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The 43d Anniversary.

Exercises in Commemoration of the Advent of Modern Spiritualism, held in Boston, New Bedford and North Scituate, Mass.; New York City; Baltimore, Md.; Milwaukee, Wis.; Newark, N. J.

(Specially Reported for the Banner of Light.)

Boston Spiritual Temple Society—Berkeley Hall.

To the Editor of the Banner of Light:

The Forty-Third Anniversary of the Advent of Modern Spiritualism was celebrated at Berkeley Hall, March 31st, the spacious hall being crowded at each session. Many came from a distance to celebrate the memorable occasion.

The morning exercises opened with remarks by the Chairman, comparing past teachings of celebrated divines with the more reasonable belief of the present day.

Next came singing by the Commonwealth Glee Singers; invocation by Mrs. R. S. Lillie; song by Mr. Philip Greeley.

An address followed from Dr. H. B. Storer, who said substantially: The day of sweet humanities and dawning helpfulness is upon us. The historical event that transpired forty-three years ago gives us the occasion for this celebration. The seed is sown which is to be a mighty tree whose leaves shall be for the healing of the nations. No single event can adequately express the importance of this mighty movement that is ever going forward. We have learned the persistence of natural law, and that to the spiritual world belongs the nature of things. Spiritualism, therefore, contributes first of all this direction which it gives to human aspiration. Nothing more horrible can be contemplated by us than the beliefs of the past; but those were good men who held them; how such men, with all their scholarship, should come under the domination of such frightful ideas seems wonderful to us to-day, but we have learned that we must study all things by nature and natural laws. No dogmatist can be found whose dogmatism is so assured as the dogmatism of the theologian; hence they were unfortunate in coming under these beliefs. However, to-day we dwell not so much on the past as we rejoice in the present. We want to feel around us to-day the little children, the mothers, wives, husbands and fathers that have gone out carrying our hearts with them. Yes, I know there is something so ennobling and purifying in these loves that they give us a foretaste of that life which we shall soon inherit; there, if not here, we shall grow in the sweet stature of true noble manhood and womanhood.

Spiritualism contributes to give a new direction to the world's thought; by death the common human nature is not destroyed. The conception of the old concerning happiness was the selfish enjoyment of bliss while our loved ones writhed in torment. Heaven was a foreign and a far country; to be introduced to God was not to cultivate our social affection, but it was the best then conceived of, and was supposed to be a great promise of after-life. We knew nothing of a body of force, of this subtle power of thought, or that thoughts are things that go out to affect the lives of others. We are gradually approaching a higher knowledge given by Spiritualism—that no thought can equal the pulsations of love, that we shall become winged Mercuries, flying through space searching for love, and finding it everywhere.

I am glad at last the so-called scientific men find time to listen to those things that have been music to the common world so long; but never let us for a moment imagine we are being honored by association with dignitaries. We have been calling them all along the way of the woods into the light. We have a contribution of Spiritualism is a contribution of knowledge. The illustration of this unity is a demonstration from the spiritual world. Each individual has his part to do. This contribution extends to the unity of man with nature, and to the unity of man with what we call God, and nothing transpires that does not affect the course of nature. We are knit together, progressing to higher attainments as we go forward.

Song, "Old Home down on the Farm," by Mr. Walter Heath.

Recitation, "The Deacon's Ride," Miss Lucette Webster.

Song by Mr. J. T. Lillie.

Remarks by Mrs. Ida P. A. Whitlock, who said: Modern Spiritualism is able to-day to stand before the world, and meet the questions of the hour. We are glad scientific men are coming forward to investigate. They will find something beside smoke; they will find that after all your people have the best of the bargain. Be assured it is something to live for and to die by. We are spirits to-day and will be to-morrow. "There is no death—what seems so is transition." Where shall we find the dividing line between the spirit-world and the material? When you can divide the ebb and flow of the tide, then will we be able to separate the two worlds; for we have but one world of spiritual unfoldment. Having a knowledge that Spiritualism is true, we are led to look within for an answer to that question of the soul, "Where shall I go when I pass beyond death's portals?" We know we have arisen as Jesus rose, and the rock has been rolled away from our tomb. All things speak of the

power that holds them by natural attraction, as we are held, embodied and disembodied.

Dr. A. H. Richardson next remarked upon the progress made in Spiritualism during the last twenty-three years in Boston. He also spoke of "our good brother Denton and other pioneers who have left us, but only in form. Life would not be worth living without the beautiful belief which our philosophy affords. Let us learn the lessons that belong to this primary school of life, that we may progress the more readily on the other side."

Song, "The Water Mill," by the Commonwealth Glee Singers; tests by Mrs. M. A. Bagley. These closed the exercises of the morning.

Afternoon Session.—The afternoon exercises commenced with an overture by the National Guards Orchestra. Next followed a song by Mr. J. T. Lillie.

Address by Mrs. R. S. Lillie: The visible and invisible are strangely intermingled in the universe. No individual embodied as a mind can do justice to a subject in the short space of time allotted. We desire the cloud of superstition should be cleared away from mankind. It is for this that Spiritualism is here. This thought was voiced long ago, "and in that day two women shall be grinding at the mill, the one shall be taken, and the other left." Though the wheels of life, with its business cares, keep us perpetually grinding, we are reminded that to-day is one of the busy days of earth. In no age the voice of truth could speak so earnestly and so forcibly as it does to-day. At no other point in human history was mankind prepared as to-day for the advent of Modern Spiritualism. It has taken its effect on the minds of some, and they have followed after; others do not believe. This is one of the women taken while others are left.

Our older brother said of a truth: "I came not to bring peace, but a sword." He came knowing he could not do otherwise but bring the sword of contention, for truth is right and must prevail. Spiritualism and Spiritualists have been fighting a contented battle all the way. Although we have been working in the past without any organized effort, yet we find a spirit of progress marking the movement that is unparalleled in history. You can find nothing that has advanced in many centuries as has Modern Spiritualism. The prevailing sentiment has taken hold upon all nations.

Though we may disagree on many points, we agree in the possibility of spirit return, and this has insinuated itself into all doctrines. We have made great advancement in these forty-three years. There is not a denomination, except the Catholic, that holds, in any essential degree, what its books subscribe to; all are outgrown and exist only on paper—and why? Because this subtle influence has come to earth and forced their advancement in spite of their determination to stay in the background! You have gone so far in advance of your creed that your church of one hundred years ago would not recognize you. Spiritualism is the potent factor that has brought about this change. Spiritualism means more than any other organization of religion, or forms of society on earth. You Orthodox people have in your homes the power of which I speak, the form that walks by your side, this something you do not understand, but we Spiritualists call it your spirit-guide. Do you think that is ecstacy? You are at liberty to think so; but your clergy to-day know that if Spiritualism does not prove the continuity of life then there is no proof. We believe in a power universal which overshadows and moves humanity. If Spiritualism had not been needed it could not have come. If you do not accept it, then we say you are the infidel. Do you think it is here to build more creeds or laws? No! there are too many now; we want to remove out of existence error, and then try to get a good one to another.

Man has been seeking and has known what was acceptable to God, and has not stopped to ask his duty to his fellow-man. When man rises to seek to know how to avoid the commission of sin, then we shall not sin. Stop doing wrong, and if we meet the devil we shall not run away from him, and if we meet God we shall not want to hide—and who knows but we shall meet ourselves some day! We are a spark from the inner altar of life. When you find people separated by thought it is the widest separation you can think of.

Let every Spiritualist act as though he had been on the house-top, and rejoice in the truth of Modern Spiritualism; forty-three years old, yet this is no new thing, it is but an understanding of the old. These are they who were found grinding at the mill.

We see many mediums before us to-day; may peace abide with you if it is best, and if not go forth in the labor of love; may angel intelligences bless you, and abide with you until at last out of all this shall come growth. That is what we want.

Mrs. Lillie closed with a poem.

Song, "Child's Beacon Light," by Glee Singers.

Recitation, "Burning Ship," Miss Clara Clark.

Cornet Solo, National Guard Orchestra.

Remarks by Col. A. A. Wheelock: Never until the phenomena of Spiritualism came was there a proof that man lives beyond the grave. Spiritualism has done what Christianity never can do: It has supplemented its facts demonstration upon demonstration. Nature teaches unity in variety. We want to see the spirit of unity in organization, for while we are sleeping the enemy will sow tares.

After a song by J. B. Scammon, Edgar W. Emerson closed the meeting with tests.

In the evening various songs and recitations were given, and Mrs. Sarah A. Byrnes, a worker for thirty-three years in the Cause, addressed the audience: Behold, how great a matter a little fire kindleth. Spiritualism is democratic; it has chosen such brains as mediumship has unfolded by the chemistry of spirit. It is engrossing the attention of the public to-day more than in the thirty-three years of my past experience. Art, science, ethics, and even religion have been touched by it. Upon the pages of history it will stand emblazoned in the years to come. I remember some of the faces that twenty-three years ago helped us to celebrate this day. I can catch with memory's ear the brave voice of a Denton or a Brittan. When I was a girl it was my ambition to be like our Achaia W. Sprague.

Spiritualism has brought us out of darkness into light. It has opened the gates of heaven that our loved ones may come to us. It makes our lives nobler when we've unfolded to its teachings. Underlying it is a potent, mighty principle. What unique practical results have arisen to our attention and notice! While we are celebrating this day, an invisible Congress is holding a celebration as well. Did not our friends leave us, I think we should seldom ask of another life; but when we love loved ones, then Spiritualism is revealed to us as no lips can reveal it. True, genuine Spiritualists are not made; they must accept through their own senses. Do not forget our old-time workers, the results of whose labors we are now harvesting. Do not forget those who have given their best energies, now that they have

become enfeebled. May loving angels breathe into your hearts a spirit of benediction.

Mrs. Shelhamer-Longley remarked that this was "Lotela's" celebration day—for thirteen years ago to-night she first took control of her organism. We owe much to the Indian, and on this our Forty-Third Anniversary we should not forget to pay tribute to him for the strength, the healing and the good we have received from our Indian controls. They have come as messengers of light, bringing good tidings from our loved ones. Our Government has not kept its treaties with the red man, but he comes from spirit-life not with malice to raise the tomahawk, but in a spirit of love to give us strength in our hours of need. All mediums can acknowledge what the Indian has been to them, and they deserve a tribute on this our celebration day. Mrs. Longley closed her remarks by reciting a poem on "Spiritualism—The Giant Truth," which has already appeared in THE BANNER OF LIGHT.

The evening exercises closed with tests by E. W. Emerson, who as a test medium is too well known to need words of commendation or praise.

AUGUSTA FRANCES THOMP, Reporter.

Melrose, Tremont Temple, Boston.

The Anniversary exercises opened at the Melrose, Tremont Temple, March 31st, under the auspices of the Echo Spiritualist Society and the Children's Progressive Lyceum, at 10:30 A. M., with an overture by Poole's Orchestra of nine pieces. Dr. W. A. Hale then briefly stated the occasion of the meeting, calling it our Spiritual Easter. Mrs. M. T. Longley followed with an invocation, after which Mrs. Emma Miner delivered a fine anniversary poem, which she had written for the day, and which was received with many marks of approval by the assembled throng. Mrs. Shelhamer-Longley then gave the first address, in the course of which she said:

Forty-three years ago this night there came for the first time from the world beyond a greeting to men. The tiny rap was not loud or shrill, but clear and strong enough to be heard around the world. It did not come to the high in station, nor to those who live in the crowded cities. The revelation came to children in a humble home of the common people. How has it been received by press and people? It has been criticised and denigrated, but it has never, the more moved forward, and the faith of Spiritualism has compassed the world. To-day we should question ourselves sharply. Have we done our duty as Spiritualists? Have we shown to those about us that we have grown better, wiser and happier because of our knowledge of immortality and of angel-guardianship which Spiritualism has brought to us? We owe it to ourselves and to the world, as well as to our spirit-helpers, to ask the question: Are we worthy of the high honor that has been bestowed upon us in being made the recipients of spirit-communication and of heavenly companionships? We owe it a duty to the spirit-world to show that the inspiration which its denizens bring to our lives produces fruitful results, and only by our daily conduct can we do this; by thinking pure thoughts and doing unselfish deeds may we alone prove ourselves worthy the name of Spiritualists. Not in singing of the "Sweet By-and-By," nor in dreaming idle dreams of future bliss, can we unfold our best and noblest powers. But if we would have our Cause respected, and our names cherished by the world we must be practical, and seek to achieve tangible results for the good of mankind.

It is not so much whether we believe in spiritual communion, but are we leading spiritual lives? Are we seeking to make our lives—first as individuals, and then as a body of spiritual workers—so ennobling that they will be felt by our fellows and by the world? Are we living lives that shall be as a beacon to those that live in the darkness of error and ignorance?

For forty-three years we have been led on by the opinions of the outside world. The pioneers of our faith were obliged to break out every step of the way in which we are now walking. It was with bleeding feet and aching hearts that they journeyed to the heights of spiritual transfiguration. We are here to-day to celebrate their victories and honor their memory. The difficulties have not yet all been overcome. We have bigotry, superstition and social ostracism yet to encounter and banish.

A petition has recently been presented to the Massachusetts Legislature, and the exercise of mediumship be restricted to that extent that a medium found "personating a spirit"—so the bill reads—will be amenable to arrest and imprisonment. But do you realize what that means? It does not only mean that any one who affects to personate a spirit in a materialized form shall be arrested; but that any one who delivers any message from the other world shall, "in personating a spirit," be liable to be brought to answer at the bar of so-called justice as a criminal. If we choose to go to a seance, or to a trance, we as individuals, have a perfect right to do it, and the law has no right to interfere. No true Spiritualist will ever present such a bill. They may claim to be such, but they have no conception what a spiritualized life means. It is right for us, then, to-day, in a city consecrated to liberty, to make a plea for the individual rights of men. There is no danger that the light of Spiritualism will die out, but if this enactment is passed we shall be obliged to consult our spirit friends in secret, and under cover of the night, or else the medium may be held up to scorn as a criminal. "Eternal vigilance is the price of liberty."

A song, finely rendered by Miss Belle Hinkley, followed this address, after which Col. A. A. Wheelock delivered a discourse upon the observances and the significance of the day, during which the gifted speaker rose at times to the heights of eloquence, presenting the truths and the purposes of Spiritualism in a masterly manner to his audience. If anything has ever brought good cheer into the world, he said, it was the rap that forty-three years ago to-night gave to man the first and only proof of immortality beyond the grave. You can't die if you try. Life changes its form, but its principle is eternal. There is nearly half a century of testimony on the greatest question in the world, "Is Life Continuous?" It is true or it is not. It is a fact or it is not. All the hoping and dreaming of the Christian world for eighteen hundred years have done nothing to solve the problem. There is not a nation of the globe which has not had some knowledge of the truth, "rapped into it." The rap was a promise to destroy priestcraft in this land, as the landing of the fathers on Plymouth rock was a promise to destroy kingship in the world. There is no theology but man-made theology. The priest knows this better than anybody else, because he knows how he made it; if he doesn't, he doesn't know enough to advocate it.

Mrs. Marie Falls, the reader of the day, then rendered "Will Carleton's" Convict's Christmas Eve" in an effective manner. Mrs. N. J. Willis of Cambridgeport followed with a timely address.

A seance by the well-known medium, Joseph D. Stiles, concluded the exercises of the morning, at which one hundred and twenty-nine spirit names and descriptions were given, all of which but thirteen were recognized by individuals in the audience.

Dinner was served in the dining hall for all who cared to partake; and at two o'clock the Melrose was again crowded, and the exercises of the afternoon opened by the orchestra, followed by the singing of the "Home Over There" by the audience. Mrs. Emma Miner then read several original poems, after which she improvised stanzas from subjects presented by the audience. The principal address of the afternoon was given by J. Frank Baxter, who in his unequalled manner expounded the tidings of Spiritualism and brought its truths forcibly home to his hearers, concluding his discourse with a number of tests from spirits to their friends who were present. A song by Mrs. Hinkley and a reading by Marie Falls (which was encored) preceded the able remarks of Mrs. Ida Whitlock, whose bright suggestions and prophecies were received with enthusiasm. Mrs. Kate R. Stiles, whose remarks closed the exercises of the afternoon, asserted that Spiritualism is becoming such a power that scientists, students and thinkers in every field are investigating it.

The evening was devoted to the children of the Boston Progressive Lyceum, and its order of exercises, arranged by Mrs. W. S. Butler, Mr. Wm. F. Allen and J. B. Welch, Jr., proved to be of the highest merit, the little ones who participated on this occasion doing themselves and the school which they represented the greatest credit. The Boston Herald, in its report of this entertainment, speaks as follows: "The exercises were of the jubilee order. Instrumental and vocal music, reading, dancing, whistling and character-sketches by the children of the Progressive Lyceum made a programme of exceptional interest. The young artists were marshalled under the direction of Mrs. Wm. S. Butler, and the entertainment of the immense audience in an admirable way for more than two hours. Encores were the rule, but owing to the length of the programme they did not always win a response."

Josie Smith rendered, in charming style, "The Cows are in the Clover," and was followed by four-year-old Willie Sheldon, who recited, with dramatic effect, "The Landing of the Pilgrims," offering, in response to his encore, a very pretty "Good-Night" poem. Eddie Hatch and "Baby Lou," in appropriate costume, rendered the "Gipsy Countess" in the most approved manner, and were warmly applauded, but declined to appear again. Wesley Higgins, as "Jolly Farmer McGee," created a sensation, and Grace Seales touchingly recited "Sweet By-and-By," in which the familiar strains of the song occasionally appeared. Both of these young people responded to an encore with appropriate selections. Alice Ireland told of the "Bald-Headed Man," and also gave a poem upon the beauties of her "Mother Hubbard" gown. Little Mamie Anderson could not satisfy the audience until she had given them two sweet songs, and Flossie Butler received a storm of applause as a reward for her effective readings. A bouquet of flowers made up by five little girls—Emma Barber as a daisy, Grace Seales a rose, Baby Lou Kivian a lily, Violet Wamey a violet and Josie Smith a pink, each holding the flower which she represented and reciting a verse upon its virtues—made up a very pretty feature of the evening.

Tiny Olive Smith sang and danced herself into the heart of every one in the audience; and Baby Lou danced the sailor's hornpipe with the skill of a sailor, while the skirt dance which this girl gave in Spanish costume later on evoked the highest praise. A broom drill by twelve young girls of the Lyceum—Emma Russell, Nettie Martin, Marion Thompson, Mamie Barber, Angie Jordan, Louise Barlow, Mabel Waite, Nettie Dudley, Flossie Waite, Amy David and Alice Barnes—offered by Grace Seales and Charlie Hatch, was given with precision, and in a spirited manner. A finely rendered song by Bert Thayer preceded the "Lighting of the Beacon" costume—by Abbie Lawrence, which called out a cheer, when the young girl and Wesley Higgins danced a Scottish reel. A violin solo by Louis Poole proved that gentleman master of his instrument. A whistling solo by Alice Capen, a song by Miss Hinkley, character dances—calling out several encores—by Louise Horner, all proved most captivating features of the programme, while the eloquent readings of Miss Marie Falls awakened the intensest interest of her audience.

Flossie Waite in character songs, and Bertie Newton as a piano soloist, commanded themselves to the assembly, while a song and dance by little Emma Barber, and a duet between Alice and Jeppe Barnes, successfully brought the exercises to a close—previous to which, however, Mrs. Butler, in response to a general call, appeared, and was introduced as the one who had planned the entertainment. In a few pleasant words Mrs. Butler thanked the friends for their kindness, and referring to the talent the Lyceum children had displayed, inquired, "Do you blame me for being proud of my children?" It is needless to say that no one did.

First Spiritual Temple, corner Exeter and Newbury Streets, Boston.

To the Editor of the Banner of Light:

The Anniversary Exercises on the afternoon of Sunday, March 29th, consisted of an address by the guide of Mrs. H. S. Lake, messages from several ardent workers through the organism of Mrs. Shelhamer-Longley, and appropriate musical selections by Mrs. Jennie H. Bowker and the members of the Choral Society. There was a large audience in attendance.

Mrs. Lake, entranced, said substantially: "The message of Modern Spiritualism is one of joy that the barriers of the tomb have been broken down; that the great longing of the human heart has been satisfied in the knowledge of the continuity of life. Prince and peasant, palace and hovel have alike been visited by this evangel of the New Dispensation, and to-day in different quarters of the globe this thought of thanksgiving is having utterance, and these messages of the unseen to mortals are finding voice. The rap at Hydesville was preceded by the revelations of the seer, Andrew Jackson Davis, whose name we in spirit speak reverently, recognizing his work and worth. Slowly the thought has found a lodgment in the human heart that 'death' is the open door to possibilities undreamed of before; but though clairvoyance, clairaudience, entrancement, psychometry, materialization, and many other phases of phenomena, have grown under the quickening power of spiritual life, yet you are only in the vestibule of the great mystery of being. Above the question of the continuity of life is the question of its worthiness; behind every phenomenon revealing the soul's indestructibility lies the grandeur of its possibilities; and so we say to you this afternoon the message of Modern Spiritualism

means peace instead of war; means justice in place of injustice; means truth in contrast with falsehood; means hope for despair; means personal merit by spiritual effort enlarging the boundaries of man's moral life, until this whole wide world, rejoicing in the evidence which we have been able to bring you in answer to the heart-lunger of the race, shall transform society into the likeness of these living truths and open before you yet other paths of progress into the mysterious realms of spirit."

Following Mrs. Lake, Mrs. Shelhamer-Longley, influenced by her guide, said: "We purpose giving the arisen members of this Society an opportunity to express themselves from their new spheres of being. We are listeners and workers. We are deeply interested in what you of earth say and do. The words of your speaker have touched responsive chords in myriads of minds whose orders we can only guess. The great truth whose advent you celebrate is fast transforming the thought of the world. There are those here who can speak to you of this. I will retire and give them opportunity." The influence changed, and the spirit of Mrs. Dyar-Clough was announced. After greeting friends, she said: "I believe the time is near at hand when woman's work will be more comprehensive and better appreciated than now. Prejudice is giving way. Her sphere is enlarging. I am interested, as formerly, in this work here, and probably will proclaim within these walls the progress of the idea embodied in the equality of man and woman. Press on and do not falter, for the way is clear and plain, and we are in harmony with the work pursued."

After these remarks Spirit A. E. Newton expressed himself, with clearness and understanding. He said: "This Easter time is very significant to me, and I am glad, indeed, that we can celebrate it with a new meaning, born of the facts connected with Modern Spiritualism. We are not dead, but risen and assembled before you; conscious of your efforts, and caring for the Cause which you have made so many sacrifices to maintain. The tidings which to-day are proclaimed, of the resurrection and the life, give joy and peace to many weary mortals who walk the valleys of the world. I join with you in blessing and benediction."

Allen Putnam, and several others, followed with brief expressions of gladness and goodwill.

The meeting closed with congregational singing of an Anniversary Hymn.

New Bedford, Mass.

To the Editor of the Banner of Light:

The Forty-Third Anniversary was celebrated on Sunday, March 29th, by the First Spiritual Society of this city in a fitting manner. Mrs. Kate R. Stiles of Boston and Mr. Joseph D. Stiles being present. Mrs. Stiles recited two beautiful poems, one original, in commemoration of the Anniversary. She also gave two highly inspirational addresses, appropriate to the occasion, that were well received and highly appreciated.

Mr. Stiles, although not in the best of health, was evidently at his best in giving names of the "dear ones gone before." The tests given were nearly all recognized. At the evening services his controls gave over one hundred and twenty-five names.

Prof. Wood and wife furnished excellent music; several cornet solos by Prof. Wood being finely rendered.

Notwithstanding the special and extra Easter attractions advertised by all the churches, and a free lecture and stereoscopic exhibition at the Opera House by the most popular clergyman in the city, the large audiences we had were good evidence that the Cause is progressing even in this quiet city. Sec'y.

North Scituate, Mass.

To the Editor of the Banner of Light:

The Forty-Third Anniversary was duly celebrated by the Lyceum and friends of progress by a supper at Gannett Hall on the 31st ult. A well-spread table was provided for the little ones at 5:30 P. M., and the elders at 6:30 P. M.; from that time until 8 o'clock games for the children were in order, and were followed by the assembly being called to order by Alfred A. Seaverns, Chairman of the Committee on Entertainment. The following programme was then presented:

Singing, "The Spirits Greeting"; an introductory address by the Chairman; an original essay by Alba P. Smith: "The Origin and Growth of the North Scituate Lyceum Since May 23d, 1868," by D. J. Bates; recitations and singing by group members; musical selection by the Coultass Orchestra; addresses by Mrs. Carrie Kott and Mrs. M. C. Morris; the literary exercises were closed by congregational singing.

Dancing was then enjoyed by about thirty couples, until eleven o'clock.

Great credit is due the Committee of Arrangements for this highly successful celebration.

New York City.

To the Editor of the Banner of Light:

The First Society of Spiritualists commemorated the Forty-Third Anniversary of Modern Spiritualism with a good display of enthusiasm, oratory, music and flowers, and nearly every active Spiritualist in the city bled himself or herself to Adelphe Hall to do honor to the glad occasion. The observances of the day were attended with much better results than on any former occasion, and probably were unknown in the history of the Society.

The two principal features of the exercises were the platform tests by Miss Maggie Gaulle of Baltimore, and the address by Mrs. M. E. Williams. The tests were faultless, the one of general interest being from Carlos Florentine, twelve months ago. It was an active member of the Society, and his many good points earned for him a love that will not readily be forgotten.

Miss Gage of Rochester contributed much to the pleasure of the audience by her inspirational singing and piano music, and a part not down on the bills, but as remarkable as anything in the phenomenal line, was the violin solo of the five-year-old prodigy, Johnny McKeever.

Mr. H. J. Newton, who presided, confined himself to the duties of the chair, and announced as first speaker, Mrs. M. E. Williams, who was received with applause. In the course of her address she said that "Spiritualism" has done many things of benefit for us; besides establishing the fact of the soul's immortality, it has killed forever feelings of bigotry, and has given healthy mental food instead of the destructive husks ground out by a theological system of dogmatic religion. This has been satisfactorily demonstrated and accomplished in the face of ridicule and denunciation by a

dyspeptic form of Christianity, and the leading minds of the world have enlisted in the onward march.

To-day we are emerging out of the religious system that has been taught for years, and the true spirit which is not inspired by a fear of God or a horror of the devil, is unfolded in those who really desire to understand something of the laws of life and the mysteries of the future. We no longer trust to faith, but live in the light of revealed science. Death has been annihilated by Spiritualism, dispelled the theory of an angry God ready to damn us, and wiped out from our memory the idle fancy created by a religiously enervated generation that the devil howls around after victims to satisfy his rapacious desire for human sacrifices to eternal damnation.

The speaker referred to the many blessings which Spiritualism has bestowed upon us, which create happiness, and for which we should be duly grateful.

"Since I have been a medium," she said, "I have never had more reason to rejoice than now." All thoughtful minds, in all classes of society and in all countries, tend toward Spiritualism; and she further rejoiced that the much-abused medium may dictate the conditions that shall exist in the future, and ignorance no longer prevails, and the spirit of man is aroused. Only by the aid of Spiritualism will his longings be satisfied, unless it be by the Bible, which, after all, is one of the strongest evidences that Spiritualism existed in ancient times.

The speaker concluded by counseling home-circles, which would lead us to the higher condition that blesses mankind.

J. Clegg Wright was next speaker. He said that in forty-three years since Spiritualism has achieved more than Christianity has in two thousand years. There are more Spiritualists in the world now, at the end of its forty-third year, than there were Christians at the end of its two hundredth year, and yet it was put forth by the early apologists that the rapid spread of Christianity was a marvelous proof of its "divine origin." There never was an age like this; there never was an age so brilliant as our own. There stands on the face of the earth to-day the mark of the highest intellectual culture—man. I believe that the blood of the Lord Jesus Christ, as an atonement for human sin, is the darkest error that has ever cursed the intellectual mind. [Applause.] Its influence has been as diabolical upon the faith of civilization as that creation known as the devil. Man must bury him (the devil) at the north pole [applause and laughter], face downward, and write upon his back "No resurrection." [Renewed applause.] Christianity blocks the way, stops development and warps the highest nature of the human mind.

Mrs. Rathbun followed. Her address was admired for the beautiful thoughts which she gave expression to.

Rochester, N. Y.

To the Editor of the Banner of Light:

The Spiritualists of Rochester celebrated the Forty-Third Anniversary of the Advent of Modern Spiritualism on the evening of March 31st. There was a good attendance, when the state of the weather is considered.

Mr. H. T. King, President of the Rochester Spiritual Society, presided, and speeches were made by Henry W. Annis, A. W. Moore, Mrs. Cornelia Gardner, R. D. Jones, Dr. F. Schermerhorn, and Andrew S. Claiborne. Music and recitations were interspersed in the exercises. A good deal of enthusiasm prevailed, and all felt that Spiritualism was alive in Rochester.

At the close of the regular exercises the ladies served a bountiful lunch, and when at a late hour the meeting adjourned all present felt it was "good for them to be there."

R. D.

Baltimore, Md.

To the Editor of the Banner of Light:

The Religio-Philosophical Society engaged the services of the well known favorite, Mrs. A. M. Glading, during the Friday evenings of March. As the friends in Washington, D. C., have their rostrum filled by her on Sundays, it was resolved that Mrs. Glading's control address the friends on Friday, 27th inst., the only evening she was at liberty to assist in celebrating the anniversary of our glorious Cause. Wind, snow, rain, such as we had not experienced all winter did not keep the audience from being assembled. The floral decorations, beautiful and fragrant, imparted a condition of inspiration to the speaker. Those who once have heard "Hoolah," the Indian maiden, express themselves warmly for the sympathy, love and wisdom she displays, and the surprising ability in discussing any question presented she possesses.

A recent new phase of mediumship with Mrs. Glading is reading character from the voice. She turns her back to the audience, or covers her eyes long enough for one to say only a few words, and from sound of voice delineates character and dispositions very satisfactorily. After the lecture, the young and well-known medium, Mrs. J. D. Roberts, gave demonstrative proof of spirit-communication in a large number of recognized tests. There was happiness all around, and all seemed loth to part. After the services, Mr. and Mrs. Glading and friends were conducted to the home of Mr. and Mrs. Frederick Gause, where a sumptuously prepared collation greeted all, and with some fine music, and speaking from "Hoolah" and Mrs. Glading's colored control, "Tom Jackson," the meeting closed at 3 A. M., a meeting the memory of which will remain indelibly fixed on the minds of all who participated in its enjoyments.

On Sunday, March 30th, the Psychic Society, meeting at Benson's Hall, celebrated the Anniversary. The floral display was perfect; various mottoes and engravings appropriate to the occasion were displayed, and the hall was filled to its utmost capacity. After an address by the veteran Spiritualist and whole-souled Levi Weaver, singing by the choir and an invocation by Mrs. Walcott, the regular speaker of the Society, Mr. Edward Wright spoke eloquently concerning the annual Spiritualistic festival; following, Mrs. Walcott delivered an extended review of the progress of Spiritualism, announcing that on the 31st there would be a further celebration at her home, and inviting all to partake of an evening's enjoyment.

Fraternally yours, CHAS. A. ZIPP.

Milwaukee, Wis.

To the Editor of the Banner of Light:

The Spiritualists of Milwaukee, Wis., held a two days' meeting, March 28th and 29th, in observance of the Forty-Third Anniversary of the advent of Modern Spiritualism, at 216 Grand Avenue, Fraternity Hall. It was a grand success in every respect. The meetings were well attended. The singing was very fine, conducted by Prof. M. T. Watson of White Water, Wis., assisted by Mrs. A. T. Lewis and Otto Severance of Milwaukee.

Saturday, at 10 A. M., a social conference was held. At 2:30 P. M. singing by B. D. Stillman; speeches by Prof. A. B. Severance, E. W. Baldwin, Prof. Boers and Mrs. Hull. At 8 o'clock a Musical and Literary Entertainment was given, consisting of piano and vocal overture by Prof. Linderworth and daughter; songs by little Florence Eplnater, the child artist, and the Hyde sisters, who sang "Murmuring Sea"; songs and recitations by Geo. A. Lefmning, G. C. Weinberg, B. D. Stillman; a bass solo by Prof. M. T. Watson, which was very fine. At the close of these exercises a dance was enjoyed by a large number.

Sunday morning a conference and lecture. E. W. Baldwin paid a tribute to Dr. H. S. Brown of this city, who passed to spirit-life last September. At 2:30 the meeting opened with singing. Mrs. Mattie E. Hull gave a fine anniversary address, which was listened to with much interest. Mrs. Hull paid a fitting trib-

ute to the late Warren Chase. The meeting closed with singing.

In the evening, at 8 o'clock, the meeting opened with singing. Mrs. Hull gave a beautiful poem, followed by a song. E. W. Baldwin and Prof. Watson made remarks, after which Mrs. Hull read the closing address. The meeting closed with "America," in the singing of which all heartily joined.

The all-over, benevolent-faced reformer, Prof. A. B. Severance, acted as Chairman at all the meetings.

VERMA MACMANUS, Sec'y.

Newark, N. J.

To the Editor of the Banner of Light:

The First Spiritualist Society of Newark, N. J., held anniversary exercises on Sunday evening, March 29th, in its comfortable hall, where was gathered a large and appreciative audience, who enjoyed and applauded the different speakers. Excellent music was furnished by the President, Mrs. Ida E. Vittum, and the abundance of flowers supplied by the members testified to their generosity as well as their love of the beautiful in nature.

Bro. W. C. Bowen, in an eloquent address, gave a condensed history of Spiritualism, from its inception at Hydesville, N. Y., until the present time. He also enumerated numerous scientific proofs given by spirits through psychical phenomena in support of the doctrine of future existence, and gave a brief summary of the sublime ethical and spiritual teachings of our spiritual philosophy.

Mrs. Holmes of Brooklyn, under the inspiration of her spirit-guides, showed the practical application of the eternal principle enunciated in the words of the Nazarene, "Whatsoever a man soweth that shall he also reap," and explained how, in the realm of morals as in the domain of physics, that principle ever asserted itself, thereby revealing the falsity of Orthodox teachings concerning the doctrine of "vicarious atonement," whereby credulists claim that the logical results of an evil life upon earth could be escaped from. Her spiritual intelligences also made a forcible appeal to all present to strive earnestly and patiently in unfolding all the latent powers of every human soul, for, said they, quoting the apostle Paul, "Ye are the temples of the living God," and all possibilities of divine unfoldment and progress are resident within your own natures, and upon yourselves rests the responsibility of developing the soul's powers to their highest activities.

Dr. John C. Wyman gave a retrospective review of the antagonistic aspects of scientific materialism, agnosticism and Orthodox creedism existing at the time when Modern Spiritualism began its mission of announcing the continuity of life beyond the grave, and proving the same by the most unimpeachable scientific evidence, by the return of spirits, convincing tests of identity, and their power in producing the varied phases of spiritualistic phenomena. He contrasted the despairing teachings of materialism, and the equally false doctrines of Orthodoxy, with the gospel of glad tidings of hope for future progress and of ultimate attainment of happiness by every soul proclaimed by Spiritualism, whose harmonious scientific and religious philosophy is fully adapted for satisfying the intellectual and spiritual needs of our nineteenth century humanity.

The President and her faithful co-workers are greatly encouraged by the awakening interest manifested by the Spiritualists of Newark, as well as by outside inquirers, concerning the spiritualistic phenomena and teachings. Everything prophesies a bright future for the Society, and a more rapid spread of the enlightening truths of Spiritualism.

OBSERVER.

Use Hall's Vegetable Sicilian Hair Renewer, and your thin gray locks will thicken up and be restored to their youthful color, vigor and beauty.

For the Banner of Light.

THE MYSTICAL RAP—ANNIVERSARY POEM.

BY KATE R. STILES.

Hark! hark! there's a rap!
A low, gentle tap,
Like the patter of rain
On the roof or the pane,
Or like signal of friend—
What can it portend?

List! list! tap, tap, tap!
Never before did a rap
My being thus thrill.
Does the sound forebode ill?
Or does it possess
The power to bless?

Rap, rap, rap, rap, rap;
The mystical rap
Loudly grows, and more clear.
As it falls on my ear,
A presence I sense.
What is it? From whence?

Tap, tap, tap, tap, tap!
How persistent the rap,
As though it had will,
And strove to fulfill
Some mission or end.
Does it come as a friend?

Rap, rap, one, two, three!
What'er it may be,
It seems to have caught
And answered my thought.
This intelligence shows
But from whence? Ah! who knows?

Can it be that the dead,
They whose spirits have fled,
Thus return to make known
That we are not alone?
That they still linger nigh?
Rap, rap, rap, comes reply.

Joy! joy! it is true!
The dead have burst through
The long bolted tomb:
Burst its stillness and gloom,
And are with us again,
Hallelulah! Amen!

Let the glad tidings roll
From pole to pole;
From shore unto shore.
They are with us once more!
They for whom we have yearned
Have returned! have returned!

Rejoice! oh, mankind!
The two worlds are combined,
Linked by Love's golden chain,
To be rent ne'er again.
Let the glad chorus swell
Over hill, over dell.

Join, oh, angels throng!
Join with mortals, the song
They are singing to-day!
Come from "over the way"
To the world's jubilee.
Come, ye who are free!

Let the portals open wide,
That naught may divide
From the heavenly shore;
Join your voices once more,
Oh! ye pure, white-robed throng,
In our Jubilee song.

Let the harmonic sound
Of the anthem profound
Be echoed through space,
Till the whole human race
Shall untidily thrill
With love and good-will!

A Good Reputation.

"Brown's BRONCHIAL TROCHES" have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles. They quickly relieve Coughs, Sore Throat and Bronchial Affections. Price, 25 cents. For sale everywhere, and only in boxes.

Spiritual Phenomena.

A Seance with Dr. Slade.

To the Editor of the Banner of Light:

On Saturday afternoon, March 21st, the writer, in company of Mr. Hermann Handrich, correspondent of the *Psychische Studien*, Leipzig, and a New York lady, called on Dr. Henry Slade, the famous "Independent Slate-Writing Medium," at his handsome residence, 220 East 14th street.

In view of my desire to publish the results, if noteworthy, I hinted in advance that it would be well for the spirits on this occasion to avoid personal matters (which for other purposes would be specially desirable), and judging by what followed, it seems my wish was gratified. For the benefit of the skeptical reader, who, for lack of opportunity, has not investigated the almost incredible claims of psychical phenomena, we chose the daytime for the experiment, and promptly at four o'clock we entered the parlors, and proceeded to business.

The doctor seated himself at the west end of a large table, which we thoroughly examined, and found to be simply an ordinary pine bottom affair, with the usual single support for the leaf. The foreign correspondent sat at the west end, the writer on the south side, between the lady and the medium. On the northern side of the table lay a pile of slates, apparently new, and entirely clean, to which I added two slates of my own. I purposely sat close to the medium, to observe his feet and hands, which continued in full view during the entire sitting. This precautionary examination of the table, and of the room, and close observance of the movements of the medium, however, proved unnecessary in affecting the consequences, as the reader will confess if he believes that what is here stated is entirely in accord with the facts as they appealed to the sight, hearing, feeling and reason of the four witnesses.

The sunlight (somewhat subdued by inclemency) and four chandelier burners fully lighted, afforded all the conditions of open day. Joining our hands with the medium's left hand, with his right he took up a single slate six inches, and held it for a few moments with a scrap of pencil upon it, for suggestions. Nothing appeared, however, but distinct rappings were peppered on the table, and Owasso, his Indian "familiar spirit," made some very loud thumps, by request, on a chair and on the wall, the doctor at the same time describing the spirit-father of the lady, the description being acknowledged as correct.

The investigating correspondent and the medium next held two closed slates between them, upon the centre of the table, in full view, slanting at about forty-five degrees, with a crumpling of pencil between them. In a moment we distinctly heard the action of writing within, the holders declaring they felt the natural pressure. The mode of operation is said to be, not that the author gets in between the two closed slates, but that the magnetism employed enables his fingers to penetrate the slate from without, and handle the pencil crumb.

In illustration of the supposed necessity for an unbroken line of magnetism, the medium for a moment removed his fingers, when the writing instantly ceased, and resuming his hold it audibly continued, undisturbed by the general conversation. Very soon three raps upon the slates indicated conclusion, and opening them with some difficulty, upon the inner side of one of them, written lengthwise, was the following message in a masculine hand:

"My Friends—How very strange it is to us spirits to see those of earth close their eyes to the proof of this divine subject. Spirits feel this, for there are many that are anxious to come to their friends. We hope the day will come when their eyes will be opened."

DR. DAVIS.

This "Dr. Davis" is unknown to the medium, but claims to have been a physician in New York City over a hundred years ago, and often acts as scribe on the modern "tables of stone" when personal friends cannot control. In this and the following messages the reader will perceive the expression of sentiments not unworthy of intelligent humanity, incarnate or decarnate, one or two being specially pertinent to the mental needs of the sitters. The time taken for the writing in each case apparently equalled the time necessary for their production by mortal agency.

Two similar slates were next examined and laid together upon the table, beneath the right hand of the medium and the left hand of the writer, when immediately more writing was heard in the act of execution, raps were heard about the board, and repeated pressure of an invisible hand was felt upon our persons. On opening these slates we found the following:

"My Friends—The way to enjoy life on earth is not to borrow sorrow, but hope again, turn tears to smiles, refresh the weary, render balm to pain, nourish the hungry, and give to others draught (sic) as your means allow, and strengthen the erring with kind aid and counsel. Then no one can find fault with your life, no matter what your belief may be. I am, very truly,
DR. DAVIS."

The medium next held a single slate in his right hand, held under the edge of the table, when it was jerked out, as if objectingly; and being laid flat upon the board, the medium's hand upon it and my own upon his, the rapping continuing, writing was again heard in progress, at the termination of which the following was found to be the result:

"My Friends—Our object in coming to earth is to assist you on the pathway of progression to those bright regions from which we come, and to help you receive our teachings in the kindly spirit in which they are offered. This is the mighty law that God has given to lead you on to Himself. I am,
DR. DAVIS."

Then one of my own smaller slates was taken up by the medium, when suddenly it flew into fragments, as if struck by lightning. I took up my second small slate, placing a crumb of pencil under it, as usual, held my left hand over it as it lay flat, the medium's hand on mine, when at once similar independent writing was clearly heard for a brief moment, with this result:

"Your slates are too small for our use."
A large, clean slate was next taken from the hand of the medium and passed to the hand of the lady, and in the passage shattered into pieces, one portion of the broken frame flying to the further end of the table.

Lastly, two other clean slates were held together lengthwise, at an incline, upon the table, by the medium and Mr. Handrich, when once more the mysterious operator was heard at work, the long lines of separation between the resulting messages being human-like in their audible action; the sentiments in French and Spanish, with the translation, appearing as follows:

"Combien de chagrins nous ont conté des malheurs qui ne sont jamais arrivés."
J. E.
The above is this: How much pain cost us the evils which have never happened.

DR. DAVIS.

"¿Cuántos esa buen grace y que mereca re-soluciones."
K. T.

The above is this: This is a veritable question, which requires reflection. DR. DAVIS.

This particular slate, and my own with the writing mentioned, I retain in my possession for inspection.

Considering the importance of the subject, and the "above-board" conditions under which these demonstrations occurred, I heartily agree in the opinion expressed in the last message, and commend this plain statement of the exact facts (in which the other witnesses fully concur) to the respectful attention of all who are personally interested in the "proof palpable" of the continuity of their own life and character after the inevitable change called death.

New York City. J. F. SNIPES.

The Spiritual Rostrum.

What is True Worship?

The above was the theme of Mrs. R. S. Little's lecture at Berkeley Hall, Boston, on the afternoon of Sunday, March 29th, a synoptical report of which is furnished us by Augusta Frances Tripp, as follows:

Looking upon this congregation, knowing it is with the Christian church Easter morning, my mind, as an individual, turns toward the course of man upward and onward through the ages, and as I find him now situated spiritually I feel like asking this question, What is true worship?

All religions are based upon a God whom they believe is satisfied and appeased with worship, and man has been making an attempt to find out the true way to worship; how he may satisfy the demands of the infinite, because man believes in a future state of existence; that beyond lies a realm of experiences far grander than those of now. But what are the demands of God upon him? Take the race as a whole, you find in all religious forms and ceremonies, which man has preserved with the thought that these ceremonies were required, and so far as pomp, show and ceremony are concerned there has been an increase. The church has been growing in the fashion of outside forms and ceremonies.

On such a morning I am glad to see so many are freed from the love of externalisms. Just so far as these have increased, just so far has the spirit receded. Take the Wesley brothers, in the day of their stepping out of the church of England. You find them going forth in the spirit of truth, honesty, homes, and wherever listeners would congregate. They taught just so far as spirit and light within led them in that period of the world's history, and their Methodism was an ism of simplicity and true devotion and earnestness of spirit. While this occurred there could not be the interpretation that has come later; there was not the growth in physical things to make it otherwise. That was the time when a little child could lead them.

What is true worship, man has been trying all these years to find out. Methodism is based on the belief that God became very angry with mankind, and he must be appeased. Spirits have given their ideas of God in regard to true worship. To follow the highest aspirations of the soul I believe to be a true worship, before which all minds stand reverently.

There is vastly more we have not approached than that with which we have become familiar. Man has tried to find out what constitutes a worship. By which we have attained all have reached a like conclusion, differing only by surroundings and teachings which go to make up the difference in our mode of expression; but that there is an intelligence, a power, none can dispute. Doubts arise in the mind to-day, but all nations agree that the unknown far exceeds the known. It is but a fool that saith there is no God. None but a fool will make the statement that there does not exist an all-wise overruling power. So far as science leads us we know that planets, worlds, systems revolve by a law incomprehensible.

I may be called a croaker when I say that I wish the money expended for Easter lilies yesterday might have been spent for the poor who had not an egg for breakfast, while they are colored and piled in the windows for hungry ones to gaze upon. True worship of the spirit does not mean to pay five or ten dollars for Easter lilies because their display supplies an opportunity for a good time. The truth is and ever should be the light to lead us; it should be our guiding star. Take your Easter offerings and go forth, and find your Easter anthems in gladness and thanksgiving. We are soon to celebrate our anniversary. I would not have a thought go out that we do anything except for thanksgiving and for those who need encouraging, upholding and feeding. We must say man is cultivating the love of the beautiful. This we admire. We appreciate the beautiful in art. We love to see the simplest home culturing the beautiful, for in so doing they are refining the gross.

The State of the Nation.

AS SEEN BY A SPIRIT INTELLIGENCE.
(Communicated on the Anniversary of Washington's Birth, 1891, through a Medium in Brooklyn, N. Y.)

Wherever we find kindred souls who love Truth, Justice and Liberty even as we did when we dwelt on earth in mortal form, to them we are glad to come. As you have requested a communication from our plane of life, we cheerfully respond.

We are a small delegation representing the sphere of the Revolutionary Forefathers, who took their lives in their hands, and withstood the oppressors of the right. We find the conditions existing to-day demanding the same courage of soul as was needed in our time, as well as during the late War of the Rebellion. Brave soldiers of Truth and Humanity are being chosen and prepared for the conflict which is coming between the enemies of progress and the lovers of freedom; which latter are the divinely-appointed emancipators of the whole human race from all oppression, ignorance, crime, poverty, and everything that prevents or retards the onward and upward march of earth's children.

Consecrate yourselves anew to the loyal service of humanity, and deem no sacrifice too great whereby the Cause we all love may be advanced. Long has reform been needed in all departments of human life and work, especially in the political and governmental activities of the American nation. The wholesale duplicity, dishonesty and corruption now existing therein, taken into consideration with the lamentable lack of vigorous moral sense or conscience on the part of the people, will ere long precipitate grave crises upon the country. In the meantime the people at large are unconsciously walking the several ways over hidden magazines of dynamite, which are being made ready for simultaneous explosion. Even when some sensitive soul and prescient mind (perceiving with prophetic intuition the logical outcome of the injustice to and the oppression of the working classes by the combined money-grabbers, or so-called capitalists) raises his or her warning voice, the people are so indifferent that comparatively little impression is made on their minds. And in the majority of cases when their attention is paid to the prophet of evil, it is simply to abuse that person for saying disagreeable things to which they do not wish to listen.

Words can hardly express our indignation at the non-sensibility and seemingly willful blindness of the nation to the first principles of justice and equity continually outraged by those in authority, from the pettiest ward politician to the members of our State and national legislatures. We do not wish to be misunderstood by alarmists, yet we desire by every possible means in our power to awaken those who are slumbering in fancied security, while the enemies of our American institutions are working secretly and insidiously for their overthrow. Could we arouse the true spirit of

patriotism in the heart of every imitative born citizen of America—could we but thoroughly revive the unselfish love of our country which is now dormant and inactive—could we but remove the blindness which has settled on the eyes of the inhabitants of the United States, then might we have hope for the betterment of present untoward conditions, without the severe strife, sorrow and suffering which must come to the whole nation as a necessary and logical consequence of outraged moral laws that have been again and again broken without any universal protest on the part of lovers of justice and of honest dealing.

Yes, we fear that the nation is too selfishly absorbed in its race after the "almighty dollar" to listen to the warnings so frequently given through our media instruments all over this land. We urge most earnestly upon all who are true and steadfast lovers of our country and its institutions that they allow no tampering with the public school system that strong bulwark of a free country. Demand that every voter be able to read and write in our language, and allow no one to exercise the right of suffrage except those who have sufficient intelligence to appreciate the value and importance thereof.

Divorce, at once and forever, religious instruction from the secular public school education. Remove from the public schools the Bible, that bone of contention to Roman Catholics, Jews and others, and then make the education of every child compulsory upon their parents and guardians. While it is the inalienable right of all children to receive an education which will better fit them for the battle of life, it is not the duty of the State to furnish other than secular instruction, leaving their religious tuition to the parents, pastors and priests of the various sects or denominations to which they belong. If the adherents of any sect refuse to send their offspring to the public schools, and claim moneys from the public treasury for their education in private sectarian schools, let your answer be decided nay. We must not have future citizens educated in parochial schools, and taught allegiance to an authority higher, in their estimation, than the duly constituted authorities of their native or adopted country. He who reads carefully the ominous signs of the times will clearly perceive the stealthy and persistent purpose of the Church of Rome to destroy the unity and cohesiveness of our public school system, on the plea of their conscientious scruples, which is the excuse they offer for the non-attendance of their children, but which is simply given to hide their real designs; these are the securing of public moneys for their private parochial schools, the undermining and eventual destruction of our public school system, our American liberties, and the future establishment of a system of government under the complete control of the Church of Rome. "A word to the wise is sufficient."

Brooklyn, N. Y.

Read all the advertisements of spring medicines, and then take Ayer's Sarsaparilla.

Demise of Chas. S. Wing.

To the Editor of the Banner of Light:

Reading THE BANNER's pleasant obituary of my dear old patient, the Hon. Charles Wing of Amesbury, calls to mind a remark which he made a couple of days before he passed on to join his beloved wife and daughter, who had preceded him to the higher life. He was well aware that but for the attack of pneumonia which was the immediate cause of his demise, he had but a few months to live (being diabetic as well as paralytic), for we had talked the matter over months before, and he had carefully arranged all his business and other worldly affairs in anticipation of the last great change. I had been at his bedside all night, and just after daybreak, while in the act of administering a restorative, he opened his eyes, and, after expressing surprise that I was still with him, added: "It is no use to give me any more medicine, Doctor. It is wasting sweetness on the desert air!" When I chided him, and remarked that he seemed in a fair way to pass safely through the crisis of the pneumonia fever, he said: "That's all right, Doctor, but I know what I'm talking about, and I know that I have been spoken for." Then, with that rare, jolly way of his, he continued: "I am not afraid to die, Doctor, not a bit of it. It is about time for me to die, anyway. I have lived a pretty long life—in fact I have lived three lives in one. I have never missed an opportunity to enjoy myself. I have done some good, had lots of fun, and have managed to extract all the sweetness out of life as I have gone along. So far as mere life goes, I part with it without a single regret."

Speaking a moment later of a seance which we had been trying to arrange for, he said: "Never mind the mediums now, Doctor. Before the week is over I shall be enjoying a seance far more grand than anything you can imagine!"

Prophetic words! Before the week was over he had closed his eyes in the last sleep in the physical, and drifted away into the great beyond as gently and as painlessly as a tired child is wafted into dreamless repose. Knowing this man so well, I can readily imagine the sweet solemnity, the loving grandeur of the greeting which awaited him—can almost catch the "Welcome, welcome home!" of that charming wife and precious daughter who had loved him so well, and who had waited so long and so patiently to clasp him in their arms to part with him no more forever.

Charles Wing was a Spiritualist, tried and true. He was the founder of the carriage-fundings house of Charles Wing & Co., the largest of its kind in the world. He was a good citizen, a loving and tender husband, father and friend, and a good man. It is not for the pen of to-day to do justice to his memory. Few men are equal to the task, for to but a few was given an opportunity to look within, and to measure the soul of the man. How well he loved his home and family, and how deep and lasting was his devotion to the town of Amesbury and its varied interests, can never be shown in print. But the hallowed memories, the touching tributes of respect, and above all that great business house, the mighty offspring of a mighty brain, will live after him, and the men and women of days yet to come will honor the name and fame of the man whose body lies out yonder, whose busy brain has been stilled by the icy touch of death. Charles Wing was a man of broad, liberal tendencies, who always kept in touch with the people, and was ever brave in defense of the right as it appeared to him. First, last and always he stood up manfully in defense of the downtrodden and oppressed, and his was always the first hand to be extended to relieve suffering and distress among the poor and lowly. He never turned his back on the people or the people's cause. He was every inch a man; just the man to greet death with a smile; to part with life without a single regret.

But now he is dead! Dead? There is no death, or nature spreads before us a never-ending lie. Death means annihilation, and nature knows no such thing. What we call death is but change. "The stars go down, to rise upon some fairer shore." This is not "all of life to live, nor all of death to die." This is not "but the dim dawn—the vestibule." This is but the chrysalis of being. The physical body is subject to the law of dissolution, is resolved into the elements. The body is but the casket. It serves its purpose in the life physical. But in the life immortal the soul, the jewel, is preserved, and lives on and on forever. You are not dead, my good old friend, only sleeping. Only waiting for the day to break—for the shadows to flee away. Then farewell, dear friend, but not forever. We shall meet again. But awhile longer, and we shall all be outward bound. Yes, we shall meet again. Infinite wisdom has willed it so. We shall meet beyond the "rainbow bridge of light," when the evening stars sing together time's last good-night. Then once more a tender, lingering farewell. May the next greeting be a cheery "good morning" in that house not built with hands, eternal in the heavens.

CHARLES W. HIDDEN.

Newburyport, Mass., April 2d, 1891.

Why should we look one common faith to find, When men in every score are color-blind? Will they see better into the unseen? Will they see better into the unseen? —Oscar Wendell Holmes.

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

Lyceum Work.

The question had been raised: If there is enough harmony or stability of purpose between the Spiritualists to insure a permanent organization among them, and Mr. Edison said he would like an expression of opinion from the friends present in regard to this. Dr. A. H. Richardson responded that he felt he was enthusiastic over the new movement. He believed it was needed, and that Spiritualists should come together in harmony, with no thought of personal ambition or selfishness. He had heard that much interest was manifested all over the State in regard to the formation of such a Union, and he felt that when

receive a right royal welcome,
NELLIE E. BURBROOK, Sec'y.

Mrs. Dr. Loomis-Hall spoke of the developments in the morning circle as showing most conclusively the

Union Square Hall.—On Sunday last, April 5



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BLOOD & SKIN
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Keystone Spiritual Conference every Sunday
P. M., southeast corner 10th and Spring Garden street
Ilan Rowbottom Chairman.

If any one attempts to experiment upon you, or with your food, by sending you any substitute for Royal Baking Powder, send it back.

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

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