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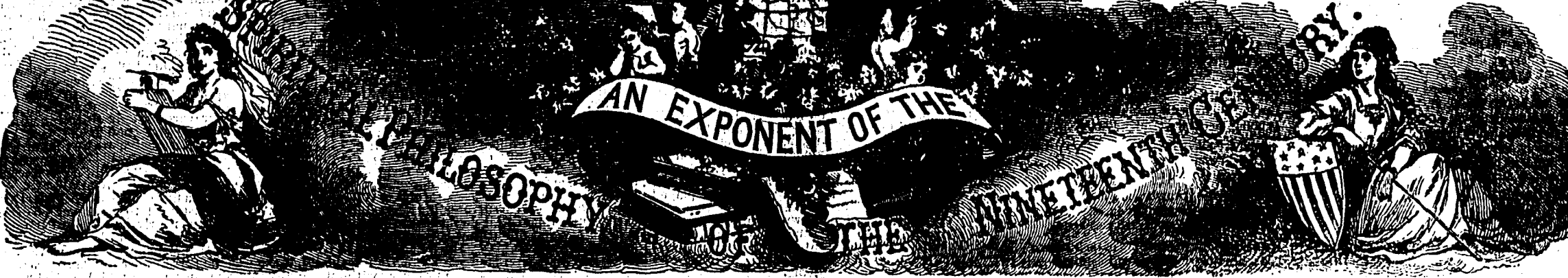
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BANNER OF LIGHT.



VOL. XLVII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 29, 1880.

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The Rostrum.

THE SECOND COMING OF CHRIST: WHEN IS IT TO BE?

An Address Delivered in Everett Hall, Brook-
lyn, N. Y., on Sunday Evening, March 21st,
1880, through the Mediumistic In-
strumentality of
MRS. F. O. HYZER.

(Reported for the Banner of Light.)

Friends: I thank you for the question you have pro-
posed to me to-night. However often I may have
spoken upon this subject, it is ever new to me. In the
very sound upon my ear of the name of Jesus I hear
the unending of a golden spring from the infinite vol-
ume of unutterable poetry. My heart glows with re-
newed adoration of the Giver of perfect gifts, and my
pulses beat with spiritual exultation and thanksgiving
for the glorious boon or fact of a self-existent help-
ship with him to the immeasurable treasures of eternity.
Yet the name could have no charm for me—could it in a
degree quicken my brain to reason or my heart to
praise or my soul to joyfulness, did it exert one en-
slaving or contracting influence upon the nature of either
one of these departments or faculties of my being.
If in its nature it bound me to any one-sidedness in
thought, to one desire to restrict the mind of another
or limit one sense of adoration in a single heart to the
outlines of my ideal at the expense of its own health-
ful, natural unfoldment, the name would be to me no
magical unclasper of the sacred volumes of divine reve-
lation; but because through the souls of countless mil-
lions it has rolled on for centuries, gathering to itself
the divine power of bearing humanity upward to loftier
heights and broader planes of aspiration, to and inspira-
tions from the fountains of eternal and impartial Love;
because it hath echoed and re-echoed down the atmos-
pheres of our unfolding planet like the voice of God
to the weary, the sorrowful, the oppressed and despair-
ing; uplifting the burdened, comforting the mourner, di-
verging the enslaved and illuminating the pathway of
the exile, the wanderer and the outcast, it has become
a magnet to thousands upon thousands of the human
race; and touched by the magnetic waves of inspira-
tion from the divine thoughts and emotions of those
to whom God hath given charge concerning us, it rises
to a flame of adoring fire, and springs forth from heart
to heart, from soul to soul, fusing and blending them,
as it were, in one, through the silent, subtle, but ir-
resistible force of "Logic set on fire by Love."

Unlike the honored names of Plato, Socrates and
Confucius, it does not represent an individual to our
thought, but a PRINCIPLE. It does not typify a man,
but the spiritual destiny of MANKIND. The slaughters
and tortures and martyrdoms perpetrated in its name
have not dimmed its glory or stained its love-con-
secrated purity. The corruptions of men have not soiled
it, the lusts of Mammon have not contaminated or de-
graded it; the billows of Time's tempestuous, storm-
hatched ocean have not extinguished its immortal radi-
ance. Upon the highest, bluest waves of the soul-
anguish of human life it gleams and burns, the royal
signet-jewel of the Master, in fulfillment of the blessed
promise of the Comforter that should enlighten
every man that cometh into the world. Beneath its
magical illumination the billows lie down in slumber,
and the sun pales in glory before the splendor of the
lamp that lights the Holy City of Love—the city where
night's shadows never fall and the wait of the sorrow-
ing is heard no more forever—for the smile of the liv-
ing God illumines, and the sweet, imperishable peace
that passeth all understanding hath wiped the tear
from every cheek, and supplanted with the freshness
and beauty of immortal youth the weariness of time
and the burden of mortal tribulation.

If I hold in my hand a piece of stone from the Rocky
Mountains, a bit of broken sculpture or pottery from
the long-buried ruins of Pompeii, a chip of bone from a
disenfranchised Egyptian, or any substance what-
ever, I hold a volume of a clearly-written history of so-
ciality and personality, which admits, before the scor-
ching eye of "Psychometry," of no misstatements of
"original language," no concealments of the writer's
motives or meanings, no typographical errors or mis-
representations. Then why cannot a name so highly
charged with divine magnetism as that of Jesus of
Nazareth, lead us through his glowing life-history to
the very life-centres of the Christ, of which "vine"
he was so fruitful a branch—the all-redeeming principle
of eternal Love? Thus conscious of the power of my
question, I reach up my hand to my inspiring teachers,
and they lead me forth upon the sea of your thought,
which, sweeping toward me in its power of unity, sinks
not beneath the pressure of my faith, but gives me
back of its soulful sympathy and intellectual apprecia-
tions, until I feel uplifted nearer and nearer, higher
and higher, toward the inlet of the river that flows from
the white throne of eternal Truth. If one could stand
before you to-night clothed in the shining raiment of
an archangel, and answer your question arbitrarily by
saying "The second coming of Christ will be in 1880,"
or in any other year, by giving you the comparative
date of the event, in what manner could you assure
yourselves of the truth of the statements? To-night,
under the stimulus of so extraordinary an event as
the coming into our midst of a descending angel, we
might not question the authority presented. But the
nature of all organic life is relative, and until Light be-
comes life, it can only illuminate us transiently, for we
glow in its borrowed beams, and have no power to

hold them permanently. One of our greatest poets has
said, and I think very truly, that the oftener we resolve
in light, and reject because of non-fulfillment of the
resolution into life, the weaker we grow in relation to
the possibilities of actualizing our ideal of a pure and
Godlike character. But growth, actual unfoldment
from a lower to a higher plane of understanding, be-
comes positive into giving, instead of remaining nega-
tive unto the influences of dissolution; hence it only
reflects spherically for the perpetuation of its own mo-
mentum, and upon its own axis of revolution, wheel-like,
only turning unconsciously backward, thus to preserve
the self-governing power of moving continuously and
progressively onward. The mind of man never rejects
from knowledge. He may learn to-day that twice two
are four, and however much his spirits may be depressed,
or however great may be the change in his circum-
stances, he still knows that twice two are four. One
cannot reject from light that has become life. The in-
cubate, under the stimulating influence of wine, thinks
himself much taller, or larger, or stronger than he
really is, yet when the reaction from that excitement
comes, he feels himself even far below his own normal
self.

We cannot fail to see that there are to-day many per-
sons calling themselves Spiritualists, who are follow-
ing after every form of test-mediumship, in search of
more evidence of the immortality of the soul; and
while phenomena multiply, the phenomena of inter-
spherical communion upon his reason, he is still un-
certain, and, from doubting his immortality at first,
pushes his investigation of evidence until the more
palpable becomes the demonstration of the truth for
which he is seeking, the more he comes to doubt the
reality of his own normal senses. So often has he
thought himself convinced, and found himself mistaken
regarding the firmness of his belief, his reasoning power
having collapsed from too constant heating and
cooling, and at length have so fully ceased to serve
him that he may clasp his child to his breast, hear the
sweet melody of her voice, and yet, ere the earth again
revolves upon its axis, his poor depleted senses fear
they have never seen, nor touched, nor heard the pre-
cious treasure of his yearning father-love. How could
this sickly, morbid state of the mind have been pre-
vented? Only by blocking or supporting the wheels
of the investigation of this transcendent revelation of
the love and wisdom of High Heaven, at every resting
point of the great route through the tares and bram-
bles and underbrush and thorns of past superstition
and dogmatic opinions, by a unity of special phenomena
with universal phenomena, through a deep and con-
tinually unfolding system of a philosophy of corres-
pondencies, the golden magnets of which should draw
into its magic circle all demonstrations and systems
of known science, all developments of all religions, all
harmonies of poetry, all revelations of universal love
and love, however radiant their splendor, however
simple and humble their proportions. Thus unified
with universal truth, its special demonstrations are
held fast linked in the bonds of circumstantial evi-
dence of the absolute Centrestance whom we call the
Infinite, Great First Cause, or God. Thus Truth holds
us to her bosom, and from her maternal embrace
there will never be an exile, or a wanderer going forth
from his divine inheritance of a love of the Good that
casteth out all fear of the Evil—from the peace or
unity of feeling with intellect which maketh him
greater than he that taketh a city.

From such a point on the way of inquiry after the truth
do I wish to answer, or help you to answer, the ques-
tion before us to-night. Shall we not leave the man
Jesus for a while, and search for the spirit of the flesh
and blood, the Christ or anointed first-born of the over-
shadowing Life which we call God? I think we may well
cry out to-day, with Mary at the sepulchre, "They have
taken away my Lord, and I know not where they have
laid him." Truly we have so long contended over the
merits and demerits, the possibilities and impossibilities
of the word or personality, that we have failed to
cherish and live the spirit of the word which giveth
life. So long have we reasoned or tried to reason ob-
jectively in relation to the history of Jesus, that we
have failed to realize subjectively the living, soul-re-
deeming Christ. Let us to-night, then, cease for a
while all contention or speculation regarding the pic-
ture or copy, and search for the original of the picture
in the realms of subjective truth, or life within our-
selves. Let us, if we can, find Christ or God or eter-
nal facts within, and then we can judge far better if
there be a need of such a character as that of Jesus.
If we find the need in the laws of our being, we shall
see the justice and law of justice by which the need
should have been supplied; and contention with re-
gard to the exact date relating to the time or circum-
stance of that supply will grow less inflammable, sink
into comparative negation, allowing simple corre-
sponding history a graceful pose of rest, whereupon
she can sleep between the lids of the Bible, as quietly
and naturally as a child nestled in the bosom of moth-
er-love.

God, the incomparable SELF-Being, swears by Him-
self, having nothing beyond Himself to swear by.
Man, the optional selfhood, should and must do the
same, that he may be a child of the Father who is in
heaven, or self-harmony. Let us see if there is any-
thing in the nature of our being requiring sacrifice, or
atonement to the Infinite. Turning selfward, I find
organic life, or personality, involves a responsibility, or
an absolute necessity of a consciousness on the part of
myself, of its relation to something larger, higher,
lower, mightier than myself, in whose superior self-
hood my own doth live, and move, and have its being.
Moving one step further, I discover that to live in this
eternal life involves my own immortality. Once a nec-
essity to this Infinite Self-Being, forever a necessity.
INFINITE NECESSITY can have no termination. Find-
ing my immortality, or deathless personality, uncap-
able, or irrevocably settled, I question of the ways
and means of its self-perpetuity, and at once I find
that eternal life is eternal action, involving eternal
mutation of parts, that the whole may remain immu-
table. Thus I learn that there could be no Infinite
without the finite; no finite without change; no change
without a law of demand and supply; no action of the
laws of demand and supply without a corresponding
sense of all these realities, for Infinite Mind involves
Infinite Consciousness. Thus I find my senses, or con-
sciousness, legitimate and loyal to God, or my Over-
Soul, and fear not self-questioning, realizing that
through the exercise of my own faculties, through the
development of my own emotional and intellectual
being, I am finding the commandments of my God, or
the Infinite Revealer. Thus within myself I hear the
thunders of his voice on Sinai; within myself I see
the flames of the burning bush; within myself I find
the entire poem of the Garden of Eden, or the primal in-
nocence; the tree of knowledge forbidden me to eat, on
penalty of my dying in that hour to my former state of
ignorance of the nature of my being; the temptation
of Intuition by the subtle influences of the Wisdom
which was driven forth by Infinite law into chaos, or
primal, nebulous matter, to lend the first born of
every world to a realization of its destiny of toiling

and overcoming forever, for the preservation of the
imperishable, limitless, fathomless Self-Necessity of
Being. In myself I find within all this a sense or com-
prehension of a choice between states and sensations;
a desire for happiness; a dread of pain; a choice over
which something rules, to which I have to
yield absolute obedience, at whatever cost to any state,
or quality, or condition, of my own nature of emotion or
intellect.

Here I first learn of sacrifice. Here I discover that
one state is succeeded by another, under the opera-
tion of laws over which my choice has no jurisdic-
tion, but where through I also discover a gradual but
sure unfolding from darkness into light, from deform-
ity into beauty, from weakness into strength, from
germinal form to blossom and fruitage, and ere I am
aware I stand before the high revelation of that love
of the eternal God written in letters of flame on every
particle of universal matter, in every spark of univer-
sal spirit, "Nothing can be quickened except it die." Here
I find the death, or sacrifice, and the quickening,
or the resurrection, are an inseparable unity; hence I
find the living reality of Infinite self-sacrifice unto In-
finite resurrection, as clearly, palpably demonstrated as
the fact of a centripetal and centrifugal action for the
preservation of the motion of our earth upon her axis;
and divine meditation becomes as fixed a reality in my
comprehension of existence as existence itself. Thus
atonement becomes the sacrificial fulfilling of the laws
of progressive unfoldment, and now that I have found
the living Christ, or self-redeeming Law—the glorious
son of virgin-matter overshadowed by the invisible
Genius of Life, or the Divine Artist of Form, I find no
difficulty in corresponding this living principle to the
life of the one who first taught it to mankind, or at
least to the one who alone transcribed it in his life to me,
the first-born type of the soul's resurrection from the
self-destruction of mutation—Jesus of Nazareth.
Thus corresponded, we see how God is sacrificed to
Himself to appease His own necessities of attractions
and repulsions. Here religion and science, the poem
and the poet, the law and its symbol, vindicate each
other, and the first coming of a redeemer having been
found within the second coming, can only be the re-
turning tide of the same soul-necessity of our planet
and her humanity, and will be discerned at such points
first as show the correspondence between the regular,
normal unfoldment of the ages of time as related to
eternity, the peculiarities of race and the varieties of
typical representation of that Comforter and Resur-
rector.

The more clearly we see the unities of this Christ or
Redeeming principle, the nearer and closer we shall
feel its presence within and around us. When we can
see him glowing in love and uplifting attraction in
every form of yearning; when a glow of seven-fold
light his glory shall appear, arching heavens and rest
upon the other-bellings of both the Orient and the Oc-
cident; when Christ and Christianity shall cease to an-
tagonize, and the light shall have become incarnate in
men as it has eighteen hundred years ago in man, we
shall have become so well acquainted with the life of
Christ that we cannot content regarding his picture,
though it be named Buddha, Jesus or Mahomet. Then
we shall see the nature of the need of a great guide or
example to move on before us to demonstrate the prac-
ticability of the ideal of a divine life incarnate in hu-
manity—a model brought outward, clothed in flesh, to
show how pure and Godlike and unselfish and just
the spirit can hold itself in clay; and we who have been
taught through history to look for this embodiment of
the ideal of the divine man in Jesus, more closer to
him still, as unfolding light reveals the exquisite lov-
eliness, the artistic perfections of the correspondence
between Christ and Jesus; and with a new joy and an
intenser reverence and love, we repeat again and again
the sweet words, "Our Redeemer, Jesus Christ!" Oh,
how restful the sweet sense of feeling that all nature
is pledged to the one great system of our divine re-
demption; to know that the universe and its infinite
consciousness holds our eternal life in its infinite per-
fectness; to realize that ocean, lake and river, moun-
tain, hill and valley, reptile, insect and animal, every
form and grade of being, every germ and bud, and
flower, and fruit of earth, is moving with us under the
same laws, unto as high and full a joy and rest and
peace as man, only "one star differing from another
star in glory," ever and forever more.

Thus to us becomes vitally correspondential the history
of all being; thus I trace all religions to one
source, all Saviors to one Christ; and while I appre-
ciate every one's type of sacrifice and meditation, I fold
mine closely to my grateful, adoring heart, in the name
of the manger-born child of Bethlehem. Here angels
gather around me, illuminating every word of his poet-
ical utterances as they lie written on the pages of my
memory, with the light of their glowing inspirations;
and, thus illuminated, the Bible teaches me of the con-
firmations of the thought of the seers and prophets of
the past, of the word "God written in the laws of my
own being." Within the living gospel of Truth I find
evidences that this mortal shall put on immortality,
this corruption incorrupt, and I begin to under-
stand that to do this is not only possible, but absolute-
ly to be fulfilled. I find that the soul embodies immor-
tal agelessness; that our bodies must be subject to our
spirits. The incoming evidences of the materializing
and dematerializing of human forms confirm the cor-
rectness of this prophecy. Angels show us that they can
so control matter as to momentarily actualize their
ideal of deformity or beauty. Thus they demonstrate
to us the reality of the so-called miracles of Jesus.
They have actualized in our presence the correspond-
encies of his deeds. Now we see he could have walked
upon the waves of Galilee; now we know it possible
that he raised the widow's son, and called again to hu-
man action the chilled heart of the daughter of Jairus.
Now we see that the spirit must reach the high attain-
ment of inhabiting both the planes of life called earth
and the spirit-world. We have only to educate our
beings to the active, ready actualizer of our spiritual
ideal. Thus we lay up treasures in heaven. If we
have become self-sufficient we then can demand of
Death his sceptre, and he must obey; we are victors
of the grave, and can command the lilies of
Paradise to bloom above its sealed and forever con-
quered kingdom. The beauty and grace and bright-
ness of our youth can be more than re-materialized. If I
can will one pain from so much as one of my fingers, it
proves then I can, by the same law, with correspond-
ing conquest of matter, command pain from my whole
body. If I can thus far control my own physical do-
minions, I have the demonstration that I, too, as well
as the returning angels of heaven, or self-sovereignty,
can be as I wish and will to be.

It is only a question of unfoldment with us all; but
how soon or by what special ways and means each
one shall attain this resurrection, "knoweth no man,
not even the angels in heaven." This I do know, thank
God! I do know my Redeemer liveth; and there-
fore, as I have worn the image of the earthly I shall
also wear the image of the heavenly. The sweet re-
verence, the clinging love, the dear sympathies which
my soul has been taught through all its mortal life to

feel for the crucified savior of Judea, since the day when
twenty-seven years ago I was born to the atmosphere
of communion with angels, has grown intenser, broad-
ened in its sweep, strengthened in its current, until to-
day it bears me on its rolling waves of divine harmony
out into the boundless, fathomless ocean of eternal
Love. Rising on its swelling tide, I gaze upon the great
past and future, and realize something of the grandeur
and sublimity of that life which, after eighteen hundred
years of human strife and human selfishness, through
all the Gethsemanes and over all the Calvaries of time,
shines forth to-day with a stainless beauty it never be-
fore revealed, a splendor never before reflected, making
him incomparably more majestic in his power of lead-
ing us into the kingdom of his imperishable love than
on the day when he ascended to his Father.

In the fulfillment of his wondrous prophecies and
promises, I hail the morning of his second ministry to
earth; consequently recognize the earliest signals of
his return in the earliest phenomena of Modern Spiritu-
alism, since to her has been delegated the power of
giving all the signs of his coming as they were given to
his disciples from his own love-consecrated lips. That
my audience is in harmony with my views of the com-
ing of the Christ, I have something of belief, since so
long have they failed to remind me of the flight of time
or the frailty of human flesh. If I have wearied my
listening friends, they must pardon their own over-
intensity of demand upon my inspirations, not my for-
getfulness of time, since I am ever too grateful to God
and his angels for the uplifting baptisms of imperish-
able truth and redeeming love, to have had in all the
years of my inspirational privileges, one conscious
thought of weariness or desire that the holy sacrament
of their love should be lessened or withheld.

You have given me as a theme for an inspirational

poem,
THE RIFT IN THE CLOUDS.
I gaze through a rift in the clouds to-night,
On the legions of love and light
That await the children when they shall be
From the bondage and burden of matter free.

Through this "rift in the clouds" I behold the power
Of our spirits to claim our immortal power.
The fathomless world that in splendor waits
Each mortal's unceasing the inner gates.
Through which he the knowledge of law shall win,
That shows him the kingdom of heaven within.

Through this "rift in the clouds" I behold the light
That scatters the darkness of mortal night.
And the angels shall enter in at the dawn
Shall give up his sceptre, and lose his sting.
While never again shall the roses wane,
The morning of the spirit's eternal dawn.

Then shall we the prophets of old receive,
But knowing, no longer can we believe;
The laws of his nature fulfilled, must close
The era of matter when graves were made.
And in their cold bosoms our treasures laid,
And earth enter into immortal rest.

Through this "rift in the clouds" I have caught the glow
Of a life that shall part no more,
And the angels shall enter in at the dawn
Shall give up his sceptre, and lose his sting.
While never again shall the roses wane,
The morning of the spirit's eternal dawn.

Then shall we the prophets of old receive,
But knowing, no longer can we believe;
The laws of his nature fulfilled, must close
The era of matter when graves were made.
And in their cold bosoms our treasures laid,
And earth enter into immortal rest.

And earth enter into immortal rest.

PETER AND PAUL.

M. RENNAN'S LECTURES ON THE LEGEND OF
THE ROMAN CHURCH—A DRILLING DISCOURSE.

On April 8th, Mr. Renan delivered in St. George's
Hall, Langham place, London, the second Hibbert
lecture on "The Legend of the Roman Church—Peter
and Paul." In the first he endeavored to show the in-
extinguishable difficulty in which the Roman Empire found
itself in the first century in dealing with religion. In
the inevitable anti-graphic with Paganism it was al-
ready becoming clearer and clearer that Judaism,
under its Christian form, must carry the day. The
future belonged to the Jew. The Jewish colony at
Rome dated from about B. C. 60. The Israelites multi-
plied rapidly. Clever plumed himself on his courage
in having resisted them. Caesar favored them and
found them trustworthy. The mob hated them, secret
society whose members pushed themselves forward
without scruple at the cost of others. But all did not
judge thus hastily; the Jews had as many friends as
enemies. Juvenal's sneers at the Judizing ladies of
his time proved the literal fulfillment of Zechariah's
prophecy, that people would lay hold of the skirts of a
Jew and would be led to Zion. The Ghetto of that
early age was across the Tiber; hence in the poorest
and dirtiest slums of the city, most likely near the
modern Porta Portese. The first nucleus of Rome's
Jewish population had been freedmen, mostly sprung
from prisoners of war brought by Pompey from Jeru-
salem. They had clung to their religion in spite of
their cruel bondage, and their synagogues at Rome
had never broken off their relations with Jerusalem.
The original colony had been reinforced by many emi-
grants, who were started in life by their brethren as
peddlers, or became adepts in the trade of begging. No
Roman who respected himself ever set foot in the
quarter, which was a sink of the most despised classes
and the most disgusting industries. The police never
penetrated into the district save when its squabbles
grew too bloody or too frequent. Few quarters of
Rome were so free. There were no politics there, and
in ordinary times no hindrances to religious rites or
proselytism.

A world of ideas was hatching in this longshore popu-
lation, but was lost in the roar of the great city, and
the proud patricians who promenade the Aventine did
not dream, when they deluged to look across the Tiber,
what a future was preparing in those hovels at the
foot of the Janiculum. Near the port was a *Taberna*
Mortuaria, a kind of low lodging-house used by sol-
diers and the like, where the Roman cockneys were
shown an old spring reputed to have gushed from a
rock. Afterwards the *taberna* became a church, and
under Alexander Severus there was a lawsuit about
the property between the Christians and the guild of
innkeepers, and the Emperor adjudged the house to
the Christians. We were here plainly on the native
soil of an old popular Christianity, which must have
been among the number of those "foreign superstitions"
against whose encroachments Claudius and his
senate took pottle precautions in the former half of the
first century. It was quite natural, Mr. Renan argued,
that the capital should hear of the name of Jesus long
before the evangelization of the intermediate prov-
inces, as that a towering mountain peak should be
glided by the dawn much sooner than the valleys.
Rome was the Mediterranean port with which the
Syrians had most business. It must be admitted, then,
that toward A. D. 50 some Jews from Syria, already
Christians, entered the Imperial capital, and commu-
nicated to their fellows the faith which had already
made themselves happy. Nobody then thought that
he founded a new empire, a second Rome, as
soon and letters from Syria brought by the new comers
told of a movement which was incessantly spreading.
A small group flocked together, everybody smelling of
garlic, poor and dirty proletarians—these ancestors of
the Roman prelate—unknown, unmannered men, clad
in malodorous stable slacks, with tainted breath like
that of filled people. We know the names of a pious

Jewish couple who were mixed up with these move-
ments—Aquila, originally of Pontus, a tent-maker like
Paul—and Priscilla, his wife.

But we ought to see, not in St. Peter, but in the old
Ghetto at the Porta Portese, the birthplace of western
Christianism. Some small chapel ought to have been
reared to the two good Jews from Pontus who first
syllabied upon the quays of Rome the name of Jesus.
One main point to be noted was that the Church of
Rome was not, like the churches of Asia Minor, Mace-
donia and Greece, planted by Paul. It was a Jewish
Christian foundation directly sprung from the church
of Jerusalem. Here Paul would never be on his own
ground; he would see in this great church many weak-
nesses which he would treat indulgently, but which
could not fail to wound his exalted idealism. At-
tached to the circumcision and to externalism, Ebion-
itic in its taste for abstinences, and in its doctrine more
Jewish than Christian as to the person and death of
Jesus, as well as by its strong attachment to Millen-
darianism, the Church of Rome presented from its ear-
liest days the essential characteristics which mark it
throughout its long and marvelous history. A daughter
of Jerusalem in the direct line, the Church of Rome
would always bear an ascetic and sacerdotal stamp
opposed to the Protestant tendency of Paul. Peter
was always destined to be her real chief, and in the
next place, inspired by the political and hierarchic
genius of old Rome, she was to become a veritable New
Jerusalem, the city of the pontificate, of hierarchical
and material religion, of material sacraments justify-
ing of themselves, the city of essences. She would be
the church of authority. For her the only proof of
apostolic mission would be a letter signed by the
apostles. All the good and all the evil which the
Church of Jerusalem did to nascent Christianity the
Church of Rome would do to the Universal Church. In
vain did Paul write to her his fine Epistle to expound
to her the mystery of the cross of Jesus and of salva-
tion by faith alone. She understood next to nothing of
it. But Luther fourteen centuries and a half after-
wards was to understand it and to open a new era in
the secular series of the alternate triumphs of Peter
and Paul.

Mr. Renan spoke of St. Paul's arrival at Rome in
A. D. 61, for the purpose of prosecuting the appeal he
had made to the Emperor, as a great event in the
world's history. In his chains there the apostle of the
Gentiles believed that in this event this apostle
career had culminated. It had been preceded by a
second apparition of Christ, who had hidden him be-
hind a cloud, assuring him that as he had borne witness
of him at Jerusalem, so should he also at Rome. "The
learned lecturer then gave an elaborate account of
what he called the profound divisions, which already,
in the first century from the foundation of Christianity,
sundered the disciples of Jesus—so profound, he said,
that all the differences which divided orthodox folks,
heretics, schismatics in our own days, were as nothing
compared with the dissensions between Peter and
Paul. The views presented were those arrived at by
the so-called Tubingen school of ecclesiastical history
and

New Books.

Retributive Justice, Atlantis, Babylon, Ninevah, Egypt and Rome; the Persians, Arabs, Japanese, Chinese, Tartars, American Indians, and Mound-Builders.

The future of the people of earth is encouragingly described. Greater harmony will exist in society. Motive powers now undreamed of will be invented.

drive powers now unimpeded or will be invigorated, substances now considered valueless be utilized, that hours of labor greatly lessened, and forms of government be more liberal. Man will navigate the air with as much confidence and less danger than he now navigates the ocean. Women will hold equal rights with men. "Spirit-Intercourse will be the basis of religion, as it has been the starting point of nearly all religions that have existed; but conditions will be so harmonized that—Unitary, polytheists, and those who believe

A NEW COLLECTION OF
WORDS AND MUSIC
FOR THE
SINGING CONGREGATION

bits that all win be incited, and as those who
left the feast and been to the feast, it will walk
and talk with friends and relatives at pleasure."

Though to come a change of the earth's centre, and
through Spiritualism is the commencement of the new
era above indicated, it will not be fully perfected until
that change occurs, for the inhabitants of a world, ex-
cept as to a favored few, cannot progress more rapidly
than the planet upon which they dwell. More above
are a few of the statements made in this remarkable
volume.

WORK WHILE IT IS DAY.

The world is wide, but its want is wider:
No least endeavor shall fruitless be;
Though the sky is full of the moon's soft glory,
Each smaller star shines from sea to sea.
The world is wide and the work is waiting,
We can only call one day our own;
Oh, slumber not, for the day is breaking—
The world is wide and the work is waiting.

BY S. W. TUCKER,
Author of "Golden Melodies," "My Home Beyond the
Tide," "The Dear Ones Left at Home," etc., etc.

Music all New.

For all that, does you can never atone,
The world is wide and the people in it
Side by side with the quietly rose;
One fleeth the air with subtle fragrance,
In silence and allow the light grow;
Yet who shall tell what the angels know—
Which of the two shall falter be
When the flowers are gathered from earthly gardens
To bloom in the light and the dew;
The world is wide, and the people in it
Each has a work to find and do;
The sunshine dieth, the dark night fleeth,
Haste will the daylight waits on you!

“Spiritual Suggestions.”

To the Editor of the Banner of Light:

Referring to the “Suggestions” of my es

Miss.
Beyond the Mortal,
By Love we Arise.
Circle Song.
Day by Day.
Don't Ask Me to Tarry.
Evergreen Side.
Flight of Time.

to be a "teamed friend," (like B. Stebbins, in the *Washington Post*) who "by *Light of May* hit, permitting me to say that I trust no reader understood my article on the World's Great Festivals as favoring the obsession of the virtue of Easter or any other festival for the purpose of "dildizing any Messiah"; nor did I claim that the "ethics and morals" taught by Jesus of Nazareth were "new," or his "exclusive possession" nor that the "coming religion" can be based on Christ (i.e., Jesus) only, and think it is not likely to be inferred from my earlier reading of that article. I replied to the George Foxanater and Buddha (i.e., Siddhartha) and to George Fox and Thomas Paine as among the

He's Gone.
Here and There,
I'm Call'd to the Better Land,
I Long to be There.
Live for an Object.
My Home is not Here.
My Guardian Angel,
Is Working There.

world's many teachers and saviors, and think possible for myself and any intelligent Spiritualist to properly commemorate their services mankind on suitable occasions, as well as those of the Nazarene, without danger of falling in "idolatry."

"We must be truly catholic," as friend Stebbins says; and if so, we shall not be afflicted with *Jeusophobia* on the one hand, nor with *Pathophobia* on the other.

"A great need of Spiritualism is insight. Truly so. And spiritual insight will not only save us from the need of perpetual wonder-see-

Over the River They're Waiting for Me.
Over the River I'm Going.
Passed On.
Passing Away.
Parting Hymn.
Ready to Go.
Star of Truth.

ing, but reveal to us much of good and truth the Past, and save us from that blind, ruthless Iconoclasm which delights in smiting over the thing old, regardless of its value.

Ancora, N. Y. A. E. NEWTON

SPIRITUALIST MEETINGS

BROOKLYN, N. Y.—Society of Spiritualists meets every *Evening* **Hall, 52 Fulton street, Sunday, Lectures at 7 p. m. and 7 1/2 p. m.** Mr. Charles R. Miller, President; Benjamin F. French, Vice President; Fred Haslam, Secretary; Mrs. Jett Jackson, Treasurer. Children, 10c; Ladies, 15c; Gentlemen, 20c. *Weekdays* at 10 1/2 a. m. Jacob David, Conductor; W. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. J. J. Jackson, Assistant Guardian; Mrs. H. B. Reeves, Mutual Director; Mrs. C. E. Smith, Secretary and Treasurer.

Brooklyn Spiritual Conference meets at *Evening* **Hall, 52 Fulton street, Saturday evenings, at 7 1/2 o'clock.**

The River of Time.
 The Angels are Coming.
 The Lyreum.
 We'll Meet Them By-and-By.
 Where Shadows Fall No More.
 We'll Anchor in the Harbor.
 We'll Gather at the Portal.

CONFERENCED SPIRITUALISTS are held in Fidelity Hall, corner Madison and Third streets, at 7½ o'clock. Seats free, and every body welcomed.

SEVERELY MANN. The Spiritualists hold meetings at 7½ o'clock, in the same hall as above. Officers: President, J. Oler; President, B. Lacombe; Vice-President, Mrs. Ella Staples; Secretary and Treasurer, Circles every Wednesday night in the same hall at 7½ o'clock. Mrs. Ella Holm, a diaphanist.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets in Hallow's Hall, 333 Superior street, at 8 o'clock. Officers: President, Wm. C. Smith; Secretary, A. M.; M. H. Lee, Corresponding secretary, 106 Cross street. The Children's Progressive Lyceum meets in the same hall at 9 o'clock. The Spiritualists' Union meets at 7 o'clock. The Vigilant Guardian. To all of which the public are cordially invited.

CHICAGO, ILL.—The First Society of Spiritualists holds its weekly sessions at 7½ o'clock, in the hall of the corner of Laflin and Monroe streets, every Sunday at 10½ A. M., and 7½ P. M. Dr. Louis Hustwell, President; A. B. Butts, Secretary; Mrs. Nettie Bushnell, Treasurer; Col. Eaton, Secretary.

CEDAR RAPIDS, IOWA.—Society of Spiritualists meets at 7½ o'clock, in the hall of the corner of

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paper, 82.50; 25 copies and upwards to one address, at a
rate of 20 cents per copy.
For sale by COLBY & RICH.

After Dogmatic Theology

[illegible]

**Materialism, or a Spiritual Philosophy and
Natural Religion.**
BY GILES B. STEBBINS,

[illegible]

FIVE CHAPTERS.

CHAP. 1.—The Decay of Dogmas: What Next?
" 2.—Materialism—Negation, Inductive Science,
eternal and Dogmatic.
" 3.—A Supreme and Indwelling Mind the Cent
Idea of a Spiritual Philosophy.

HALL holds meetings every Sunday at 10½ A. M. and 7½ P. M., Hall 819 Spring Garden street, N. E. Chairman, F. J. Williams; Secretary, W. C. Williams. Officers: President, J. H. Jones; Treasurer, B. L. Lanning; Secretary, J. H. Williams.

METHODIST EPISCOPAL CHURCH—This church holds convocations every Wednesday afternoon, at 6 o'clock, and services in the evening at 7 o'clock. Church, below Front, Jackson street, N. E.

ROCHESTER S. S. CH.—America College Fraternity meets regularly for the Rochester Spiritual Society, Sunday morning at 10 o'clock, at the residence of Miss M. G. Temple, Singing conducted by Mrs. Olive Smith. Seats free.

SERVICES are held every Sunday evening at 7½ o'clock at the residence of Mrs. K. Gardner (Mrs. Cornelia Gardner), 68 Jones street.

BUTTON, N. H.—Holds meetings once in two weeks, at 7 o'clock, at the residence of Mrs. J. H. Button, 10½ Spring Garden street, N. E.

SAN FRANCISCO, CAL.—The First Spiritual University holds conferences and dances twice weekly, at 10 P. M., at 13ora Illinois, No. 737 Mission street, above Te. Also meetings for lectures and dances in the evening. Theosophical Progressive Lyceum meets at 8 o'clock, at 10 A. M.

phenomenon, with mind as the soul of Things. Which shall we enter? To give Materialism fair statement and criticism; to show it is a transient stage of thought; to expose scientific dogmatism; to show that Materialism and Spiritualism are unlike and opposite; to give fair statement of the Spiritual Philosophy, and a choice compendium of the facts of spirit-presence and clairvoyance; to show the need of

[illegible]

the leading objects of this book. Full of careful and
tended research, of thought and spiritual insight, it
demand of the times, draws a clear and deep line be-
Materialism and Spiritualism, and helps to right think-
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Being Suggestions to Parents relative to Systematic
Methods of Molding the Tendencies of
Offspring before Birth.
BY A. E. NEWTON.
Author of "The Better Way," &c.
In the hope of throwing some additional light upon

SEERS OF THE AGES.
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NATURAL JESUS. How begotten? Where was he from twelve to thirteen? Was he an Essene?
MODERN SPIRITUALISM. The wave commenced Retrospect; its prelude: Attitude: Admissions from the In its favor; testimonies of the Poets; Testimonies Truth from the Clergy; Beecher, Chapin, Hewnworth
ITS DOCTRINES SYSTEMATIZED. What Spiritists believe concerning God, Jesus Christ, the Holy G

In reference to the institution on Blackwell Island, he says he would not leave one stone upon another. He thinks our "palace prison" fitly so called, bring to mind "their impracticable and cruel side." He considers the single object in American hospitals to be the incarceration of a large number of human beings

"It is the joy of this world," concludes our trenchant but most effective critic and reviewer of these professed unmaskers of Spiritualism, "that life and immortality are brought to light and it is not for any class of men to limit the possibilities of communion and intermingling of the world in which we are to-day with the


☛ The *Haverhill* (Mass.) *Daily Bulletin* of late date says of a lecture delivered not long since in that city, by J. Frank Baxter, that it was attentively followed by a large audience (considering the state of the weather): "Mr. Baxter has a fine voice, and his singing was listened to with attention and delight. Names of departed persons were mentioned, with circumstances attending their death, which were recognized by friends present."

Correspondence this week by a writer from British Columbia.

ing and evening, at Odd Fellows' Temple. Sing-
ing conducted by Mrs. Olive Smith. Seats free.

Fig. 6. The effect of the concentration of the solution on the rate of polymerization at $T = 70^\circ\text{C}$.

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26



Mediums and Speakers who may wish to visit this Camp Meeting from a distance will be heartily welcomed by the Association. **MRS. DR. E. S. CRAIG, Secretary.**
May 15, -3w

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Banner of Light.

BOSTON, SATURDAY, MAY 29, 1880.

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SPIRITUALISM, like an enduring rock, rises up amid the shifting elements of ignorance and passion, a rock which the surge of time and change can never shake, on whose heaven-hung summit the angels build their altars, and whose base is the solid ground of truth.

Lunacy Reform.

This is a subject that is not to be permitted to rest until something tangible and permanent has been accomplished; and that is not likely to occur at least until a member of a State supervisory board is forbidden to hold an official position in one of the institutions to be supervised. What, for example, would be thought of a judge's sitting in a court of appeal to hear cases which were appealed up from his decision? Yet that is pretty much the case of certain one member of the supervisory board in this State. The superintendent of our asylums is in effect a perfect despot, kept in place by the help of that long lever of political and social influence which its members are enabled to wield.

The men composing this superintendency are, as a body, charged with habits and practices in their administration that ought to have no existence in such a connection. They have no faith in the later rate of non-restraint for patients, and it is alleged in the daily papers that the new superintendent of the Worcester asylum, warned by the fate of his predecessor, at once formed a resolution to let no inmate have another opportunity to tell of the inside doings of that institution; since he immediately curtailed the liberty of about fifty of the harmless patients who had previously been allowed to come and go at will, some of whom even had regular employment outside. Thus they were arbitrarily deprived of their stimulus to self-respect, self-control, and ultimate recovery. The citizens of Worcester have justly manifested much indignation at such senseless action. The effect upon these peculiarly sensitive patients themselves is indescribable.

One patient, who was thus curtailed of his customary liberty which he felt was working so much benefit for him, said that on coming in he was told that he could no longer go in and out, and that night, for the first time in his life, he was locked in his room. He said that all night long he did not close his eyes, as his new imprisonment, possibly for life, haunted him continually. All hope of reform, we are positively assured, is out of the question so long as any officer of a local institution, representing a local interest, is a member of this central supervisory board. If Massachusetts, says a fearless and competent critic, is in earnest in this business, and would not make central supervision a farce, she must have an independent, fearless, central board who are unconnected with the interests of any local institution.

Other States have become so jealous of local trustee boards that some of them have ordered their abolition altogether, substituting a central supervisory board. The cottage system of treatment for lunacy has never yet been fairly and thoroughly tried in this country, as it has in Belgium, where there is a whole town of lunatic citizens, as quiet and orderly as any other, if not more so. The public opinion has of late become justly sensitive in regard to the management of these vast hospitals which have sprung up all over the country. It demands a carefulness and a conscientiousness on the part of asylum superintendents and attending physicians commensurate with their great and peculiar responsibilities. Drugging and confinement and violence are not to be tolerated in the treatment of a species of malady which, of all others, requires the application of soothing remedies and sympathetic methods. A new kind of treatment still awaits a fair trial.

A German specialist in the line of mental diseases, Dr. Von Den Steinen, has recently paid a visit to this country for the express purpose of making an investigation of our lunatic asylums. He is an assistant in the Charité-Krankenhaus at Berlin, which is conducted entirely on the theory of no restraints for its inmates, and he has set down his impressions of our methods of lunacy administration and treatment on the pages of the Archives of Medicine. These impressions relate especially to the Blackwell's and Ward's Islands institutions of New York City, although they would not be inapplicable to those of our own State. He sees here only the old and worn-out methods of treating the insane in vogue.

In reference to the institution on Blackwell's Island, he says he would not leave one stone upon another. He thinks our "palace prisons," fitly so called, bring to mind "their impracticable and cruel side." He considers the single object in American hospitals to be the incarceration of a large number of human beings,

He describes them as "modifications of the workhouse and jail," and thinks the builders had in mind "a menagerie for beasts of prey." The building, in its very style, "bespeaks the layman who is anxious to protect us from the outbreaks of violence, but the physician who treats patients is not to be recognized from it." In his opinion, a person confined in one of these buildings must in time inevitably become demented, if he is not already so. "Exhaustion and dementia" are the commonest cause given for patients' deaths.

He discovered among American officials "a lack of confidence in the ability to accomplish that which is accomplished in other places, where easy forms of employment and the requirements of religion and amusement are estimated at their full value"; and he denounces the "association of superintendents" as an "exclusive union, into which those gentlemen are refused admission, who, de facto, have control of the really medical observations and of the treatment in asylums." The superintendents of course know why the latter are refused admission into their extremely select associations. The Berlin charity system is one wholly of non-restraint. American superintendents pronounced it an impracticable thing, although Dr. Steinen declared to them that no other system had ever been tried there.

He asked them, in return, how they could pronounce a system impracticable until they had either tried it themselves or seen it tried. They have no experience whatever in the matter. It is a system, he told them, that cannot be subjected to many experiments; it must either be rejected or accepted; the essence, the nature and secret of it, is its unconditional application. The number of suicides under the non-restraint system is less than in our hospitals. The attendants would naturally incline to the use of restraint, for the reason that it would make their labor easier and their responsibility lighter; but they accomplish the desired results more effectually by kind and deferential treatment than by the employment of force in any of its forms.

In Germany, the patients with a tendency to suicide, instead of being imprisoned in "cribs" or compelled to wear "muffs," are placed in a large dormitory, with the other patients that require special treatment, in which two nurses, each regularly relieving the other, are on guard through the night, and they are likewise subjected to strict control. The American system Dr. Von Steinen would abolish altogether. In order to supplant it with the non-restraint system, he would dismiss all the old attendants, and put every restraining method and every suggestion of it out of sight. He would construct a hospital only two stories in height, having a few acres of surrounding land and a connection with a general hospital, with a capacity for from eighty to one hundred patients whose condition is a hopeful one.

A large dormitory would be provided for new patients and such as require special care, with numerous apartments, cells of superior construction for purposes of isolation, and bath-rooms without limit. His scheme likewise contemplates placing a professor in the superintendency, with not less than four assistants, appointed for a term of two years; plenty of room and facilities for putting the clinical and pathological apparatus to service; a head nurse for both the male and female sections of the hospital, and not less than one nurse to every three patients. In our present system, the Doctor seems to think that the patients are secured for the buildings rather than the buildings for the patients.

Unmasking Spiritualism.

The *Merrimack Valley Visitor*, published at Newburyport, takes up this alleged business of unmasking Spiritualism, and treats it not only in an independent but in a truly masterly style. It seems that some time since one Elder Waite was announced to do some work in that particular line before the public; and upon the *Newburyport Herald's* saying that "every Spiritualist should give Mr. Waite a careful hearing," the *Visitor* very properly remarks, "That is good advice, but we do not remember ever to have heard the *Herald* say 'every clergyman should give the lecture to-night a careful hearing,' when some Spiritualist was to speak." It adds, also, that the Elder may uncover his rear to a stray shot from somebody who neither believes in Orthodox Spiritualism nor spiritual Orthodoxy." And then it launches forth in a genuinely courageous way, and shows up to the unmaskers of Spiritualism what they evidently have never reflected upon.

"When Elder Waite [it observes] or any other Elder asks faith in Christ, he will find a mass of Spiritualists that must be admitted, or the gospel narratives will be broken at many points. For example—there was a sort of Spiritualism in unnumbered predictions of a coming Messiah through thousands of years." The announcement to Mary it cites as "a spiritual revelation." It says that the temptation on the mountain "was a scene at which the devil appeared." Also, "many of the miracles were the casting out of evil spirits who somehow reached earth." The transfiguration showed Moses and Elias materialized. "When angels ministered unto them," there must have been a highway from the angelic world, which we have never heard has been discontinued.

It likewise refers to the crucifixion scene, when it is reported that there were grave-openings, and the dead went into the city, and were seen of many. Also of the demonstration when Peter's prison doors were opened; and the manifestation when Paul was stricken down on his way to Antioch; and the series of visions of things to come with which the Apocalypse closes the canonical books. It pointedly says that non-Christians might properly deny, but Christians themselves cannot; for "the denial of the spiritual world, and the inflowing of that world into ours, and its manifestations and revelations all through the ages, in miracles, prophecies, and wonderful works which no science or human philosophy have fathomed or explained, would be knocking the bottom out of the whole Christian structure."

Then it proceeds to remind these unmaskers of the promise that "nightly works" than these were to be performed to the end; and when a church says it has got through with its miracles, it declares itself consummated and vastated, and another church is being born to take its place, and a new heaven is forming to receive its ransomed spirits, unless God is to be without a church, and earth has ceased to be a seminary for heaven.

"It is the joy of this world," concludes our trenchant but most effective critic and reviewer of these professed unmaskers of Spiritualism, "that life and immortality are brought to light; and it is not for any class of men to limit the possibilities of communion and intermingling of the world in which we are to-day with that

in which we shall wake up to-morrow." Well said, and impressively said. Who, indeed, can claim to possess authority to draw the line where the communion of angels with mortals shall cease? If it was perfectly easy at one time, it can be no less so at another. If it was according to the laws of nature at one period, what is to prevent its continuing so always? These things are not in the hands of men to dispose of, but of the great Creator who lets his rich blessings fall on all alike.

And what, after all, is to be said of a church that, having lugged and cherished these angelic ministrations as its chief treasure, now turns and repudiates them, on the ground that it wants no more of them? Such a church must at least have parted with its stock of spiritualities, and can claim to stand only on its own assumptions and assertions. One would suppose that the nearer the church can draw to the spirit-world the richer would be its life and the deeper and wider its influence. And so would it be; but ecclesiasticism has stopped and built a high wall, declaring that there is no climbing over that—even if we thereby get into heaven—without going out of the church altogether.

Remarkable Materializations in England.

On the 28th of April a séance was held at Newcastle, England, in the rooms of the "Spiritual Evidence Society" of that place, the manifestations at which were remarkable, and the results very satisfactory, under conditions that precluded all possibility of deception. The medium was enclosed in a closet effectually fastened upon the outside, and this closet was erected upon premises over which the medium had no control, by a committee of the society, without any further reference to the medium than providing conditions for her comfort. The account, as published in the *London Spiritualist*, says:

"On the occasion eleven persons were present beside the medium, who was escorted to the closet, the door of which closed on her entrance. The door was fastened, from the outside by two screws. After we had been sitting half an hour quietly conversing with Miss Wood, the medium, who was apparently in an entranced condition, a nebulous mass of white appeared on the outside of the curtains used to screen the light from falling on the medium. We merely observed the object, and a peculiar movement of the mass, until it reached a height of about five feet and a half, when it then approached and shook hands with each of the eleven persons present. I requested the tangible form to pose itself near a closed stove in the room, at a distance of about three and a half feet from the corner, and the form, which I requested, placed itself about midway between the curtains and stove, and after standing apparently motionless for a minute or two, we desired it to vanish as quickly as possible from the spot on which it was then standing, and without moving in the direction of the curtains. On expressing our desire we continued our observations, when the form (still apparently perfectly motionless, and very like a Grecian statue) exhibited slight movement for a few seconds, as if waves were passing over the whole structure; then it suddenly became invisible. Although it did not move in the direction of the curtains, I could not undertake to determine in which way it disappeared. Further than after the disappearance of the structure, we observed a residuum of white, like the nebulous mass which first caught our attention, and simultaneously a voice was heard from the inner side of the curtain crying that it had no robes to clothe itself with. We desired the voice to repeat the exclamation, and it said, 'I have no robes to clothe myself with.' The voice then spoke to us from the little form now inside the drapery. After the customary shake of the hands it withdrew behind the curtains, and in a few minutes more Miss Wood, still apparently in an entranced condition, told us she could do nothing more and allowed us to increase the light to the utmost capacity. We then examined the closet, and found Miss Wood as we placed her in the inside with the door effectually fastened by the two screws on the outside."

J. M. MOUNT.
12 St. Thomas Crescent, Newcastle-on-Tyne.
April 21st, 1880.

Terre Haute Phenomena.

Supplementary to the experience of Judge Lawrence at Terre Haute, given in this number, we note in the *Sunday Razoo*, published at Sedalia, Mo., an account of a correspondent who passed three nights in the séance-room of Mrs. Stewart, during which he saw, recognized and conversed with a particular friend of his, Dr. B. F. Hughes, lately of Sedalia. He states that "the Doctor was dressed in about the same way that he usually appeared on the streets of Sedalia in his lifetime. I talked with him about his present condition, of his disease when he died, and many other things that had taken place since his departure from this mundane sphere. He seemed anxious to talk more, but did not appear to have the strength. Holding me a pleasant good-night he seemed to fall to pieces and was gone."

On a subsequent evening he appeared again, when "I think the conversation lasted five minutes; the most of which was questions and answers, which would not interest the reader. The light being very good, my attention was more particularly turned to the dematerializing of the body. The head inclined backward, and the body changed into a mystic vapor, settling to the floor. The hand, which I still held in mine, began to draw down with the body. I allowed my hand to follow until within eight or ten inches of the floor; it then loosened its hold and was gone."

Royal Acknowledgment.

The United States Secretary of State has received from Sir Edward Thornton, British Minister, a communication in which he sets forth, in compliance with instruction which he has received by telegraph from Earl Granville, Her Majesty's principal Secretary of State for Foreign Affairs, that he has the honor to convey to the government of the United States the sincere and cordial thanks of Her Majesty, Queen of Great Britain and Ireland, and of Her Majesty's government, for its generous and friendly conduct in having despatched the United States ship *Constellation*, loaded with provisions which were so much needed for the relief of the distressed subjects of Her Majesty in Ireland, and which, beside being a substantial aid to them in their affliction, has been accepted by all Her Majesty's subjects as proof of the friendly feelings entertained toward them by the government and citizens of the United States.

The *Haverhill (Mass.) Daily Bulletin* of a late date says of a lecture delivered not long since in that city, by J. Frank Baxter, that it was attentively followed by a large audience (considering the state of the weather); "Mr. Baxter has a fine voice, and his singing was listened to with attention and delight. Names of departed persons were mentioned, with circumstances attending their death, which were recognized by friends present."

A Sterling Epistle.

We are indebted to Mrs. Oakes Smith, the well-known poetess, for the following letter, written some years since by Mrs. Whitman, the lady who, it will be remembered, was engaged to Edgar A. Poe. Mrs. Whitman was a devoted Spiritualist. She was born in 1802, and died in 1878:

MY DEAR MRS. SMITH:
I have read with much pleasure the three numbers of your paper already published, and should like to receive it regularly. I see that in your last paper you speak of me as one who has devoted much time to a subject in which you seem to have but little faith. I confess I have from the first taken a deep interest in the mysterious phenomena of which you speak, and at the request of Mr. Greeley, I followed him to publish my replies to several letters of inquiry received from him on the subject.

I am not myself a medium for spiritual communications, and have never been a member of any circle formed for spiritual manifestations, although I have been an occasional visitor at many. My best evidences of the fact of spiritual agency in the matter have been obtained when sitting with children or with one or two friends, where there could be no room for suspicion and no possibility of deception. Under such circumstances I have obtained evidences of a spirit in which I can only doubt when I doubt my own sanity and the evidences of my own senses. Let me should suspect me of a too easy credulity in a matter of such vast moment (estimating the sources of my knowledge from what you yourself saw, or rather from what you did not see, on the evening when you and I were sitting with a few friends in the 'magnetic circle'—let me remind you that that circle was composed of a few casual visitors, among whom were no known media, and who had seated themselves at the table for experiment only a few moments before your entrance. You remained with us but a short time, and as you say, no results were obtained. You will admit that, under the circumstances, none could have been reasonably looked for.

You complain that the *sol disant* spirits with whom you are conversant "harp forever on the gamut of the affections." I confess that during my earlier experience of the matter I was myself not a little surprised at the frequent repetition of these simple expressions, "Believe," "Believe that I am ever near you," "I am happy," "I await you in the better life," "I am happy in you," &c.

I think I now understand the reason of this. Did you ever notice that a public mesmerizer or clairvoyant, in exercising his control over his subject, pursues a certain routine which he does not like to have interrupted by suggestions from the audience. To the uninitiated it would seem that he might vary his experiments infinitely; that, if he could induce one series of impressions with such apparent ease, he could as readily induce another; and he might tell you that he has obtained this control with difficulty, and that it is far easier to reproduce peculiar states of the mind or of the nervous system that have been already induced than to create new ones. The medium for spiritual communication through electric sounds is, as I believe, spiritually magnetic, and hence, in most instances, not in a way to affect the normal exercise of the intellectual faculties. When electrical sounds occur readily in the presence of a medium, it would seem that one thing could be communicated through them as well as another. But this (at least with imperfect or undeveloped media) is not the case. The medium, unless in a perfectly quiescent state, modifies, retards and perplexes the communication. I believe that in this case, as in that of the mesmeric subject, it is easier to reproduce phrases already communicated than to evolve new and complicated sentences, in the interpretation of which the minds of the medium and circle become perplexed and confused. To this I attribute the frequent repetition of such simple phrases as I have recorded. Yet these simple phrases, had I received nothing but these, coming, as I believed, from friends who stand within the veil, would have enticed to enable me to have some mysterious beauty.

I am inclined to think that where the conditions for spiritual intercourse are favorable, as at present they seldom are, the character of the communications is proportionate to the character of the recipients. "From without," says Herman Melville, "no wonderful effect is wrought within ourselves, unless some interior corresponding wonder welcome it."

It were idle to sow illies in the market-place. If this is a delusion, an error, it is one which is likely to throw the world from its balance. The European papers tell us that it is on the Continent the one engrossing topic; that it has puzzled the universities of Germany and invaded the royal palaces of Spain and France and Prussia; that even the Pope and the Cardinals have sought in vain the solution of the mystery, and the "end is not yet."

I do not wonder that to you, coming from your own beautiful shadow-land, many of the current manifestations of the day seem common and earthly, yet were there none but such as you describe, I would welcome them, and say with the author of *Villette*, "If so much of unholy force can arise from below, may not an equal influx of heavenly light descend one day from above?"

Yours affectionately,
L. H. WHITMAN.

Spiritualism.

Anti-Vaccination Items.

There seems to be a good foundation for the belief of our English friends that legislation may soon move favorably for the anti-vaccinators. We have been favored with a copy of *The Citizen* (Gloucester, Eng.), in which is reported an address by William Tebb, in which it is stated that Mr. Gladstone in a letter to Mr. Pittman said, "I regard all compulsory legislation, like that of vaccination, with mistrust and misgiving." In a recent speech Mr. Gladstone expressed his sympathy with the anti-vaccination movement, and Mr. Tebb accepted such expressions as an earnest of what he will do.

A Parisian medical paper, *Le Mouvement Medical*, suggests that a Universal International Association be formed for the overthrow of the vaccination tyranny.

"During the last outbreak of small-pox in Zurich and Elgg, only vaccinated persons were attacked. Dr. Zuppinger, who had been three times vaccinated, was, nevertheless, one of those who suffered from it."—*Schweizer Volksarzt*, Feb. 14th.

Sir Charles Dilke, M. P., has declared his interest in the anti-vaccination movement and for a complete inquiry into the operation of the law relating to the subject of vaccination.

John Bright says: "The law which punishes parents again and again for non-vaccination is monstrous, and ought to be repealed."

A REUNION POEM ON THE MEXICAN WAR.—At a Reunion of Mexican War Veterans, at Chicago, Sept. 11th and 12th, 1879, E. S. Holbrook, (Lieut. 1st Ill.) of that city, delivered a poem, which the Association has just given to the public in a pamphlet form. After welcoming his comrades and alluding feelingly to those who have joined the army of the unseen, he recalls memories of the events in which they all participated "thrice ten years ago," passing vividly in review the "marches, bivouacs and battles" from Palo Alto to Chapultepec. It is a well-written production, one that must in its delivery have awakened many deep emotions of sympathy and tenderness in the hearts of the veterans and added much to the interest of the occasion.

Read the practical ideas on mediums and the necessity for their pecuniary and society protection, which are expressed under "Banner Correspondence" this week by a writer from British Columbia.

William Ellery Channing.

During the time of the Channing Memorial services the Boston *Sunday Herald* published a lengthy editorial on the great preacher and his work, from which the following sentences are extracted for the benefit of those of our readers at a distance from this locality who, like ourselves, hold in highest veneration this wonderfully endowed and spiritually illumined apostle of the Gospel of Humanity:

"When [Channing] sees his father come home whistling from a revival meeting in which the preacher had plunged nine-tenths of the human race into a hell of torment, he springs to the swift conclusion: 'Father does not believe this story; he would start to his feet in a minute if a fellow-creature had so much as cut his finger. Such a creed as this is merely assented to through routine of habit; there is no reality or passion in it!' In other words, the boy was wise. God, heaven, hell, penalty, reward, must mean something to him. In this single incident we see prefigured the whole after life of the man."

In college at Harvard the primal characteristics of Channing's mind crop out palpably. He is pure and without contamination to sin of the flesh. He becomes enamored of the Stoic philosophy as do all noble natures capable of feeling the sublimity of virtue. The moralists who, like Hutcheson, exalted characters in themselves, instinctively break into visions of what earth would be if peopled with a race consecrated to virtue, wrap him in a cloud of delight. Along with this he manifests an exalted piety. But it is the piety of a soul that sees God revealed and glorified in a divine humanity, light of His own light, love of His love, righteousness of His righteousness. An increasing distaste and aversion from all theology and cannot justify itself on grounds of logic, manifestly to assert itself. The youth has too little in himself of ambition and sensuality, of hate and greed, of envy and malice, even to understand the roots of the Calvinistic doctrine of the inborn depravity of the race.

His college career over, Channing accepted the position of tutor in the family of Mr. Fardolph in Richmond, Va. The house was a center of elegant hospitality, and at first the letters home of the young man "glow with enthusiasm in describing his local and social position." But soon a sad undertone makes itself heard. The suffering which is a heritage of all such sensitively-organized natures, the yearning for contact with reality, sets in acutely. The youth finds himself in no ideal world. He is driven in recoil upon himself. He broods, fasts, over-studies, sleeps on the hard floor, and finally undermines his health. All virgin, poetic and collected-fibred natures must go through some such ordeal as this, and very many of them, such as those of a Luther, Bunyan and Fox, get through it, after a struggle of years, without being physically wrecked. They are worn to the bone with their vigils, and often well-nigh crazed with their long and tedious fasts; but there is a reservoir behind of nature's power, of nobility, humor, unconquerable joy in life, that finally asserts its power. Not so with weaker constitutions. The strain too often breaks them for life. A quivering sensibility is left behind that unfits them for the rougher encounters of the world. This is the key to my just and appreciative understanding of the character of William Ellery Channing. He was settled in the ministry a chronic invalid.

Humanity has a just feeling for its real benefactors. Hence the enthusiastic tributes at this time paid to the name of Channing. Men will gratefully remember the man who thought so much better of them than they thought of themselves. Will the stanchest even of the Orthodox repeat the worn-out taunt, that the amiable dreamer believed that men were 'too good to be damned'? Well, it will fall useless to the ground, for the conviction is daily gaining head that a degree of self-respect like this does not involve the denial of all real modesty. The chief glory of Channing was in that he did so much to inflame the mind of the world with revolt and disgust at cruelty, abandonment to rage and barbaric destructiveness of every sort, and that thus he effected far more than any man who ever lived in America toward detaching the old sanguinary deity whose terrors had cast such a lurid shade over the land. Largely was it Channing's work to fight and destroy terror-breeding abstractions. The God of vengeance who was trembled at was just such a vast and malignant abstraction as the devil, who was lord and ruler of nine-tenths of a fallen and accursed race, was a like abstraction. Unlike were they the looming up in shapes of terror of naked conceptions of justice and malignity, divorced from all human counterbalance of mercy and good-will. And, even admitting that Channing could not have effected a more pure abstraction of all the nobler elements of human nature and called it man, yet how infinitely higher a model was it to make God in the image of, and to bow down before and worship, than these other. In every fibre was Channing a Christian of the type of Jesus. The vision of the kingdom of heaven on earth swallowed up his being."

Slate-Writing without a Pencil.

At the LaCade Hotel, St. Louis, some very astonishing manifestations of spirit-power are occurring, the medium being Mrs. V. C. Eldridge. The form is that of slate-writing, without the use of a pencil, the slate alone being held underneath a table. The *St. Louis Post-Dispatch* of the 13th contains the account of a reporter who visited Mrs. Eldridge, and who, though inclined to be somewhat jocular, is nevertheless disposed to be fair and candid in his statements. Taking his seat and inquiring how he should proceed, he was told to write the names of any friends he would like to hear from upon as many slips of paper. He wrote the name of Henry Pennelaker, a young gentleman who died in Colorado, two years ago, and the name was hardly written when there was an immediate and rapid tapping underneath the table. He had written two other names, rolling each in a small pellet, and not knowing himself which one he was giving to the lady, handed over one. She laid it on the slate and asked, "Is the spirit of this person here?" A long succession of triple knocks followed, and as soon as the slate was held beneath the table the sound of writing was heard. At the same time the reporter was tapped upon the knee. At last the writing was shown above the board, with the following message upon it: "I am here and I am glad to meet you.—Henry Pennelaker." "Where and how did you die?" wrote the reporter on another scrap, and within a few seconds came the answer: "In the mountains in 1878; consump. Oh, I am so happy. Henry!" This answer was strictly correct. He then asked the name of the communicating spirit's most intimate friend, and it was written "S. J. Spurlock," which was also true. Other manifestations were produced, and as Mrs. Eldridge is to remain in St. Louis for some time the *Post-Dispatch* recommends her to the favorable consideration of its readers.

Mrs. Emma Harding Britten delivered, on Thursday evening, April 23d, to a large audience at Charter Oak Hall, San Francisco, Cal., a lecture called forth by an attack on Spiritualism by Rev. C. V. Anthony, pastor of the Central M. E. Church, of that city, in which he claimed that spiritual manifestations were the work of the devil. We shall print the discourse (for which we are indebted to the kindness of Dr. J. C. MacLennan, of San Francisco, who caused it to be specially reported for our columns), next week.

Mrs. Amelia Colby speaks regularly for the Rochester Spiritual Society, Sunday morning and evening, at Odd Fellows' Temple. Singing conducted by Mrs. Olive Smith. Seats free.

should not sit at the same circle. The vicious and crude should be excluded from all such ex-

The circle should consist of from three to ten persons of both sexes, and seated round a plain, oval, or round table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions or sofas, but sit on the floor, or on a rug or mat, which accumulate in the cushions often and make the mediums unpleasantly. The active and quiet, the fair and dark, the seated and pale, the male and female, should be seated alternately. If there is a table, the circle or circle should occupy the end of the table, with the back to the north. A mediumistic person should be placed on each side of the medium, and those persons who are not mediums should be placed at the ends. No person should be placed behind the medium. A circle may represent a horse-shoe magnet, with a medium placed between the poles.—*J. Burns, in Medium and Daybreak.*

To the Editor of the Banner of Light :
I read in the "Message Department" of the *Banner of Light*

acquaintance of mine, Dr. George Rexton, which reads so much like him and contains so many allusions of a private nature, I am fully convinced that the spirit of my friend Rexton did, in reality speak through the lips of your medium, Miss Shellhammer, and give that message. I was particularly interested in the Renton family for some twenty years, then residing at No. 14 Lincoln street, Boston, where I was a frequent visitor. Dr. George was an eminent physician, and had a large practice. He was my family physician, and we were quite intimate with his family, which brought us more of him in contact than I desire. Dr. George Rexton alluded to above. I send you these lines, and I trust that you who may be interested, as I am, in the truth of spirit-communication. R. P.

²⁴ Kingston street, Room No. 1, Boston, Mass.

PUBLIC MEETINGS, ETC.

Spiritualist Camp-Meeting.

The Spiritualists of Northern Iowa and Southern Minnesota will hold their Third Annual Camp-Meeting at Seneca, Iowa, commencing June 30th, and closing July 10th or 11th.

Dr. J. M. Peabody and Prof. Sanford Niles have engaged the services of Mrs. H. M. P. Deussen, psychometrist and business medium, to give a series of lectures on the test medium, will be in attendance, and a general invitation is extended to all who may feel interested to attend and take part in the exercises.

On Friday evening there will be an Intemperance Sociable, and on Saturday morning, singing, and, if desired, good music for dancing will be furnished every day from 9 to 10 P. M.

Let all who can, bring tents and bedding. Wood and hay furnished for the campers.

For further inquiry, be answered by G. W. Webster, Donah, Iowa, or Iowa.

Address of Arrangements: J. Nichols and Ben Edwards, Chicago, or George and W. Stark of Lima Street, Chicago.

Bonaire is on the Chi., Mil. and St. Paul R. R.

[illegible]

The Vermont State Spiritualist Association

Will hold his Annual Convention at Plymouth on Friday, Saturday and Sunday, the 27th, 28th and 29th. All Friends of the cause, and the public generally, are cordially invited. Plymouth is situated in one of the most romantic parts of the State, and is surrounded by the beautiful Mountaineers, which rise for several hundred feet on either side. It is earnestly requested that all who are present will do so in the best of feeling, and thus help the Annual Convention.

W. L. WILKINS, Secretary.
South Woodstock, Vt., May 12th, 1889.

Anniversary Meeting at Sturgis.

The Harmonical Society of Sturgis, Mich., will hold its Annual Meeting in the Free Church on Friday, Saturday and Sunday, the 18th, 19th and 20th inst. All are invited to this Society the Annual Convention.

BY ORDER OF COMMITTEE.

Passed to Spirit-Life:

From his home in St. Peter, Minn., May 3d, 1889, Hon. Albert Knight, in the 60th year of his age.

A fearless investigator and outspoken advocate of Spiritualism for thirty years, and having seen all his own kind of mediums, and been in fear or dread of the changing and astonished all who came in his presence by speaking

ratrons to save trouble to his friends when he should pass away. We believe the influence that went out from this bright and cheerful sick room, where no tears or sad fac-

community of which he was an honored member.

LAURA M. DE LEXO.

From Foxboro, Mass., May 10th, after a brief sickness (constipation). Miss Anna Shaw, aged 21 years 5 months and 7 days.

A kind daughter and kind sister, highly spiritual and a mother who has in early life joined the angels, to be a most interesting spirit to her loved parents and brothers. Beautiful flowers, emblems of purity like herself, decked the home, and the fragrance of her life was everywhere. In the hour of comfort by the writer, we laid her to rest, while the tears were in bloom.

SAMUEL GROVER.

102 West Concord street, Boston.

From Boston, May 14th, Mrs. Mary Knapp, aged 47 years. She passed from her earthly home to meet her father, who preceded her but a few months, in that happy home where she now is free from suffering and her weary spirit rests in peace. A devoted mother and a true friend, and a dear daughter of an aged mother, who now mourns her loss as she may the angels comfort the bereaved husband, children and friends. Her lonely home, till they lay her to rest, was sickness and death never come.

SAMUEL GROVER.

102 West Concord street, Boston.

From Moretown, Vt., Eber Chiles, a god 77 years.

Another long and useful life is closed on earthly plane. Another soul is born in heaven. Possessing a thoughtful and progressive turn of mind, Mr. Chiles was a student of the new early convert to the Harmonial Philosophy; and in his declining years it proved a sweet solace to his soul. He was a devoted father and a true friend, and his life was full of works gladdening eye and heart, and her sweet music filled his soul with poetry. His funeral service consisted of a reading of the 138th Psalm, "The Lord is my strength, my stronghold," which he composed in his seventy-sixth year. He leaves to mourn his earthly loss, but with the hope of a happy reunion with his loved ones, a son, Mr. E. A. Chiles, who has shown himself deeply devoted to his aged father.

EMMA L. PAUL.

On the morning of May 14th, 1886, Mr. Lorenzo D. Davis, aged 55 years.

He was the husband of our esteemed friend, Mrs. Adeline Davis, who came so long accompanied in his *Advent Light's* list of lecturers. He was a true Spiritualist, a devoted husband, kind father and faithful friend. Although he was a member of the Baptist Church, he was a true

those who knew him most intimately. He was an excellent mechanic, and a man of strictest integrity. He leaves a widow and two very intelligent little boys, eight and twelve years of age, to mourn the absence of the mortal to whom

WILL. L. BRAYTON, JR.
Birmingham, Ala., May 16th, 1889.

(Biting Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. One of equal time averages ten words. For inadmissible in this department.)

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