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The 42d Annibersary

Interesting Exercises in Commemoration of the Advent of Modern Spiritualism, held in Boston, Worcester, Lowell, New Bedford, Florence, Westboro', Fitchburg, North Scituate, Mass.; Brooklyn, Buffalo, Troy, N. Y.: Philadelphia, Pittsburgh, Pa.: Norwich, Ct.: Providence, R. I.; Portland, Me.; Indianapolis, Ind.

First Spiritualist Ladies' Ald Society, Boston.

(Specially Reported for the Banner of Light.)

Monday, March 31st, dawned with clear and beautiful weather, and like the preceding day proved of marked interest to the Spiritualists who had gathered in this city to commemorate the Anniversary.

Promptly at 10:30 A. M. the President, Mrs. Barnes, opened the exercises of the day by calling upon Miss Bailey for a song, which was sweetly rendered, and then Dr. A. H. Richardson, in a felicitous speech, made everybody feel at home. Miss Amanda Bailey then rendered another song, which was followed by Mrs. Shackley with remarks and messages of cheer from the other life. Mrs. N. J. Willis, of Cambridgeport, immediately followed with a forcible and eloquent speech. Mrs. Emma Miner, of Clinton, read two beautiful selections, which were received with approbation and favor. Mrs. Hattie C. Mason was then introduced to the audience, and proceeded to give her beautiful inspirations, to the gratification of all. A reading by Miss Gertle Hanson, and another sweet song by Mrs. Mason, concluded the exercises of the morning ses-Promptly at 10:30 A. M. the President, Mrs. concluded the exercises of the morning ses

After an interval for dinner and social recre-After an interval for dinner and social recreation, the meeting was again called to order promptly at 2 o'clock, and, after singing by Miss Bailey, Mrs. Carrie Loring, of Braintree, was presented to the audience by the President. Mrs. Loring's remarks upon the growth and beauty of Spiritualism were of a high order. As an instance of the ground that our Cause is gaining in various towns, the lady mentioned the fact that at Braintree the Unitarian Church had been secured by the Spirit mentioned the fact that at Braintree the Unitarian Church had been secured by the Spiritualists for the evening of Fast Day, in which Mrs. R. S. Lillie was to give a lecture to the townspeople; nothing of that kind had been tolerated in the place before, and the speaker looked upon the circumstance as an evidence of the growing popularity of our Cause.

A song, "The Web of Life," by Miss Bailey, followed these remarks, at the conclusion of which Mrs. Emma Miner read, with fine effect, an original poem which she had written for

an original poem which she had written for this anniversary, and had delivered in Mr. Ayer's Temple the previous day. [The poem will be found in another column.]

will be found in another column.]

Mr. and Mrs. Longley and Mrs. C. L. Hatch followed the reading with a song, "Love's Golden Chain," after which the speaker of the afternoon, Miss Jennie Leys, delivered a most thoughtful and comprehensive discourse upon the beauty and the necessity of cultivating the high principles of that unselfish love in our hearts that links us to the divine, and which, in its expression through our outward lives will in its expression through our outward lives, will prove the emancipation of humanity from woe and misery. It would be impossible to transcribe the beautiful language and spiritual impressiveness of Miss Leys's address; the whole

pressiveness of Miss Leys's address; the whole attitude and expression of the delicate woman who stood before her audience, more like a spirit than a mortal, being one of appeal for more charity, more love and more humility in our association with our fellow-men.

As the lady seated herself, "The Golden Gates are Left Ajar" was sung by Mr. and Mrs. Longley and Mrs. Hatch, and then Edgar W. Emerson, the popular test medium, under the influence of "Sunbeam," gave a number of clear and unmistakable tests, which were recognized by persons in the audience. Among the spirits who presented themselves for recognition through this channel were N. C. Decker, Calvin Hall of Stafford, Ct., and Augustus Longley of Springfield, who told of his death by being drowned, and of the island upon which his body was intered, and gave other facts by which he identified himself to his brother, C. P. Longley, who was upon the platform.

was upon the platform.
When the guides of Mr. Emerson retired,
Mrs. Longley was called upon, whose spiritcontrol said: "Friends, before speaking to you
the words which I most desire to give, allow
me to explain why Augustus Longley, the good
spirit whom our dear friend Emerson has desoribed to you, is especially pleased to be
counted among you to-day. The gentleman
when in the form was an ardent Spiritualist;
his whole soul was in the good work; he was a
most devoted friend to mediums, and always nis whole soul was in the good work; he was a most devoted friend to mediums, and always full of tender sympathy for those who are selected as the mouthpieces of the spirit-world. Upon this platform to-day sit the beloved brother of this spirit, three lady mediums whom he has influenced at times to express his thoughts to friends, and also one for whose wefers he hald a recorntial regard and in his thoughts to friends, and also one for whose welfare he held a reverential regard, and in whose years of seclusion in California, for the purpose of inviting more extended medial development, he maintained the warmost interest, corresponding with the lady, and cheering her lonely vigils with his encouraging words and helpful sympathy. Is it any wonder, friends, that the spirit is attracted here to day? I refer to Miss Jennie Leys as the lady whom the spirit most admired for her fidelity to her convictions. And it is of this gentle work-

er that I, John Pierpont, from the spirit-world come to speak to you to-day. She comes among you with feeble frame and with nervous organization sadly worn by the discipline through which she has passed; strong in spirit, bright with aspiration, anxious to follow the pure counsels, and perform the work of that tall, majestic, noble presence clothed in robes of shining white, who stands beside her to-day, and who, with other spirits, is guarding her life; delicate in physique she comes, craving your love and sympathy and tender cheer. I know that you welcome the sister back to the fold. I know you listen with interest to her words; that your affection goes out to her. But that she may be sure of this, I ask you to tell her of your sympathy, to show her your love and interest, for these are what she needs more than medicine. Her heart has suffered for human companionship and love while in exile from home and friends. Show her, then, that you have a tenderness for her life and a hope in her work; for that will prove to the returning sister, that she is precious in your torms. er that I. John Pierpont, from the spirit-world hope in her work; for that will prove to the re-turning sister that she is precious in your

turning sister that she is precious in your sight."

A recess of a few minutes followed the spirit's remarks, and then the meeting proceeded with a song, "Mother's Love Truest and Best," by Mr. and Mrs. Longley and Mrs. Hatch—Mrs. Longley explaining that this was given by request, the words of the song having been written by herself, and its music composed by Mr. Longley, shortly after the demise of her mother, Mrs. Shelhamer, whose mortal birthday was the 31st of March, the day so dear to Spiritualists, and of which the now ascended mother had been proud, she being a stanch and uncompromising believer in the truths of our glorious Cause. Tests were then given in a most acceptable manner by Mrs. Dillingham-Storrs, a song, "We'll Meet You in the Morning," by the trio before mentioned, and the service of the afternoon closed by the guides of Mrs. Balley was grant a purples of services. vice of the afternoon closed by the guides of Mrs. Bagley, who gave a number of convincing

descriptions and tests of spirit presence, much to the enjoyment of all.

Evening Session opened with a duet by Miss Bailey and Mrs. Wakefield, followed by the expression of elevating and instructive thoughts from Mrs. Ida P. A. Whitlock, who was succeeded by little Flossie Waite in the recital of a heautiful poem. A nother duet by Miss Balley. beautiful poem. Another duet by Miss Bailey and Mrs. Wakefield preceded the voicing of spiritual sentiments by Mrs. Kate R. Stiles, who was followed by the reading of the following original poem by Mrs. M. T. Longley, written on the morning of that day especially for this occasion:

THE DAY WE CELEBRATE.

March 31st, 1890. BY MRS. M. T. LONGLEY. The dial plate again records
The mystic, wondrous date
That to the watchful world affords
The day we celebrate.
Old Time repeats with silv'ry tongue
The message o'er and o'er.
By angel voices sweetly sung.
Of Life forevermore!

Of Life forecemore:

No gruesome shroud, no sable pall,
No gloomy funeral bier.
No death's head brooding over all,
Comes to affright us here.
And from the tomb no doleful cry
From sad, imprisoned souls;
But from the sunlit, boundless sky
God's glorious anthem golls

Of cudless life-His gift to man-Of true supreme and free.
Of true salvation's perfect plan,
By which all hearts may be
Redeemed from sin and selfishness,
Released from pain and strife,
In seeking for that holiness
That blesses human life.

The golden gates are swinging wide Of Heaven's imperial land, And thronging from the other side A joyons, tender band Return to greet us here this day, With words of heartfelt cheer, To point us to the open way Of Love's diviner sphere.

Oh! preclous boon that brings to earth
For two-and-forty years
The knowledge of immortal birth,
Through which the soul appears
Unfettered by old doubts and creeds,
Untouched by error's blight,
But through the charm of its own deeds
Enthroned in living light.

All hall, the Thirty First of March! That great and glorious time
When all along Heaven's shining arch
Rang out in tones sublime:
"There is no death, man lives for aye!
Repeat it, earth and skies—
The soul that reaches out through clay
Exuitantly shall rise!"

Another duet by the lady vocalists, and then most comprehensive and earnest discourse by Mrs. Sarah A. Byrnes, who in feeling terms paid tribute to the old-time heroes and workers in tribute to the old-time heroes and workers in our ranks—the beautiful and inspired Achsa W. Sprague, the gentle and eloquent Rosa T. Amedey, the logical and sterling Denton, the brilliant Finney, the oratorical Wheeler, the sturdy and uncompromising Dr. Gardner, and others, who had joined the great majority, but who are with us still in all good works and high

who are with us still in all good works and high aspirations.
Once more the tuneful voices of Miss Bailey and Mrs. Wakefield rang out in sweetest song, after which Mr. Emerson proceeded to again give tests and communications from the spirits present who wished to reach their earthly friends. Flossie Waite then recited "Uncle Reuben's Baptism" with marked effect. Mr. and Mrs. Longley and Mrs. Mason sang "Beautiful Home of the Soul," Miss Lucette Webster gave several dramatic readings with her usual brilliant and impressive manner, Miss Bailey sang "The Old Maid" with spirited fervor, and the audience was then favored with a profound and eloquent address from the lips of Mrs. N. J. Willis, that for earnestness, vigor and instructiveness defles a synoptical report. Singing again, and the introduction of Mrs. Waterhouse—a Vice-President of the Society—by Mrs. Barnes, as a helper, a friend, and one who can always talk for the good of the Cause. Mrs. I Waterhouse was very happy in her remarks upon the work accomplished by the Society, upon its mission of cheer to the needy and suffering, and the great good it had wrought, and the oredit it had been to Spiritualism upon its mission of cheer to the needy and suffering, and the great good it had wrought, and the oredit it had been to Spiritualism during its more than thirty years of existence. Continuing her remarks, this lady called attention to the BANNER OF LIGHT and its noble work. She said: "I am glad to know that we have the BANNER OF LIGHT with us: That excellent paper that has ever been faithful to the Cause, true to our mediums, and unfailing in its cellent paper that has ever been faithful to the Cause, true to our mediums, and unfailing in its support and encouragement of those who are trying to do the angels' work in blessing human lives. I remember, in walking up Washington street, after the great Boston fire in 1872, noticing upon the shattered walls of a building the sign "BANNER or LIGHT," which was all that had, been left of that establishment, and it seemed to me then that that sign had been permitted to remain as a guide to our lives, and to speak in significant terms of the noble work which THE BANNER had brought to earth, and which it was still destined to accomplish."

At the conclusion of the Vice-President's remarks, "Chinnewana," the sprightly Indian maiden, sang a song in her own native language, through the organism of her medium, Mrs. Dillingham-Storrs, after which Mr. Long-ley and Mrs. Mason sang "Our Beautiful Home Above," and Mrs. Long'ey, dismissed the audience with a benediction. Again, as on the previous day, Mrs. Butterfield had provided choice flowers with which to grace the stand, a beautiful bouquet of which was presented to each speaker and medium by that generous lady, to whom our thanks are due.

Spiritual Temple Society, Boston. [Special Report Concluded from last week.]

Sunday Afternoon Session.-A large audience crowded the hall-many being obliged to stand

crowded the hall—many being obliged to stand during the entire services. The quartette rendered a fine selection, after which Capt. Holmes, in a few well-chosen words, introduced Miss Jennie Leys as one of the old workers, who had been for the past fifteen years on the Pacific slope. "She was a worker for the Cause at the time when it cost something to be a Spiritualist. Miss Leys gave utterance to a soulful invocation, after which Miss Sinclair voiced feelingly "One Sweetly Solemn Thought."

Miss Leys then proceeded with her address, holding the closest attention of the large audience for nearly one how. She said that after her long absence from the public platform it seemed like commencing labor anew in the field. Her eloquent remarks and her graceful delivery showed, however, that Miss Leys had lost none of the oratorical or mediumistic power which in the old days used to call together audiences which filled Music Hall, Boston, to overflowing; and her earnest manner carried conviction to her hearers that what she said

conviction to her hearers that what she said she strenuously believed.
She paid a high encomium to the BANNER OF LIGHT, and its veteran editor, for his and its faithfulness—during many years of service—to the cause of Spiritualism. She closed with an original noem. original poem.
[The full text of the address of Miss Leys-

also the poem-will appear in our next issue.-

Her remarks from first to last were well and attentively received by the audience; and, as Mrs. Lillie said to the people, a feast in spiritual things may be confidently expected from Miss Leys in coming days.

Capt. Holmes announced that Miss Leys would speak for the Society the last Sunday in

April.

Music followed by Twilight Orchestra, which was well rendered. Miss Clara Clark (Mrs. Lillie's daughter) then gave a well-received recitation. Her talent in this regard was clearly and was rescue of heaving more demonstrated, and we are sure of hearing more

demonstrated, and we are sure of hearing more from this young lady in the future.

Music, vocal—"Invisible Land," by Miss Sinclair and Mrs. C. M. French—was next pleasurably presented. Mrs. Lillie gave a poem on "Work, Purity and Immortality," subjects given by the audience—it being one of the best efforts of her guides. A duet followed by Miss Sinclair and Mr. Harnden, which was highly enjoyed.

Exercise Service — An overture by the Twi

Evening Session .- An overture by the Twilight Orchestra, and a vocal trio by Miss Sin clair, Mrs. French and Mr. Lillie preceded the voicing of an invocation by Mrs. R. S. Lillie Miss Sinclair and Mr. Lillie then joined in a

Mrs. C. Fannie Allyn was next introduced by Capt. Holmes as one of the veteran workers. She gave an incisive and witty lecture. The day we are celebrating, she said, is the "Thanks giving day" for Spiritualists. She contrasted the old interpretation of the Bible with that rendered in modern days by the Spiritualistic Philosophy, and kept the audience most of the time in a pleased mood—which found expression frequently in appreciative merriment and applause—by her quaint way of stating matters. No abstract would do justice to her piquant

No abstract would do justice to her piquant and telling remarks.

Miss Lucette Webster gave a forceful and pathetic reading entitled "Jem's Last Ride."

Mrs. Lillie then addressed the people briefly as to the purpose of the celebration, in which the Spiritualists of the country were now participating.

Come forty they were now intelligent.

Spiritualists of the country were now participating. Some forty-two years ago intelligent responses by raps were obtained from invisible sources by the Fox family at Hydesville, N. Y., and on that day the movement known as Modern Spiritualism may be said to have commenced—to continue its course until it had gone all over the world. She described the manner by which the girls discovered that the intelligence manifested was from an individualized identity. Her statement was graphic, and the retrospect she gave of that early event was interesting to Spiritualists per se, while it must have proved very satisfactory to the inquirers

have proved very satisfactory to the inquirers in her audience.

Mr. Frank T. Ripley then gave a number of spirit tests, which were in most cases recognized. Miss Sinclair and Mrs. French closed the evening's proceedings with a duet, which was well received.

Manday Morning Service Manda that The

Monday Morning Session, March 31st.—The anniversary exercises were further continued by the Society on this date. Music opened the services, after which President Holmes introduced Mrs. Lillie, who gave an invocation, followed by music lowed by music.

President Holmes then introduced Mrs. Ida

P. A. Whitlock as the principal speaker of the morning. Mrs. Whitlock gave an interesting discourse, taking up the line of thought sug-gested by the occasion that had brought the people together, and entering into a consider-ation of the laws of life, which had a tendency to solve the destiny of man. She spoke with much force of argument; she illustrated the spiritualistic philosophy in a sensible manner, and desired that mediums recognize the important mission they are engaged in and try to live the higher life, setting an example worthy for others to follow.

for others to follow.

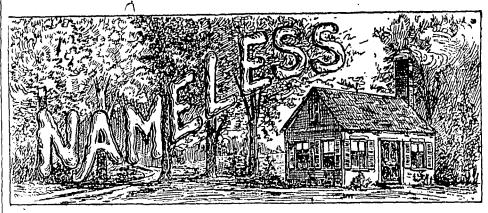
Mrs. Kate R. Stiles was next introduced as speaker. She made brief remarks in allusion to the anniversary and its lessons; also contrasted the manifestations said to have cotrasted the manifestations said to have oc-curred in olden times, as recorded in the Bible, with those taking place all over the world to-day; these she declared to be one and the same in nature, the only difference being the time in which they occurred. It is strange that the church people will have faith in the ancient phenomena, while they call the present decep-tion, and regard the individuals believing in them as being duped.

Music followed, after which Edgar W. Emer-son made a few remarks appropriate to the oc-

Music followed, after which Edgar W. Emerson made a few remarks appropriate to the coasion, and followed with some seventeen tests of spirit return, nearly all of which were recognized. Some of these were quite remarkable as to details, dates, names and circumstances. [A minister sitting by my side when Mr. Emerson gave tests at the Ladies' Aid Hall in the evening, said: "He must have a wonderful memory to get at names and dates so correctly." The minister in question is becoming deeply [Continued on second page.]

[Continued on second page.]

Literary ... Aeyariment.



Written Especially for the Banner of Light,

BY MRS. M. T. LONGLEY.

CHAPTER IX. Gossip and Work.

If there had been strange rumors in the village when it became known that some mysterious person was living in the Peesley woods, there was redoubled gossip when, after the long, cold winter, it transpired that the stranger was really a woman, young and beautiful, with no name, and from where, no one could tell. Few had as yet seen her, for she did not pass through the village, nor did she attend Sunday worship - which fact was set down against her by many worthy but narrow-minded people. Yet, it was impossible to hide all knowledge from those who were bound to ferret out their neighbors' business. The fact became generally known that when the good and regular inhabitants of the place had refused to lend a nurse to the poor working woman, stricken with fever, for fear, principally, of contagion, this stranger, this delicate, refined, dainty creature, coming out of the great unknown, and dropping like a gleam of light into their humble community, had glided in, and quietly taking her place by the bedside of the sufferer had won the latter back to life and health by her gentle attendance and ministra-

the new-comer, and especially through his in- from her lips, were so full of the goodness and dignation at the attitude of the villagers toward ; love of God, so replete with divine whispers of the sick woman, did not he sitate to make the angelic life whither the loved ones had gone. true facts known, and to compare the work of | that she came like a messenger of consolation the stranger with that of those who kept aloof; and peace to bereaved hearts, and appeared and so the news went forth like wild-fire, and | herself like a blessed harbinger of eternal joy. more than one took pains to loiter around the | Dr. Parsons declared that the ministrations of Peesley hut to catch a glimpse, if possible, of its interior, and of the mysterious creature who resided there.

But the people soon had enough to do in looking after their own affairs. In spite of their precaution and care the fever spread, and the damp days of April seemed to bear infection in their very breath. More than one family had members stricken down, and some of those very ones who had refused to visit and care for Sarah Hines were now-while that poor woman was rapidly recovering under the magnetic influence of her untiring attendant—either themselves laid low by the disease, or obliged to watch carefully over one of their own who was struggling in its embrace.

Mrs. Parsons, the doctor's genial wife, had sufficiently recovered from her rheumatism to be about, and Mrs. Brown, the clergyman's wife, had returned from her distant visit, so that both these ladies, filled with that high courage which sympathy for the unfortunate and the suffering generates in the human breast, and which overcomes all fear and trembling, went about doing good, visiting the sick and giving helpful cheer to the disconsolate and sad. But the disease seemed to have gained the mastery of human skill for the time, as if in mockery of the efforts that had been made to avert it. Several-among them two or three interesting little children-had died under its malignant grasp, and others were in much danger. More skillful attendants and faithful watchers were needed than could be supplied; a few who were not afraid of the disease were brought from neighboring towns, but through all that humid and tearful month there was sore distress in the bustling village which our nameless friend had found.

But Sarah Hines, the first victim who had fallen to the fever-probably because of insufficient nutriment and of other necessities of life making her organism more receptive to the insidious, poisonous germs of the atmosphere-was surely gaining ground in her recovery. Through the distress brought to their own doors when the fever reached them, and because of the earnest preaching of Mr. Brown, and the no less sincere but more vigorouslyexpressed opinions of Dr. Parsons, the neighbors of this woman began to offer contributions for her relief, so that quite a sum of money was collected for her benefit, enough to secure her against want for some time to come, and to enable her to refrain from seeking employment until she had become sufficiently strong to undertake it. At first the woman flushed, and rebelled at the thought of becoming an object. of charity, but the tender words and quiet persussions of "Helper," her attendant, at length won her over to the acceptance of this assistance. "For," said her friend, "you are not an object of charity; you are a sister to these people, a sister in pain and distress; you must let them share their bounty with you. It is their right to bestow, it is yours to receive. We are all children of the one Heavenly Father. These

people are more fortunate than you in the possession of worldly things, and it will do them good to spend a part of their substance upon you. In times of health you can repay by loving service of some kind rendered unto them or to others.'

In the middle of the month things were at their worst; but now Sarah was well enough to be left by her nurse, who did not hesitate on her course, but under the direction of, her fast friends, the doctor and the clergyman, entered the houses of suffering with her helpful magnetism and light. People said she moved about like a spirit; none knew when she was coming. few saw her depart; but she always seemed to be at the right place in the most needful time. Where the patients were most distressed she gave greatest assistance. Under her touch the restless, tossing head grew still, and the fever seemed to die out beneath her cooling hand. Sleep came to the tired watchers, and refreshing repose to the weary, prostrate, pain-racked form. As for herself, she did not seem to sleep. and yet she was ever ready to respond to duty's call, as if just made strong and invigorated by a season of rest.

In the houses of mourning her very presence seemed to lighten the gloom, and the low, sweet Good Dr. Parsons, because of his interest in words, that were rather breathed than spoken "Helper" in the sick room were of far more value than all his medical skill and knowledge; and Rev. Mr. Brown confessed that for bearing comfort to a stricken soul, this stranger within the gates of Bridgton was far in advance of himself, and of every minister and every creed he had ever heard of or divined.

> But there were those who talked and whispered and insinuated strange things: Those who were not afflicted as their neighbors, and who stood afar off and criticised, but did not assist. Not that all who were unstricken were of this character; there were some noble souls who did what they could for the afflicted, who admired the workers, and who looked upon the stranger as a ministrant sent in the time of need as a deliverer and friend. Among the latter was Tom Preston, a fine-looking, genial young man, a bright accountant, rising in his business, whose home was in the village with his unmarried sister-a bright, happy, genial little woman, who adored her brother, and who loved her kind generally-but whose business was at the bank in the adjoining town. "Tom," as everybody called him, had caught

> several glimpses of the beautiful being who had come so strangely among the residents of Bridgton, and he listened with interest to the tales of her devotion and unselfish work that he heard. His sister, Maria, had seen something of this same unselfish work in her own goings to the afflicted homes, and she was loud in her praise of the noble girl who was evidently intent only on doing good, while at the same time she gazed at "Helper," it must be confessed, with a degree of awe, as if struck by her almost unearthly and spirituelle aspect.

But we have said there were those to criticise and gossip. Among these was Catherine Jones, a woman of uncertain age and temper. This person was the possessor of a small cottage of her own, and was also the mistress of the village store, and as such looked upon herself as one of consequence. In her position Miss Jones had many opportunities of coming in contact with the villagers, and of learning all that was going in their midst. She had taken great pains to visit Sarah Hines after. the latter had been pronounced comparatively well again; and in the absence of "Helper" at some other stricken house had endeavored to exact all the information possible from the woman concerning this person whom nobody knew. But while Sarah was eulogistic in her praises of her benefactor, she could really tell nothing concerning her; who she was, or where she came from, she did not know. For her, part, she shouldn't wonder if she were "a real angel, sent on purpose to help the poor and afflicted in their distress. Don't the Bible tell about angels doing these things? Anyhow, Miss 'Helper' is a pure soul, and more angel than human. Why, bless you, marm, she don't eat nothing to speak of, just a bite and a sup, and it's my belief she don't ever sleep. Now it's against nature for mortals to live that way; and while I do n't say she's not

one, it's my opinion that she's more of some.

Barah Hines's opinion was quoted and magnified, but with different inflections and variations, and when given out to others by Catherine Jones did not seem much like the original. For her part, the storekeeper did not see who this mysterious woman was.

"It is all nonsense about her wonderful powors and unheard of skill. What business has she going about the country in this way, and in such outlandish rigs, too? One would think she wanted to pose as an undertaker's sign, with those long, loose gowns of white serge or cotton that she wears, an' that white thing flung over her head and shoulders. It's a wonder to me she aint froze up this winter. 'She do look like a corpse, with her white, still face, only for her shining eyes and the red on her lips. I believe she powders and fixes herself up to look just like that. But, mark my words, if we don't find we're harboring some adventuress, or some woman that's hiding from the law, you may call me the biggest kind of a fool. That's all I have got to say; but I would n't take a creature that nobody ever heard tell of into my house, you may may be sure of that!" And Miss Jones would set her thin lips together in a cruel smile at the close of her uncharitable remarks.

Dr. Parsons, to whom these comments were conveyed in the course of time, only laughed good-humoredly and guessed Miss Catherine was a little envious at the stranger's popularity; but Maria Preston, when she heard them, wisely concluded that the store-keeper was jealous of the new-comer's beauty, especially after she had heard that Tom Preston had spoken in admiration and approval of the lovely unknown; for all the village knew that Miss Jones had been three years trying to win the attention of this same prepossessing young man-but without success.

CHAPTER X. The Good Work Goes On.

Quietly, and without ostentation, the unknown pursued her beneficent work among the sick and distressed. The houses of mourning and the houses where illness reigned were open to her. She was a welcome guest, a helper indeed to all who felt the influence of her magnetic atmosphere. In the social assembly, the house of gaiety or of pleasure and entertainment, she was never seen; and of the gossip that sped on its winged way concerning her affairs she heard no word. If such as Catherine Jones called her "an artful piece," "an adventuress," "a born actress," or a "fugitive from the law," she did not know it; and if the knowledge had come to her it is doubtful if she would have felt in the least disturbed.

Spring melted away into rosy summer; the fields and lanes of Bridgton were ripe with nodding flowers and bending grasses. Nature had donned her sweetest dress and most delightful mood to charm the convalescent and the sad. The fever had abated, the fear of contagion had fled, and there seemed to be now no further special work for the unknown to do.

There were not many poor and desolate

hearts in Bridgton, for poverty and abject misfortune had not stretched their long arms out into the village life; but such as there were who felt distressed and hampered by the limitations and hindrances of want and pain, continued to find a helper and friend in the gentle woman who came to them with a heart full of tender compassion, and often, too, with arms full of delicacies, jams, jellies, wines, and food with which to tempt the appetites of those who were ill and not able to procure such aliment as they might need. But there seemed to be more yet to do, and our heroine felt that she must employ all her powers in active but quiet work for humanity; so she strayed out had been endowed with the animation and to the adjoining town, where there was more of real want and suffering and misery than any now to be found in Bridgton. As if by thy and compassion. some keener knowledge and nigher sensibility than mortals know, the girl easily found those who most needed her helpful service, and with a fine, intuitive grace, she discovered how to amazement at the sight of Tom Preston and reach their lives and the cravings of their natures. Some in their misfortune yearned more for human sympathy, and to be appreciated, than even for the more material things of the world, and to these she came with her tender words and inspiring presence, filling their hearts with peace and joy. Somehow, the downtrodden and the despised grew hopeful her voluble but kindly tongue grew quiet beand encouraged, and almost happy, when she came to them; and in every instance she left a ray of light behind her, and such a conviction of the existence of love and home and companionship which all might find after the trials of earth, if they only lived for them, as to make certainly of a healing quality in her very presimmortality and angel guardianship an assured reality to those hitherto hapless souls.

To others, hard and almost brutal in their undevelopment, restricted in their spiritual growth by the ignorance and superstition and error of their associations, rebellious against the grinding power of poverty and disease, she came with an uplifting influence. Instinctively the quiet missionary-for such she was in the truest sense-realized how best to reach the hidden germ of goodness in these dull breasts; and by showing her desire to be of use, by letting them see that she did not despise them, but was ready to study their conditions and take them in hand, in order to get the very best from their lives-by bringing practical assistance, according to her limited means, into the very homes of these benighted ones—she was enabled in time to give a higher, broader, more ennobling conception of life to their minds, and to help them toward a state of growth and of useful thought.

"Helper" had many friends among the working people; men, rough in aspect and character, grew respectful and mild in her presence, as if awed by that gentle smile, and by the peculiar light that seemed to radiate from her yery soul; and any one of them would not have hesitated to fight for her protection and welfare had the necessity for championship first came to Bridgton; no one knew of her arisen. Ignorant and squalld women became humble and quiet when she came, and as if abashed by her example, and at the same time encouraged to try to do better for themselves, made effort to subdue their manners and to mend their speech, paying more attention to the sight. Who or what she was or had been making their poor surroundings more respectable and attractive; so that for miles around the fame and reputation of the mysterious stranger spread, and it became known that she was not as people who labored for popularity or for reward, but that she worked only with the hope of making others happy.

The seasons passed, and another winter was at its height when Maria Preston was taken ill; this bright little body had been her own ing her work and methods of treatment and housekeeper, and that of her brother Tom, for care in the sick-room, he had commenced to twenty-five years—ever since she was a young dispense less drugs and potions to the invalids woman of eighteen, and he a little lad of six. under his charge, and to rely more on nature The brother and sister were the orphan chil- and on careful nursing.

But Markey to the Cat

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Section 4.

dren of a cousin of Mrs. Parsons, the doctor's wife, and she and the physician had always fested thomselves in their daily lives.

stek and prostrate upon a bed of pain. Friends his sister, and take charge of their little home. Mrs. Parsons was often at the bedside of her relative to minister to her comfort in every possible way, but there had come a craving into the heart of the sick woman for other attendance and companionship. The craving was at first repressed, but after awhile it glow so strong and masterful that she could not resist speaking of it to her brother, and to the doctor's wife: "I want her; I want her so much," Maria said in wistful tones, as she repeated to them this resistless desire. . "It seems to me she would do me good if I could have her here | thought and new comprehensions into the pulsometimes. I know she goes mostly among the very poorest, but I think she would come and see me if she knew how much I wanted her.' And at last Tom Preston determined to visit the hut of the stranger, and make his sister's wishes known. The nameless woman was at home, for he found the door half open as he approached the little dwelling, and in response to his knock the lady herself appeared. She was surprised at the call of this handsome, strongfeatured, dark-eyed man at her door, but her caller could not have told by the expression of her face that any such emotion possessed her mind. Although each knew the other by sight yet they had never spoken together before, and with an apology for his intrusion, that the young man made known his errand.

She listened quietly; but when he graphically depicted his sister's loneliness and pain, and her pathetic desire to see the lady who had been so helpful in the village, she said: "I will go to her-I will be there directly."

"If you can make it convenient, Madam, I would be pleased to have you return with me; I have a sleigh at the door, and the walking is bad for you."

She smiled slightly, and replied: "Yes, will go," stepping as she spoke to a closet in her room and taking from it a light, long cloak of some fleecy woolen stuff; this she put on, and, drawing its hood over her head, turned to leave the house. Her visitor still stood at the open door; he had not been invited to cross its threshold-no one had ever been invited to enter that dwelling since its present occupant had been there-but Tom could see how marvelously neat and daintily simple were the surroundings of this strange creature. From the soft rugs of the floor to the snowy hangings of the windows, from the generous cushions of the lounge-which, strange to say, had a head pillow of white satin, embroidered with the word " Resurrexi" in flowers, which, in spite of himself, made the strong, healthy fellow think of death and the tomb-to the open fireplace filled with fragrant pine boughs that slowly burned away, filling the air with resinous odors, the place was neat, quiet and attractive. He had no time to see more than this, for she was ready to depart, and all he could do was to turn and assist her into the vehicle which he had brought. She spoke po word, nor did her escort venture a remark on that homeward ride. He felt subdued, yet deliciously happy, in the presence of that fair, strange being. It hardly seemed to him that she was of earthly mold; it was rather as if a beautiful statue consciousness of intelligent life, and imbued Above the wild storm of invective was heard with the sweetness and tenderness of sympa- The voice of our angel, with inspiring word.

The ride was not a long one; on the way they | Brave souls ne'er were vanquished, though oft by the passed Catherine Jones, going home from some errand to a neighbor's house. She stared in the "Unknown" riding side by side in the open Oh! heroes of old, ye were true to your trust; daylight, and the thoughts that filled her envious breast were not calculated to bring comfort and repose.

They found Maria in a state of expectancy; she was more than glad to see the lady who had responded so promptly to her call, but even neath the subtle magnetic spell that the visitor laid upon her. There was something very restful and cooling in the touch of that tender hand, something remarkably quieting in the low tones of that wonderful voice, something ence, and Maria felt the influence at once, and reveled in it. The visitor remained some time, and promised to come again. She did so for many days, always bringing helpfulness and strength to the sick woman. At length the illness passed, and Maria Preston arose from her bed restored to health, due entirely, she believed, to the care of the woman who lived alone in the Peesley woods. During the period of her attendance upon his sister, Tom Preston had seen more or less of the unknown, but she had held but little conversation with him. It mattered not, however, for the young man was convinced of her goodness and nobility, and as he watched her unselfish work, and learned more and more of her devotion to the suffering, an abiding sense of the purity and honor of her life stole into his heart. To him she came as a rare and radiant angel of light, and he could no more resist the emotions of tenderness that filled his breast as he contemplated her beauty and goodness, or prevent the homage of his soul at the shrine of her pure womanhood, than he could have helped acknowledging and recognizing the power and splendor and beneficence of the glorious sun when it streams in radiance upon a storm-wrecked, rain-washed world.

Still the months sped on, and it would soon be two years since the mysterious stranger past; no one had learned the secret of her life. Some still doubted if she was altogether human. There were times when a light seemed to illuminate her form and shine through her face, giving it a radiance almost dazzling to was still the topic of comment and gossip in some quarters, but speculation went unappeased, and rumor was, as usual, far wide of the truth in its reports.

Dr. Parsons and Mr. Brown had remained the fast friends of this mysterious woman, but even they had not yet learned aught concerning her life. To the physician she had come as a helper and instructor; for by quietly watch-

To the clergyman she had come as a revelation, stirring in his breast loftier ideals of the maintained a deep interest, in the young peo-ple, which had only despended with the lapse of hood, creating in his mind new conceptions of years, as the storling qualities of both mani- the Fatherhood of God and of the innate divinity of mankind. He had taken occasion to Maria Preston had never been known to com- talk with her on spiritual themes, and with plain of ill health; such a stirring, vivacious her features glowing, her whole expression little woman appeared the embodiment of pe- wrapt, her eyes luminous with that inner but rennial youth and good spirits; but now she sur- | glorious light that infilled her, she gave to him prised herself and all her friends by falling inspiring suggestions and ideas of life, of progress, and of eternal truth: Suggestions that and relatives ministered to her needs; Tom he followed and wrought out in his own mind, secured the services of a good woman to attend | by the aid of which he saw new purposes and new meanings in familiar biblical texts: Ideas that he elaborated, and which bore fruit in his own life, so that he could in after days preach a larger truth, a more ennobling and instructive gospel, a higher and diviner word of eternal love than any he had hitherto conceived.

Thus did the followers of these men benefit by what each had derived from this beautiful life in their midst. The physician, bearing his new line of practice to the people, found himself more successful with the sick than ever before; and the preacher, taking his new pit, gave more freely of the waters of life and the bread of heaven to his flock.

[To be continued.]

FORTY-SECOND ANNIVERSARY OF MODERN SPIRITUALISM.

[Given in the Spiritual Temple (corner Newbury and Exeter streets), Boston, March 30th : also al Ladies' Ald Parlors, March 31st.]

As wave upon wave the great ocean doth roll, So truth, flowing onward, baptizeth each soul; And waking within us responses sublime, May broaden our knowledge, and teach through all time.

How barren our lives when on husks we were fed! it was therefore with some embarrassment, and When souls groaned in anguish, and saddened hearts

When the grave and the tomb thrilled us with despair.

And no answer came to our long, tearful prayer! Oh, oft have we wept, when the shadows that fell On life's broken path were like midnight's dark spell When hope had forsaken, and all joy had fled, And life's sweetest blossoms were withered and dead

The book of the future had not been unsealed; The home of the spirit had not been revealed; Transition, to us, was a mystery deep And the lives of our loved ones ended in sleep.

A voice broke the silence that reigned in the tomb; A light pierced the darkness that veiled it with gloom;

The cloud passed away that had hidden from sight The dear faces radiant with love's shining light.

And when with clear vision we looked on the face Once laid 'neath the sod in its last resting-place, With what wonder and joy we learned that the soul Was not prisoned within the dark grave's control!

We heard angel voices, and listened, to learn From their bright spirit-home they yet might return And brighten our lives with their comfort and cheer, And watch o'er our pathway while yet we were here

They lifted their voices, and sung a new song; It was not of Redeemer, or blood-washed throng; It was not of a Lamb, or a great white throne,

Or of Christ's power to save by His blood alone They sung, "Oh! ye mortals, while here upon earth, Ere ve pass through the change of transition's birth. 'T is while life is yours, that ye build by your deeds

The mansions in Heaven most fit for your needs! 'Think not that Christ's power it lieth within To cleanse the dark traces of evil and sin: Do good unto others, with true love for all: Heed the quick voice of conscience, the soul's highes

'T is only by paths of progression ye climb From shades of the valley to heights more sublime; Work out your salvation, and then ye may claim The joys of Heaven in humanity's name.

cali.

But to the great priesteraft, old doctrines and creeds Were dearer by far than humanity's needs:

And in that fierce battle of bigotry's day, way Some martyred heart bled, as some merciless hand

Struck at the life-blood of that brave, struggling band. Ye stood by your flag, though it trailed in the dust: Till out of the conflict and foeman's fierce fight. Ye flung to the breezes your Banner of Light!

Dost hear a swift tread? Hear ye not a glad cry? See'st thou strong hands bearing banners on high? Amid the bright folds of those pennons so fair Readest thou the mottoes of truth written there?

"The soul is immortal!" "We fear not the grave! We work our salvation, and trust it to save! To "purity," "justice" and "freedom" we give The measure of law by which we must live!

As their hope and their promise strike home to each And we grasp at the truths their deep lessons teach We are captives no more to a false God's might, But stand in the strength of humanity's right!

We have fought for truth; we have battled for right; We have studied the creeds of darkness and light: No more o'er our souls shall the bigot hold sway In the broader free thought of Liberty's day!

And out of the errors and mists of the past, Hope's bright bow of promise on dull sky is cast: We live, and we love, and we know we shall be United once more beyond death's dark sea!

And men have grown old in this struggle for right; But out of the darkness of bigotry's night. The glorious dawning of Freedom's bright ray Lights Liberty's temples o'er our land to-day

Then work while ye may; and speed ye the glad time When freedom shall crown every nation and clime: And Banners of Light from each height be unfurled To teach the new way to a priest-stricken world! EMMA MINER.

Clinton, Mass., March 30th, 1890.

PAMPHLETS RECEIVED .- All About Devils. An Inquiry as o Whether Modern Spiritualism and Other Great Reform Come from His Satanic Majesty and His Subordinates in the Kingdom of Darkness. By Moses Hull. 12mo, pp. 60. Chicago: Moses Hull & Co.

Beacon Lights of Three Thousand Years. A Cyclopedia of Life. By Uncle Ben. 16mo, pp. 72. New York: Uncle Ben Pub. Co Sound English. A Language for the World. By Augustin Knoffach, author of "German Simplified," "Spanish Sim-plified," etc. 16mo, pp. 64. New York: G. E. Stechert, 828

"Praise from Sir Hubert Stanley—is Praise Indeed." "When thou hast need of him, let him not go from

thee."
But such a physician I speak of, as is learned, skill-

"But such a physician I speak of, as is learned, skillful, honest."

With pardonable pride we call attention to the fact, that over one thousand physicians are now using or prescribing our Compound Oxygen in their own practice. We give below a few letters and testimonials: "I regard your Compound Oxygen as the best remedy within my knewledge." R. L. Gheen, M.D., Bancroft, Mo. "Your Compound Oxygen Treatment has helped me very much." F. B. Rinearson, M.D., Pralric City, Oregon. "My physician recommended Compound Oxygen to me, I got t, and derived great bencht from its use." Anna J. Abney, Waskom Sta., Texas.

ht from its use." Anna ...
Texas.
Send for our brochure of 200 pages and see for yourself what physicians say of it. Over fifty-five thousand
patients have been treated by us. A "Treatise on
Compound Oxygen, its Nature, Discovery and Results,"
with numerous testimonials, sent free. Address Drs.
STARKEY & PALEN, 1520 Arch street, Philadelphia,
Pa., or 120 Sutter street, San Francisco, Cal.

interested in Spiritualism, but has as yet seen but little of the phenomena, therefore he could not accept the idea that a "glost," as he termed it, was assisting Mr. Emerson in his tests. The writer was fortunate enough in the morning to sit beside another minister, who is settled over a Unitarian society in Massachusetts. He is in full fellowship with the Spiritualistic Philosophy, and when in the city makes it a point to attend spiritualistic meetings.]

Mrs. R. S. Lillie excused herself from speaking on the ground of the lateness of the hour. Music closed the exercises. Mrs. C. M. French (who in the past was the principal singer for the "Phenomenal Society" while its meetings were held) was present at nearly all of the sessions, and rendered fine vocal selections.

Prof. Frank E. Crane attended all thesessions as accompanist and musical director, which offices he discharged with his usual sterling ability. [Continued from first page.]

fices he discharged with his usual sterling ability.

Afternoon Session.—The children's exercises, held under the skillful direction of Mrs. Maggle J. Butler and Mr. William F. Falls, at Berkeley Hall, proved to be highly interesting. The programme, as appended, was successfully carried out, with great credit to all concerned:

Piano solo (Il Trovatore), Master Herbert Newton; Reading (Calls), Lily Wendemuth; Sewing Song, Nellie Rogers; Reading (The Minuet), Gracie Scales; Dude Song, Baby Lou; Reading (A Housekeeper's Soliloquy), Lily Wendemuth; Song (Down Among the Daisies), Mabel Waite; Reading (The Fireman), Emma Russell; Bones Solo, Sammie Kramer; Reading, Gracie Scales; Dance (Horupipe), Baby Lou; Reading, Flossie Butler; Song, Jessie Judkins; Reading (Low Back Car), Maggie McMien; Piano Solo, Angle Jordan; Song (Female Impersonator), Wesley Higgins; Reading, Lilian Rich; Song (The Old Red Cradle), Mabel Waite; Reading, Flossie Butler; Dance (Virginia Reel), Baby Lou. Miss Parker also sung finely.

Mr. W. F. Falls spoke of the need of Spiritualists hereabout sustaining the Lyceum with their money, also by sending their children to increase its number of pupils.

Mrs. R. S. Lillie addressed the members of the Lyceum in fitting remarks, and made the excellent suggestion that the Lyceum and the Boston Spiritual Temple Society unite their labors and efforts—the Lyceum to have Berkeley Hall in the afternoon of each Sunday, while the Society meetings could be held morning

ley Hall in the afternoon of each Sunday, while the Society meetings could be held morning

the Society meetings could be not and evening as heretofore.

Grand Ball.—On the evening of the 31st a highly successful dancing party was carried out under the auspices of the Boston Spiritual Temple Society. The National Guard Orchestra, which furnished the music for the celebration did a like service for the Ball. This bration, did a like service for the Ball. This was the closing exercise of the Anniversary celebration for 1890. The various meetings were full of the spirit of harmony, and the occasion will ever remain a pleasant memory.

Worcester, Mass.

To the Editor of the Banner of Light:

Promptly at 2 P. M. President T. R. Johnson called the Worcester Association of Spiritual ists to order, and proceeded to give an able address on "The Rise and Progress of Modern Spiritualism." Being disappointed, in the absence of Mr. Beals, of Brockton, on account of sickness, we were thrown upon our own resources. After a song by Mrs. Davis, Mrs. W. Keyes read "There is no Death"; Hattie Smith and Lulu Isaacs played "Waves of Ocean Galop"; Mrs. Hattie W. Hildreth gave an in-Galop"; Mrs. Hattle W. Hildreth gave an inspirational address, followed by an original poem, entitled "Our Angel Friends Can See Us"; Mrs. Stella Perry sang "Father, Stay with Me To-Night"; Mrs. Florence Nichols read an inspirational poem which was much appreciated. Mrs. Davis sang another song, followed by an address by our pioneer sister, Ellen M. Shirley, whom we areglad to see again in our midst, sickness and absence having kept her away from our meetings; may she be permitted to work with us once more. Your correspondent followed with remarks upon "The Teachings in the Lyceum, and the Education of the People to a Better Understanding of Themselves and their Needs." W. C. Smith spoke of the necessity of organization and Themselves and their Needs." W. C. Smith spoke of the necessity of organization and working in harmony in order to insure success. Charles H. Wyatt and Leander Eaton spoke for the Cause and what it had done for each. At request of President Johnson the audience rose and sang, in unison with Mrs. Davis, "America."

In the evening Sister E. M. Shirley delivered an able address and Mrs. Davis, repudered sweet

an able address, and Mrs. Davis rendered sweet music. It was a grand success throughout. The speakers' stand was tastily draped with "the dear old flag," while the front was hidden 'neath a wealth of flowers and plants contributed by kind friends. We all enjoyed the occasion, and we know our angel friends did, for it is in companyoration of them there their for it is in commemoration of them that this

day is set apart.

The Progressive Lyceum celebrated the Forty-Second Anniversary in Continental Hall Sun-day, March 30th, and after a general invitation was extended by the Conductor to our arise members and to all kindred friends and well-wishers of the workers in the Lyceum, without regard to color, nationality or position in the spirit-world, the following programme was finely rendered to a large and appreciative audience: Song of Welcome, Lyceum; Silver-Chain recitation, "The World is What We audience: Song of Welcome, Lyceum; Silver-Chain recitation, "The World is What We Make it," Lyceum; calisthenics, Lyceum; recitation, "When I'm a Grown-Up Lady," Ida Yates; temperance song, Laura and Helen Perry; recitations, Qitta Parker and Flossie Isaacs; Lyceum Poem (by request), Mrs. Hattie W. Hildreth; recitation, "The Dawn of Science," David Smith; pianosolo, "Camp of the Gypsies," Irving Prentiss; song, "Shall We Know Each Other There?" Mrs. Stella Perry: recitation, Arthur Staples; dialogue, "The Seasons," Bertie Fisher, Harry Hammond, Bertie Ray, Herbert Yates and Irving Prentiss; song, "Phantom Footsteps," Mrs. Davis; recitation, Ella Hastings; recitation, "Nobody Cares," Mrs. Rose E. Fisher; recitation, Isaac Feiger; song, "The Ramble," Gracie Wyatt and Bertie Fisher; recitation, "The Whistling Regiment," Lulu Isaacs; recitation, piano accompaniment, Mrs. Stella Perry: piano duet, "Beauties of Paradise Galop," Hattle Smith and Myrtie Hastings; reading, original poem, Mrs. Hastings; recitation, "Who Carries on the Business?" Minnie Hastings; reading, "Anniversary Poem," Mrs. Celia Prentiss; piano and guitar duet, "Angel Voices Ever Near," Mrs. Stella Perry and Fred L. Hildreth; Wand and Dumb Bell Exhibition, Robert Fisher and Irving Prentiss; Grand March, Leaders with targets, children with flags; song, "Our Lyceum, Tis of Thee," Lyceum. Much credit is due our pianist, Miss Mabel Fiske, for the cheerful children with flags; song, "Our Lyceum, 'T is of Thee," Lyceum. Much credit is due our planist, Miss Mabel Fiske, for the cheerful assistance she rendered, and the thanks of the Conductor are tendered to all, both audience and Lyceum.

FRED L. HILDRETH.

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

The Spiritualists of Florence and Northampton, Mass., met on Sunday evening, March 30th, in the spacious parlors of Mr. and Mrs. S. Porter, of Florence, to commemorate the Forty-Porter, of Florence, to commemorate the Forty-Second Anniversary. Short addresses were made by Mrs. E. B. Crossette, of San José, Cal.; Mr. Morley, of Florence, and Mrs. Lucy D. Cleveland, of Northampton. Singing was furnished at intervals by several of the ladies and gentlemen present. The meeting closed with tests from the Indian controls of Mrs. Cleveland, Mrs. Crossette, Miss Vance and Miss Fredrick.

L. B.

Westboro', Mass.

To the Editor of the Banner of Light:

The Spiritual Association of Westboro' and vicinity convened at its hall on the evening of Sunday, March 30th, to commemorate the Forty-Second Anniversary of the Advent of Modern Spiritualism. The exercises consisted of music, followed by an invocation, recitation of a poem, and a lecture by Samuel Wheeler, of Philadelphia, Pa., which were listened to with close attention by a good-sized audience. After the lecture Mrs. J. E. Davis, of Cambridge, Mass., greeted us by her little control, "White Fawn," whose sweet ministrations and beautiful advice have blessed many weary lives, giv-

ing them hope, joy and comfort in their time of need. of need.

[Mrs. J. E. Davis is an exceedingly fine medium for public platform work and private tests, and we most cheerfully and heartly recommend her to all in need.

O. P. Winslow, Pres.

To the Editor of the Banner of Light: The First Spiritualist Society enjoyed the services of Edgar W. Emerson, of Manchester, N. H., on the 30th ult., in the conduct of the An-

Fitchburg, Mass.

niversary exercises on that date. At'the 2 P. M. session, after a voluntary, an opening selection was presented by the Quartette, entitled "Angel Chorus." A poem, "Life's Triumphs." an invocation, and the song, "Spirits' Mission," followed.

These questions were then presented: "What was the Origin of Pre-Historic Man?" and "Are the Scriptures an inspiration from God?" The queries, were answered very concludy.

the Scriptures an Inspiration from God?" The queries were answered very concisely, after which twenty-seven names of spirit-friends were given, beside many lengthy communications, which were mostly recognized. The Quartette then sung "Peace Beyond the River," and the meeting closed with a benediction.

In the evening, at 7 o'clock, a voluntary, and a duet and chorus, entitled "Hand in Hand with Angels," prefaced the speaking.

Mr. Emerson then read an Anniversary poem; the choir sung "Rock Me to Sleep, Mother," after which Mr. E.'s guides made some very appropriate and interesting remarks upon this the Forty-Second Anniversary of the Advent

after which Mr. E.'s guides made some very appropriate and interesting remarks upon this the Forty-Second Anniversary of the Advent of Modern Spiritualism. Some thirty names were given as tests, beside several communications, which were readily recognized. The choir closed the exercises with "We'll Stand the Storm." Benediction.

During the 30th we had the largest audiences ever convened in our hall—extra seats being brought in until there was no more room—not even standing-space—and many went away disappointed. We were sorry that we could not secure Mr. Emerson for Monday evening, but feel that our loss was others' gain.

On Monday, March 31st, the Anniversary exercises were continued at Mrs. S. S. Applin's parlors, with a literary and musical programme: 1. Spiritual Song; 2. Poem, "My Childhood's Home"; 3. Song, "When the Mists Have Cleared Away"; 4, Poem, "Only One"; 5. Instrumental Piece; 6. Remarks upon what it cost to be a Spiritualist thirty years ago compared with the present time; 7. Poem, "Anniversary"; 8. Song, "We Shall Know As We Are Known"; 9. A very able and interesting article written by a lady member of our Society, entitled "Spiritual Teachings and Spiritual Lives."

An hour was then given to the controls of mediums present, after which another poem was read, and the song, "Cast Thy Bread Upon the Waters," closed the evening's exercises—all feeling it had been one socially and profitably spent.

Mrs. E. S. Loring, Sec'y.

113 Blossom street.

North Scituate, Mass.

To the Editor of the Banner of Light: The Children's Progressive Lyceum of this place celebrated the Forty-Second Anniversary of the Advent of Modern Spiritualism by a supper at Gannett Hall, after which a literary entertainment was presented by the group members, closing with a song and march arranged for the occasion. Dancing was then participated in, free to all the villagers, until 10 r. M.

[Our Lyceum on the 30th ult. elected the following officers for the ensuing year: Conductor, Silas Newcomb; Guardian, Mrs. Sarah J. Marsh; Watchman, John Nott; Secretary, Mrs. M. C. Morris; Treasurer, A. P. Smith; Librarian and Musical Directress, A. A. T. Morris; Guards, H. L. Nott, Elwood Litchfield; Leaders: Liberty Group, A. P. Smith; Excelsior, D. J. Bates; Star, Millie Veale; Valley, Ruth Nott; Beacon, Harry Litchfield; Banner, Carrie Nott; Ocean, Etta Litchfield; Shore, Hattie Seaverns. The sessions of the past season have been very harmonious, and the year opens with excellent attendance, and a good financial [Our Lyceum on the 30th ult. elected the folwith excellent attendance, and a good financial standing.]

D. J. B., Cor. Sec'y.

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

Anniversary services were conducted in the afternoon by Mrs. Ida P. A. Whitlock. Her subject was, "What Lessons Shall Spiritualism Teach?" after a very satisfactory treatment of which she gave a number of tests, all

ment of which she gave a number of tests, all fully recognized as correct.

In the evening the following programme was presented: Piano solo, Miss Winnie Day; song, Mrs. Ida P. A. Whitlock; poem, Mrs. Whitlock; song, Mr. Mason; discourse, Mrs. Whitlock; song, Quartette; lecture, Mr. N. S. Greenleaf; tests, Mrs. Whitlock.

Mrs. Whitlock's tests are very convincing, coming as they do directly to unknown persons.

New Bedford, Mass.

To the Editor of the Banner of Light:

Mrs. C. M. Nickerson (of New Bedford) has occupied our platform recently to good acceptance. She has mediumistic gifts of varied and

high quality, and has enlightened and highly entertained her audiences.

She delivered our anniversary address on the 30th, improvising poems on subjects suggested by the audience, and giving clear and convincing tests. She is an honor to the spiritual cause on any platform, and a faithful worker.

AMANDA BAILEY.

Norwich, Conn.

To the Editor of the Banner of Light/ The Forty-Second Anniversary of Modern Spiritualism was celebrated with special services in Grand Army Hall, Sunday and Monday, March 30th and 31st. Mr. J. Frank Baxter was the speaker secured for the occasion. Mr. Chas. W. Sullivan of Boston was present and participated in the exercises of Sunday, and particularly in a closing entertainment on the last evening.

The platform was handsomely and profusely

last evening.

The platform was handsomely and profusely decorated with palms, cut flowers and potted plants by the "Ladles Helping Hand Society," an auxiliary to the Spiritual Union. The effect was fine, and when brilliantly lighted the result was most charming to the eye.

At 11:30 A. M. Sunday services were opened by the Children's Progressive Lyceum, Mr. Wm. P. Myers, Conductor. The lesson, subject, "Iron," was treated by the children, young and old, in an interesting and instructive manner. The usual singing, Silver Chain recitation and readings concluded, Messrs. J. F. Baxter and C. W. Sullivan were invited to contribute something for the instruction or entertainment of the Lyceum. Mr. Baxter made very pertinent remarks about the work, showing his interest in all departments where good may be accomplished, and offered some timely suggestions as a teacher. He closed his remarks with a poem on the subject of the lesson, ("Iron,") entitled "Nail it Down!"

Mr. Sullivan spoke a few encouraging words, and then joined Mr. B. in singing an Anniversary song, which the children heartily applauded. Visitors present did not hesitate to express their delight, and all felt that the Lyceum is just one of the things needed in Norwich. The Lyceum made no special move toward any Anniversary exercises, but rather the open session was to exhibit and emphasize the ordinary every Sunday order, methods and work. This school is less than a year old, and in a few weeks will celebrate its own anniversary.

At 1:30 P. M. the usual afternoon session opened with a grand overtage.

the opening instrumental music and the poem, the opening instrumental music and the poem, the, audience was entertained with a song by Messrs. Baxter and Sullivan. The Anniversary address, upon the subject, "Spiritualism: The Duty Due It, and the Practical Good it has Accomplished," was a masterly effort. Mr. Baxter, always an elequent orator, was at his best. Everybody was enthused by his spirit, and instructed. The lecture answered completely many ever-recurring questions, and, figuratively speaking, was our Anniversary Banquet. He was accorded applause, and received many personal thanks and congratulations.

The seance following was most remarkable. For nearly an hour the audience was held spellbound as names, messages, dates, etc., etc., were

bound as names, messages, dates, etc., etc., were rapidly given by Mr. Baxter as medium. Among the first and most important to us as a Society, were the Boardman Brothers—Spirits Byron and James—to whom we are largely indebted and James—to whom we are largely indebted for our organization. Many, many others manifested. A child, giving her name as Lillie Miller, daughter of Geo. Miller, who stated she never had any physical existence, yet gave clear evidence of identity—was among the most astonishing. The coming of certain spirit parents to a lady leaving the hall with others to take her "last car," was preëminently convincing. Every test and description was fully recognized, and the scance was pronounced the most interand the scance was pronounced the most interesting and weighty ever given by Mr. Baxter on our platform—and he certainly has given always in his many past mediumistic exhibitions here, not only satisfaction, but wonderful proof of his claims to spirit direction and influence.

On Monday evening we closed our celebra-tion with a grand musical and literary enter-tainment. A large audience assembled, and was royally entertained by Messrs. Baxter and Sullivan as artists, in songs and recitations. The audience was convulsed with laughter by some of Mr. Sullivan's recitations in costume, notably "Deacon Watkins's Farewell," "Old Uncle Joe," and "The Lost Heir." Our Sunday orchestra contributed largely to the enjoyment of the occasion.

ment of the occasion.

We were pleased to see the genial countenance of Dr. F. L. H. Willis in the audience, one of the noblest workers in the spiritual one of the noblest workers in the spiritual ranks. Several others from neighboring places we were also glad to welcome, among them "goodman" Edwin Allen, who, although obliged to move from our city, assured us his spirit was often with us, and that his heart was still in our work in Norwich.

[This closed Mr. Baxter's engagement, which has been a very successful one governer the

It has closed Mr. Baxter's engagement, which has been a very successful one, covering the last three Sundays of March. Next Sunday Mr. and Mrs. J. T. Lillie will occupy our platform, and be gladly welcomed by all the friends of true Spiritualism.]

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

Pittsburgh, Pa. To the Editor of the Banner of Light: ,

The Anniversary exercises opened with a fair and festival held by the Ladies' Aid, March 25th 28th. The interest was such as to compensate the great efforts made to afford a pleasant season. The handiwork exhibited was complimentary to the ladies, and the sales were very liberal. Exercises, musical and literary, were given, and exhibited a fine array of talent. Some dancing was indulged, and a generally good time voted as the total experi-

ence.

The Sunday exercises were of great interest, and attracted large audiences. The morning service consisted of appropriate songs by choir and congregation; Mr. G. W. Kates read Hood's "Bridge of Sighs"; Mrs. Kates, under control of Prof. Wm. Denton, gave an eloquent and stirring address of which we give a synoncontrol of Prof. Wm. Denton, gave an eloquent and stirring address, of which we give a synopsis below. The afternoon exercises were musical and literary, rendered by the Children's Lyceum, and were of an interesting character. At the evening service Mrs. Stevens gave the invocation; Mr. Kates read Miss Doten's poem, "Ecce Homo," and lectured upon "Why am I a Spiritualist, and What Do I Expect to Gain Thereby?" He extolled the advantages of the phenomena and philosophy of Spiritualism, showed its progress, and with the prescience derived inspirationally foretold of its utility in the twentieth century. His citations and

derived inspirationally forefold of its utility in the twentieth century. His citations and thought were interesting and instructive.

Monday night, March 31st, a programme of considerable length and diversity was participated in by Mr. and Mrs. Kates, Mr. Eggleston, Miss Stuart (under control of "Jimmy"), several Lyceum children and members of the general society. Tests were given at each session by Mrs. Kates. It has been a pleasant Anniversary season here, and has strengthened the Association for work in behalf of the cause of truth. The synopsis of the Sunday morning address, through the mediumship of Mrs. Kates, is as follows:

Singing by the congregation of a Stiffing ode, of which the appended was the first stanza:

"Let the day of truth is breaking.
See it gleaming from afar, see it gleaming from afar, some of earth, from slumber waking, Hail the bright and glorious star.

Trust in Truib, It is your captain;
Angels lead the gathering legions,
Truth forever shall prevait."

Remarks, by B. P. Benner; selection, by the Quartette; recitation, by Willard J. Hull, of New York; selection, by the Quartette; a line lecture, by Willard J. Hull, of Yellow York; selection, by the Quartette; a line lecture, by Willard J. Hull, of Yellow York; selection, by the Quartette; a line lecture, by Willard J. Hull, of Yellow York; selection, by the Quartette; a line lecture, by Willard J. Hull, of Yellow York; selection, by the Quartette; a line lecture, by Willard J. Hull, of Yellow York; selection, by the Quartette; a line lecture, by Willard J. Hull, of Yellow York; selection, by the Quartette; a line lecture, by Willard J. Hull, of Yellow Yell derived inspirationally foretold of its utility in the twentieth century. His citations and thought were interesting and instructive.

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in only abbreviated form: "We have been requested to make an anniversary address. Our thought will more properly be upon 'The New

To-day stands the living emblem of hope's brightest ray. The sun of physical life beams in all its glory; the waters rush madly or genin all its glory; the waters rush madly or gently to the sea; the mountains lift up their heads, tinted by vernal green or clothed with a white mantle of winter. As the winds sigh and sob we can scarcely see a time when the new religion was not a principle of life. This is the day before the anniversary of the birth of Modern Spiritualism. We do not like that appellation, for Spiritualism is not modern. Many people, including numerous scientists, think it is only a demonstrated fact of occult think it is only a demonstrated fact of occult force. They have hesitated to call it Spiritu-alism, but preferred to speak of it as odic force, magnetism or electricity. It has not been convenient to them to give its proper name.

The law of life, which reaches out into the laws of nature, speaks of a science never understood. Even in the Greek and Roman days there was a search for the soul. Plato argued the existence of three souls; one in the brain, one in the lungs, and one in the stomach. As we come in contact with the force of matter we differ with the ancient philosopher

regarding the seat of the soul.

Philosophers of the thirteenth century reregarding the seat of the soul.

Philosophers of the thirteenth century recognized there was an immaterial existence. There was a dominant power in the soul of man that demanded something beyond the material existence. There was the power of mind over matter. The question has always been whence man sprung and whither he tends. Can he realize the existence hereafter? Does the grave intimidate him? The universal voice answered 'Yes.' Through murder, crime and bloodshed man has ever seen the yawning grave before him, and has not willingly yielded his individualized being. He felt, saw and caught only the external—he was not removed from the borders of the grave. Nature is always repeating itself. Empires fall and rise again. It with me to these ruins, and see them, by your clairvoyant vision, in the state of their former activity. We see suns and hear whistling winds; we see the upturned faces of careless humanity, until they are touched by an unseen force. But slime and weeds have grown over all in the past and buried much of their light in deep graves. The forces of nature resurrect hence the new religion is wint. their light in deep graves. The forces of na-ture resurrect, hence the new religion is wind-ing its upward course around the pillars of the

church, driving out superstition.

It goes on reaching out until its tendrils will wind around the pulpit in all possible grandeur and beauty, and will enfold all the bigots. There are vibrations that fall upon humanity, no matter where they are; they are all in the great waves of motion, and feel the degrees of light and heat, also of mind and soul. There is a substance in man's structural form that pora substance in man's structural form that portrays him an individualized essence—as having a distinct life. When there creeps the lethargy that destroys energy, and our bodies refuse to do our will, then must there certainly spring forth the very essence of which these other channels have been the conduit. There is a life-force beyond the question of a doubt. Magnetism and electricity have been man's dominating essence. But now we see soul everywhere—in the rocks, in the lowest molecule, and up to the stellar worlds. All vibrate with life. If all are permeated with life, there can be no death—hence the soul must live its ceaseless rounds of eternity.

How can we be condemned to eternal hell? Such a term is not now elegant enough to be popular; it is called hades. The Bible I revere as a history of man's mental calibre, and for what it is worth as a moral instructor. But I

weighed it in the scale of mind, and found it

woighed it in the scale of mind, and found it would not balance.

The Apocrypia is a portion of the historical record. Read there and see the Nazarene working witcheraft. Hide and seek is not modern, for he is reported as having been engaged in such pastime, and on one eccasion three his playmates into a burning furnace, and they were changed into kids, and then back again into boys. What would you think of a modern man who would do that? It would be deemed a herrible act. I cannot agree with the record of creation in six days, nor with the explanation of man's origin. The new religion has outgrown much, and does not depend upon the past.

past.

Modern Spiritualism will be an applied religion—not one in name only. Many Spiritualists of to-day only hear the name; they do not illustrate the teachings of its philosophy in their daily lives. You are laying yourselves liable of going forth into the world and leaving the doors of your temple unlocked for others to steal in and lock you out. [Here the speaker dwelt upon local matters.] You have no right to be called a Spiritualist unless you can overlook petty animosities and love one another. You need a spiritual awakening: you need to look petty animosities and love one another. You need a spiritual awakening; you need to have your souls touched by a power stronger than science, philosophy, money or reason. You need to have God's love in your being, be charitable. Look at yourselves and see if you have cause to criticise others. Spiritualists should be united by the consanguinity of love. If inharmony in our ranks is not crushed bigotry and superstition will again sweep over the nation at large. Bury personalities. Do not keep spirits down to the low bondage of earth, but help them also to develop. You earth, but help them also to develop. You have every opportunity to draw the angels, so that they come not only with the tiny rap, but over the mountains of life, with power to lift the downtrodden. Drop self-conceit, look around you and see whither the pathway leads you; then you will have no cause for discord, but rather to go to your brother and sister and lift them higher. That is the mission of Spiritualism. 'A little child shall lead them.' Oh, potent force of life eternal! bring to those who are here thy conception of the Christspirit. If you could see the gathering hosts of spirits, and could hear the thoughts you send out to bind them in slavery of mipd, or lift them to heights of grandeur, you would send out to bind them in slavery of mind, or lift them to heights of grandeur, you would send out only sympathy and love. Wish each other God-speed; give the hand of fellowship. Do not let the people think or feel this to be an aristocratic church. Go to the person in whom you have seen nothing to admire, and lead others to do likewise; then you will see the diamond that has previously shed no bril liant ray on your vision. Unless we have harmony in the ranks of the Spiritualists, there will come a cyclone of greater injury than that will come a cyclone of greater injury than that at Louisville, for it will sweep away the spirit-ual instead of only the material.

As there is much discussion of the relative merits of the workers who leave home comforts to bring messages of love from the spirit-side of life, let me entreat you to give to each and all the consolation of enthusiasm and har-mony. I (the spirit) will use other instru-ments on your platform before the one I now control returns to you. Whenever I do so speak, South or North, let me feel the influence of harmony, else my labors and your efforts shall be of no avail. On this eye send out the olive branch—lead your thoughts into out the olive branch—lead your thoughts into the pathway of harmony and of God. The spirits come to greet you with love. Then reach out to them with love, and work in har-mony. Then blessings shall be showered over you with the comforting and energizing influ-ence of the sun-rays in vernal spring."

FIELD.

Philadelphia, Pa.

To the Editor of the Banner of Light:

The Forty-Second Anniversary was celebrated by the First Association of Spiritualists at 810 Spring Garden street on Sunday, March 30th. The order of exercises was as follows: 9:30, conference, Simon Oler, Leader; 10:30, singing by the congregation of a stirring ode, of which the appended was the first stanza:

congregation: 12:30, luncheon in committeerooms; 1, conference, Simon Oler, Leader; 2,
Lyceum exercises, R. Coffman, Leader; memoriam, "Our Risen Ones," B. P. Benner; 6:30,
conference, Simon Oler, Leader; 7:30, singing,
by congregation: remarks, by B. P. Benner;
selection, by the Quartette; recitation, by Willard J. Hull; selection, by the Quartette; lecture, "The Evolution of Truth," by Willard J.
Hull; singing, by the congregation. The details of the celebration were successfully carried out by an efficient special committee, of
which Capt. F. J. Keffer was chairman.
[The First Association of Spiritualists meets

which Capt. F. J. Keller was chairman.
[The First Association of Spiritualists meets regularly at 810 Spring Garden street. Lectures are listened to on Sundays at 10:30 A. M. and 7:30 P. M. The Children's Progressive Lyceum holds its sessions on Sundays at 2:30 P. M. President, Joseph Wood; Vice-President, Benj. P. Benner; Secretary, Harry Huber, jr.; Treasurer, Wm. H. Jones; Conductor of Lyceum, urer, Wm. H. Jo R. M. Coffman.} DELAWARE.

Providence, R. I.

To the Editor of the Banner of Light:

The grand event of the century, I may say of the age, the opening of the Dispensation of Modern Spiritualism, March 31st, 1848, in a humble home in the hamlet of Hydesville, N. Y., through two children, young, and therefore simple and artless, apparently that the world might not cavil or seek to thrust aside the manifestations on a plea that they came through design or connivance of the instruments, was duly observed in Providence, under the auspices of the Spiritualist Association and the Ladies' Aid Society, meeting in Slade Hall. Sunday afternoon the exercises in the Progressive School were commemorative, children and Sunday afternoon the exercises in the Progressive School were commemorative, children and adults participating, followed by the regular meeting of the Association, where short and pertinent addresses were delivered by ten or twelve speakers, touching various points, reviewing the past and forecasting the future.

In the evening the Anniversary Address proper was by Edwin Straight, the President, and the and analysis respectively of the facts.

proper was by Edwin Straight, the President, an able and analytic presentation of the facts and philosophy which are the outcome of the varied manifestations. The hall was crowded; an intense interest seemed to prevail in the audience, a promise of energetic and aggressive activity in the future.

Monday evening a continuation of the exercises, which were fully attended; music, reading and speaking alternating, to the pleasure and profit of the large number present.

WM. FOSTER, JR.

Troy, N. Y.

To the Editor of the Banner of Light: The Anniversary exercises of the Star Hall Society opened Sunday morning, March 30th, with music and song, followed by an invoca-

tion by Mrs. Abby N. Burnham, and an address by Mr. Charles M. Austin; subject: "Man as a Progressive Being."

The speaker closely analyzed man and his relations to soul-life. His lecture was fraught with the deepest interest, and was attentively listened to by:

with the deepest interest, and was attentively listened to by an appreciative audience. At 2:30 P. M. the Children's Progressive Lyceum, conducted by Mr. Austin, assembled, and the occasion and exercises formed a very interesting feature of the day's doings.

At 7:30 P. M. the exercises continued with music by Mrs. Sterling; invocation, by Mrs. Burnham. The chairman, Mr. Gardner, then addressed the meeting briefly, after which he introduced Mrs. Abby N. Burnham (of Boston, Mass.) as speaker of the evening. Her subject [Continued on eighth page.]

After the teacups were all emptled, the card containing Number Seven's abridged history of two worlds, this and the next, was handed round.

This was all it held:—

After all had looked at it, it was passed back ome. "Let The Dictator Interpret it," they This is what I announced as my interpreta-

This is what I announced as any antition:—
Two worlds, the higher and the lower, separated by the thinnest of partitions. The lower world is that of questions; the upper world is that of answers. Endless doubt and unrest here below; wondering, admiring, adoring certainty above —A w. I not right?

"You are right," answered Number Seven solemnly. "That is my revelation."—Dr. O. W. Holmes, in "Over the Teacups," Atlantic Mayazine for April.

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From Waterford, Vt., Mrs. Hannah Carr Ladd, in her 95th

year.

Mrs. Laddwas the youngest of fourteen children, thirteen of whom lived to have families. She was beloved by all her neighbors and friends. She was a constant reader of the BANNER OF LIGHT and other spiritual publications. Last summer she said to the writer that she loved to read the communications in THE BANNER. Although very aged, she retained her faculties to a remarkable degree. Her descendants were numerous, reaching to great-grandchildren.

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Lam Goling to my flom
Heaven We II, Know Our Own

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their medituristic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

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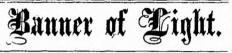
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Spirit Being.

We are spirits, as God is said to be "a Spirit," through whom we live and move and have our being. But for the existence and operation of Italy. Who can presume to say? Then, again, these spirits, our external existence would be without consciousness, and hence inapprecia- sideration to Jules Simon, the French repreble. Yet a large portion of mankind still stands | sentative at the recent labor conference. It is and maintains that our life is one of sense only, and asserts that when that is finally suspended we no longer live. By this time' it ought to be plain that sense itself possesses no animation except it be informed and impelled by the spirit. That the physical in turn reacts on the spiritual in many ways does not refute the fact that the spirit is supreme, and that without the spirit the physical is dead altogether. At what precise age or stage of development the spirit asserts the supremacy, we are unable to say; but that the body exists only for the sake of the spirit, and not the spirit for the sake of the body, is too obviously true to be admitted to dispute. The body is but the agent and servant of the spirit, created and sustained for its needs, and will be laid aside when it is of no further

Spiritualism comes to confirm and establish this vital truth that we are spirit beings. And having done that, what ought to be expected to follow? Assuredly it is not the end of it all, but rather the opening and the beginning. It instructs us, if it does anything, in the reality concerning which we were before in doubt. It teaches us that all life is of the spirit alone, and that it is continued hereafter. Nor does it begin and end here. If it did, it would do not much more than solve our doubts and appease our curiosity. But it comes to benefit his deposition from office was in no sense a neus as spirits ourselves, not waiting for the devolopment of the hereafter. It addresses itself to us as spirits rather than as mortals, and to draw us into communion with those other spirits who are no longer clothed with the hindering garments of mortality. Hence it should assist greatly in elevating us to a more truly spiritual plane even while bound down to the material. It ought to stimulate us to a greater spiritual activity. It should help to make us more spirit beings than we were before, to expand our spiritual life and capacity.

should be considered as done. Henceforward we should push it on, enlarging and enriching, exalting and establishing. The last fault and folly we should be guilty of is that of trying to limit its meaning as a new revelation with he has projected a scheme of such vast magnipetty definitions and ambitious dogmas. For | tude as never entered into the conceptions of these are precisely what Spiritualism has come even the First Napoleon, and one that will reto supersede and set aside. It would break quire an almost miraculous consensus of cirdown the old walls of conceit and prejudice, and throw the field open to the free exchange permanency. But great events are clearly Congress to induce them to crush these injuriof thought and sympathy. It seeks to limit no ahead in Europe.

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one's conceptions in any direction, but 'rather | Food and Disease among the Indians. to extend and educate them in all. In short, it comes to our spirit being, and addresses that | ing rapidly until the buffalo began to fall, and external side of our existence, but alming itual life and enjoyment, to open to our view the boundless expanse of the existence upon which we have entered, and to bring us into with.

Germany, Bismarck and the Emperor.

Bismarck's resignation as Chancellor of the great empire of Germany, described by the press of the world as an act of voluntary exile, is the leading theme of comment in Europe and America, and excites endless speculations concerning the results likely to flow from it to the continued peace of Europe and the interests of the world. He is regarded as virtually discarded by the young and self-willed Emperor as the chief officer and most influential agent of the empire that is mainly of his own way that young and ambitiously headstrong rulers show their gratitude to the founders of their dynasty, and the prolongation of their power.

The world at large does not hesitate to call it a case of stupendous ingratitude on the part of the self opinionated young Emperor. It is certainly an unparalleled one in the whole history of modern politics. The Emperor is reported to be specially ambitious to deal with the problem of Socialism, which has its seat and centre in Germany. As to the resignation of Bismarck, the London correspondent of the New York Tribune writes that we shall look through the German papers in 'vain for the facts in the case. The penalties for telling too much truth in Germany are heavy, and even private speech is fettered. No man dare say even to his wife what he thinks. The Emperor contrives to hear every word uttered by the humblest. The resignation of Bismarck was a thunder-stroke to the Berliners, that left them stunned.

Although the loyalty which the great exchancellor feels and has ever felt to his sovereign is of the deepest character, the same correspondent adds that we may be sure that he feels it still, amid all the just resentment, the righteous anger, the forebodings, the anxious doubts that fill the mind of the pilot who quits his ship with the breakers all about her. A Prussian is quite capable of cursing his kaiser one moment and kneeling to him the next; but as between emperor and chancellor, it is certain that no higher words passed. Events are not transacted in that way. The world, if it could have been permitted to look on, would have seen a piece of high comedy, well acted, and nothing more. The tragedy is acted in private, but nobody need be misled because appearances are kept up. Europe looks on and wonders that Prince Bismarck is allowed to fall with so few demonstrations of gratitude or regret from his own countrymen.

That Germany is to enter upon a new policy under the new Emperor, is altogether too plain to require statement. What that policy is to be, it is not easy to foresee. Whether it has even been mapped out, is not known. It is clearly obvious, however, that the Emperor is exerting himself to effect a complete conciliation with the Socialists, and likewise with the one who presides at the Vatican. One would refuse to be persuaded that the practical reconciliation of two such openly opposing forces was possible. But assuming that it should be successfully concluded, the still more serious question recurs whether his conciliation of the Pope would not end in the utter alienation of e Emperor notably showed also matter of notoriety that the Socialist orators in that body made open avowals of their sympathy with the laboring classes of France, and even added the declaration that they were prepared to consent to the restoration of conquered Alsace and Lorraine to that despoiled

What these hints and symptoms of a revived friendship with France may mean, it is not at present easy to predict. But it is sufficiently obvious that if the Emperor contemplates an alliance with Russia, he must needs first cultivate and establish better relations with France. It is more than probable that Russia herself has already laid down such a condition precedent to the formation of any alliance whatever. Such an alliance, too, evidently implies a serious threat to Austria and Turkey. The Emperor may be planning for the absorption of the Austro-German States into the German Empire, and in requital for the same may assist Austria to acquire contiguous States that lie in the Balkan peninsula, and at the same time give Russia her coveted opportunity to make a long stride toward Constantinople. England's uneasiness in such an emergency would be likely to be soothed and satisfied by becoming possessed of Crete, the island that holds the pass to the Ægean Sea, through which lies the water opening to the Turkish capital.

Two things are manifest in any contemplation of an aggressive policy on the part of Germany like the above: the first is, that it never could be entered upon with the consent and approval of Bismarck; and the second is, that cessity for any proposed reconciliation with France and consequent development of the material resources of Germany. Therefore the act of deposing him-for such it virtually was-seems to be one of inconsiderateness to the verge of recklessness. His resignation can really have but one meaning, and that is that a series of calamities threatens his beloved country and empire, from all responsibility for which he is anxious to withdraw. He is not willing to remain as a shield for the young and untried Emperor in carrying out a policy which he refuses alike to advise and defend.

The Emperor is henceforward to bear the heavy burden of responsibility unaided. If he Its primary work for and upon the most of us thinks he can make Germany the sustaining keystone of a new European combination, with Russia on the east and France and England on the west, while Austria and Italy are made secondary and subordinate, and Turkey is eliminated forever from the map of Europe, cumstances to carry forward to success, and superhuman ability to maintain in a state of pend their best labors upon the members of

It is asserted that the Indians were increasalone; offering no special gifts or favors to the the statement is corroborated by the late Dr. T. S. Williamson, physician and missionary to the Minnesota Indians. Dr. Washington Mat- forms; and the heavens of suns and stars are chiefly and ultimately to lift us up to a higher thews, of the Surgeon-General's office, Washspiritual state, to enlarge our capacity for spir- ington, D. C., quotes the above assertion favor- renewing and giving forth their life and ably, in an essay on "Consumption among the Indians," published last year. He has devoted of which is marked by an especial change. So much study to the matter, and made a collection of statistics in regard to the death-rate instant and constant communication with the and the cause of death in some of the principal only ones we know and love, and long to be States in which Indians are resident. The result is that the fact appears to be well established, that since the Indians gave up hunting for their livelihood and adopted white men's ways and ate white men's food, they have contracted diseases to which they were formerly strangers, first and foremost among which is consumption.

Dr. Matthews makes the discovery that the death-rate from consumption very greatly exceeds that from any other disease, and that the Indians are more liable to succumb to this insidious but fatal disease the -more they are brought in contact with civilization. Climate fails altogether to account creation. It is seriously asked if this is the for it. His belief is, on the contrary, that consumption is not so much a primary disease among the Indians as it is a sequel and concomitant of scrofula. He says we have evidence that scrofula begins to show itself among these people as soon as they cease to live by the chase, and that it is a predisposing cause of consumption among them. He states that at Lacqui-Parle the women and children that stayed in the neighborhood during the winter, subsisting almost wholly on corn, were nearly all of them attacked with scrofula, and in the most aggravated form; but that when the ducks returned in spring and they could get animal food, the most of them grew better and some of them recovered entirely.

The case was the same with the Minnesota Indians. So long as they followed the chase, and thus had buffalo meat in plenty, they lived in comparative freedom from disease; but as soon as the supply of buffalo failed; and they were forced to live almost entirely on vegetable food and meal, they speedily became scrofulous and consumptive. Dr. Matthews says further that while they subsisted chiefly on fresh meat, they had the soundest gums and teetliand that no flesh when wounded healed more rapidly than theirs. But when fresh buffalo meat was superseded by bacon and flour, scrofula and scurvy began to make their appearance among them. It is not, says he, low morals, but a low state of living-imperfectly cooked food and exposure to cold and wet—that induces this disease, and its sequel, consumption. Here certainly are facts worthy of the most serious consideration, in any sincere attempt to deal with this aboriginal race in a spirit of humanity and justice.

A Case Right in Point.

Not long since we referred to the treatment of criminals as based on a wrong conception of the relations subsisting between the different classes and members of society. We made copious citations, also, from Col. Ingersoll's address to the New York State Bar on the subject, and endorsed them to the last letter of the eloquent orator's speech. A case in point happens to be right at hand. Three old offenders, one of them going by the name of "Jack Sheppard," all notorious thieves, were recently arraigned at the bar of a New York City Court. "Jack Sheppard," it appears, was graduated from Harvard College twenty-five years ago. The entire interval of time has seen him either actively engaged in crime or in expiating it in prison. He is described as a fine-looking man, with a well-bred manner. Listen to his own story: "I came from Boston a year ago," he said to the judge, "to try to make an honest living. I got work on the Bowery at six dollars and a half a week, but the detectives got on to me and I had to leave. During the Centennial (of the United States Supreme Court) I bought some photographs to sell, but I was a 'suspicious character,' and I had to get away from the city. I could not do honest work unmolested. Do you blame us for being thieves?" The judge, while he expressed himself as always being willing and ready to help a man reform, said he was compeled by the law to sentence the speaker to five years in the penitentiary.

Is not this a practical illustration of the pressing need of reform in our treatment of criminals? Could the lesson be read any more plainly?

Losing its Hold.

That the dreadful old dogma of everlasting torture in requital for finite sins and errors, which are chiefly or entirely the result of finite ignorance, is receding from the arena of ecclesiastical conflict, and losing its hold-so far as it really ever had any—on the public belief, is once more made evident by the very recent abandonment, by Rev. Chas. M. Smith, of the Spring Hill Baptist Church in Somer ville, Mass., of his old profession of faith in this respect, and his open and unequivocal adoption of the Universalist faith. He was admitted to the order of the priesthood in that church by Rev. Mr. Skinner, of Somerville, and President Capen of Tufts College, and preached his first sermon as a Universalist minister in Rev. Mr. Skinner's church. He said that God's image is in every human being whom he has created. It is a good idea to give bad people good thoughts. Why not rather recognize the good in a man than denounce the bad? We could not think of God at all unless there were something in us to correspond to him. Our work is not to create another man, but to discover the man already created in us. To come to one's self at last is to find peace and home.

Medical Law in the District.

As will be seen by reference to another column, the diploma-bearers in Washington and vicinity are in motion; to abolish "free trade" in medical practice at the nation's capital, for their own benefit. There are, we are informed, two bills now before the U.S. Congress, giving the monopoly of the practice of medicine into the hands of the "Regulars" and Homeopaths exclusively-even the Eclectics are to be debarred-with full and absolute power to exclude all from healing the sick who cannot pass the medical conundrums propounded by the proposed Examining Board: Thus taking away the right from the people to choose their own physoician or mode of practice. We trust that the liberal-minded people of the District of Columbia will unite and extous measures at the very outset.

An Easter Thought.

It has been truly said that "the world cannot always look backward." The seasons has ten on to new springtides; the great cycles of the universe fulfill themselves in many added replenished from the ancient altars of light, strength through the succeeding cycles, each human life on earth requires rebirth.

The typical and historical Christ is as much the Christ that moves in the upper heavens as the guardian of his kingdom upon the earth is an illustration, not of how to follow Christ when he is in heaven, but to follow him here, in the meshes and labyrinths of time, surrounded by the chains and shackles of matter, environed by the senses, imbued with the spirit of the dust: and so the great tides of rebirth bear the pulsing waves toward the world of a new evidence of light.

All the world, in a spiritual direction, seems keenly alive to an expectation of something new to come; which shows that the sphere of causes is drawing nearer to this world of materiality, in its direct operations. Truly, to day the spiritually wise may observe potent signs in the beavens, denoting future good for uni versal humanity.

In a Nut-Shell.

The following editorial in The Boston Globe, of April 7th, so closely condenses the whole matter of medical laws, their origin and their animus in Massachusetts (and elsewhere), that we give it to our readers for their careful perusal:

"Eternal vigilance is truly the price of the liberty to choose one's own physician in this State. Another medical monopoly bill is now before the Legislature. more insidious because less explict than that which The Globe labored so earnestly to defeat last year. It is enough to say that any such law would insolently interfere with every citizen's right to choose his own physician, to say nothing of each physician's right to practice in his own way.

The proposed measure to compel the people to submit to a certain kind of doctoring, whether they believe in it or not, is thoroughly brazen and bad, and we do not believe it truly represents the wishes of the majority of physicians in this State, even those who are classed as the old school. It is simply an attempt to bestow a practice upon certain physicians who are unable to attract it on their merits.

If any school of doctors want a monopoly of the business of healing the sick, let them get it by doctoring so well that the public will not wish to employ any others.'

Workingmen's Meeting.

The workingmen of Boston and vicinity met in Faneuil Hall last Saturday to listen to a speech from Master Workman POWDERLY. The hall was crowded, and much enthusiasm manifested during the very telling remarks of the speaker. He said that the principles of the K. of I., boiled down to the smallest compass, mean: Do unto your neighbor as you would that he should do unto you. Competition in this age, said he, makes men hate each other, and the fear of want on the morrow makes the criminal of to-day. If the fear of want were removed from the workingman of this nation, no grander or happier people would dwell on the face of the earth. Then their hands would not be stretched at each other's throats, but all would be extended to clasp the hands of their brother man, regardless of his religion, color, creed or race. Mr. Powderly is a magnetic orator, using the choicest language, full of deep thought and well-put anecdote in illustration

The New York Remonstrance.

On our eighth page will be found an outspoken tatement, from the spiritual side, concerning the proposed Act ostensibly bearing on the materializing mediums of that State.

Parties resident in New York who deem the proposed bill an unwise and unjust one will confer a favor by at once cutting out this Remonstrance-head, pasting it upon a sheet of paper, and circulating it for the signatures of like-minded persons in their various localities.

As time is short, these Remonstrances when so signed should be sent immediately to the President of the American Spiritualist Alliance, Prof. Henry Kiddle, No. 7 E. 130th street, New York City.

These desiring to join in this worthy effort, but having no opportunity to personally sign the Protest, can send a postal card to President Henry Kiddle (as above), authorizing the signing of their names to the Memorial, now preparing at The Alliance Headquarters.

Sign Your Articles.

"NO NOTICE IS TAKEN OF ANONYMOUS LET-TERS AND COMMUNICATIONS." This is an announcement which we make each week in our editorial heading, but correspondents of late seem to have grown careless and have lost sight

We have, for instance, just received three bituary notices from Lincoln, Neb., without signature of any kind; last week we received one written in Boston, in a like condition: while notices of various kinds come to this office for publication with no one appearing to be willing to act as sponsor for them.

We only ask the signature of the sender as voucher for the reliability of the statements. made; and will withhold the name from the public if so desired.

Parties sending us matter hereafter without signatures, and failing to see their notices, etc., in THE BANNER, will understand the reason.

The Forty-Second Anniversary Was widely observed, and such accounts of

the services as we have room for at this date will be found on pages 1, 2, 3 and 8. We have received many other reports, which

we shall give to our readers as rapidly as space will permit. In point of interest, earnestness and harmony, the celebrations everywhere have been

highly successful, and the faithful workers participating in them have been refreshed and strengthened for the work in the year to come

More Cheating of the Indians.

News comes by telegraph from Kansas City, April 7th, that the authorities of the Cherokee Nation are investigating the accounts of John W. Wallace, disbursing agent of the Interior Department. It is charged that the plan on foot is to defraud the Indians out of their individual allowances, by the enrollment of several thousand negroes, who were to be brought from Kansas, Arkansas, and other States, as

Children's Lyceum Appeal.

Be sure to read the call issued in the name of the Boston Spiritual Lyceum, on our fifth

citizens entitled to the annuity.

Vs. the Proposed Medical Law.

On another page will be found the text of a protest against sumptuary medical legislation in the State of Massachusetts; at the close are mentioned the names of several gentlemen who have headed and presented remonstrances against the proposed law.

The following additional remonstrances against the enactment of any new medical laws have also been placed before the General Court-as per House Jour-

nal:

By Mr. Albree, of Boston, remonstrance of J. A. Rockwood and others; by Mr. Cook, of Milford, remonstrance of Edwin Cheney and others; by Mr. Butler, of New Bedford, remonstrance of Mrs. Hattle Young and others; by Mr. Rittredge, of Boston, remonstrance of Winfired B. Knowles and others; by Mr. Molonough, of Fall River, remonstrance of Isaac B. Rich and others; by Mr. Molonough, of Fall River, remonstrance of Isaac B. Rich and others; by Mr. Moreland, of Woburn, remonstrance of W. B. Erwin and others; by Mr. Converse, of Winchendon, remonstrance of Lydia A. Patterson and others of Templeton; by Mr. Thomas, of Brockton, remonstrance of Mrs. Mellssa L. Chandler and others of Bridgewater; by Mr. Kimball, of Fitchburg, remonstrance of E. S. Loring and one hundred and forty-nine others; by Mr. Wheeler, of Rutlaud, remonstrance of J. M. Holman and others of Petersham; by Mr. Munsell, of Harwich, remonstrance of Lura A. F. Small and others of Harwich Port; and by Mr. Hooper, of Bridgewater, remonstrance of Mrs. Mary Copland and others of Bridgewater.

J. M. Young (of Haverhill) and others also sent in a

J. M. Young (of Haverhill) and others also sent in a remonstrance, and another, largely signed, came in from Brockton. They were all referred to the Judi-

Dr. F. L. H. Willis.

As will be seen by announcements elsewhere in this issue, two societies in Boston-that meeting at the Spiritual Temple on Back Bay, and the one in Berkeley Hall-are during the present month enjoying the services of this veteran worker for the New Dispensation. Friends of the Cause in this city owe it to themselves, one and all, to listen to his eloquent addresses, while in our midst. It will be well for managers of meetings in suburban towns to remember that the Doctor will make engagements for week-evening lectures, for which purpose he can be addressed in care of the BANNER OF LIGHT.

A GRAND FAIR is being held in Horticultural Hall, this city, in aid of the Working Boys' Home, on Bennet street, Boston. The Home is a worthy institution, and we hope the Fair will be largely patronized. One of the pressing needs of the Home is an industrial school that will teach the boys to earn an honest and manly living as mechanics. At the opening on Monday evening last Gov. Brackett spoke in enthusiastic terms of the Home, which he had visited that very afternoon. Mayor Hart also made remarks. The Home has no endowment, and depends upon the generosity of its friends. It is unsectarian, recognizing neither creed, color nor race in its beneficiaries, enleavoring only to do the greatest good to the greatest number. The Fair will continue open the present and next week.

"Edgar W. Emerson," so writes J. H. Loh-meyer, from Pittsburgh, Pa., in The Better Way, 'was with us during the month of December. Brother Emerson is one of the many speakers who always receives a hearty welcome in our Society from all members and visitors, and during his ministration many sorrowing hearts were made happier, as through his medial powers the way was opened for the spiritworld to shower in its blessings and make known the return of father, mother, husband, wife, brother, sister or child to their friends present. Messages from spirit loved ones are always recognized.'

SUMMERLAND, CAL .- A correspondent informs us that the convention at Summerland opened very favorably on Saturday, March 29th. W. J. Colville, Moses Hull and Prof. Loveland addressed excellent audiences. On Sunday, March 30th, over one thousand people were on the grounds. The place is reported as being very beautiful, and in a truly thriving condition. An account of the services will appear

CLEVELAND, O.—Our correspondent reports that Mrs. E. A. Wells has left Cleveland, and is en route for California. The Bangs Sisters have returned to Chicago. Mrs. M. M. Pratt, a medium recently arrived from Rochester, N. Y., passed to spirit life after a few days' illness. A report of the Anniversary celebration in Cleveland will be given next week.

April 6th Lyman C. Howe, we are informed, commenced a season of labor in Washington, D. C. Mrs. Dr. Pratt, of Boston-whom our informant speaks of as "a superior lady and a very conscientious medium "-is also reported to be on a visit to that city.

Mrs. Florence K. Rich has just returned from very successful trip through the South, and is again located in her home at the Evans House, Boston, where she will be pleased to see her old friends and patrons as heretofore.

A PLEASANT OCCASION. - A large delegation of the friends of Mr. and Mrs. William S. Butler met at their residence, on Longwood Avenue, Boston, on Friday evening, April 4th, in honor of "Wildflower's birthday"-Wildflower, the sprightly, reliable and sympathetic spirit-intelligence, who has so long and so satisfactorily made use of the medial organism of Mrs. Butler, and whose name is familiar to the greater portion of the Spiritualists of this city. Assembled at the home, the friends -after many sincere congratulations to host and hostess had been indulged in-resolved and hostess had been indulged in—resolved themselves into a meeting, which was presided over by Eben Cobb, in the apt and skillful manner which is his wont; singing by Miss Parker introduced the exercises, after which remarks appropriate to the occasion were made, in the following order, by Mrs. R. S. Lillie (who also gave a poetic improvisation fitted to the hour), Dr. A. H. Richardson, Mrs. Ida P. A. Whitlock, Capt. Richard Holmes, John W. Day (of The Banner), Edgar W. Emerson, Dr. F. L. H. Willis (who voiced a fine improvisation, and presented to "Wildflower" a beautiful floral arrow and bow, in the name of Mrs. E. C. Clapp), Mr. Craig, Judge Pettengill, and Mr. Taliman. The speaking was interspersed with a literary entertainment, consisting of select readings by the popular elocutionists Miss Lucette Webster and Miss Maria Falls, and little Miss Gracie Scales, and singing by Mr. Lillie.

Mrs. Butler returned thanks to the friends for their many and very appreciative references to her beloved control and them "Wild

Mrs. Butler returned thanks to the friends for their many and very appreciative references to her beloved control, and then "Wildflower" herself spoke a few words to her friends, after which, and the partaking of a choice collation, mingled with the enjoyment of social converse, the party returned to their homes, leaving many good wishes for host and hostess and "Wildflower" behind them.

Mr. William Foster, jr., of Providence, R. I., formerly editor of a daily paper in that city, and now in the government employ, was our guest at the Crawford House last Sunday. He is a veteran Spiritualist, and has done yeoman service in the Cause for many years by speech and pen. Although in the seventies, he is hale and hearty. He says that his thorough investigations in regard to the materialization of spirit forms have perfectly satisfied him of the genuineness of this phase of spiritual manifestations.

Read the Review-on our sixth-and the announcement made on our third page concerning Rev. Samuel Watson's standard work: "Religion of Spiritualism," three editions of which have already been sold.

Spirit Prof. S. B. Brittan, on our sixth page, tells-through the mediumship of Mrs. Longley—what he knows about independent slate-writing mediumship from a scientific standpoint.

Read the call for the Annual Convention at Norwich, Ct., on eighth page.

NEWSY NOTES AND PITHY POINTS.

HOARDERS OF GOLD. All over creation, In every nation, It is " skin" gamet Those the most just Are the worst cursed: Are they to blame? Look the ground over And see those "in clover": What are they? Purely material-Nothing ethereal-They thrive but a day:

Then sink out of sight, Like a farthing light. And go to decay;

While the humble, sincere, Who have suffered each year, Like the Nazarene of old Will receive their reward At the hands of the Lord,

And be richer than hoarders of gold.

Friend J. W. Dennis writes us from Buffalo, N. Y that the Society in that city admires Miss Jennie B. Hagan so much that she has been engaged for the month of March, 1891-and a whole year in advance! She will have full charge of the anniversary entertainment at that time. She proved a grand success at Buffalo during March just passed.

A Philadelphia doctor accidentally wrote his own name on the blank reserved for "cause of death," last week, and, when the inistake was shown to the coroner, he replied, brutally, "It's all the same!" For what do we legalize "regulars"?

A man of sixty, living at Chambersburg, Pa., died a few days ago from over-indulgence in peanuts, candy and cake. It is seldom that the horrors of the sweetmeat habit receive so startling an illustration.

not directly. I used to see him in church, and as he stayed awake all through Dr. Sonora's sermons I concluded he was the man I wanted."

"Was your watchman well recommended?" "Oh!

In this issue we publish the prospectus of the Banner of Light, one of the ablest of the exponents of Spiritual Philosophy. The charge of materialism they [Spiritualists] indignantly repudiate, averring that they are the most pronounced advocates of the doctrine of the immortality of the soul.—The (Wauseon, O.) Republican.

Recently the apparatus for distilling water at the Institute of Technology has been out of order, and in some way the water, which should have been chemically pure, acquired the smell and taste of linseed oil. A glass of it was handed to Prof. D-, who, after examining it, remarked, "It smells as if it had been poulticed." "That's not at all unlikely," returned Mr. T-, a student who stood near, "you know it has had a boil."

The difference between a funny lawyer and a poet is: One courts the Muses, and the other amuses the Court.

The Czar of Russia is in possession of private letters, written by men high in authority, filled with criminating matter against his majesty, it is said, of the worst possible character. The consequence is that the greatest excitement prevails in St. Peters-

> The woodchuck boom Ended in gloom.

FOREIGN ITEMS .- France has ordered the construction of thirty additional torpedo boats. -- Three valuable paintings in a church at Rome have been consumed in consequence of the accidental upsetting of a lamp. - A strike is imminent among the London police, who want shorter hours and increased pay -There is talk already of creeting a monument at Berlin in honor of Prince Bismarck. When will man worship cease?

Bob Ingersoll, in his latest effusion, says "perhaps thor ingerson, in this latest emission, says "perhaps there is another life, and it may be there is some world where grief comes after joy, as night after day." It was something of an admission for the distinguished agnostic, in view of the ultra position he has heretofore taken to the contrary.—Dallas (Tex.) News.

There are "white caps," so-called, in Massachusetts, who have just lawlessly ordered a man in a neighboring town to leave at once, under penalty of bodily harm. There are also in this city a few "white caps" that need looking after, who threaten to molest respectable people that hold spiritual séances.

At a Fifth Avenue church the minister read the prayers for persons in affliction. One of our newly-made bridegrooms got up and went out. He said he did not want public sympathy obtruded on him in that way. - N. Y. Paper.

It is reported that Edward Bellamy has made \$16,-000 by "Looking Backward," which, says a Western paper, is much more than Lot's wife made, which was

Whenever a Spiritualist falls from grace the daily journals (the majority of them) hasten to fire from their popguns paper pellets against Spiritualism itself); but when a church minister runs away with another man's wife, the story-if told at all-occupies but three or four lines, while the denomination to which he belongs is not called in question. Neither should Spiritualism be. When will justice take the place of bigotry?

PLENTY OF ICE.-Reports from a tour of inspection in northern New England and along the St. Lawrence say that the ice crop will be enormous-the threatened famine, and consequent expected high price, having spurred the people, wherever any ice was to be obtained, to the fullest improvement of their opportunities.

Dr. Martineau's forthcoming book, "The Seat of Authority in Religion," will be published almost immediately by Longmans, Green & Co. The work is addressed not to philosophers or scholars, but to educated people interested in the results of modern knowl-

Are there no little slaves of padrones or no infants working in unhealthy factories and shops in New York. that the officers of the children's societies must arrest the newsboys? asks the N. Y. Herald.

Gen. Miles is to be elevated to the place in the U. S Army made vacant by the decease of Gen. Crook.

Mrs. Jennie W. Holmes,

The well-known physical medium, is at this time in needy circumstances, and calls upon the friends of the Cause for pecuniary aid. We mentioned this fact in a recent BANNER, and sent her aid from "God's Poor Fund," She writes that she does not know what to do if her spiritual friends do not assist her; and at this lady's earnest request we ask the benevolent to do what they may feel they should to ameliorate her present condition. All sums sent to our care will be duly acknowledged in these columns and forwarded at once to Mrs. Holmes.

 Colby & Rich
 \$10.00

 Joseph P. Hazard
 5.00

 J. H. Whitney
 1.00

HALL'S JOURNAL OF HEALTH. - In this month's issue S. H. Preston reaches his point of observation No. 7 in "Looking Forward." In the article that follows we are told "How Long to Sleep," and a veterinary surgeon remonstrates justly and forcibly against a certain barbarous act of cruelty perpetrated upon horses and mules. A number of articles of hygienic value are given, and the supplementary departments are filled with profitable reading. The work deserves a liberal patronage from all who hold to progress in medical matters. New York: 206 Broadway.

Mrs. A. B. Severance, of White Water, Wis., whose card appears in another column, is a reliable and highly-gifted psychometristto which fact we have for years frequently borne testimony.

Frank T. Ripley, platform test medium, of Boston, has, we understand, accomplished good work the past winter in the West, South

FOR A DISORDERED LIVER try BEECHAM'S PILLS

Meetings in Boston.

Free Spiritual Meetings are held in the Hannen or Liour Hall, No. 9 Hosworth atroct, regularly twice a week on Turathay and Friday Aptrinoons, J. A. Shelha-mor, Chairman,

Heston Spiritual Temple, Herkeley Hall, No. 4 Berkeley Street, corner of Trement. — Bunday services at 104 A. M. and P. M. R. Holmes, President; George S. McCrillis, Treasurer.

Ladles' Industrial Union meets every Wednesday at Twilight Hall, 789 Washington street. Circle at 4, Supper at 5, and meeting at 8 P. M. Mrs. Ida P. A. Whitlock, President First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sundays, 24 P. M.—Dr. F. L. H. Willis, speaker; 11 A. M., Fraternity School for Children; Wednesday ovening meeting at 7½. M. D. Wellington, Secretary.

A. M. D. Wellington, Secretary.

A. Merler Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 10½ A. M., 2½ and 7½ P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.

Twillight Hall, 769 Washington Street.—Sundays.

Twilight Hall, 769 Washington Street.—Sundays at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10½ A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. P.W. Mathews, Conductor. First Spiritualist Ladies' Aid Society, 1031
Washington Street.—Business meetings Fridays, 4.P. M.
Supper 6 P. M.; Public meeting 7½ P. M.; Test Circle and
"Spirits' Afternoon" last Friday in each month. Mrs. A. E
Barnes, President; Mrs. F B. Woodbury, Secretary, 23 Brom
ley Park, Boston Highlands.

Odd Fellows Building, Tremont Street, Room 2. -Facts Social Séance every Monday etening. Meetings for the discussion of Psychic Phenomena Friday evenings. L. L. Whitlock, Chairman.

Cambridgeport.—Meetings are held every Sunday even ing at Odd Fellows Hall, 548 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streets. - On Sunday, April 6th, a fine audience greeted Dr. F. L. H. Willis, notwithstanding the Easter attractions at the various churches.

audience greeted Dr. F. L. H. Willis, notwithstanding the Easter attractions at the various churches. He prefaced his lecture by a few-appropriate remarks on Easter Sunday: While the whole Christian world is celebrating with solemn prop and ceremonial, with strains of magnificent music, and with superb displays of floral beauty, the resurrection of a god-man from the grave—and in biladness and ignorance of spiritual laws claduing that as proof of the immortality of the human soul—we Spiritualists claim that a far more glorious light plays about the shrine of our faith this Easter Sunday than that which illumines the altars of our proud churches.

We have just united all over the land in celebrating a sublimer fact than the resurrection of a god-man from the sleep of death. A grander, more glorious, more far-reaching fact than that we celebrate at this springtide season of the year, viz., the fact that nothing ever goes down into the grave, or ever can go down into the grave, save the mortal and perishable, and the correlative fact first scientifically demonstrated to the world forty-two years ago, the power of the spirit to make known its presence and continued love and interest by indubitable proofs in innumerable methods of communication. The religious world, in its spiritual bilindness and ignorance, finds this latter fact too mighty to grasp. But alas! for our poor human hearts, if the resurrection of an exceptional being, a god-man, were the only demonstration that had been vouchsafed to us of the immortality of human souls

The resurrection of an exceptional being, governed by forces or endowed with powers or attributes that he does not share in common with the whole human race, is no proof whatever of the immortality of the race.

Dr. Willis then traced in a clear and masterly manner from the down of severts.

race.
Dr. Willis then traced in a clear and masterly man-Dr. Willis then traced in a clear and masterly man-ner from the days of ancient Hindostan, the rise and progress of Ecclesiasticism or ritualism down through the ages, showing clearly how Brahminism passed in-to Buddhism, which was pure Spiritualism, and again sank into Ecclesiasticism; and from the Jewish his-tory he drew a vivid picture of the struggle constantly going on in that nation between pure Spiritualism and Ecclesiasticism, until the people, sunken in idolatry and materialism, became a prey to the spoilers. The Jewish.era of antiquity passed away; Spiritualism again asserted itself in a new form, and Christianity began to assert its power.

again asserted fiself in a new form, and Christianity began to assert its power.

Just so long as the power was true to the pure principles of its founder, just so long it continued to be pure Spiritualism, and that was for three or four centuries. Then again Ecclesiasticism asserted its power, Spiritualism receded before it. Christianity became merged in the Roman Hierarchy, and, clothed with all the pomp and splendor of imposing ceremonials, it traveled down the ages as the one only true church of God.

Dr. Willis then portrayed the rise of Secularism or Materialism as the mighty protest of reason against

Dr. Willis then portrayed the rise of Secularism or Materialism as the mighty protest of reason against the terrible abuses of priestly power perpetrated upon humanity in the name of the crucified one; and drew a vivid picture of the great struggle going on between the forces of Ecclesiasticism on one side, the blackness and darkness of Materialism on the other, and the grand truths of Spiritualism—and prophesied the glorious triumph of the latter.

The lecture was rich in historical matter, and held the closest attention of a large audience from the be-

the closest attention of a large audience from the bepinning to the end.

Dr. Willis will occupy the Temple rostrum the remaining Sunday afternoons of April.

School for children at 11 A. M.; Wednesday evening meeting, as usual; Women's meeting Friday afternoon.

Spiritual Temple Society .- A correspondent writes: "On April 6th Dr. F. L. H. Willis commenced his Sunday morning and evening engagement with the above-named society, by delivering an able and instructive lecture upon 'Mediums and Mediumship,' his long experience enabling him to speak from a personal knowledge of his subject. He presented the different views entertained of mediumship from its first unfoldment in the nineteenth century—and declared that those who have had the most and the greatest experience know but comparatively little of the laws and conditions requisite for spiritual growth. He considered that the mediums of this age, with all their idiosyncrasies, are equal or on. a par with those possessing the gifts in the Bible days, and that mediumship does not necessarily consist in high moral growth and standing in society any more now than it did in the mediums of those times.

He described some acts of mediums recorded in the Bible which would not be countenanced in this age."

The Spiritualists and inquirers in Boston who wish his Sunday morning and evening engagement with the

The Spiritualists and inquirers in Boston who wish to hear the philosophy of Spiritualism from a gifted

medium and finished scholar should not fail to attend Dr. Willis's lectures during his engagement in Boston. Miss Jennie Levs has been announced to speak for the Berkeley Hall Temple Society the last Sunday in

America Hall, 724 Washington Street. Sunday, April 6th, the morning services opened with a short address by Dr. W. A. Hale; Mrs. M. E. Pierce and others followed with remarks of interest. The services closed with a test scance by the Chairman; many spirit-friends announcing themselves were read-

many spirit-friends announcing themselves were readily recognized.

Afternoon.—An invocation and remarks by the Chairman were followed with remarks by Mrs. Wilkins, Mrs. A. E. King, Jennie Rhind, L. L. Whitlock and others; tests through P. McKenzle, Mrs. Wilkins, Mrs. King and Miss Rhind. A song by Bro. J. E. Wilson was highly appreciated.

Buening.—Remarks by Dr. Hale, Mrs. Pierce, H. H. Warner, Dr. Eggleston, Mr. Fuller and Mrs. A. E. Cunningham; tests through the organisms of Mr. Warner, Mrs. Wilkins, Mrs. Pierce and Mrs. Cunningham; tests through the organisms of Mr. Warner, Mrs. Wilkins, Mrs. Pierce and Mrs. Cunningham—all recognized as correct.

Fast Day services were well attended. Remarks by Dr. Hale, Mr. Warner, Miss Nettle M. Holt, Mrs. M. E. Pierce, Mrs. A. Wilkins, Dr. F. K. Brown and others. Tests were given by Mr. Warner, Mrs. Wilkins, and Miss Holt. Usual services next Thursday at 3 P. M.; Sunday at 10:30 A. M., 2:30 and 7:30 P. M. P. M.; Sunday at 10:30 A. M., 2:30 and 7:30 P. M. M. M. HOLT, Sec'y.

M. M. Holt, Sec'y.

Card.—An informal reception was tendered to Mr.
Samuel Wheeler by his many friends on Tuesday
evening, April ist, at the rooms of Major S. B. Ban
croft, prior to his departure to his. home in Philadelphia. The evening was spent in conversation and
expressions of gratitude and sympathy. At an early
hour the friends bade Bro. Wheeler a kindly adieu,
and departed, leaving with him wishes for his success, a hope of his return to Boston again, and a wellfilled purse as a substantial evidence of their appreciation of the work he has accomplished in their midst.

Twilight Hall, 789 Washington Street .-The sessions of Sunday last were occasions of instruction and enjoyment. Dr. H. B. Storer spoke words freighted with glowing truth; Mrs. Maggie Butler held her hearers by the magie of inspiration; Frank T. Ripley's discourse was most ably presented. The control of Mrs. M. A. Chandler gave a refreshing draught direct from the crystal fount; Father Locke elicited warm applause with speech and song. The Easter offering by W. A. Warner was listened to with profound interest. Spirit Lulu, through Mrs. Brown, delighted the audience. Remarks, readings and communications were also given by the following: Mrs. A. E. Cunningham, Mrs. A. Forrester, Miss A. Peabody, Mrs. Hattle Young, Mrs. H. Stratton, Mrs. Woodman, Arthur McKenna, Peter McKenzie and Bertie Brewster. Eben Cobb, our good Chairman, enlivened each session with his cheering words. The following talent, in addition to that reported, rendered most excellent service at our Anuiversary celebration: Dr. James R. Cocke, Dr. A. H. Richardson, J. B. Hatch, L. L. Whitlock, Father Locke, Mrs. Mary Thompson, Mrs. Maggie Butler, Mrs. Ida Whitlock, Mrs. M. A. Chandler, Miss Anna Webster, Mrs. C. W. Odlorne, Mrs. H. Willard and daughter Florence, Mrs. M. Forrester and Miss A. Peabody. Fine music by Miss Nellie B. Parker, George Valentine, Howland B. Bean and Miss Eudora Case. tion and enjoyment. Dr. H. B. Storer spoke words

and proved to be a perfect success. There will be a sale of fancy articles on Wednesday, April 30th, at the same place, all day and evening, which friends are invited to attend, such as can bringing contributions of articles, and thus make the occasion a benefit to all.

Mrs. H. W. C., Seo'y.

First Spiritualist Ladies' Aid Society Parlor, 1031 Washington Street. At the last business meeting the following resolution was unanimous-

ly adopted:

**Resolved, That we, the members of the First Spiritualist Ladies' Ald Suciety, sincerely thank all who participated in or contributed toward making our celebration of the Forty Second Analyersary one of the most successful ever*held under the auspices of this Society.

**After all bills are paid a balance of one hundred and twenty four dollars will go to the Treasurer, while spiritually all who came seeking a blessing received one. Seven propositions were received for membership, among thein several prominent leaders in the spiritual movement.

**Mr. F. B. Woodbury read a letter from Miss Jennie Leys, which was received with marked attention and appreciation. Miss Leys was recently presented with a good-sized purse of money from her friends in this Society, through our faithful co-laborer, Mrs. John Woods.

**Evening evercless consetted of music by Miss Amon.

Evening exercises consisted of music, by Miss Amanda Balley; address, Mrs. Alice Waterhouse; also speeches and excellent tests through the mediumship of Mrs. Storrs, Mrs. M. A. Chandler and David Brown.

Mrs. A. L. WOODBURY, Sec'y.

23 Bromley Park, Boston Highlands.

The First Spiritual Temple Children's Mchool.—Last Sunday, with increasing numbers, we continued our work. Our small hall was filled with the friends of the school. It being Easter Sunday. thoughts suggested themselves relating to its observ-

thoughts suggested themselves relating to its observance as the yearly recognition of the resurrection of the man Jesus, with music by the musters of song, and a wealth of floral decoration.

As the event thus celebrated gave evidence of a continued life to those living in the time of Jesus, so the return of our departed friends shows to us that immortality is the birthright of every child of earth.

The attendance of children was larger than at any previous session, and many recitations were given appropriate to the day. Remarks were made by the Chairman, and Dr. Caswell's guides occupied a short time. The services were closed by all singing "The Star Spangled Banner."

Alonzo Danforth.

[The third entertainment given by the children of the above School took place on the evening of April 3d, a report of which will appear in these columns next week.—Ed.]

Engle Hall, 616 Washington Street.-Last Sunday the morning service was opened with a song by Mrs. M. F. Lovering. Invocation by Dr. Eames. Remarks by Mr. McKenzie, Mr. Haynes, Dr. Eames, Mr. Ridell, Mr. H. H. Warner, of Attleboro', Mrs. Chapman, Mr. Blackden, Dr. Blood, Dr. Fuller, and the

Chapman, Mr. Blackden, Dr. Blood, Dr. Fuller, and the Chalrman.

Afternoon.—Song by the planist. Eloquent address by Mr. H. H. Warner, psychometric readings by Mrs. T. J. Lewis, duet by the planist and Mr. L. W. Baxter. Remarks by Mrs. Downing, David Brown, Mrs. H. W. Cushman, Jennie Rhind, Mrs. Dr. Robbins and Dr. Toothaker.

Engaling—Opened by Dr. Kuller, who under control.

Toothaker.

Eventug.—Opened by Dr. Fuller, who, under control, gave good satisfaction. Mrs. Davis, Mrs. Kelley, Dr. Toothaker, Dr. Thomas and Mrs. Dr. Bell gave tests and psychometric readings. Able remarks were made by Mr. Scott. of Somerville, Dr. Court, of Chelsea, and Mrs. Wheeler. Next Sunday evening Mrs. H. W. Cushman, the musical medium, will be with us.

Wednesday, April 2d, Mrs. Wilkins, Mrs. Back, Mrs. Kelley, Dr. Thomas, and Dr. E. H. Mathews, of Orange, Mass., participated in the exercises.

Meeting next Wednesday at 3 P. M. Services next Sunday at 10:30 A. M., 2:30 and 7:30 P. M. F. W. M.

Movements of Platform Lecturers.

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

G. W. Kates and wife closed a highly successful month of labor in Pittsburgh, Pa., on March 31st. They were advertised to lecture and give tests in Coumbus, O., April 2d and 3d. During April they will serve the Spiritual Society in Indianapolis, Ind. Additional than at the latter place.

serve the Spiritual Society in Indianapolis, Ind. Address them at the latter place.

Mr. J. W. Fletcher speaks in Conservatory Hall, Brooklyn. N. Y., the Sunday mornings and evenings of April. Every Monday evening he speaks upon Mental Healing, at 194 Fulton street. He will not appear at any camp-meeting this season, but spend the summer in Saratoga, where he lectures the Sundays of August. Address 142 W. 16th street, N. Y. City.

Frank T. Ripley was to lecture and give tests in Waltham, Mass.. Sunday, April 6th; he will be in Stoneham April 10th. Would like engagements for the last two Sundays in April; also for the months of May and June. Can be engaged for camp and grove meetings, etc. Address him care of Banner of Light, Boston, Mass.

A. E. Tisdale wishes engagements for the last three Sundays in June, also for the first, second and fourth

Sundays in June, also for the first, second and fourth Sundays in July. He may be addressed 11 Myrtle street, Portland, Me., until April 26th; after that at his home address, Merrick, Mass.

his home address, Merrick, Mass.

Abby N. Burnham, of Boston, spoke in Troy, N. Y., March 23d, 30th, April 6th; speaks there the 13th; was in Lansingburgh, April 2d and 8th.

J. Madison Allen and wife lectured in Pittsburg, Girard and Weir City, Kansas, during March. On the 29th, 30th and 31st Prof. Allen gave dedicatory and anniversary addresses at Liberal, Mo.; Mrs. Allen filling an engagement at the same time at the semi-annual meeting of the Mississippi Valley Spiritualist Association at Colfax, Ia. Notwithstanding the inclemency of the weather the attendance at Liberal was good, and the three days' meeting a pronounced success. Mr. Allen may be addressed at Liberal for the present.

Dr. F. H. Roscoe (430 Broad street, Providence, R. I.)

Dr. F. H. Roscoe (438 Broad street, Providence, R. I.) fulfills his first lecture engagement since his return from the South at Newburyport, Mass., on Sunday, April 13th.

Mrs. Mary C. Knight-Lyman requests all parties de-siring to make engagements with her to lecture before their societies to correspond with her at once, at Fulton, Oswego Co., N. Y., as she contemplates visiting New England at an early date.

Mr. J. Frank Baxter will give addresses in Brockton next Sunday, and in Salem the Sunday following. The month of May he will be in Cleveland, O.

Mrs. Kate R. Stiles spoke in Providence, R. I., April 6th; she will be in Lynn April 13th. Would like to make further engagements for spring and summer months. Lectures followed by communications from spirit-life, names, etc. Address 43 Dwight street, Bos-

J. H. Randall, Secretary of the Mississippi Valley Spiritualist Association, proposes to commence a lecture tour in May or June in Iowa, Missouri, Kansas, and other Western States. Address him for engagements to speak, at 229 Honore street, Chicago, 111. Mrs. Clara Field-Conant spoke in Washington, D. C.

Mrs. Clara Field-Conant spoke in Washington, D. C., G. A. R. Hall, at the Anniversary services on March 30th, both morning and evening. She also spoke at the Nationalist Hall, 609 F street, N. W., at 3 F. M. on the same day. She will speak at the Metropolitan Baptist Church on K street, between 12th and 13th, N. W., on Sunday, April 13th, at 3 F. M. Correspondents should address her at her home, 210 4½ street, N. W., Washington, D. C.

Miss Josephine Webster, trance lecturer and platform test medium, would like to make engagements for May 4th and 25th, also month of June. Is ready for camp engagements for July and August. Address at her home, 148 Park street, Chelsea, Mass.

Lyceum Appeal.

WE, THE UNDERSIGNED, believing our duty to the rising generation demands that we should put forth active and carnest endeavors to instruct the children in matters pertaining to reform and progress, and realizing the importance of implanting and cultivating in their natures the principles of charity, justice and humanity, hereby agree to pay, as an annual subscription, the sums set against our respective names, for the purpose of organizing and sustaining a Children's Lyceum, to be called The Boston Spiritual Lyceum, connected with and conducted under the auspices of The Boston Spiritual Temple Society, that meets in Berkeley Hall. We carnestly appeal to all who feel interested in the movement to join with us, and render substantial aid in prosecuting the work to a successful issue. Persons feeling thus disposed will please furnish their names and address, together with the announcement of the amount that their liberality prompts them to pledge as their annual subscription, to MRS. WM. S. BUTLER, 98 Tremont street.

Boston, March Sist, 1890.

The amounts thus received will be acknowledged each week in the BANNER OF LIGHT. The names of

each week in the BANNER OF LIGHT. The names of several donors will appear in our next issue.

Newburyport, Mass.—Sunday, April 6th, Mrs. Ida P. A. Whitlock was with us for the first time, and delivered grand and stirring lectures. All who came in the afternoon returned in the evening, bringing friends to hear the glad tidings told by the speaker. Her psychometric readings were excellent. She made many friends while here.

F. H. F. [An account of the Anniversary celebration received

with the above will be given next week.—ED.]

The Ladies' Industrial Union held its usual meeting in Twilight Hall, 789 Washington street, on the afternoon of April 2d. At the circle a large number were present. Supper was served at six, and we were happy to see with us some of the members of the Independent Club. There being a desire among the friends in the evening to have a circle, one was held,

Aid for Mrs. John H. Pickering. Our readers have already been informed that this excellent materializing medium has been out of health for several years, and has received financial assistance from this establishment and from others. DR. STANSBURY She has just been called to face affliction in a new form—that of a severe accident by burning (described in Banner of Feb. 18t).

We have received up to date the following sums for the assistance of this martyr medium—and trust that others may be led to follow the kindly example:

Colby & Rich. | \$10.00
Chas. E. Watkins | 10.00
Joseph P. Hazard | 10.00
W. D. Fisher | 5.00
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CA M | 2.00 hn Wesley Howlett..... Anderman s. Wolff. W_Wright..... Mrs. L S.
Mrs. M. H. Warren
Mrs. W. H. S.
E. H. Bentall*

Cambridge, Mass.-Our Society had as speaker for its Anniversary exercises Mrs. N. J. Willis. She gave an eloquent address, taking as the foundation of her remarks: "Behold I make all things new"—and furnishing an argument that reinforced and strengthened the already solid bulwarks of Spiritualism. The discourse was worthy the speaker and the occasion. This was followed by a reading of "Nothing to Wear," which was well received. Excellent music, under the leadership of Prof. Fisher, was interspersed during the evening; tests were given by Miss Nettie M. Hoit, most of which were recognized.

April 6th we had in the evening a grand discourse from Mrs. C. Fannie Allyn, subjects taken from the audlence: "The Stone Rolled from the Sepulchre," and "The Coming Revolution."

Next Sunday we are to have with us Mr. F. A. Wiggin, a noted test medium, to be followed on the last two Sundays in April by Dr. F. L. H. Willis, who gave us so much satisfaction during the month of November last.

H. D. Simons, Sec'y. her remarks: "Behold I make all things new"-and

Maverbill, Mass., Red Men's Hall.-Prof. W.

F. Peck lectured for the First Society on Sunday, April 6th. Subject in the afternoon, "The Sabbath;" in the evening. "Soul, and Future Life."—Next Sunday
"Life and Occupation in the Spirit-World," and "Is
Marriage a Failure?" are the topics for the day. Mr.
Peck is well-known as a vocalist, and during the exercises renders very sweet songs. The Home Orchestra furnishes some of its fine music as usual. Win.

Relief and speedy cure are given for serious ailments by using Johnson's Anodyne Liniment.

To Correspondents.

P No attention is paid to anonymous communications, Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled communications.

MRS. M. O. M., LOWELL, MICH.-We cannot advise you to change your surroundings, as we do not see that it will be est. At any time, should your spirit-friends present them selves at our Free Circle, we will be pleased to forward their

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Children's Lyccum at 2 P. M. Joseph Wood, President; B. P. Benner, Vice President, 420 Library street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday after-moon at 234 in the Church, Thompson street, below Front, T. J. Ambrosia, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at 236 . M., northeast corner 8th and Callowhill streets. Mr. Row

The Fourth Association holds meetings every Sun-day at 7½ P. M. in the hall northeast corner 3d street and Girard Avenue. Mrs. Minnie Brown, President.

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.M. and 8 P.M. W. J. Rand. Secretary.

The Woman's Spiritual Conference meets every Thursday evening at the residence of Mrs. Starr, 231 St. James Place. S. A. McCutcheon, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 7½ o'clock. Good speakers and mediums always present, Porter E. Field (39 Powers street), Secretary.

COLUMBUS, O .- First Spiritual Ladies' Aid Society. Meetings are held on Wednesday afternoon and evening at Masonic Temple, Third street. Mrs. Harvy Colt. President 247 South 3d street.

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Andrew Jackson Davis, Physician to Body and Mind, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday and Satur-day, from 9 to 12 A. M. For other information, address as above. No new patients treated by mail until further notice. mail until further notice.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Apr. 5. 13w*

J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

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

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

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or ovil; 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.

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

Yet have a summer of the firends in earth-life who may feel that it is a pleasure to place upon the aiter of Spirituality their floral offerings.

A pleasure to pince upon the annual of orderings.

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 Jan. 28th, 1890-

Questions Answered by S. B. Brittan. Questions and Answers.

Ques.-[From one in the audience.] How is it that ancient and so-called cabinet spirits take of the up so much time, and give no instruction, and say: the friends of those who give their time and money are left out at séances?

Ans.-There seems to be, in regard to this ANS.—There seems to be, in regard to this matter, as much speculation, almost, of a mercantile character, on the side of the spirits employed in such work, as there is upon the part of mortals in the channels of trade. You may find a medium whose surplus magnetism and physical forces are utilized by the spirit-world in giving manifestations to mortal life, but only a certain class of spirits can utilize those forces and so they come in contact with their forces, and so they come in contact with their mediums; but perhaps promiscuous spirits, or those who come from all directions, cannot manipulate and make use of those elements that are required in the manifestation of the spirit in that direction, and therefore these forces and the instrument are manipulated by those spirits who can manifest in such ways as are mentioned by your questioner.

I do not think it is right; I do not indorse it.

If the spirits, however, through such an instru-ment, whether they be of ancient times or of modern days, can demonstrate the power of mind over matter, of spirit over material things, of thought over this seeming substance that you handle and weigh, then it is an evidence of intelligence apart from the corporeal life, and as such of value in scientific investi-gation. It may be of little value to an individual who is seeking a communication from some

loving friend.

We claim that spirits ought to outline their we claim that spirits ought to outline their work, make it known to those who come to them seeking for instruction, or for that which shall satisfy them of the future life. If the sitters are satisfied to take what comes, to weigh it and to accept it, if it is an evidence of immortality and proof of the power of spirit over matter, irrespective of the personal intelligence which produces it, that is all well; but if the sitter is not satisfied to take a manifes. if the sitter is not satisfied to take a manifes-tation from Joan of Arc, or some other histori-

bal personage but desires a visitation from a beloved member of his own household, he has a right to express himself in that direction, and to seek that which he demands through some other channel or in some other place.

to constantly annoy and try to decrive him. Of course he would not like to have this done, Of course he would not like to have this done, and he can very easily see that it is not right or just for him to conduct himself in that way toward others. I should try moral suasion with the offender for a little while, but I should not constantly receive him and bear with his impositions. If I found him not open to reason, then I should demand that he absent himself from my home or my circle. I should invoke the presence of high and good spirits and earnestly request them to come ta spirits, and earnestly request them to come to my relief and to exercise their magnetic forces my reflet and to exercise their magnetic forces upon the offender, so as to deter him from thus annoying me or mine. If this did not produce the desired effect in a little while, I should refuse to sit entirely for spirit-manifestations, and if they came to me, through raps or movements of any inanimate object, should not listen to them.

You may say, Oh! but you could not help hearing them. Very well, they may come but I should not give them an opportunity of communicating intelligently, nor receive their manifestations; and I should steadily refuse to give, either of my mediumship or to allow that of my family to be given to the spirit-world, until the offending cause of my afflicworld, until the offending cause of my afflic-tion was removed. Mortals have rights that spirits are bound to respect. You are no more to be annoyed by an offending delinquent on the spirit-side, who is not open to reason or amenable to the laws of good society, than it is your duty to allow some vagrant from the street to enter your homes and pollute their atmosphere. There are spiritual laws for the restraint of such, as there are laws on earth for the protection of society.

Q.—[By F. P. Ainsworth.] Will you kindly explain the laws and principles relating to the development of independent slate-writing mediunship, and give me such information as would be useful to one who has been assured by several mediums that he has the gift, and should seek its development, but has had no definite instruction how to proceed?

A.—The law of mediumship I understand to be the same great general law, which, how-ever, sends out its ramifications through the ever, sends out its ramifications through the various phases of spiritual unfoldment. That phase of phenomenal mediumship known as slate-writing undoubtedly requires very delicate conditions for its unfoldment. I should advise your correspondent to sit quietly and experiment. If, after a reasonable time, he finds that he receives no manifestation of spirit-power, either upon the slate or through other directions, when sitting alone, then it would be wise for him to invite one or two friends who are congenial and in sympathy with him to his sittings, each of whom should be as earnest and honest in the desire to unfold mediumship as he presumably is.

fold mediumship as he presumably is.

I would have my slate upon the table covered by a heavy, dark material, or else placed under the table, with a bit of pencil upon it, the table draped to the floor with a dark cloth, the table draped to the hoor with a dark cloth, so that the spirits might have those conditions of darkness which they sometimes claim are very necessary for their operations. Give them the very best conditions at first, that they may begin understandingly, and proceed with their work without detriment:

A certain amount of electrical force is requisite for the manifestation of independent state-writing. Now it seems to me that the person who possesses that form of mediumship must have a surplus of electrical force generated in his system which spirit operators can utilize; and unless that surplus exists, more than he requires in his physical life for its health, ho will not be acted upon in that mediumistic way.

If your correspondent believes he possesses this form of mediumship he must exercise patience and perseverance, and must be willing to give time to the unfoldment of his powers. know of a medium who is developed for slate-riting, who sat almost every evening, or at writing, who sat almost every evening, or at least four out of six evenings a week, for thirteen months before he received any manifestation; and although he thus patiently persisted, he had almost given up the trial, when the first faint marks appeared upon his slate. After this his development rapidly proceeded, until it was but a little while before he gave evidence of astounding mediumistic qualities.

Q.—[By the same.] Also the general scientific explanation of such phenomena. How do spirits do their part of the actual writing, and how do other spirits assist one to do the writing when he carried at the invest?

cannol dq it himself? A.—I chaim from what I have seen of spirit manifestation in this line, that words are not always written letter by letter upon the slate. Sometimes they are done so—with some mediums always, with other mediums for slatewriting, but seldom. When the words of the communication are written out, the spirit who does the actual writing draws a cartain amount does the actual writing draws a certain amount of physical force from his medium, which he expends upon the slate, directing his own think-ing power through that physical force as a con-trolling element. The physical force does not take the form of a hand, though it may be with-drawn from the hand and arm and shoulder of the medium, but it is present in real, tangible power to the operating spirit, and serves as a machine or vehicle for the expression of the intelligence, just as the hand serves as a ma-chine or vehicle for the expression of your in-telligence, in tracing out thoughts that you put telligence, in tracing out thoughts that you put in writing. This may be done by the spirit whose name is signed to the communication, or it may be done for him by the attending guide of the medium, and so your spirit-friend may say: "I am not doing this writing myself; I am helped to communicate by another spirit." The thought is that of your spirit-friend, perhaps; the vehicle of expression and the con-trolling power are drawn partly from the me-dium and partly from his spirit attendants.

I have said that the words of a communica-tion on a slate are not always written out letter by letter by the spirit operator. Probably when you hear the scratching of the pencil long continued, they are. Sometimes you will close your slate, and almost instantaneously you will receive a signal to again gaze upon it, finding there a communication, well paymed and proreceive a signal to again gaze upon it, finding there a communication, well penned and properly signed, that has not been written line by line or word by word. Although you marvel that it has been produced so quickly, the mesage had been formed in the mind of your spirit friend, the operator, before it had been transferred to the slate; it had been instantly electrotyped upon the surface of the slate, so that t was only a moment before it appeared to

your view.

The power of intelligent spirit and its manifestation are wonderful, when proper conditions are supplied for such expression. You do not begin to know what spiritual intelligence can do, even in contact with matter. You are only in the vestibule of the temple of Spiritualism. You have only had forty years of experience with the grand wonders of the other life. What has been produced is marvelous to life. What has been produced is marvelous, to be sure, but it is nothing to what may be accomplished when humanity attunes itself into harmony with the mentality of the spheres, is ready to provide conditions, and to receive from the higher life the instructions which it has to

Q.—[By the same.] At a recent sitting with three other undereloped mediums, I heard raps, and we received some faint scratches. We don't know which of us was the important magnetic or electric instrument for the work; perhaps the whole combination was necessary. What do you

A .- I think very likely that the entire combination of electrical and magnetic force that was present, that was generated by the sitters one other channel or in some other place.

Q.—G. M. E., Buffalo, wishes to know how to get rid of an annoying, deceptive spirit, who persists in coming to a medium and in keeping other spirits away. The medium tries to live a good life and the best he can.

A.—I can tell the friend what I should do, were I in his position. I should first talk with that spirit; show him kindly, if possible, the offensiveness of his conduct, and ask his reasons for trying to deceive me, and if he thinks that is right and just. Probably the annoying spirit is a reasonable intelligence, and he will begin to think over this matter. I should ask him if he thought that was following "the Golden Rule," doing unto others as he would like to be done by, and how he would like me or some other intelligence to impose upon him, to constantly annoy and try to deceive him.

friends everywhere.

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

Report of Public Séance held Jan. 17th, 1890. Elijah W. Dickerson.

I esteem it a privilege, Mr. Chairman, to speak here to-day, that I may convey a few loving words to some who are not a great dis-tance from this place. I have been anxious many tance from this place. I have been anxious many times when others have spoken to say a few words, for my own dear children, I know, are waiting to hear how it is with father. How often thoughts have flitted through their minds questioning whether I found the spirit-world beautiful, and if I am satisfied. Yes, it is more beautiful than can be expressed

it is more beautiful than can be expressed through mortal lips to-day.

Although I understood a great deal of spirit-return, there is much, I find, to learn on entering spirit-life; and we are all anxious to gain a little more knowledge, a little more light, as we reach onward. Long before passing away there were times when I felt sure that loved ones were around the I realized their presented.

there were times when I felt sure that loved ones were around me. I realized their presence many times when I least spoke of it.

Forty years or more was I a dweller in old Springfield, this State, so I feel I am not forgotten there. I often hear my name spoken, as the old undertaker. How many times have I looked upon the cold form, not with dread, but feeling as if the spirit had made a change for the better. No fear crept over me as I looked forward to the time when I should be given a new body, that needed no more patches, as is roughly expressed by mortals.

I feel, dear friends, that this message will be conveyed to some of my loved ones, and that conveyed to some of my loved ones, and that my dear son will understand how anxious father is to make them know that I am with father is to make them know that I am with them, and that they may sense my presence; not only read the message, but try to come into communication with me privately, for that is what we wish more than any other thing. While I am speaking the thought overshadows me of many things I would like to mention, but I forbear in public.

I am grateful for the privilege of speaking here to-day. I feel it will be of benefit, not only to me, but it may be to those that are left in mortal life. Those who receive my message will understand why I have refrained from expressing my feelings on some points in pub-

expressing my feelings on some points in pub-lic. Elijah W. Dickerson.

Laura Hale.

communion with them, that is, sliently. Many a day, as I sat by myself, would I feel as if there were present with me some who had gone to the bright spirit land. I understand now it to the bright spirit land. I understand now it was not imagination; it was reality, as they have assured me so since meeting them in the spirit-world. Yes, they were there at such and such periods as I dated back to. I merely thought at the time It must have been because I was so deep in thought of them.

And dear friends, you know not what a blessing you miss in not learning to commune with the loved ones that have gone before, as they come around you so often and walk beside you. I know it, I understand it really now.

Everything was done for me while I dwelt in the form. When the Angel of Life came to beckon me onward I felt, as I heard their sobs,

the form. When the Angel of Life came to beckon me onward I felt, as I heard their sobs,
They mourn me not for the loss, it is because
they miss me. But they knew it was my gain.
I had reached out my spirit, oh! so many times,
after my loved companion was taken from my
sight, wishing I might go to join the happy circle above, and at last the welcome summons
came. Oh! how gladly did I obey it. And
there came around me old neighbors and friends
I used to know, who took my hand so gently,
while the words went forth: "We welcome
you into our homes." It was sweet to hear
those voices that had been hushed so long. I
had heard them spiritually, but not as you do

those voices that had been hushed so long. I had heard them spiritually, but not as you do here to-day. Then I say again, seek to know more and more of those that are out of your sight, but not far from you by any means.

I am very grateful that we are permitted to come into this hall and speak some loving words for those far away. In Rock Falls, Ia., I know they will be waiting for this message to be printed in your paper. I understand about the paper. It was no stranger to me or to my home. I would send love and greetings to them all, those who were so kind in my last hours, who helped to smooth my pathway over them an those who were so known in my hathway over the shining river. Yes, dear, loving friends, not one would I leave out of my thoughts to-day, but I would send love, for it is the great-est blessing I can leave with you. Laura Hale.

George V. Chandler.

Good afternoon, Mr. Chairman. I am glad to greet you all here as friends. Some time in the past my own dear wife, Emma, spoke from this platform, but at that time I was what you this platform, but at that time I was what you term a mortal, and since passing out of the old form into the new I have many times felt that perhaps it might be of benefit to some yet dwelling in the form if I would give out a few words myself. Now I will acknowledge to you here I feel selfish enough to gain a part for myself. Not that we hold the selfishness that you mortals are, as we might say, contaminated with, by any means; yet we feel it is a benefit to us to speak here. I have been a listener here to one and another as they have been speaking from this platform, and I have found they have gained strength by so doing; and not that alone, they have learned to control mediums in other surroundings, for we visit many different localities.

visit many different localities.

Now, for instance, if I have some friends far away, in Rochester, N. Y., or in Charlotte, N. Y., and I should be very anxious to communicate with them, I should endeavor to control some medium or mediums in their surroundings; therefore it is well to know how to control more than one organism, or how to give off your words through their vocal organs.

your words through their vocal organs.

Dear friends, little do you understand what it means, really, to control a medium. Often we use the term, an instrument, but the outside world would little understand what kind of an instrument we had. God bless all true mediums. I would echo and recho it again to-day. I find, as I have studied a great deal since passing over, and as I have learned by coming in contact with advanced spirits. by coming in contact with advanced spirits, I feel justified in making the statement—not as a belief, but as a knowledge—that the time is not far in the distance when you will not need so many mediums, but you will feel your friends beside you, you will realize their presences—yes, and will be gratified to behold them. There are people in the world to-day who do not study to know anything of the behalf yond, who suppose that in a moment after the change comes to us, and we put on that bright and beautiful garment of immortality, we must

know everything.

I never did look at it in that light while dwelling here, and I am very sure I do not to day. Now, for instance, if a person that has just passed out of the old form was not an educated person here—did n't study to know much of the beyond, or of spirit communion, do you suppose, for one moment, he is going to en-ter right into that perfect knowledge? No. Where is there a child to-day that understands anything of book learning until it has been educated in a school? It is a school either side of life, and one who has been in spirit-life as long as some of those advanced spirits, can tell you much more than one that has just entered spirit life.

It is not a great many years since the change came to me. I have been eager for more knowledge, more light on the laws that govern us in spirit-life. I find we are governed by law, by system, for order is heaven's first law. Somesystem, for order is neaven's arst law. Some-times a mortal thinks it very strange that we do not come right in, without the proper conditions being furnished, say what we have to say, and go out again. We would inform all such that there is system in everything; and you will find, as you enter the spirit-world, there is a great deal for you to learn beside what has been told you by spirits, much more than you can form an idea of while dwelling in the form. I have been very anxious to express myself in regard to this subject, as it has been said by some mor-tals: "I wonder why they do not speak more plainly in regard to spirit law, and what it means." George V. Chandler.

Rachel Slayton.

Not far away. It has been asked many times by mortals: Are they far away to-night? Do they not know of our mourning? That is, the loved ones. No, dear loving friends, we are not loved ones. No, dear loving friends, we are not so far away from you, but through this law of attraction that has been spoken of so many times we are drawn to the fireside of our loving friends. We come into sympathy with you; we come to help you bear the burdens of life, which are heavy. I thought, many times, while dwelling in the form, what is heaven like? where is it? It was a mystery I could not solve until spirit friends, came and hore me away. where is it? It was a mystery I could not solve until spirit-friends came and bore me away. Then it was solved. Heaven, I find, is not a locality; it is a condition that we make for ourselves. In my girlhood I heard much spoken of heaven and hell, God and the devil; and it cast over us children a dread, a terrible sadness, when we heard the word given out that such a person was dead. Well do I remember, when I was but a child, an aged lady passed out, a neighbor of dear mother's, and I thought it was a terrible thing to die and go we did not know where, to a place of which we could not form any idea. In these days of enlightenment you are priwileged to think more for yourself, and it is not considered sacrilegious even to ask some questions in regard to heaven.

for yourself, and it is not considered sacrilegious even to ask some questions in regard to heaven. Mortals, do not teach your children that heaven and hell are two distinct places. Teach them they are not localities, but conditions. It will take away the fear which has tormented many a child. I can look back to the period when I hardly dared to go into my chamber for sleep at night. Then think of the restlessness of a little child with such feelings upon it. Let me say here, I do not think a child would ever know fear if not taught it in the first place. Then do not teach your children to fear any one, not even the great Father, but to love him. We should do right because it is right, and not from fear.

from fear.

I did not intend to speak so pointedly when I first stepped upon this platform, but I feel impressed that I should say these words to day.

I know that some will be glad to hear from me in Waterbury, Vt., also in Stowe, Vt. I am very grateful that there are little circles formed by the paighbors there. I am glad there are Eighty-two years seems a great while to dwell in the form. You, dear friends, would say: Why! that must be an old lady or an old gentleman to have lived so long. I do not feel the weight of years as I make the attempt to speak here to day. I feel young again. Oh! how grand it is to feel you have lost all that heaviness of the old form that bowed you down while dwelling in the mortal. No, no I could not be more than thirty, for I feel so full of vigor at this moment.

Think not I did not understand communing with the loved ones that had preceded me, for I did; it was a great comfort. I did love to hold

John Sinter.

You may announce me, Mr. Chairman, as John Slaters. I'll get started out right in just about three minutes. It is a little hard for me at first to take control of the organism of this person, as I have never controlled in this way before. Now there is one person in this city of Boston that I feel these lines will reach. Not a great while ago I made myself known to him. Since that he has dwelt in thought a great deal about me, and many things have come up in his mind as to how I found the spirit-life, if I am satisfied, and if I would like to reach any friends in Honolulu, Sandwich Islands. I should like to do it, and I feel that this message, through some loving friends, will be conveyed there, and there will be a handful that will remember John, and will be glad to hear from me even though I have turned up in old Boston.

I had beard a great deal about spirit-return.

I had beard a great deal about spirit-return.

in old Boston.

I had heard a great deal about spirit-return. I knew something about it; but I find the spirit travels as swiftly as thought, therefore we are permitted to meet with you wherever we are permitted to meet with you wherever you are congregated. It is, a grand thought that we find our own again. It makes very little difference where we part with the old form, whether it is away in the Sandwich Islands or in your own city of Boston. I found, on entering the city, there was a gentleman here that I hold a strong feeling for, and by the help of some guides I have been able to speak to him. God bless the red men! they give out so much strength to us, as well as to give out so much strength to us, as well as to you in the mortal life. I would always raise my voice for the red man, wherever he may be. We know in spirit-life—it is not merely a belief—that if the Indian had received better treatment you would not have had so much trouble

I am very glad, sir, that I am permitted to speak for them. Here is one standing on the right and another on the left, to help me hold control of this one [the medium] in the flesh, and I thank them for their assistance. John Slater.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jan. 17 (Continued).—Annie Pickering; B. G. Cotton; Gladys G. Prentice; Sarah Tracy; Annie Carter Goodwin; Joseph Marston.

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

March 28.— Dr. Joel Stone; Martin V. Lineoln; Mary Whyte:
William Lotts; Harriet W. Johnson; Harriet E. Beckwith;
Hattle Glover; Mary Chapman Loomis; Jane Whiting;
Capt. A. Moody.

Against Medical Legislation.

Among the various utterances whereby the people of Massachusetts have already made known to the members of the Judiciary Committee their hostility to anything looking toward the enactment of a "Doctors' Plot Law" during the present's session of the Legislature, was the following, presented to that Committee just previous to the recent hearing on the subject at the State House, Boston. Many additional remonstrances of a like character were also forwarded by residents in various towns and cities of this Commonwealth:

A PROTEST. Reasons why there is no Necessity for more Medical Laws.

To the Members of the Massachusetts Judiciary Committee: Gentlemen: Whereas there are three orders referred Gentlemen: Whereas there are three orders referred to your committee for consideration and action in regard to additional medical laws, I desire to place before your honorable body some reasons given for the repeal of a similar law in the State of New York, which are given in the pamphlet entitled: "Reasons why the New York Medical Law of 1880 should be Repealed," a copy of which is sent herewith; the same pamphlet containing facts and arguments going to show that it is not the people of that State who wish to be enslaved by such medical-trust laws, but on the contrary they are asked for by a close medical monopoly—in disgulse or otherwise—of certain modes of eradicating disease and by certain schools of practitioners.

I also place before you a pamphlet, entitled "A Protest against the Medical Bill," the contents of which have been made use of as argument and evi-dence in previous years, before the General Court, by

Protest against the Medical Bill, the contents of which have been made use of as argument and evidence in previous years, before the General Court, by the Remonstrants against any and all medical laws that would deprive the people from employing any honorable practitioner or mode of treatment the said people in their judgment may desire.

There are recorded in these pamphlets conclusive evidence and facts going to show that it is not in harmony with wisdom, equality or justice to deprive by statute the people from exercising this their constitutional right of freedom in their choice of medical adviser.

There is a case recorded in the pamphlet, concerning Mr. C. E. Taylor, at the time a resident of and merchant on the island of St. Thomas—under the government of Denmark—who desired to exercise his magnetic healing gift, also to distribute homeopathic remedies among his friends as a free-will offering—he having great confidence in the efficacy of those modes of eradicating disease; this action on his part was considered a crime under the laws of the country, unless the person so doing first obtained an Allopathic diploma. Mr. Taylor persisted in his laudable work, and was arrested and forced to meet the issue in the courts; was convicted in three different grades of the courts of Denmark, sentenced to prison, there to be fed on bread and water for a certain number of days; and afterward was in danger of further imprisonment—all for attempting to heal the sick in what the statute claimed to be an irregular way.

A. S. Hayward's case, as recorded in this same pamphlet, took place in the State of New York, and is on a par with that of Mr. Taylor, above spoken of. I call the courts of t

were enforced).

I trust your honorable committee will ascertain from what source these several orders originate.

In addition to the pamphiets I have alluded to, I would also call your attention to the remonstrances presented the present session—one by Representative Davis of Boston, from A. S. Hayward, and others; another by Representative Cutler, from Dr. Joseph Beals, and others, of Greenfield; another from Fall River, presented by Representative Bullock. These will voice the sentiments of the people sufficiently to show that they are in carnest to retain their individual liberty, and the rights guaranteed to them by the United States Constitution.

A bill was presented to the General Court last year of like nature to the one asked for this year, and after four months' agitation and great public anxiety, and after great expense to the State and the people, it was defeated—there being but flow senators found who were willing to be counted in its fayor.

In common with thousands of the citizens of this Commonwealth, I would respectfully express the hope that you will give the originators of these orders for a Medical Trust Bill "leave to withdraw."

Boston, Mass.

A REMONSTRANT.

April Magazines. MAGAZINE OF AMERICAN HISTORY .- A portrait

of Columbus is given as the frontispiece, his surroundings being the scanty furnishings of a prison cell. The opening of the letter-press is an account by Mrs. Lamb of "Our South American Neighbors," among the illustrations of which is a quaint free-hand sketch ing of the Ancient Peruvians, from an old vase found in the tombs. The "Romance of the Map of the United States" is described by H. G. Cutler, who introduces his subject by saying that "The history of discovery on this continent, and the making of maps, are but a gradual correction of geographical absurdities, and the wrecking of cartographic romances."
Of other interesting contents are "An Account of Pennsylvania," from a magazine published in 1765. Washington at the Columbus Exposition," and 'Westward to the South Seas." Minor Topics, Original Documents, Notes, Queries, etc., form a pleasing miscellany. New York: 743 Broadway.

WIDE AWAKE. - "Easter Offerings" meet the reader at the opening, and a charming story, "The Pilgrim's Easter Lily," by Mr. Butterworth, indicates the preferences of some for a national flower. W. J. Rhees, Chief Clerk of the Smithsonian Institute, contributes a brief history of its founder, including an

amusing list of the addresses upon letters intended

atrocious crime," basing his account and conclusions upon information received by him from Siberian correspondents in whose truthfulness he has implicit confidence. One of Stanley's ploneer officers furnishes a paper upon "The Slave Trade in the Congo Basin," having passed twenty months among the natives. The illustrations are from sketches made from life by the author. Three articles of special interest are John La Farge's description of "The Shrines of Lyéyasu and Iyemitsa," Japan; "The Serpent Mound of Ohio," by Prof. Putnam, an exhaustive freatment of the archwlogical significance of the curious remains there found; and "The Old Poetic Guild in Ireland." by Chas, de Kay. We must summarize the remaining contents, which include three complete stories and several exquisite poems, by saying that this number is one of great excellence. New York: The Century Co. Boston: Damrell & Upham, 283 Washington

THE ATLANTIC MONTHLY opens a fine table of contents with "Some Popular Objections to Civil Service Reform" (Part I.) by Oliver T. Morton; Henry James, E. L. Bynner and Margaret Deland continue their serials; Oliver Wendell Homes is as brilliant and touching as ever as he presides "Over the Teacups," which series of papers reaches No. 5 the present month; "Trial by Jury of Things Supernatural," by James B. Thayer, is a fine paper on the witchcraft trials in this country and elsewhere, to which we hope to revert more fully in a future Issue; "Belgium and the Belgians" are interestingly discoursed upon by Albert Shaw; poetry is furnished by James Jeffrey Roche ("At Sea," in which the author yearns feelingly for an answer from beyond the "wider waste of death": an investigation of Spiritualism, we would suggest might wake "the silent voice" he longs to hear) and T. B. Aldrich (on "Westminster Abbey.") Other articles, reviews, and the departments, make up a magnificent grand total. Houghton, Miffiln & Co., publish ers, Boston, Mass.

CASSELL'S FAMILY MAGAZINE .- "The Planets in 1890," is the subject of an interesting contribution to this month's issue, by C. Ray Woods, followed by an amusing sketch by Harry Furniss, on "The Work of Public Speakers." The second and concluding part is given of "An Anatomy of Handwriting." "A Peep at a Russian Fair," gives the reader an insight of the great trafficking mart at Nijni-Novgorod in August. Serial and complete stories and an instructive melange fill the remaining pages. New York: Cassell

The Reviewer.

"Religion of Spiritualism."

It is some time since we received a copy of this estimable work, from the well-known author, Samuel Watson, who was a minister of the Methodist church for thirty-six years. When he came to a knowledge of the truth of Spiritualism, and so declared himself, his church was loth to give him up, but he pressed forward in his investigations resolutely, cheerfully, prayerfully and successfully. With him it was not idle curiosity nor self-aggrandizement that prompted his search over in the spirit-world for truth. He was well versed in the principles of religion and of Christlanity and of the Bible, and was thus eminently prepared to receive truth from the higher spiritual sources, whence it has been given to man all through the ages. He was in a proper frame of mind, and so preserves that condition now.

In Chap, III, of this book, under the head of Biblical Testimony, the author says:

cal Testimony, the author says:

"Christianity, as we understand it, stands upon precisely the same basis as Spiritualism, and whatever destroys modern manifestations must, with unprejudiced minds, do the same with ancient, though they may have become hoary with the veneration of antiquity." Of the teachings of Jesus, he says: "They are laden with the rich fruitage of Spiritual Philosophy, requiring only a knowledge of spiritual things to be understood. No Spiritualist can afford to cast aside these teachings, because they contain lessons of wisdom and inculcate principles of action which will bear the most rigid scrutiny of every phase of-skepticism."

cism."

Again in Chap. XII., "Religion of Jesus," he says:
"Spiritualism has its phenomena, its philosophy and
its religion... The evidence that man exists after the
physical organization is dissolved must be demenstrated. This is proven, beyond the possibility of a
doubt, by unimpeachable testimony as to the identity
of spirits who once inhabited this planet, who now
come and communicate with mortals in various ways,
susceptible of scientific demonstration. While these
facts are of scientific or logical demonstration, they do
not touch the most important phase of the subject—
its religion. They are but the steps by which we may
ascend the temple of truth in order to reach the inner
sanctuary of man's nature. In this lies the most farreaching and important truths connected with the
whole subject of the intercommunion between the
whole subject of the intercommunion between the
whole subject of the intercommunion between the
world by matter and the world of spirit... If the
creeds of the different sects of professed Christians
will bear the searching scrutiny of the teachings of
the Founder of Christianity, and they can give a sound
reason for their faith, then their foundation is sure
and steadfast. If they are built upon the declaration
of some council away back in the darker ages, the
sooner they are remodeled the better for the churches
and for the world. If the creed on a Scriptural analysis proves to be, as I think it will in many cases, a human invention, dishonoring to God and pernicious to
man, then every honest person should substitute for its
something nobler and better suited to man's wants,
and the earnest cravings of the soul in search for
truth in regard to his eternal welfare."...

Page 333, Chap. XXVII., "Opposition to Spiritualism
Unreasonable": Again in Chap. XII., "Religion of Jesus," he says:

Page 333, Chap. XXVII., "Opposition to Spiritualism

Unreasonable'':

Unreasonable":

"I have been for many years searching diligently for truth, with all the facilities at my command. I have been willing to receive it from whatever source it may come, knowing that truth is eternal, however it may be misrepresented, and it will ultimately triumph over all opposition. I know of nothing that has been assailed with more virulence than has Modern Spiritualism, so called, and yet it has been known and acknowledged in all ages, and among all nations, so far as we have been able to learn from history.

"It is the voice of God speaking to man through His appointed ministering agencies, on subjects of the deepest interest, with a fullness and frequency which has increased as generations have come upon the face of the earth, until in these days the veil has been almost withdrawn between the two worlds. It is the practical exemplification of the dectrine of the 'ministry of angels,' recognized by the Church in all ages, but by some in the present age treated only as a beautiful poetic theory. It illumes with celestial light that which many regard as enveloped in impenetrable darkness.

"It bridges over the deep. broad gloomy chasm

trable darkness.

"It bridges over the deep, broad, gloomy chasm which separates this world from other spheres of conscious, intelligent life in the universe, and inaugurates an era of regular communication between embodied and disembodied spirits. Thus, dealing with matters which intimately and eternally concern all men, and supplying, as it declares itself able to do, abundant and satisfactory evidence in support of its claims, one would have supposed that it would command respectful attention from all, and evoke a universal desire to examine its claims to meet the acknowledged want of mankind in regard to immortality."

These extracts will give a clearer perception of the mind of the author and the spirit of the book than we could give in a review notice, however extended. The whole work is pervaded with a spirit of love. Another feature of the work is that the larger part of the truth in it was received in the home of Mr. Watson in his family, or comparatively private circles. We wish that every Christian family in the land would get and read this book. They would at least receive a clear declaration of the philosophy of Spiritualism from an honest, pure-minded, religious Spiritualist, in whose views and declarations they should have confidence.— Light in the West.

"Cured my husband of bronchitis at once, wrote a lady about Johnson's Anodyne Lini-

A LEGAL SECRET.

- 'Twixt two dull legal leaves it lies,
 An old unfinished valenting;
 "If you love me as I love you!"—
 That's all—one tomicr, time dimmed line,
 No, not quite all, for here's the date,
 "Feb. Fourteenth, soventeen ninety-three;"
 And just above is faintly traced,
 In faded ink, "To Dorothy."
- Ohi dusty tomet, You've guarded well
 The secret of this billet-loux;
 You're near a century older since
 Some love-lorn lawyer trusted you.
 Was it the longed-for client's knock,
 When he this single line had traced,
 That made him start in sudden shame
 And hide his rhyme with guilty haste?
- "If you love me as I live you"—
 I wonder it she did or no;
 I wonder was she false or true,
 This "Dorothy" of long ago.
 Ah! well, it cannot matter now,
 And yet, above earth's busy stir,
 Perhaps, who knows, somewhere, somehow,
 She still loves him as he loves her.

Banner Correspondence.

Massachusetts.

BOSTON .- A. S. Hayward writes: "A prominent business man of this city, who had received many proofs of the ability of those who had passed from this to spirit-life to return and communicate with their friends, was in doubt regarding the identity of one who came to him. He was desirous of having the matter doubt regarding the identity of one who came to him. He was desirous of having the matter settled; so one day when this spirit was controlling the medium, he asked for some positive evidence to show that he was the person he claimed to be. The spirit when in earthlife was connected with the city government, and with thirteen others had his photograph taken, the whole number forming a group mounted on large cards. Not knowing the purpose of her visit, or, in fact, of the existence of the picture, the medium, by previous arrangement, visited a house at some distance from her own residence, where one of these cards was, and after giving several tests, under the influence of her spirit-guides, was asked whether among the group of faces upon it she saw the face of the spirit-naming the one whose identity it was desired to prove. The reply was: 'You think it will be difficult for a spirit to select his own likeness out of the number now before him,' and the medium's finger was placed directly on that of the one who had communicated so often through her organism. The proof was all the more convincing from the fact that sween of the fears and the ganism. The proof was all the more convinc-ing from the fact that seven of the faces on the card were those of persons who also had passed to spirit-life, and that, notwithstanding this, this particular one was indicated."

SPRINGFIELD.-J. P. Smith writes: "Hon. Sidney Dean was greeted with a large audience on Sunday evening, March 23d, and though he had his manuscript on the desk he said he had a feeling come over him that he would not use a feeling come over him that he would not use it, but give us an extemporaneous address. He then proceeded to give a complete analysis of man in his trinity of body, soul and spirit. Following he displayed in rather an absurd light and showed the inconsistency of the old belief, which many still hold, of the resurrection of the natural body. Few lectures are given so full of instruction and interest."

District of Columbia.

WASHINGTON -A correspondent writes "The Forty-Second Anniversary was celebrated on the 30th inst. in our city. We were blessed with a fine, pleasant day, and our hall, which accommodates from five to six hundred people, was filled to its utmost capacity by those desiring to hear of the growth of liberal ideas, a true revelation of a future existence, ideas, a true revelation of a future existence, and the physical and spiritual laws that support each other. It is an undeniable truth that Spiritualism contains within itself noble, broad and liberal ideas, those which elevate one in this and prepare them for the future life. Our officers and committee who attend to the business of our Society deserve great credit for the interest and judgment they display in bringing on our platform some of the ablest lecturers. We have had Miss Hagan, from Boston, and Mrs. Glading, from Philadelphia, not excelled as lecturers. Mr. Howe lectures for us the ensuing month; he is well known to Spiritualists. We have been favored with a short visit from Mrs. Conant, of Boston, an able and practical lecturer, also one from Dr. F. H. Roscoe, of Providence, R. L. a natural born clairvoyant, a fine medium and speaker in the spiritual field a fine medium and speaker in the spiritual field for fifteen years.

Unbelievers in Spiritualism, after they had and brought their friends, being convinced there is something in Spiritualism by the Doc-tor having related messages to them from their departed friends, giving full description of them, and relating events that befell them when in this life known only to themselves

Colorado.

DENVER .- A correspondent writes, March 25th: "Mr. W. A. Mansfield, the well-known medium for independent slate-writing, has met with great success in Denver. He came here Jan 8th, at the solicitation of prominent business men, and his séances have been attended by many of the most wealthy and prominent citizens. The Cause of Spiritualism has received a marked impetus as a result of his labors. Many remarkable tests have been received in communications written upon closed slates. Mr. Mansfield's gentlemanly behavior, and his success as a medium while here, won and his success as a medium while here, won for him scores of warm friends in the 'Queen City of the Plains,' and his fame has gone out to other places in the State. He was tendered a reception, Feb. 28th, at his parlors, 1624 California street, on which occasion many of his new-found but earnest friends congratulated him upon the good work being done through his instrumentality. The reception was planned without the knowledge of Mr. Mansfield, by Mrs. Boyle, M. D., and Mrs. Bartholmes, of Denver. Mr. Mansfield is now in Boulder for a few days, and we expect to hear favorable reports of his labors there. From there he expects to go to Colorado Springs and Manitou. After April 1st Mr. Mansfield may be addressed in care of Mr. S. II. Caldwell, Manitou Springs, Col."

Indiana.

INDIANAPOLIS .- G. H. Brooks writes, under date of 28th ult.: "I passed a very pleasant month while in Springfield, Mo., during February. The meetings were well attended, and I trust much good was accomplished. During March I have been under engagement with the Society here in Indianapolis. The meetings have been well attended. The Lyceum, which I organized during my stay here in December leads it in a very presparance condition. last, is in a very prosperous condition; on Tuesday evening of this week it gave an entertainment, which was a pronounced success—so much so the participants will no doubt either be called upon to repeat it or arrange mathem. another.

with April I leave for the far West: I am called to Medford, Jackson Co., Oregon, on business. I am not certain how long I shall be absent. My address will be at that place, in care of Mrs. H. B. Stantley."

Maine.

Maine.

ROCKLAND.—"F. W. S." writes: "Mrs. M. J. Wentworth, of Knox, has been with us two Sabbaths, March 23d and 30th. In consequence of the very bad traveling the meetings were not largely attended. Mrs. W. interestingly contrasted the condition of society and the churches forty-two years ago with what it is now, and spoke of the means that have produced the great change for the better. Mrs. Wentworth is earnest, sincere and honest in her efforts to cheer the saddened, lighten their burdens, and bring glad messages to them from loved ones who have passed to a higher life. She is always welcomed here by many friends."

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Will often bring on a cough. The irritation which induces coughing is quickly subdued by Brown's BRONCHIAL TROCHES, a simple and effective cure for all throat troubles. Price, 25 cents per box.

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Mar. 18.

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MRS. C. B. BLISS will hold scances on Friday, Saturday M and Sunday at 8 P. M., and Sunday, Tuesday and Wednesday at 2:30 P. M., at 8 Dwight street, Boston. Mar. 22.

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight, Boston. Do not ring. Apr. 12.

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MISS L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston. DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. If Oct. 8.

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TITHE site of Summerland constitutes a part of the Ortega T Rancho, owned by H. L. Williams, and is located on the time of the Southern Pacific Raliroad, five nifles east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being

exempt from all malarial diseases. Here Spiritualists can establish permanent homes, and enoy social and spiritual communion under the most favorable conditions for health, pleasure and development.

here, and a Free Public Library will soon be completed. Tracts of land adjoining Summerland, containing from five to ten acres each, adapted to the growth of all temper-ate and semi-tropical products, including bananas, oranges, lemons, figs, grapes and nuts - with strawberries and garden products all the year -can be bought or leased at low prices. and on easy terms. A map of Summerland and the subdivisions of the Rancho, with a pamphlet giving all particulars, will be mailed to any address. Summerland faces the south and ocean, gently sloping to the latter, where as fine bathing-ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and the santa hez range or mountains, forming a meant and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from

all parts of the site. The soil is of the very best. The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30 - \$2.50 of which is donated to the town. By uniting four lots—price \$120 -a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., and securing a front and rear en-

Pure spring water is now conveyed to the entire tract from an unfalling source, having a pressure of two hundred feet read. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not count the price adjoining land not so good) has sold for by the acre. The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title unquestionable.

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Mar. 29.

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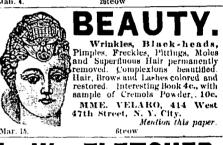
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I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents,

A BIRTHDAY IN HEAVEN.

LITTLE RED SCHGOLHOUSE.

STELLAR SCIENCE.

[Continued from third page. was: "Progression in the Light of Modern Spir-

was: "Progression in the Light of Modern Spiritualism." She held her audience, which was large and attentive, for over one hour, while she illustrated brilliantly and ably the grand progress of the spiritual movement as a science, a religion and knowledge.

She made reference to the Hydesville investigation of the spiritual phenomena. No pompor display was necessary to ascertain the facts in this case; over the same road the rich, side by side with sons of toil, carnestly sought the new light. The scientist came with his ambitions, anxious to know and prove, then to declare results, all of which must be submitted to his limited knowledge as the only means of "proving all things"; and close in his footsteps walked the bereaved mother, hoping to be able to be reconciled to the death of her child if it should prove true that the dead do be able to be reconciled to the death of her child if its should prove true that the dead do return. She then traced the progress of thought. If a man is great it is evident he has been associated with some great thought or demonstrated fact. No one can gauge a man's ability to investigate; no limit should be set to his observations; an intelligent and true thinker never builds a wall around his knowledge, but leaves the gates ajar, opening into fertile and unexplored fields yet to be cultivated.

True. Spiritualism teaches moral and physi-

True, Spiritualism teaches moral and physical culture and the unfoldment of our spiritual faculties; teaches oneness of purpose in lift-ing man out of the past to a higher altitude of

thought.

[Mrs. Burnham will remain with us two weeks longer. She is an earnest and able defender of the truth, and I hope her labors may be more sought after among societies generally.]

W. H. VOSRURGH.

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

Mr. J. W. Fletcher, the regular speaker, addressed in the morning a large audience upon "What Have We Gained, and What Have We to Gain?" his utterances being repeatedly apnlauded.

At 3 o'clock Mrs. Isabella Beecher Hooker delivered an oration upon Spiritualism to a very large and interested audience; many who had never heard a Spiritualist lecture before were greatly impressed by the fervor and in-tensity of her remarks.

Mr. Fletcher followed with a test seance,

which illustrated the subject-matter of what had been said, and brought words of recognition from the lips of those who received com-munications from "loved ones gone before." In the evening hundreds were turned away from the lecture on "Illustrated Spiritualism," which the speaker never presented to greater advantage, or met with more hearty approval at its close.

Mrs. Hooker expressed her delight at the ex-

hibition, and told of the many experiences she had enjoyed through the Fox girls.

Altogether the exercises were among the most pleasing and successful ever held in Brooklyn.

A grand Reception Ball on Monday evening closed the Anniversary exercises.

Com.

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

Our Anniversary celebration was a decided success. The programme was carried out by Miss Jennie B. Hagan. Although she was suffering from a severe illness, she held out bravely fering from a severe illness, she held out bravely unto the end. The programme was as follows:
1. Overture, orchestra: 2. Greeting poem (impromptu), Jennie B. Hagan; 3. Duet, Mrs. Atwood and Mr. Robbins; 4. Recitation, Mr. Penfold; 5. Solo, Miss Sales; 6. Performance on zither, orchestra; 7. Poem (subject, "Vacuum"), Jennie B. Hagan; 8. Solo, Mrs. Hafford; 9. Musical selection, the Misses Hull; 10. The Catholic Prayer, Mrs. Wortman; 11. Duet, Mr. and Mrs. Raynor; 12. Poem, "My Mother," Miss Lulu Bradley; 13. Recitation, Harry Bradley; 14. "Robert G. Ingersoll," J. W. Dennis; 15. Closing Remarks, Jennie B. Hagan; Music by the orchestra.

the orchestra.

Our hall was open all day, and at 10:30 A. M the children, under the guidance of Mrs. E. Cut-ler, recited fifteen or twenty poems. At 2:30 Miss Hagan gave a short lecture upon the present situation, and a few remarks were made by the President, J. W. Dennis.

The day closed without anything to mar our

America Hall, Boston. To the Editor of the Banner of Light:

The Forty-Second Anniversary was observed

by the Echo Spiritualists' Society Sunday and Monday, March 30th and 31st, Dr. W. A. Hale Conductor. Services opened with singing, and Mr. Wheeler, of Philadelphia. Mrs. M. F. Johnson gave a recitation, Mr. Henry H. Warner made appropriate remarks, and after singing Joseph D. Stiles followed a rhythmical address with a scance, at which thirty-six names were given. At 2 P. M. the services opened with singing, after which Dr. H. B. Storer delivered an Anniversary address, in which he gave a retrospective review of the past forty-two years, showing the progress that had been made during that period. Mrs. Maggie Folsom-Butler spoke briefly of her earlier mediumship, and that of others. Miss Flossie Waite sang a song to the appreciation of all. Dr. A. H. Richardson spoke entertainingly. Miss Nettie M. Holt. to the appreciation of all. Dr. A. H. Richardson spoke entertainingly. Miss Nettle M. Holt, entranced, gave upward of thirty tests, all recognized. Mrs. M. F. Johnson gave a recitation

cognized. Mrs. M. F. Johnson gave a recitation.

At the evening meeting remarks were made by Mrs. Chandler, Mrs. Cunningham and Mr. J. D. Stiles, the latter supplementing his address with a séance, giving the names of more than sixty spirit friends of persons present, all of whom were recognized. A vocal selection was pleasingly rendered by Mabel Waite, and one of Mrs. Butler's Lyceum girls recited with good effect "Jerry the Newsboy."

Monday morning, after a few words by John Wetherbee, Samuel Wheeler spoke at length upon "The Past," seeking to derive from its teachings lessons for the future. Mr. J. D. Stiles followed with an improvised poem upon "Life's Mystery," and a séance at which thirtyfour spirits were announced and recognized.

The speaker of the afternoon was Mrs. C. Fannie Allyn, who, after delivering a poem written for the occasion, gave an address upon "Practical Spiritualism" that elicited many expressions of deep appreciation, and was followed by responses to saveral questions from

"Practical Spiritualism" that elicited many expressions of deep appreciation, and was followed by responses to several questions from the audience. After recitations by Mrs. Johnson, Sarah A. Byrnes spoke instructively upon "Scientific Spiritualism."

The exercises of the evening opened, after the customary singing, with excellent remarks by Mrs. C. F. Loring and Mrs. Kate R. Stiles. Mrs. Juliette Yeaw of Leominster, Mass., gave the lecture—one glowing with resplendent thoughts and forcible incentives to lofty aspiration. At its close an Anniversary poem was spoken by Joseph D. Stiles, who also gave the names and incidental allusions, as further proofs of their individual identity, of one hundred and eight spirits. Dr. W. A. Hale gave the benediction, and thus closed our very entertaining, instructive and every way profit tertaining, instructive and every way profitable celebration of the Forty-Second Anniversary. The Society tenders its hearty thanks sary. The Society tenders its hearty thanks to all who participated and thus assisted in making it such. M. M. Holt, Sec'y.

Indianapolis, Ind.

G. H. Brooks informs us that the Anniversary was observed on Sunday and Monday, 30th and 31st ults. Three successful services were held by the Society, beside interesting exercises by the Children's Progressive Lyceum.

Portland, Me.

To the Editor of the Banner of Light:

The Forty-Second Anniversary was commemorated with appropriate services by our society Sunday, March 30th. The hall was decorated with evergreens and flowers; over the speakers' stand, in the rear, was the inscription "Spiritualism 1848—1890," suspended from the centre of which were forty-two roses, emblematic of the forty-two years of the modern phases of spirit phenomena. That sterling worker and ploneer in the Cause, Mrs. Sarah A. Byrnes, was the speaker of the occasion,

and in the two discourses delivered by her she well sustained her reputation as being one of the ablest in the field. Her subject was "A Review of Spiritualism, from 1848 to 1800," which she very thoroughly treated, to the gen-eral satisfaction of the audiences.

H. C. Berry.

Ironclad Medical Law for the District of Columbia.

To the Editor of the Banner of Light:

The United States Congress now has a medical bill submitted for its consideration, which bill is the result of a discussion by the Medical Society of the District regarding the state of remedial practice thereabout—the purpose being the prosecution and punishment of those who practice contrary to law. The bill provides for the appointment by the District Commissioners of a Board of Medical Examiners, consisting of nine physicians or surgeons. Five of the nine are to be taken from the Aliopathic Medical Society, two from the Homeopathic Medical Society; the other two are to be chosen by the Commissioners in their discretion. No member of the Board can belong to the Faculty of a Medical School.

If this latter suggestion is advisable, why should one medical society have five members and the other but of a discussion by the Medical Society of the District

Medical School.

If this latter suggestion is advisable, whyshould one medical society have five members and the other but two—while the Eclectic and other modes of eradicating disease have none?

A "qualified practitioner from another State will not be prevented from coming here to attend to a case when specially called, provided his visit and practice here is of a temporary character." But if the patient sending for the physician is satisfied of the skill, power and ability of that physician, what does it matter whether the Commissioners are, or otherwise? and why may a person practice temporarily who cannot be allowed to do so permanently unless he enters into certain relations with those Commissioners? Does this not smack of medical "protection" for District of Columbia M. D.s?

Many of the members of Congress employ so-called "irregulars" at home, when they cannot be cured by the "regulars." Are such practitioners, if sent for to visit the District, to be examined to find out whether they are "competent" or "qualified" from an Allopathic standpoint to practice their own systems? Such a statute would be a solemn farce, whether enacted by the United States Congress, or any other deliberative and legislative body.

The bill declares that violations of the provisions of the act—I suppose by this is meant any attempt to practice in the District by a party who has not obtained a certificate from the Board of Examiners, or a too prolonged stay in the District by some "qualified" practitioner who came ostensibly for a temporary purpose—may be punished by a fine of not less than \$20, or more than \$100, or by imprisonment for not less than thirty, or more than three hundred and sixty-five days.

Members of Congress should examine this proposed

Members of Congress should examine this proposed measure closely, and question themselves as to whether they wish to subject themselves to such a restriction as to their choice of medical attendance while temporarily in Washington.

Friends of liberal thought and progress—whether practitioners or not—who may be residents of the District should endeavor to impress upon the minds of the Congressmen the bitter injustice involved in such "medical trust" statutes, since there are already enacted laws sufficient—if enforced—to protect the people and punish all pretenders.

Anti-Monopolist.

ANTI-MONOPOLIST.

Onset Notes.

To the Editor of the Banner of Light:

Onset on Fast Day, April 3d, had a lively appearance; some one hundred persons visited the place; thus indicating that spring had come, and preparation for summer was being made. Among the number was seen Col. Wm. D. Crockett, President of the Onset Bay Association, no doubt looking over the grounds in the interest of the incoming Camp-Meeting. Capt. Nash, one of the directors of the Association, was also seen at this outting.

one of the directors of the Association, was also seen at his cottage.

Mrs. King has returned to the Greenleaf Cottage, and is making preparations for letting rooms as in years past. The citizens of Ouset gave her a house-warming, as they termed it, in honor of her return to the cottage after eighteen months leaving it. Some changes are being made, and more anticipated.

A nice cottage has been erected on Shell Point since last camp-meeting. Improvements are going on, and the prospect now looks flattering for a successful season at this popular seaside resort.

COR.

Lowell, Mass .- What a glorious day was Sunday, 6th inst.-Easter! What attractions on every hand, of music, flowers, and hopeful sermons on immortality! Without doubt many services of elaborate

hand, of music, flowers, and hopeful sermons on immortality! Without doubt many services of elaborate music, many finely decorated houses of worship were enjoyed by throngs, but of the discourses rendered in Lowell on the occasion, or of the men who sermonized and discoursed, no one could have been more effective than Mr. J. Frank Baxter at the Spiritualists' hall. His afternoon, theme was, "The History of Demonstrated Immortality."

He said: "We celebrate Easter because it is in the line of our every Sunday work. The burden of our song, as Spiritualists or spirits, is immortality. In fact, our Easter is perpetual, and if any one of the all Easter days is selected for special Jubilee, it is better the 31st of March, which is so selected, so celebrated year after year, our last duly noticed throughout the land the week before as marking the Forty-Second Anniversary of the revival of Spiritualism in 1848, and designating the heauguration of this spiritual era, this continual Easter which is ours."

In the evening Mr. Baxter's subject was, "The Emanclpation of the Spirit: or, The True and Only Resurrection." The harmony of the audience was noteworthy, and led to grand results in Mr. Baxter's séance following the lecture. For an hour he held spellbound his audience with the astonishing mental phenomena of clairvoyance, clairaudience and medlumship exhibited by him.

Mr. Baxter's name need but to be announced in Lowell to assure a good house. On Easter Sunday, notwithstanding attractions everywhere, his audiences were large, the evening house being packed.

Mr. Baxter comes again the last Sunday of this month; Mr. Edgar W. Emerson next Sunday, the 13th.

Lynn, Mass.-Mrs. E. B. Merrill (53 Lowell street) informs us that on Sunday, April 6th, at Templars' mail, in the afternoon, Mrs. Prentiss, Mrs. Shackley, Mrs. Hurd and Mr. Milliken interestingly participated in remarks, tests, etc. In the evening Mr. Stephen Berry read a poem for the opening; Mrs. Hurd gave a short address, and Mrs. Willis. (of Boston), Mrs. Collyer (of Charlestown), and Mrs. Shackley profitably extended the exercises. The audiences are constantly increasing in size and interest.—Next Sunday evening Mrs. Kate R. Stiles occupies the platform. Hall, in the afternoon, Mrs. Prentiss, Mrs. Shackley,

Haverhill and Bradford .- Brittan Hall .-The fine weather last Sunday, with the common interest in the Easter services, brought out good audiences to listen to the evidences of spirit return as furnished through the tests given from the platform by Miss Nettle M. Holt of Charlestown—a large number of which were presented with such accuracy and clearness in association and incident, and sometimes with names, that they were promptly recognized.

New Bedford, Mass.-Mr. F. A. Wiggin of Salem closed his present engagement with the First Spiritual Society last Sunday, calling out two good audiences. His controls gave two interesting addresses, also two test séances, calling the names of many spirit-friends, nearly all of which were fully recognized.—Next Sunday Mr. Joseph D. Stiles is to occupy our platform.

8. H. E.

Fitchburg, Mass. - March 23d, Mrs. Ida P. A. Whitlock was with our Society. There was more than an average attendance at her lectures; they were of an exceedingly interesting nature, and were followed at each session by readings and tests, which gave good satisfaction. March 30th Edgar W. Emerson was with us. April 6th Mrs. Juliette Yeaw spoke for us. 113 Blossom street. E. S. LORING, Sec'y.



A cream of tartar baking powder. Highest of all in leavening strength .- U. S. Government

The Bill Against Mediums.

PROF. KIDDLE'S REPLY TO JUDGE DAILEY.

To the Editor of the Banner of Light: In his letter of the 21st inst., ex-Judge Dailey mani-fests, it seems to me, much more irritation than is called for at my criticism of his bill against materializing mediums. In what I said as to his peculiar phrascology, "deceit and fraud in alleged spirit manifestations," he says I am in "a hopeless quibble with

phrasoology, "decelt and fraud in alleged spirit-manifestations," he says I am in "a hopeless quibble with myself"—whatever that may mean in the extraordinary dialect which he employs—bub in English, I think, when we speak of something as merely alleged, we imply that it is of doubtful verity, certainly not proved, since mere allegation is no evidence of truth. But let the "hopeless quibble" pass, and leave the hopeful ones to the lawyers, who usually do not quibble with themselves, but with each other.

The Judge is almost inclined to assail my integrity because the word manifestations was used by me in quoting his bill, instead of materializations, as it should have been. The mistake was not mine; I quoted from the N. Y. Tribune in my letter. The same dispatch was printed in some other of the eity papers. It is to the author of this dispatch that the "falsification of the language of his bill"—as he calls it—is due, and not to the "sneak" which he has conjured up in his imagination. He has certainly wasted some "good shooting" on that extremely fanciful personage.

Moreover, I scarcely believe that the astate editor of the R. P. Journal has been betrayed into a similar mistake (or plot) by any such "sneak"; for, quoting from the N. Y. World, he remarked in his issue of the 8th inst.: "To oblige ex-Surrogate A. H. Dalley, Senator Birkett put in a bill to-day designed to suppress deceit and fraud in spirit manifestations." So that if the "sneaks" and 'fakirs" have willly caused this criminal falsification, they must have operated upon both The Tribune and The World newspapers; and my usually genial friend Dalley will transfer his indignation from my poor self to the writer of that wicked dispatch. Again: The ex-Surrogate says:

"I would be as much opposed as is Prof. Kiddle or any other man to the passage of such a measure as I am charged

"I would be as much opposed as is Prof. Kiddle or any other man to the passage of such a measure as I am charged with being the author of. 'Spirit manifestation' is a very far-reading (reaching?) term, and one that is not incorporated into the body of the bill."

rated into the body of the bill."

For my part, as materialization is only a phase of spirit manifestation, and by no means the only one in which "deceit and fraud" are liable to be practiced, and have been practiced by public mediums for "profit or gain," I think, if such a bill is to be passed, the more comprehensive term is to be preferred. It is true that generally the fraud is not so palipable (seemingly), or rather the genuine spirit manifestations are not so liable to be mistaken for mediums tricks, in most of the phases, as in full-form materialization; but charges of deceit may be made against the mediums for independent writing, and for physical manifestations of every kind, and have been repeatedly made, quite as readily, copiously, and justly as against materializing mediums, though the latter have been hunted down as the particular bete noir of the spiritualistic movement; but, to myself, a "fakir" in the scaneeroom or on the platform is no better than a "fakir" in the cabinet. In the cabinet.

Judge Dailey starts back in a kind of horror from

in the cabinet.

Judge Dalley starts back in a kind of horror from the idea of prosecuting the one, but he would almost persecute the other. I would do neither. Certainly to invoke legislative interference in such matters is a most daugerous experiment. Judge Dalley's bill will, if enacted, he made the basis of persecution, and in the spirit which I am sorry to see exhibited, not in a very mild form, in Judge Dalley's letter; and in so temperate and kind-hearted a man this is very significant. Thus he speaks of the materializing mediums whom he conceives of as subject to the operation of his proposed bill as "devilish," as "a nest of vipers who are hissing their anger while the danger-alarm is being vigorously rattled," as "vile creatures who are filling their pockets by a species of inexcusable larceny," as the "devils who are sowing the tares," etc., etc. Verily these be harsh terms to apply indiscriminately to a whole class of people, and could emanate only from a mind unduly excited, or in contemplation of some frightful chimera of the imagination—a kind of opium dream, somewhat like those of the author of "Suspiria de Profuodis."

I have no excuse for fraud; and any one who charges me with defending it, or palliating it, I pronounce guilty of a gratuitous libel; but this hitter, rancorous feeling, this intense, blind and determined hatred against materializing mediums, without regard to the principles and real facts which particularly belong to that phase of mediumship, is to me an abomination. Let all the "fakirs" be punished when properly proved guilty, whether they be materializers, slate writers, or the members of the alleged "test medium's exchange," which, I am told, has been formed to facilitate the giving of platform tests. (I hope it is not true.)

guilty, whether they be materializers, state writers, or the members of the alleged test-medium's exchange, which, I am told, has been formed to facilitate the giving of platform tests. (I hope it is not true.)

Judge Dailey kindly informs me what I know of the effects of materializing tricks and exposures; but the knowledge which he imputes to me I repudiate, and leave all the luxury of its possession to himself. He knows my opinions as to "Frauds and Exposures in Mediumship," for my lecture on that subject was delivered in his presence, and he scarcely controverted them at the time. I have not changed the views I expressed then, and my lecture is in print. I verily believe that the so-called exposures. Very often the exposure has served only to show the ignorance and rance of the bitter enemies of materialization, who refuse to apply the principles that control the phenomena.

Judge Dailey says: "Honest mediums have nothing to fear from such a law, but everything to gain." On the contrary, it is perfectly evident to me that, however honest and genuine a medium may be, he or she, under such a law, may be victimized by those who are determined to crush out this phase of spirit manifestation; and the law, if enacted, will be so used.

It is directed specially against those who "shall personate the spirit of a deceased person"; while it is well known—and must be by Judge Dailey ilmself—that mediums are often unconsciously, while in the trance condition, medic to personate spirits without the least volition of their own—used as instruments in that way by spirits drawn to the circle. The medium has no choice as to what spirits shall come to the sitters. That depends rather on the Influences exerted by the circle—their desires, their thoughts, feelings, and purposes. The medium is but the instrument fever investigator eventually must discover this, and the best and highest authorities could be cited in proof of it. Judge Dailey evidently knows it, for he especially against on the personation —and transfiguration to

chickens.

It is true I have sat with my friend Dailey in materializing circles, and may have been "cheated," as he alleges; but, it so, I was perhaps made a little less cautious than I should have been otherwise by observing how very receptive and enthusiastic my friend—so able and sagacious—was in welcoming his spirit-relatives and friends on those occasions. If he saw reason to be suspicious, he ought not to have waited seven or eight years to tell me of it at this late day.

saw reason to be suspicious, he ought not to have waited soven or eight years to tell me of it at this late day.

I claim that I am just as hostile to fraud as my friend Dailey, or any other person, however phenomenally pure and righteous; but I have. I think, learned from experience; and I know that the materializing medium is encompassed by peculiar perils, sources of suspicion, accusations and assaults; and therefore I am accustomed to withhold condemnation until well-proved facts show conclusively that fraud and imposition have been practiced; and this, I hold, is the duty of all in a matter in which guilt and innocence sometimes look so much alike. That fine discrimination I do not wish to leave to the decision of an ignorant jury or a prejudiced judge.

In my opposition to this bill I wish Judge Dailey to understand definitively that I have been influenced by no human being—sneak, fakir or viper—in the nest or out of the nest—but that this opposition is the spontaneous efflux of my own opinions, ideas, and feelings, and is consonant with, the views which I have publicly set forth from time to time for the last ten years; and I have as yet seen no reason and experience. I am aware that, for uttering them once more, I shall be charged with abetting fraud and deceit and upholding "fakirs," as I have been in the past; but of that I care nothing; I have only one thing to satisfy, and that is my own consolence. Judge; you and I will agree to differ on this subject toto carlo.

New York, March 28th, 1890. HENRY KIDDLE.

CONSUMPTION SURELY CURED.

CONSUMPTATION SC.

TO THE EDITOR:

Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently curred. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully.

T. A. SLOUUM, M. U., 181 Pearl street, New York.

COPY OF REMONSTRANCE.

TO THE HONORABLE THE SENATE OF THE STATE OF NEW YORK: We, the undersigned, desire respectfully to address your honorable body in regard to a bill recently introduced therein, entitled "An Act to Suppress Fraud and Deceit in Alleged Spiritual Materializations." We consider this measure wholly unnecessary, inexpedient, and dangerous in its tendency, and trust that it will not receive your assent; because:

1. Whenever any fraud can be properly shown by legal evidence to have been perpetrated by mediums, or pretended mediums, for profit and gain, they can be prosecuted and punished under the general statute against obtaining money under false pretences, without having recourse to special legislation to meet such cases.

2. The proposed act, specially directed against what are called "materializing mediums," or those persons through whose peculiar organizations or endowments spirits present themselves in a visible, tangible, and seemingly material form—a phenomenon the actuality of which has received scientific endorsement—if passed, will bring before the secular courts issues that at present can hardly be disposed of justly and satisfactorily, masmuch as they involve the need of a special or technical knowledge which neither judges nor jurors can be expected to possess, and which, therefore, would require a kind of expert testimony at present scarcely admissible or very difficult to procure. The "personation" referred to in the proposed bill would necessarily involve questions which could not justly be decided by those not enlightened by a long and varied experience in this very difficult department of investigation.

3. Consequently, under such issues much injustice would be unavoidable, and innocent persons, though apparent offenders, would be often condemned, so that in this way an investigation of the real facts connected with this subject of spirit materialization, now so clearly demonstrated as a real phenomenon, would not only be obstructed, but suppressed by persons hostile to it, or to the medium, under cover of this enactment.

ment.

4. The Spiritualistic circle, it seems to us, ought to be as well protected from rude invasion and disturbance as any admittedly religious assemblage, however grotesque or absurd it may appear, and there is no kind of assemblage held by Spiritualists, or those interested in the truths and phenomena of Spiritualism, which need to be more carefully protected from violent interference than those held for what is called spirit materialization, since that kind of manifestation is peculiarly dependent upon the good faith, the peacefulness and the spirit of truth which pervade the minds of those who take part in it; while persons of a contrary character are known to exercise over both medium and manifestation a most pernicions influence, introducing and attracting disorderly elements that pervert the good, the pure, and the truthful into the low, debased and deceptive, independently of any acts or characteristics of those who act as mediums or instruments. This is a fact clearly and definitely demonstrated by the experiences of the last ten years, a general and conspicuous feature of which is, that mediums discovered in apparent fraudulent representation at one circle have presented overwhelming evidence of truthfulness and genuineness of endowment at the next or succeeding circles.

have presented overwheiming evidence of it distributes and glammatics and glammatics. Thus it is evident that there are subtle infinences and elements concerned in this matter of which the law through its ordinary agencies is unable to take cognizance, any more, indeed, than it could pass upon the genuineness of the alleged Divine inspiration which is professed by a minister of the gospel, and which is the basis of his sacred vocation.

For these reasons we view the proposed law with great disfavor, and ask you to withhold your assent to its passage, and your petitioners will ever pray, etc.

Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, M Union Square, between 17th and 18th streets, on 4th Avenue. on the first and third Thursday of each month at 8 P.M. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a marked copy of the paper to either of the officers of The Alliance. Prof. Henry Klddle, President, T East 130th street; Mrs. M.E. Wallace, Recording Secretary, 219 West 42d street; John Franklin Clark, Corresponding Secretary, 59 Cedar street.

Adelpht Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M., 24 and 74 P.M. H. J. Newton, President.

President.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at Mrs. Morrell's parlors, 310 West 48th street, just west of 8th Avenue. Mary C. Morrell, Conductor.—Soul Communion Meetings every Friday at 3 o'clock at Mrs. Morrell's parlors, 310 West 48th street.

The Psychical Society meets overy Wednesday even-ing, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 26 Broadway. The Ladies' Society of Mercy meets at Columbia Hall, 878 6th Avenue, every Thursday evening. Mrs. Kate A. Tingley, President.

The First Society of Spiritualists .- Miss Jennie B. Hagan discoursed for the Society Sunday morning upon subjects given by the audience, the main

The Kiral Society of Spiritualists.—Miss Jennie B. Hagan discoursed for the Society Sunday morning upon subjects given by the audience, the main subjects being: "Is It Not Beyond the Ability of Men to Crucify the Real Christ?" and "Easter." Among other things, the speaker said it has never especially mattered in the great world wherein we live whether a real principle is expressed in one or one thousand individualities; it belongs to all religions, all times, and all people. Regardless of how a truth is first made known among us, it is impossible to crucify it. Often when the physical body is crucified the real principle rises triumphant. Easter shows this, for it is the triumph of so-called Christianity.

At the afternoom Meeting for Manifestations, Mrs. M. E. Williams, who presided, opened the exercises with an address appropriate to the occasion of Easter, and concluded by saying Spiritualists have as much reason to rejoice at this time as Christians, with a decided advantage of facts to rest upon. Miss Jennie B. Hagan delivered an impromptu poem on "Resurrection." Prof. Wilson MacDonald said that Spiritualism has attracted the attention of the world by the stability of its doctrines.

Miss Hagan said: What else, under present circumstances, can be expected of Spiritualists than to work carnestly in every way they can to ald in the promulgation of Spiritualism? How can we arrange a platform of the future, and how could the people forty years ago have mapped out a course that would have brought the Cause to its present advanced position? It was her thought that the coming years will in the same manner reveal the true path, and the real way wherein we shall journey. Referring to another point in the address of Prof. MacDonald, she said that among all of her spiritual acquaintances she did not know one who professed to believe in the personality of God, and none of us are capable of understanding the great universal oversoul, God, Creator, Law, or any other name by which it may be termed. There is something per

living and the dead.

Miss Hagan answered questions given by the audience in the evening. The question, "Is Not God the Ultimate Development of the Human Race Instead of the Beginning, as is the Usual Conception?" was clearly and ably dealt with, closing with a poem on "Gethsemane," the subject suggested by the audience. Mrs. Maud Lord Drake said that Spiritualism is something which cannot be dispensed with. After a brief address, in which she spoke of the growth of Spiritualism in the Western States, she gave interesting psychometric tests. Ing psychometric tests.

Miss Hagan will occupy the platform next Sunday, and each Sunday during this month.

S.

New York, April 6th, 1890.

Musical Entertainment and Reception.-There will be a musical entertainment and reception given by and for the benefit of the First Society of Spiritualists of New York City at Adelphi Hall, Fifty-Second street and Broadway, on Monday evening, April 21st, at eight

and Broadway, on Monday evening, April 21st, at eight o'clock.

The musical programme will be under the direction of Miss Lily Runals, (who has been well called "the sweetest of living singers,") and will be of the very best order and character. Miss Runals will be assisted by Mile. Bertha Bronsil, the famous Bohemian violinist, who has played many times by special request before Queen Victoria and various crowned heads of Europe; Prof. Minor C. Baldwin, the distinguished pipe organist and planist; and Mr. Carlos Florentine, so well known as one of the finest baritone singers in the world—the London Times distinguished him as "the great American baritone." At the close of the programme there will be a social reception, at which there will be music and dancing.

Committee on Entertainment.—C. P. Sykes, E. H. Benn, C. E. Lum. Edward Meeker, L. O. Robinson, J. W. Lovell, J. W. Free, T. D. Bunce, Wm. N. Winslow, L. F. Deming, Mrs. H. J. Newton, Miss Belle Cushman, Mrs. M. E. Williams, Mrs. L. O. Robinson, Mrs. Mary P. Bigelow, Mrs. S. C. Kelley, Mrs. L. Allen, Mrs. C. M. Howe, Miss F. H. Kimball, Miss Mary J. Britt.

Mary J. Britt.

Mrs. M. C. Morrell writes: "Paul M. Collins will hold a meeting, or healing circle, every Tuesday evening, commencing at 8 o'clock, at 310 West 48th street. He has already held four or five of these meetings with very excellent results. — The meetings and Thursday evening circle will be kept up as usual."

Rockland, Me.-Hon. Sidney Dean gave our people a rich intellectual feast on Sunday, April 6th. Farwell Hall, the largest in the city, was well filled; Farwell Hall, the largest in the city, was well filled; many of our foremost citizens attended, and were well repaid. Such lectures from such a man cannot fail to accomplish a great work in opening the eyes of the people to the true condition of things, to the wonderful development of the human mind, and the great progress that has been wrought through the workings of the ternal laws of evolution, by which nations have grown up out of the ignorance, darkness, superstition and bigotry of the past.

Bro. Dean's large experience, his keen perception, his acute reasonings, his lucid explanations and powerful oratory, render him one of the most effective speakers in the field. Long may be live to labor for the enlightenment and happiness of his fellow-beings.

Wearing Away to the Land o' the Lenl Is greatly hastered by Impoverishment of the blood consequent upon imperfect digestion and assimilation. If the hidden chemical changes, which should go on in that wonderful alembic, the human stomach, which are essential to the proper sustenance of strength and the maintenance of a due amount of fiesh and blood, suffer partial interruption, marasmus and wasting away ensue. Children with stomachs disordered by trashy sweets or unripe fruits are pecularly liable to this allment. To check it with certainty, **Becat's** Emulsion** of Cod Liver Oil with Hypophosphites of Lime and Boda should be taken at regular intervals, and in strict conformity with the directions. Physicians of repute testify in the most positive manner to its special excellence, not only as a pulmonic, but also as a recuperator of vigor and fiesh. No medicine commends itself more strongly to parents with sickly, debilitated little ones. For all diseases of the Throat and Lungs, Rheumatism, and Scrofulous allments, it is the leading Emulsion of Cod Liver Oil, and has an immense reputation abroad. It is moreover perfectly palatable. Wearing Away to the Land o' the Leal

Baltimore, Md .- The Religio-Philosophical Society of Baltimore has been favored with the services of Mrs. A. M. Glading on every Friday of February of Mrs. A. M. Glading on every Friday of February and March, at which times she has given us eloquent and instructive lectures, accompanied by tests of a very convincing nature. Many have been especially interested in the solutions her spirit-guides have given of religious and scientific problems. She has further benefited our Society by arranging and conducting entertainments that have increased our financial resources. We shall greatly miss her genial presence until the fall season, when we shall have the pleasure of again greeting her and her intelligent spirit-attendants.

G. K.

Attleboro', Mass.-Charles H. Wilbur, Vice-President of the First Spiritual Society of this place, passed to spirit-life March 25th, by which this organization is to spirit-life March 25th, by which this organization is called upon to miss the material presence of a noble counsellor and a true friend. The funeral took place from his late residence on the 28th, attended by the Ezekiel Bates Lodge of Masons, Royal Society of Good Fellows, and the Order of United Workmen, of which organizations he was a member. The oration was delivered by the guides of Mrs. Celia M. Nickerson, of New Bedford. The floral tributes were very beautiful. He leaves a daughter, and a host of friends to mourn his loss.

FREDERICK W. WRIGHT.

Providence, R. I., Slade Hall, corner Washington and Eddy Streets.—The Ladies' Spiritualist Aid Society met in its room April 3d, as usual, for work; supper at 6 P. M.—well attended; evening meeting 8 P. M., opening with a song; poem by Mrs. Cassel; remarks by the control of Mrs. Hazard; short address by the control of Miss Florie Salmon, and a word from others. All are welcome.

S. D. C. Ames, Sec'y.



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WILL treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. Specialites: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disorders. Roots and barks, with full directions for preparing, sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent to any address

above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 a. M. to 3 P. M. Those wishing consultation by letter must state age, sex, and leading symptoms.

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In connection with it reatment Dr. 8, successfully employs Animal Magnetism, which force is now recognized as a wonderful curative agent in dealing with disease; scientists and the medical fraternity alike acknowledging its usefulness in detecting and curing disease when other means have failed. The Editor of the BANNER of Idiltr, as well as many others, can attest from personal experience to the most effective work accomplished by Dr. Shelhamer through his magnetic powers and remedies,
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NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. STONE. For sale at this office. Price \$1.25; cloth-bound copies, \$2.50.

Annual Convention.

The Connecticut Spiritualist Anniversary Association will hold its fourth Annual Convention at Grand Army Hall on Saturday and Sunday, April 26th and 27th, in Norwich. It is desired that the friends throughout the State will show their interest in this meeting by their presence and by send-

their interest in this meeting by their presence and by sending delegates to represent them and the Cause.

Norwich, the "Rose of New England," is "beautiful for
situation," and the last days of April, with balmy air, will
bring pleasurable recollections of the incoming beauties of
spring. The selection of the place and the time of holding the Convention should assure us a large and successful gath-

oring.

Two of our best lady speakers will adorn our platform on this occasion: Mrs. R. Shepard Lillie and Mrs. H. S. Lake. Programme: Saturday, April 26th, 1890.—11 A. M., Buslness meeting, Secretary's report, choice of officers, etc.; 2 P. M., Discussion on Society work and public schools; 7:30 P. M., Invocation, Mrs. Lillie; Lecture, Mrs. Lake; Vocal Music, Mr. Lillie; Improvisation, Mrs. Lillie.

Sunday, 27th.—11 A. M., Lyceum Session; 1:30 P. M., Invocation, Mrs. Lillie, The Lecture, Mrs. Lake; Poem, Mrs. Lillie; Vocal Music, Mr. Lillie; Instrumental Music by the Orchestra; 7:30 P. M., Poem, Mrs. Lake; Lecture, Mrs. Lillie; Song. Mr. Lillie; Psychometric Readings, Mrs. Lake; Music by Orchestra.

J. C. Robinson, Sec'y.