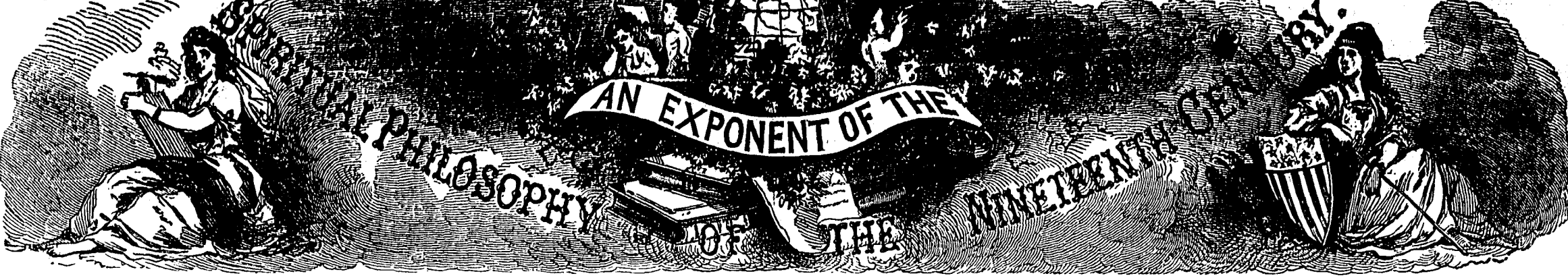


BANNER OF LIGHT.



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TABLE OF CONTENTS.

FIRST PAGE.—American Spiritualist Alliance. *The Revue: Girard's Will and Girard College Theology. The Spiritualist: The Future of Your Country.*

SECOND PAGE.—Poetry: A Few of the Trusts. *Doings by the Workers:* Chicago, Ill.; New York City; Cincinnati, O.; Mrs. Field in Saratoga. June Magazines.

THIRD PAGE.—Poetry: The Ending of the World. *Banner Correspondence:* Letters from Massachusetts, New York, Illinois, Rhode Island, and Ohio. Obituary Notices, etc.

FOURTH PAGE.—Force and Fact—Faith and Knowledge. Paul in Paradise. James Freeman Clarke. "I Am no Evolver." "A Haunted House" in Augusta, Me., etc.

FIFTH PAGE.—All Sorts of Paragraphs. Spiritualist Camp-Meetings. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—Message Department: Questions Answered through the Mediumship of Miss M. T. Sheikhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit Messages.

SEVENTH PAGE.—Spiritual Phenomena: Materialization in Florida. In Memoriam. Spiritualist Meetings. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Secular Press Bureau—Spiritualism. Spiritualist Meetings in Boston, New York and Elsewhere. Cleveland (O.) Notes. Grand Rapids, Mich. Passed to Spirit-Life. Our Foreign Exchanges. Divines Disagree, etc.

American Spiritualist Alliance.

At the regular meeting of The Alliance, on Wednesday evening, May 30th, the time was consumed in the reading of the subject report, and remarks appertaining to the same subject, and an open letter to Rev. Dr. Talmage, sent to the Corresponding Secretary by I. Lowendahl of Vineland, N. J., with request that he procure the publication of the same.

On motion of Mr. Clark, the Report of Judge Nelson Cross, as a Committee of One, was accepted and the Committee discharged, and the Corresponding Secretary was directed to furnish copies of the same to the several Spiritualistic publications for their columns.

On motion of Mr. Jeaneret, The Alliance adjourned until the second Wednesday in September.

After the adjournment, Mrs. Effie Moss, who was present, entered a small cabinet, and a number of forms presented themselves and talked with their friends or addressed the circle publicly.

JOHN FRANKLIN CLARK, Cor. Sec'y.

REPORT OF SPECIAL COMMITTEE ON THE ARREST, INCARCERATION AND PRELIMINARY EXAMINATION OF MADAM DISS DEBAR, AND OTHERS, BEFORE POLICE JUSTICE KILBRETH.

Your Committee to whom was referred the several matters aforesaid, in compliance with the duties enjoined upon him, respectfully reports as follows:

Some seven or eight years ago a person passing under the name of Madam Diss Debar became the object of a good deal of interest by reason of certain phenomenal occurrences that took place in her presence, which seem to have increased in interest to the present time.

By those who are best acquainted with her gifts, Madam Debar is conceded to be a spiritual medium for physical manifestations of a certain order. Let there be some misunderstanding of this term. It is proper to premise that a medium, in common acceptance, is an individual so organized as to be susceptible of being used as an intermediary of spirits and mortals in their intelligent intercommunication, as by sounds, sight, hearing, writing, spoken language and various other modes, including drawings, paintings and photographic representations, more or less familiar to those who have brought to their investigations of the subject the requisite patience, fairness and intelligence.

Among those who recently availed themselves of Madam Diss Debar's mediumship for the purpose of investigating the phenomena presented through her instrumentality was Luther H. Marsh, a senior member of the New York bar, who has attained great eminence in his profession, as well as in more popular fields of learning, and who is to-day one of the most scholarly members of his profession in this country.

We understand that the extraordinary media gifts of Madam Diss Debar were brought to the attention of Mr. Marsh by the Hon. John L. O'Sullivan, a well-known citizen, formerly Minister to Portugal, and at one time editor-in-chief of the *Democratic Review*, who had witnessed many of the marvels attributed to her involuntary agency, among which was the almost instantaneous production of likenesses and sketches in oil colors. Madam Diss Debar was at this time residing on Washington Square in New York City, where Mr. Marsh received indubitable proof of the verity of those claims, which establish her as, perhaps, the most extraordinary physical medium in this or any other country. Satisfied upon this point, it is not strange that a gentleman of Mr. Marsh's acquirements and disposition should embrace the opportunity thus presented to pursue his investigations further into these mysteries, which to the thoughtful are second in interest and importance to no other, and to this end Mr. Marsh subsequently offered his almost tenantless house as a refuge to Madam Diss Debar and her immediate family, that she and they might be placed beyond those distracting cares which so greatly disturb the conditions which are found to be essential to the best results in mediumship.

Without pausing to refute any of the charges which have been brought against Madam Diss Debar by her assailants irrespective of her mediumship, with which alone, under the terms of your resolution, I am called upon to deal, let us here consider some of the phenomena occurring in her presence which have given to her name such unusual prominence and made her in such wide measure an object of contumely and abuse. During her sojourn at Onset Camp-ground in the summer of 1886, and whilst in the water with a bathing party, one of the number playfully bantered her to produce a picture then and there. In answer to the challenge a paper box-cover was produced, and whilst held on the head of one of the party, in the clear sunlight, an oil painting was distinctly seen to come upon it, apart from the Madam, which certainly was not the work of any visible hand, and with which she could have had no manifest concern.

Again, on a similar occasion, one of a party picked up a clambake quite at random, and, washing it, so-tilled of the Madam a picture, which to the astonishment of all present came upon the shell, lit up in all colors, whilst held by the recipient apart from the medium.

More recently, in the city of New York, a female member of this Alliance, in company with two other ladies, all strangers to Madam Diss Debar, called upon her at her studio for the purpose of obtaining what is termed a spirit picture. This was not promised; indeed, the Madam disclaimed any personal direction in producing such a manifestation, asserting that every Spiritualist knows to be true, that she as a medium was used only as an involuntary instrument under the direction of influences never subject to her will. However, upon the production of an ordinary cardboard, one of the party, an excellent clairvoyant, observed a silvery ray of light of remarkable brilliancy which descended upon it, and immediately thereafter all the details of a picture, with landscape and images, were apparent to her vision, precisely as they subsequently came upon the plaque whilst held by one of the visitors, who recognized the miniature faces as acquaintances of other days.

Numbers of persons of both sexes have been present with this medium and seen like pictures come at various times and under like circumstances; that is to say, upon the surfaces of plaques and canvases, prepared by ordinary methods and sold at the art stores, and that, too, in clear daylight and under conditions which rendered deception impossible. On one occasion a well-known gentleman, whilst sitting in her room by himself and holding an ample canvas upon which a portrait of a distinguished artist of the seventeenth century had been promised for that day, it appeared almost instantly upon the canvas in fresh oil colors, with a strength and accuracy which any trained artist would appreciate.

On another occasion, in Madam Diss Debar's presence a visitor held an artist's blank canvas on his head, upon which appeared seven medallion heads, in oil colors, of well-known historical characters of a remote period.

Also I may mention the case of a gentleman at Onset Bay, in Massachusetts, in 1886, who in the presence of Madam Diss Debar held two slates, with nothing between them, in his right hand, the medium four feet from him. Instantly he heard the sound as if some sharp instrument was cutting one of the slates. His surmise was correct, for upon the lower slate were found three portraits—one female and two males—and a vase of flowers. Besides, deeply cut into the slate was a moral sentence addressed to the holder, and signed by the initials of debarated individual friends.

I might multiply similar evidences to a greater extent, thus clearly demonstrating beyond a reasonable doubt to the intelligent and fair-minded, the extraordinary media gifts of this eccentric woman, into whose keeping Mr. Marsh was induced to commit the dwelling where for the most part they were given, to be dedicated and used in some sort as a sacred tabernacle of what he seriously and not unreasonably regarded as a New Dispensation. The number of paintings and crayons given through her instrumentality at the residence of Mr. Marsh is above seventy, and many persons of both sexes, not all perhaps a majority of them Spiritualists, who have witnessed their production, are very positive that they were formed independently of any visible agency; but in the minds of the ignorant and prejudiced they are held in the same category as the tricks of mountebanks and conjurers.

In addition to this, Mr. Marsh had received a large number of communications, written in ink, upon blank books of his own procuring, sometimes fifty and sixty pages at a time, in the course of two and three minutes, for the most part essays and discourses without confusion or break in method and arrangement, sometimes alluding to a present event, and introducing illustrative drawings, and on at least one occasion affixing a cameo likeness of the signer, exquisitely wrought and easily recognized.

Among the many persons who were privileged to inspect these remarkable productions was B. M. Lawrence, M. D., a gentleman of mature years, a Spiritualist of long standing, of unblemished reputation, and withal a member of this Alliance. So deeply was Dr. Lawrence impressed with the value of these phenomena as a means of enlightenment to the thousands in and out of the spiritualistic ranks, that he made them the principal theme of a lecture delivered at the parlors of some of our well-known citizens, assisted by stereoscopic views magnified upon a screen. It was with the object of perfecting his plans for a more complete exhibition that the Doctor visited Madam Diss Debar at her residence, 106 Madison Avenue, where a number of stereoscopic plates had been prepared and adjusted to an improved lantern, with which experiments were being made.

It was at this stage that Mr. Marsh issued a polite invitation to the editors of the leading New York dailies to visit his residence and inspect these marvelous productions. The invitation contained the candid avowal that, although having been accustomed to critical examinations of testimony in courts of justice for half a century, he had been unable to discover any means by which these pictures and writings could have been produced otherwise than through invisible agencies. Concerning a matter of the above importance it was reasonable for Mr. Marsh to assume that the press would fairly respect his invitation, if only on account of the opportunity it offered for the investigation of what was claimed to be a most valuable truth; but such was not the case. The invitation was responded to by a class of newspaper reporters the very reverse of what Mr. Marsh anticipated, who made their admission to his house the occasion of a malignant attack upon Madam Diss Debar and the evidences of her mediumship submitted to their inspection, and even upon their affable host, holding him up to ridicule as an easy victim of imposture. Indeed, the sensational accounts of the leading city newspapers, emblazoned under the most extravagant headlines, which followed this press exhibition, were not of a character to inspire confidence in these boasted vehicles of popular information. They assume, 1st, That the claim of mediumship, in the sense that any individual is capable of being used as an intermediary for the production of what is termed spirit-paintings and writings, is a pretense and a delusion. 2d, That those persons who have been led to place confidence in any such claims are either self-deluded or the victims of imposture.

Reasoning from the foregoing premises, the conclusion arrived at was that the pictures and writings exhibited by Mr. Marsh were the result of trick and deception practiced upon him by Madam Diss Debar, aided and abetted by the male Debar as an accomplice.

The immediate outcome of these newspaper attacks was a public lecture by Mr. Marsh the following Sunday evening, at Chelmsford Hall, on which occasion he exhibited stereoscopic views of a number of the pictures in question and gave accounts of the circumstances of their production. The lecture was very able, covering a good deal of ground, and dealt severely upon the heads of the scoffers of spiritualistic truth, who cling to many of the absurd superstitions of the past and refuse even to investigate the

more reasonable facts so plainly visible in the present, or at least to explain their significance.

In the meantime Dr. Lawrence, Mr. Marsh and Madam Diss Debar had agreed upon the terms of a contract of three parts, which had actually been drawn up, for the exhibition of stereoscopic views of these pictures, to illustrate a series of lectures to be delivered at various points by the doctor, for which ample preparations had been made. The one third share of the proceeds, represented by Mr. Marsh, was to go to what was termed the Temple fund.

But before this contract was executed, a strolling theatrical manager, named Randolph, evidently attracted by the notoriety which the newspapers had given to the Debar collection, immediately opened negotiations for their exhibition under his direction, promising great results, and Dr. Lawrence was set aside and the new corner taken into favor. It was at this juncture that Hermann, the conjurer, seizing upon the sensation of the hour as a means of advertising himself, boastfully offered to wager a large sum that he would duplicate any manifestation of Madam Diss Debar at a place performance to be given at a time and place named.

This offer was hastily accepted by the man Randolph, who doubtless supposed the contest would be one of personal skill and draw a "big house"; but, when Madam Diss Debar was informed of his action, she repudiated the wager, contract and manager in one breath. The consequence was, that instead of fleeing Mr. Marsh out of town, as he says he conspired to do, Randolph found himself, to use a theatrical term, stranded, with nothing better to do than to turn informer.

The next act in this sensational drama was the arrest of Madam and Mr. Diss Debar and the two Lawrences, father and son, upon the grave charge of conspiring to defraud Mr. Marsh of his property and means. This was indeed a surprise, the more so because of the Lawrences, who were known to be altogether above a suspicion of dishonesty. The father, well on in years, who had always borne an unimpeachable character, had only recently become interested in the Debar collection and helped to prepare it for public exhibition, while the son had but then unexpectedly returned to New York after the failure of a projected tour to South America, and being disengaged volunteered to assist his father in this employment. The surprise was heightened when it was discovered that the prosecution was in the name of the aggrieved(?) People of the State of New York, and was set on foot by these two conservators of public justice, Howe and Hummel. The ex-rebel Colonel John R. Fellows, by a curious political turn, had been elected to the responsible office of District Attorney; but by what right or authority he delegated his duties as a sworn prosecutor to the firm in question, is something of a legal puzzle, and on behalf of "the People" should be authoritatively inquired into. At all events the different parts of the legal machinery fitted each other to a nicety. The Committing Magistrate, who issued the warrant, declared in an action tried before him some four years ago wherein Madam Diss Debar was a party, that he would not take the oath of a Spiritualist in his court! This meant, if it meant anything, that if the religion of a witness included a belief in the communication of mortals and spirits, it was of itself sufficiently conclusive of his inability or disinclination to tell the truth to render him unworthy of belief.

Verily a magistrate so discreetly chosen was likely to meet the expectations of the equally well chosen prosecutors.

It was industriously given out that the New York Bar Association was behind this prosecution; that it was this body that set it on foot, and enlisted the services of Howe and Hummel; but as all such bodies act by resolution duly offered, considered and passed upon, and as your Committee can learn of no such deliberation, it is but fair to repudiate an imputation which does them so little credit. Indeed, we are forced to the conclusion that this whole business was planned and carried out by the "enterprising" lawyers who appeared for the People by the consent and procurement of District Attorney Fellows!

The city press was jubilant over these results. Here was a new sensation, and newspapers were greatly in demand. All the accounts were one-sided and exaggerated. A vile conspiracy had been unearthed, and the conspirators had been committed to prison. Their bail was fixed at an unusually high figure, and Mr. Marsh upon his offer had been rejected as surety.

After some delay the trial was proceeded with. Mr. Marsh gave an account of a number of pictures, which were produced in court. He was followed by a foreign portrait-painter of the name of Friedlander, who pronounced the pictures on exhibition *faux*; and if we are to judge by a portrait of Mr. Marsh by this artist, afterward put in evidence, we must concede his claim of expert in this particular branch of industry.

A cheap sleight-of-hand performer was introduced by the prosecution to perform the *writing trick* with the aid of a female assistant, who, after retiring to prepare the experiment, made, as might have been anticipated, a lamentable failure. An attempt was also made to explain the production of spirit-pictures by bringing out upon an apparently blank sheet, by writing it, a mono-chromatic likeness. These were infantile performances, unworthy of the occasion, and quite beyond the scope of legitimate evidence, but they served to add zest to the *show*, and satisfy the minds of the ignorant that the effort was to explode a humbug.

A number of witnesses for the defense testified to some important details, sustaining the utmost that was claimed concerning the much ridiculed spirit-pictures and writings; enough, and more than enough, to establish the innocence of all the accused; but at almost every turn of events the over-zealous deputy prosecutors opened their ready mine of prejudices by presenting in no evitable light some of the indefensible characteristics of the principal defendant. Her parentage, early history, past life and personal habits were permitted to be gone into *ad nauseam*, as if the present accusation were to be adjudged by some vague doctrine of probabilities.

So far as the manipulation of Mr. Marsh's property was concerned, it was shown by him that its transfer to Madam Diss Debar was his voluntary act, as a means, though far from the best, of devoting it to the uses of a religion which had met all the requirements of his intellect and drawn so heavily upon his sympathies. No sinister influences were shown to have been used to bring about this conveyance, nor was Madam Debar aware of his purpose till the deed was placed in her hands. Her residence there, with the several members of her family, was in response to Mr. Marsh's invitation, and almost solely for his personal advantage, in view of her superior gift of clairvoyance, which, gauged by legal rule, the prosecution must fall, when a new charge was brought against Madam Diss Debar, involving the larceny of a number of valuable oil paintings which were seized at her late residence; but there is a present rumor that this charge has been abandoned.

As to the Lawrences, there was positively no evidence against them whatever. Their arrest and incarceration as conspirators was shown to have been cruel and malicious, and after having been consigned for a number of days to a felon's cell, filthy beyond comparison, in the keeping of a brutal blackguard, whose slightest favor was held at a price; and after being day after day publicly arraigned as criminals, lampooned by the press and subjected to the gibes of a quasi public prosecutor, in what, by a stretch of meaning, is termed a Hall of Justice, they were discharged as guiltless of any offence.

As to Mr. and Madam Diss Debar, your committee is unable to discover any evidence against them tending to sustain the charges upon which they were held. There was no proof of conspiracy nor of any act cognizable to the criminal law of this State, notwithstanding the newly fledged prosecutor took every occasion to unload upon them his ample store of vituperation and abuse.

Concerning Mr. Diss Debar, it was shown that he was an accomplished draughtsman, linguist and translator, who sometimes bought canvases at the art stores. Every suspicion against him was run down with the persistency of a field-hound in hot pursuit, but nothing was found. So, too, in respect to Madam Diss Debar, so far as concerns the charge of having conspired with others, or used any artifice to overreach Mr. Marsh. At the outset her accusers showed themselves unworthy of belief. One was shown to be a vagabond, and the other totally unreliable. All the legitimate proof was in favor of the accused. Mr. Marsh was unshaken in his belief in the genuineness of the manifestations which occurred in her presence, as indeed are millions of others in similar manifestations, and the prosecution was driven to the makeshift of charging the Madam with having made Mr. Marsh a lunatic, doubtless upon the unexplained theory that only a lunatic could be made to accept as true the unusual evidences of mundane and supermundane coördination which this investigation brought to light.

From the course pursued in this investigation, we are forced to conclude that it was, more than all, that Spiritualism was on trial; that, indeed, this whole proceeding was a conspiracy against liberty and the private rights of citizens by the enemies of our Philosophy and our Religion, aided and abetted by a subversive journalistic press, largely directed by persons foreign to our institutions and inimical to the liberty of our people and our times.

The unworthy methods resorted to clearly indicate that the day of persecution is at hand, making it incumbent upon Spiritualists of whatever shades of belief, now numbering some millions in this country alone, to fraternize and band together socially, religiously, and, if need be, politically, for mutual support and protection against the assaults of opposing factions, which do not scruple to use any dishonorable means to bring the religion of Spiritualism into contempt, and hold its votaries up to ridicule as wanders in the common elements of manhood.

The purposes of this Alliance, if rightly conceived and energetically carried out, will do much toward the accomplishment of this result.

The Reviewer.

GIRARD'S WILL AND GIRARD COLLEGE THEOLOGY. By Richard B. Westbrook, D.D., LL.D., author of "Marriage and Divorce," "The Bible—Witness and What," "Man—Wherein is he better?" etc. 16mo. cloth, pp. 183. Philadelphia: The Author, 1707 Oxford street.

The publication of this volume is stated to be "a matter of conscience," its purpose being to show that the present system of religious instruction pursued in Girard College is in violation of the conditions of the Will, which bequeathed to the city of Philadelphia a property now representing twenty million dollars, one of which conditions is "that no ecclesiastical, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in said college; nor any such person admitted for any purpose, or as a visitor." Explanatory of his motive in making this provision, Mr. Girard added that he had no reflection upon any sect or person; he wished that the orphans for whom the college was intended should derive advantage from his bequest, "free from the excitement which clashing doctrines and sectarian controversy are so apt to produce."

"My desire," he said, "is, that all the instructors and teachers in the college shall take pains to instill into the minds of the scholars the purest principles of morality, so that on their entrance into active life they may, from inclination and habit, evince benevolence toward their fellow-creatures, and a love of truth, sobriety and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer."

After several unsuccessful attempts to break the above condition by those who assumed to think "the purest principles of morality" were not sufficient for the proper guidance of the pupils, they cast about to find some way to evade its requirements; but finding none, they made a bold move and erected on the college grounds an imposing church edifice, called a chapel, entering which to-day the visitor will find in the pews a book entitled, "A Manual for the Chapel of Girard College," containing excerpts from The Episcopal Book of Common Prayer, recognizing a virgin-born Saviour, the second advent of Christ, and a future day of judgment, and scores of hymns inculcating such sentiments as

"I lay my sins on Jesus,

"The spotless Lamb of God;

He hears them all, and frees us

From the accursed load."

"Buried in sorrow and in sin,

At hell's dark door we lay;

But we arise by grace divine

To see a heavenly day."

It is submitted that by permitting such gross violation of the conditions of the Will, the City of Philadelphia forfeits its claim upon the property. Dr. W. remarks that "the best interests of morality and religion require the strictest adherence to the provisions of a trust. Fidelity unfaithfulness in public affairs is now the one great source of peril to the free institutions of our country, and all moralists and patriots should unite in cherishing that 'eternal vigilance' which is 'the price of liberty.' If the present policy is not soon discontinued or greatly changed, the citizens of Philadelphia should appeal to the courts to judicially enforce conformity to the conditions upon which this great charity was intended to be founded."

A native of Finland, named Runen, was sent two years ago, by that government, to try to discover the art of Persian carpet-weaving. He finally obtained employment in a small factory in Smyrna, where he acquired the desired information, and made a design of the loom. A Persian carpet factory has now been established in Finland and great results are expected.

The Spiritual Rostrum.

The Future of Your Country.

A Discourse by Spirit La Fayette, given through the Mediumship of MRS. H. S. LAKE, Before the Spiritualist Fraternity Society, at the First Spiritual Temple, Boston, Mass., Sunday, May 6th, 1888.

(Reported for the Banner of Light.)

INVOCATION.

Our guides and teachers, counselors and friends in spirit, you who inspire and assist us in our endeavors to attain greater spiritual heights, we ask this afternoon for renewed inspiration and aspiration. May we, as audience, inspirers and instrument, come harmoniously into a recognition of the truth, and may every utterance of this hour be prompted by the highest and best which we are capable of apprehending and expressing, so that, out of the services of this hour, there may be evolved within us greater strength and courage, a renewed conviction of duty, a deeper devotion to truth, and a greater love of those principles upon which this government is established.

DISCOURSE.

Ladies and Gentlemen: I am to speak to you this afternoon upon a subject in which I am profoundly interested; one which is, perhaps, the most important which can at present occupy your attention as inhabitants of this mundane sphere, wherein you temporarily reside. I trust that it may be possible for me to convey to your minds all that I apprehend and comprehend, relative to it and the situation involved. At least I shall endeavor to do so in the highest interests of what I conceive to be a love of country, such as your Republic is founded upon—a feeling as deep and as pure as it is possible for human hearts to imagine and understand.

In looking over the conditions which I observe to-day existing in your country, I realize how difficult it is that all persons connected with your institutions shall be able to realize that which I realize, looking from an entirely different standpoint. I also realize how difficult it will be for me to impress upon you those thoughts generated in my brain relative to the conditions I observe, and the apprehension I have in regard to the same. Yet, laboring with all these disadvantages, and animated with a sincere desire to impart that which will be of service to you, I shall venture to present the typical future of your country; and, while I may not possibly be able to give you a correct idea, in all respects, relative to the different elements at work in your institutions, as they now exist, I trust I shall be able to give you something which will be of advantage to you in your individual and collective capacity as citizens of this nation.

There are many conditions now existing which serve to arouse the gravest apprehensions on the part of the far-seeing friends of this Republic, and it is but natural that the patriots, heroes and martyrs of other centuries and different ages should be interested, and very deeply so, in that which concerns one of the fairest spots upon your globe, baptized as it has been with the blood and tears of those who labored to establish a place of refuge for the down-trodden and oppressed of all lands. As we look back over those years, when to be identified with the "Rights of Man" was to be a subject of opprobrium and abuse; when to be imbued with the aspiration and inspiration to free men and women from the rule of a country which did not believe in the equality of men, and in the perpetuity of the liberties of the same, and see now the condition to which the governments of the different nations of the world have been, in the evolutionary process of the spirit, drawn or driven, it is not to be wondered at that we regard with peculiar affection and interest this central idea, as it were, of republicanism, established here in the United States of America. Although the institutions of this government may not be as perfect as we could desire, they are, nevertheless, the expression of the highest formulated wisdom which our world was then capable of introducing upon this planet. Yet, comprehending the difficulties under which you to-day are laboring as a nation, we shall endeavor to point out some of the obstacles which may possibly arise to prevent, or at least to mar, the anticipations of those who are most deeply interested in the welfare of republican institutions, and who have the highest possible conception of the obligations which citizenship imposes upon them.

You possess a vast territory, stretching from ocean to ocean, and dotted with mountains, forests and lakes, whose resources are such that they must, necessarily, bring to you the highest material prosperity. Your physical surroundings are the very best that it is possible for nature, with her lavish hand, to bestow upon the children of men; hence it ought not to be a matter of amazement that, as citizens of this Republic, even with your limited understanding of the advantages which you possess, you should feel a certain amount of pride which may, perhaps, blind your eyes to the dangers threatening your institutions, to so great a degree as we at present perceive. Material advantages and prosperity, after all, are only those methods of expression which the spirit seeks; and, however advantageous may be the conditions of the material world, and the resources of the same, which you are capable of appropriating, unless those resources and conditions are made subservient to the highest and best interest and welfare of the spirit in man, individually and collectively, they have failed of the purpose for which they were designed.

On this new continent, in this new atmosphere, and under conditions which never be-

fore existed, this Republic was founded. It was an expression, as I have already said, of the highest wisdom of the two spheres, material and spiritual, which it was possible to blend at that time, and under those circumstances; and there was, and has continued to be since that grand epoch, no cessation of interest on the part of those who are watching the destiny of this Republic, relative to its ultimate condition and future prospects. Wherever there are foes, either foreign or domestic, wherever there are dissensions which threaten the perpetuity of your institutions, there also are the watchful spirit guardians, who seek to repress and control the mental expression of those persons who may be designing to undermine the liberties of the people, and to destroy the conditions that were purchased by such a sacrifice of blood and treasure.

As we look over the history of your Republic, we are called, in memory, back to the time when this land was rocked from centre to circumference in the throes of civil war; when the liberty-loving and justice-loving people of this country united with a firm determination to erase from the escutcheon of the nation that blot of human slavery which was so deeply engrained upon its beautiful exterior; and we see, arising from the conditions which then existed, a power of spirit which is to-day felt in all the deliberations of assemblies everywhere, whether state or national; for there is no force ever brought to bear in the realm material, born of the power of principle and of spirit, which is not permanent in its effects. Although the purpose to maintain the rights of man, at whatever cost, is a principle deeply implanted in the breasts of the American people, yet, as all life is made up of conflict, and as all conditions are positive and negative, opposing and conciliating, there is and must always be, so far as we can apprehend, conditions existing, both in this government and in all other governments, which will be of such a character that apprehension must at times be felt. There is being poured constantly upon your continent, and into the borders of your Republic, a current of individual and collective ignorance of republican institutions, which to-day menaces the foundation of this government. The psychological influence of persons imbued with the ideas which are born and nurtured under monarchical rule, in which the rights of the many are not considered as of so much importance as the rights of the few, has more effect upon the perpetuity of your institutions than have the millions of material bodies which work with you, and take part in your elections. Psychological influences, emanating from the shores of the old world, are felt here to-day upon your Western continent in a way that is hardly conceivable by those who are looking only to the external; but we who, as guardians of this Republic in spirit, are watching the hidden forces at work in your national life, may reasonably apprehend some danger there, unless you shall be aroused in time to consider the consequences which may possibly ensue from the circumstances which I have named.

It is not possible for men and women to at once eliminate from their minds those ideas and principles which have been transmitted from generation to generation, and incorporated in the blood and bone and muscle and tissue of the organism. Hence, when men and women come here from the countries of the Old World, where they have not been taught to recognize the equality of men but have had instilled into their minds instead the idea that some are born sovereigns and rulers over others, you at once see that the psychological power evolved from this condition forms a powerful battery, by and through which those upon our plane who are interested in those older forms of government can work to influence your national life. It should not, then, seem unreasonable to you, realizing—as most of you do—the force of spirit influence, that it is just as essential for us, upon our side of life, to watch and jealously guard the principles upon which your government is founded, as it is for you, as citizens of this Republic, to do the same upon the outer side of human existence.

It is impossible for us to cast a prophetic vision toward the future of your country without also indulging in retrospect—without taking into consideration that which has been together with that which is to be. Looking from your present state, and understanding some of the conditions of your life as a people and a nation, we wish to impress upon you the fact that it is time that all who believe in republican institutions, who love liberty and who are devoted to the welfare of their fellowmen, should be made to realize the sacredness of citizenship, and understand the impossibility of sustaining a Republic in any condition whatsoever in accordance with the principles of justice, unless every citizen of that Republic shall hold his ballot as sacred as his very soul, and be determined that, whenever his vote is cast, there shall always be a man and a conviction behind the same, and that every expression of political opinion shall be a religious expression, based upon the highest and most beautiful spiritual conception of which he is capable.

In view of the circumstances to which I have briefly alluded, namely: the misapprehension relative to your principles and institutions which exist among those who are coming here so rapidly from other countries, it behooves you, as citizens interested in the welfare of those principles and institutions, to arouse yourselves to a realization of the terrible consequences which must and will ensue unless there shall be developed within the brains and hearts of the people of this country a love of liberty so strong and pure that neither party prejudice nor material gain shall weigh in the least against it. Unless this condition can be generated among the people, we cannot safely predict for you the future of this country, inasmuch as we see, as do also many upon your plane of life, that there is gradually being developed among you a love of aristocracy, of wealth and of distinction, which is a direct menace to democracy and the institution which it represents. We view with alarm this growing sentiment, which is really an outbirth, as it were, on new and prolific soil, of the old parent stem of monarchical government, and the sovereignty of one over many, which has not been eliminated from the organism of the individual nor of the race.

Wherever there is a love of power which is not made subservient to a love of justice, there must always be evolved therefrom a most untrustworthy and dangerous condition; and this motive, which actuates so many of those engaged in the concerns that you call those of citizenship and statesmanship, connected with your government, is one of the most threatening elements with which you have to contend.

Everywhere we find those who, in their efforts

to sustain self, or party, or position, forget principle, and that which is more powerful than the material, namely, the spiritual; and that man or woman who should to-day make the statement that a political organization ought to be a religious one, in the highest and best sense of that term, would be a subject of derision. Unless, however, this element of spirituality can be so unfolded within the minds and hearts of the people that love of justice is made paramount to love of party, and love of truth to love of material gain, the dangers which menace this country are numerous and formidable, inasmuch as your very government is established upon the belief that the will of the people is all-sovereign.

The finest illumination of the spirit is required to meet and overcome the dangers which threaten your national life; yet you have excluded from your elective franchise the very ones who possess that element, and who might, very properly, wield the same to prevent the overthrow of those principles. As the condition of human slavery, which existed at the time of the formation of this government, and which continued to exist until your late civil war gave it its death-blow, weakened and undermined the foundations of this nation, by reason of the fact that it was not in consonance with the principles of justice and right; and as, in consequence of that fact, you were obliged to pass through those long and trying years in which the blood and treasure of this country were freely expended to establish a partial condition of justice; so also, we, as spirit guardians of this republican government, say to you this afternoon you will be called upon to pass through even more trying ordeals unless you are willing, as a people, to incorporate into your Constitution that degree of justice which shall enfranchise that half of the citizenship of this country which is now disfranchised—namely, your women.

While you stand before the nations of the world to-day as an ideal Republic, toward which the oppressed and downtrodden of all countries turn for refuge, you are simply an ideal Republic, after all—the foreshadowing only of what may yet be evolved from that inscrutable power which we call Divine Providence. Standing thus in the very forefront of civilization, you are called upon as a people, by virtue of the epoch in which you now live, the era which you have attained as a nation, and the force of those influences of the spirit, impelling all toward a higher and better condition of society, to rise to that plane where you may truly represent the principles of self-government. When I say this I am looking toward the future when this government shall really be that which it is proclaimed to be—a government of the people, for the people, and by the people.

When this is done, those resources of your country which can supply you with so much of that which is necessary to your material welfare, will be used as they ought to be, in consonance with the spirit.

Men and women everywhere, toiling in all branches of life, will then be remunerated according to the labor which they have performed. I should fail of having given to you all that is generated in my brain this afternoon, if, in contemplating the future condition of your country, I should omit to mention that the struggle in which the people are engaged is not simply a struggle for mental and bodily liberty, but it is a struggle also for freedom for the soul to express itself through material environments. Therefore, when the toilers of the world, who to-day are gathering upon your great continent in obedience to the law of self-preservation, and are endeavoring to solve the problem of existence, seek to obtain a foothold upon the soil of your country, they find it very largely already in the hands of those who do not use it, and, as a consequence, the workers are deprived of their natural inheritance. Until you recognize this fact, which must be apparent to all justice-lovers, and all seekers after truth, that this grand continent, this planet of yours, belongs to every man and every woman proportionately alike, you have not apprehended the first principles of justice. There are those who begin to realize that, after all, equality means equality of opportunity; and unless opportunities be presented by which men can obtain, first, physical; second, mental; and third, spiritual independence, you have by no means been permitted to exercise your inalienable right "to life, liberty and the pursuit of happiness." All these things are conditioned and based upon material states, which enable the mind to act, and the spirit to grow; and so, underlying all these other conditions of which I have spoken is, after all, that higher and greater sentiment, a love of justice and a devotion to truth, enabling every man to so love his fellowmen, everywhere, that he shall be unwilling, at all times and under all circumstances, to obtain anything for his own material advantage, if by so doing he shall jeopardize the rights of any one else.

This is the keynote of your advancement as a people; upon this principle, which we call a spiritual one, your government was founded, and upon it it must be maintained, or it must fall as other empires and republics have fallen before.

In speaking of these obstacles which may arise to prevent the fulfillment of the hope of the people, we do so with the desire to arouse and quicken the insight and inspiration of those who listen, and to generate a force of spirit, which may operate as a counteracting element against those conditions of which we have spoken.

As those interested in the welfare and perpetuity of this government, we watch with concern this love of party, so dominant at present, and we most earnestly wish to impress upon the minds of all, the fact that if they would establish and maintain a condition in which all shall have equal opportunities for the development of their individual being, there must be a profound love of justice incorporated in the individual and in the body politic, which must express itself upon all questions, be represented in all your legislative acts, state and national, and be the motive power behind every ballot that is cast by every citizen of this Republic. It is not and cannot be for the best interests of this government and the future of this country, that any citizen should say to himself, or to others: "I have no interest in political affairs; I wash my hands clean of all that concerns the same; I do not care to take part in caucuses and conventions, because they are so corrupt and party-serving." Do you not see that this is one of the great dangers which menace this government of yours, inasmuch as the bad and undeveloped, those who do not regard the rights of their fellows, have thus the machinery of your government under their control, while the patriotic and justice-loving citizens sit silent and unconcerned? It is time, we repeat,

that you were aroused to a comprehension of this danger, that you may not intelligently thereupon, it is time that you rose, in the dignity of citizenship, to an understanding of the same, and become imbued with the principles which formulated this government and which inspired those whom you call your Revolutionary ancestors; causing them to regard no sacrifice as too great, no trial as too terrible and no ordeal unendurable, if thereby they might help to establish, somewhere, a government which should be a hope for the benighted millions of the world.

In transmitting to you such a government, we also transmitted an obligation to maintain, sacredly, those principles for which so many fought and died. This is a heritage of which any citizen may well be proud. It is a legacy which you must sacredly guard. Patriotism is a duty which devolves upon you by reason of the wonderful conditions which are involved therein; for all expressions of spiritual life and force must be given through the outward, which is material. There is no possibility of any expression of spiritual life being made cognizable in any other way; and so we enjoin upon you, as you look toward the future, that you rest not easy and unconcerned in the belief that, as this government has been maintained so successfully thus far, it will continue to exist without your most hearty cooperation. Each one is a factor in maintaining this government, under the conditions which were established by the fathers. There is no possibility of your escaping the responsibility thus laid upon you. You are unworthy descendants of those gone before unless you are able to sink party pride and personal considerations and ambition in the larger love of country and of justice which should be yours. When you have done this, and have transmitted, as a priceless legacy to your children, the idea that equal opportunities everywhere for all persons is the motto underlying the foundation of this Republic; when you have developed a love of principle superior to love of power and party, you may then look forward to a future for this country which shall indeed be a satisfaction, not only to you as citizens of the same, but to the world at large; for I cannot close my address this afternoon without seeking to impress upon your minds the vastness of this object by stating that this republican nation of yours is, after all, what its friends and guardians have always claimed it to be—the hope of the world.

Millions of men and women, toiling in the bondage of oppression and servility, are looking to you as a people, believing that here upon your shores they may attain a certain degree of happiness denied them elsewhere; and these hopes, which have been aroused by the formation of your Constitution and your declaration of principles, must be fulfilled.

It is in the fiat of Divine Providence that it should be so, but let me impress upon you again the fact that you are a part of that Divine Providence, and must do your appointed work.

All these things which are connected either with organizations of people or with individuals are only factors working everywhere toward the establishment of certain ends, for certain purposes; and this government is only one of those purposes working for certain ends. When a people are so developed that their government permits them to think, feel, act and express themselves freely, you have attained the highest expression of spiritual power which it is possible to obtain upon this or any other planet; and you may have this, and will have it. It is the destiny of this Republic to grow more and more in accordance with the principles upon which it was established. It is in accordance with the evolutionary development of spiritual life and force that there shall be no retrograde movement, although apparently there may be one; but upward and onward you shall go, believing in justice and the establishment of truth, realizing, as a sacred trust, that not upon your ancestors, not upon your Revolutionary fathers, not upon those who fought and died in your civil war, but upon each one of you individually—upon your own purity of thought, your own devotion to principle, your own love of justice, and your willingness to sacrifice selfish and unworthy interests, depends the perpetuity of this government, the welfare of this people, who are sovereigns indeed; so that, as the years shall come and go, there shall be one spot upon the face of this globe where men and women shall be free.

A FEW OF THE TRUSTS.

TRUST, that was nurtured in confidence and born of honor and innocence. Trust, that once cheered the toiler's way. Now marks the toiler's lonely cry. While murdered competition cries vainly for justice to Freedom's skies, And "limited production" drives Workingmen home to their hungry wives!

Rubber and Railroad-iron and Reapers—Trusts of them all are the makers and keepers, Trusting paper and Ropes and Rum—The price is fixed, and the buyer is dumb; Diamonds, Copper and Butcher's meat, Limburger Cheese and the Envelope sheet. Even the Lead a poor man might buy To put him out of his misery!

Under all who refuse to bow To the edict that furrows the laborer's brow; The Electric-lamp shall not shine for less, Nor Gas, to lighten his home's distress; Coal and Coke and Kerosene oil, The Plow and the Pot too empty to hold, The Paper-bag for the penny cake—None but the glutinous Trust may make!

Sugar and Salt and Shoes and the Steel The moneyless wretch at last may feel; His Sashes and Blinds and the Slate his lad Must carry to school are not to be had. Save of a Trust; nor his Mica, his Lard, His Beeswax and Honey—there's nothing too hard Or too tender, indeed, for the money-lust Of all pervading glutinous Trust!

Theatre-posters and Thrashing-machines, Trunk-lines, Telephones, Tin and Beans, Telegraph Messages, Cottonseed-oil, Oil-cake, Sumach, Cardage, Felt, Cotton-duck, Linseed oil and Pitch—These are the Trusts on which some grow rich. But as for the penniless workingman—Let him get trust at the shop—/He hears.

—J. P. B., in the (N. Y.) World.

[PROSE POEM.]—Judge Samuel Lumpkin lately sent to the writer a half-dozen hams from his private smoke-house, of the vintage of 1884, that are simply poems in ashes. Any self-respecting pig would have died gladly to have been so idealized. In these hams you catch the flavor of the smoke of the half-mothered oak chips above which they drifted with the seasons into perfection. And the red gravy, clear, consistent, flavorful—it is such a gravy as you used to find on your mother's table when you came home from a long day's hunt. In the December wind, I had rather have a smoke-house with its loamy floor, its darkened rafters, its red pepper-pods, its festoons of sausage odor of sage, and one hundred such hams suspended between earth and roof, like small Mahometes, than a collar of blue-begrimed bottles of Ma-dame's 1884. Has the art of curing hams in the Georgia smoke-house become a lost one? Shall red gravy go, with Tyrian purple, into the realms of the impossible?—Atlanta Constitution.

Doings by the Workers.

Chicago, Ill.

To the Editor of the Banner of Light:
On the evenings of May 23d and 24th Mrs. R. Shepard Lillie, Mr. J. T. Lillie and Mr. Edgar W. Emerson appeared before large and appreciative audiences at the Princess Opera House.

It is some years since Mrs. Lillie has spoken in Chicago, and while at the first she was warmly greeted by many old friends, she had spoken but a few minutes before the entire audience were numbered among her new friends and admirers.

Mr. Lillie's genial face and sweet voice at once won the people, and all his songs were well received and warmly applauded.

When the quiet young gentleman announced as Mr. Emerson, came to the front of the stage and began talking to the people there was a decided feeling of wonder mixed with the curiosity of a new discovery. His voice, as he came into the presence of a text-medium, wonder if the most excellent reputation that had preceded his arrival would or could be sustained in Chicago. But when "Sunbeam"—bless her bright name and nature—took possession of her medium, and went beaming about among the people, she soon brought to light so many hidden things that the entire audience softened and warmed into enthusiasm; and as some hard-headed old skeptic would be obliged to acknowledge: "Well, you are right!" the admission drew forth hearty cheering of the bright little spirit, who never failed in a single instance.

Contrary to anticipation, these westward-bound pilgrims were able to remain over Sunday in Chicago, and notwithstanding the rainy weather that prevailed, the Opera House was well filled both morning and evening. The lovely and loving spirit of kindness for all, the earnestness and zeal in the presentation of truth manifested by Mrs. Lillie, make her one of the great powers for good in the enlightenment of mankind. The clear, concise, practical answers she gave to questions from the audience, as well as the lofty thoughts and beauty of expression in her inspirational poems, are very rarely equalled, and the combination for the demonstration of the spiritual philosophy and phenomena, by Mrs. Lillie and Mr. Emerson, certainly cannot fail to dispel the darkness of doubt and error with the clear, white light of truth.

We anticipate their return to our city about the middle of July with great pleasure.

A. R. O.

New York City.

To the Editor of the Banner of Light:
The People's Spiritual Meeting of this city celebrated the fifth anniversary of its existence (without organization) Sunday, 3d inst.

Two very interesting sessions were held. In the afternoon the opening exercises consisted of an invocation by Mrs. Nellie J. T. Brigham; remarks and readings of a poem, "Where Are the Dead?" by Mrs. M. C. Morrell; an experience related by Dr. Isaac Hand Gibbs, (eighty-eight years of age), and remarks by Theodore Tilton and Dr. B. M. Lawrence; Miss Fannie Kimball sang: "Reapers of Life's Harvest," and Mrs. Brigham delivered an address, also improvising poems upon "Mediumship," "The New Birth," and "Resurrection." Mrs. S. A. Slocum, under inspiration, gave the closing address of the afternoon; the audience sang "Nearer, My God, to Thee," and an adjournment was had till evening.

The opening song of this second session was: "Give me the Wings of Faith to Rise," rendered by the audience. Mrs. Maggie Morrison organized. Mrs. Morrell read a selected poem; F. W. B. gave a short history of the rise and progress of "The People's Meeting." Mrs. M. K. Curtis gave a fine rendering of a song; Mr. Bunce and Dr. Lawrence made remarks; Mr. H. Millett contributed to the pleasure of the occasion by rendering a humorous song; Mr. Wilson MacDonald made the set speech of usual "People's Meeting" character.

"We Shall Meet Beyond the River when our stormy voyage is o'er," was then sung by the audience, and thus closed the fifth anniversary meeting of our humble, and we hope useful, "People's Meeting." We have continued pretty successfully for five years, without constitution or by-laws, president, secretary or treasurer—merely having a conductor, who has been styled by one now gone before as a "condition-maker," whose mission seems to be to see that a place is made ready for the workers who by their special gifts are qualified to stand between the living and the so-called dead, and bear messages of comfort from the arisen to those left behind.

The thanks of the conductor are hereby tendered to all who have interested themselves in this humble enterprise in a sufficient degree, either by talent or financial support, to insure its existence without interruption for the five years during which it has never missed a single meeting.

FRANK W. JONES, Conductor.
230 W. 36th street, New York, June 7th, 1888.

Cincinnati, O.

To the Editor of the Banner of Light:
On Sunday, June 3d, Mr. J. Frank Baxter began a series of lectures accompanied by his appropriate selections in music and poetry, and supplemented by his inimitable séances, in Cincinnati, where he had made many friends through previous work over one year before.

The announcement of his return and purpose called out unusually large attendance, both forenoon and evening. The audiences were well paid, and the speaker's attractiveness and occasional applause plainly told it.

The morning lecture—a grand introduction—presented "The Scope and Value of the Spiritual Platform," and also, the catholicity and liberality of the speaker. Mankind were his brethren, humanity was his church, and God the Father of all.

The evening lecture on "The Persistence of Law and Truth," as illustrated in the establishment of principle, justice and love, particularly applied to the history, growth and permanency of Spiritualism; it was terse and conclusive.

While Mr. Baxter held his audience ably with his earnestness and eloquence, and is to be ranked with the best, yet the interest of the house centers in his exercise of medial powers. On this Sunday we report, the hour's séance was replete with interest. That my sister I said I had, in receiving the first spirit description and full name. "That lady married our son," said an elderly lady, speaking for herself and aged husband, in response to the second delineation. "What does 'E. H.' in a plain ring mean?" said Mr. Baxter. "My son's initials, and his marriage ring," said the old lady. "I know him; he was a member of the very Post that meets in this hall," said a man, as a soldier was most completely described. And so on for the hour; the audience listened with spellbound surprise, except as now and then it was impossible to suppress a demonstration of applause.

There are lecturers, there are singers, there are eclectics, there are mediums; but Mr. Baxter is one of each, and a success in each, and when it comes to combination in an evening, he must be spoken of as one of the greatest powers the spiritual platform has to-day.

A "Ladies Aid" and "Children's Lyceum" are declared auxiliaries to the Union Society, the former having from time to time financially assisted.

Wednesday evening, June 6th, a Strawberry Festival and sale was the order.

Every Sunday the Lyceum and the Union Society of Spiritualists meet; every Tuesday afternoon a ladies' meeting is held, and every Wednesday evening there is a social, entertainment or a lecture.

Mrs. Field in Saratoga.

Mrs. Clara A. Field addressed the Spiritualists Sunday morning and evening, and left for her cottage on the Lake Pleasant Camp-Meeting grounds Monday morning. While rounded periods and the flowers of rhetoric do not especially characterize Mrs. Field's lectures, in the

powerful utterance of new thought, and in the development and application of liberal ideas, she ranks deservedly among the foremost on the liberal platform. In the morning she held the undivided attention of her audience for an hour and a half, discussing the problems of life, taking the position emphatically that the spirit-world is right here with us, and our spirit friends do not have to "return" to greet us, but constantly mingle in our daily life. With clairvoyant vision she had discerned spirits from her earliest childhood, and said there were a host within view as she spoke, not to listen to her, but because they belonged there. "Spirits," she declared, "cannot leave the atmosphere of this earth, except for a transitory visit, until they outgrow it by development, and this, in a great majority of cases, will take longer than their earthly pilgrimages in the physical body." In other words, we must all work and win for ourselves higher and happier conditions. If we would attain unto them. No exalted state is conferred upon anybody as a free gift.

In the evening Mrs. Field deprecated the proselyting spirit, and said it was useless to try and convert people who had not grown large enough to comprehend the superiority of the philosophy of Spiritualism over the prevalent religious superstitions of the day.—Saratoga (N. Y.) Eagle, June 2d.

June Magazines.

WIDE AWAKE.—An amusing story of home boy life is told by Margaret Sydney in an account of "Eunice's Boys and How They Kept House." "The Story of Boston Common," by E. E. Hale, in which he tells about the witches and the wishing-stone, and the old train band parades and the cow pastures, will be read with interest by all, especially those in this locality. Illustrative of a pleasing historic paper by Amanda B. Harris is given an engraving of Landseer's famous painting, "Wild Cattle of Cullinstown." "Plucky Smalls; His Story," is a pathetic and amusing serial by Mrs. Crownshield, wife of a naval commander, the scene of which is upon a training ship. In "Double Roses" Mrs. Sherwood continues her narrative of the experiences of two young girls in New York City. The antiquarian writer, Henry Brooks, writes about "The Old Tinder-Box," and other stories and sketches. Several poems, including one that, taken in connection with its illustration, is unique and amusing, entitled "The One in the Middle," render this a very attractive number. Boston: D. Lothrop & Co.

THE AMERICAN MAGAZINE.—The third paper of the series descriptive of "Along the Caribbean" relates to Barbados, which is the first point reached after leaving the curve of peaks, with their strange fascinating scenery, that with their smoking mountains and riven rocks is all that remains of lost Atlantis, and impart some conception "of the awful forces that buried a continent miles below the waves." Nine illustrations include engravings of public buildings, the interior of a sugar factory and an arrow-root mill. The author, Dr. Hutchins, mixes his chapters highly entertaining and instructive. Gen. Howard contributes an article upon "Our Defenses from an Army Standpoint." An interesting sketch of "Dickens on the American Stage," by Geo. E. Montgomery, is illustrated with pictures of Irving, Burton, Jefferson and Lotta in leading characters of the dramatized works of the novelist. The conclusion is given of "My Dream of Armageddon and Dynamite." There are also several stories and poems, the frontispiece being a portrait of Charles Dickens, Jr., now giving readings in this country. New York: 742 Broadway.

THE THEOSOPHIST in its May number leads its many interesting articles with one on "Ancient Sacrifices," the remark being made at its commencement that what has been termed "the modern science of anthropology" was known to the Orientals and taught by Greeks long before the time of Alexander. A paper upon "Emerson and Occult Laws" is an endeavor to prove, by quotations from his writings, that he recognized as a truth the specific idea of reincarnation. Of these are the following:

"Do not be deceived by dimples and curls. I tell you that baby is a thousand years old."
"It is a secret of the world that all things subsist and do not die, but only retire from sight and afterward return again. Jesus is not dead, he is very well alive; nor John, nor Paul, nor Mahomet, nor Aristotle; at times we believe we have seen them, all, and could easily tell the names under which they go."
"Eastern and Western Science," "Nature's Finer Forces," "Remuneration," and "Esoteric Buddhism and its Cosmogony" are the subjects of other papers. Madras, India. Boston: For sale by Colby & Rich.

THE QUIVER.—Good practical advice is given in "On Meeting Troubles Half-Way." The author of "My Brother Basil," etc., commences a new serial story, "In Her Own Right." New chapters are supplied of "Not All in Vain," and a story for the young, hymns, and other matter, fill the remaining pages. New York: Cassell & Co.

VICK'S ILLUSTRATED.—A spray from a rose bush, foliage, bud and flower, all delicately colored—is shown in the frontispiece, and much of the reading matter has reference to the Rose, this month's queen of the garden. In "Foreign Gossip" an account is given of localities where there are miles of rose plantations. No one can be evil-disposed who loves and cultivates flowers; and as this periodical reads to that end, it may be considered in no small degree a saviour of mankind. Rochester, N. Y.: James Vick.

HALL'S JOURNAL OF HEALTH.—The chief articles are two on "Mind Cure," and "The New World Language," (Volapuk) by Frederik Wilhelms. A variety of hygienic and other matters are the subjects of minor articles. New York: 206 Broadway.

FREETHINKER'S MAGAZINE.—Lyman C. Howe presents the ninth of his series of papers on Spiritualism. In a biographical notice of Mr. Howe, the editor speaks of the Spiritualists as numbering in their ranks "hundreds of thousands of the most exemplary and intelligent people of this country." Buffalo, N. Y.: H. L. Green, editor and publisher.

HERALD OF HEALTH.—The leading contents are, "Experts Tell of Alcohol's Deadly Effects," "Combinations of Quacks and Quack Literature," "New Born Babies, and How to Treat Them." The Supplementary Departments are "Woman and the Household," "Mothers and the Nursery," "Health Inventions and Appliances," etc. New York: Box 214.

THE SIDEREAL MESSENGER describes, by letter-press and illustrations, "The Surface of the Sun." Professionals, students and young observers are supplied with much valuable information on the pages that follow. Northfield, Minn.: W. W. Payne.

A ROYAL CREMATION.—From Siam we learn that the cremation of the two sons of the king, which was "celebrated" at the end of February, was a ceremony eclipsing in magnificence even that of the king's uncle, whose body was cremated last year. For fifteen days Bangkok was given up to revelry. No work was done, and such amusements as fireworks, illuminations and interminable dramatic performances were provided nightly, and kept up till two or three o'clock a. m. The building in which the cremation was effected had been erected at a cost exceeding \$200,000; a fact which, as it is now being demolished, as having served its purpose, shows munificence, if not extravagance. Externally this "premiere" presented the appearance of a palace of gold, so gorgeous was its ornamentation; and internally its chief feature was the electric light with which it was illuminated throughout. There were two separate cremation days during the fortnight; and the final procession for each was so long that it occupied over an hour in passing a fixed point.—Pall Mall Gazette.

—We are glad to learn that Warren Chase's new book, "Forty Years on the Spiritual Rotor," is enjoying a large sale. It is filled with the records of experience—some happy, others sad—with hints, mishaps and grand truths, which are full of significant hints to Spiritualists, thinkers, investigators and general readers. It should be in general demand. Price, one dollar. If ordered by mail ten cents must be added for postage. Order from Colby & Rich, publishers, Boston, or Hon. Warren Chase, Cobden, Ill.—The Better Way.

Read the call for the annual meeting at Underhill Grove, Akron, O., which will be found on our eighth page.

