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TABLE OF CONTENTS.

FIRST PAGE.—Biographical Sketch of Alonzo Eliot Newton SECOND PAGE .- Poetru: The Universal Plan. The Anniver saries: Reports of Celebration of the Forty First Anni-versary of the Advent of Modern Spiritualism. Third Page.—Banner Correspondence: Lotters from Pennsylvania, Massachusetts, Indiana, Michigan, New Jersey, and New York. "The Philosophy of Medhanship," May Magazines. List of Bhiritualist Lecturers.

FOURTH PAGE.—Religion on Computation. The One Hundredth Anniversary. An Old-Time "Exposer"! The American Spiritualist Alliance. New Work in French.

A. B. Richmond's New Book, etc. FIFTH PAGE.-Mr. Tuttle on Psychic Science. Newsy Notes and Pithy Points. Tribute from James Redpath. Medical Monopoly Not Wanted. Movements of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE.—Message Department: Questions Answered through the Mediumship of Mrs. McT. Shelhamer-Longiby; Spirit Messages given through the Mediumship of B. P. Smith.

SEVENTH PAGE. Spirit-Messages. Mediums in Bostor Book and Miscellaneous Advertisements.

EIGHTH PAGE.-Anniversary Reports-Continued. Spir itualist Meetings in Boston, Now York and Elsewhere The American Spiritualist Alliance. Medical Matters is Massachusetts and Maine, etc.

Biographical Sketch of Alonzo Eliot Newton.

[Concluded.]
After a period of invalidism and varied employments, Mr. N. returned to his former occupation of printer and proof-reader, and the summer of 1863 found him residing in Somerville, and employed, not very satisfactorily to himself, at the University Press in Cambridge. While thus engaged, he one day received a visit from a prominent "medium" who was noted for being sent about the country, as he believed, by spirits, on "missions" for various purposes, and who was then on his way to England on some alleged important errand. This singular man spent a night at Mr. N.'s house, and at midnight was impelled to arise from bed and indite a long message addressed to Mr. N., signed by the names of persons claiming to be spirit-guardians, in which he was told, among other things, that ere long an application would be made to him to fill an important office; and that office he would accept, though not at first to his mind in all respects yet it would assist him to reach a higher and more useful position. This was encouraging, though vague; but several weeks elapsed, with no signs of the fulfillment of the prophecy, and it was laid on the shelf with other seemingly unfulfilled predictions, and nearly forgotten. At length, one day, an old friend of former years, who knew nothing of this prophecy, called at Mr. N.'s house, in his absence, and after inquiring about his health, occupations, etc., seemed to be seized with the idea that Mr. N. ought to be at the National Capital, where he would be sure to find a proader ness than was likely to open to him where he The gentleman became quite enthusiastic on the subject, and declared, as he took leave, that he would set himself to work among influential friends to obtain for Mr. N. a position in the Government employment at Washington. When Mr. N. returned at night, and was informed of this proposal, he regarded it as worthy only of an incredulous smile. Its accomplishment did not seem within the bounds of possibility. However, a few days later, he was surprised by receiving a ponderous letter under the frank of Hon. Henry Wilson, then Senator in Congress from Massachusetts, in which was a document addressed to Hon. E. M. Stanton, Secretary of War at Washington, asking him to appoint the bearer to a clerkship in the Quartermaster-General's office, in place of another who had declined. . It appeared that the friend spoken of had been effectively at work, according to promise, and this was the result. Matters now began to look serious, and the strange midnight prophecy

was recalled. Having never been a politician or office seeker, and thoroughly averse to the ways of such, Mr. N. hesitated at first about accepting a position which was usually regarded as a reward for party services; but reflecting that he had made no effort to obtain the place, and that possibly it might afford an opening for usefulness in a new field, he decided to go to Washington and see what would come of it. He had no difficulty in obtaining the place for which he had been recommended, and found its duties not difficult or irksome, though little in accord with his aspirations.

It was in the midst of the great civil war Washington was then, with its environs, one vast military camp and depot of army supplies with hospitals filled with sick and wounded soldiers, and hosts of ebony "contrabands," newly escaped from slavery. It was the scene of stirring events and exciting rumors of every description.

Mr. N. had been but a few days at his desk in the Quartermaster-General's Office, as he supposed among entire strangers, when he was approached one afternoon by a young man who proved to be a clerk in another division of the

same offico, who inquired. "Are you not Mr. A. E. Nowton, from Bos

"Formerly editor of the New England Spir itualist?"

"The same."

"I am."

"I was a subscriber to that paper, and lived in Newburyport. Glad to find you here." etc. proceeded to say that a society of Spiritualists had recently been formed in Washington, for Mr. N.; and then, without further explanation, the purpose of maintaining public lectures, the disappeared. first of which had been given on the previous Sunday evening by Rev. John Pierpont, then a

kind as to take his place on the following Sun-

He protested that he was quite out of the lecturing field, and, indisposed to undertake any the exigency of the case was pressed so hard— the educational needs of the Capital, as respect there being no time to secure any other speaker ed both its white and its colored population, once." The lecture was given. At the end of ment to take measures to supply the need. It the following week a similar emergency ocnearly three months—so that it fell to Mr. N.'s | ciation—Miller McKim, Esq., of Philadelphia-Spiritualism ever presented at the National

About this time he learned that a free evenng school for "contrabands" (escaped or freed laves) had been opened in one section of the city by a government clerk, and that volunteer teachers were wanted to open other schools in other sections—it being represented that numbers of these freed people were extremely anxious to learn to read, a privilege which had been rigidly denied them in slavery. Mr. N., having been an ardent abolitionist from his boyhood, was anxious to do anything in his power to aid the unfortunate victims of slavery, and gladly offered his services to assist in such a school. On going to the place designated for the school, he found a number of would-be pupils gathered, but no one but himself to teach them. He was thus obliged to assume charge, arrange classes, and obtain such help as he could. The eagerness of the people to learn was something phenomenal, and the work awakened an absorbing interest. Other similar schools speedily sprang to in different parts of the city, taught gratuitously chiefly by government clerks, who, in addition to contributing their own labor, were obliged to a large extent to pay the expenses of fuel and lights, and even to find books for the pupils, who were mostly too poor to provide these requisites for themselves. This expense few of the teachers could well afford.

At length it occurred to parties interested that friends at the North would gladly furnish both money and books to carry forward this work, if made aware of the need. Accordingly a general meeting of the volunteer teachers was called, an association was organized, of which Mr. N. was made secretary, and he was requested to prepare an appeal to the people of the North, asking for the needed aid. This was done-the appeal was endorsed by wellknown members of Congress and prominent citizens of the Capital, and it speedily brought the required supplies. Through Mr. Newton

tuitous evening schools, which were mainly for adults, his attention was turned to the pressing need and shameful lack of educational provisions for colored children at the Nation's Capital, no free schools for this class being in existence when his labors began. Soon afterward, a few such schools were opened by Freedman's Aid Societies of the North, but these were far from sufficient to meet the need. He further found that the public schools for white children in the same city were not only of an inferior character, but sufficient to accommodate only a fraction of the school populationa state of things which he regarded as not only discreditable but dangerous, existing as it did at the very seat of a republic whose stability must rest on the intelligence and virtue of the

After the large of more than a year, engaged in these occupations, Mr. Newton obtained a brief vacation for the purpose of visiting his family in Massachusetts (from whom he had been in the meantime separated), and of depositing his vote in the presidential election of 1864. On the evening of the last day before his return to Washington, as he was engaged in conversation with his wife, at their home near Boston, her clairvoyant vision was suddenly opened, and she saw approach a spirit in the garb of an orderly, holding in his hand what appeared like a roll of paper. Much to the surprise of both, he addressed her and her husband in language substantially as follows, which she heard and repeated to her com

"I come as a messenger from John Brown, in the spirit-world.. He is now entering upon his true work, for which what he did while in the body was merely preparatory. That work is the education and cleva ion of the African race in this country to fitness for the duties of American citizenship. Ho has selected you [Mr. N.] to be one of his agents in this work having made your acquaintance and learned your capabilities when you were associated with some of his friends a few years since, and you will soon be called into active service."

(This was understood to refer to the fact that three or four years previously, and soon after the execution of John Brown at Charlestown, Va., Mr. N. had been thrown into business relations with some personal friends and admirers of the old hero (including one of his sons), and had learned to have a high respect for the old man's intentions, though, from a worldly point of view, the Harper's Ferry raid had seemed the height of folly and fanaticism.)

The messenger then partially unrolled the scroll in his hand, and permitted Mrs. N. to read the first line written upon it, which she said ran thus: "Commission as Superintendent of After further conversation, the gentleman Freedmen's Schools." Such a commission, the messenger declared, would be soon issued to

This announcement was received not only with surprise but with incredulity, as Mr. N resident of the city, and Thomas Gales Forster | had no aspiration for such a position, and did had been expected to follow with a series of not think himself qualified for it, being without discourses, but unfortunately was ill, and experience in the line of school-superintend. It thus came about without seeking on his of Trustees of the white public schools of Wash-

one of his first duties was the preparation, as secretary, of a report of the work of the "Volunteer Teachers' Association." Into this report he incorporated certain statistical and public labor in that line, for the present. But other information he had gathered regarding -that he reluctantly consented, "just for with an appeal to the friends of good governso happened that when this report was presentcurred. Mr. Forster was still an invalid, and ed in a meeting of the society, the Secretary Mr. N. again consented. This continued for of the Pennsylvania Freedmen's Relief Assolot, quite against his own intentions, to give was present. After the reading, Mr. McKim probably the first course of public lectures on arose and said, in substance, that the report contained information of great importance to the public, which he had been for some time endeavoring in vain to obtain; and he moved that a large number of copies be printed for general circulation. The motion was carried. A few days later, Mr. McKim sought out Mr. Newton at his desk in the Q. M. G. office, and stated to him that it was the intention of the Pennsylvania Association to enlarge its work at the Capital, where, they were convinced, it was greatly needed; and he then proceeded to say that a local superintendent of their schools was required at that point, and that he had been authorized to offer this position to Mr. N

A greater surprise could hardly be imagined, notwithstanding the singular announcemen received some weeks previously five hundred miles away. He hesitated to accept the position, for reasons already intimated, and was given a day or two to consider the matter. "But, mind you," said the Secretary, as he took his departure, "you are not to say No!" Two or three days subsequently, as he had not positively refused the place, he received by mail a formal "Commission as Superintendent of Freedmen's Schools in the District of Columbia," from the Pennsylvania Freedmen's Relief Association. Thus were literally fulfilled both the prophecies so strangely uttered in his Massachusetts home.

Other Freedmen's Relief and Education Societies at the North about the same time began to give attention to the needs of the National Capital, probably in part we a result of the appeal put forth by Mr. N.; and soon afterward the New England Society, and then that of New York-the largest and most potential of all-cooperating with the Pennsylvania Association, united in placing their schools and other operations in the District of Columbia under the supervision of Mr. Newton. It thus came about that for a time about eighty teachers, employed in between sixty and seventy different day schools, besides several night schools, with a dépôt of clothing and other supplies, and four or five teac under his superintendence—the salaries of the teachers and most of the other expenses being paid by remittances from the North through his hands.

In the meantime, a number of religious agencies, "or missions," acting in behalf of various ecclesiastical bodies at the North and West. had entered the same field and opened schools for colored children, conducted largely, of course, in the interest of rival sects, and very diverse, if not defective, in the educational methods employed. On the establishment of the Freedmen's Bureau, by act of Congress, in 1866 the chief object of which was to protect and facilitate the education and material advancement of the freed people—all agents and superintendents engaged in labor among this class vere called upon by General Howard, chief of the Bureau, to report to him the work they were performing, with any suggestions they thought proper to make regarding its future prosecution. In complying with this request, Mr. Newton took occasion to recommend, among other things, that measures be taken to bring all the schools for colored children at the Capital under a uniform educational system, with a view to turning them over, at a future date, to the charge of the local authorities as public schools -Congress having already made some provision looking in that direction. Soon afterward, Mr. N. was sent for by General Howard, and informed that his report, among all that had been received, had been found to contain the only suggestions of any practical value; consequently he was considered as entitled to the first choice of such facilities as the Bureau could offer in the prosecution of his work. These facilities in the way of vacated government buildings for schools and teachers' homes, and various other advantages, were at once placed at his disposal, and were an immense assistance in the work. Next, all Superintendents and teachers of freedmen's schools at the Capital were invited by the Bureau to meet for consultation and cooperation, and then were advised to unite in an association for the promotion of uniformity and proper system in the educational work. This was proposed as a condition of receiving government aid through the Bureau. The advice was generally accepted. An educational association was formed, of which Mr. Newton was chosen Secretary, and in this position it devolved on him to devise and introduce the plans by which eventually uniformity and system were brought out of the former chaos. And when at length the northern Associations were about to withdraw and leave the educational work to the local authorities. Mr. N., finding that the latter would not be able for lack of funds, to maintain more than prig-third of the schools and teachers needed, put forth earnest personal efforts to induce some of these Associations to continue their aid for a longer period. In this he was successful, and he was jointly employed by the

the superintendence of the schools;

Associations and the local trustees to continue

would be unable to speak. Would Mr. N. be so | ence. However, on his return to Washington, | own part, that the original organization and | ington, and in that capacity rendered valuable systemization of the colored schools at the Na service, using his influence for the introduction's Capital, and their supervision for sev-tion of improved methods and advanced ideas. of Columbia were disbursed through his hands, and a large share of this aid was secured through his personal exertions. How well and successfully his work was performed was amply testified at the time by prominent educators from all sections who visited the schools; and it was also freely recognized by the local press. As a sample, the National Intelligencer, a wellknown conservative journal of that period, in describing a visit to some of the schools in 1867, said editorially:

"This group of schools, in all its grades, is under the most remarkable discipline, and the average attendance for the two years has, we think, hardly a parallel in the history of free schools. Mr. Newton deserves the greatest credit for the wisdom and success which have characterized the school in its whole history. . . . The hours which we spent in these schools in our last visit, like other previous visits, were hours of exceeding satisfaction, full of hopeful inspirations.'

The American Freedman, of New York, in April, 1867, used this language: "By sending into Southern communities such men as Mr. Newton, we are giving them more than teach ers; we are providing them with educational architects: we are not only teaching the fifty thousand pupils whom we have gathered into our schools, but also teaching the communities themselves the art of public instruction." The Board of Trustees, in a report concerning the schools made to the U.S. Senate in 1870, re ferring to the reappointment of Mr. N., said We know of no one to whom our colored citi zens are more indebted than to Mr. Newton his untiring zeal in the cause of popular educa tion, with his former success as superintend ent, give us assurance that we have committed our schools to the supervision of an able and experienced educator."

These schools became one of the attractions of the Capital. They furnished to the nation an emphatic demonstration of the educability of a hitherto despised and down-trodden race, if only allowed opportunity and provided with competent teachers: they were vis ited by members of Congress, by publicists and educators from all sections; they were a source of often-expressed astonishment to visitors from the South, who were skeptical as to the capacity of the negro for education; they became the models for similar schools throughout the reconstructed South; and they were in spected by diplomats and representatives of foreign nations. A report written in 1867 says, 'Our schools are attracting great attention, not only of people from all parts of the United States, but of foreigners visiting the Capital Some days they are thronged with visitors, and the names of Marquises, Counts and Barons appear on our registers."

But the results above mentioned were not all. The managers of the white public schools in Washington were aroused to the need of improvement. They saw and frankly acknowledged that the despised "nigger schools" (to use the elegant term at first commonly applied to them) were out-doing, in excellence of methods, in efficiency and in general progress, the long-established schools of the alleged "superior race." Hence these managers were incited to put forth efforts to avoid falling shamefully in the rear. As a consequence, the condition of the white public schools at the Capital was greatly advanced.

Who shall say that this beneficent work was not planned in the councils of the Upper World, as seemingly indicated by the mysterious midnight prophecy of '63, and more markedly by the singular John Brown message of the folowing year? What more probable or rational than that the ascended hero of Ossawatomie and of Harper's Ferry, whose "soul" was said to be "marching on," was from his higher home still efficiently engaged, with higher wisdom, in efforts to promote through education the welfare of the down-trodden race for whose emancipation his earthly life had been sacrificed?

This work was not accomplished on Mr. Newton's part without encountering obstacles and difficulties. The opposition and contumely of old residents, the former partisans of slavery, were often manifested in various ways; but this was not unexpected, nor was it hard to bear. The chief and most trying difficulties crose from among the people of color themsolves—the beneficiaries of this service. There was among them a limited class who had obtained a little education in former days, sufficient to generate a feeling of superiority and a conceit of their own importance, but not enough to make them aware of their own deficiencies. This class aspired to the control and direction of all affairs relating to the people of color—especially educational matters—and viewed with jealousy what they regarded as interference from whites; seeming unable to comprehend such a thing as disinterested philanthropy. This faction at length succeeded in effecting the removal of Mr. Newton temporarily from the superintendency of the schools, and the appointment of one of their own class.

Passing over the details of this interruption of his educational labors, suffice it to say that immediately on being relieved of the charge of the colored schools, Mr. Newton was applied to by the mayor of Washington, to take the place of confidential clork in his office, and subsequently that of book-keeper or financial clerk to the city corporation a position of great labor and responsibility; which he held for nearly two years. During a portion of this time he served also as a member of the Board

eral years, was the work of Mr. Newton. It On one occasion, in the discharge of his duty,. was estimated that not less than \$75,000 for ed- he unwittingly caused a public commotion ucational and relief purposes in the District | which well illustrates the strength and the unreasonableness of color-prejudice as it exists in Southern communities. The Board of School Trustees received a petition from inhabitants of a somewhat isolated section of the city, in which there was no school of any grade, asking that a primary school might be established in that quarter, and stating that though the number of either white or colored children alone in the locality might be deemed insufficient to justify a school, yet of both together the number was ample, and the people were willing that all should attend the same school. This petition was referred to a Committee, of which Mr. Newton was made Chairman, for investigation and report. Mr. N., in pursuance of the duty, visited the section at an appointed time, but neither of his colleagues made an appearance. He found the facts to be as set forth in the petition; the district was cut off by railroads from the rest of the city, and the parents deemed it unsafe to send their young children across these roads to any existing school; the white people in the neighborhood were chiefly of German origin, and hence destitute of the ntense colorphobia which characterized ordinary white Americans in that region; while both white and colored were anxious for the advantages of school, and willing to enjoy them together. The case seemed a clear one, and the request reasonable. Mr. N. accordingly prepared a report, setting forth the facts as he found them, and recommending that the petition be granted, provided the Trustees of Colored Schools would cooperate and bear their proportionate share of the expense.

To his surprise, both his associates shrank from signing the report-although one was the publisher of a leading Republican journal, and the other a prominent colored citizen! The presentation of the report to the Board of Trustees raised an extraordinary excitement in that body, and Mr. N. found himself standing entirely alone in proposing such a startling innovation. Its publication next morning in the newspapers called forth a furious storm of indignation from "old residents." Mr. Newton was denounced as a "Northern fanatic," who was seeking to inflict a most grievous wrong on the people of Washington, and by an anonymous letter he was threatened with assassination! Such is the mania of colorphobia!

In his service as book-keeper to the city corporation of Washington, Mr. N. discovered that, by an oversight of the proper officials, a sum of ten thousand dollars and over, due to the fund or colored schools, had not been na his efforts it was secured to the schools.

After the lapse of two years Mr. Newton was recalled to the superintendence of the colored schools, a reaction having taken place in his favor. He found them, as might be supposed, in a somewhat deteriorated condition, requiring much hard labor to bring them up to the desired standard. But the severe labors and heavy responsibilities he had borne for years had so impaired his health that he was unequal to the task; and after some mouths of difficult and painful service, he was obliged to tender his resignation. He then returned to Massachusetts, and rejoined his family, from whom, save during brief vacations, he had been separated for about eight years.

This period of his life spent at the Capital had been a most busy and eventful one; for aside from his school work and other official duties, which were at times sufficient for two or three ordinary men, he spent much time, chiefly on Sundays, in the hospitals and camps of the soldiers, and in the cabins of the poor contrabands," ministering to their needsoften using the "gift of healing" (of which he possessed a considerable share when not overtaxed by hard labor) in relieving sufferers with whom he came in contact. An instance or two. among many, may be mentioned as samples:

Visiting a ward in the Armory Square Hospital, one Sunday morning in war time, he found a young soldier lying on a cot, delirious from brain fever. His groans and shricks were incessant, and evidently very annoying to the many other suffering occupants of the same ward; the attendant seemed unable to quiet him in the least. Seating himself at the young man's side, Mr. N. laid his hand upon him, and then made gentle mesmeric passes over his head and chest. The sufferer soon became calm, and dropped into a quiet slumber. The grateful glances of the poor boys from the surrounding cots were sufficient reward; but as Mr. N. was leaving the room one of the attendants came forward, and with much emotion said. Sir, we thank you very much for what you have done. That man has been going on in that way ever since vesterday afternoon, and we have had no sleep in this ward all night. God bless you, sir, for this relief!"

On another occasion, Mr. N. was informed by some teachers that an aged colored preacher, whom he had never seen, but who had grandchildren in one of the schools, was sick and in great want, and in danger of being turned out of his little cabin for non-payment. of rent, it being in the midst of winter; and a sum of money was placed in his hands, to be used if he saw fit. Maling his way to the old man's cabin, Mr. N. found the white haired patriarch all alone, sitting wrapped up in such ram as he could command, with little fire una able to move from his phair, and saffering poutely from Thoumatism. Gradually Mr. N drew from him his story. He had been a slave on the James River in Virginia, yet foreman of his master's deopering establishment. In his

[Continued on sourth page.]

(From the Christian Register.) THE UNIVERSAL PLAN. THY BLIZA LAMB MARTYN,

The filled leaves and continued the first overlooks the broad high way wherein All creatures move in harmony toward God! Observe the perfect workings of that plan—God's perfect plan, as rhythindeal as grand—That out of evit embryonic good Evolves, through changeless law, complete, divine, Man's dual nature, high and low combined. The higher struggling for supremacy, Absorbing, conquering baser attributes, That silently recede and are dissolved, As night's dark shade that, changing, melts away When touched by subile morning's magic wand, Bursts forth in blushing skies and golden beams.

The pathway lies through death, not of the form, Not the material garb of dust and clay. But of the crude and undeveloped traits
That clog the soul's unfolding and its growth;
While from these attributes, absorbed and changed Through economic, grand and wondrous laws, The spirit's mystle tarment's warp and woof Unfolds, and, blending every that and shade Harmoniously, the beauteous fabric forms.

To reach that height is peace.
To feel our kinship with all forms of life,
To greet all men as brothers, parts of the
Great whole. The unit God: the universe
The God, and God the universe.

There to abide is life,
Full-fledged and strong, above contentious thought
That sharpens Envy's slim envenomed tongue,
Bespeaking littleness, horizons small,
Distorted views of life, of man, of God.

There to remain is gain;
For love, true charity, with well-filled arms,
Doth dwell upon that heavenly plane.

How vain all strivings are.
With sordid, selfish ends and lesser almst.
How grand experience, though it is winged with woe.
That bears us upward to that brighter realm—
That elevation with its rarer air.
Where sunlight gleams above the fogs of sense
And thick miasma of the vale below!

There find we heaven,
Where God doth dominate and harmonize,
The good ddyelops and the Ill transforms:
The lower natures change by steady growth
When touched by power divine through contact close
With the First Cause—unfolds a human soul.
Oh man, developed, noble, godlike, grand!
Mount up the stairway of infinity,
Fair offspring of the Delty. Thou art
Coëval with eternity and God.

The Annibersaries.

Forty-First Anniversary of the Advent of Modern Spiritualism; Reports of Services Commemorative of the Event held in Fall River, Mass., Pittsburgh, Pa.; Utica, Saratoga Springs, Troy, N. Y.; Willimantic, Ct.; Portland, Ore.

Fall River, Mass. To the Editor of the Banner of Light:

The Spiritualists of Fall River celebrated the Forty-First Anniversary at Music Hall March 30th to April 1st. The hall was illuminated with electric lights, and the platform tastefully dec-

electric lights, and the platform tastefully decorated with potted plants and cut flowers.

Saturday evening a grand musical entertainment was given by the Williams Bell-Ringers and Miss Edith Williams—of which the following constituted the programme; Medley Overture on Table Bells; Our Steam Piano, Mr. and Mrs. R. T. Williams; Banjo Solo, Miss Edith Williams; Crystal Chimes, Mrs. R. T. Williams; Solo on Staff Bells, Miss Edith Williams; Duet, on Sleigh Bells and Banjo, Mr. Williams; Duet, on Sleigh Bells and Banjo, Mr. Williams and Miss Edith; Duet, on Table Bells, Mr. and Mrs. Williams; Violin Solo, Miss Edith Williams; Ocarima Solo, Mr. R. T. Williams; Character Song, Miss Edith Williams; Finale, on Table Bells, "America," Williams Bell-Ringers.

The above numbers were interspersed by interesting speeches from Jennie Rhind, Abby N. Burnham, Mrs. M. W. Leslie, and an inspirational song by Mrs. Emma Miner (of Clinton, Msss.).

Mass.).
On Sunday, March 31st, at 10:30 A. M., excellent music was furnished by Williams & Lucay's Orchestra, and a song by Mrs. Emma Miner.
An interesting speech was made by Miss Rhind (of Boston), defining the progressive stages from the animal to the spiritual—which is the starting-point of the divine within, through which a noble manhood is unfolded. She also gave several fine tests.

Music by the Orchestra.

Mrs. M. W. Leslie then gave a very pleasing address on the development of soul-life and the steady advancement of thought. She concluded by presenting several satisfactory tests, which were fully recognized.

After further music, Mrs. Abby N. Burnham of Boston) made an excellent address: If man be great, she said, it is evident he has been as sociated with some great fact. There is no limit to human endeavor, or the possibilities of mental and physical culture. Those forty-one years have been links in the grand chain of human advance.

In the afternoon the session was opened by orchestra and choir, in a fine rendition of "The

In the afternoon the session was opened by

In the afternoon the session was opened by orchestra and choir, in a fine rendition of "The Sweet By-and-Bye," followed by an invocation by Hon. Sidney Dean (of Warren, R. I.); Mrs. Emma Miner sang, and there was further instrumental music by the orchestra.

Mr. Dean then addressed the people: In his preface he alluded to Spiritu lism as nothing new in its fundamentals, being as old as the first death of a man and wom n; and gave as a reason for observing the forty-first anniversary reason for observing the forty-first anniversary

first death of a man and wom n; and gave as a reason for observing the forty first anniversary of Modern Spiritualism the fact that forty-one years ago the law of Spiritualism was harnessed to the alphabet, and that day became listory. He then began his discourse: The plane of knowledge is an open one. It is as broad as the universe, and as high as our highest conceptions of the natural or spiritual heavens, and deeper than the finite plummet ever sounded. It is limitless, in fact. The capacity for the storage of knowledge has never been measured by an individual. In the babe that died the investigating and observing faculty is still dormant, its personality continuing, else the whole plan of the great Architect of the universe is broken up. The real question to us is, what are the laws under which the personality must work to secure the best results?

This is a moral and practical world, and our powers of observation and acquisition sweep the plane of, life. If in tracing the laws of knowledge we find that they melt into the unseen immortal vision, that they have an inseparable connection with the continuing link beyond the vail then it is our privilege and even

arable connection with the continuing link be-yond the vail, then it is our privilege and even our duty to enter the field of the spiritual, pursue our investigation, and harvest the fullest garner of knowledge

No sane man has ever yet found a solution of the great mystery of human life within the barred gates of his entrance to it and his exit barred gates of his entrance to it and his exit from it. The eternal realm must be added to our field of investigation, and then these laws are proper subjects of investigation. He who proclaims no admittance to investigation in this line stifles the longings of his heart; and relegates his whole being to the sphere of the morfal and material. Gather knowledge; not fiction, not folly, but knowledge. Discriminate, use your reasoning faculties and discriminating powers, and if you're a good brother of the church, you sift your creed with a fine the church, you sift your creed with a fine sieve. Keep the good, and cast the bad away.

the church, you sht your sieve. Keep the good, and cast the bad away. No field was ever yet cultivated, however, which presented pure, unmixed virgin soil. Take note of the hindrances as well as the helps to investigation. You must comprehend the nature of the forces and obstacles to be overcome. Let us get out of our cradles, crawl if we can't creep, creep if we can't walk, walk if we can, and get strength in our bones, and become men.

The carrier generations iliselosed the supremacy of the animal: whole nations of men were embryo warriers, lighters, bloody-minded and bloody-handed inen. How long has it taken to climinate that virtus and securge from the blood? Why, bless you! It is not eliminated from the best incions of the earth to-day. Churches and societies cannot live with each other, and split up, in order to have their own sweet way. The world in this respect is better than it was. We can largely overcome every inherited wrong in our natures if we will, and we must overcome them if we would reap in the harvest-fields the rich, ripe fruitage of celestial knowledge.

The second obstacle to our progress in this direction is adverse environment. Now, parents make their children's environment. At this point Mr. Dean told the story of a boy who was a born musician, but whose mother wanted him to be a cobbler; such a boy might peg and fiddle, and fiddle and peg, and be neither cobbler nor fiddler worth a cent. Some are ushered into this world in homes of wealth and luxury, and the natural outcome of their environment is a young modern dude. How much do they know of real life? How much will they ever know while in this environment? A man should make his own environment, as far as possible. On the other side of the line we shall ind that the law of environment changes not. This leads us to consider whether we are building our mental and spiritual environment aright.

There is one other hindrance: a false education.

This leads us to consider whether we are building our mental and spiritual environment aright.

There is one other hindrance: a false education. Intellectually, we should not be trained so that we can believe a lie. Religious training should not be stopped with creedal falsehoods covered over with mystery, simply because they have a sanctity of age about them. God alone is the standard of true orthodoxy, not man. It is truth, as I understand it, after thorough investigation, that I accept; and it is truth, as you understand it, after thorough investigation, that you accept; and here I give you my hand, if you are honest; but you must be honest. The creedist says, believe, or be damned, eternally; that's the short way to put, it, you know. But the psalmist, in the book, says, "Wisdom, is the principal thing; therefore get wisdom, and not only wisdom, get understanding; take fast hold of instruction; let her not go, for she is thy life." There is moral wisdom, mental wisdom, material wisdom; get all of them. Let the mind think, criticise, explore freely; let it live in the very atmosphere of a pure, spiritual life; and let it take truth from the very fountains of life itself.

The second requiring law is that there shall be perfect lonesty of intent. The intent is a governing force in the character. Let it be fundamental; let it exist in the nature, to be a man and a whole man, to be a woman and a whole woman, till, you have stored yourselves with a perfect wealth of knowledge. There must be purity and singleness of purpose in ourselves if we would acquire. The spiritual law is, "first pure, then peaceable." You must go straight to the fountain-head of knowledge, without the interference of prejudice.

Finally, there must be absence of prejudice. Finally, there must be absence of prejudice. He who prejudices places a barrier between himself and the source of knowledge. This investigation should be for the purpose of building character. Build up in intelligence as well as in heart.

The audience then sang "Nearer, My God, to Thee," with orchestral and plane accompaniment. The meeting closed with the benediction, pronounced by Mr. Dean.

In the greeing as in the afternoon Mr.

paniment. The meeting closed with the benediction, pronounced by Mr. Dean.

In the evening, as in the afternoon, Mr. Nicholas U. Lyon presided.

The first exercise, after a number by the orchestra, was the recital of a poem by Mrs. Abby N. Burnharff, of Boston. The effort was one calculated to stimulate faith in the true and unseen. After prayer by Mr. Dean, both orchestra and pianist accompanied the audience in the rendition of a spiritual hymn.

Mr. Dean then began his second discourse. After amplifying the remark that the material embodiment of a conception is always far below the fact or the form created, he proceeded:

In the great spiritual laboratory and domain of spiritual music, is to be found not only perfection of design, but also the perfection of outworking in all departments of skill and power. Who are you that have a consciousness that cannot sweep the orbit of an infinite God? And who am I? We are largely copyists, and our copies in execution are far inferior to the originals to be found in the realm of spirit-being. Could we feel the music of heavenly harmony fill our being, how tame would every antitype appear to our senses! One thing, in this connection, we must observe: that in passing from the lower to the higher plane of knowledge in spiritual perception, each materializes his own perceptions of truth and reality in the spiritual. An Athelst finds no supreme, creative design woven into the earth-life; the Materialist enthrones the body which he inhabits, for he denies spirit existence; he lives in a material grave, and only finds a smaller and narrower one when the breath goes out of his material grave, and only finds a smaller and narrower one when the breath goes out of his lungs and returns not; the Buddhist's life is made up of destructive philosophies or creeds which have been accepted by him—the more gignorant and unenlightened, the more material become the gods they worship; the unadulterated heathen will carve his god out of a tree or stone, and the god will be as ugly as the worshiper's vindictiveness or anger; it is himself the man is carving. The Chinese have a very literal and real type of the future state; the Hindus, a very Nirvana of repose and rest; the material grave, and only finds a smaller and literal and real type of the future state; the Hindus, a very Nirvana of repose and rest; the Christian conception is a walled city, beautiful beyond compare, with a sea of glass, lambent with brightness, unnumbered singers always filled with the ecstasy of music; an elite society and eternal enjoyment. And the Christian has also what I term transferred existence. The Christian conception is the best of all because the most enlightened, most spiritual, most intellectual and the least material.

Mr. Dean then inquired, apropos of the conception of Christianity, Does not Christ's philosophy take hold of the very fundamentals of man's spiritual nature? Does it not teach man

man's spiritual nature? Does it not teach man the highest development of law? Yet how has the spirit of caste and of exclusiveness fastened the spirit of caste and of exclusiveness lastened its excrescences on this philosophy! The pure Christian philosophy exalts the man as an in-dividual, and in doing so discloses the law of that exaltation. It is the spirit-life embodied in the personality that is most felt; conscious-ness crowns it, though it is limited; and it has receiving and emotional power, though this is limited.

We are limited, we are subordinate; we are effects, dependent effects, and not prime causes. Yet, whatever the conditions of our birth, we belong to the family of independent intellibelong to the family of independent intelligences, and we come under the law of the family. That law is growth, development, decay, death, distribution, and reconstruction of parts in all manner of life. The spirit law is growth, development of force; and that growth, in its character and extent, dependent, in a measure, upon heredity, environment, and our obedience to the lesser laws to which all the race are made subject. Smite the holy to its death, and he subject. Smite the body to its death, and heredity and environment gradually release the spirit from its grasp; hence, it is not true that Adam's sin has paralyzed the soul forever, and made true the eternal wreckage of a single soul.

made true the eternal wreckage of a single soul. The forces of the spirit in man are supplemented by the forces of the spirit in spirit realms. Some men's conception of the hereafter's that the Almighty will take a generation of men more in number than you can count, and as a group of faces is blotted out and made into an unknown face by the process of the camera, blot out, by the blazing sunlight of his power, all personality, and make of all that generation a single soul. If that is so, then why all these thousand questions about right and wrong? Why the stamp upon you and me of a personality and an accountability for that personality?

if we can't creep, creep if we can't walk, walk if we can, and get strength in our bones, and become men.

What are we to overcome? I speak of the race as a whole. Why has not the race presented a very army of philanthropists, scientists and investigators? Why, with such endownents, are we such arace of plodders? Content with knowing little, and more than one-half of that little mere guesswork. Admit that the race is six thousand years old, and that only—that would give two hundred generations of thirty years each since materialized spirits stood at Abraham's tent door, and talked and ate with him, and foretold future events in his life. Since then the force of an adverse, inharmonlous, nay, brutalizing heredity is disclosed.

gress? If the deepest desires of such are for truth, and for the highest future life, then obeddience to this highest law is men's lightest duty. We cannot afford to take a lower plane. If life is tuitional it should lead us to God, and to just conceptions of our Heavenly Father. Intense earthliness britigs weakness to the spiritual character. Above the low, sordid attachments of earth we should always be.

Has not nature and her laws a lesson for us to study in order to our most perfect spiritual development? (Here the speaker pointed out the extent of the forces of perfume and beauty in the rose, the mignonnette, the balsam, the pine.) Kludness and charity are the elements of human healing; crushed and bruised by the hidden stones of adversity, see how they act upon us! (Reference to his own recent bereavement was here made, and the subject of loss of friends was touched upon, after which this was said:) From all such experiences we should emerge wiser and more tender of spirit, and possessed of a love that is spiritual.

If you and I welcome these (spirit) voices, then indeed shall we rise to higher life. Will you, then, learn the philosophy of life in that part which has to do with its tuition? In the law by which you are to bloom out of the baby life into the full-grown man that God desires you to become, you must pass through the wrenchings of sorrow that almost separate soul and spirit. There is no philosophy, for you while you are in sorrow but to be still; but in the calm moments sweeping all life, when you shall measure up God's designs in you, you shall earn that it is by the crushing process that the highest, holiest, noblest powers of man spring into existence; and you shall know that, as John of Patmos said, "these are they that have come up, t

or life manully and womanully; then, when we strike hands on the Jordan side, we shall be broader, better, stouter, purer men and women than we are in this world.

Music by the orchestra followed the address, which was listened to with the closest attention; and P. J. Manuel gave a cornet solo which was highly appreciated.

Abby N. Burnham then paid a glowing tribute of praise to Hon. Sidney Dean; also to Mr. Lyon, the Chairman, an earnest worker for the cause of truth, whose efforts were nobly assisted by his devoted wife; also to Mrs. Ann Hibbert, who had been the successful manager of the present occasion—through whose unfiring efforts, and the generosity of her kind husband and the sympathy of all, it had been made possible to hold these Anniversary services. Great praise was stated as due the Williams Bell-Ringers, and the gifted Edith; to Williams & Lucas's Orchestra—the Janitor, Mr. Gifford; the Caterer, Harry Carter, and others who had done so much toward making the occasion a success.

Closing remarks were then made by Mrs. M.

others who had done so much toward making the occasion a success.

Closing remarks were then made by Mrs. M. W. Leslie, Miss Jennie Rhind, the Chairman, and others.

We had another grand time on Monday evening, April 1st, when Dr. F. Roscoe and wife, of Providence, were with us. The doctor gave several very fine readings, which were much enjoyed by the large audience present—as was also the music.

We concluded our jubilee by an anniversary ball, and closed at one o'clock in the morning. The celebration of '89 is admitted on all hands to have been the grandest time that the Spiritualists of Fall River have ever known, and one that will never be forgotten.

ualists of Fall Kiver have over another, that will never be forgotten.

The Daily Evening News deserves thanks for its extended and appreciative notice of the

and considerable financial success.

In a proved a very credit.

The forty-First Anniversary was celebrated and considerable financial success.

Wis A grant and Supper. All the friends donated and continuition of articles for sale, or edibles for the supper. The ladies worked heroically. The sets of the proper fately in Odd Fellows Hall.

The celebration began at 10:30 A. M. with a good attendance, and continuitions of articles for sale, or edibles for the supper. The ladies worked heroically. The sets of the proper fately in Odd Fellows Hall.

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The forty-First Anniversary was celebrated and the season two days.

The following officers were elected for the sunger for the Banner of Light.

The forty-First Anniversary w

sunday, March 31st, the Anniversary exercises proper occurred. At the morning session Mrs. Kates, under control, improvised a song upon "The Day we Celebrate," and spoke as

ollows:
We have caught the inspiration of the occasion and sense the necessity of your minds. On this day we desire no sad thoughts to contem-plate. The sadness of life is greatly dispelled by the knowledge that there are no dead. Forty-one years ago the spirits brought a gladness to the earth. There are many rejoicings now in all lands because of the demonstrated truths of

Spiritualism.
The whole of truth should not be expected The whole of truth should not be expected from one person, nor the perfect representation of Spiritualism by one medium. The mediums are but an expression or result of the imperfect opening of the barred gates. It reperfect opening of the barred gates. It requires usage to adapt them to perfect working. It is asked by a local critic, "Why the necessity for mediums? Why do not the spirits come without mediums?" We might as well expect to telegraph over the wires of earth without the use of instruments and operators at each end of the line; or to operate the modern ship without steam; or to till the soil without plows. Did the questioner ever consider the use of a medial agency to produce his life from which, he drank the fluid of existence? All things and all forces employ mediums; and spirits need them equally with the rest for their work.

work.
The gates of the spirit-world can only be opened by spirits; and they must employ mediums in order to do so. Do the people who are so severely denouncing the "pecuniary" side of Spiritualism expect mediums to live on air? Why do not those who occupy pulpits live with-

out dollars?

Spiritualism has not come for what you may think it ought to do and be—not to represent what you believe in, but to develop your knowledge. Where are your demonstrations to show these are not spirits of what the world calls "the dead"? Give us proof that spirits cannot communicate with us. Meet our facts with demonstrated proof of error, and not by mere opinion. out dollars?

opinion.

But you ask: "Why do not my friends come to me personally?" Why do you not help unbar the gates, and give them a chance to come in? The artist without inspiration cannot portray beyond his conception of form and color. Could Niagara's roar be heard without a tympanum to be played upon by the disturbed atmosphere?

mosphere?
These forty-one years have ushered in atomic developments that are agitated by the vibration of forces played upon by spirits, that men may be lifted to immortal understanding. Why have not the ancient and modern ministers of gospels brought this? We have had only faith. Why has not knowledge been developed? Has a theological God ever caused such a vibration? We say "No!"

character. This invests man, then, with oreative power, for he creates his own character. He will find the same house in both worlds. He will find the same house in both worlds. He lives with himself, in this world; he will fluxty spirit-mother cease to love the soul she held involved in this world and spheres in the next. Man's character-home will be a harmonious and pleasant residence, or it will be a hateful residence, and filled with the discords and hates of his carti-life.

Now, man from his interior sense carries the image which represents power over himself, both here and hereafter. The nearer he approaches the triumphant crowning of life, the clearer will be his conception of his Creator and his everlasting home.

Do you not see that a life thus lived is a natural one, under the law for full harmony with the observed and acknowledged law of progress? If the deepest desires of such are for truth, and for the highest future life, then obedience to this highest law is men's highest-duty.

We cannot afford to take a lower plane. If life is tuitional it should lead as to God, and to just the highest future life, then obedience to this highest faw is men's highest-duty.

We cannot afford to take a lower plane. If life is tuitional it should lead as to God, and the message of love the soul she hold and whispered to in earth-life as pirit-life and advantage in the next. self? Would she be satisfied in spirit-life and and whitespered to in earth-life as pirit-life and white peace and by your side? You may have no medium-power, may not know she is at your side, but can you prove she is not often with you?

Come into the presence of a sensitized and electrized form, and what it has scientifically proven? It has not been nor can it be used entirely to benefit the medium. Its accomplish ments are varied and extensive. I cannot do truth, and for the highest future life, then obedience to this highest law is men's highest-duty.

We cannot afford to take a lower plane of the past, though crude and uninviting, comes fo

rious than the messages over the telegraph wires of earth.

Shall I tell you of the principles of spirit-communion, and what it has scientifically proven? It has not been nor can it be used entirely to benefit the medium. Its accomplishments are varied and extensive. I cannot do it justice in an hour, nor state its fullness of power and use. From the components of the past, though crude and uninviting, comes forth at this time the beautiful crystal; see the combination of sand, lime, soda, arsenic, nitre, etc., and witness the magic result when the worker takes it from the retort. Thus the glass through which we see truth is becoming more transparent.

worker takes it from the retort. Thus the glass through which we see truth is becoming more transparent.

This day should be held in sweet remembrance. It marks a period of progress. Spiritualism has been in the fire of criticism, and instead of decreasing, its progress has been so rapid that the church is holding conventions to see what can be done. Spiritualism has come to stay! It can never be crushed! These forty-one years have shaken the world of thought to its centre. In the United States alone millions of people are to-day celebrating the advent of spirit-communion. I feel like shouting: "Praise God, from whom all blessings flow!"

If you will not welcome the angels, why not permit these sensitive instruments to welcome them? As I behold the mediums working honorably and uprightly, I am rejoiced.

Let us consecrate ourselyes anew, and ask for a shower of blessings—and thus shall we receive.

No matter what people may now say about Spiritualism, they will all yet be glad to celebrate this date as a period when a saviour was born. It is a coming anew of a power for good, even as great as that heralded by the star of Bethlehem.

Science will never disprove the foundation of Spiritualism on fact; and no Seybert-Commission can overthrow it by reprehensible means. As the flowers bloom to-day and send out sweet perfumes, so does each one of you exhale a sweetness if your life is pure, but the reverse

sweet perfumes, so does each one of you exhale a sweetness if your life is pure, but the reverse if defiled.

if defiled.
Welcome, forty-first Anniversary of a joyful message! Thank God that you are living when the age of reason has come! Your friends are drawing near to you; all is life! All will yet listen and hear, then say: "We live, and can never die."
The writer cannot quote the full text of her parially saylors, leather (which was followed by

rapidly-spoken lecture (which was followed by a poem), but gives a fair synopsis of the terse sayings that characterized the effort. Hearty applause greeted the speaker as she resumed her normal condition. Mrs. Kates followed the lecture with some excellent tests of spirit presence.

ence.
The afternoon was occupied by an exhibition of the talent possessed by the children of the Lyceum—under the Conductorship of W. L. Hughes. It was a fitting addition to the celebration, and admirably filled all requirements.
The recitations and songs were all excellent

bration, and admirably filled all requirements.
The recitations and songs were all excellent.
At night G. W. Kates lectured to a hall full of interested people, upon "The Philosophy of Spiritualism." Mrs. Kates followed with some tests. This being the close of the engagement of Mr. and Mrs. Kates, the Society's President, Mr. McElroy, offered a personal tribute to their services, and extended a cordial invitation for their early return.

services, and extended a cordial invitation for their early return.

Mr. Fleming then presented resolutions of thanks to Mr. and Mrs. Kates and their controls for services rendered, which were unanimously approved.

On Monday afternoon, April 1st, Mrs. Kates held a meeting for ladies only. Mr. Kates was called in at. the close of the exercises, when Miss Law, in behalf of the local Society, presented to Mr. and Mrs. Kates a beautiful service of silver-ware as a token of loving regard and appreciation. Feeling remarks were made by the recipients, and "good-byes" were, spoken.

man of the meeting, made a speech of welcome, after which an experience meeting was held.

James Eaton of Denver, Col., formerly of Utica, spoke in reference to the three spiritualistic organizations of his city. He had been visiting in Ganada, and related several incidents of the progress of the belief there.

William Case also gave an experience.

George W. Varian presented a brief paper. Every true heart, every sound mind, is a living seed, he said. Its death is its liberation. After death, free from stain, its faults forgotten, its limitations passed, all that was vital in it, ascends. At this moment we are all aided, sustained, enlarged in heart and made happy in life by many whose names we know not in life by many whose names we know not. Remarks were also made by Mrs. J. L. Chan-ner, Theodore P. Cook, and others. The morn-

ing service then closed.

The Society ressembled at 2:30 P. M., whenthe meeting was opened with song and invocation by the Chairman. Mr. Rowe then read a
lecture on "The Progress of Modern Spiritualism according to the record of 1888," which was delivered in Berkeley Hall, Boston, December 30th, by J. William Flotcher, and afterward published in the BANNER OF LIGHT.

The hall was filled in the evening with an in-

terested audience. After the opening exercises, Mr. Rowe read a paper, which he prepared while in a trance, upon the subject "Death." Death, when fully understood, he said, will no doubt present such a collection of facts and appropriately of facts and appropriate principles as to be appropriately termed a science. We find ourselves surrounded on all sides by the influences of what we call death; and it would seem to have quite as much to do with our existence as life.

Death is evidently but a state of rest—or.

our existence as life.

Death is evidently but a state of rest—or quietude—a release from all suffering and pain. It has been called by most men a curse rather than a blessing, and we have been taught to look upon it with dread and unnatural horror. It has been regarded by a large portion of the Christian world as not belonging to the natural universe; but as coming into existence as an after-thought of the Creator in consequence of an act committed by a Mrs. Eve and her husband Adam in a beautiful garden called Eden. They have taught us authoritatively that this extensive department of nature was brought into existence solely because this innocent pair were persuaded to eat a forbidden apple.

Death is as natural as life, and quite as necessary to the well-being and unfoldment of all living entities. It is not an enemy, and should be cherished as one of the richest blessings which nature reserves for us in her great storehouse. That death existed long before Adam and Eve is written in the rocks. It is a scientific fact which underlies the philosophy of progression. It is by continually dying to one condition and merging into another that nature has unfolded herself. How many untold billions of deaths must have occurred before the human organism could have been constructed. Man has not inhaled a breath of atmosphere or drank a cup of water but his not was attended by the deaths of unnumbered forms of life.

Death is deliverance, and the time will come

the departed. It is perfectly natural for the departed spirit to remain for some time in and around its own home, and for this we should make our homes as cheerful as possible after the death of a member of the family, as the spirit is an invisible guest of the household. Nothing exerts a more depressing effect upon a new-born spirit than sighs and groans of mourning. Nature never makes any mistakes, and if your friends die it must surely result in their benefit.

Mr. Rowe's address was closely listened to. After a hymn, the meeting adjourned.

A circle was afterward formed, and several of what were considered to be very good "tests" were received.

The thanks of the friends hereabout are due to the Morning Herald of this city for its kindly report of our sessions.

Saratoga Springs, N. Y.

To the Editor of the Banner of Light: The First Society of Spiritualists, for the fifth time since its legal organization, met. to celebrate the recognition of spiritual communications, on Sunday, April 7th.

The meeting room in the Town Hall had been beautifully decorated with palms and other plants, wreaths of evergreens, spiritpictures, motioes, etc.—the word "Welcome" being conspicuous above the head of the presiding officer. Three services were had, viz.—at 10:30 A. M., at 2:30 and 70 clock P. M. The exercises on each occasion were made additionally interesting by good music.

being conspicuous above the field of the presiding officer. Three services were had, vizationally interesting by good must.

At the morning service Prof. J. W. Kenyon gave the lecture. It was devoted to "Evolution." As plants have developed to the production of beautiful flowers, and weeds have evolved cereals, so Modern Spritualism has come as the result of the religions of the world—and when men were prepared to receive it. Nunicrous scientific and learned men have been moved to investigate the phenomena of Spiritualism, expecting to discover and expose the deception of mediums, but they have become convinced of their honesty, and many have had the courage to confess their conversion, and maintain the truth of the phenomena. Every person is a living book, in which is not only recorded every thought and feeling of his own, but also those of his ancestors as well. Jesus did not threaten people; he preached love, and asked us to do good. Paul or some one else, however, ongrafted upon the name and fame of Jesus Persian or other mythology.

In the second service Mrs. Harvey Lyman gave a brief description of the spirit pictures which she had brought to the hall.

A. S. Pease followed, recalling the days of 1848, when spirit phenomena were first recognized and acknowledged.

Prof. J. W. Kenyon then spoke briefly regarding the power and effect of Spiritualism, and metaphysical treatment; and advised the cultivation of the best elements of one's nature. At the evening session music by Miss Julia Mills, as organist, and Bros. Freeman and Leonard as cornetists, opened the service.

C. Fannie Allyn then began her month's engagement. The hall was crowded with attentive hearers. She announced "Evolution" as her subject, and that it means progress. Every nation gathers around it; all shades of life are required to bring out the life within; there is no such thing as annihilation, but only a law of change. Spiritualism came in pursuance of natural law, and has a concern with every subject calculated 'to advance and improve t

Willimantic, Ct. To the Editor of the Banner of Light:

The Annual Convention of the Connecticut Spiritualist Anniversary Association opened at Excelsior Hall, Willimantic, on Saturday,

in the student with the true principles of a definerable government.

Resolved, That this Convention recognizes in Spiritualism a Truth which demonstrates the immortality of man, and points out the way by which he may attain the highest development of body and soul.

Resolved, That the great scheme to incorporate God and Jesus Christ into the Constitution of the United States is in strict violation of its terms, viz: "No rollgious test shall ever be required as a qualification to any office or public trust under the United States." The ignorant, the devote and the bigot alone would favor such a monstrous absurdity.

The Sant specific New Conference of December 1987.

rust under the United States." The ignorant, the devotee and the ligot alone would favor such a monstrous absurdity.

The first speaker, Mrs. S. A. Byrnes, of Boston Highlands, gave a fine address in the afternoon. The applause from the audience was a testimony of its merits. Edgar W. Emerson, a public platform test medium, followed Mrs. Byrnes by giving some twenty names of persons who have passed on to the higher life, with incidents and characteristics, nearly all being recognized.

In the evening Mr. Emerson gave a short lecture, and closed with another test scance, giving in all about forty names of persons deceased. When Mr. Emerson lectures his mental condition is a semi-trance. In giving tests his senses are entirely closed to the outward things of life. While in this condition his spiritual senses are opened, his spirit acting as the intermediary for the communication of spirits or mortals.

intermediary for the communication of spirits to mortals.

Prof. Peck, a logical and clear-minded thinker, gave the "occasional" address Sunday afternoon, March 31st. Mr. Peck had full faith that the coming religion must be Spiritualism, not necessarily in the form in which it is now accepted. He asserted that one evidence of this is because of the numerous thousands in and out of the churches who silently cherish it by the facts they have received from manifestations in their own families.

In the evening Prof. Peck gave an historical lecture, beginning 300 years B. C., and showing [Continued on eighth nage.]

[Continued on eighth page.]

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, diabetes, dropsy from valualar heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spicen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

mosphere or drank a cup of water but his act was attended by the deaths of unnumbered forms of life.

Death is deliverance, and the time will come when the ridiculous custom of mourning will pass away. The expensive displays, which are many times inconvenient for the sorrowing friends, are by no means satisfactory to the departed. Long continued indulgence in inordinate grief destroys not only the happiness of the survivor but militates against that of

Pittnner Correspondence.

Ponnylvania.

PHILADELPHIA. - "T." writes; "Many men of many minds,' also many women of many minds have contributed to the entertainment and instruction of the members and attendants at the hall of the First Association, and in furthering the cause of the angels and humanity. April with its smiles and tears brings her prototype in the form of a gentle lady, Mrs. Twing, whose control, with his quaint sayings in a distorted way, produces good-humored laughter, while the talks of Carrie are of rather a sad order, bringing out from all the listeners their sympathy for the unfortunates of mankind.

of rather a sad order, bringing out from all the listeners their sympathy for the unfortunates of mankind.

The attendance has been very good during the past season. Now, what good has been accomplished? I do not think that we will wait long to see and feel the results of the hard work by the trustees, members and speakers. The Children's Lyceum has been fortunate in having good officers, kind teachers and intelligent pupils, all striving to exemplify the teachings of progression in song, recitation and actions. It seems to me that as I sit here on Easter eve listening to the rehearsal of a church-choir, my soul feels touched, and it goes out with my heart-throbs toward all our speakers. Time and space will not permit me to mention them all, but only a few: Sister Lille, who always was emblematical of her name to me; Sister Colby, radical, forcible, yet withal so great hearted; Bro. Willis, that truly spiritual man; Sister Lake, whose emphatic utterances of reform almost convince and convert at first hearing; Bro. Peek, good, 'of infinite jest and fancy'; our Fannie, the children's friend; Sister Hagan, our Jennie—well, our dear brother and sister societies, you may call nite jest and fancy; our Fannie, the children's friend; Sister Hagan, our Jonnie—well, our dear brother and sister societies, you may call them so too; they belong to us all. Then Bros. Wright, Morse, and so many who are battling for us that we may have 'the gates kept ajar.' Perhaps we cannot organize yet, but let us systematize. On the first Sunday evening next month—May—let all of us place our sympathetic thoughts on our speakers—don't forget it; you will be surprised at the result before the month is out in the manifestations."

CORRY.-G. F. Lewis writes: "It is from society ladies that fashionable doctors of divinity in great cities like New York reap their large incomes. Rev. Dr. Hall, the leading Pres-byterian of New York, officiates in a million-dollar church, and has an income of \$100,000 annually. Bishop Corrigan lives in a palace on 5th Avenue that cost-over two millions. What a misnomer to call such, followers of Him whose whole life was property and humility, and whose a misnomer to call such, followers of Him whose whole life was poverty and humility, and who taught a gospel of good news for the poor! These preachers are for the poor in the same sense that sheep-shearers are for the sheep. So far as the teachers are concerned the church is a success. For the fox the hen-roost is a success. For the chickens the fox is a failure; they could do better without him than with him, no matter how sleek his coat or what sweet stories he tells them."

. Massachusetts.

BROCKTON.-A correspondent sends the following, as given to the Lyceum by the guides of Emma Boomer:

"Love is the divinest attribute in our nature. God is love, and love is God. In those we truly love we see no imperfection. How much we love another can only be determined by what sacrifice we will make for them. True love can never die, but will live forever; it is imperishable; it outlasts the change called death. Love, when pure, is disinterested, giving all, expecting nothing in return. Who can estimate a mother's love? What sacrifices she will make for her child, even life itself if need be! No love like mother's love ever was known. Love is the sweet sanctifier of life, the guiding-star; our lives would be desolate indeed without it. How barren and cold a life without love! We must have love in our hearts for our fellow-"Love is the divinest attribute in our nature How barren and cold a life without love! We must have love in our hearts for our fellow creatures, as we are all a part of the great whole and the nearer we live to God and nature the more we shall love each other. Let us try to more we shall love each other. Let us try to help each other over the thorny pathway of life; each day try to do somebody some good; help bear some burden for the suffering ones of earth. A kind word costs but little; every a a smile has caused the gloom from many a saddened heart to disperse. Deal gently with the weaknesses of those who fall into the hands of chance we may be to them a saviour of life and peace. Jesus said, 'A new commandment I give unto you, that ye love one another.

Indiana.

ANDERSON .- A correspondent, "On the press that our excellent worker, Helen Stuart-Richings, was at this place during the Sundays of April, I deflected from my route to have the pleasure of once more hearing her. Mr. and Mrs. Alex McKee have recently moved here, and are a welcome addition to the few carnest could be a supply the supply of the supply and are a welcome addition to the few earnest souls in this neighborhood who are accepting the Spiritual Philosophy. The number, however, is growing, and a fresh interest is being awakened by Mrs. Richings's visit, that has proved so acceptable she has had a return engagement offered her for a fall month. The Society of Spiritualists of Anderson meet in Westerfield's Hall, owned by Dr. Westerfield, a veteran in the cause, who donates the use of it to the Spiritualists, and the present interest justifies the Society's officers in keeping up the meetings, with good speakers always in attendance.

tendance.

Mrs. Richings's morning service on Easter Sunday opened with congregational singing, an invocation and the reading of a poom in Mrs. R.'s inimitable style. Three subjects were presented by the audience, all of which were ably treated.

The evening service was attended by a large audience, and the subject, 'Spiritualism and Christianity Contrasted,' was dealt with in a masterly convincing manner in favor of the

masterly, convincing manner on favor of the former. This was followed by psychiometric readings, which were universally admitted to be correct. I trust so useful an instrument for the promulgation of Spiritualism may be kept constantly employed."

Michigan.

ALMA .- A. W. Flowers, M. D., writes that twenty miles west of Alma a little boy, who passed to the world of spirits last autumn, prepassed to the world of spirits ast autumn, pre-dicted a short time before his departure sev-eral events that would immediately precede his passing away, all of which occurred at the time and in the manner he foretold. Our cor-respondent adds: "I am happy in being num-berell with the millions of Spiritualists on earth. I am a firm believer in the truths of the New Dispensation, and know whereof I write."

New Jersey.

VINELAND.-Riley M. Adams writes: "The friends of human brotherhood and spiritual advancement have been highly entertained of late by Mrs. Carrie E. S. Twing, who has been with us two evenings and delivered yery entertaining and instructive addresses. After her lectures she has given to many in the audience descrip-tions, names and tests, all of which were recog-nized—to the complete satisfaction of many in-quirers after truth."

New York.

FLUSHING, L. I.-A. E. Hompstead writes; "We are in possession of a most remarkable proof of spirit-power, given through a little girl who has just reached her fourth year. Paper and pencil were given her for her own amusement; after she had scribbled a while it was ment; after she had scribbled a while it was noticed that no less than seven attempts had been made to write the name Emma. Another sheet was given her, upon which she made some improvement. Upon the third sheet, to the surprise of all, she in a bold running hand, in half-inch letters, wrote twice, "Your Aunt Emma. The child has an Aunt Emma, who

has been about twenty years in spirit-life. We have a message she wrote for us while materialized at Mrs. Cadwell's two years ago, and find the signatures identical. No other scribbling occurs except to perfect the hanc. All can read it by close attention in each effort. The remarkable feature of, this is in the fact that the child cannot say its letters, neither are its parents and near surrounding friends Spiritualists; but a little child may lead them."

"The Philosophy of Medlumship."

On Sunday, April 21st, Mrs. H. S. Lake spoke, entranced, upon "The Philosophy of Mediumship," at the First Spiritual Temple, Newbury and Exeter streets, Boston. She briefly alluded to the desirability of establishing a channel whereby the forces of the inner life may be brought upon the outward plane, and then said: "A yariety of manifestations are necessary

in order to convince a variety of minds; hence physical, mental; and the more interior phenomena of the soul are essential.

Many: persons are so, constituted that nothing but those things which appeal to the physical man direct can furnish satisfactory evidence of any fact. Phenomena of this class are produced by the will of the operator casting into forms the subtle, vital elements found in persons called physical mediums—elements which are as real, substantial and capable of manifestation as are the wood and metal fashioned by the skillful hand of the artizan. These elements possess electric and magnetic properties, which may move bodies and cause concussions.

elements possess electric and magnetic properties, which may move bodies and cause concussions.

The quantity and quality of these substances, together with the intelligence of the operating spirit, will largely determine the manifestations. At present it is experimental work—imperfect, even at its best.

The philosophy of the mental phases is revealed in the manifestations known as meannerism. Trance is produced by a suspension, entire or partial, of the faculties of the native spirit, and an employment of the organs by an extraneous intelligence; inspiration is an intensification of normal powers, a placing of the capacities of the individual under higher pressure, a quickening of the spiritual nature by the inflowing of similar currents of life.

Undoubtedly that may be termed the highest form of mediumship in which the spirit may transmit, through its own body, its profoundest possibilities—rather than to be used for a like purpose by another individual.

Some might object to the classification of this phenomenon as mediumship; yet, if to be a medium is to be a channel through which spiritual forces reach the material plane, why may not the externalization of your own interior being be as much a mediumship is to reveal the continuity of human life. The philosophy of this work embraces the emerging into outward states of the soul's consciousness."

May Magazines.

THE MAGAZINE OF ART.—"The Triumph of Spring," a painting by Jacomb-Hood and one of the chief attractions at Grosvernor Gallery last summer, is reproduced in a photogravure that is the frontispiece of this number. The papers on "Art in the Theatre" are continued by William Teblin, a well-known scene painter of London, with five illustrations. Ford Madox Brown contributes a paper on "Self-Painted Pictures," illustrated with a picture of himself painted by him in 1876. In further illustration of the same theme is given an article by James Dow upon " The Kepplestone Portrait Gallery," with its engravings of five self-made portraits of artists. "Ancient Art in Ceylon," five illustrations, and "The Barbizon School," constitute a portion of the remaining contents. New York: Cassell & Co.

St. Nicholas.-The characteristics of the famous Uncle Remus" stories abound in "Daddy Jake, the Runaway," a story by the same author; the third and concluding part is given this month. The strong and healthful story, "A Bit of Color," by Sarah Orno Jew-ett, is continued to and including its sixth chapter. The third part of "Dogs of Noted Americans" is illustrated with pictures of those of Gen. Hancock, Admiral Porter and Sarah Orne Jewett. Entertaining reading will be found in the biography of a two-headed turtle, "Cuff, the Orphan Bear Cub," and "La Tour d'Auvergne," relating how one French Grenadier successfully defended a fort against an Austrian regiment. A the tempter. Remember, we are not all constituted alike, and though we may stand where others fall, let us have kindly sympathy for those weaker than we. Let us throw around them the mantle of love and charity, and per the century Co. Beston: Damrell & Upham, 283 Washington strect.

WIDE AWAKE,-"The Adventures of David Vane and David Crane" and "Five Little Peppers Midway" are concluded; the former gives place to "Sybil Fair's Fairness," a new story by C. R. Talbot, and the latter to "Fiva Little Peppers Further On." "Besieged" is Wing," writes: "Noticing by the spiritual the title of a story by Mrs. Fremont, illustrating the wild mining days of California in 1840. Aside from its general interest, as a narrative of the experience of the writer it is thrillingly so. A story of two Boston dogs is told by E. S. Thornton, accompanied by their portraits, and in "Men and Things" an incident is re-lated of John G. Whittier's dog. "The Household of Andrew Jackson," is the subject of Mrs. Upton's paper this month in her series, "Children of the White House," with twenty engravings. Much else is given In this number entertaining and instructive. Boston: D. Lothrop & Co.

THE WORLD'S ARBITRATION LEAGUE.—This was organized in the United States nearly ten years ago. It now has branches in all civilized countries. One object of this League is to pro-mote the settlement of all international differ-

ences by means of an arbitration tribunal, com-posed of representatives of every nation.

The conference in Washington next Septem-ber is designed to be preparatory to another World's Conference in the same city in 1892, at which time it is hoped to inaugurate a gradual disarmament of the nations, to be completed before the close of the century. Many prominent Members of Congress have signed the call for this "World's Exchange of Thought." Distinguished men have been selected as officers of the League. Bishop J. P. Newman, of Washington, has charge of the arrangements for the meeting, and is also Treasurer.

FREDERICK T. ROBERTS, M. D., Professor of Clinical Medicine at University College Hos-pital, London, Eng., says: "Bright's Disease has no symptoms of its own, and may long exist has no symptoms of its own, and may long exist without the knowledge of the patient or practitioner, and no pain will be felt in the kidneys or their vicinity." All the diseases to which the kidneys are subject, and to which they give rise, can be prevented if treated in time. Warner's Safe Cure is the only recognized specific. R. A. Gunn, M. D., Dean and Professor of Surgery of the United States Medical College; editor of Medical Tribune; author of "Gunn's New and Improved Hand-Book of Hygiene and Domestic Medicine," says: "I am Hygiene and Domestic Medicine," says: "I am willing to acknowledge and commend thus frankly the value of Warner's Safe Cure."

Passed to Spirit-Life,

From Madison, Ga., Ellen M., wife of P. B. Woodward, (formerly of Northampton, Mass.) in the 59th year of her

formerly of Northamptos, Mass.) in the strayear of her age.

Mrs. Woodward had been an invalid for over five years, but she kept about and attended to her duties until within a fow days of her release from the mertal. She was a firm spiritualist, and read weekly the pages of the BANNER OF LIGHT-looking for its appearance so engerly, and finding so much of comfort and pleasure in its columns, that her hasband would often tell her it was her bible.

Mrs. Woodward was happy in her marriage union, finding in her companion a liberal and sympathetic mind, that could appreciate her love of spiritual things, and keep pace with her in the progress of her own thoughts. They left the North for the Bouth in 1878, and have divided their time between hotel and plantation life. Now that his companion has left the mortal, Mr. Woodward feels ingre fully the drawing of his forces and attractions toward the lieter Land; and while he sorrows for the external loss he has sustained, he is upilifted and comforted by his knowledge of spirit guidance and constoned the mind of the will find relinion with lives and cives for him, and that he will find relinion with lives and cross for him, and that he will find relinion with lives and cross for him, and that he will find relinion with lives and cross for him, and that he will find relinion with lives and cross for him, and that he will find relinion with lives and cross for him, and that he will find relinion with lives and cross for him, and that he will find relinion with lives and cross for him, and that he will find relinion with lives and cross for him, and that he will find relinion with lives and cross for him, and that he will find relinion, with lives and cross for him, and that he will find relinion, with lives and cross for him, and that he will find relinion, with lives and cross for him, and that he will find relinion, and the will be a sorrow for the content of the description of

his necessities during the last months of his pligrimage—when the physical forces gave way, though the mental remained strong to the end.

Among his hist messages was one to the Mahoning Valley Society of Spiritualists, of which his was a member: "Tell them?" he said, "I dio as I have lived—a firm Spiritualist," Hervices were field by the writer at the residence of B. O. Barber, Saturday, April 12th, 1889.

Mas. Myna F. Paine.

Prom New Brunswick, N. J., Mrs. Betsy Ann Silliman, wife of Samuel N. Stillman, aged 61 years 11 months and 1 day. She was a devoted wife and a loving and faithful mother; one who will be missed by all who knew her, as site had a kind word for every one, and shed a southing influence over all who needed it.

She leaves a husband, two daughters and two sons, who have the blessed knowledge of spirit return to comfort them—knowling she will be with them until they join her in the Drighter life.

She had been a believer in Spiritualism for thirty years, letting her light shine as a guide to others.

The friends expressed their respect by a profusion of flowers and a large attendance at the funeral services, which were conducted by spirit friends and the writer.

[Obituary Notices not effected that number, then yublished graculations, When they exceed that number, thenty cents for each additional line will be charged. Tenvords on an average make a line. No poetry admitted under this heading.] From New Brunswick, N. J., Mrs. Betsy Ann Stillman, wife

LIST OF SPIRITUALIST LECTURERS.

[We desire our List of Lecturers to be at all times reliable. We therefore ask those most interested to inform us of any

changes that from time to time may occur.]

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Pannie A. Branch, Miss.

H. B. H. B. Miss.

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Miss. Nell, H. J. T. Brightan, Mass.

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Miss. Miss. Miss.

Miss. Nell, H. S. Miss.

Miss. Miss.

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THE ELIXIR OF LIFE, From a Chela's Diary, By G. M., F. T. S.
Paper. Price 25 cents, For sale by COLBY & RICH.

[Continued from Arst paye.] vigorous days he find folt "called of de Lord" to preach; he for a time declined the call, because he "had no larnin"," could not read the Bible, and did not think himself competent; but "do Lord" insisted, and disciplined him soverely until he consented; he had gathered a small church on the plantation, to whom he had preacted as the spirit gave him utterance. During the war most of the members had escaped to Washington, and he had accompanied them. But they were too poor to support him, and he had been obliged to sustain himself as he best could, by sawing wood and other odd jobs: but of late rheumatism had disabled him his rent had fallen in arrears, and next day he expected to be turned into the street, with his little family and effects. "But;" he added, as his face lighted up with hope and faith, "I b'leve de good Lor' hab n't forsaken me. I tink He hab some great good in store for me yet, but I do n't know 'zac'ly how it's comin'."
And then 'he added, hesitatingly, "I had a vision las' night—I do n't know as ye b'leve in sech things, but I'll ventur' to tell it to yep'raps ye'll understand it and tell me what it He was encouraged to go on, and

"Las' night, 'bout midnight, I was lyin' in my bed dere, in dat little room," pointing toward another very small apartment, "an' I couldn't sleep fur pain, an' was a thinkin' what I would do if I was turned inter de street when all at once dere was a great light in de room, an' lookin' up I seed de faces ob angels all 'roun' de ceilin'; an' dey all looked so smilin' an' happy dat I felt sho' some great good was a comin' to me. It allers does come when I see 'em' look dat way. ' An' I waked up my wife, an' say, 'Wife, do n't ye see dem angels?' An' she say, 'No, I do n't see nuffin' Ye mus' be goin' crazy.' Ye see, she don't b'leve much in dese tings. But I know I seed 'em, 'cause I 's wide awake all de time. An' I feel sho' de good Lor' has some blessin' in sto

While the old man was talking, Mr. N. quietly placed his hand on the sufferer's hip, where the latter had indicated that the chief pain was located, in the hope of imparting some relief, but saying nothing of his purpose. Suddenly the old man paused in his story and exclaimed, 'Why, de pain am all gone! Ye've cured me Sho' de Lor' hab giben ye a great gift! Ye can heal de sick an' de lame! Dar, I knew some great good was comin' to me to-day! I b'leve I can walk now!" And he rose to his feet and began walking about the room, uttering exclamations of joy and thankfulness, and saying he had not been able to do that before for many days. "Wife! wife!" he shouted, "come and see what de good Lor' hab done fo' me!" In response, the bedroom door opened and an ebony face was projected, wreathed with smiles, but with an expression of mingled astonishment and incredulity as she saw her aged husband actually walking the floor. Then glancing at the strange visitor with a half-frightened look, as if she imagined him to be a wizard, or her husband had gone stark mad, she quickly withdrew and closed the door.

After making suitable inquiries of neighbors, and finding that the story of want and the danger of eviction was true, Mr. N. handed the old man a sufficient sum of money to pay his rent and relieve his immediate necessities. This, as may be supposed, called forth a new outburst of surprise, joy and gratitude to "de good Lor' and de angels," also to "de teachers" and the almoner of their bounty; and the venerable preacher was left to rejoice in this renewed proof of providential care and angelic ministration.

During his sojourn in Washington, Mr. Newton was brought much in contact with public men, members of Congress and various officials of the Government, particularly in his efforts to obtain proper legislation and other advantages in belialf of the schools; he was privileged to be present at many stirring debates in Conitness many of d to participate in or w the exciting scenes of that eventful and historic period.

After his return to Massachusetts he located at Arlington, near Boston, and was occupied for some months, though a suffering invalid, in preparing and publishing a small work on Anatomy, Physiology and Hygiene, entitled Lessons for Children about Themselves. This has been largely used asta text-book in Children's Lyceums. But the climate of New England proved too harsh for his enfeebled condition, and he sought a retreat in Southern New Jersey, in a location he thought to be specially favorable to sufferers from bronchial and pulmonary weaknesses. Here he remained for nearly nine years, in comparative seclusion, occupied partly in the cultivation of fruits for the advantage of out-door life, but occasionally using his pen in behalf of educational and reformatory objects. During this period he wrote and put forth the pamphlets entitled The Better Way, and Pre-Natal Culture, in which are forcibly presented the duties of parents of both sexes regarding the right generation of offspring, which publications have been widely circulated. Here also he edited the volume called The Modern Bethesda, being an account of the life and labors of Dr. J. R. Newton, the noted Healer-a work which contains a mine of modern facts as well as historical evidences in proof of the reality of spiritual healing, and of the beneficence of the Modern Spiritual

Movement. In 1881, Mr. N., having somewhat improved in health, was called to New York, to take the editorship of a new weekly journal entitled The Two Worlds, devoted to the exposition and advocacy of Modern Spiritualism, projected and vocacy of Modern Spiritualism, projected and published by Dr. Eugene Crowell, a wealthy Spiritualist. The paper was elevated in tone, and commanded high-respect among intelligent and cultured Spiritualists; but, after a brief career of about five months, the proprietor thought necessary to discontinue it on account of his failing health. It is probable, however, that, had the paper continued, Mr. Newton would ere long have been obliged to retire from its management, for a like reason, since the labors and responsibilities of the position were proving too great a strain upon his impaired energies.

energies.

After the suspension of The Two Worlds, Mr. Newton spent two or three years in Philadelphia, and in Vineland, N. J., engaged partly in the control with the control world in the control with the control world in the control with the control world world with the control world world with the control world wore world wor Newton spent two or three years in Philadelphia, and in Vineland, N. J., engaged partly in literary and partly in horticultural pursuits. In 1885, again somewhat recuperated, he ventured once more to return to Massachusetts, hoping to be able to endure the climate, so as to reside near his children and grandchildren, located at Arlington, on the shore of the ancient "Spy Pond," now called Arlington Lake—one of the most attractive localities in the suburbs of Boston. Here lie devoted himself partly to gardening, alternated with literary work, including occasional contributions to the BANNER of LIGHT, as the variable state of his health allowed. Several essays from his pen we yet have on file, which will appear in these columns as space permits. He has now entered upon the enjoyment of the reward which in the spirit land awaits the performance on earth of useful and honorable action for the benefit of universal humanity!

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Circles will, however, be held on each subsequent Friday and Tuesday until the summer vacation begins—notice of which will be given in these columns in due time.

Religion on Compulsion.

Rev. Mr. Savage writes in the Boston Sunday Globe that the attempt to turn the world back to some form of the union of Church and State is perpetually being made by those whose pious zeal is much superior to their knowledge of history. He insists that all sensible people should see clearly what it means, that the price of tears and blood which man has paid for liberty be not thrown away. This country, of all countries on earth, now enjoys this free-

If religion is to be established, he asserts that it cannot be religion in general; then whose religion is it to be? No one has such absolute confidence in any other as to be willing to put his conscience in another's keeping. The history of the past is not encouraging on this point. Sometimes the Church has injured the State; quite as often the State has injured the Church. This is the first time the world has had a chance to try perfect freedom in this matter, and it is best to give it a fair trial. We can go back again if, we find it to be best, but that is not the way the world has usually

After putting God into the Constitution. it might be a difficult matter to decide whose God it is. The Mormons have their God; so have the Hebrews; so have the Buddhists; so have the Orthodox; and so have the Liberals. All worship a God of their own conception. The word cannot possibly mean the same with all of them. So that to put it into the Constitution is to enthrone some one sect and oppress all the rest. People may be made conformists and hypocrites, but they cannot be made good by compulsory process. The farmer who told the minister that he had knocked his boys down on to their knees, and even sworn at them, to make them religious and say their prayers, is a ludicrous illustration of the whole business.

People do not usually question the fact that there is a God and a future life because they want to; it is the intellectual and moral diffi culties that they stumble over. What they want is light and guidance. Mr. Savage pertinently asks if a police force, backed by an amendment to the Constitution, is likely to be a source of light. And, again, if it is not simply morality, but "Christian" morality, that is to be taught in the public schools, how is the word "Christian" to be defined? Each sect has its own definition. Consequently it would be the enthronement, not even of Christianity, but of some one sect. There is danger in trying any such experiment.

Louis F. Jones, spirit artist, will be in Onset the month of July.

An Old-Time "Exposte"!

Asa Mahan, formerly a clergyman of considerable note in this country, passed to spirit-life from Eastbourne, Eng., the early part of last month, at the age of ninety. He was one of in good working order. The Alliance was inthe first who assumed to destroy Modern Spiritualism. In Oct. 1885 his method of doing this was announced as follows:

"Spiritualish Defunct. THE GIANT WORK OF THE AGE.

The Giant Work of the Age.

The disciples of Spiritualism met in open field, and driven back, not with the weapons of blackquardism and abuse, but by the more potent and ponderatio blows of the logician and man of science!

President Mahan, of Ohlo, one of the giant intellects of the age, has been preparing, with great research and care, a work such as has never yet been offered to the world, in which he meets and explains scientifically and completely all the well-attested facts of the Spiritualists. The learned men of the East and the West, who have been so much perplexed with facts which they have been mable to explain, are satisfied that Dr. Mahan has united the Gordian Knot of the age. This giant work will stir the waters to a foam both here and in Europe."

The book was published in this city by John

The book was published in this city by John P. Jewett, the publisher of Mrs. Stowe's "Uncle Tom's Cabin." Just previous to it E. C. Rogers, of Boston, published a volume, in which he attributed the phenomena to "The Dynamic Laws of Nature," which was its title. From this book President Mahan took forty or more pages without, giving due credit, and a suit for

nfringement of copyright followed. The Mahan book was entitled, "Modern Mysteries Explained." - The "foam" predicted failed to put in an appearance, and if "the learned men of the East and the West, who had been perplexed with facts which they were unable to explain," were satisfied with its explanation no very palpable proof of that satisfaction has been apparent from that time to this. A third of a century has elapsed since it was announced that Spiritualism was defunct. Mahan, Rogers and Jewett have passed from earth, but Spiritualism lives to, demonstrate the fact of a future life; it has survived hundreds of attacks since then; exhibited greater life immediately: following every announcement of its death, and will continue to live and grow until all mankind accept it as a truth, presence:

The One Hundredth Anniversary

Of the inauguration of George Washington, as First President of the United States, was observed with some of the grandest displays, military and civic, which America has yet known, on Tuesday, April 30th, New York City being the central point of the great national homegathering.

The character of the Father of his Country has nobly stood the test of time—passing years but adding to the effulgence of his name. While in hearing of the united voices of the daily press we attempt no report of the proceedings on Inauguration Day, and offer no panegyric, we desire to join with all in the hope that the lessons of the 30th ult. may sink into receptive hearts, and prove another patriotic bulwark in defense of American liberty, now so sorely menaced on every hand.

While the air is yet ringing with the joyful cadences of official and widespread recognition of a great man's goodness and glory, let us not forget the countless humble ones—"the unnamed demigods, as Louis Kossuth calls them
of his time, who upheld with their lives and fortunes his heroic efforts, and made Inauguration Day possible. Just indeed is it, as stated by a writer in the Century Magazine, that "the plain people" of Washington's day should not be denied the merit, great in any people, of a prompt and whole-souled recognition of their ideal in the great man as he came into their horizon:

"They did not kill the prophet who had been sent fo them, but followed him reverently, affectionately, and to their country's highest good. One place of honor after another was thrust upon him, and not one of them with the trace of an effort to obtain it. His most from this city on Tuesday, May 7th, there will confidential correspondence shows invariably the be no circle at our establishment on that date.

Mrs. Smith's Friday circle will be held as usual.

Same sincere conviction, whenever any such advancement was proposed for him, that it was entirely beyond the range of his abilities, and that it was his duty to Goodwin in The Christian Union, that "the urge the selection of some one else. The popular recognition of his sincerity deserves to be recorded. 'It was an honor to both sides-Washington's unaffected reluctance to accept the offices provided for him, and the people's intense belief that he was their Heavensent occupant."

Another Doctors' Bill Dead!

We noted recently the grand column of States ending in Wisconsin, which have, through their legislatures, repudiated "doctors' plot laws" the present session. Rhode Island has just joined the procession. A friend in Providence telegraphs us: "The Doctors' Plot Killed. Let the eagle scream!" The bill was crushed in the Senate, April 26th, by indefinite postponement. We shall print next week a summary of the history of this latest victory of the people over the meddling medicasters, written specially for our columns by Wm. Roster, Jr.

"How to LIVE A CENTURY," ETC .- J. M. Peebles, M. D., published last year a brochure whose intent is clearly outlined in its title: How to Live a Century and Grow Old Gracefully." It has had a good circulation. The balance of the edition is now on sale (as will be seen by the advertisement on our fifth page) at the reduced price of 25 cents per copy-half the original charge. Colby & Rich have the work at the Banner of Light Bookstore.

The Homeopaths and chemists of Paris. France, have held a banquet celebrating the anniversary of the birth of Samuel Hahnemann, the founder of the medical system to which they belong which the Allopathic "regulars" tried hard in this country to suppress, but signally failed. We shall print next week an account of how Hahnemann came to change his mode of treatment in the cure of disease.

Read on our sixth page what the Spiritual Intelligence said, in reply to a question given at our Public Circle, in regard to the best method to pursue in developing the quality of magnetic healing, as it is in our estimation of vital importance, not only to the patient, but to the healer as well.

In another column will be found the highly appreciative words to which JAMES REDPATH, Esq., of New York, feels to give expression regarding the late Mr. A. E. Newton and his life-work.

We shall print in the next issue of The BANNER an article from the pen of our townsman, Dr. Jos. Rodes Buchanan, headed "Hin-DUISM IN THE UNITED STATES.'

The Triumphal Murch (words by J. F. Snipes music by Aurelio Ceruelos) whose rendition on the Forty-First Anniversary was so marked a feature of the First Spiritualist Society's exercises in New York City, is now issued in sheet form, and can be obtained at the BANNER OF LIGHT Bookstore at 15 cents per

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

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

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

Platform Clairvoyance in England.

A recent copy of the Sunderland, Eng., Daily Post thus details the doings of the Spiritualists are guided by its counsels, and blest by its in that old and quaint seaport town, and the doings of a medium who is rapidly rising to note among our British brethren as a very remarkable psychometrist and lecturer. Says our contemporary:

"The local Spiritualists are having to-day what they call a great feto, the chief item being an 'inspirational' address to be given to-night in the Cooperative Hall, Green street, by Mr. W. Victor Wykles, a 'me dium,' whose wondrous clairvoyant gifts are said to have created great excitement in spiritualistic and scientific circles. Last night there was a large attend nce at their ordinary meeting-house, when Mr Wyldes gave an eloquent and masterly address; followed by 'psychometric illustrations.' Of these latter we can only say they were wondrous strange—various articles were borrowed from non-spiritualistic ladies and gentlemen in the audience, in such a way that the medium could not possibly know to whom they beonged, and with these in his hands he proceeded first to delineate the character and constitution of the respective owners, which were all acknowledged accurate; and afterward he went on to give the chief events of their lives, such as the age, year, and month of certain illnesses or domestic troubles, age when leaving school for apprenticeship, age when married etc., etc. Truly, without giving any opinion as to 'how it was done,' we can say it was a marvelohs performince."

By which we suppose the sapient scribe was for once honest enough to admit that the Spiritualists' hypothesis is the best.

"They Have Risen."

Easter came the present year Sunday, April 21st, and much ecclesiastical and other display was called out as usual. One of the best evidences of human progress is to be observed in the sermons preached in many places on that occasion. The Christian world-notwithstanding the creeds and the prayer-book—is steadily coming to regard the old doctrine of a physical resurrection as a survival of mortal ignorance resurrection" typified by Easter "is from death and not from the grave; that it takes place essentially at death; and that the spiritual body, or the germ of it, already exists, within and not without, in the man and not in the tomb; and this is the body that is raised up.... Over every grave which the spring will soon adorn with grass and flowers; on the walls of every darkened house and lonely chamber where death has been; over every vacant chair and empty cradle we may write these words:

They are not here; they have risen!"" This fact of personal and immediate resurrection at death has been persistently proclaimed by returning spirits ever since the advent of the New Dispensation, and thinking minds everywhere—whether they realize it or not—are becoming permeated with the light of this and kindred truths which the decarnated ones are bringing to our day and age.

Social Tyranny.

Under the above caption the Boston Herald of April 26th contains a long article setting forth the whys and wherefores of social tyranny among our people, concluding it as follows:

"What we most want is individual independence in American life, and the concession to our friends that they shall have the same freedom which we demand for ourselves:
Every set of people, religious, political, social,
needs to recognize this individual freedom
among its members before we can make effective the social reforms that are to elevate the
whole community."

We fully agree with our contemporary in regard to individual independence in: American life. But does The Herald practice what it preaches? By no means. It says "every set of people-religious, political and social-needs to recognize this individual freedom," while upon every possible occasion The Herald denounces our faith, our belief, our knowledge of direct spirit-communion, thus prejudicing its readers against the Spiritual Philosophy of the nineteenth century. We know there are many high 'society" people of this city who admit privately the fact of spirit-communion, but who do not wish to be known as Spiritualists, through fear that they will be ostracised by "society!" Consistency, thou art a jewel.'

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

On Sunday next the above able speaker will commence an engagement for the Sundays of May in Washington, D. C. This will be Bro. Morse's final visit to the Capital City prior to his return to England. No doubt he will, as heretofore, be greeted with excellent audiences, as he is eminent in his line of thought.

We shall publish next week the report of a lecture delivered by Mr. John Wm. Fletcher, in Berkeley Hall, Boston, in consideration of the query: "Why are there so many SuiA New Work in French.

Our old friend and correspondent, Henry Lacrola, who has been in Paris for a year, this time, has forwarded to our address a neat volume of two hundred and eighty pages, which work he has lately written for the purpose of enlightening the French Epiritual Fraternity on the American Phenomena and certain advanced stages of the doctrine which spirits have been able to communicate in the United States-on account of the advanced thought of our people. The book is entitled "Mes Expériences avec les Esprite," or "My Experiences with Spirits," edited by Librairio des Sciences Psychologiques, ruo Chabanais, No. 1. It is illustrated with fourteen portraits and a sketch, the whole included in four separate pages. The first is the author's likeness, the second represents his twolve spirit children, who died in lufancy, and are represented as six boys and six girls, now grown up. This group or tableau was executed mediumistically by the author under the control of his spirit children, and the reduced copy, by the process of photo-engraving, presents a fair and distinct aspect. The third picture is of Delphine Gay (maiden name), or Madame de Girardin, well known in literary circles, and who has been, as the writer claims, his spirit companion since 1st June, 1877, some months after he was a widower. The tourth picture reproduces the author's Spirit Home, from a direct spirit sketch (large size) executed 1st January, 1878, in the cabinet of H. C. Gordon, Philadelphia.

The writer's style is bonhomic, or of the familiar kind, which renders the reading easy and pleasing. Facts are constantly brought forward to illustrate and illumine the points at issue—and they are generally of a personal character, which lends strength to the exposition. The fact is, that our old friend, like Bro. Hazard now in spirit-life, has given much attention to the phenomena and snared neither time nor means in their investigation. He tells his first spiritual experience, when 16 years of age, which stook place in 1842, in a "confessional." While his confessor was reciting the formula of absolution, in Latin, a spirit's audible voice told him: "Do not believe it!" He looked around immediately, but saw no one. He learned many years after that his mother had then spoken those (then to him) mysterious words, which subsequently opened a new epoch in his life. A brief history of the Modern Dispensation is given, from the Hydesville starting-point. The first mediums, lecturers and writers are noticed agreeably, and the BAN-NER OF LIGHT is favorably alluded to.

Friend Lacroix was born at Monroe, Mich., 10th August, 1826. In détailing many of his experiences, through his own mediumship, he shows that the compass of his mind spreads out and takes in a vast amount of knowledge of a practical sort.

The author gives long descriptions of his scances with many American materializing mediums, East and West, where his spirit children and others came readily to greet him, weeks and months at a time with each medium. Thus he speaks of the Eddy Brothers, at Chittenden, Vt.; of Mott, Memphis, Mo.; of Mrs. Stewart, Terre Haute, Ind.; of Mrs. Lindsley, New York City; of H. C. Gordon, Philadelphia, Pa.; of the Berry Sisters and Mrs. Fay, Boston, etc. Many of the Experiences related, with Mrs. Stewart and Mr. Gordon more particularly, are quite remarkable.

o the Cause where most needed on the Continent of Europe. As a suggestive tableau of the Unseen World -the direct Experiences of the author with his spirit children and others-which transcend those usually recorded anywhere, this work will be found quite instructive to those of our readers who can master the elegant French language.

The price of this work is four francs, or 80 cents, which can be sent to the author direct, by Postal Order, addressed thus: Henry Lacroix, No. 4 Rue Vivi-

A. B. Richmond's New Book.

This book will be recognized as a valuable auxiliary to the agencies already in operation to convince the world of the great fact of immortality, and that those who have passed the boundaries of this life are often with us, and able at times to make their presence known and their influence felt. For this, if for no other reason. Mr. Richmond's book should be in the possession of every Spiritualist and placed by them in the hands of every one who, though he may not feel disposed to go out of his way to obtain evidence of this truth, is honorably disposed to it and willing to give the subject a fair consideration.

Long experience in eliciting evidence from willing and unwilling witnesses, and placing it in its most effective bearings before the minds of judges and jurors, has qualified the author to deal with this subject clearly, concisely and with a directness of argument and appeal that is irresistible in behalf of its truth. He who reads it must be a plienomenal excepcan suppose it possible for Mr. Richmond to arrive at any other conclusion than that which he does when, using the words of Prof. De Morgan, he says:

"I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

To this he adds:

To this he adds:

"I care not for the sophistry of creeds or the dentals of dogma. I know what I have seen and heard on the border-land of so-called spirit-life. The feats of ten thousand 'itinerating showmen,' endorsed by the absurd arrogance of reverend oracles, and reinforced by the cruel wit and senseless jokes of a great Commission, cannot make me doubt the evidences of my senses. After ten years' experience in scientific laboratories and forty years at the bar in investigating evidence, I cannot resist the conviction forced upon me by what I have seen and heard, and all that's saint, sage or sophist ever writ' cannot lessen the force of the evidence. My belief is not voluntary; it has been forced upon me against all my former predilections, against the logic of early education, and the conclusions of more mature years; and I sincercity believe that the phenomena of so-called spirit-manifestations deserve the candid investigation of both science and religion, and that eventually they will receive it at the hands of all save those who are blinded by bigotry or prejudiced by creeds."

The book-has for illustrations a view of the entrance

The book-has for illustrations a view of the entrance portion of the grounds of the Cassadaga Lake Free Association, and two pages of independent slate-writing. See advertisement on fifth page.

OCCULT TELEGRAPHY.—It is somewhat amusing to see how the regular Old School doctors are coming down from their high horses and acknowledging that there is something beyond their great knowledge. (?) We understand that very many of them are submitting their difficult and obscure cases to the well-known Occult Telegrapher, Mr. W. S. Rowley, of 89 Euclid Avenue, Cleveland, O. Of course this is done sub rosa, but it pleases us to see them come to time at last. Rowley's Occult Telegraphy has withstood the most rigid tests that could be devised by electrical experts, who were also skeptics. He is meeting with great success in every way, and is kept extremely busy, we hear. Well, the world moves. What will come next?

A RECEPTION TO RED CLOUD.-The National Indian Defense Association tendered a reception to the celebrated Sloux Chief Red Cloud on the evening of April 22d, af the residence of Dr. T. A. Bland, Washington, D. C. Col. Jordon, of Rosebud agency, interpreted Chief Red Cloud's speech, which was a review of his progress to civilized life. Short speeches were made by Rev. Dr. Kent, Rev. Dr. Domer, Rev. F. D. Power, Mr. J. L. McCreery and Judge Hildebrand. The same Association also held a largely attended meeting Sunday evening, April 21st, at the "Church of Our Father," on which occasion Red Cloud, Dr. Kent and Dr. Bland addressed the people.

G. W. Kates and wife were to lecture and give ests at the Spiritual Temple, (Newbury and Exeter streets, Boston,) Wednesday evening, May 1st. These workers are well known in the South and West. Mr. Kates (formerly editor of Light for Thinkers) is doing good work on the rostrum, aided by his wife (nee Miss Zaida Brown), who is making a splendid reputation as a trance lecturer and descriptive test medium. We bespeak a cordial welcome to Boston for these earnest advocates of spiritual truth.

Our thanks are returned to Mrs. W. A. Dunklee for a gift of choice "Mayflowers" from the woods of Plymouth, N. H., to grace our Free Circle-Room table; also to S. Stockbridge, for floral offerings for the same kindly purpose.

Mr. Tuttle on Psychic Science.

Hudson Tuttle has for many years held a prominent position in the foremost ranks of the ablest advocates and elucidators of the othics of Modern Spiritualism. As such his reputation has been and is world-wide, and anything now in the shape of a volume from his pen is a welcome acquisition to the literature of this progressive age. When, therefore, it was announced a short time slice that as soon' as a sufficient number of copies were subscribed for he would issue a work on Psychic Science, the promptness and fullness with which the proposition was accepted led to the manuscript being immediately placed in the publisher's hands, also to the appearance of the book at a much earlier date than was at first anticipated, and it is now before the public in a substantial volume of two hundred and fifty pages, entitled, "Studies in the Outlying Fields of Psychic Science."

It is needless for us to say that the book exhibits far extended research in realms of thought that only one possessed with "the gifts of spirit" ever enters, and treats of subjects upon which instruction is greatly needed, and for which there is a constantly growing

Mr. Tuttle claims that there is a psychic ether, related to thought, as luminiferous ether is to light; that an individual so constituted as to be sensitive to the thoughts of others can, by means of this atmosphere, receive thoughts from others or transfer his own thoughts to others, regardless of distance, and that proofs of the existence of this other are seen in what are termed clairvoyance, trance, somnambulism, and psychometry. This psychic ether is correlated to and explains, Mr. Tuttle argues, not only the above phenomena, but others of a similar class: mesmerism, mind-reading, dreams, and visions; all of which lead to a consideration of immortality, inasmuch as they imply an intelligence that has survived the death of the physical body.

The sensitive state is largely dwelt upon, and a great number of facts given in illustration of its many conditions, capabilities and experiences. Every page sheds light upon matters little understood, because having hitherto not been made a subject of study, rather set aside as "mysteries of God" which it was "a sin to pry into," the people have had bequeathed to them an inheritance of ignorance which books of this class are destined to supplant with knowledge.

Tribute from James Redpath. To the Editor of the Banner of Light:

Mr. A. E. NEWTON and I were associated in business many years ago, and I came to know him very intimately. For months I was in his company all day long, constantly consulting him and working with him.

The result of this intimate association was a respect, profound and cordial, for his moral and intellectual integrity. I never have met a man who was more to be trusted, whose words more truly and unvaryingly expressed his sincere opinions, or who possessed in a greater degree the courage of his convictions. I have known men who were more lavishly endowed with mental gifts, but never one who was richer in noble moral traits. Had Diogenes met Mr. Newton he would have dropped his lantern and saluted him as the absolutely honest man whom

he would have dropped his lantern and saluted him as the absolutely honest man whom he sought.

He was one of those rare characters of whom it is familiarly said that "they wear well."
Though the words are homely, there can be no more eloquent praise. There was no tinsel in his mental character; no shoddy in his moral nature. I repeat that while I have known men of more brilliant gifts, of more dazzling qualities, I never met a man who was more of a man than Mr. Newton. He seemed to me to have all the virtues that make life worth living, and that give solid ground for our belief in social progress and human perfectability. He was first of all and over all sincere, in thought and speech: a trait without which all other gifts are doomed to early blight, and the one trait common to all good and to all truly great men. He was modest—a trait without which great moral development made well nigh valueless. He was a just man and a compassionate; and too free a man to be "tolerant." He could not tolerate "toleration"; for he believed in the untrammeled liberty of every soul to be, to do and to utter itself. He was as brave as he was honest. John Knox, in the pulpit, said: "I am in a place where it is commanded that I speak the truth, and the truth I speak, impugn it whose listeth." Mr. Newton was constantly inspired by the spirit; but—perhaps unlike Knox—he did not arrogate that he was infallible; he spoke the truth fearlessly but in love, and with a deference to the sincere belief of others—which was as far removed from intellectual fear as from moral cowardice. Honest, and with a deterence to the sincere belief of others—which was as far removed from intellectual fear as from moral cowardice. Honest, trustworthy, brave, candid, gentle and forgiving, his memory will be cherished as long as their lives last by all who knew him well.

New York City.

James Redpath.

Movements of Platform Lecturers.

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

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

at once.

Mr. and Mrs. C. P. Longley were at Lynn Sunday,
April 28th. In the atternoon Mrs. Longley lectured on
"The Story of One Hundred Years." In the evening
she answered questions from the audience. Mr. Longley, Mr. and Mrs. J. B. Hatch, ir., and Mr. F. B. Shelhamer rendered several choice songs at both these
meetings. Mr. and Mrs. Longley will appear before
the society of Stafford, Ct., the first two Sundays in
May

Mrs. Ada Foye, lecturer and platform test medium, will be in Philadelphia, Pa., during the month of May. Spiritual Societies in that vicinity desiring her services for week evenings can address as above 2209 Thompson streat

son street.

Frank T. Ripley returns to Boston, Mass., with the month of May, and can be engaged for camp or grove meetings anywhere. Address him in care of this office.

Mrs. Clara A. Fjeld can be found at her new rooms at Hotel Hollis, 804 Washington street, Boston, where she will be pleased to see her friends, and where all letters and communications should be addressed.

Mr. John Wm. Fletcher lectures in Providence, R. I., during the Sundays of May, and will be found on Mondays at the Hotel Perrin; every other day at his Boston office, 6 Beacon street.

Frank Algerton lectures in Salem, Mass., the first two

Sundays in May, the last two in Lynn; he can be engaged for the first two in June. Address 6 Beacon street, Boston, Mass. J. Frink Baxter will lecture on Sundays May 5th and 12th, in Fitchburg, Mass.; on Sundays May 15th and 26th in Berkeley Hall, Boston.

Prof. J. W. Kenyon's engagements are, Saratoga, N.Y., during May; Queen City Park Camp, Vt., the last Sunday in July and first in August; Sunapee Lake Camp, N. H., the second and third Sundays of August; Albany, N. Y., during September. Will answer calls for June and July. His time is well filled till 1890.

or June and July. His time is well filled till 1890.

G. W. Kates and wife will be located at 6 Worcester Square, Boston, during the month of May, where Mrs. Kates will hold receptions, give sittings, and be pleased to have friendly calls. They speak in Lowell, Mass., May 12th. Would accept calls for week nights in vicinity of Boston.

James A. Bliss, developing medium and lecturer, will on and after May 7th locate at 18 Park Place,

will on and after May 7th locate at 18 Park Place, Detroity Mich.

Prof. W. F. Peck has just finished a successful months' labor at Brockton, Mass., and goes to Philadelphia for May. Address, till further notice, 2130 Ubor Place, Philadelphia; Pa. With the exception of one or two Sundays in Camp-Meeting season his dates are all taken up to April, 1890.

Mrs. Myra F. Payne's time is partially engaged for the summer, but she would like engagements for the first and fourth Sundays of May, June and July in places easy of access from Painesville; she is engaged the second and third. Permanent address, Painesville, O.

Expression of Thunks.

At a regular meeting of the First Society of Spiritualists of SARATOGA SPRINGS, N. Y., held Sunday evening, April 28th, 1889, it was, on motion of E. J.

Huling,

Resolved. That the thanks of the First Society of Spiritualists of Saratoga Springs be and are hereby tendered to Messrs. Colby & Rich, Publishers of the Bannen of Light, Boston, Mass., for the handsome donation of books for the Society's library.

Resolved, That's copy of the foregoing resolution be transmitted to Messrs. Colby & Rich, attested by the President and Clork of this Society.

E. J. Huling, Clerk.

NEWSY NOTES AND PITHY POINTS.

THE ANGEL VISITANT. I saw her once, once only, long ago;
Yet now she often comes to me by night,
Known by the hair, so silken, soft and bright,
Known by the hair, so silken, soft and bright,
That voils warm checks where orimson roses throw
A tender flush o'er pallid lily snow.
Blie speaks not; only her golden head is light
Above my heart, that throbs with wild delight—
Droaming she takes the love she cannot know.
Dear distant love, doth some sweet spirit voice
Breathe in thing car, when slumber is most deep.

Breathe in thing car, when slumber is most deep,
All I were fain to tell if we should meet?
And dost thou come because the world is sweet.
By shadowy paths we tread not save in sleep,
To bid me trust the future and rejoice?
— Chambers's Journal.

We are in receipt of an anonymous letter from Fitchburg, which speaks disparagingly of a certain medium who has advertised in our columns. We have never heard anything against the character of the lady; and we must have something more definite than the vague charges of an anonymous writer before we can form any opinion upon the subject.

A father at Blue Run, Pa., hacked to death his four helpless children, and then strangled himself.

The Daily Kennebec Journal, Augusta, Me., speaks highly of "Chas. W. Hidden, the hypnotic and magnetic healer," (THE BANNER'S late correspondent in Newburyport) and states that he is now "a regular physician," having received the orthodox degree of

The subject of mechanical schools is engrossing much attention in this State at the present time from those especially interested in the future welfare of our mechanical industries on the one hand, and on the other of that army of young men who as the years go by must be brought up either as trained and competent mechanics, or only indifferent or bungling workmen and unskilled laborers. It is high time this matter was attended to by competent parties, and it is said the most feasible method to be adopted would be such schools. It is understood that the Massachusetts Mechanics Association is moving in this direction.

It is said that the Samoan Conference between the United States and Germany will be brief and Pacific.

The confounding of Count Leo Tolstor with the new Russian Minister, Count Dimitri Tolstor, who is a distant relative of the novelist and philanthropist, has led to some curious blunders in the daily press, and made Count Leo appear even more inconsistent than was necessary. They have nothing in common except the name. Dimitri Tolstoy, according to Mr. George Kennan, is cold, ambitious, remorseless, an implacable hater, and a reactionist of the worst sort. He opposed all of the late Czar's reforms, and would like to see Russia governed, as it was under Nicholas, with

Rev. Dr. Daniel Dorchester, of Boston, has been ap pointed Superintendent of Indian Schools.

Emin Bey, Stanley and Stevens are playing pigs in clover on a large scale. Emin is lost in a strange country and Stanley goes to find him. Stanley gets lost and Stevens goes to find him. Stanley finds Emin, and now who knows where Stevens 18? It will take some patience and dexterity to find these three gentlemen all at once.—Waterbury American.

"A work will shortly appear," says the London Academy, "on Sir John Franklin's fate claiming to show that its discovery was through a revelation made to a little child seven years of age, to whom was revealed the locality where the ships would be found and how they could be reached; and that, after the great-expeditions of the Government, extending over a period of seven years, had proved fruitless, the efforts of Lady Franklin, guided solely by the revelation of the little child, were crowned with complete suc

> THE MARRIED PRINTER. He took a wife, And lived in strife For over forty years: And when he died His form was pi'd, And she shed pica tears!

NEW MUSIC.-We have received from the publishers White, Smith & Co., 538 Washington street, Boston the following: For pianoforte-"Little Fishermaider Waltz," Ambrose Davenport; "Rockland Schot-tische," J. W. Walker; "Je Suls Prêt," for four hands, M. Lafuente. Vocal-"I Guess Not," Walter Neville

A Burlington shoemaker hung out a placard the other day, but it had n't flapped in the wind for more than two hours when somebody whispered in the proprietor's ear, and he whisked the sign in quicker than a toad houses its tongue. The placard read as follows: "Don't go'elsewhere to be cheated. Walk in here."—Burlington Free Press.

OIL-SPREADING ROCKET .- A German patent covers rocket carrying a cylinder of oil, together with an explosive charge which scatters the liquid when the projectile reaches its journey's end. In experiments at sea the rockets have been thrown nine hundred feet against a strong gale. By this means oil can be distributed in different directions, securing to the storm-tossed vessel a large area of smooth water.

> SPRING. Nature's hallelujahí Robins, bluebirds sing; Diphtheria, pneumonia, Et cætera. Spring! Nature's resurrection! All that sort of thing. Microbes, disinfection, Sars'parilla. Spring.

[GOOD FOR PENNSYLVANIA.] - A well-preserved copy of Gordon's Geographical Grammar, published in London, in 1719, was purchased from a New York bookseller the other day-says an exchange-and it was found that the geographical and grammatical Gordon observed, under the head of Pennsylvania: 'The length of the days and nights is much the same here as in New Jersey."

Rhode Island has now joined the procession of the intelligent and progressive States that refuse to create a "doctors' trust." We congratulate the Legislature of Little Rhody on the killing of the Medical Monopoly Bill. Massachusetts will no doubt kill hers just directly.—Boston Globe.

Bo over kind .To one who's blind.

Mrs. Lugsby—"Old Mr. Grumsby, the doctor says, is suffering from elephantiasis.". Are. Bagsby—"Caught it at the show, I suppose. Hereafter no boy of mine shall go to see the elephant without having been vaccinated. You can't tell exactly what the elephants fetch over here in their trunks."—Drake's Magazine.

The limited express on the Grand Trunk Railroad was wrecked near Hamilton, Ont., on the morning of April 28th. The engine jumped the track and smashed into a tank. Two cars were telescoped; twenty persons were killed and many wounded. Most of the killed were burned to death in the rules of the train. The accident was due, so reports aver, to a broken axle.

Oh! let us not speak of the "useless" or "vile";
They may seem so to us—but be slow to arraign;
From the savage wolf's cry to the happy child's smile,
From the mite to the mammeth, there's nothing in
vain.

Eliza Cook.

MEIGS ELEVATED RATLROAD .- A mass meeting of prominent Lowell citizens packed Huntington Hall Wednesday evening, April 24th, whose enthusiasm recalled scenes enacted at the early war meetings of 1861. This spontaneous testimonial to the integrity and energy of the plucky inventor of the Melgs system of elevated railroads, Capt. J. V. Melgs, must have been gratifying in the extreme to the man who has seen so many ups and downs during his eventful career. He was infroduced to the audience by Mayor Palmer, and hold the close attention of his auditors for upward of two hours, while he explained the safety, economy and durability of his system of rapid transit by means of models, stereopticon views, otc. The business men of Lowell, among whom are very many bankers, brokers and horse railroad magnates, under whose auspices the meeting was held, have taken hold of the enterprise in carnest, and will furnish the capital necessary for the construction of the

first section of the road at once,

· Medical Monopoly not Wanted. [Boston Daily Globe, Feb. 7th, 1889.]

"In the Legislature of Massachusetts a bill is now pending whose object is to prohibit, under penalty of fine and imprisonment, the practice penalty of fine and imprisonment, the practice of 'medicine, surgery or midwifory' by any other than the 'regular' physicians. The attempt to pass such a bill has been made before, but it failed. It is a measure, which ought not to pass, because it invades the personal liberty of the citizen; not the personal liberty of the 'irregular' physician only, but of the patient. "Only yesterday Dr. Holt, in a paper read before the Massachusetts Medico-Legal Boolety, an organization of 'regular' physicians, complained of the ignorance of his professional brethren as shown in the notorious Robinson polsoning cases.

polsoning cases.
"'This crime,' said the doctor, 'one of the greatest in our medical history, would never have been discovered but for the suspicions aroused outside the profession.' And he called attention to the fact that in five of the poisoning cases the regular physicians certified the cause of death to be pneumonia, typhoid fever, meningitis, bowel disease and Bright's Disease

meningitis, bowel disease and Bright's Disease respectively.

"This shows how far the 'regular' physicians are from being infallible.

"It would seem to be more in accordance with justice and common sense were they to perfect their own knowledge before they appeal to law to prohibit others from healing.

"Not long ago a Globe reporter called upon ten 'regular' physicians on the same day, and described his symptoms in exactly the same language to each. The tan physicians informed him that he was suffering from ten different diseases, and gaye him ten different prescriptions, each utter in inconsistent with the others.

"The implied claim that there is any certainty in 'regular' medicine as at present practiced, is absurd. All medical practice, outside of the simplest complaints, is more or less guesswork and experiment, whether regular or irregular.

"When Garfield was shot five of the most."

ilar.
"When Garfield was shot, five of the most "When Garfield was shot, five of the most famous regular physicians in the country spent three months probing for the bullet. In the region of his left hip, and after his death it was found under his right shoulder-blade." We have but a word to add, which is that the above is the doctrine Messrs. H. H. Warner & Co., proprietors of Warner's Safe Cure, have fought to add approprieted for the next ten and proprietors of Warner's Safe Cure, have fought for and promulgated for the past ten years. We know of scores of cases, and so does the réader, where doctors have treated the wrong disease. They say advanced Kidney Disease cannot be cured, yet thousands of cases have been cured with Warner's Safe Cure; yet so bigoted are the medical profession that the majority of them will not use it, although they know they could thereby save many valuable lives, because, forsooth, it is against their fossilized code. Out upon such bigotry! Every method to prolong life should be utilized, and method to prolong life should be utilized, and the regular medical profession should be the first to welcome it instead of encompassing themselves in self-conceit and bigotry, doctoring symptoms instead of disease, and sending their patients to the cemetery, poisoned with drugs, but on the death certificate that they died from typhoid fever, meningitis, pneumonia, or some other equally foreign cause.

Acknowledgments.

Since my last report of receipts for our cottage Lhave received: From J. H., Lisbon Falls, Me., \$2.00; Bro. J. J. Morse, collection at Cleveland, O., Lyceum, \$13; Dr. A. B. Dobson, Maquoketa, Ia., \$10; Mrs. M. A. Patrick, Los Angeles, Cal., \$1; Wm. Foster, jr., Providence, R. I., second remittance, \$1; A Friend in California, \$4; Dr. G. B. Crane, St. Helena, Cal., \$20; Mrs. O. G. Abbott, Oriskany, Falls, N. Y., \$3; Charles Waterman, same place, \$2; Dr. J. P. Graves, Riverside, Cal., \$5. Making \$61. Whole amount received to date, April 28th, \$391.

The contractor will have the cottage completed by May 20th, and want the remainder of his \$500. I still have hopes that it will come, and thus leave the home unencumbered. My spirit-friends have constantly assured me the amount would come. It would be an easy way to raise it if our speakers would name my case to their audiences, and take up collections, as did Bro. Morse in Cleveland. WARREN CHASE.

Haverbill, Mass.-Unity Hall.-Mrs. Sarah A. Byrnes spoke for the First Spiritualist Society, April 28th, in her usual forcible and eloquent manner, be-

28th, in her usual forcible and eloquent manner, before good audiences. The 2 P. M. subject was "The Inherent Possibilities of the Spirit."

The evening service began with two fine violin duets by Miss' Jessie M. Little and Miss Flora Nichols—Miss Emma Nichols, accompanist.

Mis. Byrnes prefaced the decture of the evening by reading a poem from the pen. of Mrs. Emma Miner, entitled "Freedom." She then took up the theme of "The Saviours of the World," speaking for nearly an hour to the undivided attention of her audience.

Mrs. Emma Miner, of Clinton, Mass., well and favorably known to the readers of The Banner, will occupy the same platform next Sunday.

W. W. Currier.

Newburyporf, Mass. — Spinday, April 28th, our Society had the pleasure of listening to the boy me dium, Frank Algerton. His afternoon lecture was dedium, Frank Algerton. His afternoon lecture was delivered in a foreible manner; it was filled with facts of a convincing nature, and was received with close attention by his hearers. His tests were very clear and carried direct proof of the spirits' return. In the evening he answered questions handed in from the audience, and they were ably considered; next he delivered ar instructive lecture on spirit manifestations as found in the Bible; then followed tests, convincing to all. The choir gave us excellent music. Since Feb. 1st we have slowly advanced, and can and do pay all of our debts, and have not asked a cent for subscriptions. The hopeful prophecies made by the angel-world to encourage us to continue our meetings have been fulfilled. No meeting will be held next Sunday.

Saratoga Springs, N. Y .- E. J. Huling informs us that Mrs. Ada Foye spoke and gave tests before the First Society of Spiritualists, at the Court of Appeals First Society of Spiritualists, at the Court of Appeals Room, on the evening of April 22th. The Union of the 26th gave a good account of the meeting—saying of the lecturer: "Mrs. Foye is a matronly woman, self possessed, who talks carnestly with her audience and familiarly with the spirits. Her specialty among the Spiritualists is with phenomena which have attended her" from her earliest youth. Of her tests The Union reportor (while he did not scruple at times to make use of "saving clauses") states that "as to names and dates the spirits were exact, and none of their statements were challenged, though even to a skeptle it seemed improbable that the medium could have been informed on all of these matters."

Haverhill and Bradford.—The session held Sunday, April 28th, by the Brittan Hall Union Spiritualist Fraternity was one fully equal in interest with

alist Fraternity was one fully equal in Interest with any of the April meetings, and was largely attended by an audience in which many intelligent and earnest investigators were represented. Mrs. A. L. Pennell was the speaker, and gave many interesting and convincing platform tests.

Next Sunday the speaker is to be Dr. Wm. H. A. Simmons, one of the Vice-Presidents of the Fraternity, who has recently taken his position as a clairvoyant and healer. In his platform addresses next Sunday he will give some account of his way out of the church into the acceptance of the Spiritual Philosophy.

E. P. H.

Norwich, Ct.-Mr. J. Wm. Fletcher closed his engagement with our Society Sunday, 28th ult., having addressed good audiences very acceptably at each session. The Easter address upon, "The Retinion of Erlends After Death," was a very excellent presentation our philosophy.—May 5th and 12th the Hon. Sidnay Dean, of Warren, R. I., will occupy our platform, and close our course of lectures for this season.

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

43 Fitchburg, Mass.-E. S. Loring, Secretary, writes that the Society had the services of that veteran worker, Mrs. Lizzie S. Manchester, of West Randolph, Vt., on Sunday last. She gaye two fine discourses; her guides also improvised from subjects given by the audience.

J. Frank Baxter will be the speaker the next two Sundays.

Sterling, Mines. - A correspondent states that Rev. E. B. Fairchild (of Stonelinin) spoke to good acceptance in this place on Sunday last. Mr. Fairchild has given the Spiritualistic Philosophy much thought and personal investigation, is a close student, a logical reasoner, and is highly educated. He should be kept constantly at work for the Cause.

For Sick Hendache Use Horsford's Acid Phosphate: Dr. M. W. GRAY, Cave Spring, Ga., says: "I have used it with perfect success in habitual sick headache."

Topoka, Kam.-Interesting exercises were held on Sunday evening, April 14th, consisting of a locture by Will C. Hodge, on the rise and progress of Modern Spiritualism: A communication from the late lishop Kingsley, formerly of the M. E. church, was read by Mile-Norton. The exercises concluded with answers to questions by "Starlight," the spirit guide of Mrs. S. R. Stevens.

Special Notice.

The date of the expiration of every subscription to the Banner of Liour is plainly marked on each address. Subscribers intending to renew will avoid inconvenience by sending in the inoney for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the Banner of Liour the extensive circulation to which its morits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

Coldy & 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 might not be able to meet the requirements of another. It is therefore best 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.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crushdo on the old-time "Satanio" plane, thinking people will do well to read that pertinent work by Allen Putham, Esq., entitled, "WITCH-CRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM." Colby & Rich, 9 Bosworth street, Boston, have it on sale.

The friends of the late Edward S. Wheeler—and 13.7 In errience of the Interest Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich; Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

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TO A REVIEW IN 1887 OF THE SEYBERT -CUMMISSIONERS' REPORT:

OR, What I Saw at Cassadaga Lake. 1888.

BY A. B. RICHMOND, Esq., .

Member of the Pennsylvania Bar; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Crosby's 'Calm View' from a Lawyer's Standpoint," "A Hawk in an Edgle's Nest," Etc.

by's 'Calm View' from a Lauper's Standpoint,"

"A Hawk in an Edgle's Nest," Etc.

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

The author adopts a form with which he is most familiar. He constitutes the public a jury, brings forward his witnesses; elicits their testinony, argues his case with remarkable skill and pertinacity, reports the judge's charge, and submits to his jury, the public, the duty of rendering a just verdict. What that vordict must be no unprejudiced reader will fall to readily perceive.

The vast difference between spirit phenomena and the tricks of the conjurers are clearly shown, and the follies of professional so-called "exposers" exhibited in a light that must cause them to appear supromely ridiculous even to their illustrious selves. He drives the Seybert Commissioners into the last ditch, in which the more they try to extricate themselves the deeper they will get, the only means of escape belug to confess their unfaithfulness to the trust reposed in them by the generous donor of a sixty-thousand dollar bequest.

The book abounds with cutting sarcasms and witty sentences, called forth by the gross inconsistencies of the opponents of truth and the unfortunate predicaments in which haske of catering to a popular prejudice, have placed themselves by their famous "Preliminary Report." It is issued at a very opportune moment, the wide-spread revival of interest in the subject b

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The subjects treated are as follows: Matter, Life, Spirit, Mind; What the Senses Teach of the World and the Doctrine of Evolution; Scientific Methods in the Study of Man and its Results; What is the Sensitive State? Mesmerism, Hypnotism, Somnambulism; Clairvoyance; Sensitiveness Proved by Psychometry; Sensitiveness curring Sleep; Dreams; Sensitiveness Induced by Disease; Thought Transferrence; Intimations of an Intelligent Force Beyond Superior to the Actor; Effect of Psychical Conditions on the Sensitive early flow of Sensitiveness and Thought Transferrence; liminations of an Intelligent Force Beyond Superior to the Actor; Effect of Psychical Conditions on the Sensitiveness and Thought Transferrence; liminations of an Intelligent Force Beyond Superior, and Intelligent For gence from the sphere of light. These compensations of the sphere of light. These compensations of the sphere of light. These compensations of the sphere of light. The sphere of light is specified by COLBY & RICH.

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spirit for consideration.

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Friday afternoons under the inducace of her guides give decarnated individuals an opportunity to send words of love
to their carthly friends—which messages are reported at considerable expense and published each week in THE BANNER.

sigerable expense and published each week in The Banner.

The 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 ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

The Natural flowers for our table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the alter of Spirituality their floral efferings.

offerings.

The Letters of inquiry in regard to this Department must be addressed to Colby & 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 Feb. 12th, 1889. Spirit Invocation.

Spirit Invocation.

Ye bright and beautiful spirits of purity and goodness, we would ask your presence at this hour; we invite your counsel and ald. Surrounded as we may be by the limitations of material life, by its cares and perplexities, by that which is external and belongs to the physical, we may not be able to reach your worlds of light and your methods of study, your planes of association, and so we invite you to visit our hearts and homes, that we may receive from you strength and good cheer, and such helpful influences as will uplift and strengthen our souls through the journey of life.

But we would not attract your attention to that which is repelling to your higher nature, to that which is lowly and defiled; we would that our lives, our spirits and our aspirations may be elevated, so that they will understand your good works, and indeed take part in your holy associations.

To this end, oh, ye bright ones, we aspire for that which is high and good; we would become receptive to the teachings of those who have passed on, who have explored the realms of spiritual life, taken up its lessons, and come into sympathy with its holiest and purest influences and planes of thought. May we receive into our lives something from them that will indeed be a blessing to us as we journey on in search of experience, undergoing the discipline which the hour

ceive into our lives something from them that will indeed be a blessing to us as we journey on in search of experience, undergoing the discipline which the hour and the time have laid upon us.

Oh! may we at this time, and at all times, send forth an earnest desire, a soulful prayer for helpful guidance from the great beyond; and as we receive from those who come to us from that great beautiful world of light, instruction and good cheer, or helpful influence, be ready to cast it abroad unto those in need, unto all human brothers and sisters who are in darkness and cannot see the way to go. Oh, ye holy angels of light! go forth on wings of love, bearing your peaceful ministrations unto all who are in darkness, who are lowly and sad, and most in need of the Comforter, that they may be uplifted into the light.

I realized that I had truly found a home, a bright and beautiful home; although that which I left on earth was dear to me, although mother and father and brother were very near, and I had so much opening before my pathway that was alluring and promising, yet, after I had laid down all these, and passed from the weakened frame, I found that a home of beauty, of loving attention and companionship awaited me on the other side. I desired at once to return and express this

and much more to my papa, for he had given me strength in my latest hours; he had, when weakness and doubt came over me, given from his spirit to mine a support and comfort which I could find nowhere else, and I thought if I could only assure him that all that he had said the weak the extension of the spirit. could only assure him that all that he had said and thought concerning my future in the spirit-world was beginning to be more than realized, how happy it would make him feel. I tell him now, that while it is impossible for mortal words to transcribe the beauties and the love-liness of the angel-world, yet I am more than satisfied, and I think he will understand. The satisfied, and I think he will understand. The harmonies of the spheres seem opening before me. I am pressing onward, trying to learn, to study closely, that I may come into sympathy with those bright souls who are themselves all melody, all sweetness, and who give forth such musical expression in their lives, as well as from their hearts.

healer will take upon himself to an extent something of the conditions affecting the physical frame of his subject, but it is not necessary for the operator to be long affected by those conditions. In imparting his magnetic vitality to his patient, the operator may come into such close sympathy with that suffering one as to give out more of his vital forces than he can for the moment afford to do, and therefore he brings himself into a negative condition. At such a moment, perhaps, he may absorb, to a degree, something of the poisonous magnetism of that disease by which his patient is troubled, but if he understands his power, and has confidence in those unseen intelligences who attend him, and who are ever ready to afford him such magnetic forces as they can supply, then, when he has ceased treating his patient, he will understand liow to throw off or to detach from his system those detrimental elements which it has taken up, and he will be immediately resupplied by his spiritual attendants with such vitality and forces as he may require at the time.

It is well always, for a magnetic healer to hepler will take upon himself to an extent some-

time.
It is well, always, for a magnetic healer to

It is well, always, for a magnetic healer to study his own system, its various elements, and also its peculiarities, that he may know just how to guard himself against taking on such elements or conditions as may prove of injury to him. It is also well for him to seek to understand his spiritual guides, that he may know just how far to rely upon them.

When a magnetic healer comes in contact with a patient; he should have his mind in a prayerful, aspiring mood; he should invoke the presence and assistance of wise and good spirits who are competent to treat such a case, and he should be willing to allow those good spirits to make use of his magnetic forces. By doing this the operator will bring himself into a spiritually-receptive condition, through and by which he may imbibe those higher elements which are brought from the world beyond, and which will in a measure fortify him against the encroachment of those more gross material elements which some from the Mystical gustem. the encroachment of those more gross material elements which come from the physical system of his patient, and therefore he will not under these circumstances be so liable to be affected unpleasantly as he might otherwise be.

unpleasantly as he might otherwise be.

After an operator has finished treating his patient he should be particular to make passes with one hand down his other arm and hand, and repeat the operation vice versq. He should also make passes over his head aid brain, and especially back of his cranium, throwing off those adverse magnetisms which he may have taken up. He should be most careful to bathe his hands well after each operation. It is also very necessary for a magnetic healer to frequently bathe the entire surface of the body. We should advise this to be done once daily during such seasons of practice as bring the operator cases of disease to be treated day after day, for in this way he will be able to throw off from his person such effluvia, such effete

ter day, for in this way he will be able to throw off from his person such effluvia, such effete magnetisms, as he may have gathered up from his patients which would be detrimental to his own health.

An operator will also be obliged to pay special attention to his habits of life, live largely in the open air, walk in the sunshine, take exercise daily, and also attend to his diet, that he may not take into his system such articles of food as may prove unwholesome, indigestible or poisonous to the blood and to the various organs of his body.

Q.—[By the same.] After a person passes to spirit-life, do the facts of his existence prior to his life on earth become known to him?

A.—Not always. We have seen a great many spirits who have passed through quite an extended experience on earth who, upon entering the other world, presently became aware of all ness, who are lowly and sad, and most in need of the Comforter, that they may be uplifted into the light Amnie E. Lewis.

I am permitted by your Spirit Chairman to say a few words this afternoon to my dear papa, whom I wish to reach in spiritual presence, that he may feel that I have redeemed my promise, and I am not far from him, and that it is indeed but the thinnest veil that hangs between his spirit and mine. I cannot express my happiness and gratitude to the kind friend who has penned those words, "Only a Thin Veil Between Us," and given them musical expression, for they exactly meet my spirit in its outpourings to those who are near and dear to me; and sometimes when the sweet melody

outpourings to those who are sad sometimes, when the sweet melody floats out to me in my spirit home, it seems to give me strength and power to return again to those who are sad and sorrowful on this side of the river of life.

It is impossible for me to tell papa how enchanted I was when I opened my eyes in the spirit-world, and beheld all its beauty and light. It far surpassed even my highest thought of what might be, and was so far in advance of even what he had said I should find that I could not express my feeling of joy and thanksgiving.

The spirits must be unfolded very largely in mental ability, must understand how to apply the wisdom that has been taken up through great experience to their human life, before they can understand that which preceded the mortal birth and its discipline. They may learn that they had a preëxistence; that at some time in the remote past they came into being as individual entities; that, indeed, they have been, in the great eternal ages of the by have been, in the great eternal ages of the by and light. vious to their birth and experience upon the earthly plane.
So far as we can judge of the matter, it seems to us that spirits must be unfolded very largely in mental ability, must understand how to apply the wisdom that has been taken up through great experience to their human life, before they can understand that which preceded the mortal birth and its discipline. They may learn that they had a preëxistence: that gone, offshoots, so to speak, from the Supreme, Intelligent Mind; and they may understand that, as atoms of light or of inert intelligence, they were obliged to await the time of their activity, when the mental power became quickened, under the impetus of law, to such a payetry as to bring them just contact with an extent as to bring them into contact with external form and association; but what has

external form and association? but what has been their experience, just what the discipline has been under which they have passed through those ages which may have preceded their birth upon this planet, has not yet been unfolded to them.

There are spirits who claim that they have a certain knowledge of what has come to them in the past. Some of these affirm that previous to their birth upon the earth they dwelt on some other planet, passing through an experience and reaping a discipline in contact with that other planet which prepared them, mentally and spiritually, to take up this new existence upon the earth, reap its discipline and experience, and then pass on to other grades of unfoldment. We are not here to discuss the attitude of these spirits, or their affirmation; unfoldment. We are not here to discuss the attitude of these spirits, or their affirmation; they seem to know whereof they speak, and are undoubtedly as well qualified to express themselves on this subject as are any spirits equally

vino itself, and therefore pats forth greater power and grander effort to grow, to rise, and indeed to gain all the experience and knowl-edge that it possibly can attain.

Q. Should a person not of sound health undertake to cultivate mediumistic office?

dertake to cultivate mediumistic gifts?

A.—That depends on other circumstances beside the question of health, for it has happened in special cases that individuals of unsound health, of weakened physique, and oven of debilitated mental powers, have been restored to a condition of mental and physical activity under the development of mediumship and the ministration of attendant spirits. Therefore it is possible that a person of unsound health might be benefited by seeking the development of his mediumistic powers. It may be that the very excess of magnetism, physical or, mental, that weighs upon his organism may gender him of unsound health. He is disturbed, restless, cannot understand why he feels so ill at ease, while if that surplus of magnetic forde was utilized by some intelligent

turbed, restless, cannot understand why, he feels so ill at ease, while if that surplus of magnetic force was utilized by some intelligent spirit, and made of service to mankind through mediumistic work, the individual might be benefited, as well as be of benefit to the world. Again, we have seen delicate, fragile females, whose life seemed to hang merely upon a thread, so weak and attenuated had it become, and yet this condition had only been induced because of the absorption of their magnetic forces by individuals coming in contact with them. These delicate, fragile females were highly mediumistic, and only required to be brought under the care and influence of some intelligent band of spirits, who would understand how to guard and protect their charges from the encroachments of those external forces and lives which preyed upon them, who at the same time so understood how to unfold the mediumistic qualities of their charges as to make them of service to the world. Having been brought under such direction, such cases have been brought up into health and sound mental vigor, so that they have been restored to strong vitality from beds of sickness, and have been of great service to the world.

However, one must try and understand his nature, realized inst what is the condition of

However, one must try and understand his nature, realize just what is the condition of his organism, if possible, because one may be in such an unsound condition of health that the development of mediumship would prove disastrous to him. We have seen these who the development of mediumship would prove disastrous to him. We have seen those who have been weak and debilitated seeking earnestly the unfoldment of medial gifts, and as the spirit-world has come in contact with them, as attendant spirits made effort to put forth manifestations of their presence through the organisms of these delicate mortals, the mediumistic ones have seemed to lose more and more of vitality, to weaken and droop, even as the flower of summer droops beneath the scorching rays of the sun.

and more or vitality, to weaken and droop, even as the flower of summer droops beneath the scorching rays of the sun.

Very much depends upon the environment, upon the daily association and habits of the individual and upon the surroundings of those who come in contact with him. If these are harmonious and congenial, if sympathy is given to his life from those who are in daily association with him, then will he find support and strength from the mortal side, which will be of assistance to him in seeking the development of his mediumistic gifts.

We do not advise that those who are very delicate, whose hold upon external life seems frail, should come in contact with promiscuous circles, or mingle with inharmonious conditions, and seek to force the development of mediumship. It might answer for them to sit quietly in their own homes, with one or more friends who were congenial and sympathetic with them. It might assist them to sit occasionally, not more than once or twice a week, in their own rivate apartment asking the

sesses a sound mind in a healthy body before he desires or attempts to impart magnetism from his own person to that of another. Hav-ing been assured of this point, he may then ing been assured of this point, he may then seek to study what are his magnetic qualities and how he can best apply them for the alleviation of human suffering. It may be that such an individual will find, from experience, that when he comes in contact with a person who has bodily pain, he will be informed that the patient feels better in his presence. If such be the case, it may be understood that magnetism her gate out from the healthy physicants. ism has gone out from the healthy physique to the sufferer. It may be, however, that he will not discover that he has assisted the suffering patient unless he touches that one with his hands. Then he may feel himself depleted of nands. Then he may feel himself depleted of vital force, or the patient may say: "I feel better; the pain is passing away;" which will prove that the operator has indeed such qualities as will strengthen the suffering one, supply elements which are required by that body, and impart strength and renewed health.

The best method to pursue in developing the quality of magnetic healing is for the operator.

quality of magnetic healing is for the operator to live a life in accordance with nature's laws. As we said at first, it is necessary for a mag-

marmonies of the spheres seem opening before
me. I am presente ouward, trying to learn, to know with those bright souls who are themselves all melody, all sweetness, and who give forth such muscles are made to the companionship of those who are competent to emphasize the companionship of those who are competent to instruct; and I think the time will come who are themselves all shall be a seen and a state of the companionship of those who are competent to instruct; and I think the time will come who are competent to make all the special than the companionship of those who are competent to instruct; and I think the time will come who are competent to make all the special than the companionship of those who are competent to instruct; and I think the time will come who are competent to instruct and I think the time will come who are competent to make a state of the companionship of those who are competent to instruct and I think the time will come who are competent to make a state of the companionship of those who are competent to make a state of the companionship of those who are competent to make a state of the companionship of those who are competent to make a state of the companionship of those who are competent to make a state of the companionship of those who are competent to make a state of the companionship of those who are competent to the companionship of the c

the presence and to touch the persons of their subjects, to lay their hands upon the head, or arm, or portion of the body affected, in order that a cure may be performed, and it will be necessary for one who desires to unfold list power to practice-with the sick who come to him, to lay his hands upon them, and carnestly desire, at the same time, that he may be guided and assisted by high and intelligent spirits who understand the cause and the cure of disease. He should then follow his impressions carefully and closely; allowing his hand to operate as it seems to be moved upon. In such cases he will very often be impressed to mention certain localities that he thinks are affected, and usually he will be correct, the patient confessing that his impressions have been true. There may be uncertainty or even failure at first; but if the operator is convinced he possesses strong and good magnetism, and that he can beneficially affect his fellow creating freely forth in the impartation of physical and mental strength to those in need of his tures, then he should persist as he is impressed to do, and at last he will find the power flow-ing freely forth in the impartation of physical and mental strength to those in need of his

Q.-(By S. W. Kelley, South Coventry, Ct.)
Are the earth and its inhabitants at all times visthle to the residents of the spirit-world; or are there times when they desire to see their former homes and are unable to do so?

homes and are unable to do so?

A.—There are times when certain spirits may be unable to see their former homes and friends on earth, even though they strongly desire to do so; but they have themselves erected the barriers which prevent them from coming into such vital association and contact with their former homes and friends as will allow them to see and to associate as they desire to. The earth is visible from the spiritual side of life—that is, from that spiritual counterpart of this world which spirits passing from the body life—that is, from that spiritual counterpart of this world which spirits passing from the body here enter upon. Indeed, this earth and the spirit-world seem to mingle and commingle, and become almost a part of each other, and spirits who dwell there may, if their own in-terior conditions are favorable, closely and clearly perceive their former homes and friends, and nearly of them can travel to various parts terior conditions are favorable, closely and clearly perceive their former homes and friends, and many of them can travel to various parts of this earth, coming in contact with its localities and its people, studying its various conditions and habits of life, and gaining much information concerning the planet which perhaps they never did acquire while they were in the body. There are spirits, however, who are so cramped and limited, so surrounded by adverse conditions, that they cannot follow their line of thought and desire in this direction. It may be that these individuals when on earth were highly favored with the opportunity and means of traveling from point to point, of coming in contact with various lands and peoples, of studying the laws of this planet, and perchance of becoming cultured and informed, as culture and information are understood in this external life of yours; but nevertheless their spirits may have become so narrow, they may have been so cramped and confined, that when they passed from the body and were obliged to lay aside all their worldly possessions—wealth, influence and power—they found themselves, as it were, standing upon barren ground, surrounded by high walls over which they might not gaze, which they seemingly could not surmount. What is the cause of this? Why, simply that they were dwarfed spiritually; they were surrounded by elements crude and gross, conditions which provided the material for building those walls of which we speak.

Another spirit, high-minded and pure in aspf-

mediumship. It might answer for them to sit quietly in their own, homes, with one or more friends who were congenial and sympathetic with them. It might assist them to sit occasionally, not more than once or twice a week in their own private apartment, asking the help of good spirits. Under such circumstances we have no doubt that new magnetisms, new life-forces might be imparted by those who try to reach external life from the other world.

We would not advise forcing mediumship or its development in young children or those who are growing, who have need of all the vital force which belongs to their organisms in their daily associations, or those who are studying closely the lessons of school and college. It is far better that the moments of leisure of these young minds should be spent. In the open air, in contact with outward life, that vigor and health may be maintained; and if mediumship exists it will do no harm to lie dormant for a time, since eventually it will manifest itself and perchance be brighter, more beautiful and serviceable to mankind because it has been held in abeyance until the mental and physical powers and characteristics had gained firmness and strength.

Q.—[By J. W. Brown, Spokan Falls, Wash.]

What is the best course to adopt for the development of magnetic healing power?

A.—One should first be assured that he possesses a sound mind in a healthy body before he desires or attempts to impart the more to make an effort to withdraw his mind from the contemplation and study of those other laws and make an effort to withdraw his mind from the contemplation and study of those other laws and pursuits of life, if he desires to come in contact with the things and people of carth, and therefore he was a state of the contact with the contact with the things and people of carth, and therefore he was a state of the contact with the contact of the contact with the contact of the contact with the contact of the with the things and people of carth, and therefore he may not always be able to perceive that which is taking place on earth. Rest assured, however, that any spirit who is largely in sympathy with you, his friends of the past, with the homes he has known, will be able to find opportunities of reaching those homes, of gazing upon those friends, and of taking cognizance of what is passing around them. There are no limitations for the spirit who desires to grow and to advance; but there are many limitations for the spirit who has never put forth effort for spiritual growth, who is dwarfed and effort for spiritual growth, who is dwarfed and stunted in his interior nature, and whose whole life has been spent in the pursuit of material things at the expense of a higher and better nature. Ho must pass through an experience akin to that of imprisonment before he can realize what life may really become. But this spirit will, in time, put forth effort, desire and aspiration to grow out of his limited condition; he will ease to murmur or complete for the second spirit will ease to murmur or complete for the second spirit eases to murmur or complete for the second spirit eases to murmur or complete for the second spirit eases to murmur or complete for the second spirit eases to murmur or the second spirit eases to murmur or the second spirit eases to murmur or the second spirit eases to be spirit eases to murmur or the second spirit eases to be spirit eases to be spirit eases. ration to grow out of his limited condition; he will cease to murmur or to complain, for complaint and murmuring are not the means by which he may rise. He will put forth a strong desire; he will pray for assistance and for light to show him the pathway upon which he may climb to higher things. When this impelling force takes possession of his mind, he will realize how he has been stunted and dwarfed in the past; and, wishing to and do and will realize how he has been stunted and dwarfed in the past; and, wishing to unfold and to grow, he will put aside the things of temporal concern and take up those that are really abiding and of the spiritual, thus finding avenues out of his depressed condition, with opportunities of reaching the light.

Q.—[By Fay McFadden, West Pawlet, Vt.]

Are there any instances of two spirits occupying one body during earth-life?

A.—We do not know of two spirits confined in one body, not even by entrancement. When a medium is exercised upon by a foreign attendant spirit, the medium may hold possession of her own body at the time, but her mental senses her own body at the time, but her mental senses may be subdued or brought into subjection by the attending spirit who manifests his presence through her organism; thus she may be said to reflect or transmit to mortals the thoughts, ideas or communications of that attendant spirit. The influence comes operating upon the medium for his own special work; he does not possess her body at any time, nor can he possibly do so, because to do that the spirit of the medium would have to be fully withdrawn, and the magnetic cord connecting her spirit with sibly do so, because to do that the spirit of the medium would have to be fully withdrawn, and the magnetic, cord connecting her spirit with the physical form would have to be entirely severed. We understand that the spirit of an individual infiltrates every part and portion of the human organism it inhabits; that there is no atom, no point in the entire body but what is need upon, but what is permeated by this spirit or spiritual magnetism, and therefore for a foreign spirit to take full possession it would be necessary for him to supplant her magnetic or vital force and spiritual influence by his own. Thus it could not possibly be that two spirits would fully possess or take control of one body at the same time.

However, we have seen individuals on 'earth acted upon by some spirit so closely attached to the mortal as to make it seem, at times, as if two spirits were really in possession of one body. We have known of cases where a spirit has attached himself to a mortal organism, has kept in close contact with that individual on earth for many years, gaining experience in contact with him, and imparting certain of his own influence and magnetism to the external form, and even to the mental structure of the individual on earth; but yet the one who lived

kept in close contact with that individual on earth for many years, gaining experience in contact with him, and imparting certain of his own influence and magnetism to the external form, and even to the mental structure of the individual on earth; but yet the one who lived

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. Bmith.

Report of Public Séance held March 1st, 1880. (Continued from last issue.) Mary A. Evans.

It has been proved beyond a doubt that we do come, and what more can we do? The question has often been asked, "How do I know it is you?" Let me ask a question: If you go on one of your principal streets, and meet a friend that you thought was in London, how do you know that it is he? Perhaps it is some one personating your friend. There would be as much sense in that as in many questions asked by mortals. Do not be so distrustful, for I know you deceive yourself by so doing.

It is plain, if you are going to believe anything in the record, that spirits always came to earth, for it is only a step, remember—not a great distance. I well remember in my girlhood's days hearing a great deal spoken of heaven, of hell, and the devil, and I trembled for fear I would find the last, but I never heard a word about spirits.

for fear I would find the last, but I never heard a word about spirits.

Now I understand for myself that it is a truth that spirits did come, they do come, and they always did. Do not doubt us, dear mortals, for there is but a thin veil between us and you. When you sit and converse with a loved one, do not say, "How do I know this is you?" You are looking with mortal eyes, we look at you with the spirit eye, and we see you plainly when an instrument [medium] is present.

you with the spirit eye, and we see you plainly when an instrument [medium] is present.

How I longed, soon after I passed out, to make them know that I was not dead. How many times did I hear them say, "Oh! they are dead, and I hope in heaven." Dear friends, your heaven will be just what your life here makes it; therefore it remains with you what sort of a heaven you get when you leave the mortal life.

How many have said. "Why will they not

How many have said, "Why will they not assist us?" Dear friends, this is a part of our work, but we cannot make your life; you build work, but we cannot make your life; you build your own home yonder, and you are doing it every hour in the day. It is pleasant for us, as we come into mortal life, to know that we are remembered, and to hear our names spoken; but sometimes we are grieved when we hear them say, "No! I will have nothing to do with it." You might as well say you will have nothing to do with us to be with us to be a support of the say it was a support of the say of the say it was a support of the say of the say

It." You might as well say you will have nothing to do with us.

It is just as real to us as if you said that to us in mortal life. Remember, dear friends, as Aunt Sarah has remarked, it crushes us in spirit to hear these things said. You must open the way or we cannot commune with you. All we ask is, try the spirits and see if we bring you evil; if so, keep away from them; but when we bring you good, receive us with welcome. I think, if my memory serves me, in the Good Book it tells you to commune with each other, and to try the spirits and see if they are of God—that is, if they are good. I know you wonder sometimes why it is we allow trials to come to you; we are governed by spirit-law; we do

to you; we are governed by spirit-law; we do all we can to aid you.

I am very grateful for the privilege of speaking here. I was a resident of Chicago. Mary A. Evans.

Ebenezer Gunnison.

Ebenezer Gunnison.

I am anxious that this message should reach Montpelier. There are some who have said I was dead. I am going to contradict it pointblank. I know better. I am more alive to-day than the man who said Ebenezer Gunnison was dead. On! when you talk of death you little know what it means. I look at it now as the key that unlocks the mystery.

How many times I thought if I was sure that I would land safely in heaven I would not trouble about the other side. Well, I've got just the heaven I made: I've got the labout the lab

trouble about the other side. Well, I've got just the heaven I made; I've got the home I builded, and you'll all find it so, as the lady that was speaking before me told you.

It is blessed to know that we lose none of our identity, that we know our own, and that we learn to know others on the spirit-side, and it is a great privilege to come to earth and be able to speak to some one.

I have heard mortals ask: "Why did such a spirit come to me? It was no relative of mine."

I have heard mortals ask: "Why did such a spirit come to me? It was no relative of mine." We are all related by Adam. Do n't be too particular about that. When you get on our side you won't think so much of kinship. I am happy to be able to speak a few words here, but little would I have done it when I dwelt in the mortal form—that is, to acknowledge what I have found since. I was a resident of Montpelier.

Cora Bridges.

Please, Mr. Chairman, can I say a few words? They tell me it will help me if I come to this platform and speak for myself. Often we think we will send a word, but that is n't when we speak for ourselves; they tell me we shall feel batter for it.

we will send a word, but that isn't when we speak for ourselves; they tell me we shall feel better for it.

I have never spoken in this way. I was, as they say, killed, in Weston, Vt. But oh, how strange it seemed to me, going to spirit-life so quickly! The question was asked many times, "How did it happen?" And then, as I heard them in an excited tone say: "Oh! if I could only know how she felt in passing over." Let me ask, what good would it have done you? What advantage would it be? Not any.

As I have come into one meeting and another, thinking perhaps I would make myself known, I have failed. I have been sometimes where they have held their little gatherings, thinking some one would just speak my name, but they did not; then a kind spirit took me by the hand and asked me to come here, telling me that what I might be able to give would be printed, and might reach some of my loving friends.

Annie is here, also the sweet little one that went out a babe so long ago. I wish them to know that Freddie Tansy is here too. He has tried so hard to make his people know that he lives, and is able to speak to them, if they will only give him a proper channel. We understand in spirit-life that we must have what is termed an organism to speak through in order that we may be able to reach our friends.

Oh! how beautiful was the sight when I caught a glimpse of the beyond. It seemed enveloped in a halo of light as it came before me, and then the little children brought me beautiful flowers. We thank you, mortals, for your kindness in bringing flowers to this place. When I first came here I felt I could notspeak, but the kind chairman encouraged me, and I persevered. Think not that I suffer on account of the way I passed over. Oh! no merely as I come in contact with the earth and mortals, I partake something of that sensation, but without suffering.

I am happy in my spirit home, and the work that is given me to do is one of helpfulness to little children. I am glad to be employed in that work, for I love the children when

day.

I was known as Cora Bridges in Weston, but
my home was in Pylmouth, Vt., and I have
friends there.

John Moore.

greatest disappointment that comes to a solvit is when no one in the mortal knoweth of his

greatest disappointment that comes to a moirit is when no one in the mortal knoweth of his coming; and you mist understand, mortals, we meet with many such.

I was a resident of Lomoore, Cal., where I know I shall be remembered; also in Oakland, for I have-been in several places in that part of the country—not as a resident long at a time. I have entered the meetings, in Oakland, land, also in Donver and in Snoramento I have entered—the halls; and let me say, to-day, I have controlled one mediture who spoke, having felt that it was a part of my work to do it.

I want to lask you mortals what power can be grander than to be able to control one in the flesh, for you well know you are not able to do it yourselves. When you have thrown off, the old garment and put on the new you know not what your work may be over here.

I am happy to be able to speak a few words, and I am sure this message will reach my own sister Sarah, that she may know John has spoken from this platform. How sweet it is to feel that the memory is held dear of one that has crossed over.

I want to say, God bless the children! What should we do without 'em in spiric-life? How many little groups do we see here laden with flowers which they are carrying to those who are sad in the mortal life.

Long before I threw off the mantle of flesh I firmly believed in spirits returning to earth, as I had many times asserted, but on entering spirit-life and beholding for myself, the reality far exceeded my anticipation. I see one fact at seemingly I have known, in the mortal. I was a resident long of myself, the reality far exceeded my anticipation. I see one fact at seemingly I have known, in the mortal.

As I look into the audience I see one fact at seemingly I have known, in the mortal. I was a resident here in the East—in Springfield and in East-hampton. John Moore.

Effic siles.

I felt for a moment that washess I massed

EMe Stiles.

I felt for a moment the weakness I passed away with on entering the room and coming in close contact with many here, but that has left me, and I am very glad that spirits can be really themselves in entering mortal life.

Dear little Annie stands beside me, for the children with upturned faces are so eager to make mortals know they are present, that we speak for them. It is sweet to feel we are remembered as we come to earth; and how many times do you hear spirits ask that they be not times do you hear spirits ask that they be not

fimes do you hear spirits ask time they be not forgotten.

I trust this message will reach my friends. I am very anxious that it should. I have felt, ever since I passed away, as I have come to dear mother, she has felt me there, but I wish she might always know it. She works for the angel world, as many instruments do. In Worcester I know they will understand who I am. I have sometimes brought a good part of the band with me.

Mother, you know full well when your darling has come, so do n't lay all the mischief to me, because sometimes others have a great deal to do with it.

me, because sometimes others have a great deal to do with it.

I have been close by you when you have stepped upon the platform; you have felt me, and you have felt the guides so forcibly that you do not doubt our coming.

My mother lives in the spirit-world a good part of her time. I am glad they saw fit to choose her as an instrument. I have been so happy when the dear spirits have been giving out through her organism that it seemed to me as if I must speak for myself; then the guides would step before me and say: "Wait until the proper time." But a little while since, it seems to me but a few days, they were controlling and giving out from the angel-world much through her organism.

Many of the guides stood by to give out strength; for, mother, when you feel weakened in the flesh, they do bring strength to your spirit. How often have I come into the home and stood in the room where the album is! Sometimes you wonder why we do not always do those things when you are thinking of us. Now when you place your mind directly upon what you wish us to do, or even speak a name, you prevent instead of helping us.

Mother, I will come; I do come often. I wish Hattie to know it also, for I remember well that some three or four years ago you did give

Mother, I will come; I do come often. I wish Hattie to know it also, for I remember well that some three or four years ago you did give her proof enough to know that Effie comes.

I am happy in my spirit-home, and there's a little nook waiting for you when you come to join us. I am so glad the Spirit Chairman said I might speak if I wished to! I have been a listener here many times to hear and to gain what I might from what other spirits say. Some who have been dwellers in spirit-life a long, long time, of course understand more, and are better educated spiritually than I am.

Mother, now when you feel weary physically, look a little higher, and know that your darling daughter and grandma come with the guides to aid, you in your work for the angels.

My name is Effe Stiles.

Zilpha Stiles.

I did wish to send a few words to my darling sister. I wish to tell dear Helen that John is here, and sends greetings to her. In the little trouble that has come up since he left this life he has been around her a great deal; also have I come, and father and Eugene. And now, dear sister, remember you are not alone. Some of the family will not open the door to us; they have barred and bolted it; but no bar can prevent our coming although they can prevent

have barred and bolted it; but no bar can prevent our coming, although they can prevent our manifesting in the homes in Gorham, N. H.

Dear mother, you loved your child, and why do you close the door? I know it is through ignorance. Then why do you not learn concerning these matters? You may say you have had different teachings. Yes, but do you think for a moment you are always to remain right there? In these enlightened days you should learn something of where you are coming very soon.

learn something of where you are coming very soon.

Sister Stella, I know you would be happier if you could listen to some teachings from the higher life. Sister Helen, you have learned something. You have had trials here in mortal life, and they have been of benefit to you through what you have learned.

Father sends greetings to-day. Eugene was here when I first commenced to speak, but he has left me, for some things have attracted him into different surroundings.

I will leave my name as Zilpha Stiles. I am not related to the one who has just spoken.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 8.—Anson Atwood; Senia Hebard; Jennic Beebo; Helen Atwood; Benjamin Snow; Dr. J. R. Lee; Charles Wright; Johnnie Rife; Dr. W. Green; Bella Balcom; Matthias Stone; Elizabeth Richmond; Stanley.

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

April 19.—George W. Wilder; Charles E. Johnson; Hannal Alley; Dr. W. Fenner; Mrs. M. Chilson; Gardner Green Esther Kitchen; Dolliver Johnson; Lewis Clark; Warrer Russell; Nellie Scabury; Benjamju Spaulding.

WILLIAM ROBERTS, M. D., F. R. C. P., "Pregnancy is a fruitful cause of Bright's Disease. The relative proportion of cases between the ages of 20 and 45 are 80 women to every 100 men, while after this period the mortality falls to 59 women to every 100 men." Women during pregnancy are especially liable to contract kidney disease, which if neglected will terminate in Bright's Disease. Keep the kidneys active, and maintain a healthy flow of urine by the frequent use of Warner's Safe Cure during the period of pregnancy. It will keep the kidneys healthy and active.

Gus-"I hear George has married an helress. He's in clover now, I suppose." Dick-"No, he's working like a horse, trying to pay his board at a \$40 a week hotel. Her father pays hers, and she won't live anywhere else."—Now York Weekly.

To Correspondents.

Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

MRS. ALICE J., BULL'S GAP, TENN.-We Judge you to be a fine inclinn-not yet developed-for obtaining raps, etc.; and have no doubt, from what you state, that you have modiumship for writing also. We would certainly advise you to sit for the unfoldment of your powers—with your daughter if possible, as her presence seems to supply the attendant spirits with elements that help to form a battery of

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"Only a Thin Vell Between Us."

"Only a Thin Vell Between Us."

"There are Homes Over There."

"Mother's Love Purest and Best."

"Open those Pearly Gates of Light."

"They 'll Welcome Us Home To-morrow."

"All.are Waiting Over There."

"On the Mountains of Light."

"In Heaven Wé'll Know Our Own."

"Glad that We're Living Here To-day."

"We'll All Meet Agalu in the Morning Land."

"We'll All be Gathered Home."

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RULES TO BE OBERING WHEN FORMING

[Continued from second page.] that a great civilization had been attained. The archives in the city a Alexandria bear testimony of many inventions conginerated by the speaker, among them the disappery of the power and application of steam, the science of citomistry, and the rotundity of the earth. He said that progress in civilization was retarded by the popular churches, declaring all these discoveries to be heresies. The doctrine of evolution by Charles Darwin has been opposed almost wholly by the church until quite recently, but is now becoming popular. Spiritualism stands in the category of new ideas, but it is rapidly being accepted by all who will thoroughly investigate it. Persecution in the past and the present for the acceptance of all new thought has come mainly from the church. When Jesus came it was so, and it is so to-day.

J. C. Robinson, Sec'y. that a great civilization had been attained. The

Portland, Ore. To the Editor of the Banner of Light:

The Portland Philosophical Spiritual Society celebrated the Forty-First Anniversary in a becoming manner. The principal speakers were Thomas Buckman, President of the Oregon State Society, and Dr. Mary Thompson—a member of the Unitarian church, but a Spiritualist and fine inspirational speaker.

The following original anniversary poem (inspirational) was read by the medium through whose hand it was written—Mrs. C. A. Dean. It was well received:

It was well received:

with glad and grateful hearts we meet
This Anniversary time;
As they who hear some joyful news
From friends in far-off clime.

And yet it is not far away—
This land than day more fair;
"It lies around us like a cloud,"
Its gates e'er stand ajar. In days of old how sad our hearts; Amid our gloom and grief We hoped, we trusted, and we prayed: "Help thou mine unbellef."

The Second Society of Spiritualists celebrated the Forty-First Anniversary by a general conference meeting at 10:30 A. M., Sunday, March

ference meeting at 10:30 A. M., Sunday, March 31st, at Star Hall. A brief review of the work done, and the outlook for the future, was discussed by several members of our Society, and the morning exercises closed with a fine impromptu poem, well adapted to the occasion by Mrs. C. Fannie Allyn, our lecturer for March.

The Children's Lyceum met at 2:30 p. M., and besides its regular exercises, spent some time in rehearsals preparatory to an Anniversary entertainment, which was given at the same hall on Tuesday evening. April 2d, with the aid of first-class volunteer outside talent—musical and literary—proving a grand success.

on Insteady—proving a grand success.
Our hall was very profusely draped with
"The Stars and Stripes."
On Sunday evening Mrs. Allyn gave the lec-

On Sunday evening Mrs. Allyn gave the lecture for the occasion, and it was very able, comprehensive, coherent and pertinent, closing with an excellent impromptu poem.

Mrs. Allyn rendered very efficient service in the preparation and giving of our entertainment, writing a song for the children, and planning and conducting an interesting Acrostic March upon the word "Welcome"

WM. GARDNER, President.

Haslett Park Camp-Meeting.

The Seventh Annual Camp-Meeting of the Michigan Spiritualists will be held at Haslett Park, commencing Thursday, July 25th, and closing Monday, August 26th, including five

Sundays.
C. H. Brooks, of Wisconsin, will be the Pre-Sundays.
C. H. Brooks, of Wisconsin, will be the Presiding Officer. Some of the best speakers on the spiritual rostrum have already been tagaged:
J. Frank Baxter, of Boston, from Sunday, July 28th, to Friday, August 2d; Frank C. Algerton, the boy orator and medium, of Chicago, from Sunday, August 16th; of New Jerzey, from Sunday, August 10th; J. Clegg Wright, of New Jerzey, from Sunday, August 11th, to Friday, August 16th; Mrs. R. S. Lille, of Boston, from Sunday, August 18th, to the close of the meeting.
The Park has been thoroughly cleaned out, and all dangerous trees and unsightly logs and stumps removed. A lodging-house, comprising forty rooms, is now in the process of erection, which is a much needed improvement. For information and particulars see Haslett Park Bulletin, for which address,
J. M. POTTER, Manager, Pine Lake, Mich.

Queen City Park.

Dr. E. A. Smith, President, furnishes us the following list of the speakers engaged for the Camp-Meeting at Queen City Park, Vt., for the

season of 1889:

July 20th, Saturday, Mrs. R. S. Lillie (Boston); 21st, Sunday, Hon. A. E. Stanley, Mrs. R. S. Lillie; 23d, Tnesday, 2th. Wednesday, 26th, Thursday, Mrs. R. S. Lillie; 23d, Tnesday, 2th. Wednesday, 26th, Thursday, Mrs. R. S. Lillie; 26th, Friday, Judge A. H. Dalley (Brooklyn, N. Y.); 27th, J. Clegg Wright (Newfield, N. J.); 28th, Sunday, J. C. Wright, Judge Dailey; 30th, Tuesday, Mrs. S. A. Wiley; 2d, Friday, Mrs. Lizzle Manchiester; 3d, Saturday; H. H. Kneeshaw (Montreal, Can.); 4th, Sunday, J. W. Kenyon, R. H. Kneeshaw; 6th, Thusday, J. W. Kenyon; 7th, Wednesday, Mrs. Morse Baker; 8th, Thursday, Mrs. Emma Paul; 6th, Friday, Rev. Mr. Severance; 16th, Saturday, A. E. Tisdale, Mrs. Fannle Davis Smith; 13th, Tuesday, Mrs. Abble Crossett; 14th, Wednesday, 15th, Thursday, yet to be filled. senson of 1889:

Spiritualistic Meetings in Boston.

Free Molvitant Meesings are held in the HANNER OF Light HALL, No. B Hosworth street, regularly twice a week on Tuksday and Entray Apric Rooms. The public is cordially invited. For further particulars see notice on sixth page. J. A. Shethamer, Chairman. Herkeloy Hall, 4 Herkeley Street.—The Boston Spiritual Temple services at 10% A. M. and 7% P. M. H. Holmes, President, Albert F. Hing, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and
Exctersirects.—The "Spiritual Frateralty" Society will
hold public meetings overy Bunday. The Temple Frateralty School for Children meets at 10% A.M. Afternoon service
at 24; and Wodnesday evening Sociable at 75.

Spiritualistic Phenomena Association, Lycotim
Hall, 1031 Washington Street.—Bunday meetings at
2% and 7% P.M. Solicits correspondence with mediums
overywhere, through whom interesting phenomena may begur suitable for a public platform. J. E. Hall, President.

(filldren) Progressies Lycony M. 1.—Resident.

Ollidren's Progressive Lyccum No. 1.—Ressions.

Ohlidren's Progressive Lyccum No. 1.—Ressions
every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All scats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

sponding Secretary.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary. Private scance; for members only, first Friday in each mouth; doors closed at 3 P. M. Public meetings overy Friday evening at 11/2.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

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

A Bublic Sachill Wastingspill babala

A Public Social Meeting will be held every Thursday evening at 7%, in the Office Parlors, Evans House, 175 Trement street. Eliza J. Bennett, Manager. America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsen.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.
—Meetings are held at Grand Army Hall, Sundays, at 2½ and 7½ r. M. All mediums invited. G. F. Slight, Chairman.—The Ladles' Social Ald Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodgs Secretary.

Cambridgeport.—Meetingsare heldevery Sunday even-ing at Odd Fellows Hall, 548 Mainstreet. H. D. Simons, Sec-retary.

"He ground us like a cloud,"
In days of oil low's sad on hearts;
In days of oil low's sad on hearts;
We heart, so that the company of the com The Boston Spiritual Temple - Berkeley Hall.—Mrs. Lillie's subject last Sunday morning was "Spiritual Gifts, and How We Should Hold Them."

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Large audiences gathered to hear messages from the spiritworld, through the mediumship of that gifted lady, Mrs. E. C. Kimball, of Lawrence. The afternoon meeting opened with a song by Mrs. Mary Nickerson. Prof. Willis Milligan, accompanist. Mrs. Kimball read a poem, and after an invocation stated the object of the meeting, and then gave the names of spiritflends, among them James Butler, formerly of the West End; Gertrude Johnson, who once lived at 276 Webster street, this city; Sarah Rockwood, of Harvard street, who was interested in this phenomenon when in earth-life; Thomas Taylor, of Somerville; Lewis 'Hawkins, who passed away from Malden; recognized. Thomas Taylor said he was once a Methodist minister, and preached in Lynn, but became a Spiritualist shortly before passing away. Susan Haskell in Gloucester, Mass. John McLellan, once a commission merchant, was born on Fort Hill; always lived in the city, and passed to spirit-life from Dorchester. Henry Dana, of Everett, asked for his Aunt, Olive, who will be glad to hear from him. George Smith. a former worker in the cause of Spiritualism, came with earnest greetings and wishes for the success of the Association. Fannie Wilder was well remembered and recognized. Other names were given any very generally recognized. Meeting closed with singing.

The evening meeting opened with music and a poem. Mrs. Kelly, of Portland, Me., gave some very remarkable tests. She was introduced as an entire stranger in the city, knowing nothing of any one present, being thus well qualified to six gests to those who might be skeptical in regard to spirit return. After singing by Mrs. Nickerson, the spirit control of Mrs. Kimball proceeded to give messages, accompanied by names. Oliver Roberts and William Merrill came and were recognized by several present, and wished to reach his son and other members of the family,—Georgiana Cooper, of Newburyport, wished her friends to know that she still lives, and is anxious as ever for their welfare. Dr. J ceum Hall, 1031 Washington Street.-Large audiences gathered to hear messages from the spirit-

First Spiritual Temple, corner Newbury and Exeter Streets .- Last Sunday, April 28th, the guide of Mrs. Lake spoke upon "Saviours." He said:

signs, saved his follow men only in the sense that they made his virtues their own, acquiring the resolution to resist vice, and to adhere to temperance and virtue.

To the Editor of the Banner of Light:

they made his virtues their own, acquiring the researtion to resist vice, and to adhere to temperance and
virtue.

It is not belief in virtues, personified in 'sitviours,'
that lifts the race from degradation toward divinity,
but it is the recognition of individual defects, allied to
a persistent effort to overcome them, that gives to human character excellence, and to the soul those saving
elements which make to 'eleman life,'
ileans of Nazareth, proclaiming his oneness with the
Father, and exhorting to belief on himself, may have
retarded spiritual progress just to the extent that it
has been possible to create in the human heart a tendency to rely upon his merits, relaxing the effort to cultivate one's own godlike possibilities.

Poverty is eliminated by intelligence and industry,
disease by knowledge and resolution, death by conformity to spiritual law.

Messinis' are manifestatations of the possibilities
of the whole human race, not burden-bearers for their
sins and shortcomings.

The tendancy which we nerceive among certain

of the whole number rate, not butter-beaters for their sins and shortcomings.

In the tendency which we perceive among certain classes of Spiritualists to regard excarnated beings as capable of transacting their business, settling moral problems for them, overcoming disease in their persons, etc., there is manifested the same old sentiment of reliance upon Savjours which has so long dominated the race.

of reliance upon Saviours which has so long dominated the race.

This is a lamentable mistake. While we can and do aid and instruct you, as teachers, we cannot save you from the consequences inhering in experiences which it is essential that your souls, as well as our own, should pass through in order that you may 'know good from evil,' and choose that part which leadeth unto wisdom."

Mrs. Lake will occupy the platform again next Sunday. School for children at 11 A. M. Wednesday evening social at 7:30. Meeting for women Friday afternoons at 2:30.

Children's Progressive Lyceum, No. 1. Our services were duly observed on Sunday last at Paine Hall. Regrets and sympathies were expressed for the absent and sick. The committee on entertainments has arranged most interesting services for Memorial Sunday, May 20th. In the morning we expect a visit from Fred Hecker Post 21, G. A. R. The committee has secured Maj. S. B. Bancroft as their orator, knowing well how his patriotism and eloquence will flow out to his comrades who were with him on the field of battle, and now meet "In Memoriam" of not "the dead"—for "there is no death," but those braves who have gone before to the rewards of a better life.

At the evening entertainment Post 7 Drum Corps (27 pleces) and the best histrionic talent of the Lyceum will be present. A select musical programme will be carried out, in which George Carleton James, the five-year-old violinist, gives a sole; and Master Herbert Newton, planist, and Little Gracie Scales take part, closing with grand tableaux. Friends, encourage the coming generation by being present. Our services were duly observed on Sunday last

America Hall, 724 Washington Street .- The Echo Spiritualist meetings were held here Sunday last, Dr. W. A. Hale chairman. The services were of an Dr. W. A. Hale chalman. The services were of an unusually interesting character throughout the day. Remarks were made by the chalman, Dr. P. C. Drisko, Mrs. M. E. Plerce of Lynn, Mrs. I. E. Downing, Mrs. Ahnle Burnham of Waverly, Mrs. A. A. Smith, and Mrs. Jennie K. D. Conant. Tests were given through the organisms of Mrs. Plerce, Mrs. Burnham, Mrs. Wilkins, Mrs. Downing, Mrs. Conant, Mrs. Smith, Mrs. Stratton and the chalman, which were nearly all recognized as correct. Union singing, led by Dr. Hale, organist, and Miss C. B. Campbell, planist, Dr. Hale and Miss Holt soloists. The exercises of next Sunday promise to prove of equal interest.

M. M. Holt, Sec'y.

Engle Hall, 616 Washington Street.-Three successful meetings were held last Sunday. The morning Conference was interesting-many taking part. The afternoon meeting was opened with a song by Mrs. Lovering; remarks and tests followed by Mr. Coombs, Mr. Conant, David Brown, Mr. Eames, Mr. Ridell, Mr. Merrifield, Mr. Burnham, Mrs. Annie Burn-

ham.

The evening meeting was opened with music by Mrs.
Lovering, after which. Mrs. Milliken recited a poem.
Dr. E. H. Mathews then held a convincing seance.
Over fifty names were recognized, and many proofs of spirit power were given.

F. W. M., Con.

Spiritualistic Meetings in New York and Brooklyn.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2% and 7% P. M. Mediums and speakers always present. Frank W. Jones, Conductor. Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every fundsy at 1 and 8 P. M. Reliable speakers and test impolituns always present in spirit phenomenal gifts. Prof. G. G. W. Van Hort, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2M r. M. Good speakers, good mu-sic and reliable test mediums always present.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 78 P.M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 25th street, at the residence of Mrs. M. C. Morrell.

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

The First Society of Spiritualists.—J. J. Morse discoursed in the morning upon subjects given by the audience. His control emphatically denied the doctrine of re-incarnation; having found plenty of belief in it, both on earth and in spirit-life, but not a fact in

trine of re-incarnation; having found plenty of belief in it, both on earth and in spirit-life, but not a fact in proof of it.

At the Meeting for Spirit Manifestations in the afternoon, Miss Ella F. Porter gave a plano solo, a fine rendition of "Fête Militaire," by Sydney Smith, Miss Maria F. Pleasants' sang "A Leaf from the Spray" (with encore). Mrs. A. S. Cochrane read an original inspirational poem, "Spiritual Truths Taught by Nature," Mr. J. J. Morse spoke, practically, as follows: Referring to the impending centennial celebrations, he said that he expected to see some decorations in the hall, but in that he had been disappointed. So he borrowed some articles from Mr. Henry J. Newton, and had ventured to place them in position. He presumed that as a loyal subject of Queen Victoria he was committing heresy in placing before them the stars and stripes, and the portraits of Washington and Harrison—which he had dome—but when it came to a love of freedom, justice and equality of rights, he was as much an American as any American before him, which sentiment was heartily cheered. The Atlantic was only a little over six days wide for travel, and but a few minutes for transmitting thought, but closer still were the two nations by the ever-strengthening bonds of sympathy.

He was glad to say that his own people sympathized

minutes for transmitting thought, but closer still were the two nations by the ever-strengthening bonds of sympathy.

He was glad to say that his own people sympathized with ours. He honored our country, respected our flag and osterned our people, and if ever he returned to our shores it would be to stay. Pointing to the national simblems, he said that they would say for us that though we are Spiritualists we are patriots also; and after a few more genial references to the spirit of the hour, which evoked great enthusiasm, he proceeded to narrate some extremely interesting experiences with English inediums in the early days of his acquaintance with our philosophy.

Miss Dora Hahn gave satisfactory tests; Mrs. A. C. Henderson numerous psychometrical readings; a whistling solo, with encore, by Miss Mamie Horton, closed the services.

In the evening Mr. Morse discoursed on "Modern Spiritualism, the Third Great Enfranchisement of the Race." The lecture was logical and grand, one of Mr. Morse's ablest efforts, and was frequently and earnestly applauded.

This evening closes the Society's present engagement with Mr. Morse, and we probably will not have another opportunity of listening to the profound lectures of this glant teacher of Spiritualism for some time to come, as he will soon depart for his home in London, Eng. At the close of the meeting a unanimous vote of thanks was given him by the Society for the able and self-sacrificing manner in which he had labored with them during his engagement.

Last evening a very pleasant reception was given the other of the selection of Mr. And Mrs. H. J. Newton,

had labored with them during life engagement.
Last ovening a very pleasant reception was given him at the residence of Mr. and Mrs. H. J. Newton, 128 West 43d street.

Mrs. Brigham will address the Society next Sunday morning and evening—speaking in the morning upon subjects given by the audience, and in the evening upon a subject selected by the controls speaking through her organism.

April 28th, 1889.

People's Spiritual Meeting.-Capt. D. D. Dey, of Brooklyn, addressed the People's Meeting in Colum-

mad Exercy Streets.—Last Sunday, April 28th, the guide of Mrs. Lake spoke upon "Saviours." He sald: "It is quite apparent to us that a disposition to rely upon outside aid has been the bane of the world's spiritual progress.

Every celebrated name in history, which has commanded the reverence of mankind, has lessened spiritual progress.

Every celebrated name in history, which has commanded the reverence of mankind, has lessened spiritual fort just so far as reliance has been placed upon that person to extricate offe from difficulties, either material or spiritual.

Gautama, who renounced a kingdom and a home, in order that he might discover a light which should lead mon from the darkness of sorrow, sickness, poverty and death, failed to accomplish that object, hecause neither his precept nor example could change, fundamentally, the inherent qualities of his fellow beings. Nature, as minifested in individual effort persistently put forth, not reverence for nor reliance upon any other person, however great, is the saving factor in human life.

Belf-abnegation is a beautiful sentiment, but when carried to such an extreme that it cultivates in others spiritual lassitude, it becomes a bane rather than a blessing to the race.

Whatever teaching or example serves to arouse within the mind of man an idea(that there are special persons whose 'mission' it is to relieve others from the consequences of violated law, or suspended spirit.

WARNER'S Safe Cure cures nervousness, insomnia, hysteria, and neuralgia. Why? Because these are symptoms of an impure condition of the blood, caused by unhealthy kidney action. The poisonous urea and urio acid being retained in the blood cause the symptoms of kidney disease first noted. of Brooklyn, addressed the People's Meeting in Columbus Hall Sunday afternoon, April 21st, upon "Materialism versus Spiritualism," and gave excellent saits faction. Mrs. Coleman and Prof. Edwin Veres Wright also took part interestingly in the services. Mrs. W. H. Budlong has accomplished much good at our hall by her healing powers.

Bishop A. Beals gave an address in the evening of the 21st which was replete with sound spiritual philosophy, and was well received by an attentive audionce. William C. Bowen was again with us the afternoon of the 28th, and delivored a rational and logical address; theme, "One Hundred Years, Then and Now." Mr. T. B. Bunce, Dr. D. A. Wilson, Mrs. Margaret Austin, Mr. Whitney, Mr. Frank Blee of Greigsville, N. Y., Mr. D. Elisworth, Mr. E. W. Capron, Miss Morrow, and others, profitably filled out the time. Mr. Frank Rice made the opening address in the evening, and was followed by others.

230 West 36th street, New York, April 20th, 1889.

this place.

To the Editor of the Banner of Light: Representative Qua presented an order to the Mas-sachusetts General Court, Jan. oth, for a statute to "regulato" the practice of medicine; on May oth this proposed enactment will have been four months under consideration by the Judiciary Committee. The evi-

"regulato" the practice of medicine; on May 6th this proposed enactment will lave been four months under consideration by the Judiciary Committee. The ovidence heretofore presented at the hearings to the almo members of this Committee would seem sufficient to have decided ere this that Br. Qua had no good ground for taking up the time of the Legislature with any such order—and more especially so as being himself a member of that honorable body.

This annual expense and troutle, visited by interested parties upon the general public concerning a restrictive medical bill, which would, if enacted, make slaves of the people in medical restreament and money. This medical issue should not be considered a question between the various modes of treatment and their practitioners, but on the contrary as one covering the ground as to whether important yested rights of the citizens of Massachusetts—under the National Constitution—shall be taken from them by State statute law. The Dean of the Homeopathic College, Pr. Tallot, has publicly signified that he wants no such medical law as has been proposed; and the Homeopathic Society is one of the three societies named in the proposed bill. This shows clearly that there is no assured harmony among these three societies; to whose members would fall all the "loaves and fishes," in case the bill should become a law.

If a bill is reported all financially interested medical practitioners in the General Court should, in common fairness, refrain from voting for it on the ground of personal interest in the issue.

Friends of medical freedom—whether members of the State Legislature, or among the great body of its citizens—should keep an earnest watch at the present session.

The veto given by the late Gov. Bodwell to the medical bill in Malane is soon to be acted upon by the Supreme Court of that State—according to the daily press. The matter has been lying in abeyance for more than two years, and is now to be considered after the adjournment of the Legislature. Had it been known that th

Greenwich, Mass.-" Fair as heaven in a dream" was the lovely sight that greeted the large audience was the lovely sight that greeted the large audience convened Easter morn at the Independent Liberal Church. More than fifty potted plants, contributed by friends of the Society—to which were added many vases of cholee cut flowers and trailing arbutus—adorned platforms, desk and organ. Beside these natural productions, plentifully grouped, were a large quantity of artistically executed paper flowers that Nature herself, in beauty at least, could scarcely outdo; these were the generous contribution of Miss Jennic Rhind, of Boston, while many of the choice exotics were tokens of loving remembrance from Miss Myra Lurvey, a former officer of the Lyceum, now of Brookline.

While the older members of the Society were generous in their offerings, the younger ones did not forget to search the fields and woods for fragrant blossoms. The music was of a high order, opening with "Evangels" by the congregation. Mr. H. W. and Miss Grace B. Smith beautifully rendered an original Easter selection: "They have taken away my Lord."

The address of the speaker, Mrs. Juliette Yeaw, was based upon this, as a text, elaborating the idea that the cry of the ages, voiced in the wail of Mary Magdalene, was meeting a natural response from the unseen world, and being generally recognized by Christendom today in the general observance of Easter, which (with its beautiful adornments and lovely music) was suggestive of an Infinite Love, answering in all ages to the longings of bereaved affection.

The closing peroration, inspired by the scene amid which the speaker stood, commended the cultivation of the love of the beautiful, the growth and care of flowers, in home-life, as refining and spiritualizing in its effect upon young minds and hearts, making them stronger and purer for life's conflict.

After the discourse, Miss Grace B. Smith sang "I Know there are Beautiful Flowers in Heaven," the congregation following with the "Jubilate" by Lizzle Doten. convened Easter morn at the Independent Liberal

congregation following with the "Jubliate" by Lizzle Doten.

The Lyceum exercises were holden in the audience room: the Bauner March commencing its exercises, which was particularly well executed. A varied programme of readings, recitations and responses followed—all of which were of unusual interest, and were listened to by the larger part of the morning audience. Thus expands and thrives this Society, the outgrowth of an unselfish purpose upon the part of its founder, who has the satisfaction of knowing that the interest and appreciation of the people are increasing from year to year, and that the "live coal" of inspiration laid by his hands upon the altar of truth will in the coming years kindle into a mighty flame, in which shall be consumed much of the drogs of intolerance and superstition on earth.

April 21st.

Albany, N. Y .- The First Spiritual Society of this city is enjoying a continued revival-if it can be called by that name. Mrs. Ada Foye has held several very

remarkable and successful scances in this city recently. She is creating a great interest in the cause.

Two of our most carnest workers have removed note. Two of our most carnest workers have removed mely to Boston, and we miss them greatly; we refer to Miss Hattle L. Eaton and Mrs. H. V. Chapin—both of whom were active members of the Society, as well as the Ladles' Aid. Resolutions were adopted by the latter society when these worthy sisters were about to leave us, and the following is the text of those in regard to Mrs. Chapin:

gard to Mrs. Chapln:

Whereas, Mrs. H. V. Chapin, one of the oldest Spiritualists in this city, and one of the founders and the first President of the "Ladles" Aid "Society—an untring worker in the cause of Spiritualism—is about to leave us and become a resident of Boston, Mass.; therefore,

Resolved, That it is with heartfelt sorrow that we are obliged to sever our social relations with her, for she has not only been a warm friend to the society individually and collectively, but a most valuable advisor.

Resolved, That in parting with her we assure her that she will always have a warm place in our hearts, and, we believe, a place among the pure and good in the spirit-world. We most cordially recommend her as a consistent Spiritualist and a good psychometric reader. That she may surround herself in her new home with as sympathizing and appreciative friends as she leaves in Albany, is our carnest prayer.

Mrs. Chapln's address will be No. 35 Chestaut street,
Mrs. Chapln's address will be No. 35 Chestaut street,

Mrs. Chapin's address will be No. 35 Chestnut street Chelsea. J. D. Снівм, Jr., Secretary First Spiritual Society.

Worcester, Mass.-J. Frank Baxter concluded his two months' work before the Worcester Spiritualists' Association, Sunday, April 28th, and was allstened to and applauded by very appreciative audiences. The lecture of the afternoon offered a line of thought rarely treated by speakers on "Spirit Interpolation and Spiritual Heredity." It was original, absorbing and instructive. The lecture of the evening considered the question: "How Spiritualism Destroys and Upbuilds." It gave a concise resume of the series of eighteen lectures, bringing all to a climax and bearing; and dealt powerfully with criticisms often unjustly, if not ignoratily, made.

The scance following the evening lecture was good and effective. The Tetegram devoted one and a half columns Monday to Mr. Baxter's efforts in the evening, and the long synopsis of the lecture was truthful. The desk will be occupied on the next two Sindays by Mrs. L. L. Whitlock, lecturer and psychometrist.

On Sunday, May 5th, at 12 M., the Children's Lyceum will give a public exhibition of its work and worth. To both, meetings of the Association and the Lyceum, all are freely invited. ists' Association, Sunday, April 28th, and was alis-

Lynn, Mass. - The Lyceum met at Exchange Hall, Market street, at 12 M. April 28th, Conductor Merrill in the chair. Readings and recitations were partici-

in the chair. Readings and recitations were participated in by Anna Ballard, Flora Dowd, Jessic Hutchins; songs by Mamie Ballard, Katie Kendali, Miss Howe, Mabel Cheever, Mr. Bartlett, Badie Collyer, Mr. Emerson.

Remarks were made by Mrs. Longley to the children. "In Heaven we shall Know our Own," was sung by Mr. and Mrs. C. P. Longley, Mr. and Mrs. Hatch, and Mr. Shelhamer; Master Hatch recited a selection. All these friends were from Boston.

After the Grand March, closed with singing,

BADIE COLLYER, Lyceum Sec'y.

[L. S. K., Cor. Sec'y, wites: "The next two Sun-

SADE COLLYER, Lyceum Sec'y. [L. S. K., Cor. Sec'y, writes: "The next two Sundays we are to have the 'Lightning Test Medium,' Joseph D. Stiles."] Providence, B. I .- Mrs. Juliette Yeaw lectured

for us last Sunday evening, her theme being "The Evolution of Spiritualism."—Mr. J. W. Fletcher lectures next Sunday evening, at 7:30. A Conference and Modims' Meeting is held at 5:30.—Mrs. Thayer holds a circle on next Saturday, at 8 r. M., at 21 Aborn street, for the benefit of the Seciety.

E. H. WHITNEY. Rockland, Me .- Mrs. Kate R. Stiles lectured and gave tests to our Society on Sunday the 28th. This was

made upon her hearers was very favorable, so much so that she was engaged to entertain us again Sunday, May 5th. Mrs. R. S. Lillie, will be with us June 2d, and J. Frank Baxter June 5th. F. W. S. New Bedford, Mass. "S. H. E." announces in a letter, which will be printed next week, that on May oth Mrs. Annie L. Pennell, of Boston, will speak in

her first appearance in Rockland, and the impression



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scroims.

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AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

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

J. F. JEANERET, Secretary, "NELSON CROSS, President.

22 West 46th street, New York.

JOHN FRANKLIN CLARK, Cor. Secretary,
89 Liberty street.

To the Liberal-Minded: The Spiritualists of the world, and all others who may feel disposed to ald the American Spiritualist Alliance, can do so by sending subscriptions to its Treasurer,

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

The American Spiritualist Alliance

Held its regular meeting on Wednesday evening, April 24th, at the parlors of Mrs. M. E. Wallace, 219 West 42d street. At its meeting on March 27th it was suggested that some action should be taken to induce a larger attendance, and to produce a greater interest in its work, and to provide for this larger attendance it was thought desirable to secure a public hall, in which to hold its meetings thereafter. A Committee to secure a hall was appointed, and one was secured at the Adelphi Building, at 7th Avenue and 52d street, at which hall The Alliance held a short session on the evening of the

This hall did not recommend itself to many of the members as being well suited to the needs of The Alliance, and at that meeting a Committee of six was ordered, and appointed by the President, to consider and formulate a plan of action for increasing the efficiency of the fork of The Alliance, and to report at its

next meeting. This Committee met on the evening of the 18th inst., and after considering the matter, decided that as The Alliance would hold but three more meetings before adjourning for the summer months, it would not be wise to make any changes until it should resume its sessions

the coming September. President Cross informed the Committee that Mrs. Wallace had very kindly expressed a willingness to permit The Alliance to use her parlors for the meetings yet to be held before its adjournment for the summer on the same conditions as it had heretofore used them, namely, "without money and without price." It was decided that The Alliance avail itself of Mrs. Wallace's liberality. Consequently the meetings for May 8th and 22d will be held there. Notices to this effect will be sent to

the members by the Secretary. The Committee made an informal report to The Alliance at its meeting on the 24th, and was continued.

Dr. Cetlinski desired the opinion of the members, based upon their experience, upon this question: Does a person after death retain the memory of all the events of the life on earth? and, also. Why do some persons always seem to be successful in their undertakings, while others are unsuccessful; or, as some would say, Why are some persons always lucky, and others always unlucky?

A very interesting session followed, during which The Alliance was addressed by Dr. Johnson, Mr. Benn, Mr. Jeaneret, Mrs. Coleman. Mr. Clark, Mrs. Beach and Mrs. Wallace.

The concensus of opinion was that the full retention of memory by man after passing from the mundane plane of life has been fully demonstrated, and that strictly speaking there are no such things as bad luck or good luck, or luck of any kind; but that all, effects follow as the inevitable results-of antecedent causes; that when persons fail to effect the result desired, it is because they do not understand the causes necessary to produce such result; or, if they do know what causes are requisite, they fail to put such causes into operation, and vice versa.

The next meetings of The Alliance will be on May 8th and 22d, at the parlors of Mrs. Wallace. John Franklin Clark, Cor. Sec'y.

Cassadaga Lake, N. Y. The Annual Picnic and Sunday Assembly of the Cassadaga Lake Free Association will be held at Cassadaga (camp-grounds), Chautauqua Co., N. Y., June 8th and 9th, 1889. Speakers: Mrs. R. S. Lillie of Boston; Dr. F. L. H. Willis of Rochester, N. Y.

or Rochester, N. Y.

The Northwestern Band of Meadville, Pa., will furnish music on Saturday and Sunday, and this celebrated orchestra will furnish music for the daucing on Saturday evening.

Send name on a postal for August campcirculars to Secretary.

A. E. Gaston, Sec'y,

Meadville, Pa.

SURG.-GEN. WOODWARD, U. S. Army, says of the results of chronic malarial poisoning: "Disorder of the kidneys frequently complicates the condition under consideration. Scanty, more or less albuminous urine is often observed, and those cases not infrequently terminate in chronic Bright's Disease, with confirmed albuminuria, oedema or general anasarca." What at first is recognized as malaria is subsequently found to be Bright's Disease, which Warner's Safe Cure cures. Safe Cure cures.

Notice.

The Leavenworth County Association of Spiritualists will hold its Semi-Annual Meeting in New Era Hall, at the home of T. O. Deuel, near Fairmount, Kani., on May, list had 19th. East Fairmount, a way-station on the A. T. & S. F. R. R., is one-half mile west of the hall and grow, and Wallula one-half mile east. Conveyances will be in attendance at all trains. Board and lodging will be Turnished all desiring at \$1.00 per day.

Good mediums and speakers will be in attendance. All are cordially invited. For further information address Many R. Hutcheson, Secretary Association.

Leavenworth, Kan.

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

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