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Written for the Banner of Light. THE AWAKENING.

BY MARY WOODWARD WEATHERBEE. 'T was heard in the damp and the mold; In the cell that the clods enfold, Came a stir of might

For the budding had come to all. It came in the air and the shine. This voice with a miracle sign: The earth felt the thrill Of an answering will, And smiled with glad surprise.

And a struggle for light,

Each clod to its spirit wed. Looked up to the light to be led In the wonderful way Of this glad spring day, In the miracle play of Life.

Oh! wonder of wonders! See The glory about to be; As an emerald gem Is each bud on stem, Till beauty each flower-cup fills.

For the soul of things answers the call; This voice that cometh to all; While the skies beguile. With an answering smile, Earth waking again to life

Address Annibersary

Spiritualism Considered as an Evolution.

Delivered on the Morning of March 31st, in Odd Fellows Hall, During the Commemorative Services held there^tby the Boston Spiritual Temple (Berkeley Hall), by

HON, SIDNEY DEAN.

[Specially Reported for the Banner of Light.]

CPIRITUALISM in every department of its disclosure is upon the increase. Whether. viewed in its varying phenomena, the increasing clearness and harmony of its philosophy, the breadth and depth of its moral teachings, or the number of its disciples, it continues upon the advance. It is certainly not retrograding, Like the soul of John Brown, America's early martyr to the spirit of personal liberty, it is still "marching on."

The spirit-rap at the door of the mundane whose Forty-Fifth Anniversary we to-day celebrate, while a surprise to the earth-family, announced celestial visitors, not strangers, but old friends and earth acquaintances returning to answer the great question propounded by all earth-dwellers, voiced by the aged Job in the long ago, and repeated with increasing emphasis by every intelligent person of every age "If a man die, shall he live?"

That these visitors could announce their presence by an audible sound disclosed without material agency, shivered, as by a blow, the old theory of the fixed, unchangeable laws of physics, destroyed the creed of materialism as a philosophy of being, and put the seal of knowledge, obtained by the concurrent testimony of all the senses, material and spiritual, in the place of a weak, human faith which had for so many centuries dominated both the intellect and the heart.

Neither a materialistic nor a creedal world took kindly to the visitation. Both had too long been dominated by a sense of the impossible. The mattock and spade had been the symbols of the fall of the curtain, the end of the drama of life. Even the devout disciple of the great spiritual "Medium"-Teacher who came from the eternities " to show us the Father." did not in his heart believe that with the Infinite Spirit "all things were possible." The limitations of earth, earth-forces, laws and processes, have conditioned his mental and spiritual nature, so that to-day a broadening skepticism and unbelief touching the nature and extent of spirit-power, spirit-influence. spirit-manifestation and spirit-beneficence pervades the discipleship of the most spiritual Christian churches, and the old experiences and freedom of expression touching these experiences have largely and in many cases wholly departed from their services.

They still believe that "God is a spirit," but they limit and restrict all spirit, deity included. And yet, the essential nature of spirit must be the same, just as essential matter must be the same in essence. The great creative delty, as a spirit, has peopled this earth with uncounted multitudes of his spirit children, each having, in a limited degree, their portion of his great volume of spirit nature and has not science placed its attesting seal of and power. Because they were to find being and development in earth they were clothed with earth vestments, their temporary sojourn in earth being preparatory to their real, unending spirit existence hereafter.

Yet these earth-children have become more absorbed in their earth nature, its conditions and laws, than in their spirit nature with its | natural processes of natural laws of spirit and forces and laws, so that in the former we are scientific materialists, and in the latter spiritual dunces, if not fools. So thoroughly has the spirit become impregnated with the material, animal life, that the latter dominates in- its intellectual organ, the brain, for the whole tellect and heart; and its laws, forces and possibilities of action and use are accepted as the limit of things possible to the spirit.

The rap at Hydesville was an awakening. The very possibility of a celestial spirit visitor knocking at mortal doors, announcing its presence, awakened the attention and wonder of the world. If it proved to be a fact, it involved forms of religious, thought and belief; old su- an intelligent spirit? Can you find any insurperstitious conceptions; old myths and tradi-mountable or even serious difficulty, providing tions; old teachings touching delty as a spirit, the natural tenant, acquiesces, and the proper be rendered in implanting truth in human and not a composite of spirit and matter; old conditions for the entrance of the spirit can be hearts and expelling error therefrom, thus de-

ate a revolution throughout the entire realms of thought and faith touching spirit and mat-

So the creedalists and the materialists; the sleepy old philosophers, purblind in their ignorance, and the scientists hugging their imperfect data touching matter, its laws and forces, and agreeing with the oreedalist that all things which they did not know and could not reconcile on the basis of matter were hidden mysteries which we were to believe and accept in defiance of reason; the cultured and the ignorant, the religious and the skeptical. the morally clean and the immorally filthyall having personal consciences more or less disturbed by this portentous rap, united their influences and forces to explode it as a fakir's trick, to drive it into and corral it among physical forces and laws of the material universe. and to locate it specially in the anatomical joints of the human foot. It is due to truth to say that this great army of skeptical sappers and miners labored harmoniously, diligently and untiringly to drive our spirit-visitants from their old earth home and loves.

But the celestial visitants continued to rap, and when by a happy blending of the thoughts of both the visitors and the visited, an alphabet was agreed upon that both could use, then the celestial intelligence was practically born to earth, and with it the opening of every door of truth in the two worlds of conscious being. That proved too much for the creedal church. for it made practical many of its philosophic and religious theories—only intended for the exercise of the faith of its disciples - and the practical exemplification of its scriptural teachings endangered the stability of its creeds. So the creedal lights of the church retired from the field of investigation, proclaiming it to be the work of the devil. Since that time the church has been defending itself, its altars and old creeds against the incursions, experiences and teachings of its former membership.

It is surprising how quickly a good, pure, loving saint of the church cam be changed into an imp of evil, to do the bidding of the great, orthodox arch-devil, by the simple decision of his earth-pastor, and former fellow-members of the church. He has only to pass the gates of the mortal, have a eulogy delivered over his earthly and empty tenement, or the oil of "extreme unction" placed upon his brow, and then return upon his steps as a spirit to comfort his loved ones plunged into grief and anguish at his departure, and the change from saint to devil takes place at once. We, as spirits, can go out safely and with credit, but to return as messengers of comfort and truth destroys character and credibility.

Such are the results of centuries of ignorance and credulity born of creedal power. But courage, friends! the world-the church included-is learning new truths, as well as comprehending old ones, and will, in due time, shed most of its egotism and bigotry. Thousands are even now welcoming to their homes and hearts these celestial visitants, once their old brethren and sisters in the church.

But the phenomena have not been limited to the rap as a form of expression. Steadily the intelligent forces have crowded the gateways of return to the mortal, utilizing every facility, entering every open door, and awakening afresh the wonder of skeptics, the skill of the investigator, and comforting sad hearts who find a selvent for the sorrows of bereavement and Reart desolation in the sweet communings and endearments of their returning friends. Even if the alphabet of sounds was winged like the feet of Mercury, its method of communication would be too slow and cumbersome to satisfy either the celestial or terrestrial nature in voicing its love, or in seeking information and

guidance. Can the human brain and the vocal organs be again used by an excarnate spirit? Can a living human body be made subject-with the consent of its owner, who cheerfully surrenders it temporarily—to control by another conscious spirit-tenant, who may manipulate its delicate machinery at will? And, more important still: Can the personal consciousness. or that power within us which takes cognizance of all that is transpiring within us, even our faintest thought, and all which is disclosed within the radius of our physical senses, can this be hermetically sealed as in sleep, and the new, temporary tenant bring his own consciousness to this new condition of being and action? Why not? Is not the phenomenon of daily occurrence among all advanced peoples, approval upon this wonderful occurrence, and demonstrated and enrolled it among the facts of to day? Are a tithe of the laws and adjustments of spirit and matter comprehended by us, even in this day of wonderful disclosures? If we fully comprehended them, they would cease to be phenomena, and be ranked as the matter, working in unison according to an infinite design. We, certainly, as individuals, had to get ac-

customed to the use of our material body and was strange to us when we found ourselves occupying it. To some it is more of an enigma in manhood life or in old age than it was in youth, or its early possession. Having had experience in the use of one body, which we have worn out and laid aside, or which has failed through imperfect construction, or by sickness or casualty, would it be impossible for us to the death of old ideas, old philosophies, old utilize another if placed at our disposal as

Note, then, at this evolutionary juncture, | creedal bondage which made of life a burden | termed the immature and the mature condinot the discovery, but the disclosure of both the province and power of what was termed mesmerism, or the subordination of the will, the thoughts, and even the consciousness of the subject, to the will of another spirit still occupying his own material house! All of us are too familiar with the fact to require a word of explanation or comment. If one spirit, still in the mertal, can thus subordinate the intellectual and physical machinery of another, utilizing all another's powers, suspending the consciousness meanwhile, what shall prevent an intelligent, experienced spirit, animated by a strong desire, from accomplishing the same thing when brought into contact with the proper medium subject, and finding a willingness upon his or her part to be so taken possession of and the physical powers to be so used?

Then appeared, in natural order of sequence, the trance-or, to use the scientific term, the hypnotic condition-with its degrees of semitrance, down to the deep, unconscious sleep of ness. It was, at the first, denied and derided by skeptics of both the materialistic and creedal schools, but learned scientists first examined and then utilized it, not alone for the deeper examination of this subject of the return of intelligences to their old mortal environment, missionary field for their activities. The atbut as an agency for relieving, or at least mitigating the sufferings of humanity. To day the into the presence of mortals voices their puritrance, or hypnotic condition, figures as extensively in hospital wards as in scance rooms. have attained. Their presence reminds us of It has largely supplanted the use of material one of the beatitudes in the celebrated sermon anæsthetics in the hospitals of Paris, and will of the medfum-brother of Nazareth: "Blessed soon become the surgeon's merciful assistant

in all the hospitals of the civilized world. To consciously vacate the body while the surgeon repairs it, is like removing from your a diamond scintillate brilliant light. Their domicile while it is in the hands of the architect or carpenter. But when the ego temporarily retires from the body in order to welcome a kindred spirit who brings a message from his the worlds of spirit and matter, or of spirit own spirit home, then the ego performs a work for humanity greater than the surgeon who, for remedial purposes, mutilates the body without pain to its owner. The gift belongs to if only such returned to voice the possibilities the race, and is born into the practical of this of human exaltation and glorification, how age and its needs. An eaglier birth would have quickly would the ranks of the creedless and subjected the trance-subject to inquisitorial churchless disciples of Spiritualism be filled tortures, to the stake or the gallows, under the creedal bigotry and tyranny of the papacy, or present Commonwealth has happily supplanted. A trance medium! To be purely worthy of such a mission in the mortal, is to be a human angel, while to use the gift worthily, and for living, loving and serving God.

Close following upon the hypnotic or trance disclosure, came the attunement of both spirit vision and hearing in now well-established clairvoyance and clairaudience, or clear-seeing and hearing, by which cognizance is taken of persons and things purely spiritual, and belonging to the spiritual spheres of life beyond the mortal boundary. These are facts of daily experience, as well-attested as any material event, and from these sources, found within the earthly and mortal, vast chapters in the book of continuous life have found a chroni-

Comprehending as much of the nature and aws of spirit as we do to-day not inconsistent with the laws of spirit or matter and sound reasoning, is there anything impossible, unreasonable or inconsistent in these modern disclosures, or anything which an intelligent believer in continuous existence after death should not be thankful and happy in knowing? Suppose our good brethren of a former age, John Calvin, John Milton, Cotton Mather, Jonathan Edwards, or either of their advanced contemporaries, did not know or even grasp the possibility of the manifestation of such psychic power as is disclosed to day? Neither did they know of the power of steam as a motor for the world's use, nor of electricity as the increasing servitor of man. That which they thought they knew, and about which they reasoned, they wrote; what they did not know, and hence could not write, has filled great libraries with volumes, written since their

But conceding the reasonableness and naturalness of the spiritual philosophy, or of excarnate spirits returning to and using the body of an earth medium, is it reasonable to suppose that the freed spirit itself would desire to make the visitation? Of course we cannot speak intelligently for all, or even a small portion of the immortal family. We can reason from our own views and feelings, and from the disclosures made by such as have voiced their own feelings through media. We shall, all of us, soon become denizens of those spheres of being, and each determine the question for him or herself.

From our present standpoint there are conditions of life, on both sides of the boundary of the two states of being, which would create and intensify the desire to return if the proper conditions were presented and the attempt gaye promise of success. As, for example, if those left behind, bathed in grief and tears, needed such ministrations of comfort and help as we could bestow; if danger menaced them, their comfort and true interests, and it was perceived by us but was unseen by them, which words of warning would avert; if a broad humanitarianism was still in control of the moral nature, and we believed that sorrow and suffering could be averted or relieved by timely ald which a spirit could bestow; if help could

and death a horror of fear; if a single exerted influence, or a word spoken through the lips of another would elevate, purify and ennoble the race, then, moved by any of these motives, we should desire to temporarily enter the old earth-field again.

But if all our earth-loved were gathered home, at rest in spirit-mansions with us, if there were no calls from the humanitarian side of life, if no burdened and manacled soul cried pitifully for help to be led and lifted out of its darkness and distress, if there was more important work to do in the spheres of spirit activity, then we should have no desire to return, but rather a repugnance to resuming the burdens belonging to the mortal environment. To return in order to gratify the curiosity of even our best friend-never / Rather let me rest in the glory of life until wisdom shall supplant the ignorance of all I desire to know and to be; until a pure love shall consume all the dross of earth, even in desire, and amid the harmothe natural powers, including the conscious nies of the higher celestial spheres, mingling with the loved and pure, I shall reach the eternal content of-spirit activity and rest.

There are glorious spirits of earth-parentage and experience, who find in the eternal spheres a home and rest, and in the earth sphere a true mosphere or aura which they bring with them ty and the high moral elevation which they are the pure in heart, for they shall see God.' Their words are the receptacles of pearls of work is purely beneficent and helpful, and they stand as the higher types of the beautiful philosophy and fact of intercommunion between communicating with its intelligent fellowspirit by subordinating the forces of matter, and making the latter servants of its will. Oh! travelers to the glory-land of freedom, born the physical limbs!

But the earth empties its teeming millions into the spirit spheres with uninterrupted succession. We are born into earth under the tion; until the end of the journey in earth is reached. As the womb is the ceaseless fountain of material life, so is death the ceaseless maelstrom of absorption to that life. This living multitude constantly melting into the unseen of the mortal, contains all grades of mental and moral character. The tuition of life is progressive. Death does not check the process neither is it a solvent of problems connected with human character. It simply changes the environment of the individual spirit entity, returning the physical to those material elements out of which it was constructed, according to material laws.

But new phenomena continue to be disclosed We call them by that name for want of a better. I call your attention on this anniversary to one of the varied features which it includes: It is an evolution, a growth. It is not a new law or fact in the universe, but a new disclosure of an existing law, or fact, long dormant because of the absence of the necessary conditions by or through which alone the law or the fact could find place and acknowledgment by the human intellect or heart. Evolutionary process is a universal law of the cosmos of both matter and mind. It is alike applicable and active in the intellectual germ of the infant which the midwife lays in the bosom of its will, under its law, burst forth in a greater than Solomon glory and beauty to fill the atmosphere with its fragrance. The evolution of the intelligence of the race makes possible the compreperception of the mind and soul, because of their inability to perceive and grasp them.

But the evolutionary forces are themselves subject to the laws which condition their successful working. Disobedience to these laws works mental, moral or physical stagnation and lists and not possess or seek to attain spiritual death. The floral germ will proceed under its evolutionary laws to the completion of its floral life, its flowering and fruitage, provided the laws of its own nature and development are obeyed. It must have soil, not rock, for its roots to nestle in; moisture to be assimilated by the chemical forces within it into sap; the light, the warm rays of the sun to kiss its closed lids and bid them open to disclose the beauty slumbering beneath them. Without all theseand more which the experienced florist will teach you—the floral germ will, never open its existence is being handicapped with earthly lids, but will stagnate and die, becoming fit greed, and that the credulity fostered by the only for the refuse heap of decaying vegeta-

So, also, of the mental, moral and spiritual evolution of the race. They have their evolutionary laws which must be obeyed. Obedience or non obedience conditions not only the time but the character of their evolution; and the human will, with the social and personal environment of the individual or the nation or the race, figures largely in this department of the world's mentality, morality and spirituality. With obedience to these laws And not a complete of the april and matter; our conditions for the entrance of the april can be hearts and expelling error therefrom, thus determined there comes also the element of time or expelling error therefrom, thus determined there comes also the element of time or expelling error therefrom, thus determined there comes also the element of time or expelling error therefrom, thus determined there comes also the element of time or expelling error therefrom, thus determined there comes also the element of time or expelling error therefrom, thus determined there comes also the element of time or expelling error therefrom, thus determined there comes also the element of time or expelling error therefrom, thus determined the element of time or expelling error therefrom, thus determined the element of time or expelling error therefrom, thus determined the element of time or expelling error therefrom, thus determined the element of time or expelling error therefrom, thus determined the element of time or expelling error therefrom, thus determined the element of time or expelling error therefrom the element of time or expelling error therefrom the element of time element of time or expelling error the element of time or expell

tions of development are disclosed on the time or experience plane of evolutionary process. We do not look for the ripened fruit either at the bud or flower stage, but we know that the alchemy of time will develop it, for the fruit slumbers in the bud and voices the promise in the flowering.

Why should the race look to its childhood in mental, moral and spiritual matters for the ripe fruit of knowledge in these departments? Why seek in immature and undeveloped mental and spiritual conditions the disclosure of laws and forces in man which could not have been comprehended by the immature and untrained intellects of the world's childhood? Why return upon our steps to the age of myth. of tradition, of infantile gullibility, when the fields of fact, of law, lie all around us white with the blossoming of knowledge? Why seek, to bring the superstition, the ignorance, the narrowness and infantile simplicity of the few earliest historic centuries to govern or supplant this latest age of development in every department of the works of the creative (Fod? Why accept a sepulchre and burial for all the wisdom, facts, clear intellectual status and spiritual comprehension which now grace this living century of the Occident by the force of the law of evolution, in order that dead cen-turies of the ignorant, undeveloped Orient may be resurrected to stand in its place? Why, an American schoolboy of to-day is fitted to become the teacher of those old, so-called. wise men," even though they had lived to the fabled age of Methusaleh.

The evolutionary law is as much a part of the creative endowment of the spirit-man as is attraction and gravitation to the physical universe, and must have place and acknowledgment in considering man and his relations to the universe.

Am I an enemy to the true Christly philosophy, outworked in a pure, unselfish, spiritual life; or to the church which the medium of Nazareth founded, or to a single unit of its membership, because I state plainly and publicly what every unprejudiced observer and student of past and passing events knows, to wit, that the philosophy taught by Jesus has not been outworked by any organization, unby an almost unnumbered multitude of joyful der the law of spiritual evolution, during the sixteen or seventeen centuries last passed; but the old Puritan régime of Cotton Mather, and out of the darkness of creed and blind faith in that human ambition, greed, and lust of power "the Great and General Court," which our dogmas which bind the soul like fetters upon and leadership in human society, animating and leadership in human society, animating human hearts and brains and aggregated in church organizations, have taken its place? The church form has now reached the climax of making greed respectable; wealth, wrested the highest and best interests of humanity, is universal repealless order to "move on," and from the enforced toil of struggling millions to be crowned as a true son or daughter of the each one obeys it, without an instant's cessa kept in a state of poverty, honorable in the person of its possessor; ostentatious pride in churchly matters a virtue; forms of creed paramount to a practical humanitarianism and a true brotherly love, and the public worship of a spiritual and loving God, formal and sensuous? Am I an enemy for stating these facts? There is the force of an increasing spiritual death in silence, or in a studied attempt at the concealment of that which cannot be con-

> Personally and from sympathy with my race I grieve over this condition of those who profess both to teach and to practice spiritualmindedness as defined by Jesus, but whose teachings and practices are sending millions of spirits into their eternal home not only burdened in soul with the greed and lusts of the feature of the Spiritual Phenomena and some mortal, but with a faith that these earthly acquisitions are proper as elements of the spiritual nature and its experiences. How sudden and painful must be the awakening of the unrobed spirit! To subordinate the sensuous for the highest development of the spiritual life was the basis of all the teachings of Jesus; to utilize the sensuous by making even its most objectionable features tributary to its earthly advancement is the spirit and practice of the church to-day.

> Spiritualism is in no sense an evolution from churchianity, but is a natural outgrowth of the grateful mother, and to the floral germ which spiritual teachings of the Nazarene. Not only our clear conceptions of the conscious life which awaits our exit from the mortal, but the messages borne to us by the higher intelligences of the celestial spheres, force the conhension of forces and laws hidden from the viction that love, purity, truth, unselfishness, spirituality as against sensuality, and benevolence as against a spirit of greed, are essential to a harmonious and happy existence in eternal realms. The very name Spiritualism voices our philosophy; for how can we be Spiritualnatures, and to lead spiritual lives?

> > Is there no call to-day for the exhorting word to Spiritualists, as there is to the hungry-hearted multitude which weekly crowd the temples of churchianity, seeking spiritual sustenance, and a knowledge of how to attain the true conception of eternal life? Am I an enemy of Spiritualism, or of any true Spiritualist, if I state the fact that this great evolution of knowledge touching the nature and relationships of the immortal spirit to both realms of church is being foisted upon our philosophy by the same greedy spirit, to take the place of knowledge and fact—brought to our consciousness by the ordinary processes of law-utilized by sound reason, judgment and close, critical observation? Is it not a fact that the greedhunters, and their too credulous following, are made to stand publicly, as the exponents and representative disciples of the Spiritual Philosophy, to its discredit and to our shame? Are not the multitude of honest disciples of this modern truth, and of sound spiritual science

ism, who are stimulating and practicing upon human credulity for the sole purpose of worldly gain? May God forgive them.

Are the vast, eternal spheres of conscious life a mere receptacle and background upon which professional exhibitors in the mundane can draw, ad libitum, for subjects to appear in earth-form, and clothed in earth vestments. to placate human curlosity, and add to the plethoric purses of the professionals? The very supposition is as unnatural as it is disgraceful. Make the application to yourself. If you had found a happy mortal release and were clothed in immortal freedom, would you consent to become the servant or slave of a greedy, earthly agent, to be subject to his or her call as a stockmember of continuous, so called "cabinet manifestations," to gratify the curiosity, of the credulous, and replenish the purse or increase the wealth of the manipulator and operator? And if you would shrink from such slavery and such employment as a spirit, why should the great-hearted and noble-minded of earth, such spirits as "The Father of his Country," the great liberty-martyr of the nineteenth century, Abraham Lincoln, the illustrious citizen and soldier patriot of two continents, Lafayette, and others famous in their earth-lives for their greatness and virtue, stoop to serve earthly greed in others as so called," cabinetspooks"

I am not limiting the power of spirit over matter. None of us have yet comprehended its extent, yet we have right to a satisfactory reason for any feature of its exercise. But in the name of reason, common sense, the nature of spirit and true spiritual phenomena, I protest against our philosophy and religion being tainted by even a semblance of fraud, or of its limitation by the door fees of the cheap showman. A tainted character may possess the elements essential to mediumship, for, so far as experience has taught us, mediumship is not conditioned upon purity or sound morality in the person. Neither is the mesmeric or hypnotic subject so limited. It is a physical, mental and temperamental attunement of the individual, purely; and while there are mediums as morally, socially and physically pure as the most devout and religious of canonized and uncanonized saints of the church, vet there are those who are charged with practicing fraud upon the credulous, and trafficking for gain in the most sacred sensibilities of the human soul. All true Spiritualists rejoice when such are exposed in plying their nefarious arts, the only regret being that a necessity should exist for the exposing of such moral leprosy.

But, to return, for a moment or two, to the consideration of one or two features of this with what it knows to-day. The mental world, the realm of reason, is more actively engaged than ever before in the known history of the race in doing two things, to wit, in unloading itself of mental and creedal rubbish -wornout, effete and unreasonable theories--and in loading the mind with the facts, forces and problems of to day. Having cleansed the mind and heart from devotion to the old, simply because it is old, we are prepared to receive the new forces and laws which are being evoluted out of all the departments of matter or spirit. Ceasing to live as the mental or religious fossils of dead centuries of thought, reasoning and faith, we are becoming the living sons and daughters of the God of the ninesons and daughters of the God of the nine-teenth or twentieth centuries of the Christ era, filling our proper places therein. Our brothers and sisters of all the past centuries filled their places in earth as best, they could. filled their places in earth as best they could. We have no complaints or criticisms to make concerning them; but if their ignorance and their mental and religious standards are to be thrust into our lives, and the demand made that we shall abjure and cast out of our nine teenth century experiences all that has been revealed since "they were gathered unto their fathers," or is now in process of revelation, then we say: "Stand back. You have lived your physical life once, we also must live our own. Come to us in the spirit, if you choose, and you shall find welcome, and such welcome as true brothers can give. But we shall not bow with you before the shrine of the implacable Deity of your earth-conception, for every progressive disclosure shows him to be essential Love, as he is the essential life pervading all the universe, and essential justice and wisdom also. Your conscious deity is not our conceived All Creative Father and God. Your deity created a hell of torture by fire, and condemned human babies before they were born to an eternal pain and anguish therein, and all for the praise of his sovereign will." Our nineteenth century brain and heart will not permit the conception of such a moral monster, much less reconcile such a nature with all the natural attributes disclosed by his created universe, the human heart, and its unmeasured power to love included.

We say to the disciples of the old fossilized creeds of dead centuries: "Judge ye whether our frank confessions of human ignorance touching the nature of the spirit deity are not more honest and honorable than your ignorant, blind and dogmatic assumptions and proclamations of what you cannot know or even intelligently and reasonably conceive. In your bigoted ignorance you define the eternal deity as a being possessed of and exercising the most unloving and oruel passions possible to the human race; we, in our mental and spiritual evolution and our perceptions of spirit being, cannot define the delfic nature, because we logically reason that the finite and limited nature cannot comprehend, much more define, the infinite and illimitable. Deity, to our limited comprehension, is a part of the illimitable space of the universe, which includes this earth and all worlds and all within or upon them, which has neither beginning nor end, and is consequently incomprehensible. Neither the mythical garden of Eden nor the rocky, ragged crest of Sinai could confine the illimitable God for an instant of time. The progress or evolution of Spiritualism

is increasingly toward the higher intellectual and moral planes. At its birth it dealt with the physical almost exclusiovely. The change is marked to those who closely observe. Considering its source and nature, this trend is to be ex pected. If it does not work the moral and spiritual elevation of its disciples, make personal and social life purer and less selfish, and create in the soul a sweeter content with life, a richer happiness, and enlarge and quicken the intellect, giving broader views of man, the universe of which he forms a part, and more rational and consistent ylews of this life which awaits him when he sheds the mortal, then its benefits are not secured, and the pure phenomenalist could as well be content with the worldliness and blindness of materialism or orecdal-

The 45th Annibersury.

The Natal Day of Spiritualism Commemorated in New York City-Addresses by Hop. Luther L. Marsh, et al.; Boston, Lynn, North Scituate, New Bedford, Mass.; Chicago, Ill.; Detroit, Mich.; Dallas, Tex.; Norwich, Conn.; St. Paul, Minn.; St. Louis, Mo.; Buffalo, N. Y.; Aspen, Col.; Baltimore, Md.; Etc.

Specially Reported for the Banner of Light.]

New York City.

The Forty-Fifth Anniversary of Modern Spiritualism was celebrated in New York City in the Carnegic Music Hall, under the auspices of the First Society of Spiritualists, on Sunday, April 2d. The audience was composed of many of the representative Spiritualists of this and surrounding cities. Fol lowing is a brief outline of the exercises:

Mr. H. J. Newton delivered the introductory address, in which he said that Modern Spiritualism has done more for humanity than all the combined results of science. Its doctrine is the disenthrallment of the human intellect and liberty of conscience, bringing to every man, woman and child the right to think and speak without any gag or dogma. Mr. Lucius O. Robertson treated ably and at

some length the subject of mediumship: ADDRESS OF MR. L. O. HOBERTSON.

Mr. President, Ladies and Gentlemen: Others will speak to day upon the subject of Modern Spiritualism and of the wonderful progress it has made during forty-five years. I desire to speak briefly of Mediumship, the corner-stone of all Spiritualism

all Spiritualism.
Without mediumship we could have no Spiritualism-either ancient or modern. It is the channel of all our higher knowledge, of all the messages of God to man.

messages of God to man.

Mediumship is the open gateway between the spiritual and the physical world. Through mediumship comes the only knowledge mortals have of a future life after the death of the ma-

have of a luture me and terial body.

That portion of humanity receiving their ideas of life hereafter from holy books—or, as they say, "The Word of God"—and condemning as evil all the phenomena of Spiritualism, do not realize the fact that their "Word of the condemniant of the do not realize the fact that their "Word of God" is the result of mediumship and the contact of spiritual beings with mortals through that mediumship—which spiritual beings were once dwellers in the flesh, and, as St. John says in his Revelations, "Of thy brethren the prophets."

Since time began the dwellers in the spiritual atmosphere have striven to aid and guide humanity to a higher and fuller appreciation of that life beyond the veil, the grandeur of all life and its infinite possibilities; and the only channel through which they can work is me-diumship. In the earlier ages of the world their efforts were often misunderstood. Inevolution of Modern Spiritualism. Its truths are being disclosed just as fast as the world of mind can accept, assimilate and absorb them into its realm of fact, and harmonize them into its realm o

ings of a different order from manking. Still through all the clouds of darkness and super stition, patiently and faithfully they have worked to do good and bless humanity.

I speak of the nobier ones who have gone up to the higher spheres. The ignoble and the vicious do their evil and vicious work on the spirit side of life as well as when in the physical world work a time at the light of truth and cal, until such a time as the light of truth and progress shall reach them. Those having communion with the spirit-world know the force of the caution: "Try the spirits and see whether they be of God"; not in any narrow sense, of the caution: "Try the spirits and see whether they be of God"; not in any narrow sense, but to determine whether the spirit is beneficent or vicious in its desires. We have the selection of our associates in spirit life the same as in this life—I mean in its interior sense. As Swedenborg says, "according to our interior loves." We attract and gravitate in spiritual things as in material things toward our ruling loves. Set the heart right, strive to grow in

diumship.

How can any one having open communion with spiritual beings fail to interwreathe with that very communion all noble aspirations and all holy purposes? How can one think on these things and not have every fibre of life thrill with a desire for all that is pure and all that is good? Every throb of spirit-life is a throb of unselfish, helpful love, and a desire to bless even the most lowly and degraded. Every unfolded spirit of the unseen world is a true missionary, seeking to bless and uplift the fallen and bind up the broken hearted.

God's loving work in the unfolding of all that

is good is through instrumentalities—through an endless chain of mediumship. From the In-finite Source of all life flows the love divine to the needy ones of earth; touches with its ray of hope the most forsaken, and awakens within a desire for better things; fills the heart of the wayward and the sinful with sorrowing peni-tence and with holy purpose. You are—or may be—a link in this chain of angelic life and mediumship, and aid humanity at every turn of the read in the highways and byways of life. In the old church days we were urged to save

souls and thus add jewels to our heavenly crown. Though not in the same way, yet how true to the sublime teachings of Spiritualism is this symbol of a crown filled with precious jewels. Who of you has not been in the presjewels. Who of you has not been in the presence of some shining angel, and felt the whole atmosphere filled with divine tenderness and holy love? Who has not seen a crown of light about the head of some shining one whose work has been for ages to save mankind by showing them the way to eternal life? Mere existence is not eternal life; only in its higher the search life that the life with a search life. the thought of living his life, and would pre-fer non-existence to such. Yet the besotted, the beastial and the selfish man can be touched by the "ministry of angels" through your minstry as a medium!

Cultivate with holy purpose your medium-ship, and treasure it as a priceless jewel from the hand divine—a gift from heaven! Soil it not with selfishness or with vice; make it the means of your own growth and progress, and the channel of help and growth to all who receive inspiration and spiritual guidance

through you.

A medium should live so clean and pure a life that no untruth and nothing unclean could contanimate, either from the mortal or from the immortal side of life; but whatever your the immortal side of life; but whatever your condition or stage of progression, look upward, and seek the higher and the nobler—unfold the possibilities of your spiritual natures to the utmost, and God and the angels will bless your efforts, and crown your unselfish work with rich fruitfulness! and mediumship shall be a blessing to you and to yours. He depicted the trying ordeals of mediums in the past, and forecast a better future.

His atrong support of mediumship evoked generous applause from his hearers.

Mrs. Milton Rathbun [a report of whose remarks The Banner has been promised here after] followed in a very argumentative dis

marts the Banker has been promised hereafter] followed in a very argumentative discourse on the same subject. She referred to
Maggie Fox Kane, and said that Spiritualists
can never forget that through her and her two
sisters the door of Spiritualism was opened to
humanity. All honor to their memory, as wellas to those other faithful workers who fought
well and bravely the hattle of the Spiritualist

and the Israelitish Passover; and now, in these modern times, on the very day Christendom celebrates this event, an angel descended from heaven, and rolled away the sepulchre from every human heart, and proclaimed the arisen glories of all immortal people. Modern Spiritualism dawned upon the world at a time it was most needed bringing satisfaction to every most needed, bringing satisfaction to every heart, and a full answer for every problem the human intellect may ultimately propound. Mr. Mark Pomeroy, whose name was on the program, was unable to be present through

Mr. Luther R. Marsh was the next speaker. Ils speech was a culogy of Spiritualism, and an eloquent and impassioned review of the subject in many of its bearings.

ADDRESS OF HON. LUTHER B. MARSH. Good Friends: Where one has but fifteen minutes allotted—of only sixty seconds to the minute—it behooves him to condense material, to give hints rather than arguments, to chart the way, and set the limits, lest, yielding to

impulse, he overstep the bounds.

A new era has dawned upon the world, and we are here to memorialize its origin. From the Beginning, down the long zoll of ages, it has, from time to time, given token of its approach. proach. How slowly, yet surely, move the Divine purposes! With what majestic deliberation, but inevitable certitude, are they unfolded! In the estimation of eternity ten thousand years are but a moment. Eternity can afford to wait.

As the times ripen, as men advance, as conditions are provided, the appropriate dynasty

Foreshadowed though this era has been from the early morn, yet men were not pro gressed enough to appreciate the lessons. The authentic record is crowded with evidences of the efforts of 'Spiritism to arrest the

attention of mankind. Spiritual beings came to him whose name lives on the front leaf of recorded history, and announced the impending doom of the cities

Thereafter, angel faces peered through the rifted sky, down all the stream of the sacred

annals.

When a beautiful princess of Egypt's royal blood was despairing in the desert for the life of her blue cyed boy, her ear caught the angel's sweet salute, "What aileth thee, Hagar?" and, following the pointing, she was soon able to bathe the parched lips of the fainting lad in the cooling, crystal flow.

When of old a lovely woman, heaven-endowed, lifted her illumined face, and besought an ancient seer to leave his courts of light, and show himself on earth again, lo! the mantled form of the prophet stepped forth from the mysterious void, and the tall, kingly inquirer saw that those once imprisoned in the flesh could re visit the places that had known them and the people whom they knew.

When Chaldea's king, with his thousand lords and the beauty of Babylon, were festive amid the splendor of the Orient, and golden chalices, stolen from the Hebrew Temple, hrimmed with the sparkling vinzees of Persia

chalices, stolen from the Hebrew Temple, brimmed with the sparkling vintages of Persia, behold those mystic words traced by spiritingers on the emblazoned wall; proof resistless that there was another world than this

material one, and other forms of being than those of enfleshed lumanity.

But in the days of Moses, and in the days of Saul, a heavy hand was laid on those who stood between the two worlds, cognizing both.

Then again, long after, massive prison locks let go their guards, steel-wrought wristlets fell away, and iron-banded doors moved on their hinges, at an angel's touch, and the prisoners were free.

On Hermon's rounded top, midnight shone more effulgent than the day, and Moses, who 1470 years before had leaped from Pisgah to the sky, and Elijah, whose flaming chariot arose 900 years before, both came again, reappeared in mortal form, and talked with the Redeemer, while Heaven's yault resounded with a voice from the Excellent Glory:

"This is my Beloved Son, in whom I am well pleased. pleased."
This fact granted, then are spirit-survival and spirit-return demonstrated scientific facts; and these are Spiritism. If denied, then may the whole record be held as mythical, and man be remitted to his original, unrevealed conditions of the words. be remitted to his original, unrevealed condi-tion. To deny the revelation of the Word, and the revelations of Modern Spiritualism, would bring thick darkness on the world again, through which no haven could be de-scried; and man would toss and trift, helm-less, wherever chance might drive. Science denies immortality; the scalepel cannot flud it; the crucible cannot melt it; the scales cannot weigh it; the microscope cannot see it, nor can its length, or depth, or width be measured by the compass, but Spiritualism brings the living witnesses before us to make it known. Science, without the aid of higher revelations, sheds no ray of light on the enigma of the universe of the witnesses the state of the sta

To men at large, though in the churches, i future life is a dim conception, a faint hope, a vague belief of greater or less strength; but to

verse, nor on the fate of man after this life is

ended. Indeed, Science announces annihila-

us it is absolute knowledge.
But even after these evidences, mankind were shut up in such materiality they could not be persuaded, though the dead cast off their cerements and stood, arisen, in the open

door of the sepulchre.

The multitudinous followers of the Wesleys, even now at this day repudiate the signs which for many years amazed the Epworth family, and crase the facts from their biographies. family, All the nations have set their faces against spirit communication.

In England—the home of Shakapeare—torture and ignominious death awaited those who

welcomed messages from the skies.
In our own land, Salem reverses her judgment
of two and a half centuries ago, and now, in penitence and reparation, rears marble monu-ments to the memory of those she burned. So will it be, again, with the present martyrs of

Spiritualism.

How hard and persistently the spirit-world

How hard and persistently the spirit-world has labored to impress its existence and its truths upon humanity! In vain, in vain, with rare exceptions, through all the centuries!

But at length, at last, some four decades agone, in the fullness of time, it seemed good to our Heavenly Father to let the twinklings of the approaching light foregleam on the world. Since then, year by year, fuller and brighter have the celestial beams rayed o'er the earth. They glint the mountain-peaks throughout the globe. Millions on millions of people now listen, accept, believe. Thousands of heralds interpret between the spirit and mortal spheres. Everywhere, in all countries, are psychic sensitives prepared, before whose eyes walk angelio forms, and who list angelio walk augelio forms, and who list augelic

And yet it lacks of half a century since the electric touch of spirit ingers was first translated: How the world raved! With what incredu-

lity was the news received! Some brave souls investigated and believed. Learned committees visited the haunted tenement, where Foxes looked out at the windows and made reports. Many thought it was only a young girl's toe, which, like the first gun at Lexington, reverberated round the globe. They were ready to crown absurdity, rather than believe that there was anything more of man than this "muddy yesture of decay."

there was anything more of man than this "muddy vesture of decay."
What a small beginning was the delicate touch! Too light for the ears of adults, and only perceptible to the sense of tender maidens, one of whom last month departed to view our anniversary from another sphere; but it has wrought a complete revolution in the world's thought, and begun a mighty dispensation! Surely the great Arctic explorer found nothing so wonderful and potent in the world regions of the North—where ices piled their mountains high, and the aurors flashed its elusive radiance—as in the mediumship at his own fireside! Aresidol

humanity. All honor to their memory, as well as to those other faithful workers who fought well and bravely the battle of the Spiritualist cause, when it meant more to be an advocate of it than it does to day.

If wallor Howell spoke next. He roused the crays of the undience with his trenchant arguments in favor of Modern Spiritualist and an arguments in favor of Modern Spiritualist. He commented on the singular coincidence of the different religious celebrations on the inthe cataclysms of nature, nor in the this Easter Sunday—the resurrention of Jesus.

If reside!

So, in the olden time, when thunder shook the crays of Horeb, and the rocks cracked and the hills were recognized. He also rembezele, nor thieves purioln. The Bank of Heaven can never fail, nor celestial securities of the different religious celebrations on the different religious celebrations of a celestial voice told him his duty, it is not in the cataclysms of nature, nor in the things in it move, too. But no greater mediate which were recognized. He also rembezele, nor thieves purioln. The same find it already invested, which were recognized. He also rembezele, nor thieves purioln. The land find it already invested, which were recognized. He also returned to the crays of Horeb, and the rocks cracked and the hells was his third anniversary as a Spiritualist. He also find the crays of Horeb, and the rocks cracked and the lills were treats of the spirit of her father; Dr. C. E. Huot also gave items of the also returned to the crays of Horeb, and the crays of Horeb, and the crays of Horeb, and the crays of help to the crays of the set hand. He also find the crays of the set, which were recognized. He also from the embezele, nor thieves purioln. The less, which were recognized. He also from the embezele, nor theves purioln. The set hat this was his third anniversary as a spiritualist. He also for the different proph depends on the set had find it already invested, which were recognized. He also from the embezele, nor theves puriods. He aven can never

but in the quiet serenity of solitude, that the soul is taught and the heart is touched. And so it was that the spirit-world, finding all its ministrations from Eden down unconvincing and unregarded, began its teaching in a gentle way, by tips of tables that should not awe and raps on walls that should not paralyze. Those raps, scarce audible, had vast significance. They were fraught with divine intelligence. The loud crash of "Heaven's Artillery," that shakes the hills and cohoes through the arch, means not so much as a soft finger touch from spirit-land. The ponderous tomes of theologians are barren in comparison, and the utterances of all the pulpits of Christendom—from devout Chrysostom to skeptic Talmage—are infantile prattle. Immortal life spoke in the raps. They conquered the conqueror Death. They sounded through the spirit-spheres. Angels heard them and rejoiced. The new

They sounded through the spirit-spheres. Angels heard them and rejoiced. The new knowledge was a flambeau that scattered darkness and doubt, dispelled despair, and flooded the earth with light.

Soon, through the iffutition of "babes and sucklings," as it were, a new alphabet was discovered, a new language found, and by-and-by-and it was the "sweet by-and-by"—spirits incarnated and excarnated, in the flesh and out of the flesh, mortals and immortals, men and angels, met in communion, manifesting their angels, met in communion, manifesting their love and interchanging their thoughts.

love and interchanging their thoughts.

At last, at last, at LAST the great fact is demonstrated, the great wonder explained, the great mystery solved. The puzzle of all past time is answered. The soulful yearning of humanity is satisfied—"this longing after immortality." Job gets his response. Man does not die; he only gives his body to decay. He lays aside his overcoat of flesh and enters into unending life.

"Out of the shadows of night The world rolls into light. It is daybreak everywhere."

By the bedside of our greatest statesman, as, awaking from his slumber, he found that he had not yet entered on the scenes he may have had spirt glimpses of, there came, in his last breath, the words "Istill live." The phrase was breath, the words "Istill live." The phrase was stamped with his own mint-mark. How much more the words would have meant if spoken on the day after instead of the day before his change. He might then have said, as interpret-

change. He might then have said, as interpreted in our more diffusive speech,

"I still live' not only, but more to-day than yesterday. Yesterday I lived in fleshly imprisonment; to-day in freedom of spirit. Yesterday, bound with material chains; to-day, enfranchised. Yesterday, in feebleness and pain, in doubt and gloom, I scanned the future; though faith and hope shone on the path like stars. Now I enjoy the certainty of knowledge, with faith justified and hope more than realized: My mother, my father, my wife and children, and children's children, and all my friends, whom long ago I had bidden tearful farewells, now greeting me with the joy of recognition and heavenly love; while the glories of the spirit world, beyond all power of anticipation, dazzle my sight and entrance my being. Be assured, oh! my weeping friends, be assured; wipe all tears away; mount not for me. Rewipe all tears away; mourn not for me. Re-joice, rejoice with me that 'I still live,' and with open arms will greet you one and all when in our Father's good time you, too, shall lay aside the encumbrances of earth, rise above the vicissitudes of time and enter the portals of the higher world."

of the higher world.

And yet, notwithstanding these accumulating evidences, and, I may say, demonstrations—to sight, to touch, to ear, to reason, to scienare still incredulous. Is it from inattention? Is it from perversity? Is it because the spiritual plane in their minds is immersed and drowned by the material? Is it because, in the present state of the public mind, more money can be made by refusing hospitality to this great knowledge? Is it from fear of the gossip of others, equally uninformed?

Is mortal evidence of any value? Is human

testimony good for anything, or good for nothing? Can the concurrent proof of thousands upon thousands of men and women, of fair standing for judgment and veracity, be swept away as unavailing?
This converging testimony of people of re-

pute in all countries, and through a series of years, establishes, if proof from human lips can establish anything:

That sounds are produced without visible or ascertainable physical cause;
That they respond intelligently to questions

That to many psychics spirit forms appear, and hold intelligent converse; coming, however often, each in its own apparel, and having the state of th the same voice, look and bearing; and, once known, ever after recognizable; That things are told which mortals could not

That events are forecast which time realizes; That events and facts are recalled known to none other than the hearer, living in the flesh; That messages are written on paper, or on slates, so securely enclosed that mortal fingers cannot reach them;

That paintings are instantaneously produced on canvas or boards where there are no visible paints, brushës, or human azoncles; That people who have laid aside their earthly outside return as spirits in ethereal guise, and

speak in our hearing, and appear to our material sight in recognizable forms and features;
That these things claim to come through the power of spirits, once in mortal form on the

earth:
Must all this proof be discarded and disre-Must all this proof be discarded and disregarded? If this testimony is not worthy of belief, then can we believe anything? anything we see, and hear, and touch? If not, then must creation be held a myth, the world a fancy, and man a phantom! Everybody is nobody, and everything is nothing, and vacancy is King.

In our country, and in many countries, are assemblages to celebrate this event. The wonassemblages to celebrate this event. The wonder is that all the peoples of all the nations, on this radiant Easter, do not meet to bless the hour; this day of double benefactions!

But look abroad over the world! What a busy hive it is! Every man is on the strain. Not a muscle inactive. In store and shop in office and court room in mart and factory on

office and court room, in mart and factory, on office and court-room, in mart and factory, on ship and shore, everywhere; how the looms fly, how the hammers ring, how the tongue plies, how the buzz of trade and the clang of machinery fill the ear! The plow in the field, the vessel on the sea, the spindles awhirl, the adze scattering chips, the saw piling dust, merchants unfolding goods, bankers counting coin; what means it all? What great end is accomplished by all this activity? Simply to feed, clothe, house and pamper the body. When that is laid aside, as soon it must be, all this labor will have been in vain. None of this wealth can be taken across the border. All must be left on the hither side. Coffins may be converted into be taken across the border. All must be left on the hither side. Coffins may be converted into coffers, and filled with the wealth of the dead, and there it will remain till some thiefshall steal it. Enlarge the mausoleum, and crowd it with bords, and stocks, and golden eagles, and muniments of title! To what end? Go there a hundred years thereafter, and unless sacked by robbers, there will still be found its parchments, mouldy and worm-eaten, and its mintage rusty and unspent. Not a dollar has passed into the spirit world. Not a dollar has passed into the spirit world. Not a word it be available, if there. The owner, though grasping millions, would still be bankrupt, while he marveled at the triviality and insipidity of all earthly possessions and pursuits. Death terminates all titles. It ends all rights in lands, or stocks, or stations. The feudal lord must leave his acres, the millionaire his securities, the broker his collaterals, the prince his rank, and the control his security. the broker his collaterals, the prince his rank, and the monarch his crown. "Kings leave their ermine at the mouth of the tomb." said a their ermine at the mouth of the tomb." said a spirit to me, once Emperor of half the then known world. One unselfish act here, one holy aspiration, would, in spirit land, outvalue the crown jewels of all the diadems of Christendom, and outweigh their revenues. By right living, by unselfishness, and a grateful acknowledgment of the glits of our Father, a man may still have all that can be counted as wealth and find it already invested, where noth cannot eat, nor rust invade, nor fraud embezzle, nor thieves purion. The Bank of

boon has time brought to man than Spiritual-ism. That stands afront. It has changed the whole doctrine of life and opened the door to eternity.

It discrewes the tyrant Terror—who has ap-

palled all generations and filled their pros-pects with dismay—and, instead, welcomes the

pects with dismay—and, instead, welcomes the change called death as the apotheosis of life.

No longer is it, of necessity, "a fearful thing to fall into the hands of the living God," but a glorious thing to be received in the arms of a loving God. We hold the alternative in our own hands.

No longer do we expect to tremble at the indignant frown of a vengeful Jehovah, but to live in the smile of a Father whose name and nature are Love.

nature are Love.

No longer do infants' skuils pave the turnpikes of Infernus; for of little children "is the
Kingdom of Heaven," and not of Sheol.

No longer do we expect to hibernate under

ground, among the moles, in comatose unconsciousness through mons incalculable, until, in a day somewhere in the unknown future, all

a day somewhere in the unknown future, all mortals of every race and tongue, past, present and to come, shall arise from the grave, approach the bar of the Universal Assize, and hear, each, his judgment.

No longer do we expect in that day to see the bodies of all mortals who shall have lived—whether incinerated into gas and mingled with the clouds; or reproduced in myriad vegetation; or renincarnated in sharks, alligators and cannibals; or buried by earthquakes; or and cannibals; or buried by earthquakes; or resting on the floors of the sea—filling the air with flying bones and flesh, hasting to join

their counterparts and be ready for the material resurrection.

No longer is it supposed that the change called death fixes the condition of the spirit unalterably, unchangeably, infallibly and everlastingly lastingly.

No longer is the sole alternative presented

to all the children of men, of tossing and writhing ever and, forever amid the burning billows of a brimstone lake; or eternally sitting on uncushioned stools of gold to twang metallic

uncushioned stools of gold to twang metallic harps.

No longer is the bending blue above us like a dome of brass, beyond which sits an isolated Creator; it is rather a veil of celestial lace, through whose open texture words from heaven and Spirits of Light can easily come and go.

Face we then about, and turn from the dead past, with all its misconceptions, to the living future and all its hopes. In one are entombed all griefs, all mistakes, all errors; in the other live all our aspirations and possibilities. One is gone; the other is to come. "Look not mournfully into the past," look cheerly into the future. We cannot change the irrevocable past, but we can make the future what we will.

Let us take to heart the lessons which Spirit-

Let us take to heart the lessons which Spirit-ualism reveals:

ualism reveals:
That we should give harbor to no thought angels would not approve;
That our manner of thought and life here will determine our state hereafter;
That a complete absorption in earthly ambitions and affairs, even though honest and moral, will shroud the spirit in darkness, requiring long periods to dissipate;
That, gravitating to the place we have earned, we shall, by the inevitable law of spiritual attraction, meet our judgment the day we are

attraction, meet our judgment the day we are born into spirit-life—all shams dropped off, all pretenses vanished, and the spirit standing undisguised, unclad, unshrouded, exactly as it

That we shall live time without cessation eternity without end;

eternity without end:
That, though we shall progress into higher, brighter, happier states, yet if evil here we shall start possible centuries, perhaps centuries of centuries, below the condition where, by our life here, we have it in our power to begin our spiritual career; and we can never, through the unending reaches of time, overtake the advancing position we might have attained by a position we might have attained by a vancing position we might have attained by a

better life;
All the accumulations of eternal glories hang in the balance. Darkness and slow-glimmering light—through, it may be, cycles of time—on the one hand; or brightness and celestial joy, immediate and entrancing on the other. May we be wise to choose in time, and blessed

by the choice in eternity!

Mr. Marsh concluded amidst the prolonged

Mr. Marsa concluded amidst the prolonged and ringing applause of the audience.

Mrs. M. E. Williams followed in an address on the blessings that Spiritualism has brought to the human family, which, she said, has recognized the value between facts and faith. Thus Spiritualism progresses to our great advantage, and in the future, through its henjon influence greater justice will preits benign influence, greater justice will pre-dominate in the world; she advanced the asser-tion that capital punishment will in course of time be abolished. Mrs. Williams gave some tests of the presence of spirits that were invariably recognized, and some startling statements were made that were also acknowledged to be truthful. Her revelations of personal incidents in the private life of some caused

genuine astonishment.

Dr. G. C. B. Ewell's psychometric readings evoked wonder and applause by turns. He was very minute in his details of conditions and circumstances connected with articles, that were presented to him. Each article—the watch, the ring, the key and the handkerchief
had a history of some kind that the surprising doctor seemed to be well acquainted with, though these articles came from all parts of a promiscuous and accidental audience.

Prof. J. Clegg Wright, whose name appeared last on the program, rose to address a still densely-packed audience. The lateness of the hour caused him to shorten his remarks, but they nevertheless contained sound logic and profound and philosophic reasoning. His subprofound and philosophic reasoning. His sub-ject was the prevailing theme, and he talked on it entertainingly and eloquently to the de-

ight of all.

It should be mentioned that the singing by Miss Minua Herzog was of the first order, and was warmly applauded, and that the plano was presided over by Mrs. — —, in which capacity she acquitted herself in the style of a maestro. There was also singing by Robort de Leon There was also singing by Robert de Leon

One of the incidents of the day was when One of the incidents of the day was when Mr. Luther R. Marsh stopped in the middle of his address and invited Mr. Titus Merritt, the stanch supporter and life-long friend of Spiritualism and Spiritualists, to a seat on the platform. This pleasant recognition of honest effort was applauded by the audience.

Veritas.

Boston, Mass. WELLS MEMORIAL HALL,

The First Spiritualist Ladies' Aid Society calebrated the Anniversary in this hall March

The morning service was opened by a short ddress by the President, Mrs. A. E. Barnes; followed by a song by Miss Amanda Bailey and Mrs. Annie S. Hall, "Open the Gates"—planist, Mrs. M. F. Lovering. The opening address was by Mrs. Alice Waterhouse, an Ex-President, who was warmly applauded. Addresses by Dr. A. H. Richardson and Mr. Frank Woodbury. bury. Dr. S. L. Beal (Brockton) made some interest-

Dr. S. L. Beal (Brockton) made some interesting remarks on "Unity and Variety in the Material, Mental and Spiritual World." He referred to the theological dust which had been in his eyes, and was thankful it had been removed. No man, he said, can help his religious belief, considering his training; he hoped the time would come when men would betaken for what they are, not what they profess to believe. He then gave tests in some foreign tongue, which the control interpreted.

Test mediums, Mrs. Shackley, Mrs. Hurd Webster, Osgood F. Stilles; Mrs. M. A. Brown read a poem very finely.

Recess was taken for dinner at Ladies' Aid Parlor. During this intermission tests were

Recess was taken for dinner at Ladies Aid Parlor. During this intermission tests were given by Mrs. Butler (Lynn), who had become a Spiritualist through the intervention of the spirit of her father; Dr. C. E. Huot also gave tests, which were recognized. He also remarked that this was his third anniversary as a Spiritualist.

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Raphael's Almanac:

The Prophetic Messenger and Weather Guide,

FOR 1893.
Comprising a Variety of Useful Matter and Tables.
Predictions of the Events and the Weather
That will Occur in Each Month During the Year.
A LARGE HIEROGLYPHIC.

By RAPHAEL, the Astrologer of the Nineteenth Century Seventy-Third Year, 1893.

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SPECIAL NOTICE.

been celebrating ever since." She gave her experience as a medium in early life, and the manner in which she was compelled to assert her individuality. She said, "how great a matter a little fire kindleth," and applied the expression to the tiny raps of forty-five years ago, and Spiritualism of the present time.

The President, Mrs. A. E. Barnes, made a short address, detailing the object and aim of the Ladies' Aid Society, and the amount of good it is doing in the way of charity. Remarks by Mrs. Carrie F. Loring, tests by Mrs. Annie E. Cunningham, Mrs. Hurd Webster.

Evening Exercises consisted of several finely-rendered musical selections by the Salem Quartet—Miss Amanda Bailey, Mrs. Annie S. Hall, Mr. Benj. Kenney and Mr. Henry Gardner. Remarks were made by Mr. Eben Oobb in his usual felicitous style; Mr. E. A. Titus—formerly a Methodist clergyman, and who was converted to Spiritualism nine months ago at Onset—spoke of the manner in which the religions had become mixed, and illustrated his meaning by telling of the examination of a student in ancient history, and how several meaning by telling of the examination of a student in ancient history, and how several events were all mixed in one, so as to be quite

ludicrous, yet to the point.

Mr. J. Frank Baxter said: Talmage says Spiritualism is dead. I wish he was here to day to see for himself it is not dead by any means, as is evinced on this occasion. He then referred to Modern Spiritualism, and traced its rise and progress from the tiny raps of forty five years ago. He spoke of one of the Fox Sisters, the denial she made of her faith, and her subsequent recantation, and advised Spiritualists to throw the mantle of charity over her faults, and believe that when she made the denial she was mentally unbalanced, and not responsible for her words. "Attica" then gave tests which were recognized.

Dr. Storer and Dr. Ware made short speeches.
Tests, Mrs. M. A. Chandler, and visions by Mrs. Hattic C. Mason. Mrs. Josie Willis Huse (Atlantic) resited worm finally and facilitative.

(Atlantic) recited very finely and feelingly a poementitled "Christmas Dinner at the Workhouse." She was encored, and recited a short piece about "Grandmother's Spectacles," and was the recipient of an elegant cluster of Easter

Mrs. H. W. Cushman (No. 2 Salem street, Charlestown) sent out written communications from spirit-friends to persons in the audience the entire day.

E. D. MAYO, Sec'y.

THE FIRST SPIRITUAL TEMPLE. On Wednesday evening, March 29th, the

lower audience room was filled by the wellwishers of the Temple Fraternity School work.

We celebrated the Forty-Fifth Anniversary with a recital by the children, opening with a chant, followed by singing and recitations on the "Forty-Fifth Anniversary," "Home of the Fox Family in Hydesville in 1848," illustrating the manner of communicating by raps in the early days—an historic tableau; "A Child's Welcome into Spirit-Life," showing the teachings of our philosophy by an object lesson; "Searching for Spiritual Truth"; Talk on Spiritualism, A. E. Armstrong, Elmer Packard; "The Legend of the Organ Builder," Miss Nellie McDonald; piano solo, Mr. Counell; violin solo, Allie Barker; songs, Allie Danforth and Topsy (Mrs. Heberton), concluding with "Spiritual Gifts," consisting of presents given to the children—and as we have discarded the traditional Christmas tree, a boat bedecked wishers of the Temple Fraternity School work. traditional Christmas tree, a boat bedecked with flowers and laden with presents was shown upon the stage. Alonzo Danforth.

PARKMAN HALL.

The Anniversary was celebrated by the Helping Hand Society of the Boston Spiritual Temple on the afternoon and evening of Wednesday, March 29th, at Parkman Hall, 3 Boylston Place. On no other occasion has there hern a larger attendance, the hall being crowded both afternoon and evening.

At the request of the President, Mrs. R. S. Lillie, Mrs. Waterhouse took the President's Lillie, Mrs. Waterhouse took the President's chair both afternoon and evening—in which capacity she will serve for the balance of the season. The program of the afternoon opened with a song by Mr. J. T. Lillie, followed by interesting and appropriate remarks from Hon. Sidney, Dean, Dr. Charles Huot, Mrs. M. W. Cushman, Mrs. M. T. Longley, Dr. A. H. Richardson, Mrs. Mary F. Lovering, and Dr. Ware (Maine). Beside the singing of Mr. Lillie, music was furnished by Mrs. L. C. Clapp and Mr. Charles W. Sullivan.

The supper, always a special feature of the

and Mr. Charles W. Sullivan.

The supper, always a special feature of the Society, was served from five to seven o'clock.

The Evening Entertainment—which commenced at eight o'clock—opened with a song finely rendered by Miss Amanda Bailey, soprano. Mrs. R. S. Lillie made an excellent address, alluding impressively to the Anniversary, touching in her incomparable way on the first event which resulted in the establishment of the great truth known to day as Mod-

ment of the great truth known to day as Modern Spiritualism—the little raps, first heard by the Fox sisters March 31st, 1848. Songs were given by Miss Gussie Gill and Master Otis Gill, with banjo accompaniment.

Dr. H. B. Storer, President of the Veteran Spiritualists' Union, was called upon, and responded in his genial manner. Addresses were made by Mrs. Sarah A. Byrnes, Mrs. M. T. Longley, Mrs. N. J. Willis, Mr. Dowling and Mr. Knight, President of the Boston Spiritual Temple Society. Character songs and recitations were given by Mr. Chas. W. Sullivan. After a song by Mr. Lillie, Miss Lucette Webster, the well-known elocutionist and teacher, gave one of her inimitable readings, which was heartily of her inimitable readings, which was heartly encored. Mr. Will Boyce was the accompanist of the evening. F. M. Jacobs, Sec'y.

Worcester, Mass.

The Forty-Fifth Anniversary was celebrated here on April 2d, the Association and Lyceum offering programs of exceeding interest.

The afternoon exercises were as follows: Introductory remarks, Dr. Geo. A. Fuller; recollections of forty-four years of mediumship, Mrs. S. A. Smith; greetings from spirit Josephmrs. S. A. Smith; greetings from spirit Josephine, Mrs. Amanda Brown; remarks, Dr. Julia Spaulding; poem for the occasion, Mrs. Chase; tribute to the memory of the Fox sisters, Mr. Woodbury C. Smith; poem, Mr. Fred L. Hildreth; inspirational tribute to the advent of Spiritualism, Mrs. Delia Lowe; recitation and remarks, Mrs. Hattie Hildreth.

Several fine selections were rendered by the choir during the session. Fine floral display. In the evening, singing by choir: recitation

choir during the session. Fine floral display.

In the evening, singing by choir; recitation by Miss Ethelind Gould; invocation, Dr. Geo. A. Fuller; singing by choir; recitation by Miss Gould (very finely rendered); Anniversary address, Dr. Geo. A. Fuller; singing by choir; remarks by Dr. S. N. Gould (Vt.) on "Character and Character Building"; benediction, Dr. Geo. A. Fuller; singing by choir. Large attendance at each service.

MRS. GEORGIA D. FULLER, Sec'y.

Luceum Exercises Anniversary - Lyceum

MRS. GEORGIA D. FULLER, Sec'y.

Lyceum Exercises, Anniversary. — Lyceum,
"Our Lyceum, 't is of Thee," "There Is No.
Death"; recitations, "The Best Way," Lillie
Ormond; "Summer in the Country," Flossie
Isaacs; "Little by Little," Allen Lowe; reading, Original Poem, Bertie Gates; piano solo,
"Old Oaken Bucket Variations," Lulu Isaacs;
piano and guitar duet, "Havana Waltz," Hattie Smith and Willie Cree; reading, "Children's
Day," E. H. Hammond; regitation, Poem, Mrs.
Delia M. Lowe; piano solo, Waltz, "Laughing
Rill," Edward Clapp; "Sounds from Vienna
Woods"; piano and guitar, Hattie Smith, F.
L. Hildreth; remarks by Mrs. Helen Smith,
Dr. G. A., Fuller; Lyceum, Grand March,
"Summer-Land."

FRED L. HILDRETH, Conductor.

- Lynn, Mass. CADET HALL.

The Spiritualists of Lynn celebrated the Forty-Fifth Anniversary in this hall on April 2d. Services opened at 11 A. M. with a song by Miss Amanda Balley's quartet; then Mrs. M. K. Dowland's control gave an invocation; song by quartet; remarks appropriate for the day by Mrs. Dowland; song by quartet; Mr. E. Falles and Mrs. M. C. Chase gave excellent and interesting remarks; Mrs. M. A. Stone read an original poem on Anniversary; Mr. Roundy, fine remarks; another song by the quartet, then Mrs. E. C. Kimball (Lawrence) made remarks

and presented a large number of recognized tests and messages.

At 2 P. M., services opened with a song by the quartet; Rev. E. A. Titus, invocation; song by Miss Balley; Mrs. R. S. Lillie gave an exceptionally grand and brilliant lecture, which was more than well received by the large audience; song by quartet; Mrs. Kimball gave a large number of names and communications from spirit friends, all correct.

number of names and communications from spirit friends, all correct.

At 4:30 supper was served in lower hall to one hundred and seventy-five people.

At 6:30 service of song.

At 7 Miss Bailey sung "Peace Be Still," to the delight of the audience; Rev. E. A. Titus delivered a grand and powerful Anniversary address, thoroughly satisfactory to his hearers. Song by Miss Bailey and Mr. Churchill, then Mrs. Kimball gave one of her grand test se. Mrs. Kimball gave one of her grand/test se-

Thus closed one of the most successful observances of the Anniversay which the Spirit-ualists of Lynn ever held. T. H. B. JAMES.

EXCHANGE HALL.

The Children's Progressive Lyceum of Lynn celebrated the Forty-Fifth Anniversary on Sunday, April 2d. Opening exercises: Singing by the Salem Quartet, led by Miss Amanda Bailey, assisted by Mrs. J. P. Hayes of Lynn Lyceum; invocation by Mrs. Mary H. Mosher, of the Salem Lyceum; singing by the school; remarks by Mrs. Mary H. Mosher, Conductor of Salem

Lyceum.
The execution of the Grand March by the entire Lyceums of Lynn and Salem, led by Mrs. Augusta Williams and Miss Marianna Estes, proved an enjoyable feature in the exer-

The following entertainment was then list-ened to: Recitation by Harry Cheever, also a harmonica solo; recitations by Eva Wheeler and Katie Fogarty; singing by Charlie Ames, Herbert Watts, Amy Adams and Jessie Hutchins, the Lynn Lyceum Quartet; recitations, Eliza Garland, Carrie Moore, Cora Viennah, Gracie Hines, Amy Adams, Mr. Emerson, Florence Merrill, Winnie Atherton, Mrs. Hines, Ju-

ence Merrill, Winnie Atherton, Mrs. Hines, Julia Atherton, Blanche Atherton and Jessie Hutchins; remarks by Mrs. Mary Pierce, Mrs. Atherton, Dr. Drisko, and an original poem by Mrs. E. B. Merrill.

The Salem talent comprised recitations from Maggie Grant, Jennie Grant, Mabel Freeman, Lillie Mudge, Alice Thorner, Bertha Beals; song by Eddie Newhall, Hermon Kimball, Etta Thornton; instrumental music, Annie Selman and Florence Bailey; remarks by Mrs. Chase of Swampscott. Closed with singing.

Afternoon services at 2:30 P. M. Singing, duet, Mr. T. J. Troye and Mrs. J. P. Hayes; invocation, Dr. Willis Edwards; song, Mrs. J. P. Hayes; opening address, Dr. Willis Edwards; remarks, Mr. Knowles of Salem; song, Miss Ethel Gurney; remarks by Mr. Seavey, Dr. Joseph Fernald, and Mrs. Dr. Chase of Swampscott.

Remarks by Conductor J. B. Hatch, Jr., of Boston Lyceum; original poem by Mrs. Stone of Swampscott; Mrs. W. S. Butler gave her first experience as a medium, followed by Assistant Conductor, Mr. Woods, relative to what Spiritualists should teach the children; song by Louise Horner; recitation by Eddie Hill; song, Mabel Waite; recitation, Eddie Hatch; song, Alice Barnes; song by Little Eddie, the

Boston Lyceum joining in chorus.

Remarks by Mrs. Mosher of Salem, and C.
Fannie Allyn, also Dr. Root of Boston; reading by I. Warren Chase, and Carrie Moore, ending with a social hour, when supper was

Evening at 7:30 P. M. Singing by Lyceum Quartet; recitation by Carrie Marble Moore; invocation, C. Fannie Allyn; song, Mr. T. J. Troye; Anniversary Address by Mrs. C. Fannie Allyn, also a poem on subjects taken from the audience, given in her usual interesting manners. The day was one long to be remem-bered. SARAH STODDARD COLLYER, Lyceum Sec'y.

New Bedford, Mass.

The First Spiritualist Society of this city celebrated the Forty-Fifth Anniversary in K. of P. Hall, 39 Purchase street, Sunday, April 2d, afternoon and evening. The hall was tested to its fullest capacity at both services, and especially in the evening, when standing-room was at a premium.

The celebration was a success in every way, and the effect of the soul stirring speeches and excellent tests will, no doubt, be more notice able as time passes than perhaps it will at

The afternoon services began at 2 o'clock, and were as follows: Singing by the congregation, led by the choir; opening remarks by President Jacobs of the Society; essay by Mrs. Beauharnais, subject: "Influences"; duet by the Owen sisters, the choir joining in the chorus; remarks and tests, Mrs. May Scannel Pepper of Providence, R. I.; remarks by Thomas Thompson; remarks by Mr. Dodge; singing by the congregation; reading by Mr. Nickerson; remarks by Mrs. Owen; solo by Mr. Slater; tests by Miss S. Lizzie Ewer of Portsmouth, N. H.; remarks by Mr. Wm. F. Nye; remarks and tests by Mrs. Carrie F. Loring; singing by the congregation; benediction by Mrs. Carrie F. Loring. The afternoon services began at 2 o'clock,

F. Loring.

In the evening the large audience gave the closest attention to the speakers and mediums, who appeared at their best. The program was as follows:

was as follows:

At 6:30 o'clock, a concert by the New Bedford Orchestra, of six pieces, lasting until 7; singing by the congregation; invocation by Miss S. Lizzie Ewer; selection by the orchestra; poem by Carrie F. Loring; selection by the orchestra; tests by Mrs. May Scannel Pepper; selection by the orchestra; tests by Mrs. May Scannel Pepper; selection by the orchestra; tests by Mrs. Carrie F. Loring; congregational singing led by the orchestra; benediction by Mrs. Carrie F. Loring.

[The society is doing good work. The talent presented is of the best. This organization has the advantage over those in other places in that it has good local talent to draw from in case of a disappointment in obtaining a speaker. Services are held frequently in which local mediums are the only instruments present.

mediums are the only instruments present.

The city is old; a large majority of the old families are members of some church, and consequently very conservative, to say the least, when the subject of Spiritualism is mentioned but in the treatment of Spiritualists either as a society or individually the people here rank among the first. Inimical remarks concerning Spiritualists because of their belief are the ex-

Spiritualists because of their belief are the exception.

Another advantage which the local society has over some others is the singing it has. There is a quartet of young ladies, and a young man organist, who lead the singing. Their presence at the meetings is a certainty, their fresh, young voices an inspiration, and their interest unlimited. They are doing yeomau work, and like many other people who are doing good in the world, they are not aware of it.

April 9th F. A. Wiggin occupied the platform for this Society.

April 16th that deep thinker, energetic and pointed speaker and noble woman, Mrs. Clara P. Banks, will speak to the Spiritualists of this city. Mrs. Banks needs no recommendation, as she speaks for herself. This scribe has heard her a number of times, and writes understandingly in the matter.] Russ H. Gilbert,

Of the New Bedford Evening Journal.

North Scituate, Mass. The Forty-Fifth Anniversary was celebrated at Gannett Hall, this place, by the Children's Progressive Lyceum, on the 31st ult.; the exer-

Baltimore, Md.

A gathering which taxed the capacity of one of Baltimore's largest halls—numbering fully fifteen hundred-was in attendance at the celebration by the Religio-Philosophical Society of the Forty-Fifth Anniversary of the Advent of Modern Spiritualism

of Modern Spiritualism.

The hall was beautifully decorated with evergreens and flags, the stage was tastefully adorned by a committee specially assigned for the work with cut flowers, evergreens and potted plants, the skill and good taste displayed being worthy of all commendation.

The exercises opened with a grand march by the Lyceum, which numbered over one hundred children, led by the Guardian, Mrs. C. V. McClellan. Much credit is due the little ones for the manner in which the march was executed; after which a song, "Band of Liberty," was sung by them. A soulful invocation was offered by Mrs. A. M. Glading; Silver Chain recitation, "There is No Death," by the Lyce/um. The opening address was given through the instrumentality of Mrs. A. M. Glading by her guide, "Hoolah." A poetic in vitation to join or visit the Lyceum—recited by Master Howard Wright, and written by his aged grandmother for the occasion—elicited much applause.

Solo. "Always take Mother's edvice" Mise plause.

plause.

Solo, "Always take Mother's advice," Miss Annie McClellan; "Spiritualism," a recitation, Master Gussie Gauss, rendered finely; recitation, Mabel Gauss; song, "Soup, Soup, Soup, by little Nona Wright; after which she was presented with a handsome basket of flowers by a member of the Society; "The Polish Boy," a recitation by the Conductor, Mr. Edwin W. Wright, after which to his great surprise he by a memoer of the Society, The Poins Boy, a recitation by the Conductor, Mr. Edwin W. Wright, after which, to his great surprise, he was presented by the Lyceum with a costly gold medal, the presentation speech being made by Dr. Jno. D. Roberts. The recipient of the gift in brief remarks thanked the members of the Lyceum for the generous token of their good will.

Solo by Miss Barbara Cook; recitation and tableau, "Star Spangled Banner," by Miss Gertie Gauss; solo, "If you love me tell me with your eyes," Miss Annie McClellan; recitation, "Rabbits," by Frank Zipp. The tableau, "Rock of Ages," by Miss Helena Wright, (presented with a peculiar and appropriate version,) was highly appreciated, and closed part first.

Part second opened with congregational singing by the entire audience: "Work, for the Light is Coming!" after which Bro. Oscar A. Edgerly was the next in order to give tests, but being fatigued from his journey he asked to be excused. Bro. Jno. D. Roberts, Baltimore's gifted test medium amide record of the second of the se but being fatigued from his journey he asked to be excused. Bro. Jno. D. Roberts, Baltimore's gifted test medium, amid a round of applause, ascended the platform and gave proof positive of the immortality of the soul by the numerous communications he gave, which were all readily recognized. At the close he was presented with a fine bouquet of choice flowers. Recitation, "Angel Greeting," Miss Maude Hayne; quintette, "We Will Have to Mortgage the Farm," members of the Lyceum; recitatation, "What Is Religion?" Miss Claudia Wright; duet, piano and cornet, Miss Cook and Mr. E. Hauser; recitation, "The Maniac," by Miss Gertie Gauss, executed in a scholarly manner, bringing her before the curtain in recognition of a loud encore; recitation, "Guilty or Not Guilty," by Miss Nellie Shipley.

Tableau, "The Gipsy's Warning," by members of the Lyceum; after which the floor was cleared and all participated in dancing, which continued until late in the morning—the promenade being led by Mr. Frank Thomas and Miss Claudia Wright.

During the intermission there was fancy dancing by Miss Blanchs Streaburger (Maneing by Ba

During the intermission there was fancy dancing by Miss Blanche Strasburger. Com.

Dallas, Tex.

Sunday, March 26th, at 11 A.M., the First Spiritualist Society celebrated the Forty-Fifth Anniversary.

Mr. G. M. Deane, the President, delivered an address appropriate to the occasion, in the course of which he dwelt on what Spiritualism had accomplished for mankind. A lecture by Mrs. Maud Lord Drake (Los Angeles, Cal.) followed; she also gave some tests of spirit pres-

ence.

Afternoon. — G. V. Cordingly (St. Louis) a trance medium, recited an inspirational poem, and gave tests; an inspirational lecture by Mrs. Tillie V. Reynolds completed the session.

Evening.—Mrs. Drake lectured at Liberty Hall to a large audience, including several professional men, a clergyman, and quite a number of ladies. The lecturer, in proof of Spiritualism, called the bible in evidence. She cited the case of the spirit which appeared to John, and which John would have worshiped, but the spirit assured him that he was simply one of the prophets. the prophets.

She dwelt on the transformation, in which

sne dwelt on the transformation, in which two spirits, one of them departed fourteen hundred years, the other eight hundred years, appeared to Jesus, and told their dear Savior that one of his friends would betray him. She told how the Savior said he could pray to his father in heaven, and his father would send him twelve legions of angels, and how angels came and comforted him on the way to Jeruselem. she argued that as in those days there was spiritual communion, so there is at the present time. As regards Saul's trouble she said the Scripture originally read the woman of Endor, but theologians, taking the side of Saul, a very bad man, against whom heaven had closed its gate-way because of his having put to death its in-struments, had changed its reading to the witch

of Endor.

The lecture was very severe on saloon-keepers, whose road to salvation she considered the most thorny and intricate, because of the sorrow their business brought upon the plodding mother and her suffering children.

Her address closed with a sketch of her experiences in early life, and medial development (which the readers of THE BANNER will remember to have seen fully treated in its columns in days past), after which she gave numerous test communications, of which the Dallas umns in days past), after which she gave numerous test communications, of which the Dallas Morning News (to the liberal report of which paper we are indebted) says: "Most of these tests the parties to whom they were applied acknowledged to be correct."

Norwich, Conn.

The First Spiritual Union celebrated the Forty-Fifth Anniversary Sunday, April 2d, at Grand Army Hall. The rostrum was prettily decorated with flags and cut flowers.

The Lyceum exercises at 11:45 A. M. were fitting the occasion. Mrs. Fannie M. Marcy, Conductor, explained to the children in an interesting manner why we celebrate the day; songs and recitations by the children, with short speeches by the senior members, com-

short speeches by the senior members, completed the program.

At 1:30 P. M., Dr. W. W. Clapp said, in presenting Willard J. Hull as speaker of the day:

"This is the forty-fifth anniversary of the advent of Modern Spiritualism—an event second to none in the history of modern times, and one which sent sweeping over the earth a wave of liberalism which has made such an impression upon the churches that the people of this day not over thirty years of age know little of the dogmatism, bigotry and prejudice which

day not over thirty years of age know little of the dogmatism, bigotry and prejudice which existed forty-five years ago."

The anniversary address was upon: "Spirit-ualism the Integral Factor of Progression," and the speaker said, in part:

"Forty-five years ago the pure organism of a child, like that of the little one of Bethlehem

two thousand years ago, (who appalled the ignorant and confounded the wise,) was made Ignorant and confounced the wase, was the vehicle of an Idea which to-day is shaking the athical scientific and religious notions of the vehicle of an Idea which to-day is shaking the ethical, scientific and religious notions of the civilized world to their very foundations. But it came not with pomp and show. It came not as a procession with tinsel and sounding brass in the wake of a king.

For centuries man had groped at the bottom of an opaque sea; upon the lids of coffined love tears of anguish had ever dripped in vain; lips that erstwhile framed words of love were as impervious to love as the unreplying stars that

impervious to love as the unreplying stars that mocked his grief. Job's doubt danced in his dreams and harassed his waking hours. But the declaration of that spirit forty-five years ago made it necessary to ask, not, if a man die shall he live again? but, does man die at all? [Continued on fourth page.]

A NEWSPAPER MAN.

Connected With the Great Paper, The Albany Express,

Makes Statements which the People Should Know and Understand.

They will Interest not only the Newspaper Fraternity but Everybody.

The popular and well-known Thomas A. Lindsay, who is connected with Albany's (N. Y.) leading morning paper, the Albany Express, makes an interesting revelation.

Everybody connected with the newspaper has known of the facts for some time, and can vouch for their truth in every particular. "For many years," said Mr. Lindsay, " I have been

subject to severe spells of headache and nervousness, at times almost enough to drive a man to insanity from pain, loss of sleep, etc. "Medicines, narcotics, patent and prescribed, did not give relief, and the allment increased continually.

Having read in the Albany Morning Express at different times the advertisements of Dr. Greene's Nervura blood and nerve remedy, I concluded to try this remedy, and after the use of six or seven bottles found not only relief but almost a radical cure.
"The headaches are a thing of the past, while the

terrible nervous spells have gradually become less and less until now I have little or none of them left, and my sleep is natural and refreshing. "I do not hesitate in saying that this remarkable change is entirely due to Dr. Greene's Nervura plood

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The Forty-Fifth Anniversary. [Continued from third page.]

Here, then, to this Gamaliel the whole line of Here, then, to this Gamaliei the whole line or moral philosophy must be brought for revision. This is the great mission of Modern Spiritualism. It is the influence of that potent force, silent and irresistible, that is being felt in every department of human life. It is clearing away the shucks and husks that for the have hidden the principles of rational religious philosophy. Man is beginning to conceive the laws of a universe that was not made expressly a universe that was not made expressly

Joseph D. Stiles followed with a fine Anniversary Poem, closing with a brief scance.

About thirty delineations were given, and all

About thirty delineations were given, and all but one recognized.

Excellent music was rendered by Charles W. Sullivan and the choir. Mrs. J. R. Messenger presided at the organ.

In the evening Mr. Hull delivered his farewell address, taking up briefly the subjects treated upon during the month embodying economics, science and religion, which he termed the great trinity of the modern godhead. The field of old and decaying systems of education, godliness and priestcraft were likened to the stumps, roots, undergrowth and moss of a forest. They were the snags in the face of human progress.

Deformity hates to be reminded of its bad appearance, therefore the crooked man, the warty man, the moss-back man has always been the loudest in his protestations against measures for his relief. He had rather remain a stump than to acknowledge his antiquity and decay. The discourse closed with a tribute to the work and influence of the Norwich Spirit-

ual Union.

After a song by C, W. Sullivan Mr. Stiles gave a remarkable séance, presenting as many as one hundred and fifty names and messages from spirit friends and acquaintances; among them were many names of well-known persons who had lived in this city and vicinity; with remarkable incidents in connection with the manifestations which were very convincing to the skentical ones present. the skeptical ones present.
MRS. J. A. CHAPMAN, Sec'y.

Chicago, III.

Anniversary exercisés were held in Chicago March 31st, in Washington Temple, Ogden Avenue, at 10 A. M. and 2 P. M.; there was a very

nue, at 10 A. M. and 2 P. M.; there was a very large attendance at each session.

Mrs. Anna Orvis and W. J. Colville furnished beautiful music, with the valuable help of Prof. Joseph Singer, violinist, and his talented son, who though only thirteen years of age, is an excellent harpist. Both lecturers (Mrs. Orvis and Mr. Colville) spoke in glowing terms of the unspeakable benefits conferred upon mankind by the knowledge brought to earth by spiritmessengers, and so completely did their utterances accord that a delightfully harmonious sentiment pervaded the large assemblies. The Fox Sisters were kindly and respectfully mentioned, and their weaknesses attributed to extreme sensitiveness, not to any desire to fall into indiscretions. Spiritualism as a stupendous revelation, adapted to all the varying needs of humanity, was kept to the front, though lesof humanity, was kept to the front, though lessons were also drawn from the Jewish Passover and the Christian observance of Good Friday. The universality of the mission of Spiritualism was specially enlarged upon, and all phases of narrowness deprecated. We cannot be too earnest in the proclamation of our deepest convictions, but sincerity never necessitates no.

victions, but sincerity never necessitates un-charitableness.

The Spiritual Philosophy is making itself felt everywhere as an all-pervasive leaven, pene trating all institutions, and remodeling all schools of thought. The influence of the spirit-world is felt and responded to in many quar-ters, where its direct action is unconsciously ters, where its direct action is unconsciously acknowledged. Multitudes are feeling the pressure of a force swaying them which they do not intellectually comprehend. It is well to organize as extensively as possible in the name of Spiritualism, for definite comprehensive work, but a new sect cannot be the ultima thule. Sects and parties belong to the past; universal science, philosophy and religion, belong to the future.

Both speakers alluded to the coming Parliament of Religious at the World's Fair, and declared it to be one of the noteworthy signs of clared it to be one of the noteworthy signs of the times, betokening a union among widely scattered peoples never before attempted. The exquisite floral decorations, added to the fine music, oratory and poetry, made the occasion a red-letter day in the annals of the First So-ciety of Spiritualists, under whose auspices the gatherings were held.

St. Louis, Mo.

The St. Louis Ethical Society celebrated the Forty-Fifth Anniversary in Howard's Hall, corner of Olive street and Garrison Avenue, on the evening of March 31st. President M. S. Beckwith delivered an address that commanded close attention, and was greatly appreciated by the audience.

The address was followed by songs effectively rendered by Mr. Jules Wallace, a recitation by A. D. Clark, piano sole by Miss M. Schnell, and recitations by Charles McBride and John Brander

After the singing of the favorite hymn, "Near-er, My God, to Thee," by the audience, Mr. Wal-lace stepped to the front of the platform as the test medium of the occasion. Introducing his séance with brief, appropriate remarks, he said:
"Two spirits come to me now who would like
to converse with their father and mother.

to converse with their father and mother. They give their names as Frank and Mark Medart. Are their parents here?"

Mrs. Medart immediately arose, and the medium walked over to her, took her hand, and the spirit controlling delivered messages that gave much satisfaction. Mr. Wallace said there was another spirit with the two boys, a friend of their named Frank Beaumont who had

was another spirit with the two boys, a friend of theirs named Frank Beaumont, who had lived in East St. Louis. Mrs. Medart said she recognized all the persons referred to.

To Mr. A. Buck several spirits came, proving their identity, and giving him advice. Friends from the spiritual realm came to Capt. Charles Gould, M. S. Beckwith, Annie Steinman, and others; so marked and convincing were the recognitions that during the séance the medium was frequently applauded.

Buffalo, N. Y.

Sunday, April 2d, we devoted entirely to commemorating the Forty-Fifth Anniversary. Our hall was filled to the utmost, the decorations consisting of flags in profusion and flowers and foliage in abundance.

Mrs. Celia M. Nickerson spoke from the platform in the afternoon upon the good work that Spiritualism has accomplished in the last forty-five years. Her address was the first of her course for the month of April, and was a fine

one.
Following her came the children of our Lyceum; the little ones did more than well, and occupied over an hour with their songs, music and recitations.

and recitations.

A splendid "spread" of good things for the inner man was laid in the ante-room, where all enjoyed the feast of eatables, and visited to their hearts' content.

In the evening Mrs. Nickerson gave a long and interesting lecture upon "The Combination of Man as an Animal, Man as a Spirit, and a Spark or Scintillation from the Infinite Oversoul." Her lecture upon this subject was an able and a logical one.

able and a logical one. Mrs. Nickerson has pleased all our people on her first appearance, and her month's engage-ment can be set down as a success from the

Our Buffalo Society is in a good and flour ishing condition—both as to harmony and finances. We are well prepared to do excelfinances. We are well prepared to do exce lent work for a long time to come.] 120 13th street. J. W. Dennis

Grand Rapids, Mich. The Anniversary was appropriately observed in Lincoln Hall Sunday, April 2d. The hall, which is a handsome and spacious one, was richly adorned with many potted plants of exquisite beauty, loaned for the double Faster. A fine choir rendered superb music morning and evening, and the inspired ministrations of W. J. Colville were fully in keeping with the highest sentiments awakened by the great events, commemorated. The attendance was very large and singularly attentive.

Aspen, Col.

The First Spiritual Church of Aspen held Anniversary exercises at the P.O.S. of A. Hall Sunday, April 2d. The ladies decorated the hall very prettily with flowers and flags. There was a very large and appreciative audience; quite a number were turned from the door.

We were very fortunate in securing the services of the celebrated medium Mrs. Ada Foye. vices of the celebrated medium Mrs. Ada Foye. She was compelled to give up a number of her Eastern engagements, on account of ill health, and come West. The subject of Mrs. Foye's lecture was "A Spiritual Easter."

She has such a happy faculty of keeping her audience interested from beginning to end that the assembly, which was composed of earnest, intelligent people, showed their appreciation by frequent applause.

At the close of the lecture Mrs. Foye gave some very convincing tests of spirit return.

some very convincing tests of spirit return.

The music, both vocal and instrumental, was excellent. excellent.
[We have a flourishing Society here, and would like to hear from good test mediums.

Mrs. C. F. Newton, physical and test medium, will be with us this month, and Spiritualists feel very hopeful that with two such excellent workers there will be a number of converts to our Cause.]

our ('ause. MRS. JAS. T. MORRELL, Cor. Sec'y.

Detroit, Mich.

The Forty-Fifth Anniversary was observed in Fraternity Hall, Sunday, April 2d, at 2:30 P. M., and was a grand awakening; the friends -new and old-of the Cause are very much incouraged at the results.

The program was highly appreciated by the largest audience ever assembled in the hall in the interest of Spiritualism since its erection

Flower, presents an appreciative sketch of his life and works, with selections from his poems. Alfred Russel Wallace supplies his second paper on the "So cial Quagnire." All interested in the welfare of the people will give these essays special thought. Geo. C. Lorimer gives his views of "Authority in Chris tianity," claiming as a summing up that purity of doctrine can be maintained only by "free discussion, unawed by threats of prosecution and unintimidated by cries of heresy." Mr. B. F. Underwood relates some of his experiences with "Automatic or Spirit-Writing," produced by Mrs. Underwood wholly independent of her own mental and physical volition. Of the remaining contents are papers treating upon "The Tenement House Problem in New York," " Anarchism: What It Is, and What It Is Not," "Celestial Gotham," and an editorial upon "The Burning of Negroes in the South: A Protest and a Warning.' Boston: Arena Pub. Co.

THE CENTURY .- Judge Jos. E. Gary, who presided at the trial of the Chicago anarchists in 1886, contributes an account of their crime, trial and punishment, giving many points of interest hitherto unknown to the public; portraits of judge, jury and officers accompanying the narrative. The Arnold Arboretum at West Roxbury, comprising a portion of our city's Park System, interestingly described in a paper entitled 'A Tree Museum," finely illustrated, will direct attention to one of the most delightful and instructive rural resorts in this vicinity. Josephine Lazarus furnishes a very readable sketch of Margaret Fuller. Marchioness Ossoli, with a portrait. Further pas sages are given from the correspondence of Gen. and Senator Sherman, in this such as concern the relations of Grant and Sherman after the war. An abundance of fiction in the form of serial and complete stories. choice original poems and well-filled departments: "Topics of the Time," "Open Letters," and "In Lighter Vein," complete the excellent contents. New York: The Century Co.

NEW ENGLAND MAGAZINE .- " Trinity Church, Boston," is the title of the opening paper. It commences with the beginning of the Episcopal Church in Boston, amid the prejudices amounting to hatred of the Puritans, and follows the history of Trinity Church, with illustrations of its edifices from the one erected in 1734 to that occupied by Phillips Brooks, including portraits of the rectors who preceded him, and his successor. An attractive paper is Mr. Kimball's, entitled "The Boston Camera Club," with its twentytwo illustrations from the works of amateurs, introduced by a brief history of the art from the "hellograph" of Daguerre to its present advanced state. Other contents are "Silas Deane and the Coming of Lafayette," "Platu Words on Protection," "Andy Rick's Handy Tricks,"," An Easter Prayer" (poem) by Minna Irving, and "The City of Buffalo," thirtytwo illustrations. Boston: 231 Columbus Avenue.

THE QUIVER .- The serial stories: "The Wisdom of Alice," and "The Willful Willoughbys," are continued. Three complete stories are given, "Buxton Old and New," etc. New York: Cassell Pub. Co.

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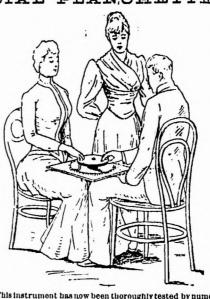
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THE HEART OF THE TREE. AN ARBOR DAY SONG BY IL C. BUNNER.

What does he plant who plants a tree?
He plants a friend of sin and sky;
He plants the flag of breezes free;
The shaft of beauty, towering high;
He plants a home to heaven anigh;
For song and mother-croon of bird.
In hushed and happy twilight heard—
The troble of heaven's harmony—
These things he plants who plants a tree.

What does he plant who plants a tree?

He plants cool shade and tender rain,
And seed and bud of days to be,
And years that fade and flu-h again.
He plants the glory of the plain;
He plants the forest's heritage,
The harvest of a coming age,
The joy that unborn eyes shall see—
These things he plants who plants a tree.

What does he plants who plants a tree.

What does he plant who plants a tree?

He plants, in sap and leaf and wood,

In love of home and loyalty

And far cast thought of civic good—

His blessing on the neighborhood,

Who in the hollow of His hand

Holds all the growth of all our land—

A nation's growth from sea to sea

Stirs in his heart who plants a tree.

— The Century for April.

Functal of Dr. H. Newton Stansbury.

[Specially Reported for the Banner of Light.]

The funeral of Dr. H. Newton Stansbury, who passed to spirit life the 27th ult., took place at his late resideuce, 80 West Concord street, Boston, Mass., Thursday noon, the 30th ult. The services, which were of a deeply impressive character, were conducted by Mrs. R. S. Lillie, the regular speaker at Berkeley Hall.

The remains reposed in a brocaded white satin covered casket, wreathed in smilax, caught here and there with clusters of white roses. Upon the silver plate was inscribed: "H. Newton Stansbury. 1866-

The numerous elegant floral offerings attested to the regard and affection of the many friends of the deceased, a large number of whom were in attendance. At the head of the casket was placed an excéedingly beautiful pleae composed of an upright wreath of roses broken by a sickle, rising from a mound of roses and ferns, which bore the inscription "Husband" in immortelies. A lovely wreath of lilles and roses, from Messrs. Parker and Billings, rested upon a pedestal. A mound of half-opened white and phik rosebuds from "Rosebud," Mrs. Stansbury's little control: a large cluster of choice white roses, tied with lavender rib hon, from Mr. and Mrs. Wm. S. Butler; an elegant bouquet of pluk and white roses and maidenhair fern, occupied a table in the center of the apartment. White dalsies and roses carelessly arranged in a vase were the gift of "Sunshine," Mrs. Hattle C. Mason's little spirit control. There were also white roses from Mr. and Mrs. Hancox, a hydrangia from Mrs. Wheeler. At the head of the casket was placed an exceedingly

spirit control. There were also white roses from Mr. and Mrs. Hancox, a hydrangia from Mrs. Wheeler, and a bouquet of white and pluk roses, tied with white ribbon, from Annie Gifford, all of which were exceptionally beautiful and choice.

The services were opened by the singing of "No Night There," which was rendered with much feeling by Mr. and Mrs. Lillie, after which the latter read Lizzie Doten's touching yet inspiring poem entitled "Hope for the Sorrowing," which was especially applicable to the occasion. Mrs. Lillie's guides then gave the following soulful

PRAYER.

day that such grief may be assuaged.

It is this power which has sustained the loving companion. Looking upon her at this time we see so much of hope that has been shattered, so many bright prospects that have been blasted, so much that must be laid away in the darkness and gloom even with all the light that may be thrown around her; and yet, through the working of this power, through the knowledge of this beautiful truth as it has been revealed to her and him, through all the ministration of years, we see her strengthened until we wonder, even knowing this power as we do. For this we thank you, oh! spirits of love, and if our human lips could frame some mystic words laden with a deep-r significance than those our language holds, we would fain interthem in praise for the glad tidings of great joy which have come to the hearts of men, lifting the cloud of intermost darkness which has hung over us in regard to death.

to death.
We are glad that not only the tomb has been opened for a Jesus in the past, for a Joseph of Arimathaea, but for those of this household. As the young men, or the spirits, are recorded to have said to Mary: "Him whom thou seekest is not here, but has gone before," whom thou seekest is not here, but has gone before," so we, looking upon this mortal form, say, he for whom you weep is not here, but has gone just before you. Oh! blessed ministering souls, be that light farther and farther carried until it shall illuminate the darkness of all tombs, and until all men shall cry out in the gladness of their joy, "There is at last a victory in death!"

May the power which has upheld this loving wife of May the power which has upheld this loving wife of a few rapturous months, whose joy has been shattered even as the cup was pressed to her lips, be still further sustained by the omnipotent power of spirit; may it upbear her waiting spirit; may it touch her life with a new significance, and may it rest upon her soul with a deeper consecration as a holy baptism; then shall we know that death's mission is not in vain; then shall we glorify the truth as never before. May she and these loving friends who have journeyed that they might inhister unto the ascended one in his last moments, or look upon the sacred garment which the spirit has worn and discarded, feel that Christ riseth to day in every human heart; that the tombs are

spirit has worn and discarded, feel that Christ riseth to-day in every human heart; that the tombs are open for all; that the glad Easter is a song of triumph for all mankind, and that in these latter days a mightier visitation of the spirit is theirs.

Peace be upon this home, this household, this wife, these loving friends and all who possess the gifts which he adorned and follow in the work which he started out to perform but which seems frustrated; and may all Spiritualists here assembled feel that it is a gateway of life and immortality through which he has gone, and not one of death. Unto the waiting spirits, whom we see, not now as through a glass darkly, but clearly, all about us, an innumerable host of witnesses, among whom is his arisen soul—unto these who have given us the triumph and the victory do we render our glad thanksgiving now and forever. Amen.

"Some Sweet Day" was then sung by Mr. and Mrs.

"Some Sweet Day" was then sung by Mr. and Mrs. Lillie, after which Mrs. Lillie read a few extracts from writers of the past in regard to death, "to show you," she said, "how grandly the light has at times been revealed to mankind." Mrs. Lillie's guides then delivered the following improvements. ered the following impressive

ADDRESS.

This is one of the instances in life and in the change cafled death which I deplore, looking upon it from a material standpoint, and also from the standpoint of the philosophy of life as taught by arisen souls. Apparently there is a break in life's chain, in its plans, in its purposes, for this is a life in its opening as far as manhood is concerned.

When we look upon the possibilities of the human

who are Spiritualists than to others. That in which we differ from that ages is that which the spiritworld has been cumbled to give to mankind through these intermediates, or those who stand between the two conditions of life, look at it as you may, my friends; and I would lead you, had I the time, because I would give you the consolation that death ought to give, through records of testimony, polyting especially to the instances of spiritual experiences there occurring and here repeated.

In the union of H. Newton Stansbury and Hattle Stafford—speaking of her as she is familiarly known to you—there was promise of great achievements in spiritual work, for through her mediumship and that of her mother much has already been accomplished. Since a little child—and, we might say, before her birth—the condition surrounding her was one of preparation for the work of helping to open the gates of immortality and leave them alar for mankind. It was a natural gift to her, and for many years it was so quietly used that none, or but few except her immediate friends, knew of it. Later it has been given to her to open the way that mortals might behold and doubting skeptics see spirits from the invisible realm take on enough of materiality to come back in a substantial form.

Even some Spiritualists have said that when their friends once escape from the bondage of a material body they do not want them to take it on again; they do not want to think that such a thing is possible. I speak of this, for I would take you back, in mind, to the eleven who believed and the one of the twelve who doubted. He would not believe. He was stubborn in his unbellef. He did not see what the others had seen, and he said: If I did, I would not believe it unless I could place my hand in the wounded side; unless I could put my fingers in the print of the nalls; unless I could place my hand in the wounded side; unless I could put my fingers in the print of the nalls; unless I could put my fingers in the print of the nalls; unless I could place my han

which would prove that this was our Jesus, our leader and master.

Now if death and the resurrection gave a Christ-life, it certainly would have given him the power to heal and close the wounded side and hands, that he should not go forth from the tomb with these. We call your attention to this fact because it must have been, not the wounded body that was seen, but its representation, and in the light of the nineteenth century we know that there is a power over matter which spirit possesses, and by this power, in the ages of the past, spirits have clothed themselves so as to appear to the physical sight of man. There is not a thing true in human history if it is not true that doubting Thomas was satisfied, and if it is not true that Moses appeared on the summit of the mount in a materialized form, because he had been burled so long that history gave no faithful record of where his material body rested. Ellas might have come in a translated form, but not so Moses, for his mortal body had gone to dust two thousand years previous. So I cite you two instances of a returning spirit clothed with materiality sufficiently to satisfy a doubting mind.

There was never a time when there was so much incredulity as in this nineteenth century, never such a wave of skepticism, never so much of unbellef, never so much doubt of immortality. You, my Christian friends, may doubt, and may not understand us as Spiritual ists, and as returning spirits, but you have no right to an opinion unless you have positively and thoroughly

may doubt, and may not understand us as Spirituallists, and as returning spirits, but you have no right to
an opinion unless you have positively and thoroughly
made yourselves familiar with the circumstances and
evidences which are to be had.

Therefore we say that in this age it was necessary that the gates be swung wide open upon their
hinges; it was necessary that conditions be made that
would answer the Thomases of the nineteenth century; it was necessary that proof or signs should be
given of the return of the spirit and of the immortality of the soul. Man had groped in the shadow of
darkness until he would not longer accept through
faith, until the masses stood deflant and said, "Death
ends it all," until material science, standing with its
positive hammer in its hand, crushed the rock of
earth, analyzed the unterial substance and said,
"This is the end of man." Then came knockings,
strange sounds, demonstrations of the power of spirit
over matter, children entranced, children becoming
clairvoyant and testifying to seeing those their physleal eves did not see.

arth, analyzed the material substance and said, arth, analyzed the material substance and said. The conly source that can throw light upon saids account of the control of

Friends, we must be philosophical. As we think of this event many will ask, "Why could not the spirits save him?" I hope you will not feel I am irreverent when I ask, Why could not God save mankind from this shadow through all the ages of the past? No one can answer. Nature did not endow this young life with sufficient vitality to meet and overcome all the adverse conditions of material existence. By the law of hereditary transmission he had a weakness and debility in certain directions, and he had another inheritance of a might and power which the world may wait many—yea, and has waited long centuries for.

inheritance of a might and power which the world may wait many—yea, and has waited long centuries for.

There are in this room, perhaps, out of this small assembly, comparatively speaking, many people who can say "I know"—not I think, but I know—that through his peculiar instrumentality and his wonderful phase of mediumship, I obtained knowledge of the lite which lies beyond." Some of you have not had this experience through him, but you have not had this experience through him, but you have had it through others. It seemed as if his mediumship was just unfolded when he became too ill to exercise it, and at last the lamp of the physical body went out. We naturally ask why was this power unfolded for but so short a season? Friends, why was only one slate-writing manifestation given through Moses? Because it answered the requirements of that period, and it was sufficient unto the day that this one young life, with its union of elements and forces, which prepared conditions for the incoming of troops of waiting souls who have passed through death's portals as he has passed through, should bless some of you, and leave you with as much certainty of the truth of immortality as it is possible for you to receive.

I must say to you, my dear child, Hattle, it may seem to you almost as though you are lost, that there is nothing but gloom and sorrow in store for you; but it is not so, and in the summing up I can say to you, as a spirit, it is well. It will be hard for your poor soul to say this yet, but further on, when he shall strengthen you as no other soul can, when added power is yours, then you will say, "Now I can see what was not then made plain." May his tender, ministering spirit, faithful in life and in death, still clasp you in his loving arms. I do not make this prayer doubting that it will be so, but as a word of comfort to your spirit, knowing it will be true.

He who has now passed on has a dual work to perform. He will roou ton the spirit, so good, that what lake up the inreaded of life and go on; for thi

berial standpoint, and also from the standpoint of the philosophy of life as taught by arisen souls. Apparently there is a break in life's claim, in its plans, in its plans, in its pines, in the standpoint of the standpoint of the philosophy of life as taught by arisen souls. Apparently there is a break in life's claim, in its plans, in its plans, in its pines, and its purposes, for this is a life in its opening as far as manhood is concerned.

When we look upon the possibilities of the human soul, as Cleero has said in the words to which we have referred then we must conclude that it is eternal, and then we must also rationally conclude that this life must have a divine and infinite purpose which ought to have its fulfillment. We do not be lieve that man, when he becomes riper grown and older in a percleance, will delumtil he passes out a prepared and ripened soul, as far as earthly experiences to be completed by the control of the modern teachings of Spiritualism—that while we address for the most part those who have accepted the modern teachings of Spiritualism—that while we look upon this life as so much of a necessity to the soul in its eternal journey that we feel that we address of the modern teachings of Spiritualism—that while we look upon death as simply a change, a laping off of a garmout, we look upon this life as so much of a necessity to the soul in its eternal journey that we feel the we look upon death as simply a change, a laping off of a garmout, we look upon this life as so much of a necessity to the soul in its eternal journey that we feel that we address of the modern teaching of the comfort them.
You who knew this man as a child will remember

earthly work, and continue it until his pure soul will be enabled, touching those of this plane, to bless and

and a touching benediction.

In Memoriam.

MRS. ELIZABETH LOVE CURRIER, wife of W. W. Currier, Haverhill, Mass., passed to Higher Life. March 29th, 1893, aged 65 years 8 months and 15 days.

Currier, Haverhill, Mass., passed to Higher Life, March 20th, 1893, aged 65 years 8 months and 15 days. She was born at West Randolph, July 14th, 1827. "Mother Currier," as she was familiarly called, was stricken with heart disease on Oct. 20th, and for five months was a great sufferer—the disease taking the form of dropsy. Twelve weeks she was obliged to sit in her chair day and night; having visited her during her filness, I saw how patient she was in suffering, and in waiting the summons to join the loved beyond. She possessed the gift of mediunship, and could see the spirits around; she saw her beloved daughter Mary, and told those present that she had come to take her to her spirit, home.

Mother C. was an earnest worker for the advance of Spiritualism. Many a sorrowing soul has found the light of spiritual truth given from her lips. The beautiful gitts of the daughter in former years, and the possession of mediumship herself, brought great comfort to the home; and when the great sorrow came and the daughter passed away some seven years ago, the mother found comfort in the conscious presence of her loved one in various manifestations given at the family fireside.

Many of the litinerant workers will recall pleasant memories of the home at Onset Bay ("Old Pan Cottage"), where, in years past, they found rest and were encouraged in their work by her kindly advice. We all feel that she was our friend, and that now she has passed on to her reward! May the knowledge that she possessed, and which was her comfort when life's shadows came, give comfort to her companion, who is left so lonely after the twain have journeyed together some forty-seven years. Two sons, a daughter, and now the beloved wife, have passed on before, and will wait his coming, when the retulion will be joyous.

Long and faithful workers were Father and Mother Currier; and we trust the light will still lerighten his joyous.
Long and faithful workers were Father and Mother

Long and faithful workers were rather and modern Currier; and we trust the light will still brighten his pathway the remaining years, and the companionship of his beloved may cheer his lonely hours. Many beside the writer can testify to the worth of their relandability.

ship of his beloved may eneer all lonery nours, many beside the writer can testify to the worth of their friendship.

The funeral services were held on Monday, April 3d, at the home. Relatives and friends gathered to pay the last earthly tribute of friendship and love. Every wish that Mother C. had expressed was fulfilled. She was a great lover of music, and therefore a fine selection was rendered by the Home Orchestra, composed of young ladles whom she had watched de velop from childhood to womanhood with great interest, both physically and in their musical talent; a song from the sweet volce of Bro. Hayes, entitled "No Night There." Services were conducted by the writer, assisted by Rev. James Morrison of Laconia, N. H.—both being her friends of many years. The burial was at Hilldale Cemetery; the grave was covered with beautiful flowers—offerings of love from some of her many friends. May God's loving angels bring the comfort to the saddened hearts that it faileth mortals to give.

Sarah A. Byrnes.

In Memoriam-Mrs. Nellie Ingersoll

placed temporarily in the vault, when Messrs. Tuttle and Lees read an original spiritualistic ritual. The pall bearers were Messrs. Charles Watson, J. E. V. Cook, and Edward and Albert Lemmers, the four friends (formerly Lyceum scholars) who attended the nuptials of their friends Neille and George, and jointly presented the bride with the very timely present of an elegant sewing machine.

organt sewing machine.
Of such as she was there be few on earth;
Of such as the was there are many in heaven.
The earth is all the sweeter that she lived,
And death is all the fairer that she died,
And heaven is all the brighter that she 's there." We all unite in tendering our sympathy with and ondolence to the sorrowing relatives from whom she o prematurely parted.

T. L.

SPIRITUALIST MEETINGS.

Lynn, Mass.—Spiritual Fraternity holds meetings at Bodwell's Hall, 84 Munroe street, Sundays at 2½ and 7½ P. M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, Soc y. Children's Lyccon meets Sundays, 12 M., at Exchange Hall, 14 Market street, T. J. Troye, Conductor; Miss S. S. Collyer, (18 Smith street) Soc'y.

(18 Smith street) Sec'y.

Worcester, Mass.—Association of Spiritualists, Arcanum Hall, 566 Main street. Lectures at 2 and 7 p. M. Children's Progressive Lyceum at 12. Geo. A. Fuller, M. D., President; Woodbury C. Smith. Vice-President; W. C. Reyes, Recording Secretary; Mrs. L. E. Dodgo, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary.

Springfield, Mass.—The First Spiritualist Society, C. I. Leonard, President, Worthington street. The First Spiritualist Ladios' Aid Society, Mrs. T. M. Holcomb, President, Mrs. E. B. Wood, Secretary, Florida street. Meetings at the hall in Foot's Block, corner Main and State streets, every Sunday at 2 and 7 p. M. Sociables Thursdays, afternoon and dyening.

North Scituate, Mass. Children's Progressive Ly count hods sessions at Gannett Hall at 2 P. M. tach Sunday Silas Newcomb, Conductor.

Chicago, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogder Avenue, every Sunday at 104 A.M. and 7% P.M. Speaker, Mrs. Cora L. V. Richmond.

Oleveland, O.—The Children's Progressive Lyceum meets regularly every Sunday, 10% A.M., In Royal League Hall. Everybody welcome. Charles Collier, Conductor, Edward Mapes, Secretary, 120 Daro street. Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2% and 7% P. M. Henry Van Buskirk, President; L. O. Beesing, Socretary, 846 Prospect Avenue.

Beesing, Socretary, 846 Prospect Avenue.

Baltimore, Md. — The Religio-Philosophical Society meets every Sunday at 11 a. M. and 8 P. M. at Wurtzburger's Hall, North Exeter street, near Gay. Edwin W. Wright, 1314 North Broadway, Secretary.

Providence, R. L.—The Spiritualist Association holds meetings overy Sunday at Columbia Hall, Broad street, at 214 and 714 P. M. Progressive School at 1 P. M.

Pittsburgh, Pa.—First Church of Spiritualists, 6 Sixth Street. Meetings Sunday, at 10 M. A. M. and 734 P. M.; Thursday, 734 P. M. Nicolaus Schenkel, President; J. Il. Lohmoyer, Secretary.

street. Meetings Sunday, at 10 M. A.M. and 7 M. P. N.; Thursday, 7 M. M. Nicolaus Schenkel, President; J. H. Lohmoyer, Secretary.

Grand Hapids, Mich.—Spiritual Association holds public meetings every Sunday at 10 M. A.M. and 7 M. P. M., also Thursdays at 8 P. M., in Lincoln Hall, 6 Pearl street. Lecturer during April, 1893. W. J. Colville. L. D. Sanborn, Secretary, 25 Norbl Lafayette street.

Grand Hapids, Mich.—Progressive Spiritualists' Society, Elke' Hall, Ionia street. Meetings Sundays, 10 M. A.M. and 7 M. P. M.; Thursdays, 3 P. M. and 8 P. M. Mirs. Ellie F. Josselyn, President.

Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tosts Sundays at 2 M. P. M.

Dayton, O.—The Progressive Spiritualist Alliance holds meetings Sundays at 7 M. P. M., at Knights of Honor Hall, 110 East 3d street. J. M. Clark, Fres.; W. E. E. Kates, Sec'y.

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 volock.

Spring field, Hi.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 2 M. P. M. at 512 South 9th street. D. N. Lepver, President, Miss H. A. Thayer, Secretary.

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 11 M. A. M., in the sante hall. Mr. F. M. Marcy, Conductor.

St. Louis, Mo.—Spiritual Association holds inectings overy Sunday at 10 M. A. M. and 7 M. M. at Howard Hall, 3001 Olive street. A welcome extended to all. M. S. Beckwith, President.

Kashville, Tenn.—The First Spiritualist Church holds

over her boy through all the years, greet him with glad words of welcome. It is not a strange place to which he has gone, friends; it is not far out it is not a wonderful city, but it is no wonderful in and of life, and love, and reality, and beautiful homes. Now, as on Jacob's ladder of light, he can ascend with father and mother and loving friends, and he can descend and stand by your side, a guardian apirit, watching with care over your homes, over your lives, over his loved ones, keeping guard, and as a ministering spirit still be the cheering power, the purifying and sustaining influence. The exercises concluded with an improvised poem, and a touching benediction.

REVOLUTIONIZED the whole system of Patent Medicine advertising. We LEAD, and it makes us smile to see

the "old liners" that used to laugh at us FOLLOW.

We originated the use of "cuts" of persons cured, and for awhile our ads. along were prefaced by pictures." We knocked the "old liners" out the first round; they did u't think we could do it. When they got their feet in a dazed condition, they said: "It's the pictures that did it. We'll adopt their down-east style and use pictures." Well, in '92 they followed us closely and used "cuts." Result, we sold over 70 per cent, of all the Sarsaparilla sold in New Eng. land, where we advertised. The other 30 per cent. was sold by about thirty competitors. Then, in the words of the immortal Dutchman, they cried: "Mein Gott! Vot ish de madder?" After long deliberation, the manufacturer of a well-advertised Sarsapacilla, that is "peculiar," decided that Dana's potent "tallsman" was in the true announce.

"THE KIND THAT CURES,"

so, with a flourish of trumpets and a loud cry of "Others are adopting our methods," he announces that his Sarsaparil's "CURES," It took him about nineteen years to find that out. Well, our competitors got to using our "phraseology," "headlines," style of "typography," and one New York concern boldly set up their ad. with which removed that tired feeling at once, and proceeded to change our style of ads. For '93 we adopted a pretty border rule, placing "THE KIND THAT CURES" over the head of our ad . and "DANA'S SAR-SAPARILLA" in large type in centre, and now we wait to see "that other feller" gorfer "border rules," etc. DANA'S has made a perfect Waterloo for all competitors. Now, let us whisper in your ear, amid the din of

THE SECRET OF DANA'S SUCCESS.

It's not the "pictures", it's not the "talisman" nor the "border rules" nor "headlines"; but it's the MEDI-CINE IN THE BOTTLE. Why, it contains so much that it causes a sediment in bottom of bottle. Worthless decoctions have no sediment; they contain nothing to settle. Of DANA'S alone can it be truthfully said it \times "THE KIND THAT CURES."

Our '92 challenge did not bring a single response. Silence reigned down the whole line

HERE'S OUR '93 CHALLENGE:

We will give \$1000 each to any four manufacturers of Sarsaparilla who will combine all the genuine testimonials they have, if they can show us as many hona hidr cures of responsible persons during the last year, on the field where DANA'S was sold, as we can. REMEMBER, not one, but we challenge any FOUR to show as many. Show your hands, gentlemen. We believe in "the survival of the fittest." We know we've got it. We think we hold the winning eard in this game, don't you?

DANA'S never sold as it sells in '93, and we expect to sell at least 80 per cent, of all Sarsaparilia sold in New Eng

and this year. Here are two sample testimonials - we challenge the world to show parallel cures.



ALMOST A CENTENARIAN!

BACK FROM THE

RIVER OF DEATH!

The following testimonial from a gentleman so widely known and beloved by all, and who holds the position of CHAPLAIN IN THE VT. SENATE, should be regarded as the most POSITIVE PROOF of the WONDERFIL MEDICINAL POWER of DAMAN SARNAPARILLA. And we would here state that his FATHER and BROTHER BOTH DIED of KIDNEY DISEASE. Know all men by these presents. That I. G.W. H. Clarke. Life's Sunset Sky all Aglow with Health and Peace.

DANA'S Mighty to Save!

Mrs. French who is a grand-disable or rapt. Job. Shattleek, who won distinction in the trainoist firm May's Rehelton in 1786 was been allowed by the land for the last B years caner the death of her hashand. Beacon Leach has vared for her self except in archies whe whole nall on either B and to the Baptat (barch of Milford, N. H., a decout Christian Lady of the "Old School." which would appear in the form of RINGWOHMM, usually coming on my wrists and entirely cover, my hands.

When about 50 years old it attacked my mails; the whole nall would decay so at times I would not have a whole nall would decay so at times I would not have been and I am now entirely FREE the whole nall would decay so at times I would not have been and I am now entirely FREE the whole nall would decay so at times I would not have a whole nall on either hand.

THE the whole nall on either hand to be the rapid of the series of the N. E. Conference 18 years, have been affilied with Kidney Complaint for 15 years, so badly for 4 years had I could not take a Charge. Six bottles of DA NA'S SARSAPARILLA have improved me so much that 1 expect to take another Charge. Had Valvular Affection of the Henry so badly and breath was solver, if the whole nall would decay so at times I would not take a Charge. Six bottles of DA NA'S SARSAPARILLA with a cane. Physicians said in must be very careful. DANA'S SARSAPARILLA very gratefully yours.

When about 50 years old it attacked my natis; The whole nall would decay so at times I would not take a Charge. Six bottles of DA NA'S SARSAPARILLA with a cane. Physicians said in must be very careful. DANA'S SARSAPARILLA were provided with a cane. Physicians said in must be very gratefully yours.

When about 50 years old it attacked my natis; I A TERP

When about 50 years old it attacked my natis; the whole nall would decay so at times I would not have a whole nall on either hand. In the Spring of 1891 I was prostrated with La Grippe, followed by GENERAL DEBILITY, weakness of the bowels, and a VALVULAR HEART TROUBLE. My breath was so short that it was with difficulty I could walk, and my friends thought my end was near. About this time I read of DANA'S SARSAPARILLA. Got some, and began to improve while taking the drat bottle. When I had duished the third bottle I had as handsome set of finger-mails on both hands as any young lady (something I had not had before for 40 years). THAT Lused to be so dizzy that I have often been compelled to take my bed mornings. By the time I had taken the fourth bottle I was PERFECTLY WELL. I firmly believe that DANA'S SARSAPARILLA SAVED MY LIFE.

CURES I gladly send you this testimonial, which you can publish if you wish.

Gratefully yours.

Gratefully yours,
Milford, N. H. MRS, ELMIRA B. FRENCH. The truth of the above statement is certified to by M88. James Lewis, who is well known throughout New Hamp. bire, having been STATE SUPERINTEN DENT of the "TOYAL TEMPERANCE LEGION"

"Worth their weight in gold," is what thousands say of DANA's PILLS. "They are D. D. Ds.-DANA's DIS-

LATER. Oct. 1st. -I have taken a Charge at Fairfax, Vt.: attend three meetings on Sabbath, two meetings during the week; visit my parishoners on foot, walking some days EIGHT OR TEN MILLEN. LATEST.

REV. G. W. H. CLARKE.

A STORY IN THREE PARTS! THE CHAPLAIN OF THE VT.

SENATE CURED OF VAL-VULAR AFFECTION OF

THE HEART.

LATEST.

GENTLEMEN I have inquiries every day asking if the statement referring to my case is true, and in every case, without any mental reservation in me whatever, I have replied: "IT IS ALL TRUE TO THE LETTER." Last Sabbath, Dec. 6th, was my 80th anniversary, and I assure you I am a marvet to myself. To show you how well I am, I will say, last Sabbath at 10:30 It preached, then met in Subbath School, after which called the Sabbath School liourd together and made at rangements for a Christmas gathering; at 2:30 P. M. went two miles and attended a Sabbath School; following this held a Social meeting, returned to the village, met the Young People's League and took part with them; at 7 o'clock preached to quite a large congregation, and followed this with Social service; returned to my home but little fatigued. PRAISE THE LORD! And on Monday morning felt all right. This I think, under God, is due to your Medicine. Have had no return of my Heart Trouble. The Cure is permanent.

I devoutly wish you great success in scattering this Priceleas Remedy for suffering humanity. Were I a young man it would be a pleasure for me to go from place to place, show myself to the people, and declare what, under God, DANA'S SARSAPARILLA has done for me. Respectfully yours,

Fairfax, VI.

CAUTION. We shall not guarantee any preparation said to be DANA'S if purchased of a "SUBNA'S is called for, will fill our bottles with a worthless counterfeit. "SUBSTITUTERS," as a rule, will LIE. Remember this, and trade with the HONEST DEALER.

DANA SARSAPARILLA COMPANY, BELFAST, MAINE, U. S. A.

Just So With Seed! THE / PROOF



The fitter of thousands of solid heads of cabbage, hundreds of bushels of the choicest types of carrots, and thousands of bushels of magnificent onions, all selected to raise seed from, we shall be pleased to show to any of our customers. If not found as represented, draw on us for your traveling expenses. If you know where there is n lot equally good, we will go a good ways to see it. Seed from good stock produces good vegetables (the proof of the pudding!) from poor stock, trash. We grow a hundred and fifty acres of seed stock and seed of all kinds. You must need us. Vegetable and Flower Seed

Is in the Eating! Catalogue FREE.

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BY KARL ANDERSON,

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A volume replete with interest, with instructions in Astrology, simplified by tables calculated by the author, so that any one of common education can cast a nativity and judge the figure.

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Anis work and men of science, of whatever persuasion.

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No. of the same

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In quoting from The Banner care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of imperantal free thought, but we do not endorse the varied shades of opiaion to which correspondents give utterance.

No attention is paid to anopymous communications. Rame and address of writer in all cases indispensable as a gasanty of good faith. We cannot undertake to preserve or return canceled articles.

Newspapers sent to this office containing matter for lappeotion, should be marked by a line drawn around the article or articles.

Banner of Pight.

BOSTON, SATURDAY, APRIL 15, 1893.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE. [Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

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Luther Colby,Banner Editors.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

The Human Spirit and Its Surroundings.

Immortal and spiritual beings, we are related to matter through faculties that are dependent on matter for their existence and perpetuation; that is, related to the physical life; and for the perpetuation of our moral nature we are dependent upon the moral universe, as we are likewise dependent upon the spiritual universe for the perpetuation of our immortal nature. If we were not immortal, then there would be neither moral nor immoral questions for us to solve. Between the bodily life and the immortal existence, the translent and the undying, there is, necessarily, a continual conflict going on, that is destined to go on until the material part shall have become so imbued with the spiritual that the warfare will cease. The transient being demands all things for the present, does not look beyond to-day, wants only immediate gratification: the spiritual. the immortal being, plans and constructs for eternity. The passing pleasure, the fleeting triumph, the present thing, is all that the transient being struggles and strives for; the spiritual being is forever warning, striving and directing its energies against all this transient existence, seeing the larger and more permanent | favorable a verdict as could have been expected under triumph of the moral and spiritual.

Therefore this constant conflict that is going on between the spirit of man and his organism as it is adjusted to his present environments. The spirit cannot consent to rest satisfied with what is all the time passing away, and is therefore only apparent and unreal. The flesh more often has the victory, and it is at this point that the existence of evil is recognized. the medium was a negro boy whom Herr Rahn had It may exist but for a day in the spirit's expe. | magnetized, and who lay in a trance on a chair. 'She rience, or it may continue its existence for a year, for a generation, for a century, for an age; it exists just as long as it requires time for the forces of the moral nature to rally and concentrate themselves, and to make their united appeal to the moral and spiritual universe for assistance and strengthening support Topter's chair, then a squeaking sound, as though a and finally to achieve a triumph over that damp hand were grasping the table leg. The blows which from the first has been at war with the spiritual. That such a conflict is necessary for the progression and development of the human spirit is obvious from the least reflection on the nature of matter and of spirit. The faults. the errors, the shortcomings—they are but expressions and proofs of the fact that what is highest and best has been only partly attained. and still awaits the full and complete possession by the spirit. Unless there existed a moral consciousness, the world would not be imbued with spirit, and nothing would therefore be regarded as wrong. It is this moral consciousness that continually strives after what is higher than the physical and transient.

The spiritual refuses to be satisfied with the physical; it demands nothing short of spiritwal perfection, and will not rest until it has achieved in an increasing degree that measure. Therefore life here is made a battle-ground, a field of warfare, and only in this way is human existence tried and made strong and advanced pearer to perfection. If we ask why a truly beneficent Creator has so ordered human existence, or why, as spiritual beings, we were destined to come in contact with influences so contrary, the answer is that we may become good and exalted consciously rather than unconsciously; if it were only the former, it would be as nothing, if indeed we can conceive of a goodness of which we possess no consciousness. The earthly experience is needed for the germination of the powers of the spirit, The angels were first men and women like ourselves. Angelio existence could not be realized without first having been subjected to the contrast. The grain of wheat has to be buried in the ground in order to spring up and bear its own kind many times. We must see the light that dawns on the spirit ray by ray, and to-day (notwithstanding its periodical drawat first through a very narrow crevice. It is backs,) than ever before, since the glorious fact the contrast of the spirit with its physical surrounding that casts the shadow by which its existence and growth are made known. We should never know how to prize the light if we had been born in its clear blaze and never that they are alive and more active than ever room. This magazine will be sent to any adsome into it out of the night.

strengthening our consciousness. Unless we were made conscious of wrong we should not know the right. It is by the rounds of continual contrast that we climb the ladder into the higher regions. We should be ignorant of any progress in perfection-if we were not made conscious of the faults and errors over and through which we have reached our advanced condition. We must needs be plunged in the darkness of our dungeon environments in order to receive with costatic delight and joy the baptism of light.

What a joy overpowers the being at the consciousness of its victory over ill, which would be no victory for it at all except for the fact of moral consciousness. This is what stimulates and forces spiritual growth, and pushes on all the spiritual forces to effort to obtain the supremacy over matter and all transitory circumstance and condition. It is our moral consciousness that first makes us aware of what is better and higher, and then encourages and stimulates us with the joy of achieved victory over the lower and transient.

This leads straight to the problem of harmonizing our interior aspirations, which are the product of our moral consciousness and our external environments-the spiritual with the physical, the immortal with the temporal and changing. For it is profoundly true that only as we succeed in doing this do we really succeed in compassing the high ends of our existence. How otherwise can we do it than by constantly striving to imbue all the facts and forms of external life with the power of the spirit, and making it possess and control and subordinate them to its supreme use? It is for just this that we are placed in this stage of our existence in the organizations in which we find ourselves; that we may first aspire and resist and strive to overpower their clogging and burdening influence, and then gain strength, expansion and exaltation through constantly repeated victories.

We should not, therefore, complain and lament, when our very obstructions are of necessity intended only for our highest good. We should not wish the responsibility imposed on us was made any lighter, seeing that in proportion to our disposition to get rid of it we lose just so much of our high opportunity. So long as all that is material and external is certain to pass away, leaving the spiritual and immortal part alone the possessor of life and its endless satisfactions, why should we lament the weight of our burden, the seeming hardness of our lot, or the apparent destructions with which we are purposely environed? Rather should we strive first and last for the achievement of spiritual supremacy and the subjection of sense and matter to its increasingly perfect control.

The Valesca Topfer Case.

We announced last week that this cause celebré had recently been brought (on appeal) before a superior court to that which originally sentenced Mad. Töpfer.

Owing to the importance of the points legally decided, we promised the present week to lay before our readers a somewhat extended ac count of the matter, but by reason of the un expected illness of our foreign translator the expected MS. has not yet come to hand, and the summing-up is unavoidably deferred; the following extracts from an article regarding the Töpfer trial-appearing in London Light for April 1st-may, however, in the interim of its appearance, be of interest to our readers:

"The case of Fran Valesca Töpfer was heard in the Court of Appeal on Feb. 10th. Even the State Prose cutor declared the sentence passed upon her at the previous trial, viz., two years' imprisonment, and five years' loss of civil rights, to be exorbitant, and the court reduced it to six weeks' imprisonment, without the addition of the loss of the civil rights aforesaid. The New Spiritualistische Blätter considers this as

present circumstances. . . Spiritualistische Blätter of March 2d is almost exclusively devoted to the Töpfer trial, and nublishes strong evidence by Herr Rahn of the genu ineness of Frau Töpfer's mediumship. On one occa sion, when he was calling with his wife on Frau Töp. fer, physical phenomena were suddenly and unex pectedly produced while Frau Töpfer sat quietly on the sofa with folded arms in full lamp light. Another time, she unexpectedly joined them at a séance, where was glad of the opportunity of taking part in a séance with another medium, and took her place at the table. The lamp stood on the floor in a corner, custing full light over the whole room. Scarcely had she seated herself when the table took great leaps toward the black boy. Alarmingly loud knocks, as though made with a sledge-hammer, came from round about Frau were so heavy that we were afraid of remonstrances from the neighbors, and even Frau Töpfer became frightened, and jumped up from her chair, while the sounds continued as before. In answer to my question whether they had anything to say to us came three loud knocks. I begged Frau Töpfer to take pencil and paper. At once was written in curious charac ters and broken German, "I be good black man, my Solomon be here, want speak to my Solomon." Solomon was the negro's name. As signature came a name which I read as "Sophie." A knock made me aware that I had read it wrong. I asked for the name to be written again, which was done, and this time I read 'Coff." A perfect hallstorm of joyful knocks showed that I had read aright. Meanwhile the negro boy had recovered consciousness after I had made reverse passes over him, and we read the strange message just received aloud to him. He burst into tears, and cried, "Cofi be my uncle in Africa!" Later tidings confirmed the news that Coff had died in Africa, a fact till then unknown to Solomon, to me and my family and to Frau Töpfer.' Solomon had been brought to Germany from Africa for his education by a friend of Herr Rahn's, and Frau Töpfer had never seen nor

To our numerous patrons especially, and all good people generally, we send greeting today, and would like to ask them how they like this issue of THE BANNER, which contains twelve pages, replete with highly valuable reading-matter, including among other things a generous installment of Anniversary Reports. two excellent lectures, etc., etc.

heard of him before."

And we take this occasion to cordially thank our numerous correspondents and active workers in the Cause for timely assistance on this especial occasion, which puts on record the fact that Modern Spiritualism is more alive was appounced that our excarnated dear ques' are not slumbering in graves "until the final resurrection," as old Orthodoxy teaches, but

Spirit Answers to Material Inquiries. Spirit Nathan Cleaves, we think, sufficiently answered a recent questioner in regard especially to his inquiry: "What do you cat and drink? Are your 'senses' of hearing, sight, smell and touch active? and how are they each and all gratified?". The line of thought suggested by these queries lies naturally within the domain of continued physical sense rather than spiritual unfolding, but we feel that the higher significance is suggested and urged by

the replics presented. Additional to the explanatory response of Spirit Nathan Cleaves, privately made—as stated-by the Spirit President of the Banner Public Free Circle, explanation was made in the same issue of THE BANNER by one of the family of spirits communicating with Hon. Sidney Dean, as a part of one of the series of chapters upon Life. We reproduce it because of the deeply important lesson it teaches in this connection:

"I can in general terms, and in a general sense, im press you as to our life here, in many of its important features. But thus far we have been unable to impress you clearly with the knowledge of the true nature, being, action, and state of the soul itself as a distinct and independent integer in the society of life, possessing knowledge, sensation, emotion, and reasoning power. If we have failed in the greater, how can we succeed in the lesser? If I say that our food is nectar, and we feed and grow upon it, then you ask: 'Have you teeth, tongue, sallva, stomach, and organs of digestion?' You instantly relegate us to the physical standpoint of your own physical perceptions. If we answer Yes to the detail, then you instantly conjure another earth, a Mohammedan's paradise of sensual life. No, no, my brother! You do not now comprehend, and you must curb your curiosity, and grow into spir itual thinking, eliminating more and more the gross the earthy form and life from your thoughts of this realin-and then we can more and more impress you with the true sense of our spirit natures, and the life we live in all its simple but unit laws and modes of manifestation."

For the rest, we cordially recommend the questioner of Spirit Judge Cleaves to the most reflective perusal of the remainder of the communication of the spirit quoted in the article of Sidney Dean in THE BANNER of April 1st. There is abundant food for productive thought in the whole of it. It lifts one above the primitive level of the life of mere sensation to that of spirit existence, and dissipates the binding prejudice of sense and matter, showing that life there as well as here is in obedience to universal law, and that we are the losers by refusing to accept the fact simply because we cannot yet understand it.

Crime and Capital Punishment.

The editor of the American Journal of Politics, Mr. Andrew J. Palm, discusses this subject with statistics in the last issue of that monthly, and demonstrates by figures that murders have been constantly increasing in this country instead of diminishing, while the executioner has been plying his deadly trade. Hanging has proved no terror to evil doers. His statement is as follows: in 1888 there were 2184 homicides in the United States; in 1889 3567: in 1890, 4290; in 1891, 5906. Well may be ask, in view of such facts, if it is not evidence enough to warrant a change in our method of dealing with the crime of murder. He suspects that legislators act more on the fear of what might occur if capital punishment were abolished than on the actual facts as they have occurred where it has been abrogated.

His argument is that the death penalty defeats the ends of justice by allowing thousands of murderers to go at liberty. Jurors hesitate to assume the responsibility of being the instrument of sending a fellow to death, and oftentimes, when no other verdict is possible but that of murder in the first degree or not guilty of any crime, the reasonable doubt conveniently comes in, and the prisoner is set at liberty; whereas, if the punishment had not been death, he would have been promptly found guilty of murder.

Fro.: '962 to 1882, twenty years, there in Massachusetts 123 trials for murder in the first degree, and only 29 out of the whole number, or less than 24 per cent., were convicted. In Connecticut, from 1850 to 1880, a period of thirty years, 97 persons were tried for first degree murder, and of these but 13, or a little less than 13 per cent., were found guilty., Capital punishment was abolished in Rhode Island in 1852, and during the next thirty years there were 27 persons tried for first degree murder, of whom 17, or 63 per cent., were found guilty as charged. Michigan, Wisconsin and Maine, which States have abolished capital punishment, show the same truth. Relatively to population, it is shown that murders are becoming less frequent in a number of States which have abolished the death penalty.

The Phenomena at Milan.

Further items of interest reach us from Milan, respecting the scientists' investigation of spirit phenomena occurring through the mediumship of Eusapia Paladino. During the proceedings the weight of the medium varied from a minimum of one hundred and ten Jew, as well as every other person in this counpounds to a maximum of one hundred and try, has a lawful right to change his religious fifty-four pounds. One of the most curious of the phenomena is said to have been the following:

The medium, taking the hand of Professor Schiaparelli, and holding it firmly in her own, caused the index finger to trace several lines of imaginary signs on a sheet of blank paper. When it came to be examined afterward, all these characters were found to be written in ink on the other side of the paper, although there was not a drop of ink in the room.

"After this proof," exclaimed Professor Lombroso, "I must take my departure, otherwise I feel I shall go mad. The sincerity of the phe- brown or yellow race. In the word Americannomena are to me so indisputable, and they lie so completely outside of all natural laws, that | tinued existence of our republican system of the mind is bewildered in its efforts to find any kind of explanation of them. Before resuming the study of them, I want to give my mind a little rest." Professor Schiaparelli, who approached the subject in a spirit of the coldest skepticism, expressed himself in similar terms.

At a second sitting, Professor Richet, of the Paris Sorbonne, who has always been a bitter opponent of Spiritualism, came all the way from Toulon expressly to take part in the proceedings, and after witnessing the phenomena, became enthusiastic in his admiration of them.

W. J. Colville's monthly magazine—issued in New York City by Frank Lovell & Co. -which is devoted to Spiritual Science and Philosophy, as well as universal human progress, is a periodical that should be in every family. The March and April number comin bringing to earth's people a knowledge of dress with THE BANNER for one year on re- be a two-cent paper of eight pages, and publish

"A Bridge to the Unseen."

A writer in The Christian World (London. Eng.) having contributed to that paper an article bearing the above title (noted in THE BANNER for April 8th), Rev. John Page Hopps tenders thanks to its author for having introduced a consideration of the subject to its readers, and expresses his views of the intimate connection Spiritualism holds with Christianity, in the following letter appearing in The Christian World of Feb. 23d:

SIR: Somewhat reluctantly, though not with the reluctance of doubles to the certainty of what I say, I write to thank you for your profoundly interesting article on "A Bridge to the Unseen.'

For more than a quarter of a century I have been longing for just such a treatment of this subject by the representative organs of religious thought and life. With the bible before me I have never been able to understand why believers in it should harden their faces against what is called "Spiritualism." Of course I know how that word will grate, and I know that much of what has passed for or that has been connected with Spiritualism has been foolish and lowering; but this has not been sufficient to account for and to justify the steadfast shrinking of religious people from that which professes to help them to exchange 'I believe" for "I know." That shrinking has been and is specially unfortunate in these days of doubt, when any basis of fact, however humble, would be so unspeakably precious.

I do not, at this stage at all events, enter into particulars, and I have no wish whatever to enter into discussion; but I feel strongly moved to testify that, for many years, the evidence that has come home to me has, in my judgment, been sufficient to make it certain that death is a delusion; that we only see and hear a very small portion of the wonders that surround us; and that, under certain conditions, the socalled "dead" prove that they are alive, and alive in a way which suggests that we, in comparison, are the

For inquirers, there will be disappointments and seeming degradations. The evidence will sometimes be a shock to dignity and pride. But this may teach the very lesson we need, throw precious light on all so-called "revelations," shake out of us dull superstition or mere romance, and bring us face to face with the future life as a present tremendous reality.

Probably some perils will attend the inquirer's path, but perils attend every path of inquiry, though, in God's good time, all darkness ends in day. Let us be patient, and let us be humble and teachable, and content with simple things. Enough if we can see land. or if we can only lay the finest cable which shall send us the feeblest message from the Unseen. We are today, and we shall long be, but children, or the poorest of experimenters in this amazing field; but, to the wise, the smallest result will mean unspeakable consequences. Above all, let us escape from that saddesi and most foolish of all delusions—that we see all there is to see. "The dead are not dead, but alive," said Tennyson. What if we can prove it? I think we can. I think it is already done.

Heartily yours, J. PAGE HOPPS. South Norwood-hill, S. E., Feb. 20th, 1893.

Spirit-Photography.

John T. Taylor, editor of the British Journal of Photography, a gentleman, says Light, who deservedly occupies a high reputation in the photographic world, has been conducting experiments with David Duguid as medium, and March 9th narrated his experiences at a meeting of the London and Provincial Photographic Association, a full report of which was given in the British Journal of March 17th. It is needless to say that he applied the most crucial tests known to science during his experiments. Here is one passage from his report: "The psychic figures behaved badly. Some

were in focus, others not so; some were lighted from the right, while the sitter was so from the left; some were comely, others not so; some monopolized the major portion of the plate, quite obliterating the material sitters; others were as if an atrociously badly vignetted portrait, or one cut oval out of a photograph by a can opener, or equally badly clipped out, were held up behind the sitter. But here is the point: not one of these figures which came out so strongly in the negative was visible in any form or shape to me during the time of expos-ure in the camera, and I vouch in the strong-est manner for the fact that no one whatever had an opportunity of tampering with any plate anterior to its being placed in the dark slide, or immediately preceding development."

Great Fires.

Months ago, as noted in THE BANNER columns, Dr. J. Rodes Buchanan, late of this city, now of Los Angeles, Cal., prophesied that just such severe fires would occur within this city and elsewhere as the past two months have known, and with sad loss of human life. Now the public all over the country are astonished at the results. We allude to this fact as direct proof of Dr. Buchanan's psychometric powers.

Every person in this country, says the New York Sun, has the right to believe in religion of any kind, or reject religion of every kind. There are Jewish religionists in this country who complain that they are sometimes molested by people not of their faith. These molesters deserve to be reprimanded. There are Jewish converts to Christianity who complain bitterly of the molestation, maltreatment and boycotting which they suffer at the hands of adherents of the religion which they have left. These boycotters deserve to be reprimanded as sharply as the molesters. Every views at will, or even to turn Christian, just as those illustrious Jews, Peter, Paul and John, became Christians. There are many people now in this country who stand very much in need of Americanization. Americanism means freedom, political and religious, the right to choose one's own party, and one's own religion the right of personal independence in all matters of opinion, without prejudice to one's good name in the community. It is desirable to Americanize all the Christians, Jews, pagans, infidels, foreigners, and natives in this country, whether they be of the white, black, red, ize there is a lofty constructive idea. The congovernment can be maintained only under constitutional American principles. No centralization of power, either religious or secular, should be permitted to exist on the soil of these United States—NEVER!

THE SUGAR TRUST.—It is astonishing that men of sense and fair business capacities should take the chances to speculate in what are called in these days Trusts, when they should know that they are neither more nor less than a species of gaming on a large scale. Yet they do it; and while a few win, the majority lose. This is the whole story in a nutshell. The New York World newspaper has just found out this fact, and in its issue for April 3d devoted five columns to an attack upon the Sugar Trust. accusing this mammoth monopoly of robbing the people of \$15,000,000 a year, and calling on Attorney-General Olney to smash the "ring."

The Boston Nelvs, we learn, has changed All is for the purpose of deepening and immortality.

Colpt of \$3.00.

Hypnotism in England,

Dr. Tuckey replies to Mr. Hartz's paper on the revival of "witchcraft," in the Contemporary Review, for which hypnotism is claimed to be a great help, saying that "to cure an intractable neuralgia, or to soothe the last weeks of a poor sufferer dying from a chronic disease, is a common and delightful experience with the physician who has added hypnotism to his armamentum; but it is even more gratifying for him to find that he is often enabled by its means to reform the vicious and restore the drunkard to society. That hypnotism enables us to achieve this is a matter of daily experience, and is borne out by the testimony of eminent medical men in all parts of the world."

Mr. Lloyd-Storr-Best maintains, in the New Review, that hypnotism does a great many things the regular practitioner cannot do. "Contrast with this empirical application of the 'medicine of the imagination,'" he says, the precision of hypnotic treatment, by which, granted a sufficiently deep hypnosis, we can with certainty place the sick man in that mental atmosphere most favorable to recovery. If he be haunted by melancholy ideas, those ideas can be exorcised and pleasant thoughts substituted.\ If he lack hope, it may by suggestion be instilled, and his mind made to dwell with cheerful expectancy upon the symptoms of returning health. Lastly, it remains to be considered whether hypnotism can be of any service in genuine organic disease. Here it seems likely that we should be able by means of hypnotic treatment to modify morbid processes, to arrest structural degeneration, and to awaken to more vigorous life the diseased part by improving its nutrition through an augmentation of its blood supply.'

Spring, in its return, presents a phenomenon welcome to all the inhabitants of the known world; it preaches and teaches immortality. It is the awakening of the year. After its long night of winter, the earth lives again. Hope revives in the breast, even as life is restored in the heart of Nature. The verdure on hills and plains is renewed; the leaves shoot and the gummy buds expand; the flowers burst forth in wanton colors all over the plains and down through the valleys; the trees prepare to clothe themselves in a maze of odoriferous blossoms; the birds return to contribute their songs of rejoicing; the waters sparkle with apparent delight in lake and river, and the unfettered brooks sing their glad way through the emerald meadows in harmony with the universal joy. Emblematical of immortal youth it is, since all things are about to become young again, and sadness and sorrow are merged in a fresher and larger hope!

Dr. B. Cyriax, editor of the Berlin Neue Spiritualistische Blätter, remarking upon the steady advance of Spiritualism to complete victory, alludes to the importance of great circumspection in the formation of circles, so that they may be composed only of those who are animated by a sincere desire for spiritual knowledge and advancement. Persons capable of being mediumistically developed should be designated by spirits and developed by them. Even then the apostolic injunction, "Try the spirits," should be obeyed, for there are spirits who use mediums solely for the gratification of their own egotism. A control who professed to have been distinguished on earth, and who ministers in any way to the self-love and vanity of the sitters, should be distrusted. Selfeffacement is the precept and practice of the higher intelligences who communicate with mortals.

The Commissioners of the District of Columbia are, it is said, preparing to disgrace the capital city of the nation with some sort of measure or decision whereby-in the language of The Evening News of Washington-"the free and unobstructed communication between this world and the next" is to be retricted—" materialization " being the special point of attack. This much we learn from a secular daily paper; what have the Spiritualists of Washington to tell us about the matter?

The dreadfully superficial talker in a recent editorial (?) in the Boston Sunday Globe remarks that "it is possible I shall startle you if I affirm that science in our time does not sneer as it once did at the assertion of the objective reality of apparitions"; and in the meantime declares that he is an anti-Swedenborgian and an anti Spiritualist. This is on a par with his whilom lecture on "Spiritualism with an If"!

Mrs. Milton Rathbun, Mt. Vernon, N. Y., writes: "My attention has been called to the really beautiful communication from Mrs. Genevieve Anderson-in THE BANNER for Dec. 10th, '92-in which she speaks of me. I did not know Mrs. Anderson personally, but one of her most intimate friends assures me that the communication is 'very characteristic.'

A correspondent writes: "You are making a good paper. It is appreciated by all the best Spiritualists in the land."

Memorial Souvenir of Mrs. N. C. Maynard.

A beautiful and appropriate souvenir in memoriam of Mrs. Nettle C. Maynard of White Plains, N. Y., has appeared in the form of a brochure of thirty-two pages, bound in white. It contains a photo-portrait of Mrs. Maynard, a view of her late residence, and a full report of the services at her obsequies, June 30th of last year, consisting of an invocation and discourse by Mrs. Richmond, remarks by Mrs. Banks, singing by Prof. and Mrs. Longley, etc.

A Bill providing for the appointment of a pernament Highway Commission for the Commonwealth is before the Legislative Committee on Roads and Bridges, and that Committee has voted to report in favor of appointing a State Engineer instead of a Commission, which is thought by those familiar with the matter to be a very serious mistake. It is deemed imperatively required that more than one man be appointed, in order that at least three sections of the State be represented, as the roads of different localities require different treatment. The betterment of highways is of great importance to the entire community, and if the Legislature will not pass a bill appointing a Commission, it will be better for it to pass the bill which appoints a State Engineer, rather than no action be taken on the subject.

W. J. COLVILLE is lecturing in Grand Rapids, Mich., Fridays, Saturdays and Sundays of each week, and is spending Mondays, Tuesdays and Wednesdays in Chicago. In both cities - writes a correspondenthe is meeting with great success, and is greeted by large audiences: "On Saturday evenings he is giving a course of lectures in the Temple Emanuel, Grand Rapids. The Hebrew congregation seem disposed to accord a very welcome reception to spiritual ideas presented in a spirit of universal brotherhood.".

MAY FESTIVAL. See a notice elsewhere of the pleasant gathering to be held at Music Hall by the Boston Children's Progressive Lyceum, May 6th, afternoon and eyening

NEWSY NOTES AND PITHY POINTS.

"1845,"

They rose in Freedom's rare sunrise,
Like giants roused from wine,
And in their hearts and in their eyes
The God leapt up divine.
Their souls flashed out, naked as swords
Unsheathed for fiery fate!
Strength went like battle with their words,
The men of forty eight.
Hurrah
Post the man of Fortve-light!

For the men of 'Forty-eight!

- Gerald Massey. And women, too-" with hearts of oak and souls of

The Viking ship that Norway built for the Chicago Fair nearly came to grief on its first trip, a short journey to Christiania. It had a narrow escape from being crushed in the ice, and its crew nearly froze to death. It is now "all right," and on its way to

An Arkansas editor puts it thus: "You may have all the stars in a nall keg, hang the ocean on a rail to dry, put the sky in a gourd to soak, unbuckle the bellyband to eternity, and let out the sun and moon but never delude yourself with the idea that you can escape that place on the other side of purgatory unless you pay the printer."—Ex.

The righteous fight to keep the World's Fair open on Sunday has not been given up yet-as is shown by certain legal inquiries now entered into at Chicago, etc.

There is, it is said, an extraordinary decrease of births in France, which has been constantly becoming more marked for the last decade. Last year there were 99,887 fewer than in 1883. But France is not

> WOMEN AND WOMEN. This difference still lingers
> Among women in all lands:
> The rich ones ring their fingers
> And the poor ones wring their hands!

Vegetarians say it is a popular fallacy that meat is needed for strength. One prominent exponent of the faith says it is a fact that the strongest animals in the world are vegetarian and not carnivorous. It is the ferocity of the lion rather than his strength that makes him formidable. An elephant is a match for several lions, and is a vegetarian.

The paper is filled with interesting notes, original stories, translations and sermons, and every indication points to the continued success of this representative Jewish weekly.

Our friend, Rabbi Solomon Schindler, has become

editor of the Jewish Chronicle, published in this city.

First Attendant at Church Fair—"Here's a Turkish table cover; the cost price on it is marked twenty-five dollars. What shall I mark it to be sold for?" Second Attendant at Church Fair—"Oh, how perfectly lovely! I have been wanting such a one for a long time. Just mark it ten dollars and I'll buy it myself."—Puck. "Hi, mister, jest 'old that there 'orse's 'ead for a

minute while I gets down, will yer?" "Wh-wh-ich one?" "Why, the orf un to be sure." "My good man, I am totally unacquainted with horses, and it is quite impossible for me to tell which of your animals is an orphan."

Brother Wing—"They say you've left Kansas for good. How's that, Brother Swing?" Brother Swing—"It never rains out there. I couldn't find water enough to baptize the souls I saved."

Gov. Flower has signed the bill making April 27th, 1893, the occasion of the naval parade in New York harbor, a legal holiday throughout the State.

The American Bible Society has arranged to distribute 250,000 copies of the New Testament at the World's Fair, and a very shocking exchange remarks: 'These are the only things that will be free there, so far as heard from up to date."

CROCUSES. I am a little crocus, do u't you see! And all these fellows that come with me, Why, they are crocuses, too, I say. We come to tell you that sometime—to-day

Or to morrow, we can't say just when— My Lady Spring will be with you again. My Lady whispered to us in our sleep, And waked us out of our slumber deep.

How we did hurry! We thought, "We're late,
And our message will be quite out of date!"
So we dres-ed in haste, and here are we;
But what of My Lady-where is she'

- April St. Nicholas.

A beech tree, on which Daniel Boone carved his name in rude letters one hundred and thirty-three years ago, will be a unique part of Tennessee's contribution to World's Fair curies. The tree was long a landmark near Jonesboro, Tenn.

The press dispatches aver that not content with reaning the rich harvest that must result from such an influx of people as the World's Fair will bring to Chicago, the local provision dealers will mark up all their wares from 15 to 25 per cent. as soon as the Fair opens. Sorry! Will "common folks" have to carry their rations?

Rev. Dr. David H. Greer-who has been with St. Bartholomew's church, New York, since 1888-has the best chance of election to succeed Phillips Brooks. The diocesan convention meets May 4th to decide.

LOOK OUT for "outside" fires! They are sweeping the forests all before them in various parts of New Jersey and other wooded States; while the prairies of the West are suffering badly from wide-spread conflagrations. The worst forest fires in New England are apt to occur in April. Great care should now be observed as to woodland property in the North.

PLEASURES OF THE SEASON.

IV.

Proken winded horses,
Pulling all they 're able,
Frequently get stalled,
But seldom in the stable.
Passengers in cables,
Dreaffully aggravated,
From their fellow creatures
Are wholly isolated.

[To be continued.]

Saturday, April 1st, was Prince Bismarck's birthday. A deputation of 3,000 Holstein people called on him, and he made a long and strong speech to them, which he finished with a call for the song, " Deutschland Above All," and with a hurralt for the Emperor. The Prince is seventy-eight years old, but he is full of

A lady had been ill, and under medical treatment for a long time. As she grew no better all the while she became distrustful of her physician's skill, and did not wish to see him, and yet was not bold enough to tell him so. She communicated her state of mind to her maid. "Lave 'Im to me, mum; lave 'Im to me!" said the girl. By and by the doctor came to the door, and Bridget opened it about an inch. "Sorry, sir," said she, "but you can't come in the day, doctor!" "Can't come in? How's that?" "The mistress do be too ill for to see yo the day, sir!"—Philadalphia. Times.

ANTI-VIVIBECTION.—A society denouncing experiments upon live animals is in full headway at Aurora, Ill. Free literature will be sent to any address by ap plying to the Secretary, Mrs. Fairchild Allen, 104 N. Fourth street.

A late production of art in the line of bronze easting is an urn made in Chicago for a Southern millionaire. It is called a cremation urn, and is intended to hold the family ashes as each member dies and is cremated. It is intended for an heirloom, is entirely of bronze. five and one half feet high, and is really a reproduction of a Greek vase. The cost of the urn is \$1800.

Twelve hundred weekly issues of The Medium completed this week. Twenty three years' free work re-paid by our generous friends with liabilities of over £1000. Quite a unique testimonial: peculiarly spirit-ualistic.—The Medium and Daybreak, London, Eng-tand, March 31st, 1893.

The Weekly Review, published at 5 Somerset street, 15 Boston, is an excellent production-hebdomadally giving to its readers a wide rescript of what is current in literature, "happenings," reformatory measures, etc. We wish it success. ""

The dedication at Salt Lake City of the great Temple took place April 6th, the fifty-third anniversary of the organization of the Mormon Church. The building was forty years in construction, and cost among the millions.

The Forty-Fifth Anniversary. To the Editors of the Banner of Light:

Forty-five years ago, when the advent of a means of communicating with those whom the world called dead was claimed by a few to have occurred in "The Rochester Rappings," the very suggestion was ignored by the great, and made a matter of clumsy jest by pious preachers and flippant journalists, very much as the

ers and flippant journalists, very much as the birth of a babe in a manger nineteen centuries ago—the son of a Judean carpenter and of the gentle mother Mary—was ignored and made light of by priest and people in that day.

Now the world begins to see the significance of spirit presence, and we can keep our festival with good heart and hope. A while since it was Easter Sunday in the churches. Then millions gathered, rejoicing in the hope of resurrection and immortality. So truth wins its way. Think what we may of Easter day, the joy it brings is akin to the joy our anniversary brings to us. Both are gleams of light from the spirit world.

Christ rose from the dead, and "was seen of many," is the source of the Easter gladness.

We do not rise from the dead, for there is no death; but our friends return to us. Not the resurrection and reappearance of one man, but the return of hosts of ministering spirits, our ascended friends; not one fact of an age long past, but thousands of facts seen and verified to-day, are the ground of our "larger hope," and assured belief and knowledge.

A flood of ploneer memories comes to my heart and mind as I write. Hallock Gray, Ed.

and assured belief and knowledge.

A flood of pioneer memories comes to my heart and mind as I write. Hallock, Gray, Edmonds, Sargent, S.S. Jones, blessed Lydia Ann Pearsall and others whom I knew and prized—earnest and devoted, fearless and true, tender and brave. Able and critical investigators were some of them. Our scientific psychical researchers will find it hard to equal the skill and care and accuracy by which these verified their experiences. The pioneer mediums, sometimes unknown to fame, among whom were times unknown to fame, among whom were women and men consecrated to their sacred women and men consecrated to their sacred work, enduring much, suffering much, enjoying and accomplishing much, giving light to darkened souls, and heavenly manna to famishing hearts—verily they have their reward! Your own work, so long and so constant, is "known and read of all men." The good you have done is your reward.

What shall we all do? Persevere, avoiding our mistakes in the past, holding fast and enlarging our true methods and our faithful service, we can but go on in such ways as open

service, we can but go on in such ways as open

before us.

It does not seem that Spiritualism will ever be a great organized movement, with creed and confession of faith; its very name is often supplanted by Psychical Research. In the days when the imperial city on the Tiber was the world's splendid centre, it was said: "All roads lead to Rome." To day all paths of psychological research and exploration of the ways of our inner life lead to the great truth of spirit presence and power. before us.

of spirit presence and power.

Every society or assemblage of Spiritualists doing honest work, with an eye single to the truth, has much more needed work to do. Let it be kept up. Every medium of sincere heart and high aim has a needed work, public or private.

vate.
This much the memories and thoughts of this year's Anniversary Day have led me to write. The new era of the study of man as a spiritual and immortal being opened before us forty-five years ago as never before. Centuries hence its great importance and benefit will be far more understood and appreciated than

My lot is cast in this city for a time. I hope for a sight of the Old Bay State, my native land, this summer. With remembrances of common work in

unity in years gone by, and with sincere best wishes, Your friend, New York City. GILES B. STEBBINS.

The Veteran Spiritualists' Union. To the Editors of the Banner of Light:

The Union held its regular monthly meeting the first Tuesday of the month, April 4th, at the Banner of Light Hall, Dr. H. B. Storer presiding.

After the reading of the record of the previous meeting, the Clerk read a letter from Riley M. Adams of Vineland, N. J., stating that the executor of his will would pay to the Veteran Spiritualists' Union \$200. A similar letter from Mrs. H. M. Hannah of Northampton, Mass., was also read, she requesting that the will blank of the Veteran Spiritualists' Union be forwarded to her so that she could convey her personal property to the Union. Both of these axed Spiritualists will receive the thanks of the Veteran Spiritualists' Union for their liberal bequests. It is well right here to state that the Veteran Spiritualists' Union, chartered by the State of Massachusetts, and having its headquarters in Boston, has been founded with the express purpose of becoming the custodian and almoning, the Clerk read a letter from Riley M. Adams of express purpose of becoming the custodian and almon-er of that bounty which the principles of Spiritualism should inspire its wealthy and benevotent adherents to devote to its manifold uses and methods of expres-

sto devote to its manifold uses and methods of expression.

The Clerk stated that since our last meeting there had been paid into our Home Fund. \$50 by Christopher C. Shaw; \$10 by Foster D. Edwards; \$1 by Mrs. J. A. Chapman, and \$1 by Mrs. H. M. Hannah. Total amount of subscriptions to date, \$663 to the Home Fund. The Treasurer's report showed \$115 paid out March 1st, and \$78 April 1st, being the monthly installments to various donees from the Special Relief Fund. On April 3d a further contribution of \$30 was made to this Fund for the relief of Mr. and Mrs. E. Y. Wilmarth of Attleboro. They will receive \$5 a mouth for six months.

It was voted that a committee of five be appointed to nominate officers to be voted for at our annual meeting the third Monday in May. The Chair appointed Messrs. Edson, Edwards and Shaw, with Mrs. John Woods and Mrs. M. T. Longley.

After a discussion by Messrs. Edson, Edwards. Dole and Dr. A. H. Richardson, with suggestions by President Storer, it was voted to lay on the table a proposed amendment relating to the form of application for membership.

Mrs. Dr. Carter recited two poems, one on Faith, the other, God; these inspirational efforts were well received.

Relating to the beforenamed donation to Mr. and

the other, God; these inspirational efforts were well received.

Relating to the before-named donation to Mr. and Mrs. Wilmarth of Attleboro, which is to be sent to the care of the Orthodox minister there, it was voted that the Clerk sign officially and send the letter as submitted by the donor, with a slight amendment. A lively discussion following the reading of this letter was entered into by Mr. Edwards, Jacob Edson, Eben Cobb, Treasurer Dole, Mrs. M. T. Longley and Dr. Richardson, with recommendations by President Storer. Remarks for the good of the Cause were mado by these several speakers, and by Mr. Henry Lemon, Dr. D. S. Baker and Mr. F. A. A. Heath. Dr. A. H. Richardson abnounced that he would soon leave for his summer home at Henniker, N. H. Our next meeting will be held at the Banner of Light Hall, the first Tuesday in May, at 7:30 P. M.

WM. H. Banks, Clerk.

No. 77 State street, Boston.

with their brains in the wrong place.

LACONICS.

NUMBER TEN. Nihilists seem to be a bomb-bastic set of individuals

Only think of ladies attending a Savage Club!

What next? Many things are published as "superexcellent,"

which is a sure sign that they are anything else. †††

What a serio-comic performance life is anyway! 111

There are people who consider themselves supremely unselfish, and keep telling the world so at every favorable opportunity; and yet these vary people are the most egregiously selfish inviduals in exist ence. Every move they make on the checkerboard of life proves it.

It is announced that they have a crowing hen in the New York Zoo. There have been crowing hens in Boston for several years.

TESTIMONIAL CONCERT.-By consent of the Boardof Directors of the Boston Spiritual Temple, there will be an innovation-we are informed-in the order of exercises at Berkeley Hall Sunday, April 30th, and, in place of the regular evening lecture, a Testimonial Concert will be tendered this society. A rare and attractive program of vocal and instrumental music and readings will be presented. Further details will be announced at an early date in the columns of the Bannen of Light and at the ball.

Mrs. M. C. Turner, Colfax, Ia., writes "I intend to continue THE BANNER in our family as long as I can see to read it."

Movements of Platform Lecturers. Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.]

Oscar A. Edgerly is during the month of April filing an engagement with the Religio Philosophical Society of Baltimore, Md. As Mr. Edgerly is at present making up his list of engagements for the lecture season of '03-'04, and has a few dates still at his disposal, in will be pleased to hear from the secretaries of societies desirous of employing a trance-speaker and test-medium. Address during April, 1031 Caroline street, Baltimore, Md.

Frank T. Ripley can be engaged to lecture and give platform tests within one hundred miles of St. Paul, Minn., week-evenings during the months of April and May; is engaged at Akron, O., during June; Lake Brady Camp Meeting during July and August. Address 259 West 5th street, St. Paul, Minn.

E. Andrus Titus, South Abington Station, Mass.

E. Andrus Titus, South Abington Station, Mass-will accept a few more engagements to lecture during May and June. Address as above.

May and June. Address as above.

Prof. J. Madison Alien has been very successfully occupied in Southern California during the past six mouths, January, February and March being spent in National City, San Diego and South San Diego. Beside his regular spiritual work, he has delivered, by special invitation, literary lectures before Teachers' Institutes, the last one being at Escondida, on "Rational Orthography and Fundamental Necessity." with three hundred teachers present beside visitors. He was the principal speaker at the Anniversary celebration at San Bernardino, and will serve the society of that city during April. After April will return East, and may be secured for camp and society work. Address San Bernardino, Cal.

Mr. J. Frank Baxter lectured in Haverhill last Sun-

Address San Bernardino, Cal.

Mr. J. Frank Baxter lectured in Haverhill last Sunday; on the next two Sundays, 16th and 23d insts., he will lecture in Norwich, Ct., and on Sunday, 30th, in Brockton; the Sundays of May are envaged to Kansas City, Mo.; Friday evening, April 14th, he, with Mr. Charles W. Sullivan, is expected to appear in Worcester, under the auspices and for the benefit of "The Ladles' Auxillary"; on Monday evening, April 24th, he will lecture in Forestville, Ct. Edgar W. Emerson is engaged for a meeting in the Town Hall in Stratham, N. H., Thursday evening, April 27th.

April 27th.

Prof. J. W. Kenyon lectured in Albany, N. Y., during Feburary. He delivered two Anniversary discourses at Onset Bay, April 2d, and April 9th spoke in Brockton, Mass. Societies wishing his services for 1803 as lecturer and test medium can address him

for 1893 as lecturer and test medium can address him at Onset Bay, Mass.

Dr. C. H. Harding spoke in Pawtucket, R. I., April 26: April 3th, Taunton, Mass.; April 3th and May 7th, lectures in Rockland, Me.; May 14th, Pawtucket, R. I. For engagements address Hotel Reynolds, 13 and 15 Boylston street, Boston.

Theodore F. Price, we are informed, has just returned from the Pacific coast, and will be at liberty after May next to accept engagements to speak on Spiritualism, and all subjects bearing on the Philosophy underlying free thought. June and July open. Address, 28 Lafayette Place, New York City.

Dr. E. B. Russell, inspirational lecturer—also attends funerals. Address No. 80 7th street, South, Minneapolis, Minn.

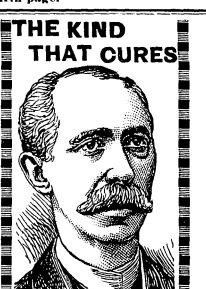
Minneapolis, Minn.

Mrs. Mary C. Lyman (Fulton, N. Y.,) March 26th closed a month's engagement under the auspices of the First Society of Spiritualists of Trenton, N. J. On the evening of the 26th she delivered an able address in celebration of the Forty Fifth Anniversary of Modern Spiritualism. April 2d and 3d she gave three lectures at Waverly, N. Y.; Sundays 16th and 23d of this month she will speak for the First Society of Spiritualists at Worcester, Mass. She desires to correspond with secretaries of camp associations in the West. Address Box 420, Fulton, N. Y.

THE BANNER has forwarded to Mr. A. E. Senter, of Roxbury, who is an invalid, and in destitute circumstances, the sum of \$15.00 from "God's Poor We have since received \$5.00 from "A Fund.'' Friend," and \$2.00 from Mr. E. S. Varney, who remarks in his letter to us that "as Mr. S. is not only a needy and worthy man, but also a progressive thinker Liberalists should feel an added stimulus to aid him.

Read the announcement regarding "Wild Cucumber Pills" and their efficacy, seventh page.

For additional editorials see twelfth page.



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MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Band, Secretary.

mand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 451 Franklin Avenue, every Sunday evening at 80'clock.

Fraternity Rooms, corner Belford Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladies' Aid." Meetings Sunday evenings, 1% o'clock. Good speakers and mediums. Mrs. Kate Schroeder, Prosident, 142 Union Avenue.

The Advance Conference meets at Mrs. Walton's, 436 Carleton Avenue, every Tuesday evening, 8 o'clock. Admission free. Emily B. Ruggles, Secretary.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Girard Assambly Hall, Ninth street and Girard Avenue (entrance at Hutchinson street). President, Beni. P. Benner; Vice-President, James-Marlor; Secretary, Frank H. Morrill, 221 Chesthut street, Treasurer, James H. Marvin. Services at 10% A.K. and 7% P.K. Lyceum at 2% P.K. Keystone Spiritual Conference every Shaday at 2% P.M., Southeast corner 10th and Spring Garden streets. William Rowbottom, Chairman.

THE SPIRITUALISTS' INTERNATIONAL CORRESPOND ING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America, Mrs. M. Paimer, 101 North Broad street, Philadelphila, Australia, Mr. Wobster, 5 Peckville street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; Holland, Van Stratten, Middelian, 82; India, Mr. Thomas Hatton, Abmedabad; New Zoaland, Mr. Graham, Huntley, Walkato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, Hon; Sec., 1s Berkley-terrace, White Postland, Manor Park, Essex; or W. G. Robert Coopen, Pres.

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Apr. 15.

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Mar. 26.

SPECIAL NOTICES

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y.

Dr. A. J. Davis will receive no new na tients during April, so that his enlisted patients may be treated with less delay. 2w Apr. 8.

J.J. Morse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., is agent for the Banner of Light and keeps for sale the publications of Colby & Rich. To Foreign Subscribers the subscription

price of the Banneh of Light is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months. Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in

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Message Department.

ON TUESDAYS AND FRIDAYS Of each week Spiritual Meetings are held the Hall of the Banner of Light Establishment, free to the public, commencing at 3 o'clock P. M., J. A. Shelhamer, Chairman.

At these Scances the spiritual guides of Mrs. M. T. Long-Lay will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing apon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for con-sideration. Besides, excarnated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

have an opportunity to do so.

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 itves—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in those 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 the publishers of the fact for publication.

Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the alter of Spirituality their floral energies. Letters of inquiry in regard to this Department must be addressed to Colby & Rich.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Scance held Jan. 24th, 1893. (Continued from last week.

Caroline Henderson.

My name is Caroline Henderson. I have been a spirit apart from the mortal form for a dozen years or more, and I have not communicated through a medium in all that time, though I have wished many times that I could.

I have friends in Haverhill, Mass., and Bradford, and I hope they will learn through the columns of your paper that I have come back to say a word to them. They pwobably think I have forgotten the friends of this life long ago, for when we do not hear for years from one we have known, we are apt to think he does not remember us; but I do, and I want the dear friends who are yet on this side (for some bave passed over to the spirit-world) to feel that I am interested in their welfare, and always anxious to help them when I can.

always anxious to help them when I can.
Ida sends her love, and wishes her people could realize that she is near them. She has seen their sorrows and the afflictions which have come since she passed from the body, and she has tried to have them feel her sympathy and affection. If they will endeavor to give her an opportunity of coming to them pri-vately, I know she will have many sweet things to say that will comfort and strengthen them

on their life on earth.

If, at any time, any friend of mine wishes to hear from me, I will do all I can to come into communication with him or her.

James L. Holmes.

I trust I do not intrude, Mr. Chairman. Not at all., I am very pleased to come here, and I teel to thank you, and all who are concerned in keeping this channel open. I am not acquainted much with this kind of work, and I

may not succeed very well in making myself understood, but I will do the best I can.

I am from Waterville, Vt., and I feel at home among the mountains of that State, perhaps, more than I do in the balmy atmosphere of the spirit-world, for I had an experience on this side which held me to mortal interests. I

this side which held me to mortal interests. I am also pleased with the other life, and am getting an experience there which will, I trust, give me even more vitality and power than I ever found on this side.

I heard the lady speaking of the narrow circle in which she lived here compared with that of the spirit-world, and as I travel back in thought to my surroundings in the earth-life, I find that they, too, were limited; yet they seemed broad to me, in a measure, while here. A man may think himself of some importance in his native place or in the place where he may be situated; he may become a selectman, may be situated; he may become a selectman, honored with the consideration of his constithonored with the consideration of his constituents; but when he gets into the spirit-world, and finds thousands upon thousands of human beings busy with their daily duties and avocations, he begins to realize that he is not the man of importance that he may have considered himself. He is one of many, and he must go to work to develop his best powers and make his usofulness known, if he would keep along with those who are constantly pressing along with those who are constantly pressing on to higher attainments and conditions. That I know that I must unfold time, but I like it. much that never has been expressed, in order to make myself a man of distinction on that other side, and I am just trying to get into the work, and make it so thoroughly my own that I shall become master of it.

I shall become master of it.

I send out respect and regards to the good friends; and tell them I am in sympathy with them in all good works. Life on the spirit-side is not all that most of us dream, but it is active, it is powerful, it is broad for the thinking and the working man, and that means everything to the progressive spirit. James L. Holmes.

Betsey Parker.

[To the Chairman:] Will you let me come? [You are welcome.] I don't live around these parts. When I'm in the spirit-world I'm away off from here, and I did n't live around these parts when I was in the body, for my kin and friends—those that are left—are in and about Chester, Pa. But I've heard tell of your meeting-place, and I've wanted to come for a good bit of a while to see if I could say anything. Now I'm here I want the kind friends to know it, and if you'll put me in your paper as coming, I'll take it very kindly of you, and when I

in I'll do something to pay you back.

Joshua is in the spirit world, and sends his greeting with mine. Samuel, too, is doing well, and ever so many more of the old family well, and ever so many more of the old falming are all safe on that side, with not a kink nor a pain in their bodies, but full of life and strength, and ready for strong work. They were workers here, but their bodily powers did fail as mine did; we had to give up the work for young heads and hands to do, and by and-by we had to pass on to the great country where new strength was given to us actry, where new strength was given to us according to our days. The good book tells about strength given you according to your days on earth, and I think it is given us over there according to our days—which are with out end as far as I know. I do not see any that have grown weak and weary yet, but they seem to be getting more powerful like and strong

to be getting more powerful like and strong every year.

Now that's a pretty good story to tell, and I've got it well learned, for I've seen many conditions in the spirit-world since I went over to it. I want to tell the good friends on this side that I hope they'll learn all they can about the other life before they get to it, because it's ever so much easier for them to understand it and take hold of the different kinds of labor there if they get a sort of knowledge of it. I did n't know how it would be in the other life, but I had faith in my heavenly Father that all would be well for his children. I'm very much obliged to you, sir, for helping an old lady in this way. It does me a great deal of good. I'm not old in the spirit-world, but in coming here I feel as I did when I was on earth, and I lived a good many years.

My name is Betsey Parker. I take it I was named Elizabeth by my sponsors in my early days, but I was always Betsey to my people and friends.

Report of Public Scance held Jan. 27th, 1893.

Report of Public Scance held Jan. 27th, 1893. Spirit Invocation.

Our souls offer up to thee their tender aspiration, oh! thou Supreme Spirit of all life and light, and may it be as incense unto thee, bearing with it the elements of thankfulness and gratitude unto thee, the author of all being, and be as acceptable to thee as the fragrance which these and be as acceptance to the atmosphere is grateful to the senses of man. We desire to be drawn more closely unto thee, and to gather from thy great storehouse of wisdom and truth such pearls of knowledge as will instruct our minds and stimulate them to new thought and higher

expression. We seek for light and comprehension, that we may read the inner secrets of being and understand the spring of all existence, and learning the interfor workings of human life, spiritual and physical, we shall come to know ourselves and to know our kind. We desire to read the mysteries of the universe-these things which seem mysterious to us now because of our ignerance. Oh! may the vell be drawn from before our eyes, and may we behold clearly those laws and their operations which will inform für minds concerning our relationship to all that is around us, and something of our relationship unto thee, who art the ordainer of all law, the creator of all systems, the divine intelligence and wisdom and love combined, making up the triune power of force and intelligence.

We ask at this time for the ministration and the influence of pure spirits who come from the world immortal. May we become the recipiests of their tender influence, and may they breathe into our lives something of their peacefulness that shall imbue our lives with a new sense of harmony. We welcome all who come, and we ask that they may be given strength and understanding to reach into the external life with their beautiful ministrations, so that we who are on the mortal side may be uplifted, and they who stand by on the eternal side may feel that their work is understood and accepted.

For these things we pray, and we offer to thee all honor

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

now in order, Mr. Chairman.

Ques.-[By T. P. D. S., Wymore, Neb.] When Jeans of Nazareth sent his disciples to preach the gospel, he told them that signs would follow them to heat the sick, open the cyes of the blind, and do all the works he had done. Now, as the preaching was not limited to time, may we not infer that the signs to follow were not limited? Why do not those who, at the present time, preach the same doctrine have the same moner to do the the same doctrine, have the same power to do the same things that those had that Jesus sent out?

Ans.—So few of those who claim to preach the gospel of Christ at the present time really follow in his footsteps, and to about—unmindful of personal comfort or happiness—among the poor and unfortunate, breathing the spirit of love and helpfulness to other lives, that we have the representations of the promised do not wonder the signs which he promised do do not wonder the signs which he promised do

not follow them.

Jesus of Nazareth was undoubtedly a powerful medium, or instrumentality, through whose organism spiritual gifts and powers could be exercised. Directed by unseen but wise intelligences, and drawing much of his power from the spiritual atmosphere, he became, as it were, a reservoir of force, which he supplied to the needy and sick. Imparting his magnetic life to those who were suffering his magnetic life to those who were suffering, he brought them back to a condition of health and comfort; giving ministrations of kindly word and instruction to the unfortunate; those who were deprayed or distressed by external environments, he brought to them a new light and impetus to rise above their darkened condition, and to search for truth and happiness. And so on throughout his entire career, he ever dispensed that which was really his life the magnetic power of his being—whether expended in healing the sick or in imparting strength of mind to those who were depressed and who needed comfort.

The same signs will follow those who seek for them and who are laboring unselfishly in the spiritual vineyard of truth for the benefit of the property of the signs will be desired to represent the same signs will be spiritual vineyard of truth for the benefit of the spiritual vineyard of truth for the benefit of the spiritual vineyard of truth for the benefit of the spiritual vineyard of truth for the benefit of the spiritual vineyard of truth for the benefit of the spiritual vineyard of truth for the benefit of the spiritual vineyard of truth for the benefit of the spiritual vineyard of truth for the benefit of the spiritual vineyard of truth for the benefit of the spiritual vineyard of truth for the benefit of the spiritual vineyard of truth for the benefit of the spiritual vineyard of truth for the spiritual vineyard of truth for the benefit of the spiritual vineyard of truth for the spiritual vineyard

of humanity; for all who desire to perform such work are sufficiently mediumistic to have their atmosphere impinged upon by that of spiritual intelligences seeking to befriend huspiritual intelligences seeking to befriend humanity. As they enter upon their work and
become interested in it—not because of the
honor or glory it may bring them, but because
of the good it does to others—they will find
their mediumship increasing in strength and
expression, and so they will become the recipients of that bounty which the angels have to
bestow, and gain more and more of the power
of working what, in ancient days, were called
miracles, but which are only the outgrowth of
the expression of natural law in human life.

the expression of natural law in human life. So there may be healers who impart magnetic strength and stimulus to the weak and suffering; so there may be inspired speakers, giving the bread of life and the word of truth unto those who seek for knowledge and who pine for consolation concerning not only the laws and the conditions of this life, but also of the life beyond; so there may be workers in various fields of helpfulness and reform, dispensing their powers and giving their strength, and the signs of their life and work may follow

Q.-[By "Eclectic," Boston.] A recent number of The Banner had a statement to the effect that the old veteran Spiritualist, Dr. Charles Main, spent half his time in the spirit-world and the other half in attendance on his affairs in this world. Will Father Pierpont, or some of his circle, explain how this can be? We are not throwing any doubt on the matter, but would like to know if there is any law by which a man can attain to this power. It is asserted by Swedenbory's followers that he consciously lived in both worlds, but here we have an instance in our own worlds, but here we have an instance in our own What is the process?

A .- Many spiritually-minded individuals who are aspirational, and who seek earnestly for the presence and influence of pure and wise spirits, have grown gradually into the atmosphere of the spiritual world, so that they may and thought in that world. It is not necessary for one to be bodily translated to another sphere to be in the other world; it is not nec essary for one who is living here in the physical life to pass from the body and thus enter the life beyond, in order to dwell amid spiritual environments and to be the companion of exalted intelligences; and so, if one is really seeking for higher light and understanding, invoking the presence of pure and wise influences from the other life, and desiring to come into communion with them for purposes of soul-growth and unfoldment, he may be said,

most properly, to be dwelling in the atmosphere of the spiritual world.

No doubt Swedenborg, in his day, was brought into the atmosphere of intelligences from the other life, who surrounded him with their influence and environment to such an extent that he absorbed into his system, menextent that he absorbed into his system, men-tal and physical, much of the element of that spiritual world, and so lived it out in his daily life and teaching. This may also be said of many workers in the field of thought and re-form in the present day. Spiritual ministra-tion and the conveyance of spirit intelligence to mortals from the eternal world have not been confined to any age to any sect or to any been confined to any age, to any sect or to any race, but they have been diffused throughout the entire world and the various races of man-

kind.

The Hottentot sitting in his hut, who feels a stir and an impulse of the spiritual nature, calling his thought upward from the mere physical condition to the broad expanse of heaven and the glowing stars that beam in beauty upon him, may be translated—as far as the inner nature is concerned—to the spiritual world, where he gains experiences for his further elevation of mind and unfoldment of spirit by the circumstance. Even he who is known as a direction of mind and unfortenent of spirit by the circumstance. Even he who is known as a Materialist in our present day, who bases his thought of life upon matter and its manifestation, may sometimes feel his inner life stir as it is acted upon by an influence which he does it is acted upon by an influence which he does not comprehend. So is his thought under this power drawn to something more broad and expansive than a mere contemplation of physical works, and he, too, may be touched upon by spiritual inspiration and drawn, in a meas-

by spiritual inspiration and drawn, in a measure, into the environment of the other life.
So, coming down to the workers of the present age and dispensation, we assert that they are undoubtedly acted upon by these unseen forces and intelligences; and, as we have said, if they are inspirational and spiritually inclined, seeking to know more of the inner life, the many layers and duties they may be conlis employments and duties, they may, by con-stant, study and search for, spirit-communion, be brought into a condition in which they may

be said to be living in one world as well as the other. Therefore we have no doubt it is so largely in the case of our good friend, the doctor who has been mentioned.

INDIVIDUAL MESSAGES.

Dr. Gustavus Taylor.

[To the Chairman:] If you will kindly register me as Dr. Gustavus Taylor, who announces himself here with the hope of reaching the thought of his friends in Rhode Island, I shall

himself here with the hope of reaching the thought of his friends in Rhode Island, I shall be greatly obliged to you, sir.

I know that I am a novice merely in this department of labor, but I am willing to learn its laws and its methods of work. I am seeking an understanding of this great law of spirit-communion which operates upon humanity on both sides of life, and I feel that it opens a broad field of observation and study to me—one which will undoubtedly employ much of my time, and perhaps lead me on to other investigations in the realm of human science as applied to the interior life of mankind. Here I dealt largely with the physical conditions of the material body, and sought to apply my knowledge to assunging suffering and bringing happiness and comfort to my fellowmen; now, in the spiritual world, I am seeking to deal with the interior anatomy of that structure which is abiding, and which does not dissolve into the original elements at the touch of disease or dissolution.

I come here because I feel an attractive force drawing me to this external condition of life.

drawing me to this external condition of life. I find that I did not take up all the experience and learning that I might have acquired even in my own particular line, and so I set myself to work to gather other information and ideas,

to work to gather other information and ideas, which may be of service to me in my future labor, for I am still to press onward and to endeavor to accomplish that which is practical and may be of benefit to others.

I have had many pleasant associations, and have spent many hours of profit and enjoyment in Warren, R. I., and my thought turns to the dear, familiar place at this moment. I send out my whole soul, so to speak, to the friends who are there, and assure them that I return to earth with a happy greeting to them, because I feel that all that belonged to me as an active, conscious and affectionate entity, is an active, conscious and affectionate entity, is mine now; it is alive within me, and I seek to

give expression to it in friendly ways.

Sometime, sir, when I have gathered up more information concerning this great field of knowledge on the spirit side, I may return again and give my friends and the public a digest of that which I have imbibed that perhaps will be useful to them on their life journer. To day I do not feel compatent to do so To day I do not feel competent to do so, even though I have had two years' experience in this line; but I feel as a mere babe, unable to give adequate expression to the inner workings of my mind as related to the great spirit-

I will add that I was nearing threescore years and ten when called from the body. I may claim as many years of experience as that number now, but that does not matter; I still consider myself in the early stage of infancy as far as spiritual knowledge is concerned.

Polk, of the Farmers' Alliance.

I wish to tell my friends and associates that Polk, of the Farmers Alliance, is alive and active. Tell them that I never felt more earnest in the advocacy of their cause, and more positive in the expression of my opinion and my determination to succeed, than I do to-day.

The casting off of the bodily clay means release to me, and I know it does to many another

struggling individual who has been weighted down by the outside form. I have gained a new stimulus to the direction of my thought and effort in behalf of my friends and associ-ates who are reaching out for broader avenues of labor, and who are sincere in their desire to establish a system of legislation which will be for the general good of the common classes, rather than for the benefit of the more favored

I am told, Mr. Chairman, that you have a free platform, and I feel gratified at the privi-lege of reporting myself at this place and assur-ing my friends that I am still the same intelligence that I was when in the body. I come to give them encouragement, because in the spirit-world I have come in contact with a large pensing their powers and giving their strength, and the signs of their life and work may follow them in the results wrought in the lives of those ministered to. If they are faithful and honest, and seek only for the outworking of the best spiritual powers, it matters not whether these workers are known in the vineyard of what is called Christianity, out upon the broad planes of liberal thought, or even among those who know nothing of the various forms of religion; it matters not by what name a man or woman is called, the power may be inherent within, and it may be brought out and expressed in helpful ways unto mankind, if the work is entered upon unselfishly, devotedly and with fidelity to purpose.

Q.—[By "Eclectic," Boston.] A recent number of The Banner had a statement to the effect that the old veteran Spiritualist, Dr. Charles Main, spent half his time in the spirit-world and the other half in attendance on his affairs in this

a scheme for the amelioration of human dis-tress and want in this land of ours.

I do not think that we have all the good things in our platform that there are to be gained, all the broad principles that may be athered up and utilized, but we have many here are more to be adopted, and by-and-by there will be a stronger fusion of principles and ideas which will appeal to humanitarian souls everywhere. So I think that in time there will be brought forward a grand and glo-rious standard of right and justice that will be presented to the country and accepted; then all those who are pure-minded and sincere in the profession of working for justice and right will be ready to accept that standard and to remain by it, regardless of party or creed, and this sentiment will create justice and equality or mankind.

I speak thus from the spirit-world to-day in tones of encouragement and good cheer, because I feel that there is a power coming from advanced and humanitarian souls in the higher life that must and will be felt during the next ew years.

Fanny Alexander.

[Referring to the flowers on the table.] The weet carnations breathe a welcome to me. ove them, they are so pure and fragrant, and hey seem like old friends.

love them, they are, so pure and fragrant, and they seem like old friends.

I am glad to bring a few words of love and remembrance to my dear friends here. After the experiences of earth have gone by for me, they may not think of my coming or look for me in any such way as this, but I feel that I must make myself known, and tell them how happy I am in the spirit-world and how free I feel. I am not held down by any conditions that belong to the bodily life. I can go and come, and express myself as I never could before, and I have met the welcome of dear ones on the spirit side that has been very grateful to me. I would have come before and spoken if I could, but this is my first opportunity.

Tell my dear friends in East Boston and around, that I think of them all with love. I think of their kindness, of their goodness in many ways, and I try to bring them an influence with fragrant flowers from the spiritworld to make their lives brighter and fairer.

I am learning many things about this mode of communication, and I think I shall know more by-and-by, so I can come, perhaps, and manifest; with more strength, and not think anything of the conditions to be taken on when we approach what you call a medium. If I arrive at that state I know I shall be stronger, and be able-to give many things which my friends would like to know.

and be able to give many things which my friends would like to know.

I lived on Saratoga street, East Boston. I am Fanny Alexander.

Harriet Russell.

My name is Harriet Russell. My people live on the Pacific coast—most of them in and very near San Francisco. I could not get to them

would bring them more of hope and comfort and strength to bear the experiences of their daily toil than they could get in any other way.

John is with me in the spirit, and he sends his greetings along with mine. He is as strong and active a man out of the body as he was when in it, and all the strength of his nature seems to be put forth in the desire to reach into this outward life and make his presence known and understood by the dear ones here, and also to be of assistance to them. Yet, with all his strength and energy of mind and expression, he cannot control your medium, for he has tried many times, Mr. Chairman, and knowing of his fallure I have waited, thinking it was not possible for me to come; but I have seen some of the mothers and those who seemed delicate, coming and giving their words, and I thought I would try it, too.

I am thankful that I have succeeded in coming to-day, even in this feeble manner, as per that it may seem to those who know he haps it may seem to those who know he haps it may seem to those who know he haps it may seem to those who know he haps it may seem to those who know he haps it may seem to those who know he haps it may seem to those who know it had not get something satisfactory which would prove to them that there was no intelligence outside of the conscious or unconscious operation of mind among them in the body, he would say that Spiritualism was a delusion, that he had tested its claims, and know it might happen that there is a great truth in this, and yet, that it requires the operation of very delicate laws, and also the extend to the mother and the body, he would say that Spiritualism was a delusion, that he had tested its claims, and know the mother and the body, he would say that Spiritualism was a delusion, that he had tested its claims, and the body, he would say that Spiritualism was a felusion, that he had tested its claims, and the body, he would say that Spiritualism was a felusion. The body, he would say that Spiritualism was a felusion, that he had tested

ing to day, even in this feeble manner, as per-haps it may seem to those who know of us, but there is much to be grateful for in being able to give morely a name and a word of love from beyond the grave. When here we thought the grave closed over all that was near and dear to us, except some intangible flame of life that us, except some intangible flame of life that went far away never to be known—at least, through material ways again—and now to find that the spirit is alive and active, and can communicate its thought to friends still lingering along the path of earth, seems very precious to me, as I hope it may prove to some of those who are yet in the body.

I know there are mediums on the coast, and I think after making this effort here I may be

I think after making this effort here I may be able to communicate through some one there, and perhaps get knowledge and understanding to my dear ones of this great and beautiful life of the spirit-world. If so, I shall be more than pleased, and I am content almost with what I have already done.

A. B. Foster.

A. B. Foster.

[To the Chairman:] I come to you, sir, from Orange, Mass.—for, speaking of earth and through material channels, I must claim that as my home. I can tell my friends that I am now from the great spirit-life, but they would know nothing of its localities and conditions if I should name them. Enough for my present purposes that I remember something of my former life and its surroundings, and so come back to get into contact with the atmosphere of earth in order to reach dear friends on this side who are yet outside of the spiritual line; side who are yet outside of the spiritual line; that is, the spirit-world I mean. I know that some of them at least are spiritually inclined. They may not know of the return of those who are called dead, or get such messages from the other side as many do; but, at the same time, I feel that there is a reaching out toward spiritual things; and I am glad of it, because that is a help, I find, to every human being.

I think I can safely say that I was a man of

practical business energy, and made myself known in the community where I lived. The Orange people must remember me, and I hope with kindness. Tell them I am just about the same sort of a man now that I was when here. and I feel my energies stirring within me. find that I must have channels of expression to work out those activities in business lines, and we are not prohibited from giving expression to our faculties in that world any more than you are here. In many ways we can manifest our inner faculties better than can be done through the mortal clay, and so I have only a good statement to make concerning that other condition of heirs. condition of being.

I am glad that I lived here on earth, and had

my experiences. They have been good for me. Not that I always had sunshine; not but what I met obstacles that I had to overcome. I did overcome many, and I was all the stronger for having met them. So I am glad that I lived and passed through death, and the open portals of the other life, and that I am alive to-

I want to tell my friends that I am ready to give them something privately from the spirit-side if they are ready to receive it. I will meet them half way, and do what I can to influence

their lives for happiness and for good.

I have been assisted to come here by good spirits who formerly lived in our town, and who seem to understand something of this line of travel. I feel that I am indebted to them.

I am A. B. Foster.

Katie Palmer.

I lived in Boston, and this was all the home I knew during my earthly life. I have always had a fondness for the dear old city, and though some changes have taken place since I left the body, yet it seems just as familiar to me now as it did when I was here.

I lived about thirty years on earth, and then my hadily powers graw weak. I could not re-

my bodily powers grew weak, I could not re gain my health, and after what seemed to be a long time of weariness and pain I passed into felt any change would be a relief.

As the last hours of my earthly life came upon

me I seemed to be surrounded by a great light that was almost rosy in its hue. It was beauti-ful, and I felt lifted up by it. I did not hear any unusual sound or see faces as some do who are passing away, but the great, sweet, warm light came all around me and filled me with a sense of peace and rest that was very grateful. When I passed into the spirit-world I then saw many kind friends waiting to give me welcome, and I felt at home with them at once, and always since that hour I have felt at home, though I have been gratified to come back here to the old place and among the dear friends, see what old place and among the dear friends, see what they were about, what changes were going on, and also to try to help any one that I could by my spirit influence. This is the first opportu-nity I have had of saying anything, and you cannot know how happy it makes me.

I bring my love to Annie, Julia, Frank and all the others. How well I remember them!

all the others. How well I remember them! Their dear faces seem to start up before me now with their well known expressions, and I think if they could only realize that the dear friends who passed out of the body are around them sometimes with so much love and sympathy and the desire to help and bless them, it would make their hearts more glad. I know my friends have passed through experiences since I went away, but I am sure they cannot forget the old times and the early associations forget the old times and the early associations forget the old times and the early associations of life which mean so much to us, and I do not forget them in my spirit home. Mother sends her love also, and wishes the good friends to feel that she is interested in them. Katie Palmer.

Carrie Archer.

[To the Chairman:] I think I had some kind of a heart trouble that was the cause of my de-parture from the body, and I feel it a little as I come to your medium, though I have long ago learned that these conditions belong to the physical state; that same feeling oppresses me slightly, but the breath of the sweet flowers slightly, but the breath of the sweet flowers gives me strength to forget it, and I thank you that they are here.
I have a mission in coming, Mr. Chairman,

which perhaps may not seem very important to the public, but it is to me. Some of my St. Louis, Mo., friends are interesting themselves in Spiritualism, and slitting in a weekly circle with the purpose of proving to themselves whether this Spiritualism is a fact, or truth, or whother it is a delucion. Now I would like to whether this spiritualism is a ract, or truth, or whether it is a delusion. Now I would like to say a few words to them, and as one of the number reads your paper, I know my message will reach them.

I am very well satisfied that there are medi-

ums among my friends who belong to this cir-cle, and that after a little while of patient sitting, invoking always the presence of, then spirit friends, they will receive something suffi clently strong to prove to them that there is an intelligence capable of manifesting itself outside of any physical body; and so I can give them encouragement to continue in their investigations, as there is also a circle of spirits formed about them who are interested in the work, who mean business, and who intend to do something to express their power.

I would say to my friends: Do not be egotistical enough to think that you know it all, even

hear San Francisco. Louid not get to them there, so I have come here to your eastern city to send my greeting along the wires, hoping it will be received and responded to.

I know my people do not think as earnestly of this Spiritualism or as kindly as I would like them to do. I wish my children could receive the full beauty and meaning of the Spiritual for you to go away and say: Spiritualism is the full beauty and meaning of the Spiritual Rhilosophy into their lives, because I know it

tion to them not to set up their dictum, but to be passive, to wait patiently, to continue in the same sincerity of spirit and purpose in which they have commenced, and I know that in time they will get something beautiful from the other life.

I think my friends will be surprised to re-

ceive anything from this direction, Mr. Chairman, but I believe it will accomplish some good. I bring my love to all, and I want them to know I am one of the spirit circle that is working with them. Carrie Archer.

Controlling Spirit, for Charlie Dud-

Controlling Spirit, for Charlie Dudley.

Before we close, Mr. Chairman, we wish to say that Charlie Dudley desires us to give his love to Carrie, with thanks for the beautiful flowers, and also to express his sympathy with the dear sister who has been such a sufferer of late, and who is still struggling amid the shadows of pain. He can sympathize with her, having passed through these trials himself; but he believes, by what is given him by spirit professionals, that she will be spared to the earthly side to give greater comfort and affection to her friends, if possible, than in the past, and also to gather up experiences and enjoyment for herself. Mother Boyce has been a constant attendant upon her, and has been privileged attendant upon her, and has been privileged to impart something of her fine spiritual mag-netism, as has also sister Lizzie. They feel that they can come with added strength after this

day.

Our good friend Dudley cannot express his affection and tenderness for the dear companion of his life, for words fail. He is working ion of his life, for words fall. He is working that she may sense this through the hours of her loneliness and questioning from day to day, and we think that the time will come, while yet she lingers on the mortal side, when this consciousness of spirit-presence and guar-dianship will be most strongly felt within her inner self.

We also return thanks for the beautiful flowers that have given strength to more than one spirit at this scance.

Henry Carr.

Henry Carr also desires to send a word to the dear companion whom he left on the mortal side, with expressions of love and sympathy and good-cheer. He rejoices in the environments of the earth-life for her, and feels that she is doing a good work through many quiet avenues and ways that the world knows noth-

A young man comes with that spirit by the name of Thompson—a bright young intelligence of the spirit-world, who is gaining power and experience through many open ways, and he likewise sends a greeting and an influence from the higher life to one who is closely connected with the spirit of whom we speak.

Charles Hill.

There are others for whom we will speak There are others for whom we will speak. There is a young man here who is acquainted with some one in the audience, a spirit who passed out unexpectedly. He gives the name of Charles Hill. He was not siok any length of time, scarcely at all; but the vital forces ran very low before he knew it, and he passed away.

He did not feel that his experiences were ripe or his work finished here, and he has reached out to gather up new work and experience from this mortal side. He has good friends in the spirit-world who are helping him, and he does not regret his passage from the body only so far as he feels that his work

He brings greeting to all his friends here.

Lizzie Longley.

Lizzie Longley wishes us to give her love to her dear father, and desires him to bear mes-sages of tender affection and memory to her mother. She would say to her relatives and gain my health, and after what seemed to be a long time of weariness and pain I passed into the other world. It was a pleasant passage for me, for I got so tired of the suffering that I touch her soul. She, with other good friends, felt any change would be a relief brings many gentle influences to lighten the burdens and beautify the atmosphere of the dear ones who are following along the pathway of mortal life toward the eternal world.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

March 31.—Thomas Gales Forster; Henry F. Gardner; Laura Kendrick; Henry C. Wright; Aggle M. Davis Hall: Joseph G. Chandler; Judge John S. Ladd; Nettle Collumn Maynard; Mrs. Nora Dyar Clough; Samuel Grover; War-ren Chase.

Messages here noticed as having been given will appear in due course according to routine date. April 4.—William Vosburgh; W. M. Murray; Mary Car sle Ireland; Abijah Fessenden; Walter Buck; Rose Mc ee; Libbie Crossett; John Lathrop.

To the Libera-Minded.

As the "BANNER OF LIGHT Establishment" s not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts. Publishers, [here insert the description of the property to be willed strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life, From his home in Rochester, Ind., March 20th, 1893, Sam-

From his home in Rochester, Ind., March 20th, 1893, Samuel S. Terry, M.D., in his 69th year.

Born in Tompkins County, N.Y.; reaching manhood in North Fairfield, O.; graduating in medicine at Willoughly University in 1844, Fulton Co., Ind., became his future earthly home. Incurable disease advanced upon him by slow stages, but he waited through many months of suffering in the calm confidence that death is only another birth.

Friends and neighbors in large numbers and of all creads gathered at his obsequies on a very inclement day, March 22d, thus showing appreciation of his worth as physician, citizen and friend. At his own request the services were conducted by Emma Nickerson Warne of Chicago. Burlal with Masonie honors followed.

From her home in Worcester, Mass., March 14th, 1893, after long sickness and great suffering, Mrs. A. S., wife of Wm. D. Prouty, aged 65 years.

From Newton, Mass., April 3d, 1893, Mrs. J. P. Angier, aged

Cobinary Notices not over twenty lines in length are pub-lined by atuitously. When exceeding that number, twenty cents for each additional line will be charged. Ter words on an aver-sze moke a line. No poetry admitted under the above heading.

USE DANA'S SARSAPARILLA. IT'S "THE KIND THAT OURES."

Camp-Meeting and State Association.

To all Spiritualists of the State of Washington, greeting:
Realizing the need of closer and more harmonious relationship of the Spiritualists of the State of Washington, we, the representatives of various-local societies, hereby issue this call for a State Convention and Camp-Meeting to be held in Seattle, Wash, commencing Saturday, June 31, and continuing one week, during which time a permanent State Association will be organized and auch action taken as to advance the Cause throughout the State.

IRA D. BRONSON.

O. D. KNIGHT.

MR. AND MRS. ROSCOE.

MR. AND MRS. ROSCOE.

MR. AND MRS. SPAULDING.

ML. AND MRS. SPAULDING.

ML. AND MRS. SPAULDING.

And others. Camp-Meeting and State Association.

Bunner Correspondence.

Vermont.

ROYALTON.-"A Clergyman ('says: "Spiritualists liave occasion to complain of the clergy in their treatment of the spiritualistic phenomena. The most irrational methods are resorted to in disposing of the facts adduced to prove there is a hereafter existence. Once in a while a clergyman is found who is much more candid than the average of his profession

If spirits do not in one way and another make themselves known as spirits, there is no cer-tainty of a hereafter life. We challenge doubttainty of a nereatter life. We challenge doubters to conceive any stronger evidence that there is a spirit world than can be proved by facts and phenomena continually occurring. If we treat the matter as a mere hypothesis, what hypothesis is more rational than the spiritualistic? The essentials of religion all turn upon the fact, we are or are not to live hereafter.

the hereafter.

The clerical opposer of Spiritualism, if frank and open-hearted, will confess he knows not the location of the spirit-world. He has never been there and has never seen a spirit. We have what is known as the Seybert Commission, bound in its researches to make so-called Spiritualism a fiction. No matter how strong and convincing the proofs of Spiritualism, they Spiritualism a fiction. No matter how strong and convincing the proofs of Spiritualism, they are to be ignored in every conceivable way. In fact, of what particular importance are all psychical research societies in settling the question as to the wonders that have convinced thousands of the ablest investigators? Are not such men as Judge Edmonds, Crookes, Wallace, Hare and Zöllner, including scores of scientific men, as competent to sit in judgment on these wonderful marvels as any who discard them? Are clergymen any more competent to settle any point in dispute touching these matters than are intelligent and scholarly men in other walks of life? Do not clergymen partake of that narrowness displayed in other relations? Even Rev. Mr. Savage, in his recent concessions, is quite hesitating in accepting the conclusions warranted by his facts. Our Unitarian clergy are an excellent class of men, but their denominationalism would be more complete if supplemented by Spiritualism. If the time ever comes when the watchmen see eye to eye, the leading agency will be Spiritualism. The ignorance in relation to the future life maintained by clergymen has led to the most fantastic views concerning prevalent ideas of heaven and hell. Christendom is in a state of ferment and unrest. Heaven and hell are no longer what they once were. Roligion is being rationalized.

Spiritualism rightly defined presents all the motives requisite for a well-ordered life. It teaches people to become as near right as possible in this life, that they may enter upon the

motives requisite for a well-ordered life. It teaches people to become as near right as possible in this life, that they may enter upon the life to come in a better condition. It furnishes no vicarious atonement which shortens the pathway to hollness and happiness. If the belief universally prevailed that the spirit-world is near us, and that our spirit-friends take cognizance of our outgoings and incomings, the world would be the better for it. We are more discreet in our actions when the eves of others discreet in our actions when the eyes of others are watching us. If Spiritualism is what it purports to be, when its philosophy is well understood it is conservative in its influence.

It may be thought beneath the dignity of

those wearing honorary clerical titles to give Spiritualism the serious attention it deserves. Spiritualism the serious attention it deserves. But when God lifts the windows of heaven and lets more light into the world, the thoughtful should pause and give attention. We read: 'God hath chosen the foolish things of the world to confound the wise,' and it is often the case none are more foolish than the professedly wise, who pride themselves on their conservatism. Professional men should keep their minds one to conviction: for the truth their minds open to conviction; for the truth that to day may be deemed error, to-morrow that to day may be deemed error, to-morrow may take its place among truths no longer questioned. To denounce people as infidel who do not believe in a life beyond the present, turning a cold shoulder upon demonstrative evidence, is not acting a wise part when skepticism is as rife as it is, no matter when nor where the proofs are seized that convince the doubting if we die physically we shall live doubting if we die physically we shall live again."

Massachusetts.

LOWELL.-Ed. S. Varney writes, under date of March 23d: "There is quite an undercurrent of interest in spiritualistic matters in Lowell at present aside from the regular meetings. know of several former opponents of Spiritual-ism who, mainly on account of Rev. M. J. Sav-age's outspoken utterances on that subject, are

age's outspoken utterances on that subject, are now quite interested, and so the leaven works. The Spiritualists of this city have lately had the pleasure of greeting two old-time Lowell veterans in the good Cause, Mr. and Mrs. Elisha Hall, now of Bartonsville, Vt., who are visiting with Mrs. James Townsend, another stanch adherent. Mr. and Mrs. Hall, who are now quite aged, have the heartfelt sympathy of many friends in their recent bereavement, caused by the transition in Boston on March. many friends in their recent bereavement, caused by the transition, in Boston on March 9th, of their son, Mr. Harry F. Hall, the actor, a genial young man who a quarter of a century ago was one of the leading lights of our Chil dren's Progressive Lyceum in Lowell."

HAVERHILL.—Mrs. M. Leyon writes:
"By the direction of my spirit guides I send

the subjoined to you for publication, for the benefit of the many readers of THE BANNER. I cut this from an English paper forty years ago in New York. I read it to Capt. Osborn and his wife, who were staying at the hotel at the time. He said he could attest to the value of the remedy. He said he put into Mauriting. of the remedy. He said he put into Mauritius, and three of his sailors were attacked by chol era, and it saved them:
'The following extract from the letter of a clergyman to the Lord Lieutenant of Ireland,

presents a very simple and, he says, effectual preventive of cholora, as well as a remedy of great power. The preventive is simple: a teaspoonful of powdered charcoal taken three or four times a week in a cup of coffee or other liquid in the morning. When attacked with cholora, a mixture of one ounce charcoal, an ounce of landaum one ounce of brandy after ounce of laudanum, one ounce of brandy, after being shaken, one teaspoonful every five min-utes. In half an hour I have known this effecutes. In half an hour I have known this effectually to relieve and stay the disease. As the patient gets better the mixture may be given at longer intervals. I have known a patient in the blue stage, and collapsed, to perfectly recover in a few hours. The 'charcoal was tried as a preventive on a large plantation in the Mauritius, and only one individual out of eight hundred was attacked with the cholera.'"

Rhode Island.

PROVIDENCE.—John Brown (No. 45 Eddy street) writes: "It would be a good idea for a few members connected with any society of Spiritualists to put in fifty cents or more each, and get a few copies of two or three Spiritual and get a few copies of two or three Spiritualist papers, so as to have them for sale at all the meetings, the amount received above the cost to go to the society. My plan is to return to those that pay for the papers the amount they paid in as fast as the money comes in, or to pay it back if there is as much received. This plan can be for three, six or twelve months. Any copies not sold for a short time, may be given to some one not able to buy. It seems to me if all the societies in the country would try a similar plan, it would be the means of increasing the plan, it would be the means of increasing the circulation of our papers. I think there should be a printed card to show the price, also soliciting subscribers."

Tennessee.

CHATTANOOGA.—W. L. Lawton writes that Mrs. A. T. Clanney of that city, "who is the oldest public medium in the South," and whose rare mediumship has been witnessed by hundreds of Spiritualists—many of whom are now on the spirit side of life—is now in very straightened circumstances. He, asks that all who can will send to Jerry Robinson of Lookout Mountain, Tenn., some substantial cyldence of their appreciation for Mrs. Clanney, Bro. Robinson will personally acknowledge and deliver to Mrs. Clanney what is received, which will be highly appreciated.

Mrs. Clanney desires to acknowledge the substantial kindness of "B. F. R.," which "kindness" was suggested by his augel mother, and resched Mrs. C. at a time when most needed.

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Apr. 8.

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Apr. 15.

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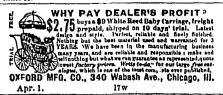
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to involuntarily write the answer to a question assay amortally.

It is a phenomenon which has aiready attracted the attention of many in the scientific world, and it opens immense fields of research in this and other of the higher lines of thought.

The instrument complete in box, with full directions, and cut illustrating the nanner of using it, 81.00; postage 25 cb. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, DAESTU cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

Pneumonia Ointment. Positive Cure for PNEUMONIA and all Local Inflammations.

PREPARED expressly for IBR. J. A. SHELHAMER by a reliable Chemist. This Ointment contains
all the essential properties of my La Grippe Specific, and is
warranted to accomplish all it claims with the patient if
faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each
box. By being reduced to this available form, I can soil my
Pneumonia Specific at 25 cents per box, postage free.
Also enough ingredients will be sent by mill to make five
or six botties, sufficient for one month's treatment, on receipt of \$7.00 per package, for the following diseases: Dyspensia, Liver and Kidney Trouble, Diabetes, Liver Compaint, Stone and Gravel, and all Nervous and Lung Troubles.
Also Spring Bitters.

J. A. SHELHAMER, Magnetic Realer,

- 84 Bosworth Street, Boston, Mass.

The Writing Planchette. COLENGE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or meatally. Those unacquainted with it would be astonished at some of the results that have been stained through fur agency, and no domestric circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, benefit, and directions, by which any one can easily understand how to use it.

Planchette, with Pentagraph Wheels, 60 cents securely.

to use it.

PLANGIETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mall, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES,—Under castaing postal arrangements between the United States and Canada, PLANGHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

Banner of Bight.

BOSTON, SATURDAY, APRIL 15, 1893.

MEETINGS IN BOSTON.

Banner of Light Hall, 9 Hosworth Street.— piritual meetings are held every Tuesday and Friday af-racom, Mrs. M. T. Longley occupying the platform; J. A. selhamer, Chairman. Free to the public.

Beinamer, Chairman. Free to the public.

The Boston Spiritual Temple, Berkeley Hall,
4 Berkeley Street.—Services every Sunday at 10½ a.M.
and 7½ F.M. Andrew L. Knight, President.

The Helping Hand to the Boston Spiritual Temple meets
every Wednesday at 3½ at 3 Boylston Place. Business
meeting at 3 o'clock; Supper at 6. Mrs R. B. Lillie, President; Birs. A. A. Eddridge, Treasurer; Ida M. Jacobs, See'y.
First Spiritual Temple, corner Newbury and
Exctor Streets.—Spiritual Fraternity Society: Lecture
every Sunday at ½ F. M.; School at 11 a. M. Wednesday
evening Social at 74. Other public meetings announced
from platform. T. H. Dunham, Jr., Secretary.

The American Spiritualists' Association meets
Monday evenings at 1½ o'clock in the First Spiritual Temple. Mediums, Spiritualists and investigators welcomed.
Those desiring services of mediums for meetings, etc., in
New England, are invited to correspond with Willard L.
Lathrop, Gen'i See'y, If Taylor street, Boston.

Children's Spiritual Lyceum meets every Sunday at

Latnrop, Gen'i Sec'y, 17 Taylor street, Boston.

Ohildren's Spiritual Lycoum meets every Sunday at 10½ A. M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President.

The Lyceum Ladies' Aid Association meets every Wednesday. Business meeting at 4 P. M. Mrs. M. T. Longley, President.

ident.

Eagle Hall, 616 Washington Street.—Sundays at il A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Veteran Spiritualists' Union.—Meetings are held the first Tuesday of every month in the Banner of Light Free Circle-Reom, No. 3½ Bosworth street, at 7½ P. M. Dr. H. B. Storer, President.

Bathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 3½ P. M. N. P. Smith, Chairman.

Park Square Hall, 7 Park Square.—Services every Sunday at 11 A. M., 2½ and 7½ P. M. Every Tuesday, at 2½ P. M. meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

First Spiritualist Laddies' Ald Society, 1031

Ings. Mrs. M. Adeline Wilsinson, conductor.

First Spiritualist Ladies' Aid Society, 1031

Washington Street. - Business meetings Fridays, at 4

P. M. Public meeting at 7½ P. M. Mrs. A. E. Barnys, Prosident.

dent.

The Ladies' Industrial Society meets would Thursday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, Predident.

Harmony Hall, 7264 Washington & freek.—Meetings are held every Sunday at 11 A. M., 2½ and 7½ ½. M.; also Tuesday and Thursday at 3 P. M. Dr. F. W. Mathews, Conductor.

The People's Spiritual Meeting, Ladies' Aid *arlors, 1631 Washington Street, every Sunday at 1/4, 2½ and 7½. Prominent and reliable mediums at all sessions. Frank W. Jones, Conductor.

sessions, Frank W. Jones, Conductor.

Lincoln Hall, 102% Warren Street, Charlestown District.—Meetings heid each Sunday at 2½ and 1½ P.M.; developing circle in A.M.

Pilgrim Hall, Chelsea.—Spiritual meetings heid Sundays; developing circle at 2½; evening meeting at 7½. Mr. W. Anderson, Chairman.

The Spiritualia Ladies' Aid Society meets at Pilgrim Hall (Hawthorn street) first and third Tuesdays of each month, P.M. and eve. Mrs. Adams, President; Miss G. A. Dodge, Secretary (61 Tudor street).

Society Hall. Everett.—Sunday meetings 11 A.M.

Society Hall, Everett.—Sunday meetings 11 A.M. 2% and 7% P.M. A. D. Haynes, Chairman.

Boston Spiritual Temple, Berkeley Hall. -Last Sunday morning a large audience present. The opening exercises consisted of singing by Mr. and Mrs. Lille, and an invocation by Mrs. Lillie. After another song by Mr. Lillie, accompanied by Mr. W. another song by Mr. Lillie, accompanied by Mr. W.
H. Boyce, the following questions were read: "Are higher places of education necessary for those who have exalted mediumship? Do not spirit controls prepare such as they need them? If so, can we not trust them with certainty, feeling that they are the only true educators?" In response to which it was said:

"Mediumship is the corner stone of Modern Spiritualism, and from this source we have obtained a knowl-

only true educators?" In response to which it was said:

"Mediumship is the corner stone of Modern Spiritualism, and from this source we have obtained a knowledge of the life beyond death; knowledge in place of faith. There are degrees in mediumship, and you are aware that no versel can hold or convey more than it has a capacity to hold. If every medium had the exalted power which is given to the few, our manifestations would be much more marked and decided. Each medium is in him and herself distinct from every other, and there must of necessity be a great variety in the manifestation of this power. It is necessary for spirits first to choose such instruments as are best adapted to the giving of the message they desire to impart. One trouble arises from the fact that many mediums who have come out of the church are inclined to hold to their prejudices, and cling to the dogmass of old theology. We must not accept everything given through spirit control, but consider carefully all the circumstances surrounding both medium and control. You would not expect any ungrammatical lecture from such a spirit as Henry Ward Beecher, but that the faculty of language which he possessed would be more pure and intellectual than when in earth-life. I would say, however, that truth is truth anywhere and everywhere, no matter in what language it is spoken, or what degree of intellect the instrument possesses. If the medium is German or French, the language of the spirit communicating will be marked by its peculiar accent. Therefore spirits have been compelied to take their mediums from childhood, before they were led into the bigotry and superstitions of the church. Nevertheless spirits have followed mediums until they have been obliged to leave the church and their surroundings to acknowledge and receive their messages. Remember that our best mediums have come from the uneducated class.

followed mediums until they have been obliged to leave the church and their surroundings to acknowledge and receive their messages. Remember that our best mediums have come from the uneducated class. Emma Hardinge Britten, who all her life was a woman of great literary ability, and educated in our best schools, became a medium of great power, and others of like character were cited as exceptions. Andrew Jackson Davis, commencing his work at the early age of eighteen, was uneducated, yet he had a wonderful power of language which astonished the world.

The crucible in which our mediumship is to be tried is human reason; everything must not be accepted simply because it purports to come from a spirit. We want honesty and sincerity in our mediums, and a seeking for the highest and most exalted demonstrations. A medium who stands before the gates ajar should remember that it is a sacred and hoty position, one that demands goodness and purity of life and conduct. The world is watching our mediums, and judging Spiritualism by them and their lives. Let us look at the tide of progress of the past forty five years: Just as our fair and free country opened its doors to every nation, in the same manner Modern Spiritualism has sent forth its message to every people, welcoming all who desire to come under its saving power to do so.

Spirits are multitudinous, and their messages will

every nation, in the same manner Modern Spiritualism has sent forth its message to every people, well coming all who desire to come under its saving power to do so.

Spirits are multitudinous, and their messages will consequently be vastly different. When one spirit has proved its return, proof positive is given of a future life, no matter what the intelligence of the spirit may be so far as this world's education is concerned. Medium-hip, then, is the most valuable thing of the nineteenth ceutury, and those who have it should desire the very best their organism will permit them to exercise. Go into the closet, as advised by Jesus, and ask for the best guides and the most exalted conditions." Mrs Lillie closed with an improvisation upon lines given by one of the audience.

The evening service opened with congregational singing, led by Mr. W. H. Boyce upon the cornet, and an invocation. Several questions were read, the first asking the difference between instinct in the animal and reason in man. In reply it was said: Both are degrees of life or spirit, and also exist in the vegetable kingdom. The soul of things, that which we call spirit, is one and the same in all, though manifested in different degrees. It has been known that certain birds will instinctively leave an infected region; but was it really instinct or a sensitive nature which felt the harmful infection? It is a condition which they sense, a quicker perception than that within man. There are animals who actually use reason. The horse and the dog realize a danger in which they sense, a quicker perception than that within man. There are animals who actually use reason. The horse and the dog realize a danger in which they sense, a quicker perception than that within man. There are animals who actually use reason. The horse and the dog realize a danger in which they sense, it is a solution of the soul of the spiritual and a song by Mr. Lillle. HEATH.

The Helping Hand Society met Wednesday, April 5th, it being its regular social evening. The ladies also

First Spiritual Temple, Newbury and Excter Streets.-Last Sunday Mrs. Sarah A. Byrnes's guides spoke to a large and appreciative audience "The Nature of the Temple which we are Building."

Next Sunday, at 2:45 p. M., Mr. Joseph D. Stiles will occupy the platform, which will give his many friends, also investigators, an opportunity to meet him in a large audience room.
School at 11 A. M.; Wednesday evening meetings at 7:30. Public invited.
T. H. DUNHAM, Sec y. 7:30. Public invited. 177 State street, Boston.

The First Spiritualist Ludies' Aid Society met at the Parlor April 7th. Called to order by Treas urer Mrs. M. E. A. Allbe. (The absence of the President, Mrs. M. E. Barnes, was caused by the death of her husband, who passed away April 6th—and that of the Vice President, Mrs. A. F. Butterfield, was due to an attack of La Grippe.) The usual business was disposed of.

IIIADOSEG OI.

Eventrg.—Song by Miss Amanda Balley, Mrs. M. F.

*Lovering, planist; remarks, Mrs. A. Waterhouse—who

alluded feelingly to the sad bereavement of the Prest-

dent, and to the loss the Ladies' Aid sustained through the decease of one of its active members; music by the quartet-consisting of Mrs. M. F. Lovering, Mrs. C. S. Francis, Mr Frank W. Jones, Mr. F. W. Baxter-finely rendered; remarks by Miss. Hattle O Mason; Mr. C. O. Gridley (New York), tests; Mrs. Shackley, tests; Mr. E. Tuttle, remarks and an improvisation; Mr. Charles W. Suiliyan, tests—nearly all recognized; poem, Mrs. M. A. Brown; music, quartet; a duet, Miss Maria Suiliyan and Mr. C. W. Suiliyan; meeting closed with music from a quartet—Miss Amanda Bailey, Mr. and Mrs. H. B. Penny, and Mr. O. W. Suiliyau.

Arrangements are being made for a sale of fancy articles April 21st.

Next meeting April 14th, at 4 P. M.; supper at 6 o'clock.

A circle will be formed April 28th. E. D. MAYO, Sec'y.

The Children's Progressive Lycoum held a

very interesting session on Sunday last. The usual exercises were spirited and well-rendered. The morning lesson was filled with instructive thought. The orchestral selections very fine. Remarks by Mr. C. T. Wood, Assistant Conductor, (who presided in the absence of Conductor Hatch) also by Mrs. W. S. Butler, were well received. A brilliant vocal selection by Louise Horner gave pleasure to all, as did the finely rendered recitations by Carl Leo Root, Willie Shelden, Jimmle and Alice Atherton, the reading by Mrs. Brown, and sweet songs by Millie Smith. Eddie Hill, Alice Barnes and Winnie Ireland The Lyceum is doing a good work and should be well sustained. Sessions are held each Sunday at 514 Tremont street at 10:45 A. M. The Lyceum Ladies' Aid meets every Wednesday at above place. Supper at 6 P. M. Entertainment at 8. SCRIBE. exercises were spirited and well-rendered. The morn-

The Children's Lyceum will hold a grand May Festival and dance at Music Hall May 6th, afternoon and evening. Beautiful costumes, fancy dances, gorgeous decorations and colored lights will furnish a scene akin to fairy land. Tickets for sale by members of the school.

People's Spiritual Meeting, Ladies' Aid Par or, Sunday, April 2d.

Morning—Singing by quartet; invocation, remarks and tests by Mrs. Mary F. Lovering; remarks, Mr. L. D. Baxter, Mr. A. D. Haines, Mrs. Burt and Mrs. Francis, Mr. Jacob Edson, Mrs. M. A. Chandler, Miss Frank Wheeler, Mr. F. A. A. Heath, Mr. C. O. Gridley (New York), Mrs. F. E. Ward (Portland), Mrs. Bu chanan, Mr. Isaac B. Young (Topsfield) and others. Evening—Address and tests by Dr. C. E. Huot; remarks by Dr. A. S. Waterhouse, Mrs. E. M. Shirley, Mrs. M. A. Chandler and Miss Frank Wheeler. Sunday, April 9th, Morning—Ad resses by Mr. Beals (Brockton), Jacob Edson, F. A. A. Heath, Chas. O. Gridley, Adeline W. Wildes, M. D., Mrs. E. M. Shirley, Miss Frank Wheeler and others, closing with an original poem by Dr. Wildes.
Evening—Remarks by Mrs. M. A. Chandler, Mrs. E. M. Shirley, Mrs. Young and others. Both sessions were well attended, and their exercises interesting, instructive, spiritual and practical.

FRANK W. JONES, Conductor. 73 Cornhill, April 10th, 1893. Morning-Singing by quartet; invocation, remarks

The Ladies' Industrial Society met in Arlington Hall Thursday, April 6th, at usual time in the afternoon, with goodly numbers. We also had a large afternoon, with goodly numbers. We also had a large delegation from Lynn both afternoon and evening. Called to order by the President for the evening meeting at 7:45. Song by Miss Ida Burnham, which was finely rendered; Capt. Holmes had words of welcome for our Lynn friends, as did also Mr. Whitlock and Mr. Cobb, after which Mrs. Stone, Vice President of the Lynn Society, was heard from both in remarks and recitation—followed by Mr. James. Mr. Chase, Mrs. Robinson, Mrs. Dewilng, Mr. and Mrs. Adams, all of Lynn. Miss and Master Nolangave us fine recitations; also remarks from our Vice Presidents, Mrs. Davis and Mrs. Lambert. A short season of dancing, and our Lynn friends left for home with many a wish that they may visit us again.

and our Lynn Friends led to both solutions that they may visit us again.

A pril 13th our usual monthly dance, 8 to 11; all in vited.

H. E. Jones, Sec'y. 19 Oak Grove Terrace, Roxbury.

Ragle Hall .- Wednesday, April 5th, large and interesting meeting. Tests and readings, Mr. C. W. Quimby. Dr. C. P. Fuller, Mr. Tuttle, Mrs. W. H. H.

Quimby, Dr. C. P. Fuller, Mr. Tuttle, Mrs. W. H. H. Burt, Mrs. E. A. Mason, Mrs. G. Hughes. Facial readings, Mrs. Stratton.
Sunday, April 9th, morning developing circle largely attended. Both afternoon and evening services were full of interest. Good remarks, Mr. Whitlock, Mrs. J. K. D. Conant; excellent readings and tests, Dr. William Franks, Dr. O. F. Stiles, Mr. C. W. Quimby, Dr. C. P. Fuller, Mr. Gridley, Mrs. W. H. H. Burt, Mrs. J. K. D. Conant, Mrs. J. Woods, Mrs. Dr. Bell, Mrs. G. Hughes; mental questions answered by Mr. Tuttle; singing, Miss Campbell, assisted by Mrs. Searles.

earles.
BANNER OF LIGHT for sale each session.
HARTWELL. Harmony Hall .- The morning developing circle was a perfect success. Music for these circles is fur-

nished by Nellie Carleton.

nished by Neilie Carleton.

Afternoon exercises opened by Chairman in short address, supplemented with tests and readings; Mrs. Nutter, Mrs. Hughes, Mrs. Baker gave excellent tests and readings.

Evening, the hall was crowded. Dr. Willis, Mrs. Hughes, Mrs. Dr. Bell, Mrs. Nutter, remarks, tests and psychometric readings. Mrs. W. S. Butler made appropriate remarks. Other mediums were present, but time would not admit of their being called upon. Meetings are held here every Tuesday and Thursday afternoon at 3 P.M. Sundays at 11 A.M., 2:30 and 7:30 P.M.

7:30 P M.
BANNER OF LIGHT for sale at each session.
F. W. MATHEWS.

Commercial Hall .- 2:30 P. M., Mrs. J. Woods, Miss Annie Hanson, Mrs. A. Woodbury, Mrs. L. P. Hardee, Dr. Wm. Franks, Mr. C. D. Fuller and Miss A. J. Webster participated in remarks, tests, etc. 7:30, Mr. A. H. Quint, Mrs. A. Woodbury, Dr. Wm. Franks, the Chairman, N. P. Smith, Mrs. Neille Carleton, Mrs. L. Rockwell took part. Prof. Rimbach, cornet and plano.

A. J. Webster.

Loaded with impurities, your blood needs cleansing with Ayer's Sarsaparilla.

MARYLAND.

Baltimore.-The Forty-Fifth Anniversary was duly and successfully celebrated by the Psychic Spiritualist Society of Baltimore in its regular hall, on Sunday, April 2d.

Sunday, April 2d.

As usual the hall was tastefully decorated with flowers, potted plants and mottos. The speaker, Mrs. Wolcott, was controlled to deliver a suitable and impressive discourse for the occasion to a large and attentive audience. Dr. J. D. Roberts followed with tests that were truly wonderful and convincing. The music was well rendered. Altogether the affair was very enjoyable, and one to be remembered.

Mrs. J. W. CHILD, Sec'y.

820 N. Fulton Avenue.

820 N. Fulton Avenue.

Miss Maggie Gaule, et al .- On Sunday evening, April 2d, the Anniversary exercises were held in hall 665 Saratoga street, with Miss Maggle Gaule the medium. Saratoga street, with Miss Maggle Gaule the medium.
Miss Gaule is always grand, her tests are of such a
character ast obe beyond ability of description. Remarks and excellent music by Miss Laura Bowers
were on the program of the evening; and it is wonderful, with four other meetings going on, that this hall
was crowded with an audience made up of some of
the most brilliant men and women of this city. A true,
good, conscientious medium can always fill a large
hall in our city. The Banner is the favorite spiritual paper, and has many admirers. Our mediums
are doing a grand work here, and we hope before long
to have a Temple, as there are many willing workers
for the Cause.

Mrs. A. Robinson.

A Powerful Flesh Maker.

A process that kills the taste of cod-liver oil has done good service-but the process that both kills the taste and effects partial digestion has done much more.

Scott's Emulsion

stands alone in the field of fat-foods. It is easy of assimilation because partly digested before taken. Scott's Emulsion checks Consumption and all other wasting diseases. Prepared by Scott & Bowne, Chemista, New York. Sold by druggists everywhere,

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 6th and 5th street, on Seventh Avenue, entrance on 5th street. Services Sundays, 10M A. M. and W. F. M. Henry J. Newton, President. Mnickerbocker Hall, 44 West 14th Street.— Meetings of the Ethical Spiritualists Society each Sunday. Mrs. Helen Temple Brigham, speaker.

Adelphi Hall, 53d Street and Broadway.— Lectures and clairwoyant tests every Sunday at 3 and 8 P. M. Mr. John William Fitcher, regular speaker. A. E. Willis, Secretary, 268 West 43d street.

The Psychical Society moets in Spencer Hall, 114
West lith street, every Wednesday evening, 80 clook. Good
speaker, and mediums always present. Persons interested
in mental and spiritual philosophy and phenomena invited.
J. F. Snipes, President, 28 Broadway.

Arcanum Hall, corner 25th Street and 6th Avenue.—Meetings every Sunday at 3 and 8 P. M. Good mediums and speakers present.

Adelphi IIInli.—There was a goodly audience at the afternoon lecture, and Mr. Fletcher spoke in an interesting vein upon subjects presented by the audience, one of which was: "If Re'noarnation Be True, Does it not Do Away with Spirit Communion?" To this query an extended answer was made. The great mistake is that most people imagine that if reëmbodiment be a fact, spirits at once return to the earthlife and take on human form. So long as there is any lesson to be learned from this incarnation so long it remains, and spirits may be hundreds, possibly thousands of years in passing through one incarnation.

If, for instance, your son be in Germany fluishing his medical studies, while he is there you hear from him; when the studies are completed, and he goes away, you no longer receive communications from that place. In fact, you will always have to think of him as a boy, for when he is fifty years of age you will not be able to recognize him, through his great advancement, as your child. A large number of recognized tests followed.

In the evening a lengthy lecture upon "Bible Spirinteresting vein upon subjects presented by the audi-

nized tests followed.
In the evening a lengthy lecture upon "Bible Spiritualism" was given, in reply to an open letter from a clerical brother.
Next Sunday Mr. Fletcher will speak at 3 and 8 P. M.
A. E. WILLIS, Sec y.

The Columbian Pair, held under the auspices of the "Ladies' Ald Society," closed on Saturday evening. April 1st, after four days of liberal patronage

evening. April 1st, after four days of liberal patronage and general enjoyment. Adelphi Hall presented a picture that will long linger in the memory, with its elaborate decorations appropriate to this memorable year, in the midst of which portraits of Columbus and Washington seemed to smile a cordial welcome upon each visitor; while the lavish admixture of American and Spanish colors, together with a protuse display of beautiful articles donated by friends of the Cause, effected a test ensemble that charmed all beholders. Nor were the useful and toothsome commodities forgotten, but met the eye in sufficient abundance to gratify every taste.

The Society is greatly pleased with the result of its first venture since regranizing for active work, and intends to energetically pursue its present course until the much talked of mediums' home shall become a substantial reality, patent to all.

substantial reality, patent to all.

CONNECTICUT.

Norwich. - Mrs. Clara H. Banks (Haydenville, Mass) addressed fine audiences at Grand Army Hall, Sunday, April 9th, afternoon and evening, giving two

Sunday, April 9th, afternoon and evening, giving two eloquent discourses.

The afternoon address was based upon the subject,

"The Destroyer and the Bullder." In opening the speaker said: Spiritualism has had its day of destroying, reaching out in various directions, giving food enough in the forty-five years to keep religionists. scienti-ts and nationalists busy; to-day it does not need to beg for a hearing.

A beautiful tribute was feelingly made to the memory of Margaret Fox. Kane; closing with the prophecy to Spiritualists that the time of building is now at hand.

Next Sunday J. Frank Baxter will occupy our plat-

Next Sunday J. Frank Baxter will occupy our plat-orm. Mrs. J. A. Charman, Sec y.

Hartford.-Sunday, April 2d, we had a grand Anniversary celebration—as was announced in THE BAN-NER. April 9th Mrs. Holcomb (Springfield) was our

speaker; she efficiently ministered to the spiritual needs of good audiences. Sundays, April 16th and 23d, we have Edgar W. Emerson with us; the last Saturday and Sunday of the month the State Convention is held here; Mr. Lillie, Mr. Banks and Joseph D. Stiles will entertain and instruct the people.

J. W. Storrs.

LOUISIANA.

New Orleans .- Rev. H. D. Barrett of Lily Dale. N. Y., delivered a very eloquent lecture Sunday night, April 2d, taking for his subject; "The Corner Stones of the Religion of Spiritualism." He has made a very favorable impression on the people of the Crescent City. Ex-Senator Smith, by request, made a few remarks.

On last Thursday night (March 30th) were held the On last Thursday night (March 30th) were held the first public memorial services (Spiritualistic) which ever took place in New Orleans. J. H. Massie, who presided, said that the meeting was for the purpose of honoring the memory of the late Dr. J. W. Allen.

The first speaker was Geo. P. Benson (President); in eloquent words he recounted the trials and tribulations of our Brother, who was the first one hereabout to stand up and publicly acknowledge our Grand Philosophy.

losophy.
Canti Jack Abbott also made a fe

Copt? Jack Abbott also made a few remarks, followed by Ex-Senator Smith (Tennessee), J. H. Massle, John Wire, Mrs. J. E. Keterer and Bro. A. C. Ladd (Atlanta, Ga.).

Large bouquets of flowers were presented to the daughters of our Bro. Allen by the President, Dr. Benson, after which he delivered an invocation, and the meeting adjourned.

MABEL KLINE.

INDIANA.

Anderson .- Spiritualism is now being brought before the people of America in such a way that not only the scientists are investigating, but the churches are beginning to feel its power. Anderson is not behind; we have our own Temple, seating six hundred people, and every Sunday finds it filled with many seekers after truth. Sunday evening, April 2d, our Temple was packed long before the time for the services to commence, to hear Mrs. Maggie Walte of California, the noted test medium. We are looking forward to a great revival during her stay with us, judging by the messages and tests given through her instrumentality.

JULIUS WARNER.

OHIO.

Akron .- Mrs. H. S. Lake, who spoke for our Society during the month of March, closed her engagement with a large and interested audience, many of ment with a large and interested audience, many of whom pronounced the lecture one of the most eloquest and instructive they had ever heard. She has set our people to thinking in larger and clearer ways, and we bid her "God speed" wherever she goes. She is, we understand, to be settled as resident speaker in our neighboring city of Cleveland, and we hope and trust she may occupy our platform many times the coming season.

D. H. DRUSHAL,

Pres. Akron Spiritual Alliance.

RHODE ISLAND.

Providence.—The Spiritual Association met at Columbia Hall Sunday last, afternoon and evening. (Progressive School at 1 P. M.) Mr. Thomas Grimshaw, trance-speaker (from London), occupied our platform. He gave us two excellent lectures of a high order.
Sunday, April 16th, Mrs. Ida P. A. Whitlock will be with us.

SABAH D. C. AMES, Sec'y.

No. 95 Daboll street.

CALIFORNIA.

San Bernardine.-The Forty-Fifth Anniversary was duly celebrated at San Bernardino. J. Madison Allen, speaker for the Society, delivered two excelent discourses appropriate to the occasion; Elia Wilson Marchant read an anniversary poem with fine effect, and gave an impressive invocation; the choir furnished good musical selections; also Prof. Allen rendered some of his own compositions and gave psychometric readings.

North Scituate Lycoum. To the Editors of the Banner of Light:

The following officers were installed at the session of the North Scituate, Mass., Children's Progressive Lyceum, on Sunday, 3d inst., by Past Conductor D. J. Lyceum, on Sunday, 3d inst., by Past Conductor D. J. Bates: Silas Newcomb, Conductor; Sarah J. Marsh, Guardian; Mandana C. Morris, Secretary: Hans G. Dick, Treasurer; Abbie A. T. Morris, Musical Director; John Nott, Watchman; Frank McQuerrie, Lottie Leavitt, Guards: Maggie Clapp, Hans G. Dick, Millie Veale, Lucy Balley, A. A. Seaverns, Carrie Nott, Qora Newcomb, Grace E. Newcomb, Leaders. Baster exercises on the 2d were duly celebrated by recitations from Susle Cook, Lilla Cook, Ella Seaverns, Louisa James, Mattle Seaverns; a musical selection by Cora Vinai; recitations, Nellie Lincoln, Cora Newcomb, Grace Newcomb, Hattle Seaverns; inspirational addresses by Miss Carrie Nott, Hans G. Dick, A. A. Seaverns, Charles Clapp; and platform tests by Maggie Clapp. D. J. Baies was appointed Assistant Conductor.

MEETINGS IN MASSACHUSETTS.

Haverhill .- Mr. J. Frank Baxter was the lecturer and medium who served the Brittan Hall Society of Spiritualists, on Sunday, the oth inst. He was intensely interesting in the afternoon, narrating some of his telling experiences, and following them with natural comments and conclusions. His music was also much epigyed, the history of the selections being closely related to some of the personal facts presented.

Mr. Baxter's evening theme was "Emancipation of the Spirit server Resurrection of the Dead" and be-

sented.

Mr. Baxter's evening theme was "Emancipation of the Spirit versus Resurrection of the Dead," and beside being timely, was full of strong thought and unavoidable conclusions. He offered to those afraid of Spiritualism per se, scientific ground in other fields of study, whereby the claims of pneumatologists, psychics and mediums, that man has a spirit not only but a spiritual body actuated by it, which, emancipated from the physical at so called death, survives the latter, could be proven. The clairvoyant's vision of this spirit emancipation as presented by Mr. Baxter was beautiful. The large audience was held throughout in rapt attention and absorbed thought.

After the evening lecture Mr. Baxter held a séance of one hour, wherein he gave marked evidence of genuine mediumship, describing a large number of easily identified and readily recognized spirits.

Next Sunday, 16th inst., Hon. Sidney Dean will speak for the Society.

Springfield .- For the past three months the Spiritualists of this city have been having a "boom" in attendance. The excellent singing, lectures and tests attendance. The excellent singing, lectures and tests of Mr. Baxter, the practical and eloquent discourses of Mr. Peck, and the winning style of Mrs. Twing and her quaint "Ikabod," have combined to draw out many people who do not often attend our meetings. Last Sunday Mrs. Twing drew the largest audience of the season at the Ladies' Hall, to hear her upon the subject of "How Much did He Leave?" The address of forty minutes was listened to with absorbing attention—even by the dozen people who were obliged to stand. No one who heard the address will forget the thought so forcibly given, that we should leave the influence of a life of good deeds rather than large wealth if we desire to be remembered with affection and respect.

wealth if we desire to be remembered who discourse and respect.

Next Sunday, the 16th, Mrs. Twing will discourse at 1:30 and 7 P. M. upon "Who Helps and Who Hinders?" and "What Shall We Do in Heaven?" Tuesday evenings of the month will be given up to séances by Mrs. Twing at the same hall.

The Children's Lyceum meets at 3 P. M. It is doing well.

H. A. BUDINGTON.

Beverly .- I have engaged Mrs. Eugenie C. Kim ball (Lawrence), a flue lecturer and test medium, t speak in Red Men's Hall, Commercial Block, Beverly speak in Red Men's Hall, Commercial Block, Beverly,
Thursday evening, 13th inst., and Mr. Fred M. Ather
ton, Rast Saugus, to give psychometric readings after
the lectures and tests. As there is no spiritual society, I am making an effort to have an occasional lecture here with free admission, to diffuse among the
listeners a more complete idea of the divine principles of the spiritual religion.
We are to have in Salem next Sunday Dr. Roscoe
of Providence, R. I.
MARK DENNETT.

Brockton .- Prof. J. W. Kenyon spoke before the Ladies' Aid last Sunday evening. His treatment of the subject "How Spirit Acts on Matter," held the unthe subject "How Spirit Acts on Matter," neid the un-divided attention of the audience for an hour and a half, with frequent applause. The control stated that owing to the illness of the medium the past week he was obliged to take personal possession, instead of acting, as usual, from a distance. The result was a marked difference from Prof. Kenyon's usual method. We hope to hear more of this able teacher of spiritual science.

AUDITOR.

Cambridgeport.—The Spiritual Industrial Society met at the residence of Mrs. E. I. Smith, 37 Norfolk street, April 6th. Mr. J. Raymond presided at the plano; Mrs. Davis and Mr. Huntson gave vocal music; Mrs. N. J. Willis the opening address, and Miss Marrietta Willis an original poem. Among the visitors were Dr. Richardson and wife, the former by request favoring us with Feunarks; readings by Miss Hattle W. Dennison and Mr. H. D Simons, and singing, concluded the exercises of the evening.

The Society will meet once in two weeks until further notice.

M. E. Simons, Sec'y. Cambridgeport.-The Spiritual Industrial Soci-

Worcester .- April 9th Dr. Geo. A. Fuller occupied

April 16th and 23d Mrs. Mary Knight-Lyman will be with us.

April 14th the Woman's Auxiliary will give a supper at 566-Main street, followed by an entertainment presenting the favorite vocalists and artists, J. Frank Baxter and Chas. W. Sullivan.

GEORGIA D. FULLER, Cor. Soc'y. Lynn .- Dr. F. H. Roscoe (Providence) occupied

the platform at Cadet Hall at 2:30 and 7:30 P. M. on the 9th inst. He gave two powerful discourses, which were listened to with great interest by the large audience. His poems were well received, as well as his invocations. Appropriate music by George N. Churchill.

Next Sunday Dr. Willis Edwards will lecture at 2:30 and 7:30.

T. H. B. JAMES.

Saugue .- Mrs. S. E. Buck was the speaker April 9th, giving an address, followed with tests and psychometric reading. We recommend her to other socie-Mr. and Mrs. Atherton are Conductors of the meet-ings; they will answer calls to hold services. Address, East Saugus, Mass., box 76.

Lowell.-Mrs. N. J. Willis (Cambridgeport) gave two lectures April 9th; among other topics she considered "The Spirit-World; Where is It?" and "Do the Sins of the Mortal Affect the Spirit?"—Next Sunday Mr. Clarence Seegar lectures and gives tests."
E. PICKUP, Hon. Sec'y.

Salem .- Joseph D. Stiles (Weymouth, Mass.,) was our speaker April 9th. Dr. F. H. Roscoe (Providence, R. I.,) is to occupy our platform in Cate's Hall, Sunday, April 16th; 23d, Mrs. E. C. Kimball (Lawrence) will be with us. MRS. N. H. GARDINER, Sec'y.

Greenwich .- A letter from Juliette Yeaw, relating to the transition of Mrs. Mattle Clark, and services in commemoration of the Forty-Fifth Anniversary, is unavoidably deferred until next week.

Lawrence.-At Pythian Hall April 9th Mrs. Nettie Holt Harding gave two fine lectures afternoon and evening. Next Sunday Mrs. E. C. Kimball will be our speaker. L. E. Goss, Sec'y.

Taunten.-Dr. C. H. Harding (Boston) made a fine impression here April 9th, in lectures and tests. -April 16th, T. Grimshaw will speak for the Asso-MRS. F. E. MORSE, Sec'y. dation.

Chelsen .- April 9th, circle 2:30, well attended: evening, 7:30, large meeting; tests and readings by Mr. and Mrs. W. Anderson; music by Master Willis Turner and Mrs. 'Anderson.

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TWO GOLD MEDALS.

(Written enecially for the Banner of Light.) /HOLY OR PASSION WEEK!

BY MRS. LOVE M. WILLIS.

What does it signify, this ringing of bells, this summons to prayer, these open church doors? Those of us in whom still pulsates the Puritan blood are ready to answer, forms and ceremonies, ritual and oreed. But there is something further back than the Puritans, even further thankthe Christian ora, that must be studied before we answer. In the very air we breathe we feel the sense of resurrection, and the same air called into life the springs ages ago, and the sense of new birth in nature gives to the soul an uplifting aspiration. Again is the world clothed upon, and beauty is brought to light; and in beauty is the dawn of worship.

How glad we are as the robin gives his exultant call in the early morning, and the songsparrow reveals a new lesson in harmony. We want some way to proclaim this joy. Perhaps all the world feels the vibrations of these songs, and in its way would offer praise. It seems a poor way to offer praise within a sombre church; but if it is praise, there is a meaning in it that is better than all cathedrals can teach. It is the recognition of a power within all Nature and above all arti. It is the sending outward the soul-force, which shall recognize the vibrations of other forces; and this re-vibration is the simple expression of the harmony of the spheres.

Were not all religions born in the springtime? Certainly they all have their spring festivals. As far back as we have any record of the progressive thought of tribes and nations we find the effort to express in some sort of ceremony the religious sentiment. It seems like the bursting of one of the buds of feeling that wait just the right condition to blossom and after-. ward to become seed.

It is a delightful thought that our festival. our time of worship, our new expression of a divine energy, was given in the spring. Again was immortality brought to light. We can truly say "I know that my Redeemer-the Truth-liveth." for again is it made manifest. It is not new ideas that we are promulgating, but only a fresh and practical expression of a world-wide truth that life is ever renewed. that decay and death are only terms to express change, and that no change of condition produces less life or energy, but only other forms of energy.

Perhaps it would be well for us to contemplate the suffering of the martyrs to truth in all ages, for thus we know what truth can do to save the soul from selfishness and personal greed. Martyrs there are in all times, if not crucified ones. When a soul, for the sake of the mind's convictions, carries one past honor and fame and ease and praise into the region of calm trust in the eternity of truth, then that one perforce becomes a martyr. It is good to remember them, whether they be glorified or unnamed. For truth's sake they have sacrificed and conquered, and wear their crowns of light, whether the world beholds the glory or sees only a human life drifting on toward the great sea of uncomprehended power.

It is better to find the great rocks of faith and aspiration on which we all stand, than to wait for the earthquakes that shall tumble down the structures which men have builded thereon.

An Inadequate Explanation.

The BANNER OF LIGHT comments on an arti-The Banner of Light comments on an article which recently appeared in a scientific paper entitled "Residual Personality," and after criticising the article, it concludes thus: "In this struggling style of thought, it is sought to foist upon public credulity the notion that somehow the phenomena of multiple personality are quite equal to a full and satisfactory explanation of the phenomena of Spiritualism."

The article commented upon we read carefully when it appeared, and at the time made

fully when it appeared, and at the time made some reference to it in The Journal. It stated a number of facts and presented some conclusions which we must say were entirely satis-factory. We quite agree with our esteemed contemporary that the phenomena of multiple personality, so called, do not furnish "a full and satisfactory explanation of the phenomena of Spiritualism." In fact, the phenomena of multiple personality are themselves in great need of scientific explanation. The assertion that all the various mental phenomena which the French physiological psychologists have classed under the name of multiple personality, or primary and secondary personalities, or triple personality, are explicable upon the basis of change of centers of thought in the brain and alienation of portions of the per-sonality, does not by any means solve the prob-lem which is presented by a number of phe-nomena to which reference is here made.

For instance, when a person in health and in a perfectly normal mental condition writes without volition or muscular effort, whole sentences, paragraphs and articles on a great variety of subjects, often containing thought beyond the subject's intellectual capacity, and stating facts not any part of the subject's knowledge, there is a phenomenon presented which is more difficult to explain by the hypothesis of multiple personality than by the theory of spirit agency. When the intelligence which thus communicates, claims to be at different times different personalities, representing a variety of thought and style, from that of an illiterate and superficial person to that of a deep thinker and polished writer, and when during all this time the person whose hand does the writing is unconscious of any participation in the thought or production of the composition, the conclusion seems far more rational that the writing is directed by unseen intelligences of different degrees of intelligence and culture than by some operation of the subject's own mind, thinking and acting outside of and For instance, when a person in health and in gences of different degrees of intelligence and culture than by some operation of the subject's own mind, thinking and acting outside of and independently of the general ordinary consciousness. When facts are communicated which were no part of the medium's knowledge, and no part of the knowledge of any persons present, how can they come from the secondary or other personality? How can they come from the subconscious or subliminal depths when the individual has never been in communication with persons nor in contact communication with persons nor in contact with scenes from which they could have been learned? And then why does the secondary personality, or the subliminal consciousness, claim to be a discarnate spirit, now one, now claim to be a discarnate spirit, now one, now another, unless there is some foundation for this claim, when the medium is known to be a person of veracity and integrity? Why do the communications in such cases bear all the indications and appearance of being from other personalities, if they indeed be but representations of different aspects of the medium or subject? The BANNER OF LIGHT is right in its conclusion that ascribing certain of the phenomena of Spiritualism to multiple personality is not "quite equal to a full and satisfactory explanation of the phenomena of Spiritualism."—

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- Meredith Nicholson, in Kate Field's Washington.

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Banner of Bight.

BOSTON, SATURDAY, APRIL 15, 1893.

Seances-Christian and Spiritualist.

Mr. J. D. Shaw, editor of The Independent Poplit, published in Waco, Tex .- and formerly an able and distinguished clergyman of the Methodist church-in the March number of his monthly, after mentioning the late effort at Los Angeles, Cal., to enforce the old aw under which spiritual mediums can be taxed ten dollars a month, etc., asks, "What is a preacher but a medium? What is the Bible but a Handbook of Spir-

itualism?"

"The differences [he says] between spiritual me diums and Christian mediums are not greater than such as exist between Christian denominations. The Spiritualists claim to mediate between disembodied spirits and spirits in the flesh, and they give evidences of the genu ineness of their mediumship, while the preachers claim to mediate between God and man, but afford uo evidence whatever of the genuineness of their mediumship. Spiritualists offer their ministrations to the public at so much for a sitting; the preachers give theirs for an annual salary. The Spiritualists present their phenomens, and leave others free to think what they please of them; they require no blind faith in their messages, and threaten no punishment to those who doubt; while preachers claim the direction of an Almighty God in their séances, and threaten all who reject their messages with eternal damnation in the world to come. These being the facts regarding the two systems, what fair minded person will say that one has any more rights in this country than the other?

The prefichers claim one-seventh of all the time, in

The prefichers claim one-seventh of all the time, in which to run their business without competition; they are favored with many legal exemptions which they do not deserve; they pay no taxes on their church property, and now they want the government to secure them in a monopoly for administering spiritual consolation. We are neither a Christian nor a Spiritualist, but, as one willing to know the truth, we occasionally attend the scances of both the Spiritualists and the Christians, and all the essential differences we have observed between them are in favor of the Spiritialists. They claim no divine guidance in what they do; admit the fallibility not only of their mediums but of the spirits as well; their theories of the future state are unencumbered with the awful absurdity of an eternal hell, and they tolerate human progress. Therefore, believing, as we do, in religious freedom for all alike, and equal rights before the law, we see no just reason why Spiritualists should be denied any privileges enjoyed by Christians."

The Independent Pulpit justifies its claim to the The preschers claim one-seventh of all the time, in

The Independent Pulpit justifies its claim to the name it bears by the above honest and plain-spoken appeal for equal rights to all; and its editor is to be warmly commended for the truthful presentation he gives of the position maintained by Modern Spiritualism in its relation to other religious beliefs. If the editors of fournals assuming to be "religious" and undertaking to lead the minds of the people in ways of light and truth, would pattern after this freethinking and by them deemed "infidel" Pulpit, and manifest a like spirit of toleration of the views of those who differ from them, there would be greater likelihood than there now is that the long-expected, much talked of and persistently delayed millennium might sometime exist upon earth.

Not Satisfied After All!

The "Regular" Doctors, when they are asking Legislatures to pass medical trust laws, are always ready to assert that if such a statute is enacted in any given locality "the people will be protected," and a condition of affairs bordering on a medical millennium will result. But in practice it is not so. See the uneasiness of the Pennsylvania and California medicos, for instance. The " medical law " of the State of Illinois also-famous for its stringent and ironclad nature-fails to satisfy these very men who called for its passage. Read the following in proof thereof from the Popular Science News (Boston) of a recent date:

The laws regulating the practice of medicine in the State of Illinois are most stringent, and, on the supposition that such laws are necessary, should have greatly benefited both physicians and the public. The reverse, however, seems to be the case, and without reference to the questions of personal liberty and natural rights involved in such legislation, the practical working of the law appears to be most unsatisfactory, even to those whom it was designed to benefit. In a letter to the Medical Record Dr. C. U. Collins, a regularly "licensed" physician, of Vandalia, states that "in Illinois we are overrun-with itinerants, quacks, patent medicine vendors, etc., and we cannot see that the Medical Practice Act has benefited us any. There are several persons practicing medicine not far from here without State certificates. . . . In its work of establishing sanitary measures the State Board of Health has been a success; in regulating the practice of medicine it has been a failure. It has done injustice at times to reputable physicians, and has failed to benefit the people. Illinois is one State where no good results have followed the legal regulation of medical practice, where the people have not been insured against quackery, and where the law has not benefited the people." In view of the fact that efforts are constantly being made to pass a similar law regulating the practice of medicine in this State, these statements are worthy of considera

A New Division of Labor.—It is seriously set down by Mr. Stead, in a late article in the Review of Reviews, as a possible coming proposal from the " suffering multitude," called Demos for short, that "there should be a division of labor, and that while the millionaire should be allowed to get his millions, the elected representatives of the democracy should decide the way in which they should be spent and distributed. The millionaire would thus be relieved of the burden of looking after his millions, and could devote the whole of his time and energy to the more congenial task of amassing them." Such a proposition would be frankly based on the admitted fact that millionaires have got so much to do in the getting and hoarding that they have neither inclination nor time. or they have no time even if they have inclination, to concern themselves about its disposition. Mr. Stead regards this excuse of theirs as establishing a daugerous position for them. Great wealth, he rightly says, unless greatly used, will not be left long in the adminstration of individual men. If getting and hoarding absorbs the gray matter of the millionaire's brain, then it is not likely to be long before some such prop osition will come from the masses of the people as is outlined above. In short, the labor will be so divided that the millionaire will do the amassing, and the peo nie, through their legislation, the distributing.

A Senator on "the Dead."-In the customary notice taken of the recent death of members, last week, Senator Frye of Maine, speaking eulogistically of the late Senator Kenna of West Virginia, remarked at the close of his speech that death had never gathered such a rich harvest of great men in the same length of time as in the last month of the old year and the first month of the new. Five major generals, all of whom had won their rank on the field of battle: a former President of the United States; a judge of the Supreme Court; the "plumed knight," that most brilliant man of his generation; a minister of Christ, known and loved the world over, so broad-minded and liberal that the lips of a Jewish rabbi were unsealed in a great public meeting in the city of New York in his praise; three United States Senators. "Where are these great men?" he asked. "Lost? Forever lost? Athousand times No. Where are they? Destroyed? That black monster, death, could no more destroy those great souls than he could stretch his fey hand upward and pluck the stars from the skies. They have simply crossed the covered bridge to the other shore, where they shall find employment for all their great powers from God." There was applause from the Senate galleries.

Spiritualism Attacked and Defended.-On the evening of the last Sunday in February Rev. J. C. Lynn of Fowler, Cal., made an attack upon Spiritual-Lynn of Fowler, Cai, made an attack upon Spiritualism, and the next day, Dr. Dean Clarke, who had listened to his futile attempt to destroy the truth, sent the reverend declaimer a challenge to publicly discuss the subject with him. Sensible of the weakness of his position, he declined to accept, and on the Sunday following Dr. Clarke, eloquently refuted the accusations made by Mr. Lynn, and grandly defended Spiritualism, awakening thereby an interest in the subject that will increase, and eventually add to the number of Spiritualists in that vicinity. The Evening Expositor, published at Fresno, gave a lengthy report of Dr. Clarke's discourse.

Classification of Books on Spiritualism.

NOUIRIES frequently are made by our correspondents as to what books are best adapted to attract the attention of their friends to the subject of Spiritualism, aid those who wish to investigate its claims, or meet the wants of others desirous of informing themselves of its history, its phenomena and its phllosophy. In response to these we present the following classified list, which we trust will prove to be satisfactory:

Primary Works.

WHAT IS SPIRITUALISM? An able and instructive address, clear, concise and comprehensive, delivered in Music Hall, Boston, in 1867. By Thomas Gales Forster. Price 10 cents. Is Spiritualism True? An able presentation of irrefutable affirmative evidences. By Prof. William Denton. Excellent to arrest attention, and lead to investigation, 10 cents. SPIRITUALISM: A SCIENCE, A PHILOSOPHY, AND A RELIGION. A lecture by Hon. Sidney Dean. 5 cents. LIGHT ON THE HIDDEN WAY. With an introduction by Rev. James Freeman Clarke. Written by a lady not a Spiritualist, it gives convincing evidences of the nearness of the so called departed, and the possibility of daily communion with them. \$1.00. SPIR-ITUALISM DEFINED AND DEFENDED. Lecture by Dr. J. M. Peebles. 15 cents. THE Missing Link in MODERN SPIRITUALISM. By Mrs. A. Leah Underhill, one of the Fox Family. A reliable account of the first spirit manifestations at Hydesville, N. Y., in 1848, and immediately following, with steel portraits of the family-father, mother and three daughters-their trials and triumphs. \$2 00. MODERN SPIRITUALISM; THE OPENING WAY. By Thomas B. Hall. Of special interest to church members. 50 cents. Gist or SPIRITUALISM. Five lectures by Hon. Warren Chase. 50 cents. THERE IS NO DEATH. Florence Marryat's personal narrative of her experiences during an investigation of spirit phenomena in England and the United States. Treating largely upon Materialization. In paper, 50 cents, cloth, \$1 00.

Aids to Investigators. SCIENTIFIC BASIS OF SPIRITUALISM. By EDGS Sargent. A book for thinkers, in which is shown that Spiritualism is a natural science, and that all opposition to it under the pretense that it is outside of nature is unscientific and unphilosophical. \$1.00. PHI-LOSOPHY OF SPIRITUAL INTERCOURSE. By Andrew Jackson Davis. The first book written by its author directly upon its subject. Its value and importance to an understanding of Spiritualism has led to its translation into French and German. \$1.25. IF A MAN DIE, SHALL HE LIVE AGAIN? A lecture delivered in the United States in 1887. By the distinguished English scientist, Alfred Russel Wallace. 5 cents. RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. By the famous scientist, William Crookes, F. R. S. This and the preceding represent the best thought in England. \$1.25. Is MATERIALI-ZATION TRUE? With eleven other lectures inspirationally given. By Mrs. Cora L. V. Richmond. Paper, 35 cents. Cloth, 50 cents. MATERIALIZED AP-PARITIONS: If not Beings from Another Life, what are They? The results of investigations at many séances. By E. A. Brackett. \$1.00. RELIGION OF SPIRITUALISM: Its Phenomena and Philosophy. In this Samuel Watson, thirty-six years a Methodist minister, records his principal experiences during a critical investigation of nearly all phases of spirit-manifestation during twenty seven years, commencing with a belief that it was a delusion, and a determination to prove it such, and ending with the conviction that it is a truth of inestimable value. \$1.00. INNER LIFE; SPIRIT MYSTERIES EXPLAINED. Illustrative facts of intercourse with spirits in ancient and modern times, and a treatise on the laws and conditions of mediumship. By Andrew Jackson Davis. \$1.50. LIFE IN TWO SPHERES. By Hudson Tuttle. aid in the acquirement of a knowledge of the truths of Modern Spiritualism and directing the attention of others to them. Paper, 50 cents. Cloth, \$1.00. AN-SWERS TO EVER-RECURRING QUESTIONS, embracing points of peculiar interest connected with the Spiritual Philosophy. By Andrew Jackson Davis. \$150. EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM. Their verity, practicability, conditions and laws. By A. S. Hayward. 25 cents. MIND-READ ING AND BEYOND. By Wm. A. Hovey. The larger part is a compilation from the report of the Lon don Society of Psychical Research. \$1.25. UNAN SWERABLE LOGIC. Twenty four Spiritual Discourses, given through the mediumship of Thomas Gales Forster. These lectures give a very complete presentation of the phenomena and teachings of Modern Spiritualism, comparing them with those of the past in respect to life here and hereafter, and showing most conclusively that they are identical with the foundation facts and principles of primitive Christianity. \$1.50.

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Two Singular Cases of Hypnotic Suggestion.

(Translated for the Banner of Light from Le Messager, Liège.)

The Paris journals report a singular interesting case treated by M. Luys at the hospital, La Charité :

"On the first of last February, Eugénie Ba young lady of twenty years, entered the hospital to be treated for a nervous disorder. She was besides afflicted with an enormous purplecolored blotch which extended from the left ear to the collarbone, and covered completely one side of her neck and one-half of her left cheek.

"Dr. Luys and his assistant, Dr. Gérard Encausse, conceived the idea of employing hypnotic suggestion to remove this disfiguring blotch.

"The young lady was accordingly put to sleep by the usual method, and then the suggestion was made to her not to have any longer this stain upon her face and neck.

"Three days after the first suggestion there appeared on the neck, in the middle of the blotch, a white spot nearly a centimetre square. In this place the skin had recovered its natural color.

"The suggestion was repeated each day, and on the 28th of February the white spot in the neck had increased considerably in size; more over the skin of the ear had become entirely white.

"Day by day the blotch grew smaller: it seemed to melt away, attacked at once in its centre and on the edge, the skin gradually resumed a natural tint, and, what is the essential point in the experiment, it remains so."

Dr. Ernould has also performed some cures quite as curious. This is one of his most re-

One of our friends has a young daughter who, for more than fifteen years, has been afflicted with total deafness, the result of an illness. The distress of a young lady suffering from this cruel infirmity can be easily understood. Every means to restore her hearing had been tried, but in vain. The best specialists of Brussels had been consulted, and they had pronounced it impossible to relieve her; she was to be deaf forever.

When M. X-heard the cures by hypnotism mentioned, he resolved to make a trial of this means, saying that if it did no good it could do no harm. Dr. Ernould induced the hypnotic sleep, and suggested to the young girl that she ought to hear. On the second day a slight improvement was noticed; she could hear the ticking of a watch placed against her ear; the next day she distinctly perceived certain noises made in an adjoining room. Day by day the improvement continued, and to-day, after fifteen days of treatment, Mlle. X- has completely recovered her hearing.

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover

The International Spiritualist Asso-

Dr. C. T. H. Benion, President; Mrs. Dr. Morrell, Vice-President; M. C. Benion, Treasurer; L. A. Caughell, Recording Secretary; R. C. M. Thellig, Corresponding Secretary. Feeling the necessity of having a home where those interested in the spiritual advancement of humanity from all parts of the world can be properly represented during the coming great event of the "World's Fair," the above Association was oxignized, March 18th, 1862.

Having received numerous letters in response to our "carnest call," we have decided to hold a WORLD's FAIR CONVENTION.

"earnest call," we have decided to hold a WORLD's FAIR CONVENTION.

Program.—This Association will convene once or twice every week at their place of meeting (which will be announced later on) throughout the entire Fair season, to discuss the best means and methods of organizing "Spiritualism," to insure the greatest liberty of thought and make the best conditions for human happiness, development and progress throughout the entire world. We urgently request every Spiritualistic, Theosophical and Psychological Association, by whatever name, throughout the world, to send at least one delegate, who can and will properly represent them and the interest of human progress at this most important Convention.

them and the inferest of human progress at this most important Convention.

Good Mediums, Psychics and speakers are cordially invited to our free platform, and should correspond with us at once, especially those contemplating coming to the Fair. State time of coming and phases of mediumship.

All people, regardlest of race, creed or nationality, are cordially invited from all parts of the world to participate in this spiritual and intellectual feast of good things.

To be cared for while here all persons should notify us at once of the time they are coming, length of time they expect to stay, etc.

All those who have so heartly responded to our "earnest call" will be fully informed as to what is being done soon as possible.

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s possible.
Address immediately, with stain p. for further particulars,
Dn. C. T. H. BENTON, President,
International Spiritualist Association,
Englewood P. O., Okicago, Jil. }
(Spiritual and Liberal papers please copy.)

Written for the Banner of Light. HAST THOU ARISEN?

Mow hast thou risen? As from some lonely marsh the white-winged sea guil wheels his enger flight to greet the breaking of the threatened storm? Bee how he swoops across the inky sky like a white wave crest lifted and set free.

How hast thou risen? As the sea eagle wings his upward flight? When the storm breaks far, far above, in the eternal blue of heaven he rests, while fearful tempests rage below.

How hast thou risen? As the clear dewdrop from the fragrant rose silently takes its cloud-invited flight? The sweets forgot; forgotten, too, the bee that sipped its morning draught from its pure orb. How hast thou risen? As from the valley rolls the

gleaming mists, that lie in crested cloud, that arch above the hill in seven-tinted splendor, promise fraught? So many lives! So many upward flights! Be they of solitary broodings born; or sprung from passion tempests to be free; or from soft beds of pleasure lifted up; or out of tears and shadows borne above; the soul's pure longings wing themselves away. Such myriad lives! Such myriad different flights! Heaven asks not "how?" but this: " Hast thou arisen ?" Rochester, N. Y.

New Publications.

FIRST DAYS AMONGST THE CONTRABANDS. By Elizabeth Hyde Botume. 12mo, cloth, pp. 286. Boston: Lee & Shepard.
The author was a teacher during the war of negroes

in the vicinity of Beaufort and Hilton Head, S. C. While thus employed she made faithful studies of her pupils, and as herein set forth, their artless talk, their naive conceptions, their mixture of shyness and freedom, the utter absence of conventionality and logic, and the mastery of emotion, together with the fragments of conversation that show a chaotic state of grammar, and sometimes of common sense, constitute the chief interest of the book, and lead to an appreciation of the heroic efforts of those who, like Miss Botume, labored to elevate them. We have here vivid picture of the negroes of the South as they were at the dawn of their Year of Jubilee.

THE FIRST MILLENNIAL FAITH. The Church Faith in Its First One Thousand Years. By the author of "Not on Calvary." 16mo, cloth, pp. 84. New York: Saaifield & Fitch.

A consensus of historical evidence in disproval of the theory that God's justice can be satisfied only by the sacrifice of his son, and to show that that theory originated with the monk Anselm, at the close of the first thousand years of the Christian church.

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ing measings are given.
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FERIER season of the year has arrived when the system is likely to undergo marked changes, in adapting itself to the conditions of air and climate. It is a time when the partly clogged up condition of the body, from the use of warm clothing during a severe winter, needs renovating, by throwing off the accumulated humors. It is particularly so this season with most people, as it may be truthfully said that "Winter lingers in the lap of Spring," it has been so reluctant in

To the aged and feeble these changes will be trying for the next month or so, at least, and no doubt cause many to pass on to a more congenial climate, where we may hope suffering and bodily distress will have passed away forever; but to those who are still hopeful of the present, with its attachments and business cares, who feel as if this life needed their attention and continued efforts, and yet who may feel the pinching fingers of disease tearing and digging at their vitals, producing such bodily discomforts as disease brings, we have a few words to say, and we say them without ambiguity and in all sincerity.

Medical science is constantly advancing. Any person who can remember but thirty or forty years ago. must be conscious of the great changes which have taken place in the treatment of the sick. It is absolutely revolting, when we think of the treatment and remedies used then, as compared to those of to-day. The sick were dosed with calomel and deprived of a single drop of cold water; and thousands upon thousands who disobeyed the doctors' injunction, to drink no water on calomel, paid the penalty of death, when delirium, brought on by high and burning fever, enabled them to crawl from their sick beds, and with unquenchable desire, clutch the cooling draft of water -and death. Then to think of the purging, bleeding, and hateful emetics, which seemed to turn the patient inside out! Well, if we were a doctor of the old school and practice, we should be heartily ashamed of our profession, and the more so when we think of the strenuous efforts being made by the dectors, and their plot laws, to enable them to form monopolies to doctor and kill the people to suit their own notions of the medical profession, and thus exclude all progress in healing the sick, and the introduction of newer and better remedie

What we want to say in this connection is, that nearly all the benefits derived from the changes in the old practice have been brought about by the public press, which has enabled advertisers to publish their remedies and introduce them to the sick; and not withstanding the great prejudice which does and should exist against the puffing of worthless and trashy medhave been steadily gaining ground, and the public has been vastly benefited.

What we want to call your attention to more especially, in this connection, is the fact that medical waters are taking the place of many of the drastic drug preparations of former times, and are doing for humanity what no deadly drug can do, simply because water will carry the remedy to every organ, fibre and tissue of the body more effectually than any other possible liquid preparation; and that they are much more in harmony with the laws of secretion and digestion than highly charged drug remedies. And, again, that three-fourths of the diseases which become chronic originate in the kidneys, which a timely use of some water, noted for acting in that direction, would surely

It is but a few days ago that a noted journalist. E. F. Shepard, lost his life on account of an operation attempted, to remove a stone from the bladder, and died while under the influence of the anæsthetic. Had he used a good medical water when he first felt the inconvenience, that stone would never have accumulated and grown there; and this applies to nearly every case of derangement or disease of the kidneys. And this is but one case in hundreds of thousands.

Now, we do not want to coax away your time nor your money, nor in any way deceive you, but simply say that one of the most remarkable remedies for all such cases may be found in what is known as THE WATER OF LIFE, which has recently been put into the market, and is becoming very popular. A fortypage pamphlet, containing photo-engraved letters and a great variety of certificates of wonderful cures made by this WATER, can be had by writing to the proprietors of the Spring, The pamphiet will be sent free to any address. Read the pamphlet, and judge then for yourselves whether or not to try the WATER as a renovator and purifier of the kidneys and whole system. Write to WATER OF LIFE CO., 34 South Main Street, Wilkes Barre, Pa. Many of the readers of THE BANNER baye been benefited

and cured by this WATER. been also you and I Write to J. B. PERBY, Manager. to be not start a then when by such chiefe