kind. Many religions of the past have been based upon the theory that God is a God of anger. Through all there is the wor

is necessary."

Mrs. Lille will occupy the platform next Sunday both morning and evening.

O. L. R,

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.-Last Sunday's afternoon session opened with singing by Mrs. Mary Nickerson, Prof. Willis Milligan accompa-Mrs. Mary Nickerson, Prof. Willis Milligan accompanist, and an invocation by Mrs. Dr. Robbins of Charlestown. Dr. W. S. Eldridge related that when in the army a spirit took possession of his material form and carried him through a seven days' sickness, unconsciously to himself, fully restoring his health and yigor, asserting that spirits do come back and assist us in many ways. He then gave several persons proofs of spirit-presence, and diagnoses of disease in others.

Mrs. A. Forrester remarked that spiritualism is only in its infancy. It is founded upon the love of the Nazarene, and the church has but one step to take to stand with us on the same broad platform. We are not "saved by the blood of Christ," but by his example, and following that in helping the needy and going about doing good: Psychometric readings were given from articles placed upon the table.

After a solo by Mrs. Nickerson, Mrs. A. Wilkins gave first a message from Mrs. Aggle Davis Hall, well remembered as a worker for the cause in earth-life, indicating that she left the same interest in humanity now as ever. Tests were given, and the assurance that those who have passed on are with us, and for

gave first a message from Mrs. Aggle Davis Hall, well remembered as a worker for the cause in earth-life, indicating that she left the same interest in humanity now as ever. Tests were given, and the assurance that those who have passed on are with us, and for that reason we should not mourn their departure to the realm of the invisible; also that spirits dislike to see their friends dressed in black, although it may be following out the custom and expressive of grief; yet if mortals knew the happy condition of those in spiritife they would rather rejoice that they are free from all the troubles of earth. Daniel Frost made himself known, and was kindly recognized. Samuel Hopkins came as a soldjer. Mrs. C. H. Loomis-Hall gave readings and made very acceptable remarks. Mrs. Dr. Robbins also gave readings, and the meeting closed with interesting remarks by President Hall.

Evening.—The session opened with musle by Mrs. Nickerson and an invocation from Mrs. Dr. Robbins, who also gave tests of the presence of spiritricus. Mrs. Wilkins gave names of spirits. Dr. Eldridgespoke upon the changes that take place as the years roil on; of our childhood days, of friends we knew and loyed in those days now gone to a diffe that is real, where is our own future home. Tosts of spirit presence were given, one of a minister of the gospel, who said that he proached, in good faith, when in earth-life, a doctrine which he has since found to be untrue—but thanks God for the light. Another spirit made himself known as formerly a judge of one of our courts. Both were recognized. After singing, Mrs. Forrester remarked that Spiritualism will soon permeate all conditions in life, and we shall be able to walk and talk with those we have known and loved. Several readings were given which were correct and satisfactory. Mrs. C. H. Loomis-Hall spoke feelingly of the minister who came through Dr. Eldridge. She said his name was Bisby, and that he always had a kind word for all. Arteles were psychometrized by her control and several convincing t

First Spiritual Temple, corner Newbury and Exeter Streets.—Sunday, April 7th, the guides of Mrs. 11. S. Lake delivered a lecture upon "The

and Exeter Streets.—Sunday, April 7th, the guides of Mrs. II. S. Lake delivered a lecture upon "The Gospel of Self-Help." The following is a brief synopsis: "In proportion as man has discarded his belief in special saviours, and intelligences which would absolve him from the consequences of violated law, has he risen in the scale of usefulness and happiness.

Ages agene it was thought that pestilence, tornadoes and enthquakes were God's ways of showing displeasure, and that if besecched he would withhold them. But importunities did not cure plagues, nor thanksgivings stay tornadoes, nor prayers avert pestilence; and by-and-byo man's experiences taught him to rely upon self; to build dykes to prevent the encroachment of ocean, to drain swamps to avert fever, to construct suitable dwellings to defy cold. In other words, Nature has been teaching man, through all the history of the past, the gospel of self-help. It is true he has as yet read only the first words of his life-lesson; but he has connect them well, and they now serve as signs to point him to future conquests and achievements in the realm of self.

All good lies potentially within. Intelligence and intuition will yet-reveal to man his own personality, as a satisfactory saviour. Industry, now gagged and bound in the grip of competitive tyranny, is slowly, learning the gospel of self-help. So long as men toli willingly in injustice, so long may they do so. When they understand their powers, and rely upon the same, the day of their deliverance is at and.

If this is true of man, it is equally true of woman. Bell-help is her only saviour. Every gain is a concession wrung from reluctant masters. Every step is the assertion of self, the development and exercise of latent power. An obstacle overcome means the quickening of faculties, the development of force. Man's gods dis-

appear in the light of his own illumination, the revelalion of the universe within, where prisoned futers fase
and smoulder till expression is reached upon the outward plane.

There is no limit to the possibilities of self-helpfulness. A recognition of this fact is the ladder upon
which you mount to the skies.

Man performs; God gives him the opportunity. When
he has assiminated these two-propositions in the spirit,
the geapel of self-help has worked his redemption.
A farge audience listened attentively to the lecture.
Next Sunday Mrs. Lake will speak upon "The Philosophy of Medimaship"

Children's School at 11 A.M. Wednesday evening
Social at 7:30. Yoman's Meeting each Friday afterneon at 2:30.

Math performs that described in the opportunits. When he has assimilated these two-proposed house in the spirit, the gospet of self-leigh has worked his redemption."

A large and there distinct the two-proposed house in the spirit, the gospet of self-leigh has worked his redemption."

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All the self-leigh has worked his redemption.

All the self-leigh has worked his predemption.

All the self-leigh has worked his predemption. The leight has been redemption. The leight has bee Dr. W. A. Hale, Chairman. Large audiences were in attendance both afternoon and evening. Instructive remarks were made by the Chairman (under control), also Dr. C. F. Ware, of Bucksport, Me. (President of the Verona Park Camp-Meeting); Dr. O. Kenney, Mrs. M. E. Perce, of Lynn, Miss Nettle M. Holt, Mrs. Annie Burnham, of Waverly, Mass. Dr. Ware was especially interesting, and it is earnestly hoped that this veteran worker will be with us again ere long, and favor us, with more of his Western experiences among the Indians. Clear and positive tests of spirit-presence were given through the organisms of Mrs. Burnham, Miss Holt, Mrs. A. A. Smith, Mrs. Stratton, Mrs. C. A. Butterman (a new medium), Mrs. A. Wilkins, and the Chairman. Excellent music interspersed the services throughout the day: Bro. E. Wilson favoring us with several well appreciated musical selections; also Miss C. B. Campbell, planist, Dr. Hale, organist. Bro. Estes, of Lynn, helped in the unjon singing.

A fine list of test and speaking inediums, will be with us next Sunday.

Kirst Mairitualist Landier, Aid Magiety, Par-

First Spiritualist Ladies' Aid Society, Parlors 1031 Washington Street.—Friday, April 4th, our meeting was opened by the President, Mrs. Barnes; music by Prof. Fisher; singing by Mr. Welman and Miss Wakefeld; duet by Dr. Sweney and Mrs. Barrett; song by Mr. Wilson. Dr. A. H. Richardson in his remarks congratulated the Society on the success that has attended its celebration of the Forty-First Anniversary, and bade its members Godspeed in the good work in which they are engaged. After a song by Mr. Wilson, Mrs. Barnes introduced Dr. Ware, President of Verona Park Camp-Meeting. The Doctor gave a practical talk on Spiritualism, and its value to the world—closing with an invitation to all to come and try his recipe for health and happiness in the month of August at Verona Park Camp-Meeting by the sea. An Anniversary poem by Emma Train, sent to our Society by Lather Colby, was read by Mrs. Buchanan. Song by Miss Barrett.

Mrs. M. V. Lincoln, Sec'y. lors 1031 Washington Street. - Friday, April

The Ludies' Industrial Society met at Room 4. Berkeley Hall Building. The interest of the after-noon centered in the circle, enhanced by the presence

noon centered in the circle, eminine a by Miss E. J. Nickerson.

Mrs. Nellie Palmer was with us in the evening, and very graphically pictured the trials and difficulties that encompassed her early labors for Spiritualism. With no less interest did we listen to the personal experiences of Mrs. Lillie and Miss Nickerson, who followed the very fine music of Mr. and Mrs. Lillie. A recitation by Mrs. Hazleton was very acceptable.

H. C. Mc1.

Providence, B. F.-Hon. Sidney Dean addressed us Sunday morning and evening. The subject of the morning lecture was: "The Hindrances to a Purer and Higher Life": First, the tendencies of heredity;

and Higher Lite": First, the tendencies of heredity; second obstacle; adverse environments; third, false, education. After treating each topic in a forceful and convincing manner, he appealed to his hearers to strive to overcome these combined circumstances and to live nobler find better lives.

The theme of the evening discussion was "Spirit Personality"; it was treated in the same interesting and vigorous manner as the previous topic. This last essay received a lengthy abstract report in the Monday morning Journal, under the title of "Choice, the Real Basis," which will appear in THE BANNER next week.

The Conference and Mediums' Meeting was well attended and Interesting. These small meetings are quite helpful in the development of character, and pleasing to the friends receiving tests of spirit presence. It is intended to hold these meetings every Sunday afternoon at 5:30.

Next Sundayevening Mrs. Sarah A. Byrnes lectures for us.

E. H. WHITNEY.

Maverhill, Mass.-Unity Mall.-Joseph D. Stiles spoke and gave exercises in his wonderful mediumship for the First Spiritualist Society of this city, Sunday, April 7th. Ho prefaced the afternoon scance with remarks upon "The Past, Present and Future of the Spiritual Cause." Among many spirits reported present was Samuel D. Maynard of this city, a retired present was Samuel D. Maynard of this city, a retired business man, who had many times expressed his earnest desire to learn the fact of a continuity of life. The evening exercises began with musical selections by the Home Orchestra, Mrs.-Jessie M. Little, Precentor. Mr. Stiles prefaced the evening service with an original poem upon the "Forty-First Anniversary," followed with remarks upon the question, "What Came ye to Hear?" The scance under control of Spirit "Swift Arrow" commenced at 8 P. M., and closed at 8:40, reporting seventy-ning full manes, with many incidents of earthly experiences and home surroundings of the reporting spirits.

Mrs. B. F. Smith will occupy the same platform next Sunday, April 14th.

W. W. CURRIER. diumship for the First Spiritualist Society of this city,

Middleton, Mass:-The Spiritualists of Middleton believing the people thereabouts should hear and know something of Spiritualism, rather than be governed by misrepresentations at the hands of certain opponents of late—notably one self-constituted minister of the Adventist faith—determined to call a lecturer and medium, and did so in the person of Mr. J. Frank, Baxter. This gentleman came, and la view of what had been said, took for his theme: "Spiritualism: Is it of God or the Devil? Scriptural or non-Biblical? Reasonable or Absurd?" This was Tuesday evening, April 2d, and given to an audience completely filling the town ball. Since, many citizens of Middleton laye expressed hopes to hear and see more of Spiritualism, the majority having concluded that there are two sides always to every question. The interest was very great, and the audience was apparently confounded when Mr. Baxter gave a telling scance, describing several spirits present, giving their hames and entering into many details of their, life and death. The little town of Middleton has been made to think by Mr. Haxter's coming. know something of Spiritualism, rather than be govby Mr. Baxter's coming.

Plymouth, Mass.-Mrs. Hannah E. Ryder invited the Spiritualists of the town to her parlors on South Russell street, March 31st, to celebrate the Forty-First Russell street, March 11st, to celebrate the Fofty-First Anniversary. Although a very stormy evening, a good play was present, and all were interested in the mediumship of the hostess. Mrs. Ryder has given a free circle nearly every Sunday ovening for hore than twenty-five years. Many in sorrow have been comforted by the tests she has given, and the words of sympathy from her guides.—March 24th, Mrs. A. E. Cumingham gave a number of very satisfactory tests in Leyen Hill, afternoon and evening.—April 7th, Mrs. Cella M. Nickerson gave two interesting lectures—the subjects taken from the audience.

Mayerhill and Bradford.—The speaker before the Union Spiritualist Fraternity in Brittan Hall last Sunday was Frank C. Algerton, of Clicago, who at-

isunday was Frank C. Algerton, of Cinicago, Whont-tracted large audiences to listen to his phenomenal efforts in speaking and tests. This, his first visit here, was an occasion of substantial interest, which will-open the way for future visits. Next Sunday Mrs. Lizzle S. Manchester, of West Randolph, Vt., will be the speaker; Mrs. M. Louise Chase of Merrimacport will give exercises in medium-ship. Haverhill, Mass., April 8th, 1880.

Brockton, Mass, W. F. Peck began a month's Brockton, Mass, W. F. Peck began a month's engagement on Sunday evening, April 7th, lecturing before a fine audience on "God—from a Spiritualistic Standpoint." The lecture was one of his best efforts, and called forth many expressions of pleasure from his hearors. One of the features of the meeting was the exquisite singing of Miss Mary L. Packard. She was ably accompanied at the plane by Mr. Norton Gurney.

Mrs. H. N. KEITH, Cor. Sec'y.

Representative dun and the Medical

To the Editor of the Hanner of Light (As Representative Qua, of Lowell, before the House Judiciary Committee despred it to be understood that he should have the "honor" of the first move for the pro-posed medical billy and as the Sheria of his County, who resides in his city, has find some experience in

Victory at Albany, N. Y.

To the Editor of the Banner of Light .: The Sheehan medical bill was drawn, quartered and buried April 2d, by the refusal of the Assembly Judiciary Committee to report it favorably. There were in attendance at the hearing Hon. I. N. Ames Egbert C. Winstead, Martha E. Scoville, Maud Leslie, and about forty lady adherents of Christian Science.

Egbert C. Winstead, Martha E. Scoville, Mand Lesile, and about forty lady adherents of Christian Science.

Mrs. Lesile filed with the Committee protesting letters from Hon. Bronson Murray, Dr. E. B. Foote, A. J. Hempstead, Theron N. Ingalls, Prof. Wamon and Judge Dalley—and nungriously-signed remonstrances from Buffalo, Elmira, Lockport and other cities. A number of the remonstrances were received from other sources.

The orator of the occasion was Mr. Ames, who made such a masterly and thorough presentation of the case that it was unnecessary for others to be heard. It is to be regretted that Mr. Ames's speech was not reported and printed, as it would be an invaluable addition to the literature of this question.

The Committee made quick work of their decision: Too much praise cannot be accorded Hon. Charles T. Saxton, Chairman of this Committee, who strongly opposed a favorable report, and voiced his sentiments in such unnistakable language as to make it plain that restrictive medical legislation stands a slim chance, so long as he is at the head of the committee.

Mrs. Leslie is in receipt of a letter from Mrs. Martha E. Scoville, Secretary of the Ladles' Liberal League of New York, congratulating her upon the result. The letter highly commends the enterprise and liberality of the Buffalo Express in publishing Mrs. L.'s two-column article rs. the Sheehan bill, and thanks Mrs. Leslie for the able manner, in which she made the fight; it concludes with a request that she will make the rooms of the organization her headquarters while in New York.

Let all liberty-loving citizens of this State remember Hon. Charles T. Saxton whenever he comes before

in New York.

Let all liberty-loving citizens of this State remember
Hon. Charles T. Saxton whenever he comes before
the people for their franchises, and give utterance to
their appreciation of his action on this occasion by
the emphasis of the ballot. Saxton, of Wayne, is the

the emphasis of the banot. Samon, of the session man, and should be borne in mind.

The medical bill was foisted early upon this session of the Assembly, quietly discussed and easily slaughtered. We hope that our friends in neighboring States Ventas. tered. We hope that our friends will be equally fortunate.

Albany, N. Y., April 4th, 1880.

Salt Lake City, Utah. - Notwithstanding all drawbacks, a little band of earnest believers in the drawbacks, a little band of carnest bellevers in the Spiritual Philosophy in the western portion of our city have held together and kept up their scances for some years, enjoying in their meetings much encouragement from their spirit-friends, who assured them that a good outcome would be the result; and although the two principal lady mediums giving their combined free services, being Hollanders, were unable to speak the English language intelligently, they continued to persevere, and now their labors have been crowned with success and the spirit-prophecies futilled by the development at these meetings of several good English-speaking mediums in varied phases, trance, clair-voyance, clairaudience, writing, etc., one having the gift of seeing-the spirit-communication appear on the wall, and as he reads them off more words come in succession.

On the 7th of March we organized a society named "The West End Spiritualista' Association of Sait Lake City," with the following officers: President, J. B. Meredith; Vice Prysident, Dr. J. E. Price; Treasurer, Mrs. Susanna Canflegretor; Secretary, Thos. C. Armstrong; Councilor, Mrs. Hendrica Fontyn.

Thus we come more prominently before the public; have about forty in attendance upon our Sunday afternoon scances, at No. 21 Seventh West street, and hope soon to have a more suitable place for our meetings.

Our two, both trance and writing mediums, Mrs. Hendrica Fontyn, and Mrs. G. Kuyk, expect in about a month to leave here and visit their friends in Holland, and I would ask the kind sympathy and friendly ald of the members of Spiritualist Associations in any of the places they may call at on their way to Holland, to be extended to these sincere, worthy and gifted ladies.

Worcester, Mass.—On. Sunday last, April 7th, J. Spiritual Philosophy in the western portion of our city

Worcester, Mass. On Sunday last, April 7th, J Frank Baxter continued his successful course of lec

Frank Baxter continued his successful gourse of lectures for the Worcester Association of Spiritualists before large andiences. These lectures were the eleventh and twelfth of present engagement, and the crowded (large) hall of the evening surely evinced the interest of hundreds in Mr. Baxter's work and worth. About three hundred tickets were sold at the door. The afternoon discourse was of the nature of a salutatory containing excellent advice, and was very forelible and timely, coming on the Sunday first following the "Anniversary"—the opening lecture really of the forty-second year of our spiritual era. The evening lecture considered the questions, "Heaven: what where? who there?" It was in a rarely ever presented line of thought, and although radical, and not in the least Orthodox in the sectarian sense, it was applayded, as appreciated, and must be admitted to have been Orthodox in the strict meaning of the word. The poems of the day were excellent selections and side sermons in themselves. Everything seemed in harmony, choir, speaker, audiences, all; the result of the work was unusually effective, and the senace at the close extraordinarily interesting and convincing.

WACHUBETT.

[On our second page will be found a full report, fur-

[On our second page will be found a full report, furnished by Mr. Baxter, of the Amilyersary services at Worcester, in the course of which he regrets that he was unable to obtain Mrs. Hidreth's poem for publication. He has since secured and forwarded it, and we shall print it at an early day.—ED.]

Brockton, Mass. - The Instructive Lyceum met as usual April 7th. Subject, "Lové," responded to by Rdith Kelth, Henry Chevigny, Mrs. H. N. Kelth and Edith Kelth, Henry Chevigny, Mrs. H. N. Keith and Mrs. Emma Boomer. Readings and recitations by Celia Anderson, Edith Keith, Henry Chevigny and Mrs. Boomer. Prof. Peck was with us on that day; he was called on for remarks, to which he responded in well chosen words upon the subject, "Love," defining it in a perfect manner. He afterward read a selection for the children, which called forth much applause. Many, strangers were present. Session closed with singing. Miss. Easta Booaten, Cor. Seoy,

In Friday evening, April 5th, a suppor was given to the children of the Lyceum, which was much enjoyed by them as well as the clear ones. After suppor games were played, and a short entertainment followed, consisting of songs and recitations. It was an enjoyable occasion, as well as a success financially.]

Lynn, Mines .- The Children's Progressive Lyceum met at Exchange Hall at 12 M., April 7th-Conductor Morrill in the chair. After the usual opquing exerclees recitations were given by the following persons:
Louise Fitts, Florence Dowd, Linnie Hurd, Eva Smith,
May Hallisny, Amy Adams, Katie Kendall, Jessi Hutchins, Lilla Hurd, Flora Howe, Miss Collyer, Mr.
Bärtlett, Mr. Emerson. After singing, closed to meet

the following Bunday.

BADIE B. COLLYER, Lycoum Soo'y.



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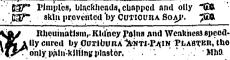
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Spiritualistic Meetings in New York and Brooklyn.

Columbia Rail, 878. 6th Avenue, between 40th ind 50th Streets.—The Popple's Spiritual Meeting. Services every Sunday at 23 and 73 r. M. Mediuus and speakers always present. Strank W. Jones, Conductor.

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

Meetings for Spiritual Manifestations will be beld at Adelphi Hall, corner th Avenue and \$24 street, New York, wery, Sunday at 28 in M. Good sheakers, good mu-sic and reliable test mediums always present. Adelphi Hall, corner of 52d Street and 7th Ave-auc.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7% P. M. Adulission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell. M. C. Morrell.

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

The First Society of Spiritualists.—Last Sunday J. J. Morse spoke in the morning in reply to questions. In course of his remarks he said: "The popular definition of superstition is the belief of people who do not agree with you. Christians look upon Perslans, Chinese and others as idolaters, while they in turn say that theirs is the true and older faith. The

slans, Chinese and others as idolaters, while they in turn say that theirs is the true and older faith. The antidote far superstition is universal knowledge. We do not see any great crisis coming. There are two important problems before you for solution; still we do not see any great crisis coming. There are two important problems before you for solution; still we do not apprehend any great danger involved; we refer to the labor question and religious liberty. Spirits can visit other planets when they cut the affinities that bind them to this." Mr. Morse spoke in the evening upon "The Physiography of the Spirit-World." His arguments were comprehensive and logical, and elicited applause.

The Meeting for Manifestations in the afternoon was opened with a plane sole by Miss Ella F. Porter. Mr. J. W. Pletcher, of Boston, recited Chas. Mackay's poem, "Eternal Justice." Following a song by Miss Manid F. Plensants, Mr. Fletcher discoursed upon "The Spiritualism of Yesterday and the Spiritualism of To-Day." The speaker was frequently applauded. After a song by Miss Pleasants, Mr. Fletcher gave tests that were fully recognized. A whistling sole, and encore, were given by Miss Manie Horton. Mrs. A. C. Henderson gave readings. Congregational singing closed the exercises, and the usual congratulations followed.

J. J. Morse will speak for the Society next and every Sunday durling the month. Staylect next Sunday evening, "The Phenoinena of Spiritualism a Vital Necessity to its Philosophy." On Monday evening, the 15th inst., Mrs. M. E. Williams will lecture in Adelphi Hall and give a public materializing seance.

New York, Apyll 7th, 1889.

Arcunum Hall, 57 W. 25th Streef.—On Sun-

Arcanum Hall, 57 W. 25th Street.-On Sunday, 7th inst., large audiences attended. At 3 P. M. service the second Sunday of the commemoration of the Forty-First Anniversary of the advent of Modern. Spiritualism was observed. Mrs. E. Benwell and Mr. Hollingsworth, under control, participated; S. R. Allen read an original poem, Mrs. J. Billop-Hugo sang an original song; the Conductor delivered the opening address.

and original soig, the Samatecta and Cress.

At 8 P. M. Prof. Van Horn delivered a lecture, subject: "The Force of Spirit-Power." Mr. Burton, Mr. Smith and Mr. Hollingsworth followed.

Prof. Van Horn at close of each service gave scores of acknowledged spirit-messages.

Accounts of Spiritualist exercises, April 7th, appeared in the Star, Times, Fords and other journals of Monday, written by reporters of the same—showing the interest in the cause to be on the increase, Cor.

Beacon Light Meeting .- Sunday, April 7th, found a goodly number of friends gathered at the Beacon Light Parlors, where Prof. W. A. Baldwin ad-

dressed them in his usual carnest and eloquent style. His subject was "Sympathy," and the manner in which he unfolded it must have engendered sympathy deep in the hearts of his hearers. Mrs. Williams and other friends addressed the meeting. Meetings are held every Sunday at 8 P. M., at 232 West 46th street; admission free. We learn that the scances of Mrs. M. E. Wil-

llams, the well-known materializing medium of New York, are well attended, and give great satisfaction to her patrons. We are also informed that on Monday evening, April 15th, she will give a public scance for full-form materializations at the Adelphi Hall, Seventh Avenue and 52d street, where the First Soclety of Spiritualists holds its Sunday meetings. Before entering the cabinet she will deliver an address to the people upon the subject of Spiritualism.

AMERICAN SPIRITUALIST ALLIANCE MENTS AT ADELPHI HALL (FIRST STORY), CORNER OF H AVENUE AND 52D STREET, NEW YORK, ON-EACH ALTERNATE WEDNESDAY AT 8.P.M.

THE ALLIANCE defines a Spiritualist to be: "One who THE ALLIANDE Gennes a spirature of the band between the liveling and 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 CROSS, President. J. F. JEANERET, Secretary,
232 West 48th street, New York.
JOHN FRANKLIN CLARK, Cor. Secretary,
85 Liberty street.

Notice.

At its last meeting the Directory of The Alliance decided that sessions of the Society held in a public hall would tend to enhance its usefulness. Arrangements have therefore been made to carry this decision into effect. The members of The Alliance and all interested parties are notified that its meetings will hereafter be held, until further notice, at Adelphi Hall (first story), corner of Seventh Avenue and 52d street. The American Spiritualist Alliance meets every other Wednesday at 8 P.-M.

J. F. JEANERET, Sec'y, 232 West 46th street.

Troy, N. Y .- The Rooms of the First Society of Spiritualists, 18 Keenan Building, were well filled on the evening of April 7th, to listen to Mrs. Ada, Foye's grand ballot test scance; it was a success in every way. 'Skeptics and strangers received what they could not account for. . .

Mrs. Foye will hold a developing circle every Wednesday evening, during the month. E. M. C., Sec.y.

Newburyport, Mines .- On Sunday last a good audlence greeted Bro. Bishop A. Beals of New York. Mr. Beals gave a vory instructive and interesting lecwhich were correct. The evening service commenced with shighing by Mr. Beals, followed by a grand invocation; then singling. A lecture full of grand thought was then delivered by Mr. Beals, at the close of which he gave readings of character, which were to the point in every case. He will be with us again next Bunday.

Attention! Lycoums.

The Conductors of Children's Lyceums, Secretaries, or other officers, are carnostly invited to send in the name of their Sunday-schools, names of officers, number of scholars, time of meeting, etc. The desire of the indersigned is for the mutual benefit of all. Correspondence solicited. Thomas Lees, 142 Ontario street, Cleveland, O.