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The Proper Methods of Scientifically Investigating the Phenomena

#### of Spiritualism.

A Report Made to the AMERICAN SPIRITUALIST ALLIANCE, And Officially Adopted by that Body at its Reg ular Session, hold April 18th, at 219 West 42d Street, New York City.

The undersigned, appointed at a regular meeting of the Alliance, held on the 11th of January, 1888, to report on the " Proper Methods of Scientifically Investigating the Phenomena of Spiritualism," respectfully submit the following report :

Spiritual phenomena, like those of physical nature, can, of course, be properly investigated only by scientific methods, which must be based on principles obtained by an accurate induction of carefully observed facts. Such facts constitute the basis of the science of Spiritualism, as of that of every other department of nature, whether spiritual or physical. Every branch of knowledge, in order to constitute properly a science, must comprehend (1) an adequate basis of ascertained facts accurately determined or attested by competent and trustworthy observers; (2) a logical induction of principles from those facts; and (3) proper methods of investigation, deduced from them. and ascertained in this manner are (1) spiritmanifestations, either physical or mental; and (2) the influences by which they may be affected or controlled, as dependent (i) upon the medium, (2) upon the person, or persons, present at the séance, and (3) upon concomitant circumstances.

that but their spiritual attitude in regard to | results; and so in writing mediumship, whether | sult has been to sink it to the lowest spiritual the particular seance in which they are to take part. In this relation, the medium's own personal condition and environment become secondary to the united influences exerted by the members of the circle, particularly if those influences belong to a low spiritual plane, and most especially if that sphere, or plane, be one

of deceit, animosity, treachery, willful opposition to, or even indifference toward, spiritual things. If the desire to apply materialistic tests to the investigation emanate from, or serve to engender, any of these unspiritual conditions, they must tend to create the very incidents, as spirit manifestations, which they are designed to prevent; since they draw to the circle spirit operators belonging to that lower sphere, against whose consolidated potency the tests used are neither barrier nor protection; and to circumvent whom the spirit band of the medium, unless belonging to a very exalted sphere, may be quite powerless. Hence the great importance in all our investigations of spiritual phenomena of studying these influences, constituting, as they inevitably must, so great an element in spiritual science, both as to the facts, or manifestations themselves, and to the proper inferences to be drawn from them Most of the dangers of mediumship, both to

those who exercise it, and to those who resort to it, for any of the ordinary purposes, arise from an ignorance or disregard of this principle, leading, as it so often has led, to the ruin, both physical and moral, of many mediums, to the degradation of mediumship in general, and to the disgrace of Spiritualism before the public. tamper with, or experiment upon, the dangerous elements of physical nature-in chemical or electrical science, for example. Actual oc-

cussion and elucidation of those daugerous elements.

We pass from these preliminary considerations to a necessarily brief discussion of the methods of investigation which are the special subject of this report. Here important discriminations must be made in order to attain success, or to entitle our investigations to be considered scientific. The methods should al. introduce such elements of proof as will fully experiment-for experiment it certainly is, manifestations. ince as must be oulte obvious from what has The facts of Spiritualism to be investigated already been set forth, we can scarcely ever be enjoy spirit-intercourse with relatives, friends, perfectly sure that there is no subtle and insidious element present that will interefere with. or totally frustrate, our design and desire. If gestions already offered are particularly applitying up the medium, or using a fraud-proof cable. In this case the mind of the sitter is inof Spiritualism, to be an accomplished adept in spirit-intercourse, since, having graduated it would not entitle any one to much credit; for certainly every desideratum of that kind is within the reach of quite ordinary intellectual training or endowment; but, assuredly, scientific methods comprehend a vast deal more than, and something very different from. this exceedingly vulgar, materialistic, and wholly unspiritual performance. As a basis for the discrimination in methods to which we have referred. we submit the following as a probably exhaustive enumeration to personal considerations, there exists a of the special objects for the attainment of which séances are held: 1. To convince unbelievers of the reality of the phenomena, and their spiritual origin. and principles, that is, to enlarge the boundaries of spiritual science.

impressional or automatic; in physical, psychographic, and photographic mediumship; and especially in cabinet séances for materialization; though, indeed, all these various branches of investigation have the same gaiding principles, while the circumstance and conditions that affect the manifestations in each are special and diverse. To describe in detail all the various methods

dictated by this discriminative classification, with appropriate illustrations, would require far more space than is afforded within the proper limits of this report. We can, therefore, refer to only a few, for the purpose of suggesting the principles to be kept in view, and of indicating a way for further research, and more minute specification when requisite. When the object of the seance is to convince unbelievers, who are really interested in the subject, and desire information, we need particularly a medium of whose genuineness and integrity we are quite sure, and we need also to establish and maintain good spiritual conditions; because, the circle battery being comparatively negative, the barrier against extraneous, disturbing influences is correspondingly feeble. We do not include in this consideration the silencing of determined skiptics, or other positive opponents of the spiritual cause ; because to attempt this, even under the most favorable conditions, is always fraught with peril. As persons to whom the phenomena are entirely new, and who are, partly at least, unfamiliar with spiritual principles, always have more or less suspicion of fraudulent contrivance Analogous disasters would certainly be the on the part of the medium, it is desirable that consequence of permitting ignorant persons to such conditions of test should be employed as will serve to eliminate this suspicion from the mind. But while the arrangements should always be such as to disarm any such suspicion, currences have illustrated this fact; but the it is never desirable or proper to insist upon rashness and folly of ignorant experimentalists | such tests as, of themselves, are tantamount to in the physical domain do not, as too often in a charge of dishonest intention against the that of the spirit, lead to a senseless condemna- medium, since this always tends to change, to tion of the science which comprehends the dis- a greater or less extent, the spiritual environment, and introduce a lower, antagonistic or obstructive element into the experiment.

Everything that is liable to suggest deceptive contrivance having been carefully eliminated, it is always best to leave the evidential manifestations to the spirit-operators, who, with an harmonious, right-minded circle, reading the minds of the sitters, will seldom, if ever, fail to ways be adjusted to our special design in the suffice to demonstrate the genuineness of the

When the special object of the séance is to or others, or to obtain evidence of the personal identity of the communicating spirits, the sugcabinet, were all that constituted the science | tent not on the manifestations as proving from that stage, it recognizes the possibility of spirit-intervention; but on the evidences of individual character, traits of personality, etc., presented by the communicating or manifesting spirits; and the indications of these constitute the chief or the only required conditions of test. When, however, the seance is held for the special purpose of extending the knowledge of spiritual facts and principles, without regard greater need of leaving the operations of the spirit-workers free from dictation or interfer-

plane, to despoil it of its purity, and to cover it with almost irredeemable infamy-entirely irredeemable, indeed, unless its supporters and exponents 'can demonstrate, widely and forcibly, the principles which govern its phenomena. and, by securing their general recognition, establish better methods of investigation, thus avoiding those evils and abuses, an exclusive regard to which by the public has brought

upon spirit-intercourse so much reproach. Certainly, if spirit-communion is to be made ancillary to the cultivation of true spirituali ty-a means for the spiritual elevation of mankind and for the basis of a pure, rational religion-which, unquestionably, is its proper aim and office, the practice of it must be guided by the principles which we have here set forth ; and for the attainment of this, as a special object, such methods should be applied as are best calculated to bring about this most desirable result. We cannot, consistently with any such object, enter the seance-chamber in a suspicious, dogmatic, or arrogant spirit, but with that reverence, docility, and humility which, while quickening the spiritual senses, will make us recipient of the higher influx, and attract to us those divine instrumentalities whose function it is to dispense that influx, wherever there is an earnest and sincere aspiration for the good that it bestows. In this manner we bring the religious element into a rational relation with spiritual science, each mutually cooperative, since the principles of this science, and only these, can afford the necessary rules and methods for spiritual culture, which is the end and aim of all that is of any value in religion.

Thus it will be seen, without further elaboration of this topic, how, in connection with, and in addition to, the investigation of the external manifestations of the spirit, we may pass to the inner soul-realm, where the objects of our scrutiny entirely transcend the physical senses, being cognized only by the inner light of spiritual intuition.

When we have reached this plane of investigation and study we have left a long way behind and beneath us those gross conditions and those low, earthly, selfish aims which now almost exclusively occupy the minds of so many who engage in spiritualistic study and research.

As bearing on one of the most important prin-As bearing on one of the most important prin-ciples of this Report, we conclude at this time by citing the impressive words of Dr. Willis, uttered about ten years ago, as a protest against that erroneous view of scientific conditions the Hour," by the Society's President, William Emmette Coleman, and the address by Mrs. E. L. Watson, "The Fact We Celebrate," at the waning esseries. Both more full of more than the address of the series of the ser which, since then, has proved so fertile a source of injury to the spiritual movement

## THE ANNIVERSARY IN SAN FRAN-CISCO. BY J. J. MORSE.

The Fortieth Annibersary

NO. 8.

The celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism was duly heeded on the Pacific coast by a noteworthy series of meetings in San Francisco, the commercial capital of the Golden State.

A series of four distinct assemblies was arranged in honor of the occasion, and while each was independent in conception and conduct of the other, all were uniformly successful and harmonious.

ful and harmonious. The first meeting was held at Odd Fellows Hall, under the direction of Mr. John Slater, the celebrated Eastern test medium, on Satur-day evening, March 3ist. The large hall of the Odd Fellows building was completely filled, upward of sixteen hundred persons being pres-ent, and that in spite of the fact that "two bits," i. e., twenty-five cents, was charged for admission. Mr. Slater, who has lately had a most successful season of four months in this city, made the meeting in question the occa-

admission. Mr. Slater, who has lately had a most successful season of four months in this city, made the meeting in question the occa-sion of the close of his present labors, so the gathering partook of a testimonial to himself on the part of his many friends, as well as the celebrationary character adverted to. The proceedings included the following pro-gramme: Piano solo (inspirational), Miss Lina Crews; vocal solo, "When the Tide Comes In" (Millard), Miss E. Beresford-Joy; Imitations, John Slater; vocal solo, "In the Gloaming," Miss Florence Morse; piano solo (inspirational), Miss Lina Crews; recitation, "Woman's Mis-sion," Miss Valerie Hickethier; vocal solo aria from "Dinorah" (Meyerbeer), Miss E. Beres-ford-Joy; test séance by John Slater; vocal solo, "Thy Face," Miss Florence Morse; which was excellently accomplished by all concerned. The writer of these lines was appointed Chair-man of the evening, opening the proceedings with a speech apropos to the spirit of the oo-casion. The event was a gratifying success in every respect, and will be long and pleasantly remembered by all who were fortunate enough to participate therein. The next, in point of time, was the celebra-tion at Metropolitan Temple by the Golden Gate Religious and Philosophical Society, with which body the present scribe is filling one of the most pleasant engagements it has very been

Gate Keligious and Philosophical Society, with which body the present scribe is filling one of the most pleasant engagements it has ever been his lot to experience. The celebration, in this case, commenced on Sunday morning, April 1st, at 11 o'clock, and was resumed at 8 o'clock in the evening. The facts have already been recited in the BANNER, so but little more needs be said herein. That little, however, in justice, must make honorable mention of the averlent

No investigation can have any claim to be scientific that does not, as far as possible, provide for these various influences, and does not fully recognize them in the results of experimental séances.

Spiritual investigation is differentiated from an inquiry into the facts and laws of physical nature chiefly by the circumstance that in the former we are dealing with ordinarily invisible entities that possess will, intelligence, and all the other elements of human personality: while in the latter we simply have to do with inanimate, material objects, or, as in zoölogical researches, with the visible possessors of instinct and intelligence devoid of self-consciousness, the basic element of personality.

All science that deals, in any way, with human nature as exhibited in our present state of being-such, for example, as ethical or social science-is found to be peculiarly intricate and difficult; but that science must be far more so that concerns the same human nature operated upon, and modified by, the conditions of another state of being, of which we know so much less than our own. However, we have a clew to unravel, in part at least, this intricacy; and that is the law of spirit-affinity, which, with scarcely any possibility of doubt or question, we may allege to operate universally in the spirit-world-in every grade or sphere of spirit-life. Therefore, just as the astronomer is able to carry his researches even beyond the confines of the visible (as, for example, in the discovery of the planet Neptune), guided by the law of the attraction of gravitation; and as the chemist may transcend the limit of optical visibility, in applying the law of molecularattraction, so the spiritual scientist, in his far more difficult investigations, may explore the realm of the spirit with equal confidence and success by keeping constantly in view the law of spirit-affinity, and spirit-attraction consequent upon it.

It must also be assumed as a postulate that both medium and investigator are spirits, though embodied, and, of course, subject to this law equally with spirits disembodied, every person in this life, as a spirit, being the center of an environment of spirits attracted to him or her by affinity; and also that this affinity is purely and exclusively spiritual, depending not at all upon physical, intellectual, or social conditions, except as these may affect the spiritual as well as in the estimation of results; for mestatus, or be related to spiritual progress or unfoldment.

To know, therefore, the ordinary or normal spiritual environment of a medium, as an individual, we must know, as fully as possible, the spiritual condition, or degree of spiritual unfoldment, of that medium ; and, in like manner, to ascertain the kind of influences drawn to a particular circle, holding assance with a medithe persons comprising the circle, and not only careful consideration both as to methods and itualism; while the actual and inevitable re-

3. To afford an opportunity to Spiritualists to hold intercourse with relatives or friends in | the mind of the inquirer from all selfish interthe spirit-world. 4. To obtain trustworthy information from

spirits as to the spirit-life, its conditions, laws, etc., as well as other topics connected with the philosophy of Spiritualism.

5. To cultivate spirituality, that is, to promote the spiritual advancement of the members of the circle.

6. To ameliorate the condition, or aid in the spiritual progress, of the manifesting spirits, when such amelioration or aid is possible, necessary, or solicited.

7. Specially and primarily to establish the personal identity of the manifesting spirits. Besides the adaptations required by diversity of purpose in the holding of séances, there are others dependent upon the character of the circle, particularly as to its homogeneity and | their veracity and competency to instruct us. consequent harmony, or the want of it, the latter, unfortunately, being the usual condition of public circles, bringing in antagonistic and mischievous influences, with disastrous truth. We should remember, also, that we consequences, especially to the medium, as well as to the credit and reputability of mediumship in general.

The methods to be adopted should also have reference to the medium, as (1) of well-estabful genuineness, or (3) of well-proved integrity, or (4) of doubtful integrity.

Moreover, the grade of development of the medium is also an important consideration in the adjustment of methods to circumstances, diums very often, in the early stages of their development-that is, previous to the complete establishment of their spiritual environment for practical work-are unable to afford as reliable manifestations as at a later stage.

Moreover, the different phases of mediumship necessitate the employment of methods to some extent peculiar to each. Thus there are oiroumstances and principles that specially

ence, permitting them to present whatever the conditions may render practicable, the sitters 2. To extend the knowledge of spiritual facts | exercising their own judgment as to the value and importance of what is offered.

It is always to be borne in mind that in the search for spiritual knowledge the divesting of ests and desires invariably exalts the plane on which the inquiry is conducted, and attracts to it a sphere of intelligences at once wise and powerful as well as truthful and trustworthy. This principle, therefore, is especially applicable when the object of the investigation is to obtain information in regard to the spiritual world, its special conditions, laws, and relations to our own, as well as the philosophical principles that underlie these various facts. It is, of course, of the utmost importance, when we ask for a revelation of things entirely new and strange, and of which we can learn nothing from the ordinary sources of knowledgeand especially of things beyond the realm of space, time, and mortality--that we should be particularly sure of our revelators, both as to Hence, we should, as far as is possible, bring ourselves into relation with that spiritual society from which may be expected only wisdom and possess spiritual as well as material senses, and that in dealing with these advanced spiritual things we should endeavor to bring the former into play to the furthest limit of their cultivation, adding by means of this exercise lished genuineness, or (2) of unknown or doubt- of them to that culture, and in that way sharpening our spiritual intuitions and enlarging our horizon of spiritual truth.

> With the culture here referred to, which or even apprehend, every one has an inner guide, and is ever to be followed. It has been ing, or other forms of personal aggrandizement. the prostitution of Spiritualism that this sa cred light has been neglected or ignored in order to pursue the ignis fatuus of materialistic tests, or to engage in the miserably degrading employment of fraud-hunting and its consequent abuse, denunciation, and condemnation. This has been carried on systematically, with

of injury to the spiritual movement :

"I do not believe we have any right to approach mediums in an arrogant or dictatorial spirit, assuming them to be impostors, nor do l believe that we have a right to dictate to the spiritual world the terms and conditions upon which we may a subscription to all present. Mr. M. B. Dodge, the ever efficient manager, exerted himself untiringly to ensure success, which we will consent to receive its revela-tions, as if we were conferring upon it an infinite condescension in deigning to receive the nost inestimable boon that can be vouchsafed to humanity.

To this we may add a similar expression uttered about the same time by Mrs. Richmond, under spirit-control :

"We protest earnestly and emphatically against any class or body of people declaring that party a fraud beforehand, who will not submit to their particular dictation. Spiritualism is not a man-made movement. The manifestations do not come at the dictation of any human being; and no human being can justly declare under what circumstances manifesta-tions shall take place. This is our word of protest, and we warn investigators as well as Spir-itualists that the conditions for manifestations must be controlled by the spirit-world; and that, if you place yourselves in accord with them, ample satisfaction will undoubtedly be given."

The same principle was enunciated by spirit Fanny A. Conant, communicating at one of the circles of the Banner of Light a few years ago : "Go on, dear friends, and strive as far as possible to place the testing power in our hands; for by so doing we will give to you and others more than they could even ask of us."

These utterances are not cited as of authority, and we should not commend the principle they enjoin as a guide in scientific investigation, did it necessitate the abrogation or suspension, in the slightest degree, of the exercise of vigilance, critical judgment, or independent opinion on the part of the investigators, who must, of course, be always entitled to accept or reject results, requiring from the operating spirit intelligences the fullest elucidation of whatever may be doubtful or obscure, and asking that every rightful ground for suspicion or disbelief, either in the medium or in the manifestations, shall be removed, without the intervention of the investigators, or the dictation by them of the means of accomplishing this. We commend it because it is the only safe and rational principle upon which to act in order to solve the spiritual problems that confront us, and to acquire a reliable knowledge of spiritual facts, as well as to do justice to mediums, and conserve their purity, integrity, and reputation before the public. At the same time, however, we should keep careful watch over the character of the medium, as being an important element in our investigations, and condemn, as tending to prevent the attainment of those who do not possess it cannot appreciate | truth, all excessive cupidity on his or her part, and especially a mere mercantile spirit, promptlight-a standard of truth-within his own ing to the prostitution of the sacred gift of mesoul, which is to him or her the best and surest diumship to the mere purpose of money-mak-

> Respectfully submitted, HENRY KIDDLE, ) Com NELSON UROSS, E. H. BENN,

Senator Ingalls is responsible for the statement that the public domain will not last more than twelve years longer. After that land will appreciate enormously in um, we must know the spiritual condition of pertain to trance mediumship, which require the design, real or ostensible, of purifying Spir- value, for there will be no "West" to go to where land is cheap.

t.h e immense audiences present at each meeting. The writer, as Chairman in the morning, and as speaker at night, bore his share in the day's and the results more than vindicated all his labor to attain them.

bor to attain them. The next meeting, in point of time, was the celebration by the Society of Progressive Spir-itualists, at Washington Hall, held also on Sunday at 1 P. M., under the Chairmanship of Mr. S. B. Clark. Among the speakers were Hon. J. A. Collins, Dr. W. W. Mackaig, J. J. Owen, editor Golden Gale, W. E. Coleman, Mrs. Handae Mrs. L. Schlesinger, aditor Carrier Hendee, Mrs. J. Schlesinger, editor Carrier Dove, the writer, and quite a number of other friends, good and true. Mr. John Slater also The hall was crowded to excess, and the meeting was most enthusiastic throughout. The final celebration was that, in the above

named hall, held by Mrs. Ada Foye, than whom hamed hall, held by Mrs. Ada Foye, than whom there is not a more remarkable medium this side of the Rocky Mountains. Mrs. Foye gave one of her inimitable public test séances, being assisted by Mrs. Mendee and other mediums. The hall was again crowded to overflowing, and upon the writer and his family looking in, about 10 r. M., after the Temple meeting had closed it was only upsight to support into closed, it was only possible to squeeze into a corner and "peek" above a veritable sea of heads. So much has been written about Sis ter Foye's tests that one can only say that they continue as convincing and as astounding as

ever. Very noticeable was the spirit of harmony and good-will pervading all the above noted gatherings. Equally prominent was the desire for unity and fraternity on the days in quee-tion; very pleasant was it to see animosities and divergencies for once laid aside, and something of the spirit of our beautiful philosophy brought into practical operation. Some day our brethren here will surely hold a union celebration, where, under one roof, all can congre-gate in peace and unity. May that Sist of March be not far distant

There were liberal and beautiful floral displays at each meeting, contributing much to the beauty of the different platforms. The day was one of California's finest, and the respectful attention of the leading city dailies was not the least among the many causes for congratulations concerning the celebration of our Fortleth Anniversary in the good city of San Francisco

This but brief synopsis of the occasion is not presented as a "report," but is merely offered as a running comment, which may afford the readers of THE BANNER some slight idea of "how it was" out here, and give a wider cir-culation to the fact that the Friscoeans were as mindful of the day as the good souls " back East there were.

### Albany, Wis.

#### To the Editor of the Banner of Light:

The Fortieth Anniversary was celebrated by the Spiritualists of Albany on Saturday evening. March 31st. The meeting was a pronounced 81100888.

We commenced our meetings here in January, 1887, and with no outside assistance have ary, iso, add with ho but side assistance have continued them until the present time. That we have succeeded in making our influence feit is evidenced by the fact that our good Ohris-tian brethren, evidently feeling "hurt," have something to say nearly every Sunday against as and our work.

something to say nearly every Sunday against us and our work. Our Anniversary meeting (as are our regular sessions) was held in Grange Hall, which for this occasion was provided with seats for two hun-dred, which were occupied with attentive; and, if we may judge by the applause, highly appre-ciative listeners. The following programme, under the direction of our efficient President,

#### OF LIGHT. BANNER

Mrs. L. H. Warren, was offered for the occa-

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Mrs. L. H. Warren, was offered for the occa-sion: Music, F. L. Warren's orchestra of five pleces; song, by the Glee Club, composed of the follow-ing members: Mrs. Humes, Mrs. Sutherland, Mrs. Mathews, Mr. Bartlett and Mr. Haselton; paper, by Will U. Hodge, on the "History and Growth of Modern Spiritualism"; music, duet, banjo and guitar, by Emmet Bartlett and Elmer Hills; song, Glee Club; music, guitar, banjo and harmonica, Messrs. Bartlett, Hills and Hayden. These young gentlemen are per-formers of more than ordinary ability, and added much to the interest and harmony of the occasion.

added much to the interest and harmony of the occasion. The following persons gave recitations : Lucy Mathews, Master Willie Bartlett, Harry Math-ews, Eva Warren, Mrs. Kate Mathews, Little Emma Whinery and Dot Hayden; select read-ings were participated in by Mrs. L. H. War-ren, Mrs. C. E. Bartlett and Etta Mills: well rendered songs were presented by Bessle Vane-vart, Louie Whitcomb, Doda Hicks, Guy Humes, Prof. "Mart" Whitcomb and Uriel Haselton. Prof. Whitcomb "brought down the house" with the comic song, "Mr. Mul-ohahy, Esquire." There were also several se-lections by the Glee Club, as well as by Warren's Orchestra, which is composed of as fine musicians as can be found in many larger cities. oities

The entertainment concluded with pertinent remarks by Hon. D. H. Morgan and L. H.

The hall was decorated with spirit paintings, The hall was decorated with spirit paintings, the work of Wella Anderson, John Shobe, Jo-seph John, and Mrs. Murdock, formerly Mrs. Blair. On the east end of the hall. over the platform, was the motto: "No Creed"; on the north side, "To Do Good our Religion"; and on the south side, "Our Salvation Individual Development." These were in large letters on white muslin, with framework of evergreen, and were successed by and the work of Mrs.

white muslin, with framework of evergreen, and were suggested by, and the work of, Mrs. Will C. Hodge. Quite a number were present who had never before attended a spiritualistic meeting of any kind, and who expressed themselves as well pleased, and doubtless will in the future have

pieased, and doubtless will in the future have a somewhat different opinion of Spiritualism than they entertained before. Nothing whatever occurred to mar the har-mony and happiness of the occasion, and when we contrast our Anniversary with that of one year ago, where only about thirty people as-sembled in a private house, we feel encouraged to press on to still greater achievements. The Methodist clergyman took occasion on Sunday evening to give vent to his surplus the-ological bile by assuring his congregation that Spirit lalism is a very bad and dangerous thing —as well as indulging in various misrepresen-tations which seem to constitute the stock in trade of men of his class: which is only another trade of men of his class: which is only another proof that the world moves, and that the clergy know that the day is not far distant when they will be compelled to preach truth and common-sense, or they will fail to get a hearing. WILL C. HODGE.

#### Cincinnati, O.

The Fortieth Anniversary was duly remembered by the First New Spiritual Church at its headquarters, Murch's Hall, 278 West Sixth street. Cincinnati-the meetings throughout proving highly successful. Space will not admit other than a synopsis of events as they occurred during the three days' celebration. Great credit is due the efficient Committee, Messrs. Riedel, Metzger and Warden, for the manner in which they attended to their duties—in the discharge of which they were ably seconded by

the members of the Society. The programme issued by the Committee was successfully carried out in every particular. Salurday, March 31st, was cloudless, and the evening was one of the brightest. The Ladies

Aid Society commenced early in the afternoon to decorate the hall. The altar was artistically

to decorate the hall. The altar was artistically covered with various emblems and symbols, among them "The True Key-Stone." partly buried in the earth, and the "Anchor of Hope" with one of its flukes buried under the Key Stone (the chain attached to the anchor was formed of red, yellow and blue ribbons, which were beautifully twined in and around the "church mark"). Notable among the emblems was "The Battle Axe," intended to symbolize the work the N. D. C. Axe and True Key-Stone has done in clearing the way for the ushering in of The New Spiritual Church. Above these emblems hung the American flag, flanked upon either side by beautiful banners presented to the Church, of which notice will be taken fur-ther on. ther on.

The artist who designed these emblems was the indefatigable and faithful member, Mr. C.S.

inspirational address, which reflected great

bredit upon his development as a speaker. Mr. Bliss then read a letter of congratulation Mr. Bliss then read a letter of congratulation from Mrs. Cora A. Bliss, who as a means of improving the church finances recommended the establishment of a Tract Fund-said fund to be raised by means of donations, benefit oir-cles and scances, entertainments, and by legal bequests, and that all the money thus raised shall be expended judiciously by the vote of our church, in placing in the hands of inter-ested people, tracts, pamphlets, books, and es-pecially verbatim reports of the "German Doo-tor's" instructive lectures, and last but not least to compile and publish suitable New Spir-itual Ohurch Hymns, to be used in the service of our church. of our church.

of our church. "If this fund should increase [wrote Mrs. Bilss] (as I pray that it may, the money may be used to send forth our missionary mediums into fields of labor for our glorious church, thus extending our borders of usefulness. I propose that this church shall duly authorize me to raise this fund, and I will make semi-monthly re-ports of all receipts and expenditures in the accepted organ of this church—The N. D. C. Azs and True Key-Stons."

The letter was accepted, and on motion, The letter was accepted, and on motion, its suggestions were adopted, and Mrs. Bliss was allowed to raise the funds as proposed. The services of the evening then closed by singing the Doxology. Sunday, April 1st, was a fine day, and at 1 o'clock P. M., the happy little children con-nected with the New Church Sunday-School cought out their accustomed places to take nert

sought out their accustomed places to take part in their first grand concert. The parents and sought out their accustomed places to take part in their first grand concert. The parents and friends of the children occupied every avail-able ohair, and promptly at 1:30 P. M., Rev. Au-gusta Riedel, taking her place, sounded the beil and instantly all was perfectly silent. A familiar hymn was sung by the scholars, and the Rev. James A. Bliss was called upon to offer an invocation. His controlling spirit breathed an earnest prayer for the welfare of the school, and called upon the angels to ald the teachers in their efforts to uproot error from the minds of the little ones, and that they would impress them to plant instead the seeds of truth. After the prayer, Rev. Augusta Riedel deliv-ered an address of "Welcome" to all who were present, and urged that the "older children" (as she termed the adults present) would try and make it convenient to attend the Sunday-school. She said she was surprised to see how interested the little ones were in their lessons, and thought the regular attendance was re-markable. She stated that hereafter the first Sunday of each month would be a "change of everyies" or in other words the lessons

Sunday of each month would be a "change of exercises," or, in other words, the lessons would be omitted and the children would hold a concert for the benefit of their parents. She thought that such a course would aid the chil-dren to overcome their natural timidity and fit them to become public speakers.

dren to overcome their natural timidity and fit them to become public speakers. The following programme was carried out in a very acceptable manner: Temperance Address, Master Emil Riedel; "The Little Harebell," Miss Stella Hasenobr; Song, "What Shall the Little Warblers Say?" Misses Annie Riedel and Mabel Thornton; "Boys Make Men," Master Reinhart; Recita-tion, Albert Metzger; "Be Kind and Gentle," Miss Clara Naish; "The American Flag," William Stone; Duet, C. S. Baldwin and Rev. Augusta Riedell; Recitation, Master Alfred Metzger; Address, Little Dora Metzger; "Very Small," Tillie Kresser; "May I Eat It All Myself?" Miss Emma Metzger; "The Dead Student," Mr. Andrew Riedel; "What I Live For," Miss May Nash; Dialogue, Stella Hassenohr and Emil Riedel; "The Tempest," Miss Lena Hill. Other pieces were spoken by Miss Maggie Metzger and Master Frankie Baldwin. The exercises were closed with able ad-dresses from Messrs. Martin Metzger, Andrew Riedel and Rev. James A. Bliss.

Riedel and Rev. James A. Bliss. The children were presented with Easter Cards by their Superintendent, and all were invited to be present at the supper to be provid-ed for their benefit on the following Tuesday alternoon. The New Church Sunday School is a marked

success in every particular, and under the ef-ficient management of Rev. Augusta Riedel is doing a good work. [To be continued.]

#### New York City.

To the Editor of the Banner of Light :

The People's Meeting of this city was not lacking in enthusiasm in its observance of the Fortieth Anniversary, on Sunday, April 1st, at

Columbia Hall, 878 Sixth Avenue. Pioneer mediums had been invited to con-tribute the intellectual exercises for the afternoon; and in response we were favored with the presence of Mrs. Leah Fox Underhill, for over forty years a medium Mrs. H. M. Walton

instrumental) with which he favored us was fine, and his psychometric readings and tests were very interesting — being acknowledged correct in every case. Mills. M. G. ROSA. April 10th.

New Haven, Conn. To the Editor of the Banner of Light:

The Anniversary of Modern Spiritualism was not allowed to pass unnoticed here. A commemorative scance was held at the house of Mrs. J. J. Olark, 228 Urown street, and, as usu-al, proved a most enjoyable and instructive meeting. At the close of the lecture tests and psycho-

metric readings were given, and gratitude was expressed to Mrs. Clark from her audience, in acknowledgment of the great light she gave upon immortality. MBS. I. L. SEABLES. upon immortality. April 23d.

#### The Dawn, Progress and Status of Modern Spiritualism.

An Address to the Spiritualists of America on the Fortieth Anniversary. BY DR. DEAN CLARKE.

[Concluded.] It is a lamentable fact that, though there are many millions of nominal Spiritualists in America, the active, faithful workers number but a few thousand. Why is this? If the cause is disgraced and demoralized by impostors, cranks and "people of low degree," as traitors tell us as an excuse for their recreancy, would it not be better for those who deem themselves "more respectable" to come to the front and do honor to a respectable" to come to the front and do honor to a cause which they, but not God and angels, have de-serted? "Tis true, 'tis pity, and pity 'tis 'tis true," that our heaven-honored cause has too often been mismanaged, broaght into disrepute, and for the time being been almost "crucified, dead and burled" by unworthy attachés who have usurped prominent positions, and stolen its livery to serve "the world, the flesh and the devil," rather than the sacred cause of truth and progress !

by unworthy attachés who have usurped prominent positions, and stolen its livery to serve "the world, the flesh and the devil," rather than the sacred cause of truth and progress! But all the more is it the imperative duty of its true, rational and high-minded friends to come to the rescue, take upon themselves the manite of its purity and power, and raise its standard upon the Mount of Sci-ence, Philosophy and Spirituality, from which it shall enlighten, purify and uplift the human race! Hitherto the onus of sustaining and advancing Spiritualism as a public movement has been borne almost wholly by its exponents, and the few co-work-ers whom the spirits have brought to their aid. Several of our ablest teachers have been driven by want from the work to which the spirit-world had called them, and those who have stuck to their high oailing, unless they could minister to other than the *intellectual, moral* and *spiritual* needs of their pa-trons, have been compelled physically to "live at a poor dying rate." The Rostrum and the Séance, next to the Press, are the most powerful factors in the ad-vancement of Spiritualism. They are coordinate propaganda-the one teaching and the other demon-strating spiritan truth. Both are indispensable. Neither should displace the other, nor conflict in oper-ation. No doubt it is well, occasionally, to blend the *best* gifts "-those which appeal to and help to unfold our higher facuities. Byritualism can never take the position designed for it as the Great Religion of Humanity, till its vota-ries and propagandists heed the call of the angels to "Come up higher." and utilize the mighty power that will descend upon them from the supernal spheres when they prepare the way by *sol*, purification, and seek the highest gifts to use for the good of humanity, and not for self-aggrandizement. We opine that the time is at hand, or not far distant, for the beneficiaries of this grand Spiritual Dispensa-tion to make a NEW DEFARTURE toward a befter use of their gifts. a bigter aspiration

of their powers to benefit and bless the common hu-manity. On this grand Anniversary occasion, while contem-plating the wonderful achievements of forty years of spirit manifestation in changing the ideas and bellefs of mankind: while expatiating o'er the pathway of our progress, rejoleing at our triumphs, and taking coun-sel from our mistakes and failures, let us resolve from this hour to profit by the experiences of the past, and to be more earneet, more faithful, more discrete in the use of our wondrous gifts, and to do all in our power as its earthly agents to put Spiritualism before the world on its true merits, as the Great Comforter, Teacher and Reformer of the human race. We conclude with a rbythmic tribute to our cause. conclude with a rbythmic tribute to our cause, and

## THE DAY WE CELEBRATE.

All hail again the joyful day We oft have hailed before! We bring another tuneful lay To sing its praise once more.

Just forty years ago to-night A volce from Heaven came, Which said again: "Let there be light!" And light began to flame.

At Hydesville, in New York, occurred Some strange, peculiar ''Knorks, '' Whose weird-like sound at first was heard By Kate and Maggie Fox. 'T is that event we meet to-day To celebrate again; 'T is that for which we pour our lay With joyous tongue or pen. With joyous tongue or pen.
 'How strange,'' you say, ' so small a thing Should cause 's much display!''
 But list, my friend, those raps did bring Good news from far away.
 Those startling raps, however small, A mighty truth revealed;
 A Secret, long concealed from all, Was then by them unscaled. Glad tidings were by them rapped out From those we thought were dead, Which proved the fact, beyond a doubt, They are alive instead. The day of small things, we have heard, No one should treat with scorn; 'T was from it came the ancient '' Word '' Whose truths are now reborn. "Through babes and sucklings," we are told, "Did God perfect his praise "; Revealing truth to men of old By humble means and ways. 'The weak and foolish '' he did choose To then confound the wise, If thy raps he now doth use, Why should the world despise? Across a dark and dread abyss Which has for ages yaw ned. Another world has come to this, From which great light has dawned. From Heaven to earth a bridge doth span The flowing tide between, And spirits cross it when they can, And oft they now are seen. Is not this fact enough to make Mankind rejoice alway? And should we not all else forsake To glorify this day? Just think how great the boon we hold, What truths of priceless worth-Our spirit gifts are manifold, Bestowed from Heaven to earth. Bestowed from Heaven to earth. The sick are healed, the blind restored, The dumb can use the tongue; The Spirit on all fiesh is poured, As when the prophet sung. The gift in divers tongues to speak, In trance or as inspired, Is heard in Sanscrit, Hebrew, Greek, Or any tongue reoured. Or any tongue required. Again we have the "Living Word" Through seer and prophet giv'n; Once more are angel-voices heard As erst they came from Heav'n. The psalmist strikes again his lyre, Aud sings his sacred song, As angel-bards his soul inspire, While spirits round him throng. As angels came in raiment white, Appearing as young men, So spirits come to us "by night," Off clad as they were then. As Bamuel came to Saul of old, When filled with doubt and fear, So spirits now a converse hold Through many a modern seer, As Moses and Elias came, And one on Patmos, too, So spirits visit us the same God's will on earth to do Yea, eviry "sign," and "spirit-gift," By Paul or Jesus named, Is now in use our souls to lift, As was by them proclaimed. We need not go to fountains dry, Nor live on mouldy bread; We ve new baptisms from the sky, And manna fresh instead. The olden "faith " is changed to SIGHT; Bellef we need no more; We know we talk with spirits bright More oft than those of yore. We hold "communion with the saints" In fact and not "by faith," And when a seer a "Vision" paints We know 'tis not a wraith. The proof is found all o'er the earth, To demonstrato our claims; He 'll find who calls our witness forth An hundred million names i Then who shall say we are deceived By fancy running wild? No truth in science is believed From better proof compiled. From better provident provident provident 'Gainst foes on ev'ry hand, Who can't destroy it if it ney should Combine throughout the land! It stands on Nature, firm and strong, With Science for support; Though all the world against it throng, 'T will bravely ''HOLD THE FORT.''

On nearing the house they discovered that there was no fire, neither had there been one; and all was total darkness. This singular phenomenon they have not to this day solved, as to its cause; it did not prove to be a presentiment or prophecy of a fire in the future, as nothing of the kind has taken place, and still the eight persons who witnessed it to this day declare it seemed to them a reality at the time. At another time one of the family had a sick child, and her husband being away, she looked out of the window to see if he was coming, and to her astonishment a child dressed in white clothes looked into the window; in this case the phenomenon proved prophetically correct, as the sick child soon afterward passed on to higher life. The lady called her nurse to see the child she saw looking into the window, but she could see no child, thus showing that there is a spiritual sight that all do not possess This family is connected with the Episcopalian Church, and its members do not recognize Modern Spiritualism as a fact, but think that there is something in it they cannot account for. A lady member among them has quite remarkable physical manifestations without contact; these only come in her case when least expected, but are as real to her as anything in life. These and similar manifestations are constantly occurring at the present time in the families of churchmembers of all the various denominations, and in widely dissevered localities, and the great body of the "unchurched" know them to be realities as well. There is to my mind no way of accounting for them successfully except by and through the philosophy of Modern Spiritualiam, whatever the Psychic Research Societies or their ministerial allies may have to say to the contrary. As cumulatve proof of the verity of this order of occurrences, and an additional demonstration that these modern manifestations are but an extension to a wider plane and a more intelligent recognition of what all the past has known. I subjoin the following authentic narration of what occurred years ago, where in sectarian ministers were closely concerned-the account being still to be found in the files of Zion's Herald, Boston, (a paper devoted to the advocacy of the Methodist system of belief) under date of June 24th 1880, and running as follows :

MAY 5, 1888.

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Upon the right of the altar was found a lifesize crayon drawing of Rev. James A. Bliss, the work of Mr. A. L. Stanford.

The potted plants and floral decorations were

In profusion, and gave entire satisfaction. That "Mother in Israel." Mrs. Roegge, sent in large quantities of cedar, which the ladies twined with smilax and formed a beautiful archway over the heads of the audience.  $At \ 8 P. M.$  Fred K. Wahl, the organist of the

church, opened with a voluntary, while the pastor and assistant pastor took their respective seats. After singing the opening hymn, Rev. James A. Bliss (entranced) offered a fer-vent prayer for the success of the New Church. At the conclusion of the prayer and after sing-ing another hymn, Mr. Bliss, in a characterist-ic, pleasant manner, welcomed the large audi-ence to the celebration. He said :

"I know that there are many people whose whole soul-interest is in this Church and its work, who

"I know that there are many people whose whole soul-interest is in this Church and its work, who would if it was possible be present with us to night. These people are 'true blue' New Church Spiritual-ists, who are scattered from Canada to Mexico, and the great distance between us is the only barrier to prevent their being present. Among these noble people can be found that faith-ful convert, Mrs. Wm. H. Churchill of Somerville, Mass. She is thoroughly posted in the work of the N. D. C. Movement and of this Church, which we all recognize as the legitimate child of the N. D. C. She has been a faithful student, and has sat under the teachings of our loved 'German Doctor' for the last four of ive years, and her writings fully prove that she has been grandly instructed by that noble spirit. Of all persons in this world Sister Ohurchill would, if it was possible, be present to night. To prove to you that I speak the truth I will read the following letters, which explain themselves."

He then read two letters from the lady, set ting forth a high appreciation of the work in which the Church was engaged, and donating "a banner to hang on the walls of our New Zion," also a Greek flag which one of her guides desired to donate to the New Church Sunday Sohool. At the conclusion of the reading and at a given signal from the pastor, the assist-ant pastor, Rev. Augusta Riedel, took the banner and removed the veil that had been banner and removed the vell that had been placed over it, much admiration being exhibit-ed by the audience on beholding the beautiful emblems upon its spotless, white surface. It was a masterpiece of embroidery and art. Rev. James A. Bliss then read a "Banner Poem," written by Mrs. Wm. H. Churchill, and dedi-cated by her, together with the banner itself, "To the First New Spiritual Church of Cin-cinnati." Accompanying these letters was a donation

Accompanying these letters was a donation of money to aid the New Church, which was received with an enthusiastic vote of thanks for the same, also the beautiful banner, and the Secretary was instructed to make a record of the vote and send a copy in writing to Mrs. Churchill

After singing another hymn Rev. Augusta After singing another hymn Kev. Augusta Riedel, the assistant pastor of the New Church, was controlled by her guide, "Jewel." She de-livered a masterly address, taking for her sub-ject "Matter and Spirit." It was received with marked attention by the audience. At the close of her discourse all the newly-developed mediums were invited forward, and some of them were controlled; Rev. Augusta Riedel, under control.gave many individuals

Riedel, under control, gave many individuals personal tests, all of which are acknowledged as being correct by those who received them. Wm. L. Reichenbach gave fine psychometric readings; Mrs. Maggie Baldwin was controlled by Wm. Baldwin, who gave a fine test to Dr. Bilss; Mrs. Kresser, under control of "Sun-abine," (a little Indian girl.) surprised all by controlling her medium for the first time in a public hall. Mrs. Kate M. Warden, under the control of Rev. Mr. Bascon, delivered a fine ad-dees encouraging the good work elready begun

over forty years a medium; mrs. H. M. Walton of Brooklyn, medium over thirty years; Mrs. Mary C. Morrell, medium about thirty-five years; Mr. R. P. Wilson, who claims to have de-livered the first spiritualistic lectures in New York City, thirty-eight years ago; Mrs. Marga-ret Austin, and Dr. Isaac Hand Gibbs, in his eighty-ninth year; trniya grand array of those eighty-ninth year: truly a grand array of those who have borne the burden when it was not as light to bear as it is at the present.

Ignt to bear as it is at the present. Mrs. Walton read as an opening an able orig-inal poem entitled: "The New Continent," following the same with an inspirational essay on "The Birth of Spiritism." Both were able papers, and reflected oredit upon the instru-ment through whom they came. Mrs. Underhill followed with remarks of an accessingly practical bearing and was warmly

exceedingly practical bearing and was warmly Applauded. Next came a short address by R. P. Wilson';

he being followed by Dr. Gibbs, Mrs. Austin and Mrs. Slocum. Mrs. Morrell in the course of her remarks an-

nounced the presence in spirit of L. Judd Par-dee, A. B. Whiting, Judge J. W. Edmonds, Ex-Gov. Tallmadge and others who had come in to bid us "Good Cheer." Mr. Theodore Bunce, J. F. Jeaneret and Mrs. F. Morris Clarke also added words of counsel and encouragement

Singing entirely by the audience enlivened the exercises and rendered the harmony of

the occasion perfect. The evening session was opened by an invo cation and address by Mrs. A. M. Stringham of Brooklyn, followed by an original poem by Mrs. Cochrane of this city.

Mr. S. A. F. Goodspeed after remarks gave several tests, most of which were recognized. Wilson MacDonald being discovered in the au-dience, was called out and made an exceedingly felicitious address which cheered the audience wonderfully.

The meeting was instinct with a spirit of devotion to the cause and a willingness to go on for the next, forty years (all who are spared on

this side) with renewed energy. FRANK W. JONES, Conductor. 230 W. 36th street, New York, April 12th. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: The Fortieth Anniversary was duly observed on the evening of April 2d at the weekly Mon-day evening meetings which are presided over by Mrs. M. C. Morrell at her parlors, 30 W. 36th street, this city. Dr. E. V. Wright of New-ark, N. J., made the opening address. Mrs. Leah Fox Underhill, Mr. T. Bunce, Mrs. Mor-rell and others participated, awakening great interest, and bringing spiritual profit to all. Monday evening, 9th inst., Mrs. H. M. Wal-ton of Brooklyn made the opening address. Mr. Horn of Saratoga read instructive essaya.

Mr. Horn of Saratoga read instructive essays. Mr. C. J. Purcell of New York City, Dr. C. S. Weeks and others filled out the time pleasantly for all interested. These Monday evening gath-erings are fast becoming a popular resort for spiritual improvement, exchange of thought and sociability.

### Clens Falls, N. Y.

To the Editor of the Banner of Light :

The First Society of Spiritualists celebrated the Fortieth Anniversary, April 8th, with services appropriate to the occasion.

The Sons of Temperance hall was tastefully decorated with evergreen mottoes, and floral offerings in the way of potted plants, bouquets, and a large standing flower-piece in the shape of a star, composed of white carnations and roses, typical in every sense of the light re-vealed by our beautiful philosophy. Bishop A. Beals addressed the meetings af-

dress encouraging the good work already begun: The last on the programme for the evening lectures that were listened to with rapt atten-was Mr. Andrew Riedel, who gave an earnest tion by good audiences. The music (vocal and

#### AN EXTRAORDINARY OCCURRENCE. [Reprinted by Request.]

[Reprinted by Request.] [The following communication has been handed us for publication, by a gentleman of this city, who received it, as here stated, from the late cloquent and plous Bummer-field, a short time before his death. We know the writer; he is a man who is distinguished alite for excellence of character, credibility, plety and moral worth. His name would at once remove every possible doubt as to the faith-fulness and cornectness with which the narrative has been furnished, and as to the cortainty that the account we now give was communicated to him by the above-mentioned.— *Kd. Zion's Herald, Feb.* 15th, 1820.] The following account I received from the late Rev.

The following account i received from the late Rev. John Summerfield soon after his return from Kng-land. Mr. Summerfield informed me that be obtained the barrative from Rev. Richard Watson, the gentle-man who is now writing the excellent work entitled,

#### May Magazines.

THE MAGAZINE OF ART .- The manufacture of lace is a leading subject in the contents, treatment of t being made in "The Irish Papal Jubilee Lace," by Mrs. Power Lalor, with four illustrations, and " A Word on the Outlook of Lace-Making in Ireland," by Alan S. Cole, two illustrations, the half-a-dozen engravings representing exquisite productions. In "A Personal View of Japanese Art: A Lesson from Khiosi," with nine illustrations, one of them a finely engraved full-page copy of a painting by the author, representing a method of disseminating news in Japan, is given an interesting sketch of Khiosi, one of the most celebrated painters of that nation, and his mode of working. Some account is given in another article of the recent exhibition of Japanese art-lacquer, keramics, metal-work, and carvings in wood and ivory, in London. John Forbes Robertson describes the City Art Gallery of Manchester, Eng., illustrating his text with copies of five of the paintings contained therein. Of the remaining contents are "The Barbizon School," a sketch of Père Corot, with a portrait of the artist-poet at work, and six illustrations; "Crazes in Art." "Chronicles" and Notes." New York: Cassell & Co.

THE ATLANTIC MONTHLY opens its table of contents with the concluding part (III.) of "The Aspern Papers," by Henry James ; "The Cavaller" is treated in a novel and breezy manner by Agnes Repplier; Annie H. Wharton discusses "The American Philosophical Bociety," setting forth added grounds as to why Benjamin Franklin should be revered by his countrymen and descendants; that sterling tale, 'Yone Santo," by E. H. House, continues to be vivid in its picturings and uplifting in its sentiments ; "The Despot of Broomsedge Cove" still rules in the minds of Miss Murfree's admirers; Harriet Waters Preston's "Cicero in the Benate" is in itself a classic prosepoem; Frank Gaylord Cook has a thoughtful paper on "Reform in the Celebration of Marriage." Other articles, together with the usual Book Reviews and Contributors' Club, are to be found in this excellent umber. Houghton, Miffiln & Co., Boston, publishers.

CASSELL'S FAMILY MAGAZINE .- In addition to new chapters of the two serial stories, "Monica," and "By Misadventure," are given two short ones, "Wild Grapes," by Jean Middlemass, and "John Smith's Alotment." Instructions in household matters are pleasantly imparted in "Our New House and Its Plenishings," "Bours in My Laundry," and "Upon a Rainy Day," while "What to Wear," "Flowers of the Month," etc., are of equal practical interest and value. New York : Cassell & Co.

OUR LITTLE ONES .- The usual variety is given this month of entertainment, instruction and amusement in short stories, musical rhymes and attractive pictures. They include "The Bird's Baby Show," "Hawks and Hollyhocks," and "How Noah's Ark Went to School." Russell Pub. Co., Boston.

### MAY 5, 1888.

## Banner Correspondence.

#### Massachusetta.

the pleasure of attending the Children's Progressive procured." Lyosum of Brookton, Bunday, April 22d, and was much pleased with the exercises and the manner they were conducted. The officers seem to spare no effort to make the Lyceum hour a season of mutual benefit and interest to all. I felt it was good for me to be there, and I also felt that the higher intelligences were with this noble band of workers, and doing all in their power to assist them in their work for truth. Our hope for the future of our glorious cause is in the training of the young minds. May angels speed the day when these Progressive Lyceums shall be established in every town and city throughout our land."

FITOHBURG .- "Truth " writes : " Light has been reflected on some of the dark minds by which we are surrounded since Mrs. Jennie K. D. Conant came to fill her last engagement here, the closing lecture of which, Sunday evening, April 22d, was attended by believers and members of the different churches, who seldom, if ever, attend Spiritualist meetings. The accuracy of her psychometric readings convinced them that some power beyond her own was at work, though they would not admit of any spirit power, but ask, 'Where does she get the information from ?' 'How does she find out so quick?' One young man, for whom she read from his ring, accused one of the audience of telling her all about him, so correct was the reading. Similar expressions were heard on every hand, reminding us of the Scripture, 'Come see a man who told me all things,' etc. A deep interest has been awakened by Mrs. Conant's visit. She had several in-vitations to attend private circles, but owing to her numerous calls through the day for private sittings had to decline.

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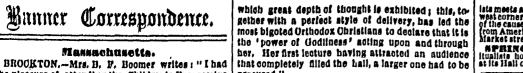
Her audience Sunday was in close sympathy with her. After the invocation, by one of the controls, she noticed a very handsome bouquet of flowers which had been placed on the table. She took it, and recited a beautiful poem, so that her audience was in rapport with her from the commencement. After the audience singing the hymn, 'Oh! think of a home over there,' tests and readings were given upon some thirty. five articles, consisting of watches, chains, rings, pins, wallets, photographs, etc., twenty five of which she read very correctly and satisfactorily. I met a lady to day who said, 'We got the letter.' I asked 'What letter?' 'Why, the letter Mrs. Conant said was coming from St. John.'

Should Mrs. Conant be able to fill engagements next season the people of Fitchburg will be pleased to greet her, and hear more from her spirit guides. I met a friend last evening in earnest conversation with one who said he was an out-and-out Methodist, but the meeting Sunday evening was worth ten dollars to him, for he got the best test of the evening. He said it proved to him most conclusively that the spirits of our departed ones are with us more than we think they are."

#### District of Columbia.

WASHINGTON .-- "J. A. R." writes : " The Asso-ciation of Spiritualists of this city has been holding very successful and largely-attended meetings during the present lecture season, and the Children's Progressive Lyceum, recently inaugurated in connection with the Association, is working satisfactorily under the leadership of our earnest and energetic young Spiritualist, Charles Pierson, telegrapher in the War Department, seconded by the efficient cooperation of a number of young ladies and gentlemen who have united earnestly in the work.

Samuel Wheeler, of Philadelphia, an inspirational speaker, has been occupying the rostrum of the Association during the month of April very satisfactorily to his audiences. Mr. W., though well known in Philadelphia as an active and efficient worker in the cause of Spiritualism, has not until recently entered the field as a lecturer; but his mission evidently lies In that direction. He is a natural orator, well equipped with personal magnetism; and his earnestness, sincerity and unselfish devotion to the cause, together with his inspirational gifts, constitute him a very effective worker in this prolific field of usefulness. Now that he proposes to devote himself to the work. Spiritualists throughout the country should see to it that he is kept constantly employed in the field for which his gifts so well qualify him. He is not only an inspirational speaker, but also a developing medium, and has been instructing and developing with satis factory results a class of spiritually susceptible mediunlistic subjects here, who meet regularly for the purpose of receiving such aid as his developing gifts enable him to render them. Among his other effective work for the cause in Washington, Mr. W. has refnaugurated and is personally pushing forward successfully an effort in the direction of raising funds for the erection of a Spir itual Temple, so that the Association may have a sultable place of its own, and not, as heretofore and now, be dependent upon the precarious and uncertain tenure of a hired hall in which to hold its meetings. And, indeed, there now seems to be a good prospect that the enterprise, which has been started anew and reinforced by the earnest appeals of Mr. W., will, in the not-far-off future, result in the realization of the long-hoped for and much-talked of time when the Association will have a suitable building for its purposes, and to which it will be proud to invite and welcome Spiritualists, liberalists and investigators from all parts of the country who may visit the national capital on business or pleasure."



BANNER

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Iowa

COUNCIL BLUPPS .- J. M. Holaday writes : "The BANNER OF LIGHT is exerting a widespread influence on American minds. The press and the preachers are drawing from the fountain of Spiritualism, I hear nothing against our philosophy from the ministers of this city, nor from the press, but at times much in its favor. The editor of the Omaha Bes (opposite this city) gives his readers to understand, however, tint nothing is known in this life by any one about the next, and that spirits purporting to be seen are nothing but objects of the imagination. But a minister has a communication in a recent number of the Christian Union of New York City, in which be declares that all children who die are taken in charge by guardian spirits commissioned by some high power for the task, and that hell is a malicious myth, originally impressed on the Jews by the surrounding heathen nations. There is a Catholic dictionary in the free reading-room in this city which says 'God may permit departed souls to appear on earth for many wise reasons'; that 'St. Thomas even thinks God has communicated to the

they please.' The philosophy of Spiritualism is represented in Council Bluffs by a few mediums, but there is room for more. First-class mediums always do well here, and wonder more of them do not come. If any such would come, and remain here several months, he (or she) would doubtless receive excellent patronage. But it would be necessary for one to stay long enough to get acquainted. Short visits of mediums suggest the idea that they have good reasons for not wishing to linger. We have no public society at present, and there is no particular disposition to start one, but doubtless it will come in due time."

saints a permanent power of appearing on earth when

#### Ohio,

LORAIN .- Geo. A. Burgess writes: " We have had Mrs. Mary C. Knight, of Fulton, N. Y., with us for two lectures; all who heard her were highly entertained and pleased. Her inspiration is of a very high order: subjects presented by the audience were handled in a logical and eloquent manner, rarely excelled, and, when considering the abstruseness of some of them, seldom equalled. We think this lady should be brought more prominently before the public, and can sincerely recommend her services, believing they will give entire satisfaction."

PIQUA .- Mrs. Maggie Stewart writes : " April 12th and 13th Mrs. Nellie J. T. Brigham, of New York, lectured in our city to very appreciative audiences. Her subjects were handled in a masterly way, and carried conviction to the hearts of her hearers.

Her invocations touch the hidden cords of man's spiritual nature, awakening strong resolves to live a better, purer, and more useful life. All who heard this glited lady were more than pleased, they were delighted. The Spiritualists of this place are few, but hope to grow in numbers so that we may be able to have Sister Brigham and other good speakers preach to us the gospel of truth."

### Maine.

ROCKLAND.- Wm. T. Conant writes : " Mr. Oscar A. Edgerly, of Newburyport, Mass., having labored with the Rockland, Me., Spiritualists three weeks, closed his engagements Sunday, April 22d, before good audiences both afternoon and evening; subjects received from his hearers, spiritual communications being given at the close of each lecture. Mr. Edgerly during his stay with us has labored zealously, holding evening meetings with private families and their friends who wish to gain a knowledge of the cause of spirit communion. Mr. Edgerly has received calls from Belfast, Morrill, and other places in Maine. His friends extend thanks, and wish him good success wherever he may be called."

#### Illinois.

CHICAGO .- A. L. Coverdale writes: "During the nonth of May, John Slater of New York, whose reputation as a medium is unexcelled, will give a scance. under the auspices of the Young People's Progressive Society, every Sunday afternoon at 3 P. M., and evening at 7:45, at its hall, 'Martine's,' corner of Indiana Avenue and 224 street. Friends are most especially/requested to secure the attendance of skeptics. The severe comments of the daily press upon Spiritualism should lead us to offer our best proofs of its truth. If we all work arduously and zealously, we cannot fail to win the respect of the press, and a hearing, at least, from our skeptical friends."

ists meets at 21( r. M. every Sunday in Brandt's Hall, south-west corner of Franziln Avenue and Ninth street. Friends of the cause invited to attend, and currespondence solicited from America and kurope. II. W. Fay, Frendent, No. 313 Market street; Milton Lyle, Cor. Sec. 2000 Ulivo street, AFRINGSFEELS, ILL.-The Lincoln Society of Spir-itualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street. These interesting books, which have been out of print for some years, are now offered at much below their former re-tail prices:

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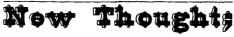
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#### Colorado.

DENVER .- Mrs. F. A. Logan writes, April 22d: "Since my last letter I have visited Colorado Springs, where I gave three lectures. No regular meetings are held there except in private houses. In Pueblo I found some Spiritualists among the leading citizens. I reached Leadville, ten thousand feet above the level of the sea, five weeks ago; a city of twenty thousand inhabitants, famous for its lead, silver and gold mines. Brother Moses and Sister Mattle Hull had just closed a two months' engagement there. Our meetings were quite well attended. A learned physician, an agnostic, challenged me to discuss with him the subject Does man retain a conscious existence at death? I taking the affirmative and he the negative. The result was an interesting time last Sunday evening. Several desired to testify to the phenomena they had witnessed, although not claiming to be Spiritualists. Even the doctor related an interesting experience of a spirit visitation of one of his deceased patients. Bo for the time being I gained the victory. Some de sired a repetition or continuation of the discussion which transpired last Friday evening, in the presence of a large and enthusiastic audience, the doctor clos ing his famous speech with quotations from Scripture of the appearance of Jesus among his disciples after the resurrection, thus proving a conscious existence after death. Again his theories were vanquished, and in a private conversation he expressed a desire to take his wife and travel with me; but the lone pilgrim desires no influence to intervene between herself and angel-guides, that her remaining days may be spent in usefulness to the masses.

The gentlemanly agents of the Union Pacific Raliroad have granted me an unlimited half-fare pass to California, on account of the credentials, giving me authority to solemnize marriage and preach the gospel of glad tidings, granted me by the State Associa tion of Spiritualists of Minnesota in 1868, as their missionary. Thus, you see, sometimes the right comes uppermost and sometimes is justice done.

I intend to speak, heal and distribute spiritual lit erature in the various towns on the line of the Cen tral Pacific as well as on the Union Pacific Railroad, reaching Calfornia before another winter."

#### Missouri.

HANNIBAL.-J. B. Chesley writes, April 22d: "We are having lectures from Miss Cora M. Carpenter, who is only fourteen years old and almost entirely uneducated. She delivers impromptu lectures in the trance condition with her eyes closed. Up to last October she possessed a particular aversion to Spiritualism. and had become a church-member. One day, without any previous warning, she was controlled, and commenced speaking at circles, and subsequently was impelled by her guides to give public lectures, in Minnesota.

FERGUS FALLS .- A correspondent writes, April 20th : "I have just noted the (elsewhere) published views of S. G. Smith on ' Religious Investigation,' and have reached the conclusion that if a Convention is to be appointed to inquire into the religions of the day and the validity of their claims to the acceptation of mankind, it would be welf, by way of offset to the modern methods, to choose as its members Robert G. Ingersoil and those who follow his thought : This course would be on a par, and in equal consonance with justice, with the forming of the Seybert Commissionthat 'settled 'Spiritualism for itself, but not for the world in general."

Spiritualist Meetings.

ALBANY, N.Y.-First Spiritualist Society holds meet-ngs each Sunday evening at Van Vechten Hall, 119 State street.-Ladles' Ald Society meets in its rooms adjoining he Hall each Friday afternoon and evening. D. M.S. Fero, President; J. D. Chism, Jr., Secretary.

**CLEVELAND.** O. — The Children's Frogressive Ly-seum No. 1 meets regularly every Sunday in G. A. R. Hall, 70 Superior street, commencing at 104 A. M. Richard Jarleton, Conductor; E. W. Gaylord, Secretary.

Carleton, Conductor; E. W. Gaylord, Secretary. **CINCINNATI**, O.-The first New Spiritual Church of Cincinnati, Ohio, meeis every Sunday at 10% A.M. at Murch's Hall, NO. 278 West 6th street, 10r. James A. Bilss, Pastor, The public are cordially invited, Seats free, Sun-day School meets at 12 o'clock noon every Sunday. Spirit-ualists, come, and bring your children with you.

**CHICA GO, ILL**, - The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2'<sub>2</sub> P. M. A hearty welcome is estended to all visitors, but more especially to the medlums. F. B. Geoghegan, Presi-dent, 17 Wisconsin street.

CHICAGO, ILL.-The Chicago Association of Univer-

characterize and the characterized association of the one of the characterized on the oth of May, A. D. 1884, moets in Spirits Liberty Hall, Ne, 517 West Madison street, every Sunday, permanently, at 2% and 7% P.S.. The public are cordially invited to strend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

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NEWABK, N. J.-Meetings will be held every Sun lay evening at No. 139 Congress street, commencing at b'clock. Mrs. Jonnie A. Smith, Secretary.

NEWABH, N. J.-First Association of Spiritualists. 177 Halsey street, corner of Market, evenings at 7% o'clock. H. G. Avery, President.

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the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal. When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future ad-dress.

dress. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.



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remble, Ignorance dies, Error decays, and Humanity tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

#### "The Ideal Republic,

Or the Spiritual Genius of True Government."

We shall print next week a verbalim report, specially prepared for our columns, of an eloquent and thoughtful discourse on the above topic, delivered by W. J. COLVILLE, in San Francisco, Cal.

#### The Prophecy for Spiritualism.

What Spiritualism promises to accomplish in the next ten years, or by the close of this nineteenth century, is a most interesting subject of speculation. Considering what has been accomplished in the past forty years, it is no exaggeration to expect that what it will accomplish in the remaining ten years of the half century will prove to be a consummation of hopes cherished in the hearts of millions of believers.

In a recent discourse whose outlook was wholly in that direction, Mrs. Richmond ex-

nomena recorded in the Bible may also be true. The Brahmin knows that the spiritual manifestations form the basis of his religion, and that the light of the spirit never has been quenched. Perhaps Spiritualism, as understood in the world, is not responsible for all this, but what has transpired in the world under the name of Spiritualism is responsible for it, is familiarizing the public with the fact that Spiritualism is here.

BANNER

Scientific men may deny all knowledge of the facts which Spiritualism reveals, but let one such boldly declare to be untrue what so many people believe to be true, and thousands of silent defenders of the truth will rise up to declare the reality of their inward convictions. If an edict were to be issued to put to death all the Spiritualists in every Roman Catholic country, or if laws were to be passed against Spiritualism in our own country, the strength of conviction in the public mind would soon become visible. Although cowardice is common in regard to that which is not popular, the public mind is nevertheless so deeply imbued with the fact that there is something real in this realm which is not seen, something which is about them in the manifestation of spiritnower as recorded in the world's life, that public sentiment would rise up instantly to resist any open and cruel persecution. People who thus believe do not mind social persecution. or personal contempt. but when it comes to actual persecution it would be found that thousands upon thousands put their trust in Spiritualism who dare not now avow it. Say what you will of the enlightenment of science and the laws of society, or of what can be brought into the mere intellect of man from the outer world, human ingenuity is able to devise nothing, nor human thought able to in-

open communion of man's soul with the realm of spirit for his moral uplifting. Shut that door, and the realm is closed in the direction of moral progress. As the Church has closed it in past time by denying the possibility of open communion, and feeding the people on husks instead of bread, the world morally descended to the level of that on which it was morally fed. And as materialism, deluded by the outer intellect, has tried to feed man on the scientific truths and the utilitarian philosophy of to-day, so would morality sink to the level of the dust of which this philosophy is composed. He who rises to the dignity of moral excellence does so, even though he may be unaware of it, on the strength of the spirit and its possibilities. The spiritual part of man rises to the surface of human life as it is fed from these unseen springs. To-day the outpouring for the spiritual harvest gives promise for a greater and more wonderful victory. The seed has been sown, and thousands of human lives have been fed by it that we know not of. By-andbye the testimony which has already been given will be taught, and the world will read and understand it. Within the coming ten years, said

Mrs. Richmond, the harvest of the past quarter of a century will be found to ripen, and it will be gathered. It will be found in the realm of that inspired book of life, in that realm of theology whose controversies have taken up so large a share of history. The vitalizing power of spiritual truth will

enter, and priestly hands will be turned toward this light as the only salvation. The power of the Church will not then consist of a material theology, but a theology vivified by the spiritual truth of to-day, which recognizes the truth of past time. Spiritualism among the Spiritualists, said the speaker, has also passed through a revolutionary stage, and will continue to do so for the next ten years. That which was purely phenomena becomes philosophy, and

mother's voice that has led and guided them for many years, and by the ever winning conto be known and heard and expressed in human life. All this may not come, added the speaker, within the time named, but it will more manifestly come than at any other similar period of as a general subject be more talked of and thought of, and permeate human thought more, and have more to do as an acknowledged power in human life than all of science and theology put together.

OF

#### The Awful Hunger of Culture.

The Boston Advertiser confesses its tendency to be incredulous by publishing its thoughts on incredulity. On the subject of mediums it admits, of course for the sake of argument only, that their claims do not at first glance appear

to be incredible, but that, on the contrary, the account which the spirits give of themselves 'seems to confirm and harmonize with the loftiest longings and deepest convictions of the human soul." Then it proceeds to inquire how it is that "in certainly the immense majority of instances, those who investigate the alleged phenomena-though often, as for instance was the case with the most active members of the Seybert Commission-strongly inclined at the outset to belief, become disillusioned and disgusted when they have probed the thing to the bottom.'

If it is the simple truth and nothing more that the Advertiser is desirous of getting at, it must first divest itself of its prejudices. And a little undiluted information is as good a help to that end as anything. Before uttering itself in such a positive way on the Sevbert Commission's so-called report, it ought to know, and vent anything that will take the place of the doubtless does know, that the professed investigators, instead of being "strongly inclined at the outset to belief," were strongly determined just the other way. It was not an investigation in any thorough and practical sense, and it would seem that any person wishing to understand the matter could have gained proof of this in the articles showing up the composition and prejudices of the Commission which Hon. Thomas R. Hazard, Prof. Henry Kiddle, A. E. Newton and others contributed to the columps of THE BANNER, and the Spiritualist press generally, during the progress of the alleged inquiries (?) on the part of these Philadelphia savants. The purpose seemed rather to be to divert the fund into doing precisely what its creator never thought it would be used for. The whole matter has been so thoroughly exposed that it would seem to be an imputation on any one's ordinary intelligence to go over a statement of the matter again. A newspaper especially ought to hold itself, as a vehicle of common information, above the arts which are expected to be practiced by those who think to face down intelligent people by disregarding altogether what is known to everybody as the truth. It is matter of common notoriety that the Seybert Commission was really no commission, in any such sense as Mr. Seybert intended. But the Advertiser has no fling of criticism or slur of contempt for this body and its practically prearranged work, though it is ready enough to assert-which is as far from the truth as the poles are wide apart-that "in certainly the immense majority of instances" those who investigate the phenomena only become confirmed in unbelief.

The truth is, on the other hand, that in the immense majority of instances the investigators become believers. Else why these periodical attacks on the rapidly increasing numbers of the "self-deluded" ones who are convinced? These phenomena must of course be manifested through human and familiar agencies, in orthat which was philosophy becomes an enno- der to arrest attention and secure the testiwholly in that direction, Mrs. Richmond ex-pressed the opinions as well as the hopes of bling religion and moral purpose. The spirit-mony of the human senses. Is it at all unreasonable to suppose, on the one hand, that communications of whatever nature from the invisible world will and must be modified, measured, and more or less deflected in consequence of the character, the culture, and the entire composition of those who render this service? or, on the other hand, that spirits themselves are much addicted to the causes of action pursued by them when in the form on earth, and therefore that they are at all times to be tried instead of being trusted without further search? More than this, too, the investigator himself is quite as liable to delude himself as to be misled. Even the Advertiser lets it out when it refers to "those faiths and feelings which before had predisposed mankind to the God of love, ministrations of charity, and open | acceptance of spirit-manifestations," and to "the human heart swelling high with intimations of immortality," and dreams of progress which it would not shatter for anything less Such investigators clamor for facts as rude love. When from ministering spirits, from the | as any of which the senses take cognizance, yet talk up the ideal as if it were a state or a something clear out of the reach of all reality. Now which will they choose to have, or will they insist on both? If the latter, then let them quietly accept what is given them just as it is given, and not begin to find fault in a lofty way because they thought and exing out against the injustice of an angry God | pected that they were going to have something wholly different. The spirit-world certainly is thus that the religion of the world is to be not bound to accommodate itself to their preconceptions, to the largeness or littleness of nature of mankind is to be proven by every at- their culture, or to their special idlosyncrasies or temperaments. It will go on and do its predetermined work in such way as it can, taking hold where it can get hold, choosing the humble and even the ignorant to confound the wise, and putting aside all sort of regard for the dissons, times and places; but it will become a | tinctions of society, creed and learning which such as the Boston Advertiser presume to think "The world is incredulous," says that jourreal justice by Spiritualism's aid in proving nal, "not because it is unwilling to believe, but because it is unable to believe. The claims are by crime; and jurisprudence may undergo self-contradictory." And then it buttons its coat across its breast, and takes down its shinof this pervading presence, the real purpose | ing tile from the peg with thoughts intent on dining. And in this way it supposes it has extinguished Spiritualism. Kindly ask it what it would have in order to satisfy its exacting wants, and it pompously answers that it will have some more "Paradise Lost" from John Milton, something real nice from Julius Cæsar, and Napoleon Bonaparte, and George Washington, and good stiff oratory from Demosthenes and Wendell Phillips. It cries out in its paroxysm of intellectual hunger for "profound thought," "brilliant epigram," "poetic imagery," "character creation," and "additions to the world's stock of useful knowledge." In short, like immortal nature will not stand by and be all the child, it wants the moon. Then dropthe time outraged by the individual in human ping into the patronizing habit, it admits its willingness to believe that all mediums are not consciously fraudulent. Thanks for nothing.

portion of the strange things which undoubled. ly do really happen in connection with those sciousness that the immortal spirit has a right who claim mediumistic powers." Then these phenomena are "strange things," are they? Aha! But how much longer would the world have had to wait for them if it had depended on these "eminent scholars" to bring them human history. It will so much more come about? Here is where the bottom falls entirely it. Even the secular press, without intending that Spiritualism, by the end of that time, will out of the Advertiser's tub, and we suggest that it suspend publication until it has attended to its coopering.

LIGHT.

## Dr. Talmage Denies.

The woes of Rev. Dr. T. Dewitt Talmage have become unbearable: Previous to his sermon last Sunday in the Brooklyn Tabernacle, he took occasion to complain that certain parties who had not the light of truth for their guiding star, were accusing him of having set a snare in the shape of "the flowing bowl," for the feet of the officers of the 13th Regimentwhich story he vigorously denied.

He then proceeded to do some more denying, to wit : "I have recently become a Spiritualist. At least so some of the journals of that belief declare "-but for fear lest some of his hearers might be unduly inflated with a sense of their own peculiar sanctity, he added further on: "a doctrine with which many of you are already tinged," and which brings "death and doom to its disciples." Then he proceeded to deny that he was a Spiritualist, his congregation, by church usages, being obliged to keep quiet under the aspersion, and do their own denying at home.

It is a sad spectacle, when one who professes to teach the doctrine of immortal life on ancient authority, is thrown into such spasms of horror and rage at being told that he is suspected of cherishing a belief sub rosa that the fact of immortality can be demonstrated to this modern day. We are very sorry for Dr. Talmage, indeed; but we submit that he has laid himself liable to the charge, in several instances in the course of his sermons concerning the after-life, and the bearing of the present upon it: The BANNER OF LIGHT (to which mayhap he refers) has not failed to note the habit he has of giving free rein to his inspirations in the pulpit; and we have had occasion in more than one instance to declare that the doctrine he has thus given expression to in this regard was good Spiritualism, as judged by the spoken revelations and published tenets of the Spiritual Philosophy. Those of whom he complains, therefore, are not to be blamed for judging the Talmagean tree by its fruits.

The Doctor must really be more careful hereafter, and, when speaking of present and afterlife concerns, stick to the four-square-highwalled-psalm-singing. Jerusalem portrayed by his creed, and not give his flock any more tempting pictures of a future existence which is the logical and progressive outcome of the present state, otherwise bad people will be asking him from whence he obtained the information he proffers, and the authority (as to truth) for his promulgation of it.

It is nothing new to believe in the existence of a personal devil, or to believe that the world is flat; both, and other myths and delusions, were believed in and endorsed by the clergy ages ago. Neither is it new that one who has made such a display of ignorance as did Rev. C. P. Mills in his pulpit at Newburyport a short time since, on one subject, should make further display of it respecting another. as he did last Sunday, when in a discourse upon 'Diabolism and Demonology" he boldly announced his belief in the personal existence of a devil and of evil spirits; in doing this he imagines he has found "hard pan" on which to rest his accusations against Spiritualism. But preëminent value to mankind to day-has been

### MAY 5, 1888.

#### Will Settle a Speaker.

We are informed that the Boston Spiritual Temple Society, meeting in Berkeley Hall, has, through its managers, taken steps toward the securing of a settled speaker for the larger portion of the forthcoming season-'88, '80. On Mrs. R. S. Lillie the choice has fallen, and she will address this society on the Sundays of six months out of the eight composing the regular term. Mr. J. T. Lillie will also serve the Society during the same period as a vocalist, his gifts

in that direction being highly appreciated. During the two months remaining the platform of this enterprising organization will be occupied by other talented advocates of the spiritual cause.

Mr. and Mrs. Lillie will not be present at Berkeley Hall the last Sunday of May, but on their way to fill an engagement at the California Camp Meeting.

Mrs. Lillie, while on the Pacific slope, cannot fail of appreciation as a noble woman and an eloquent exponent of the Spiritual Philosophy. She will, no doubt, give a few lectures on her way to California or on her return homeward, at places where arrange ments can be agreed upon.

It is reported that J. V. Mansfield, Edgar W. Emerson, the widow of the late W. A. Dunklee, and Mrs. Mary F. Lovering and others, have it in mind to visit the Pacific slope the present season.

#### Melbourne Progressive Lyceum.

The election of officers for a new season of the Melbourne (Anstralia) Progressive Lyceum resulted in the choice of Mr. W. H. Terry as Conductor, Mr. A. J. Hall having agreed to act as Vice-Conductor, and take charge of the Lyceum during Mr. Terry's occasional absence. Mr. Terry will also continue to act as Treasurer to the Lyceum. Secretary, Mr. J. Borrowman; Librarian, Mr. B. O'Dowd: Watchman. Mr. Neilson; Guardians, Messrs, Warne, Elliott and Debney; Planist, Miss Dwight; Musical Conductor, Mr. Clay; Leaders-Messrs. Veevers, Rice, Veness, Thompson, Kear, Cunningham, Dickens, Mrs. Rice, Misses L. Stewart, A. Kennedy, Mrs. Burbank;

Guard, Mr. Pailthorpe. The Harbinger of Light says that the new board of officers hope, by energetic and united action, to improve the tone and extend the usefulness of this excellent and very important auxiliary for disseminating the truths of Spiritualism and establishing a firm oundation for its future growth and permanence.

We have elsewhere alluded to the benighted remarks of the "cultured" Boston Advertiser regarding Spiritualism and the Seybert Commission. We have yet to find one person possessing any practical knowledge of the subject under consideration who is not indignantly in sympathy with the position we occupy regarding the course of that body. The latest issue of The Harbinger of Light, Melbourne, Australia, contains a case in point, wherein its editor, instinct with the same feeling of reprobation regarding the Advertiser's pets, inveighs with vigor against "the unfitness and prejudice of the members of the Commission," of whose ill-digested report "the press has been making so much capital for some time past."

A lady correspondent in New Hampshire writes : "I miss being where I can see the Spiritualists in their meetings and socially. I have the dear BANNER OF LIGHT every week, or I should feel lost among the non-progressives now around me. It does not seem possible to me, when I reflect, that I ever did believe such doctrines as I once subscribed to as a member of the Methodist Church, and which are still held by that denomination. Thank God for Spiritualism with all its glorious teachings."

19 Dr. Dean Clarke - the conclusion of whose Anniversary address will be found on our second page - contributes to THE BAN-NER's columns a reply to the Rev. A. J. Gordon's recent letures on Spiritualism, which will appear next week.

THE "COLD WATER ARMY," a popular organization of boys and girls forty years ago, finds a resuscitation in the Loyal Temperance Legion, established for a like purpose-i. e., "the training of children to he should bear in mind that every discovery, habits of sobriety and virtue," and is in operation in every invention-everything, in fact, that is of every State and Territory. Mrs. Helen G. Rice, 1597 Washington street, this city, is the National Superintendent, associated with whom are Miss Annie A. Gordon of Evanston, Ill., and Mrs. Ellen A. Blair of Creighton, Neb. Copies of the Constitution and Rules may be obtained on application to the W.T.P. A., 161 La Salle street, Chicago, Ill.

these believers in a truly noble manner, and verified to each individual the convictions which | women a knowledge of the presence of their have become the fruit of his experience. Passing in masterly review the marked changes in | and of the value of that communion as it afthought which have taken place since the advent of Modern Spiritualism, she proceeded to consider the attitude of theology to science in | to know it as it affects this one of ours, in exconsequence, and to show that while the latter | alting human purpose, in giving to human life has forced theology to abandon its old dogmas of faith one by one, nothing has yet been offered by theology as a substitute for them, and the followers of the creeds are all afloat in regard to the grounds and even the character of their belief.

The theories of scientific men. said Mrs. Richmond, work a change in the world, whether for better or worse; and change prevents chronic fallacies, so that the world does not move in a groove of error as in past times. This change is going on not only in the realm of social science, in the sense of its direct application to human life, but in the still higher realm of the spiritual atmosphere; by which is meant not merely in the demonstrated facts of Spiritualism, nor the belief in spiritual communion, but the general acceptance and contemplation of the possibilities of knowing something about man's spirit here and hereafter. That which was formerly confined to metaphysical speculation has become the theme of almost general enlightened contemplation. Subjects that were forbidden to the human mind, either from theological prejudice, or from ignorance, or from the tendency to materialism, are now themes of daily contemplation and of possible knowledge. It is shown by the tide of thought which is flowing from the Orient toward the Occident in the forms of Oriental religions. Thirty years ago, Puritan Boston was shocked to hear an open defense of the religious belief of the Brahmins. It was thought that we were in danger of going back into heathenism and paganism. There has been a change within ten years. There is no religion upon earth that may not be considered in almost any intellectual, social, or even religious society in the country.

lt is even possible now in London, Paris, New York and Boston to be en rapport with the worship of the Buddhist, of the Indian, of the Brahmin, of all the countries of the Orient, without in any way compromising one's fidelity to the Christian religion in its most enlightened form. And this is due solely to the advent of Modern Spiritualism some forty years ago. From the very first it has had a broadening and enlightening effect upon the minds that contemplated it or were brought in contact with its literature or teachings, by not only denying that inspiration began with the Pentateuch and closed with Revelation, but by declaring that it is coëqual with man. Spiritualism likewise has taught that religious belief in and of itself does not constitute the one and only passport to the kingdom of heaven. While theology and materialism have combined to deory Spiritualism, it has been the open solvent knowledge of spiritual presences, by the tender It is even willing to allow that "not a few emifor both. Only the Spiritualist knows that the ministrations of spirit children, by the watch- nent scholars" think that "some hitherto un- at Saratoga Springs, N. Y., will appear next scientific basis of life may be true and the phe- | fulness of sister or brother or friend, by the | discovered natural forces exist, and cause a | week.

world will incorporate in the minds of men and spirit-friends and of their constant communion. fects the daily thought and life. It is very much to know positively of another life; but a far greater value, in imparting to human thought an uplifting tendency for all, is the divinest message which such knowledge could bring. The next ten years, said the speaker. will bring a much greater change than the past ten have wrought. The dreary dogmas of the

Church will be very generally abandoned for the recognition of a religion which teaches a communion between the two worlds for the exaltation of mankind.

The only religion that is adequate to the salvation of mankind is based in the saving power | than a state of non-existence. of the universe. That is the power of undving highest angels that can communicate with mortals, and from the interior of one's own soul the voice is one and the same, declaring that the highest law is the law of perfect love, and that God is love, there is no more revolt. There may continue to be darkness, shadow, weakness and error, but there is to be heard no cryand the terrors of g revengeful creed. It is planted, and all that is best and highest in the tribute and faculty that the human mind is possessed of. Not only will the manifestations of spirit-presence and power be increased and multiplied where they are needed and required : not only will they occur in unexpected seaduty to emphasize the testimony of both science and religion. and the miscalled courts of of real importance. justice may be converted into places of more the irresponsibility of those who are diseased

modifications of great moment in consequence and intent of the human heart being known and revealed.

May it not also be expected, queried the speaker, that society itself, fluttering and fictitious and dazzling as it has been on the surface, will be more and more pervaded by a knowledge of this presence, until there never will be a forgetfulness of the departed, whatever the position in life or the duty that one is called to follow? The warning will be everywhere heard, that we cannot sin with impunity; that this voice of the spirit that is within cannot be disregarded. People will be continually told that life. They will declare themselves unto themselves. This will be brought about by the

attributed by men in his position to the same source to which he ascribes spirit manifestations; even the "wonderful works" that Christ and his disciples wrought were charged to the devil, and "he hath a devil, why hear he him ?" uttered in their day, are identically the same words of warning and advice he enunciates to his auditors.

Mr. Mills, in closing, advised his hearers "in view of their ignorance of the subject (devil and demons), to be very humble." In like manner, in view of his ignorance of Spiritualism, we advise him to assume the same commendable course of faith and practice.

HON. A. B. RICHMOND has received the following appreciative letter from a prominent. brother lawyer, which we think worthy of publication :

BRADFORD, PA., April 22d, 1888. A. B. RICHMOND, ESQ., MEADVILLE, PENN .:

Dear Sir : I have just finished reading your REVIEW OF THE SEYBERT COMMISSIONERS' REPORT, and I have to say that I am pleased with its tenor; and why? It antagonizes no faith, no hope, no creed. Its search is for truth. "A word fitly spoken is like apples of gold in pictures of silver."

The wailing cry of Job and humanity coming down through all the centuries is : "If a man die, shall he live again?" That is simply a question of fact. If the beautiful faith of the Christian is founded on fact, if the belief of the savage in a future life is founded on fact, Spiritualism is true, and only proves and demonstrates that fact. But "let us," in the beautiful lan guage of Ingersoll, "belleve, in spite of doubts and dogmas, and tears and fears," that "in the night of death hope sees a star, and listening love can hear the rustle of a wing."

The Creator made no edict against knowledge to his children. Indeed, the converse is true. Let us, then, If it be possible under the laws of God, demonstrate and prove what many preach, and most hope for. There should be no antagonism here.

19 In a review of foreign Spiritualist journals, the Harbinger, Melbourne, after quoting passages showing that animals possess clairvoyant powers, says: "This corroboration of the spiritual facts, coming even from the lower animal plane of creation, is very valuable when added to the testimony of human witnesses, for animals, such as dogs and horses, cannot be suspected to show feelings which they do not feel, and the testimony of their unsophisticated mental nature is in this respect of immense value as evidence tending to show that there are more things in heaven and earth than are dreamt of in Horatio's philosophy."

Mrs. Augusta Dwinels, the well-known popular spiritual medium, has removed from 20 Common street to No. 20 Bennet street, a few doors from the east side of Washington street, this city. Her reputation as a spiritual worker is still on the increase.

By reference to her card on our seventh page it will be seen that the address of Mrs. Dr. Jennie Crosse is now at West Garland, Me.

BY A report of the Anniversary exercises

#### A Breath of Fresh Air for Working-Women.

To the Editor of the Banner of Light :

Allow me to acquaint your readers with the nature of a correspondence recently opened with me by Geo. F. Simpson and wife of Hanson, Mass., with the hone that it will not only open the way to reach the very lives into which this excellent couple and others desire to bring a breath of fresh air and a gleam of sunshine, but that it may also induce other people living outside the city to follow in the same heneficent line which they have mapped out. Under date of April 12th Mr. Simpson writes :

12th Mr. Simpson writes : "I often read in the daily papers of the destitution in the city, and of the hardships the poor have to en-dure; and have thought how much better for them if they could live in the country. I cannot contribute money to assist the deserving poor, but I have a pleas-ant home, and enough to eat, and Mrs. 8. and I have thought it might help some tired shop girl or factory operative to come out here and speed a week with us, and at the end of the year we should never miss what they had had from us. Knowing that your guides are interested in charitable work. I take the liberty to write and ask if you know of any poor women who would like a week of pleasant country life? it so, send them to ws, and we will do what we can for them. I do not mean those who are able to spend a week at the Camp. Meetings, but such as are hardly able to buy a ticket to get there. I would like two who are ac-quainted, and it might be well to send some one who would be agreeable, not for our pleasure, but it might induce others of our Society to follow during the sea-son. We could take two in May, and others later in the spring or summer months." This letter from Mr. Simpson called out a reply from

This letter from Mr. Simpson called out a reply from me, to which I received the following response, dated April 22d :

"I received your kind letter and was pleased at your approbation of my offer. I had previously men-tioned my plan to Mrs. H., the President of the Han-son Spiritual Society, and she had thought favorably of it; and having shown your letter privately to her, the lady called upon me in our conference meeting to relate the substance of our correspondence, after which the President and Miss Heien K....., of Han-over requested me to secure them two subt bucktors

which the President and Miss Helen K.—, of Han-over, requested me to secure them two such visitors for a week, and I have no doubt more will follow. In the meantime I shall try to procure contribu-tions of money to help pay the railway fare of the poor women we take; as it now stands it will cost but one dollar and eight cents from Boston to Whitman and return; fifty-four cents each way, as I can take them in my team to and from the cars. You may use such means of finding us the visitors as you think best, only don't bring my name into too much prominence, unless you think it will interest others in the scheme."

The above, Mr. Editor, is the substance of the gentleman's letters to me, and I lay it before your readers honing to attract the attention of those who are acquainted with some poor, hard-working, deserving girl who would be benefited by a week in the country, but who is unable to bear the expense of securing it. Having personally been entertained by Mr. and Mrs. Simpson, I know their home will provide not only comfort but also pleasant companionship to those who seek its walls, and I can speak with equal confidence of the other homes that promise to open thus hospitably in Hanson and vicinity. A girl brought into them will not feel herself a dependent or an object of charity, but will be made to feel at home in every sense of the word, and as one of the family in which she mingles for her vacation. Any one knowing of worthy cases such as are cited above, will please address, with particulars, either Geo. F. Simpson, at Hanson, Mass., or myself, at the BANNER OF LIGHT office, Boston.

Very respectfully, M. T. SHELHAMER.

Do oyster stews make men stew-pid ?

## MAY 5, 1888.

#### LIGHT. BANNER OF

## ALL SORTS OF PARAGRAPHS.

"THY SERVANT, FREDERICK THE EMPEROE!" Ohi Liberty, whose sacred name Has covered countless deeds of shame, Give all those wrongs an absolution A Kaiser rights for a Constitution i A Raiser lights for a constitution of Fights with a fee to whose cold hand The mightlest must yield command, With a patient strength that is only given To those who shall wear a crown in Heaven i --John Paul Bocock

Facts about " Uncle Samuel."- The present valuation of the United States is placed at \$42,000,000,000. -The New York Tribuns estimates the population of the United States at 62,523,597 .--- The people of this country pay to foreign ship-owners \$150,000,000 a year to carry their goods.

[DESERVES A CHRISTIAN SCIENCE DIPLOMA.]—A Connecticut clergyman sought to impress on a fittle boy the omnipresence of God. "Where is God?" he asked. "In heaven," answered the boy. "Is n't he anywhere else?" "I did n't know that he was." "He is everywhere," said the minister. "He can see through that stone wall, and go through it too." "Go through th?" answered the boy. "I don't see how he can go at all when he is everywhere to begin with." —Hartford Times.

The homestead estate of the late Orin Putnam, of Danvers, is to be sold at public auction. The estate is of much historical interest, as upon it is the Rebecca Nourse house, famous in the annals of witchcraft, and from whonce Rebecca Nourse, simply a spiritual medium, was taken to Gallows Hill, in Salem, and hanged July 9th, 1692.

# Indignant Physician - Man, what have you done? You sent my patient the wrong prescription, and it killed him. Druggist (a calm map, unaccustomed to abuse) - Vhell, vhat vas der madder mit you? Last veek I send your odder patient der *righd* berscription, und dot killed him. How can somebody blease sooch a man? - Brooklyn Eagle.

If a Georgia paper may be believed, a woman in that State sat up late in the night recently to see a pail of ice-water she had hung above the door overturn on her husband when he returned from the "club." She got tired and went to bed. In the morning she forgot all about the pall----until she opened the door to admit her mother! Tableaux l'ivant !

Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, or to act the hypocrite.—Marcus Aurelius.

The Amesbury Villager states that one of the carriage factories there "which was destroyed by the late fire, has been recently repaired." And yet Amesbury is a temperance town.

> GOSSIPERS. They say that Mirs. Johnson's got A new slik dress, and she Do n't pay her washing bill, I'm told--It came quite straight to me. It's hinted that her husband drinks And gambles on the sly; But then folks gosslp so, you know, But, thank my stars i not I. Now don't you tell-I'm sure you won't-These things may not be so; But, really, that is what *they* say-I don't pretend to know.

-Ex.

The "vigorous" prosecution of Mrs. Diss Debarso denominated by Counsellor Howe-has at length melted away into a dramatic farce. As Howe is reported, he does not know the difference grammatically between "phenomenon" and "phenomena."

The planet Mars is now brighter than it will be again for two years. Yet the peace of Europe con-tinues to pacify,-New York World.

Mr. Wm. Emmette Coleman, President of the Golden Gate Spiritual Society of San Francisco, Cal., at the solicitation of the Vice-President for America, has recently become a member of the Egypt Exploration Society of England and America. This Society was founded in 1883, for the purpose of recovering the monumental and other records of ancient Egypt from the destroying agencies now so busily at work in that land; and it has already been eminently successfulamong its more important discoveries being the sites and ruins of Pithom, the treasure city of Exodus 1:11; Goshen, the chief town in "the land of Goshen". Tabpanhes, where was found the only Egyptian building specifically named in the Old Testament; Onias, a city described by Josephus; Zoan, the great North-ern Capital of the Pharoahs; Am, the city in "the fields of Zoan"; Naukratis, the Greek emportum be-fore the rise of Alexandria; and Bubastis, where was discovered the great temple mentioned by Herodotus. discovered the great temple mentioned by Herodotus.

lowing: "Oh I Lord, we thank thee that we are not like this poor despised beggar Lazarus who we 've jest Movements of Mediums & Lecturers. ben listenin' to f

The German Emperor still continues the battle for his life; while his hopeful son, the Orown Prince, and Bismarck watch the conflict with increasing impatience. There are those who prophesy that unless "death " steps in to unravel the complication, there will be a split in the imperial family. With a dying Emperor and an aggressive heir apparent backed by Bismarck in Berlin, and a fre-eating Boulanger get-ting uppermost in France, the peace of Europe seems to be seriously threatened, as to continuation.

A statue in memory of Gen. "Chinese" Gordon is to be erected in Trafalgar Square, London, at a cost of \$15,000.

Dr. Clemence 8. Lozier, the well known advocate of woman suffrage and the pioneer in the medical education of women, died Thursday evening, April 26th, after a few hours' illness, at her home, No. 103 West Forty-Eighth street, New York City. She was born at Plainfield, N. J., Dec. 11th, 1813.

Woman, once made equal to man, becomes his su-perlor.- Socrates.

A CURIOUS COINCIDENCE.-Denlop's Stage News says: "A few months ago Miss Lillian Olcott closed her season, and came to New York to defend a suit brought by the Franco-American Agency concerning the rights of 'Theodora.' Roscoe Conkling and Samuel G. Barnard were counsel, and a Mr. Johnson an important witness. Within two weeks Miss Olcott, both of her attorneys and Mr. Johnson have died.

"Did you ever go tobogganing, Mr. Winterwheat?" No," said the old man, "but I once stepped into the elevator well, and fell down four stories in threetenths of a second. That is fast enough for me; I 'm getting too old for much excitement."

The man who dehorns cattle should himself be deleaded.

The area of the dry land of the world is estimated at 55,000,000 square miles, the area of the ocean 137,-200,000 square miles. The bulk of the dry land above the level of the sea is 23 450,000 cubic miles, and the volume of the waters of the ocean is 323,800,000 cubic miles. The mean height of the land is 2.250 feet. The mean depth of the whole ocean is 12,480 feet.

#### Victorien Sardou as a Spiritualist.

The history of the production of a remarkable drawing by the eminent French artist and author, Sardou, is gleaned from an article in the Whitehall (Eng.) Reniew to have been wholly spiritual. The artist, as is well known, held intimate relations with denizens of the spiritworld, and felt indebted to them in a great measure for his renown. His familiar spirit attendant was Beaumarchais. On one occasion he asked his invisible friend in what part of infinite space dwelt the spirit of the great Mozart, nite space dwelt the spirit of the great Mozart, Sardou's favorite composer. "Take a penell," replied Beaumarchais. Sardou obeyed, and began to draw shapes and lines on the paper before him. Suddenly he came to the end of his paper. What was to be done? "Go to the Boulevard St. Michel," rapped Beaumarchais, giving a number; "you will there find the pa-per you need." Sardou jumped into a cab, and was at the given address in the twinking of was at the given address in the twinkling of an eye, but alas I to his disappointment there was nothing like a stationer's shop to be found in the house indicated by Beaumarchais. On In the nouse indicated by Deatmarchais. On his return home he again put himself in com-munication with the spirit. "Return," was the response to his questioning. Back went Sardou, and after making many inquiries he found that there did live a wholesale paper merchant in the house indicated. To buy the necessary quantity of paper, return home and seat himself once more, pencil in hand, was but the work of a few minutes, and then he began involuntarily, and without any impulse of his own, to draw the most extraordinary and of his own, to draw the most extraordinary and fantastic palaces, without doors, and of an un-known style of architecture, as the spirit-home of Mozart. The drawing was so extraordinary and so marvelously well done, that Sardou was anxious to have it engraved, but no engraver could be found in Parls who would undertake it, so complex and subtle were the lines, and in such a grand choos of conficient

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

Mrs. Lunt Parker would like to make engagements to lecture and give tests at camp meetings for the months of July and August. Address her, P. O. Box 343, Lansing, Mich.

During the Sundays of May Mrs. Amelia H. Luther lectures for the First Society of Spiritualists of Chi-cago, Ill.; meetings held at 3 P. M., in Avenue Hall, No. 150 23d street, South Side. Her address for the season will be at her home, Crown Point, Ind. She can be engaged for funerals or week evenings.

J. Frank Baxter spoke Sunday last in Providence, R. I.; on Monday evening, April 30th, in Stonington, Ot.; and was announced for Milford, Mass., on Thurs-day and Friday evenings, May 3d and 4th. He will lee-ture in Gardner, Sunday, May 6th, and in Peterboro', N. H., Monday evening, May 6th, and in Peterboro', N. H., Monday evening, May 6th, and he will be in Cincinnati, O.

Prof. J. M. Allen, trance speaker, has been reën-gaged by the Spiritualist Society in Peorla, Ill, for the month of May, and will hold services there each Sunday at 7:30 in Druid's Hall. Admission free. Bamuel Wheeler, 1402 Ridge Avenue, Philadelphia, Pa., will answer calls to speak on spiritual topics.

Pa., will answer calls Address him as above.

Dr. F. H. Roscoe, 26 Stewart street, Providence, R. I., writes that he is shankful to the friends through-out New England for the lecture engagements which have been tendered him, though by reason of ill health he has been obliged to decline them; he is now slowly recovering, and hopes by another season to again resume his work on the spiritual rostrum.

Miss Emma Nickerson, of 566 Columbus Avenue, Boston, speaks May 6th in Norwich, Conn.; 13th in Salem; 20th, Brockton; 27th, Haverhill; last four Sundays of June in Salem; after which she will answer calls wherever her services are required.

J. W. Fletcher speaks in Music Hall, Haverbill, on Sunday next. Subject, afternoon: "Christian Sci-cnce"; in the evening: "Spiritualism," illustrated with the dissolving views. The second Sunday of May be speaks in New London; third Sunday in Nor-wich, Conn.

Miss Jennie B. Hagan will speak in Trenton, N<sup>4</sup>, J., Sundays of May 6th and 13th; in Lynn, Mass., 20th and 27th; for the Woman's Christian Temperance Union, North Attleboro', Mass., May 23d. Would be pleased to make week evening engagements for lec-tures in the vicinity of her Sunday engagements. Mrs. Addie M. Stevens would like to make a few engagements to lecture in New Hampshire. Will at-tend funerals. Present address. Washington, N. H.

An exchange prints a list of things "that may be eaten with the fingers." There are eight of 'em. We are now looking for a list of things that may be eaten with the mouth, but do not mean to fast in the mean-time.—Norristown Herald.

ONE OF the strong points in favor of the extensive stock of upholstery goods shown by J. H. Pray, Sons & Co., is found in the fact that special attention is paid to the selection of the choicest patterns in the market, which are confined to this house, and cannot be found elsewhere.

#### Appeal in Behalf of Robert Cooper, Of Eastbourne, Eng.,

Who, after upward of a quarter of a century's work for the spiritual cause in Great Britain and America. now finds himself, in his sixty seventh year, without pecuniary means, and smitten with blindness and failing health.

Those Spiritualists in this country who may feel to aid our worthy but unfortunate brother pecuniarily, may send funds to our care for him, which will be duly acknowledged, and faithfully remitted.

From THE B	ANNE	R'S God	l's Poor	Fund	
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A. E. G					
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I. B. Rich.					
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ON Wednesday, May léth, at 12 o'clock noon, will be sold to the highest bidder a number of choice lots in the most valuable portion of the Onset territory. These lots are nort to and adjacent to the Hotel Onset. Several of them are on the Boulevard, commanding an unequalled view of the Bay. Also on the line of one proposed street railway, and the proposed extension of another on a new street. No water lot can be bought at private sale for less than \$600, and some near by command \$1200. Remember, to the H16H EST bidder. Take advantage of this opportunity for in-vestment, or to secure the only cream lots that can be bought at market prices. Per order Directors. **ONNET BAY GROYE ASSOCIATION.** Ap21 istw

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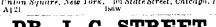
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MANUAL



5

## BY WARREN CHASE.

A SEQUEL TO "THE LIFE-LINE OF THE LONE ONE," AN AUTOBIOGRAPHY OF THE AUTHOR, AS

### The World's Child,

WHOGAVE THE FIRST PUBLIC LECTURES IN THIS COUN-TRY IN DEFENSE OF MODERN BPIRIT INTERCOURSE, AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE

REVELATIONS, "WHEN IN PRESS IN 1847.

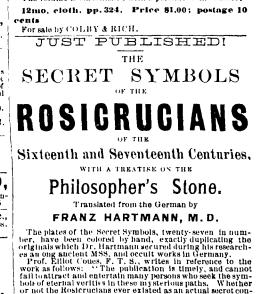
No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualthe matter of its early advocates and defenders, than the au-thor of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a bet-ter understanding of this life and assurance of a future one from his having been with them.

As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistency, efficienor and solf-sacrifice. He has been a pioneer-a pathfinder in the wilderness of moss-grown superstitions and hidebound dogmas, making the way clear for the army of free-dom-loying men and women that was to follow and destroy it. For this reason this autobiography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work.

CONTENTS.

- CHAPTER I. Internal and External Forebodings of Social, Political and Religious Convulsions, Per-sonal and General, resulting in a Social Effort by the Author.
  - II. Birth of Spiritualism Failure of Fourierism-Political Career Opened, and Sketches on the Path of Life by the Crooked and Tangled Line-The First Spiritual Paper, The Univercalum, and its Objects Explained.
  - 111. Early Work-Boston Investigator-Univercolum, Spirit Messenger, and Early Workers, etc.
  - IV. Catalogue of Names and Short Biographical Notices of Early Workers and Persecutions.
  - V. A Brief and Brilliant Political Career, VI. Threading my Way along the "Hard Road to Travel On "-Incidents and Events in the Path of Life.
  - VII. What I have learned from Forty Years' Intercourse with Spirits-Sexual Life in the Spirit-World-My Social, Political and Religious Creed, etc.
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The volume is embellished with a portrait of the author. 12mo, cloth, pp. 324. Price \$1.00; postage 10



A bull fighter is not a bull fighter, if you please; he is a professor of tauromancy.—New York Star. The romancy dies out when the bull comes to tau with his horns.—New Orleans Pleayune.

Chaplains in the army are called "Holy Joes," and in the navy "Sky Pilots." They are subject to retire-ment, in the army, at the age of sixty-four years and at sixty-two in the navy. There are now sixteen "Holy Joes" on the army retired list, and seven "Sky Pilots" on the retired list of the navy.

> DR. FOX. Dr. Fox was celebrated In the town; No physician higher rated In renown. For a month poor Brown confined was To his bed, And, to everybody's mind, was Nearly dead.

Fox attended, care providing

And a nurse; In a week Brown went out riding In a bearse. —Judge.

With the recent death of Dr. Agnew, the famous surgeon in Philadelphia, there passed from the scene the last survivor, except Prof. Wolcott Gibbs, of the once famous United States Sanitary Commission, to which the army and the nation were so much indebted during the war.

The new, the universal language, known as Volapük, may newer come into general use, but two gentlemen who have had the privilege of hearing it spoken, em-phatically testify to its irresistible melody. One says, according to the London Fyaro, that it sounds "like double Dutch spoken by a Obectaw Indian, suffering from a chronic croup," while the other thinks that it breaks upon the ravished ear like the music made "by a Weichman trying to cough in modern Greek." --Saegertown (Pa.) Weekly Press.

Exactly what religious views were entertained by the late Roscoe Conkling, [says the Herald] is not a matter of record, though the selection of Bob Ingersoll as his eulogist before the New York Legislature leads to the inference that they were of a rather free sort. Somebody is reported to have once asked Mr. Conkling whether he believed in the existence of " If there is any place where politics does n't heaven. enter, it would deserved to be called heaven," was his answer.

Boston has its man with a memory. His memory, how-ever, is just like other people's memories. He can recol-lect everything discreditable to other people, and every-thing that looked like a good action on his part. All else is buried in oblivion.-Banner of Light.

is ouried in oblivion.—*banner of Light.* We have them here, also, Bro. Colby—people who never cease prating of their own immaculate purity, and that, too, while everybody else knows they are "whited sepulchres." If they would say less of their own goodness, and get themselves a little closer to the heart of humanity hungering for the bread of life, how much more good they might accomplish.—Golden

Pratt, Kan., was visited April 26th by a cyclone which demolished several houses and killed Mrs. William Fisher. Many other persons were seriously hurt by flying debris. This is the second cyclone which has been encountered thereabout the present spring.

"No, James," said the young wife, "I don't like that house we looked at. Why, there is n't a cobweb in the whole pantry." "What do you want a cobweb in the pantry for " asked her husband. "Why, to hang the spider on, to be sure."-Judge.

"Oh ! mother, what do you think?" remarked the high school girl; "our minister has an amanuensis." "You do n't say so !" replied the old lady, with much concern. "Is he doctorin' for it?"

A college student was invited one Sunday to occupy the pulpit in a little country church. After what he considered a masterly effort on the subject of "Lazarus and the rich man," he called on a good old brother to pray, and was somewhat electrified to hear the fol- in care BANNER OF LIGHT office.

did the work within the space of a few min-utes, and it is this marrelous lithograph known as "La Maison de Mozart," which the brother of the author of *Dora*, the well-known book-seller of Brussels, sells to a few privileged ama-

#### Cremation.

teurs.

The practice of cremation steadily continues The practice of oremation steadily continues to gain ground in the eastern as well as the western continent. Already it is common in Italy, France, Spain and the majority of the smaller foreign countries as well as the larger. A dozen or so crematories have been opened within the last year, and at least double that number are in process of construction. In some European countries, Italy, for in-stance, there is scarcely a city without one of these societies. When a society is once formed it is only a matter of time before a crematory is built.

is built. When the New York Crematory Society was organized in 1881, there only were four crema-tories in existence, one at Washington, Pa., and three in Europe. In different parts of Eu-rope to-day there are over twenty-two crema-tories. London, Paris, Copenhagen, Florence, Venice, Dresden, Brussels, Rome and many other smaller towns all boast of their crema-tories. Another country in which the form tories. Another country in which the form finds favor is Germany. During the last year over twenty-five thousand signatures appeared

over twenty-five thousand signatures appeared on a petition laid before the Reichstag. Public interest has long been awakened in France and England. There is about to be erected in France a handsome and commodious crematory, and an eminent physician in his lecture estimates that it will be able to con-sume about five thousand bodies annually. This is about the average number of deaths in the hospitals of Paris during the year. The bill which provides for the cremation of the dead has already passed the Chamber of Depu-ties and is now before the Senate, and there is no doubt but what it will become a law. A favorable change toward this method has taken place lately in England, and the leaders of the reform, like Sir Henry Thompson and several other well-known Englishmen, who are strong and enthusiastic supporters of crema-

several other well-known Englishmen, who are strong and enthusiastic supporters of orema-tion, think that it is only a matter of time when the reform will be generally adopted. At the present time there are about twenty societies in the United States, and all of them have put their principle into practice, and have erected large and spacious orematories. There are institutions at Pittsburgh, Washington, Pa.; Buffalo. Cincinnati. Detroit and Langastar are institutions at Pittsburgh, Washington, Pa.; Buffalo, Cincinnati, Detroit and Lancaster. Others are being erected at Davenport, Ia.; Philadelphia, Baltimore and San Antonio. The Fresh Pond institution was opened for the public about two years ago. In that time there have been cremated over one hundred and fifty bodies, and there are about a dozen applictions on hand at the present time.—New York Press.

A Card to Spiritual Societies.

Realizing that the public mind is filled with earnest inquiry concerning the spirit-world and its inhabitants, the guides of Miss M. T. Shelhamer have decid ed to lecture upon subjects pertaining to the "Other Life" during their course of public instruction next

868.80D "Life in the Spirit-World "; "States, Conditions and Employments of Spirits"; "Our Spirit Homes" "Language, Locomotion and Communication in the Other World"; "The Laws, Developments and Grades of Mediumship," etc., etc., will be among the subjects treated.

Questions from the audience upon the above and humanitarian themes will also be considered. Societies wishing to engage the services of Miss Shelhamer for their platforms during the season of '88 and '89 will do well to address her at an early date

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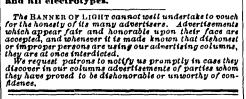
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All express as much of truth as they potent at more.
 It is our carnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.
 A Natural flowers upon our Circle-Room table are gratefully appreciated by our anged visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the latar of Spirituality their floral offerings.
 A tetrar of inquiry in regard to this Department of THE BANNER must not be addressed to the mediumsin any LEWIS B. WILSON, Chairman.

#### QUESTIONS ANSWERED. THBOUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

#### Report of Public Séance held March 6th, 1888. Spirit Invocation.

**Spirit Invocation.** Obtour dear Father of Love and Light, we pray that the day be notiong distant when every heart will be illuminated by thy grand refulgence, and every soul be uplifted with the knowledge of immortal life. We behold the shadows that press upon humanity, and realize the carking care and the bitter experiences that will come to the heart; and oh! we pray that the time be soon at hand when each soul shall be strengthened and made to feel that these experiences are only sent for the ripening out of the inner powers of existence. May all those who are weary and sad be comforted by thy eternal word; may our fellow-beings be uplifted, strengthened and made to endure; may thy blessed spiritual light be showered upon mankind through thy ministering angels until every heart shall things well. We ask the benediction and the assisting love of the angel world.

#### **Questions and Answers.**

Questions and Answers. CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman. QUES.—[By J. R. Ames.] Are the spiritual and natural worlds in mutual contact, or inter-blended with each other, as taught by Sweden-borg? or is the spiritual world afar off, as taught by Andrew Jackson Davis? ANS.—Although there may be a discrepancy between the statements made concerning the spiritual world, on the part of these two seers, yet one who understands the matter will per-

yet one who understands the matter will per-ceive that both are correct. The spirit-world blends and interblends with this physical universe of yours, inasmuch as the physical uni-verse is constantly throwing off emanations and attenuated particles, which are utilized by the great forces of nature in providing mate-rial or substance, so to speak, for the counter-part or spiritual world, which belongs to this planet. planet.

Every planet, we understand, has its spiritual counterpart, just as every human being in the physical world has its spiritual or other self, or double. In this sense, therefore, the spirit-world blends and interblends with the physical at nosphere, and it is peopled by human beings who, having cast off the material flesh, still have found themselves endowed with all the faculty, all the mental ability, all the form and the margine of margine margine belowed to the power of expression, which belonged to them in their previous state, and who perceive that they are still men and women, placed in this spiritual atmosphere to reap an experience and to lead a life. In the spirit-world there are countries, states and localities, just as you have them here on the physical planet, corre-sponding somewhat to the same states, localities and countries with which you are familiar, yet presenting a more spiritualized, perfect ap-pearance than do those of the mundane sphere. Those states of spirit life have their advan-tages and their uses for the human beings who

come in contact with them, and these intelli-gent individuals find all that is necessary for their unfoldment and growth, provided they are far-seeing enough to take advantage of

your solentists have tried to explain and to un-derstand, but also affords that great supernal light which, while it illuminates a world and il-luminates humanity at the same time, uplifts, strengthene and vitalizes all forms of existence.

. s. **t**. . . . . .

strengthene and vitalizes all forms of existence. Q.--[By same.] What is the nature of classi-fication of people in spirit-life? That is, do spirits who lived on the earth at different times or centuries, such as Alciblades, Homer, Washington, Bacon, William of Normandy, Abraham Lincoln, Gen. Grant and others have easy access to each other? A.--The celebrities of whom the question speaks, as well as thousands of others known to history, have, we believe, all been brought forward upon the plane of human life on earth for a special work and a special experi-ence. The times of each one demanded just such a character as that one expressed in his contact, at that age, with the living, breathing world of physical life. Having reaped his ex-perience, sung his songs, or fought his battles. perience, sung his songs, or fought his battles. read his moral essays, or given to the world just that degree of knowledge and inspiration which he felt burning within him, having gained all the discipline that was possible from such a career, and having left the world and humanity vitally impressed by his presence and his labor, the poet, the soldier, the sage or the conqueror has passed on to higher grades of unfoldment, to grander locations in space,

of unfoldment, to grander locations in space, to more lofty endeavors and achievements than he possessed or experienced on earth. Do we believe, friends, that any one of these noted characters is confined to a limited posi-tion in space, unable to send out his thought and his grand concentrative will toward any other portion in space or any other human being? Certainly not. As the spirit of man advances are after age it gains in power and increases Certainly not. As the spirit of man advances age after age it gains in power and increases in knowledge, or else it would not advance, but would stand still, remain tethered to old conditions. Believing, then, that such celebri-ties as those spoken of by the questioner are advancing spirits, they must be increasing in knowledge year after year, gaining in power and expanding in will-force. If this he so, they must utilize their will-force in good works, in grand endeavors, and they may send forth that will indiverse ways. If it be necessary for one of these minds to come in contact with any other of those mentioned, he may do so by the exercise of his will, and come into intelligent other of those mentioned, he may do so by the exercise of his will, and come into intelligent communication with that other mind. Then the questioner may ask: "You speak of other worlds, and yet tell us that spirits pass on from one world to another in the great spiritual uni-verse of space; if this be so, may not Homer, the poet, have advanced into one spirit-world in space, and may not Grant, the soldier, still live within the limits of that spirit-world which is the counterpart of this planet? If this be a fact, how is it possible for Grant to come into communication or en rapport with Homer in his far-off world if he desires so to do?" This would be a question naturally growing out of

would be a question naturally growing out of our considerations this afternoon. So far as the external condition remains, undoubtedly Grant, who has his family ties on earth, is attracted to this mundane plane of existence by many associations, and through the laws of psycho-logical effect will not be able to project himself personally to that other world in space, if it be there that Homer resides; yet if Grant in his celestial life can possiby come into such direct sympathy with Homer, the poetical and valor-ous soul, as to demand his presence and require ous soul, as to demand his presence and require his influence, then the great law of spiritual affluity will come into operation, and in soul-life-in spirit-power—the two will be drawn near to each other. Homer himself may re-turn from his far-off world and enter into close communication with the spirit of Grant, who is even yet, perhaps, in your midst, using his influence and exercising his magnetism upon this mation in such ways as he feels may he this nation in such ways as he feels may be beneficial for its people; just as the spirit who has passed out of your homes and out of the physical limitations of matter may return to your function of the physical dimitations of the physical dimitation dimitation dimitations of the physical dimitation dimitation dimitations of the physical dimitation dimitation dimitation dimitations of the physical dimitations of the physical dimitations dimi

physical limitations of matter may return to your firesides, bringing you sweet consolations and uplifting influences, though his home is not visible to your mortal sight. What we wish to convey is this : that the ad-vancing spirit of man is not tethered to positive limitations; it is forever growing, ever stepping onward, reaching out, gaining power and exer-cising wisdom; consequently two sculs that are in asymptotic to the target the start of the second sta in sympathy may be drawn together, and by and-bye, through the evolutions of time and experience, even the soul that is confined to one condition of spirit-life may reach out, arise, and pass onward to higher and grander throw there is a more than the source he ad states, there to meet with those whom he admires, loves, and seeks to understand.

elements are more refined, less weighted by material substances, not as crude as are the particles and the various organic elements which are confined within your physical frames. These bodies of yours are sending out emanations of a refined character. We do not mean emanations of effete matter, or refer to the processes of waste that are constantly going on in physical structures; those belong to the earth earth and here a part is the splitted earth earthy, and have no part in the spiritual atmosphere of inner beings. But alongside of these there are emanations of a more refined nature, imperceptible to the external sense of man, yet made plainly visible to the spiritual By and-bye science may discover some means by which these may be clearly exposed to your external gaze, and may perhaps construct some apparatus so delicate that it will reveal to you not only these emanations of a spiritual character from your own lives, but also the great, moving, teeming world of spirit that is playing its part and doing its work right in your midst These emanations, magnetic in quality, refined in character, are yet substantial by nature, con-taining within themselves the various elements which belong to the atmosphere and to the operations of life, and of these are formed your spirit bodies. If the man is gross and crude on earth, the emanations from his life will be of a coarse, dark character, more dense and opaque than are those which arise from a more spiritualized, sensitive, delicate human being, whose aspirations are pure and good, and whose habits of life correspond; but whatever they prove be, they will enter into the composition of the spirit body by and bye, to be taken up by the spirit parting from physical life, and it remains with that individual himself whether his body becomes refined, or whether it presents a reverse appearance.

advances in moral sight and energy, his suffer-ing will become more keen, because his sensi-bilities are refining, and he will realize more fully the wroug he has done; therefore, in or-der to gain peace of mind for himself, the spirit must go to work and do his best to over-come the evil he has committed; he must try to assist the man he has wronged, and do all in his power to atone for his sin; and perhaps in this way he will in a measure forget self, and in forgetting self in work for others, begin to first flud a gleam of hapiness and peace; but never until his victim has outgrown the conditions of misery and has arisen to a state of perfect happiness and forgiveness will the wrong doer find the happiness which produces perfect satisfaction in the mind and a con-sciousness of peace and tracquility. Q.--[By Dr. H. J. Sweny.] What is the law of heredity in the spirit-world? A.-The law of heredity belongs essentially, perhaps, as understood, to external life, and yet it exists and operates in every world and condition of life. The law of heredity is true to itself, on earth or in the spirit, and if a hu-man being is started right in its dirst pligrim-age in the world of external life, then may that human being transmit to its offspring such

man being is started right in its first pligrim-age in the world of external life, then may that human being transmit to its offspring such high and noble qualities as will round them out in spiritual culture, mental power and physical beauty. But you ask: "Is the law of heredity to follow one through all the grada-tions of existence, and make its power felt?" To an extent, yes; although closely belonging, in its operations, mest essentially to physical life, it may be so far overcome by the opera-tions of higher laws as to at last loosen its hold upon human life in the far-off ages of pro-gression and unfoldment. A person who, through gression and unfoldment. A person who through the law of heredity and by adverse conditions on earth, may have developed a very unlovely character, will have to suffer in the spirit-world because of this; he will have to pass through many experiences and come under the operation of higher laws belonging to the spirit-life before he can work out from those cramp-Inte before he can work out from those cramp-ing, confining conditions which may have come to him in a measure, not altogether, through the chains transmitted to him by those who preceded him in existence. This law of heredity is one that might chal-lenge our thought for hours; it is far-reaching in its results, affecting mortals and spirits also; but when we come to realize the expiritual no.

but when we come to realize the spiritual na-ture of man, and understand how the will-pow-er belonging to each individual may be set in for personal improvement, but to subject other laws to its own force, then may we un-derstand how an unfolding spirit may crush the effects of this outward law under his will, the effects of this outward law under his will, and rise superior to them, to such an extent as to grow out in thought, in knowledge, in as-piration and power, and eventually become a perfected soul. Q.--[By M. A. P.] Is the world better to-day than it was a hundred years ago? A.--We think so. It may not seem so to our friends on earth, because to-day humanity learns much of the evil, the sorrow, the pain, the injustice, the oppression and the wrongs that are pressing much humanity. One hun-

that are pressing upon humanity. One hun-dred years ago this was not understood and known; you had not the facilities for trans-mitting intelligence from country to country, or even from town to town, that you have in the present generation; those who lived a score of miles from each other knew nothing of their neighbors' whereabouts, while to day those who live across the ocean can under-stand, within a few hours, what is passing in the midst of their neighbors or on a far-off shore; consequently news travels rapidly; I speak with all the interest possible I can there are no secrets, or very few of them, from

shore; consequently news travels rapidly; there are no secrets, or very few of them, from humanity at the present time. In this respect, it seems as though the world was becoming degenerate, as though man-kind was growing backward instead of de-veloping in moral and spiritual beauty of char-acter. We affirm that the world is better; it is wiser; it understands more of itself and of the possibilities of humanity than it ever did before. Human ingenuity is taxed to the ut-most to provide for the unfolding wants of the people; human invention is constantly at work devising new schemes and new appliances for comfort of makind. To-day the poor man is not contented with a crust, nor should he be, nor is he willing that his family should dwell in a hovel, with barefloors and the discomforts that have been known in past ages; and yet what to-day are called the barest necessities of life for the human race, were a century or two ago looked upon as huxuries by those who were influential, high in power and possessed of Theen. we say, the world is growing, humanity then we say, the world is growing, humanity then we say, the world is growing, humanity the say the growing, humanity then we say, the world is growing, humanity the say the growing, humanity then we say, the world is growing, humanity the say the growing, humanity the say the growing humanity the say the growing humanity the say the world is growing, humanity

not yet realize its advantages, because it feels pressing within it so many more needs and de-mands than its forefathers knew; but the time is coming when you will realize and understand just how the world has grown, how humanity has advanced, and be ready and willing to be ieve that as we have progressed, so may we take heart of grace and courage for the future, to believe we shall advance still further, to an immeasurable extent; we know not what we may be in time to come.

one place and another. I often meet with the loved ones in spirit. It is not because we lack companionship there that we wish to return to

companionship there that we wish to return to earth and come into communication with some one. How many times one and another will say, "Why is it others are able to communi-cate, and you fail in the attempt?" And the roply comes, "Try, try again." But a little time since I was conversing with a gentieman who formerly lived in South Bos-ton, and he well remembered me and father also. Morrison was his name. Oh! mortals, how little you understand the laws of spirit-life! We are governed, and held, and led by spiritual laws, as much as you mor-stals are by earthly laws, only ours are more perfect than yours can be, for we find imper-fection in all the laws of earth.

with them.

hospital. Oh! no. I did n't suffer any in passing over. Mother is here with me, and Zachariah, and James, and Mary too, but we can't all talk. You know, children, it was n't father's way to talk very much when in the mortal, but we find we feel a bit different when we are in the other body. I am happy. I would not come back to stay if I could by turning my hand. I hope this will reach Worcester, and the reat of the children. I want them to know, and Sagar to know that I can talk a little more than I could when in the body. Elizabeth has said, a good many times, "Well, father, you find now you have a desire to talk." I would like Eliza-beth to know that I went to see Polly and Charles. They do n't remember all that was said to them there—but it 's all right. Sarah, your uncle James is here with me.

**Enos Wheeler.** You may place me in Lowell. My name is Enos Wheeler. Annie Eliza, I want you to know, in your own soul, that the darling child Nellie is with me. I have a perfect body now, and, more than that, the soldier boys in blue and those in gray shake hands together. George Hulse and Seward ask me to say that they will in time send a message to Lester. I am happy, Annie, only waiting for one more to join the happy number. The home is build-ing every day for you, dear one, and I fully re-alize, when I come to earth, all the trials you have had and the wrongs that have been heaped

mires, noves, and seeks to understand. Q.--[By C. A. Wbitaker.] Of what is the spirit body composed? A.--The spirit body is composed of elements and combinations similar, in a degree, to the composition of your material bodies, only these than it could have been in the past. It does than it could have been in the past. It does than it could have been in the past. It does than it could have been in the past. It does than it could have been in the past. It does than it could have been in the past. It does than it could have been in the past. It does than it could have been in the past. It does than it could have been in the past. It does than it could have been in the past. It does than it could have been in the past. It does than it could have been in the past. It does that the past is better at the suffer-why is better provided for and is wiser and happier than it could have been in the past. It does that is better provided for a past at the past will be been at the past will be been at the past will be been at the past is the past is better at the past is better provided for a past at the past is better at the past is the past is better at the past is the past is better at the past is better past i

I knew, Clara, when Augustus was there. I understand fully what was the business, and more than that, I am glad you have changed a little, and placed the papers into another one's hands, thinking perhaps they will push the matter a little stronger.

#### Augustus Smith.

Augustus smith. I, too, come from the spirit-world to day over-anxious to make my voice heard. My home was in Lynn, Mass., and I am Augustus Smith. I would like Dora to know I have gained power enough to send a few lines, and father will be happier when he learns that his boy can send a cheering word to him. Mother is here, and also Aunt Sarah. Father often has thought whether I suffered in passing over. No, father, I realized no suffering in passing out.

George Ashworth. I have tried a number of times to get control here of some one of your instruments, but did n't just know how, I suppose. You may place me in Lowell, Mass. George Ashworth. I have many friends there, and some in your city. Sarah, I know you have been disappointed when you have looked from time to time so eagerly, and asked why your father did n't write a few lines. And not only you, but others in Worcester, have asked for me, and so have thuen, Mary and Osgood. I suppose I can't call all the names, or I should have to be up all night with you. I also drift across the water, as there was my home formerly. Sarah, you can't know in this life how much happiness it gave me when you came to the hospital. Oh I no. I did n't suffer any in passing over we shall be able to clasp hands togener. In a fittle while we shall be able to clasp hands, not only for a day, week or month, but forever. Thank God, there is a home beyond the veil that knows no parting, dear wife, for in heaven we shall be together. To others I would say that I do live and have power to come into communication

## Isubel Matoon.

You may place me in Springfield, Mass. Isabel Matoon. I have loved ones there, some New York, in Clinton and in Marlboro'.

New York, in Clinton and in Marlboro. Little Belle, as we usually called her, is with me. She often speaks of cousin Jackson. Jeanette, there is only a veil between you and me. I understand full well in the last few months all the trials that have come to you, and all the worriment; for I find as I have vis-ited you in your little home that you have oft-en said: "Isabel and Margaret, why can you not help us when we need you so much?" Dear sister, how little you understand; how often we come, and how eagerly we send out strength to help you bear life's burdens, which are many. 

more direct to the others. Henrietta, learn a little this side; do n't think for a moment we are so far away that we do n't understand the trials you have to endure, espe-cially through Eleanor's being so sick. We have visited you often, and many times found you a little despondent, but when trials come so thick and fast, look a little higher, for God will bring all things right in his own good times so thick and fast, look a little higher, for God will bring all things right in his own good time. I often visit the hone, but strangers have come to fill the places we have left. Even the fountain in front of the house needs care. I see, as William often says, "Isabel, things do not look as they did when we were there." No, for they have changed hands. But our home beyond the veil is where no such changing will come. It is the beautiful mansion Father God come. It is the beautiful mansion Father God has given his children, and as I understand now, we are all God's children, and we should love, not fear him.

## NPIRIT MENNAGEN TO BE PUBLISHED NEXT WEEK.

March 16, - Robert Withers; Enos Foster; Isaac Rich; Emory Page; Betsey Stone; Carrle Winkley; Helen Bart-lett.

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

As per dates with appear in due contrie. April 2). - Cornelius Robinson: Annlo Greaves; Win-chester Reed; Sanuel Benis; William Perkins: Leonard Coleman; Andrew Lyle; Lily Kindal; William Hayward; Dr. Alfred Miller; Jostah Wilson; Timothy Corey; Eunice Robbins, Nelle Wheeler; Wilbard Gale.

Verifications of Spirit-Messages. IMOGENE, TO IKE AND IDA.

what is provided for them. If they are of the earth earthy, thinking and caring more for the hysical, such as is possessed and experienced y the lower grades of undeveloped mortals, then they will not realize, see, or understand the higher advantages for their unfoldment and progression which this spirit-world affords, nor can they do so until they cast off the cramping chains and shackles that, through the law of association and of psychology, hold them down to the mortal sphere of existence.

So far, then, we are safe in assuming that Swedenborg, the seer, was very correct in his ideas concerning the nearness and the inter-blending of the spirit-spheres with those of earth, although it was not possible for the man, with his limited understanding, as far as physical life is concerned, and with his preconceived opinions and ideas, to give a full perfect description and expression of these spirit conditions and localities. But we con-sider that he did very well-remarkably so for his times-and you may find a great deal of truth and correct knowledge concerning the immortal states from the writings of that seer.

Agaig, our more modern seers have told you of spiritual worlds and realms in space, peopled by intelligences who have passed through the experiences and contacts of mortal life, and that these worlds and realms are far from this planet earth. And this is also true; for we find that space is filled with spiritual worlds, even as it is with physical planets, and that the spirit of man, advancing as it ever must do, expansive as it is by nature, linked with be divine as it is through its soul-force and power, must be afforded other conditions, other localities and other grades of advancement than it can possibly be, if forever, through eternity, it be contined to one world or one position in space; consequently, we say, there are worlds upon worlds peopled by spirit-intel-ligences, each world affording such opportunities for the progression and expansion of the human spirit, that it may, in time, reap all the experiences necessary to it through that world, all that it can possibly find in connection with that sphere, and be able to pass on to higher worlds and other grades of unfoldment or expe-rience in the great universe of spiritual space.

Q.--[By same.] What is the atmosphere of the spirit-world? Is it ether, or pure hydro-gen?

A .--- The atmosphere of the spirit-world corresponds in a measure to the atmosphere of this world—that is, the spirit world of which Swedenborg has spoken as blending and interblending with this physical life of the planet earth. The elements that are found in this atmosphere may be found in the atmosphere of that other world, only perhaps in a more re fined state than you can understand with your present experience in scientific law. As the spirit advances through the various gradations of life to the higher conditions of spirit existence, coming in contact with other worlds be-yond this of earth and its spirit-counterpart, he finds the atmosphere becoming more etherealized, less dense in character, composed of a smaller number of elements, so to speak, than have been those atmospheres with which he has been familiar in the past. True, some of your scientists affirm that all

Q.-[By T. Choinski, Marche, Ark.] Can one who has knowingly destroyed the happiness of another in this life, rise to a high state of peace and joy in spirit-life while his victim in this life continues to suffer from his acts?

A.-Certainly not. One who has knowingly destroyed the happlness and peace of mind of a human being must be very unlovely in charac-ter, and will need to pass through a long series of unfoldments or processes of refinement be-fore he can arise to a condition of peace and happiness. He may pretend that he is satis-fied with himself, assume a defiant appearance, and make the world believe that he is content-ed in his mind, but such cannot possibly be the case. If one is so morally obtuse, so imper fectly developed as to rejoice in his sin, in the injury that he has inflicted, then must his spirit be one of turbulence and restlessness, unhappy in the extreme, although he may not understand the source of his uneasiness.

understand the source of his uneasiness. Such a spirit will remain in contact with physical life and its more gross conditions until he has thrown off, at least to a degree, his moral obtuseness and spiritual ignorance. When he begins to perceive his real condition, then will he begin to realize pain and suffer-ing because of the wrong he has committed; and while a victim of his remains unhappy and disturbed through his acts, will that spirit also

continue in an unhappy state. Naturally he will be attracted to the vicinity True, some of your scientists affirm that all things in the universe can eventually be realso believe, but that this cannot be so repoles between them. And why is this? Be-duced as to be understandable to the mortal nature of man, in contact with this physical universe; yet, in the planets beyond, and in the thought of him who has de-ther time, we may perhaps find that the ele-present time, we may perhaps find that the ele-grand primal element remains, which not only affords a rarefied atmosphere, lighter than the ether of which you have known and which

#### Explanatory Remarks by Spirit Chairmau.

We wish to thank the kind friend who brought the flowers to our Circle-Room, and to volce the gratitude of the spirits who scent the fragrance, and accept it into their lives. Whatever is sweet and beautiful in life, be it the color of a rose or the fragrance of a flower, appeals to the love of the beautiful in human hearts, and thus far becomes an educational process, instructing and benefiting such lives. Spirits realize this, and are grateful for the floral expressions of love and sympathy which their mutal funds could out by them. their mortal friends send out to them

We would also say to that friend that the bright spirits who have undertaken a work intend to pursue their efforts, and to outwork the best results they possibly can during the coming time. There may, now and then, seem to be shadows falling around and discourage-ments arising, but such are expected on the spirit-side. Those who have it in charge will do their best, asking only that the highest as do their best, asking only that the highest as-pirations and the strongest desires for spiritual helpfulness will go out in the future as they have done in the past from the friends on earth. We would also add, before we close, that there is a spirit present much exercised over the material affairs of a lady in the audience.

This lady hardly realized why she came here this afternoon, but we are persuaded she was Led here by spirit influences. There are mat-ters connected with her home-life which seem to be unsettled, and being sensitive by nature, the lady absorbs their conditions and is ren-dered uneasy, uncertain in her movements. The spirit who approaches is a male, rather below middle are tall of stoture and of dask The spirit who approaches is a make, rather below middle age, tall of stature and of dark complexion. He holds a very strong attach-ment for the friend present, and desires her to know he is doing his best to help her out of her difficulties and to brighten her daily life. He brings encouragement and the promise of fu-ture help, and also adds that he is satisfied the ture help, and also adds that he is satisfied the time is not far distant when those entangle-ments which seem now so severe will in a measure be removed sufficiently to enable the friends on earth to accomplish something of their desire; also to find more of happiness and peace than they have in the last six months. We think this will be understood; it certainly relevant the sufficient to easily a painful. relieves the spirit, who desires to send an influence of love and good cheer.

#### SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

#### Mrs. B. F. Smith.

Report of Public Séance held March 16th. 1888.

that will bring brighter spots, even while you dwell in the mortal. Study with the doctor, for it is all right so far, and think that I am not far from you, nor little Nellie, the darling child.

#### Uncle John Tarbox.

I lived in Worcester, Mass. My name is John Tarbox—or "Uncle John," as they called me more familiarly. I want them to know they don't get up any kind of a meeting but what uncle John is there. I want to thank brother Hildreth first, then I want to thank the sister who said so many kind words over the old form who said so many kind words over the old form that had walked in the mortal four-score years. The loved wife and children were taken away in early life, but 1 always felt it was right, for they were helping me to build the home in spirit-life.

Now this is no new thing to me to come into Now this is no new thing to me to come into your meeting, for I have been here a good many times in spirit, and before I left the mortal I used to think a great many times I was learn-ing a good deal on this side; but oh ! I had only got so I could spell in two syllables; still it helped me so much that I did n't have to begin at the a b abs

I am happy; and I do say, Mr. Chairman, that I feel at home here. I used to try in every way I could to help the cause along. THE BAN-NER! long may it wave, and in every sense of

the word be a light to the ignorant and lift them above the clouds of error. I know that old Worcester won't forget uncle

John. I have many friends there, dear friends that would warmly clasp hold of my hand—not just touch the fingers. When I shook hands I wated a good hold.

1 have relatives in Springfield-some very ders why it is they have not heard from me, when, as he says, "he was such a rigid Spiritwhen, as he says, "he was such a rigid Spirit-ualist." Well, there aint much need of that adjective. I find that what I did learn here has helped me very much indeed. Brother Fred Hildreth, I am with you in ev

ery good work you undertake. When you in ev-ery good work you undertake. When you gath-er together in the old hall, just think that uncle John is there too. Sarah is with me, and many friends that were not relatives. Bright angel forms I saw around me, and friends I used to know came with happy smiles to greet me as in the long ago.

#### Adam Cogswell.

You may place me as Adam Cogswell, of Methuen, Mass. I feel, as I start out, that I have a great deal to say, but presume I may do it up pretty quick. I have never been able to control in this way, yet there must be a first time for everything. I would like to say to Clara, to Edmond, and also to William Went-worth, that I was present and heard the very words expressed when it was said to Clara: "Ed had beard from those angel children." I hardly think he'd like me to put it down on

hardly think he'd like me to put it down on paper that I said, "If you'd rather hear from the devil than from me, it is all right, just as you chocse." I know, for I have tested it now, and if we bring you evil, you may place it to the credit of the devil; for devil, as I under-stand it, means evil.

the credit of the devil; for devil, as I under-stand it, means evil. You'll excuse me, Mr. Chairman, but when I was in the flesh 1 had to speak just what came along. I find, now, it is the life you live here that builds the home there, so I have come to the conclusion, better do right. I would say to Bert, don't always express your thoughts. Now if Clara wishes to come into computies.

I take great pleasure in verifying the communication tion in the BANNER OF LIGHT of April 21st, viz., "IMOGENE, TO IKE AND ADA." For fifteen long years have I watched and hoped that the next BAN-NER might contain a communication from some of my friends. And when, some four weeks ago, I saw that the above had been given (through the mediumship of Mrs. Smith), I felt that my longing had been sensed in the spirit-land at last. "Imogene" has been coming to me through various sources in all parts of the United States for fifteen years. The name "Ada," as given, is my dear wife; "Mary" is my spirit-sister; "Gussie" is my wife's sister, who passed away before her sister Ada was born; "Alice" I cannot recognize at present writing. "Imogene" says my father will try to come also.

This promise of my father has, I see, already been fulfilled; for in week before last's BANNER is a message announced from "ROBERT WITHERS," which is my father's full name, and I think surely must be for me, as I am the only one in our family that has sought for communion with the loved ones on the other side, as all of my father's and mother's family are strictly Orthodox.

It is true, as "Imogene" says, that she has been my guardian spirit for some years, and by her patient endeavors has. I hope, succeeded in changing the course of my life very materially. As to her having materialized many times and appeared to my wife and I. many of my New York City friends will readily testify, and even sent tokens of various kinds to me by friends of mine who were attending circles for the first time, when the medium could not possibly know they were acquainted with me.

But I must not make my letter too long. I only wished to verify the message given, and to thank Mrs. Smith and her controls, and THE BANNER, for the opportunity given "Imogene" and my dear father to speak to me through the Banner Circle

Yours for truth, I.G. WITHERS. 132 East 29th street, New York.

#### CAPT. ISAAC HAMILTON.

I noticed in the BANNER OF LIGHT of April 7th a communication from the late CAPT. ISAAC HAMIL-TON, through the mediumship of Mrs. B. F. Smith. He was my husband's brother, and halled from Portland. Me., and I fully recognize that the message must have been given by the spirit of the Captain, as it is so much like him.

MRS. CAROLINE M. HAMILTON. Vinal Haven, Me., 1888.

#### Late April Magazines.

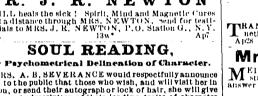
JOURNAL OF THE AMERICAN ARADEME .--- "OUR National Idea" is the subject of an essay that, with a report of a conversation following its reading at the March meeting, occupies the larger part of the April number. The "idea" is defined to consist of liberty and equality. Conflicts arising from a disposition to adopt license instead of liberty, are considerediby the author, Miss L. M. Fuller, as means for the education of the people. Personal reminiscences of A. Bronson Alcott are related by Mrs. M. D. Wolcott. Newark, N. J.: Alexander Wilder, editor, 565 Orange street.

THE WOMAN'S MAGAZINE.- A very beautiful engraving, given as a frontispiece, illustrates a poem, A Oluster of Easter Lilles," by the editor, Mrs. E. T. Housh. The three departments: General Articles, Woman's Work and Home, are well filled with articles the tenor of which is radically reformatory and progressive. Brattleboro', Vt.: F. E. Housh & Co.

HORTICULTURAL ART JOURNAL .-- Editorially the subject of "Trusts" is considered. Five pages of lithographs of fruits and flowers are given, showing them in their natural colors and sizes. Rochester, N. Y.: Stecher Lith. Co.



him, but felt no anxiety, and was not particu-



MRS. A. B. SEVERANCE would respectfully announce more statement of the statement of the statement of the statement person, or send their autograph or lock of hair, she will yist her in an vocurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be

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VIEW FROM A LAWYER'S STANDPOINT,"

thinking of him, when one night, while sitting writing in his private room, to his joyful surprise he saw the traveler come in, wearing a strange dress, which was unfamiliar to him. a strange dress, which was unfamiliar to him. He started up and hastened to meet the visitor, heartily extending his hands, when to his as-tonishment he drew back, saying: 'Do not touch me; I am dead' ('Ne me touchez pas—je suis mort'); adding that he had come to ask him to prepare his mother for the news, that the shock might not be too sudden. The whole was so unlike the conventional 'Ghost' that M. B—y, according to his own statement, felt no more fear than if he had seen his friend under the most ordinary circum-

this friend under the most ordinary circum-stances. The apparition then took its place in stances. The apparition then took its place in an arm-chair, opposite to the one occupied by M. B—y, and the two conversed freely as in former times; the one still belonging to this world, receiving the assurance of the other that he was 'very happy' (*iris heureus*), but that he was not permitted to say more. The strange visitor then told him that he would come again two days later at the same hour and disaptwo days later, at the same hour, and disappeared. When he found himself alone, the awe and

terror which had been absent from the inter-view, came in full force, and overpowered M. -y, who tried to brace his nerves by seeking b—y, which the to blace his herves by seeking every kind of natural explanation of the won-derful sight he had witnessed. Hallucination— a passing fit of delirium—a delusive dream, ev-erything seemed more satisfactory than the reality. Finally he determined not to cause er, and consequently refrained from writing to her, as he had been requested to do. When the time came for the apparition to re-

When the time came for the apparition to re-turn, he prepared a large fire, placed an arm-chair in readiness for his visitor; then distrib-uted lights in the room, so as to give it festive brilliancy. At the exact hour his friend again stood before him-but grave and sad; mildly but earnestly reproaching him for not having written to his mother, and entreating him to do so without loss of time, or she would hear the sad news too suddenly from other sources. M. B---y promised to atone for the omission, and again the friends conversed; M. B---y re-M. B——y promised to atone for the omission, and again the friends conversed; M. B——y re-maining perfectly calm and without fear. The visitor then bade him farewell, saying that he should be seen no more on this earth; and as M. B——y gazed he saw him gradually disap-pear. Again he was seized with intense awe and terror; but this time he did not hesitate to write to his friend's mother, saying that olroum-stances which had come to his knowledge led bim to entertain serious fears as to the safetx stances which had come to his knowledge led him to entertain serious fears as to the safety of her son. Scarcely had the poor mother re-ceived this first intimation of danger when the official communication reached her announcing omicial communication reached her announcing the sad event as having taken place on the very day when M. B—y had first seen his mysteri-ous visitor, and enclosing a photograph repre-senting his friend in the strange dress which had surprised him, and which he found was the one adopted by colonists in that distant part of Algeria."

A man is a great bundle of tools. He is born into this life without the knowledge of how to use them. Education is the process of learning their use, and dangers and troubles are whetstones with which to

#### keep them sharp.- Ex.

#### Passed to Spirit-Life,

From her home, in Strafford, Vt., April 17th, 1888, Mrs. Alvira Roberts, aged 69 years.

Alvira Hoberts, agod ov years. On her sixty-ninth birth day our dear mother has loft us and gone to join the loved ones in the bright beyond. For the last twenty years of her life she was an earnest Spirit-ualist. We know it is well with her arisen soul. M. M. R.

# [Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No postry admitted under this heading.]

what obtainess they are best an append to pursue in order to be successful; the physical and mential adaptization of those in-ture...y marringe; and hintsto the inharmoniously married, "nill delineation, \$2,60, and four 2-cent stamps. Brief do-lineation, \$1,00, and four 2-cent stamps. Brief do-lineation, \$1,00, and four 2-cent stamps. Address, Mits, A, B, SEVERANCE, Centre street, between Church and Prairie streets, Adr 6m\* White Water, Walworth Co., Wis.

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#### BANNER LIGHT. OF

Arcanum Hall, 57 West 25th Mircet, N.E. cor-ner 6th Avenue-Meetings of the Progressive Opritual-late are held every Bunday at 3 and 5 P.M. Mediums and speakers welcome, Test Medium and Conductor, Prof. G. G. W. Van Horn.

Sould Schmannion Heetings every Tuesday at 3 P. M. sharp, at Mrs. Morroll's, 230 West 86th street. Progressive Spiritual Test Meetings are held each Sunday at 2% and 7% P. M. at 62 Union Square, by Mrs. A. L. Pennell of Boston,

The First Society of Spiritualists .- Miss Jen-

nie B, Hagan spoke in the morning of this the last Sun-

day of her engagement one hour and fifteen minutes,

neither can tell you how you look at a thing in the mind. The world rests in consciousness, the inner life is called into action by experience, and we look for the real identify in the otheracter of the man. Mr. Tisdale was listened to with deep interest and hearti-it applauded. Mrs. Nickerson and Miss Guardenier then sarg, by request, "Where the lippling Bitcam-lets Niow," which brought out a leasty encore. That well-known and wonderful test medium, Mr. Edgar W. Emerson, was introduced and spoke briefly, saying in substance that there are ever coming from the higher life such inspirations as will lead us to a higher and better life. As the angel-world lifts us up, we must put our own concredes to work, and prove that the doway of the future life. Mr. Emerson's control then gave, in a rapid manner, names of over sevently departed friends in the hour he occupied the platform, all of which were recognized and kindly received. Some of the tests were very ro-markable, and must have convinced the most skepti-cal. At the evening session Dr. J. L. Parson spoke briefly upon the advance of thought in matters pertaining to religion and spirit upstore, closing with the hope that we so develop and round out in character that we may bring to oursives a knowledge of immortality. The President introduced Mrs. C. W. Bagley, well known to this and other platforms, who said, before giving tests, that we may not realize all the good that has been done by these meetings, and how much uear-er we have been brought to the spirit-world by the gave very fine tests, which were well received and re-cognized. This closes the public meetings for this season, to commene again early in Outpublic the tests, the season, to

gave very fine tests, which were well received and re-cognized. This closes the public meetings for this season, to commence again early in October. The Association has engaged some of the best talent in the spiritual work, among whom are Edgar W. Emerson, Joseph D. Stiles, and Mrs. E. O. Kimball-four Sundays each-and no pains will be spared to enable them fo present the phenomena which it is the special work of the As-sociation to give those who attend these meetings. The Thursday evening circles will be continued through May, and close with a Strawberry Festival on the last Thursday in the month. All are welcome; some very fine tests are given at each. HEATH.

The First Independent Club.-Monday evening was the occasion of our union meeting, and the hall was filled to repletion with the representatives of the different societies. Dr. Mark Smith made the openng address of welcome, extending fraternal fellow-

ing address of welcome, extending fraternal fellow-ship to those present. The musical selections by our young friends, Gertle Newton, Gracle Scales and Miss Rhinehart, were list-ened to with enjoyable interest. Dr. H. B. Storer responded to his name with appo-site remarks, saying that in trying to seek the good in everything, he had found one gem even in Mr. Tal-mage's sermon

mage's sermon. Mrs. Griffin recited "The Organ-Builder" in such excellent style that she was called upon for a second recital The Clinton Quartette (colored) sang with great ac-

The Clinton Quartette (colored) sang with great ac-ceptance, and were recalled a number of times, to the pleasure of all. Capt. Holmes made a few remarks interspersed with his usual velo of humor. Mr. Edgar W. Emer-son being present was called upon, responding with his best wishes for the Club's progress and growth. Mr. Tisdale, under inspiration, made a most perti-nent address. cling the progress toward a more lib-eral stand which Spiritualism has forced the churches to take. to take.

Miss Fay recited a laughable selection, and then the exercises were closed by pointed and well directed sentences from the Grand Master. The Sewing-Circle made a practical exhibit of its industry. F. V. FULLER, Secretary.

Eagle Hall, 616 Washington Street .- Interesting meetings were held at this place on Sunday last, which were participated in by many of our best mediums and speakers.

The afternoon exercises were opened by Dr. M. V The afternoon exercises were opened by Dr. M. V. Thomas with bighly appropriate remarks. He was followed by David Brown, Mrs. O. A. Robbins, Mrs. J. F. Dillingham and others, with remarks which were both interesting and instructive. Many tests and proofs of spirit-presence were given through the me-diumship of Mrs. Dillingham, Mrs. S. E. Buck, David Brown, Mrs. Robbins and Dr. K. H. Mathews-the latter presenting some wonderfully correct psycho-metric readings. In the evening Mrs. Robbins made appropriate re-marks, and closed with a number of satisfactory psy-

In the evening Mrs. Robotus made appropriate re-marks, and closed with a number of satisfactory psy-chometric readings Interesting remarks were made and recognized tests were given through the medium-ablp of Mrs. S. E. Buck, Mrs. Mina Olmstead, Mr. Fuller and Mr. F. W. Mathews.

The Ladies' Industrial Society .- On the evening of April 24th the members and friends of this Society held its last social meeting for the season at Ly ceum Hall, 1031 Washington street. Dr. J. D. Moore ceum Hall, 1031 Washington street. Dr. J. D. Moore presided. Mrs. Mason and Mrs. Stafford opened the exercises with a song. Mrs. Lovering read a poetn composed for the occasion by Mr. George C. Paine, a member of the Society. Dr. Dean Clarke made an ad-dress. Miss Addle Haseline gave recitations, which were highly appreciated, and Master Willie Beyee a plano selection, which elicited applause. Miss E. A. Viel, of Jersey, Channel Islands, Eugland, spoke in re-gard to her past labor in the Spiritualists' Society of that place. The remaining exercises consisted of ro-marks by Dr. J. L. Paxeon, Dr. J. D. Moore, and Jacob Edson; vocal due by Mrs. Mason and Mrs. Stafford ; recitation by Dr. Clarke, speaking by Mrs. Mason, un-der spirit control, and a closing hymn by all present. MARY F. LOYENING, Sec'y.

Mrs. Lillie will occupy the platform next Sunday

The Mpiritualist Camp-Meetings. Spiritualist Meetings in New York. Adeiphi fiait, eorner of 63d Mireet and 7th Avenue...The First Society of Spiritualists holds meet-ingsevery Bunday at 11 A. M. and 74 P. M. Admission free, Cointible Hanit, 57a 611, Avenue, between 46th and 50th Mireets...The l'oople's Spiritual Meeting (removed from Sponcer Hall). Services every Sunday at 24 and 74 P. M. Mediums and speakers always present. Frank W. Jones, Conductor. Meetingsfor Mpiritual Manifestations will be held at Adolphi Hall, 67 unor 7th Avenue and 52d street, New York, every Sunday at 24 P. M. Tests given by Mirs. E. A. Wells of New York.

ONART DAY. Many owners and lessees are preparing their cottages for the coming season. Bhell point has had some improvements added of

Bees for the coming season. Buell point has had some improvements added of inte. Mr. and Mrs. H. O. Torrey (the latter Secretary of the Boston Ladies' Aid Boolety) have built a next and unique cottage; it is located opposite the Washburn House, makes a nice appearance, and is a credit to the grounds. Mrs. Bunker of Boston has had her large house on West Central Avenue painted Inside, ready for fur-nished room letting. The Greenleaf Octage and Bay View, under the supervision of Mrs. S. A. King, are ready to let rooms at the present time, and quite a number of others will do so before the camp-meeting commences. Mrs. Cassell anticipates leaving California the first of May, and will, with her husband and family, occupy their fine cottage on West Boulevard this season. Bhe has been residing on the Pacific Coast for the past year, but thinks, in many things, that Massachusetts has advantages that she did not find there, and is re-joicing to think that she will soon reach home and On-set again. OBSERVER.

#### LAKE PLEASANT.

LAKE PLEABANT. Trains "64," "100," "45" and "43" will stop at the Lake when there are passengers to leave, or when signalied to take passengers. The above trains, "64" and "100," leave Boston at 6:80 A. M. and 8:05 F. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 F. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 F. M. This arrangement went into effect on Monday, April 30th.

This arrangement went into effect on Monday, April 30th. The management of the Lake Pleasant Association is vested in the following: A. T. Pierce, President; Lewis Bartholomew, Treasurer; A. T. Whiting, Beo-retary. The above constitute a Board of Trustees for the transaction of business. This syndicate was formed early in 1887, and a pur-chase made of the entire grounds. A re-survey of the grounds was made, and an apprisal fixed upon-nearly all owning cottages purchasing their previously rent-ed lots. ed lots. The following are the officers for 1888:

The following are the officers for 1888: President – Dr. Joseph Beals, Greenfield, Mass. Vice Presidenta-Newman Weeks, Rutland, V!.; Dr. E. A. Smith, Brandon, VI.; David Jones, Utlea, N. Y. Clerk-J. Milton Young, Haverhill, Mass. Treasurer-William R. Tiee, Brooklyn, N. Y. Directors- Dr. Joseph Beals, Greenfield, Mass.; A. T. Pierce, Barrowsville, Mass.; James Wilson, Bridge-port, Con.; David Jones, Utlea, N. Y.; Lewis Bar-tholomew, Philadelphia, Pa.; A. H. Dalley, Brooklyn, N. Y.; E. Terry, New York City; W. H. Rynus, Brook-lyn, N. Y. Committee on Speakers-A. T. Pierce, David Jones. Committee on Musio-Lewis Bartholomew, James Wilson.

Wilson.

Committee on Music-Lewis Bartholomew, James Wilson. Committee on Transportation-Newman Weeks, A. T. Pierce, Dr. E. A. Smith. J. C. Bundy. Committee on Police, Liphts and Sanitary-F. L. Fletcher, J. B. Hart, N. R. Hopkins. Auditing Accounts-A. T. Pierce, A. T. Whiting, Lewis Bartholomew. Committee on Renting Privileges-A. T. Pierce, Lewis Bartholomew. Collector-Frank L. Fletcher. The ever-glorious "Fourth of July" will be duly ob-served at Lake Pleasant, for which preparations are now being made. As usual there will be oratory and fireworks. The Worcester Cadet Band will be in at-tendance, Particulars will be given later on. J. M. Y.

Newburyport, Mass. - April 29th Mrs. A. H. Colby-Luther again addressed our society. Her subject in the afternoon was : "Spiritualism and Christianity," and she gave a very interesting and instructive discourse to a large and appreciative audience. The following is condensed from the Herald's report of the same :

ing Catholic and Christian rulers from the time of the earliest recorded history—portraying in forcible lan-guage the dark deeds of cruelty and bloodshed in the defense and interests of the Christian religion and the Christian church. Thousands upon thousands, she declared, have been put to death in the most hor-rible manner and forms, to support the religion found-ed upon the teachings of the Bible-a book which is not supported in its claims by evidence sufficient to satisfy any thinking mind that it had its origin in an almighty, all-wise and loving God. The crimes committed in the name of the God of the Bible, she held, would find their counterparts in the history of to-day, but for the great advancement and enlightenment which forbids and defies the encroach-ments of the priesteraft.

### BIGHT HERE IN MANSAUHUNETTN. what Your Friends and Neighbors Nay on a Matter of Vital Importance.

The following unsolicited opinions from your friends and neighbors, men and women whom you know and respect, ought to carry conviction to any doubting mind. These words of gratitude are from those who have been affileted but are now well, and the persons giving them are naturally solicitous that others.

troubled as were they, may know the means of cure. There is no reason why you should longer be ill from kidney. liver or stomach troubles. You can be cured as well as others. Do not longer delay treatment, but to-day obtain that which will restore you to permanent health and strength.

strength. BOSTON, MASS., (1314 Dorchester Avenue,) Nov. 29th, 1887.—Although It is four years ago that I was oured by "Warner's Safe Cure," yet at this late date I do not think that I need hesi-tate in acknowledging the same, particularly as the cure was permanent. It was in the fall of '83 that I first realized that I was not a well person. It was indicated by frequent spells of languidness, loss of ambition, occasional pains across my back in the region of my kidneys, an unusual flow of urine, and afterward scanty, with sediment in the vessel. I put myself un-der treatment, and took quantities of medicine, which would relieve me for a short time, but when the effect wore off I would feel worse than ever. The pains across my kidneys in-oreased, and even extending up between my shoulder blades. Also a new pain developed across my right side in the region of my liver. As month after month passed my condition be-came more and more critical, and my sufferings increasing fourfold. I had arrived at that stage when the prescribed medicines I took failed to have the lagst effect. My limbs ware swollen when the prescribed medicines I took failed to have the least effect. My limbs were swollen, have the least effect. My limbs were swollen, particularly my knees, and they pained me so that I could hardly raise them. I also had dizzy spells, and during them I would become almost blind. This would be followed by numbness all over my body, the same feeling as one has when their limbs are asleep. After all this I would be prostrated for several days with a most excruciating headach<sup>e</sup>. I concluded to give "Warner's Safe Cure" a fair trial, and by the time I had taken half of the second bottle, I cartainly experienced a marked relief. The I certainly experienced a marked relief. The pains were gradually leaving, my rest was not disturbed, my appetite was returning, which, by the way, I had lost. Then my faith was as-sured. I went right ahead until I was com-pletely restored, and, as I said, permanently.

Own a: G. Yaylin

BEDFORD, MASS., Oct. 13th, 1887.-Three years ago I had a serious trouble with my Kidneys, so much so that I thought I had that terrible Bright's Disease. I was in constant pain in my left kidney, as well as in the bladder and groin, with a weakness in my eyes. Having five years with a weakness in my eyes. Having five years before buried my daughter with Bright's Dis-ease, made me more anxious about myself, as I had watched the different symptoms as the dis-ease progressed, which had fastened itself upon her before we were made aware of its approach. I commenced at once the use of "Warner's Safe Cure," and persevered in its use until I found a decided improvement, and kept on until I found my troubles removed. Last fall I had a partial return of the same symptoms, and again had recourse to the same remedy, with the same result.

M. Fisk

SPRINGFIELD, MASS., (150 Main street, Jan. 16th, 1888.—1 am an enthusiastic advocate of "Warner's Safe Remedies." "Warner's Safe Cure" and "Warner's Safe Pills" cured me of kidney and liver difficulties with which I had been troubled for some time, and which I had been troubled for some time, and which caused me no little alarm. My liver was torpid, and for days I would have no movement of the bowels. Pains in my back, across the kidneys for days 1 would nave no movement of the bowels. Pains in my back, across the kidneys --retention of urine-headache and indiges-tion. I have tried four physicians, but they failed to relieve me. I was considerably wor-ried. I began to take "Warner's Safe Cure," and it made me sick at the stomach, but I kept on, taking also "Warner's Safe Pills," and it was not long until all feeling of nausea passed away and I began to improve rapidly. I faith-fully continued the use of "Warner's Safe Cure" until Lwas antiraly oursd. I pour feel Cure" until I was entirely cured. I now feel like a new man. Through my efforts, one of our citizens, who was quite low with Diabetes, began the use of "Warner's Safe Diabetes Cure," and is rapidly recovering. I am a strong endorser of "Warner's Safe Remedies."

Banner of Fight.

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### BOSTON, SATURDAY, MAY 8, 1888.

Spiritualistic Meetings in Boston. Banner of Light Circle-Room, No. 9 Bosworth Greed-Béances are bald every Tuesday and Friday af-ternoon at So'clock promptly. Admission free. For fur-ther particulars, see notice on sixth pago. L. B. Wilson, Chairman.

Datman. Boston Spiritual Temple, Berkeley Hall,-Loc-tures by able speakers Bundays at 10% A. M. and 7% P. M. Riohard Holmes, Fresident; O. F. Rockwood, Becretary; Mrs. Mary F. Lovering, Corresponding Secretary; Albert F. Ring, Treasurer.

F. Ring, Treasurer. **Children's Progressive Lyceum No.1.**—Sessions every Sunday at 11 A.M. in (inrgo) Paino Memoriai Hall, Appleton street, near Tremont. All seats free. Every one invited, Benj. P. Weaver, Conductor: Francis B. Wood-bury, Corresponding Secretary, 45 Indiana Place, Boston. Bowing circle at 1031 Washington street Wednesdays at 8 P.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exciter Streets.-Bpiritual Fraternity Society will hold public service Sundays at 23 P.M. and Wednesday even-ings at 7%. Scats free.

Ings at 7%. Beats free.
 College Hall, 34 Essex Street.—Sundays, at 10%
 A. M., 3% and 7% P. M. Eben Cobb, Conductor.
 Eagle Hall, 616 Washington Street, corner of
 Essex.—Sundays, at 2% and 7% P.M.; also Wednesdays at 3 F.M. Able speakers and test mediums. Excellent music.
 Prescott Robinson, Chairman.

Prescott Robinson, Ohsirman.
 1031 Washington Street. — The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Tor-rey, Secretary. Private scance for members only, first Friday in each month; doors closed at 3 P. M. Public meet-ings every Friday evening at 7%.
 The IndependentClub, 1031 Washington Street. holds regular meetings every Monday evening at 8 o'clock. The best speakers and music.

Chelsea. -- The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chesinut street, every Friday after-noon and evening. All are invited. Mrs. E. H. Prati, Prosident; Mis. M. Dodge, Secretary. Cambridgeport. -- Meetings held each Sunday evening at7% o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President. Layma.-- Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Ad-ams; Secretary, Mrs. E. B. Merrill.

Borkeley Hall\_Boston Spiritual Temple .-Singing by Mr. J. T. Lillie, Miss Mintle Eakins, accompanist, and an invocation by Mrs. Lillie introduced the morning service of last Sunday, following which Mrs. Lillle's guides spoke in reply to several questions, the first, "If it is a fact, as the poet writes, "Ever the truth comes uppermost, and ever is justlee done,' does justlee always come to man?" It is a liv-ing truth—right will at last prevail and justlee be done, although we may not be always able to compre-hend what is called good and what evil. Nature is deliberate and patient, and waits for the infinite pur-pose to be fulfilled; while mortals are in a barry for results. You may study the formation of worlds, the growth of the system of suns and planets, through the power at your disposal and spiritual comprehen-sion; you may know in part, but you cannot grasp the infinite. Clergymen of to-day dare not express their views as reasoners. They have a superstitious is you may know in the Bible commands. I say this in no bitterness of thought. Question—"Rev. Mr. Gordon (Baptist) said last Sun-day that he believed Spiritualism to be a fact; also that spirits communicate and appear in materialized forms, and that the Bible and eminent ministers and millions of Spiritualists also believe the same; but God. through the Bible, warned him not to have any. duced the morning service of last Sunday, following

millions of Spiritualists also believe the same; but God, through the Bible, warned him not to have anything to do with them, as they were all demons that re-turned. Are such statements consistent for any re-ligious teacher who believes in immortality and not annihilation of the human soul to make? Do demons contents with facd of

Ingious teacher who believes in immortality and not annihilation of the human soul to make? Do demons originate with God?" It states in the Bible, laws were given forth by King Saul that whosoever had anything to do with those who had familiar spirits should be put to death. Af-terward in disguise he seeks an Interview with the woman at Endor, and calls for Samuel and receives a communication. So we have precept and example; which shall we follow? We find thousands of living witnesses to day who have held communion with their loved ones. Death destroys none; all have power to, return; those who were pure in life and those who were unclean have the same privilege. When first entering spirit-life, they are dependent upon guardians, and they are taught the laws which govern the spirit realm; the law of nature holds them in the new birth. In every mind there is an idol or an ideal fitted to its conception and spiritual understanding of God's word. God's Bible is unbound and unclasped, and chapters are being written on its pages every day. Spiritualists enlarge the Bible instead of discarding it; it is seen and read in every stone and blade of grass, as well as its conception by Money and blade of grass, as well as

enlarge the Bible instead of discarding it; it is seen and read in every stone and blade of grass, as well as in ancient history. Minds are developing through a revolutionary process, and are free to use their own reasoning faculties in regard to a conception of God. After considering other questions, Mrs. Lillie im-provised a poem, at the conclusion of which Mr. E. W. Emerson made a few remarks and gave a number of recognized proofs of the presence of the spirit-friends of several of the audience. *Evening*.—Following the usual preliminary exercises of singing and invocation, the spirit-guide of Mrs. Lillie remarked on questions submitted from the au-dience, in a manner that could not have failed to con-vince the skeptic of the presence of an intelligence

vince the skeptic of the presence of an intelligence independent of the medium. A poem closed the ser-

nie B. Hagan spoke in the morning of this the last Sun-day of her engagement one hour and fifteen minutes, on twelve subjects selected by the audience, the prin-cipal subject being in reference to re-incarnation, in remarking upon which the speaker did not sustain the extreme ideas of re-incarnationists. Miss Hagan im-provised a poem upon themes not very poetical,". The World, the Flesh and the Devil," in a manner that de-monstrated the inspirational power of this truly won-derful medium. Miss Hagan spoke in the evening to a large and appreciative audience, and has won golden laurels that will ever give her a hearty welcome to New York. This is the last Sunday of Miss Hagan's present engagement with the First Bociety. The Meeting for Manifestations in the afternoon was large, and one of the best of the season. There is a growing interest in Spiritualism in New York, proving conclusively that the abuse of the daily press has had a different effect than what was intended ; all of the meetings of the First Society are more large-ly attended than ever before, and the audience is made up of the best material in New York, those who will stand for truth though the heavens fail. Mire. Zaida Brown Kates opened the meeting with an invo-cation, and improvised and sung a song upon "Jus-tice." Mir. Henry J. Newton made remarks that much interested the audience, as Mir. Newton's always do. Mir. L. Barney, editor of *The Better Way*, of Cincinnati, made remarks showing the prosperous condition of Spiritualism in that city. Miss Jennie B. Hagan gave poems upon " Man," " Persecution "a d" injustice." Mir. G. W. Kates of Atlanta, Ga., made appropriate remarks, saying that he always stood before the pub-ile as a Spiritualist, He spoke upon the importance of organization of Spiritualists, and that we could not make any progress by disintegration. Mir. Kates's remarks were practical and worthy of the earnest at-tention of mediums and all Spiritualiste. Mir. John Slater made some very cutting remarks upon the ser-mon of R tention of mediums and all Spiritualists. Mr. John Slater made some very cutting remarks upon the ser-mon of Rev. Dr. T. Dewitt Taimage, preached this morning in the Brocklyn Tabernacle against Spirit-ualism and Spiritualists. Mr. Slater gave some very teiling tests, proving conclusively that the evidence through his mediumship gave a knowledge of immor-tality, while the Reverend Dr. Taimage had only a *bellef* in immortality, without knowledge. Mr. Henry J. Newton followed Mr. Slater upon the same sub-ject. Mrs. E. A. Wells gave numerous tests, all of which were recognized.

ject. Mrs. E. A. Wells gave numerous tests, all of which were recognized. Last Thursday evening was the last of the series of the combined scance of Mrs. E. A. Wells and Mrs. Zaida Brown Kates at the parlors of Mrs. Wells. These scances have been very popular and created an interest worthy of the name of these noted mediums. Mr. and Mrs. Kates speak to the First Society of Spiritualists in Paterson, N. J., the first two Sundays of May. Mrs. Neille J. T. Brigham will speak for the First Society here next Sunday and during the month of May.

of May. Mrs. E. A. Wells, the test and materializing medium of New York City, has changed her residence to 990 6th Avenue, where she has more commodious apart-ments to accommodate her increasing patronage. S. New York, April 29th, 1888.

People's Spiritual Meeting .- The sessions at Columbia Hall, 788 6th Avenue, were more than usu-ally interesting Sunday, April 29th. Mrs. Morrell read as an opening the poem "Dead"; after which J. C. Rowe, Jr., of Utica, N. Y., gave a short address, and was followed by Judge Coit, of Brooklyn, Mrs. F. Morris Clarke, J. F. Jeaneret, Theo. Bunce, Mrs. Mor-

rell, and others. After singing by the audience in the evening Mr. After singing by the audience in the evening Mr. Bunce led the speaking, and was followed by some very fine exhibitions of psychometric power by Mrs. M. C. Morrell. Wilson MacDonald was called up, and gave an interesting address, closing by reading a fine original poem, composed some years since while visit-ing the Boldiers' Cemetery at Arlington, and referring to those whose mortal remains were there interred. It was a touching tribute to both the "Blue and the Grey." FRANK W. JONES.

#### Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.-Services every Sunday at 11 A.M. and

74 P.M. Fraternity Rooms, corner Bedford Avenue and Nouth Second Street. -Services every Sunday at 7's P.M. Childron's Lycoum at 3 P.M. The Spiritual Lit-erary Union meets the first and third Saturday of each month at 8 P.M.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Confer-ence every Saturday evening, at 8 o'clock.

Eureka Hali, 378 Bedford Avenue, near Broad-way.-Mrs. A. C. Henderson speaks and gives spirit tests every Sunday evening at 8 o'clock.

Mrs. Luther began by reciting the acts of the lead-ing Catholic and Christian rulers from the time of the

ence, art and poesy. She was specially severe on the Christian doctrines

Ble was specially severe on the Christian doctrines of vicarious atonement and forgiveness of sins. She recited the Bible description of God and heaven, and referring to the narrow confines of the latter declared that it was just about large enough to hold the sev-enty thousand ministers and priests who are living in luxurious idleness off the earnings, mainly of the wives, mothers and daughters of the land. She spoke at length of the power of the clergy and priests over the women of this country, and declared that the time is nearing when women are beginning to think for themselves—to realize the tyranny of the Church—and they will ere long emancipate themselves from priestcraft, and force the representatives of the latter class of the community to shift for themselves been forced to do.

enigntenment which forbids and defies the eneroach-ments of the priesteraft. The Christian church, she said, from its earliest bis-tory had been the uncompromising foe to scientific in-vestigation and advancement, ever the enemy to men-tal progress in every department of literature, sci-ence, art and poesy.

morning and evening at 10:30 and 7:30 MARY F. LOVERING, Cor. Seo'y.

First Spiritual Temple, corner Newbury and Exeter Streets .- One of the largest audiences of the season gathered last Sunday to listen to the guides of Mr. J. William Fietcher upon the subject announced, Mr. J. William Fletcher upon the subject abnounced, viz: "Materialization, its Ultimate under the Guid-ance of Aucient and Modern Spirits." They spoke of the ages of antiquity when a few of the advanced ones gathered together in spiritual téances to learn the great secret that has pressed upon all thoughtful minds since the world began, viz: "If a man die, shall be live again?" These hierophants through their con-centration of power, their entire devotion, their se-creoy, and hence freedom from annoying skepticism and ignorant criticism gained an answer and a manand ignorant criticism, gained an answer and a man-ifestation of spiritual power, such as our own time has not yet received.

The history of those ancient nations, of Egypt, of Persia, of Greece and of the Jews, abounded in evi-dences of spiritual knowledge, obtained through their mediums and oracles.

mediums and oracles. The Bible history was full of Spiritualism, and if that was taken out, nothing but dry husks remained. The scientist says there is no expression of life with-out the gathering of certain molecules into organized forms, and argues that where there is no visible form there can be no life, but-said the guides—life exists there can be no life, but-said the guides-life exists independent of material forms: It is the *spirit* that builds up the organism for manifestation and expres-sion on this plane of being. We are all spirits and our bodies are simply materializations, through which we gain our needed experiences of earthly things. Everything that has life, even the blade of grass, has us spirit and through the programs of the even all

Everything that has life, even the blade of grass, has its spirit, and through the progress of the ages all shall evolve to higher and more perfect expression. It is expected in any science or art that a knowl-edge of the subject is requisite in order to entitle one to give an opinion or produce a just criticism, but in regard to Spiritualism, this subject of all others the most occull, the most profound, ignorance and preju-dice seem to be thought to be the ebief requirements to make an acceptable article for the press. The pul-pit, which should be foremost in the van of progress, which should teach truth united with justice and love, which should the art in united with justice and hove, clings steadily to the shell of past superstitions, and closes the doors through which the only true light can come; and the press, pandering to the ignorance and prejudice of the unenlightened, moves forward in this cause only as compelled by public sentiment and self-interest.

prejudice of the unenlightened, moves forward in this cause only as compelled by public sentiment and self-interest. The time has come when Spiritualists should stand up manfully for the right. Their religion-for it is a religion-is as dear to them as is Catholicism to the Catholic or Protestantism to the Protestant, and should and must be respected. Our broad flag cov-ers all sects and phases of thought and belief, and Spiritualists should claim and demand the same pro-tection afforded to all others. This Temple was build-ed for a grand purpose, and the ultimate of material-ization will be that spirits shall walk and talk among us, clothed in material forms, and then will be answer-ed for all the question of the ages. But spiritual things are spiritually discerned, and it is for us to cultivate all those graces of character that shall lift us up to the sphere of the angels, and not expect to drag them down to the level of our materiality. Next Sunday Mrs. H. S. Lake will speak at the usu-al hour of 2:45 P. M., subject, "Future of Our Coun-try." The Temple Fraternity School will meet at 2:20 P. M. The services are interesting, and little children are welcome as well as those of older growth. On Wednesday, at 7:30 P. M., the usual sociable will be held in the lower audience-room. All friends cor-dially invited to all above meetings. Sents free. W. H. R.

Spiritualistic Phenomena Association, 1031 Washington Street .- The meetings in this hall last Sunday were attended by a large and intelligent audi-ence, and were opened with a duet finely rendered by Mrs. Nickerson and Miss Guardenier. Fresident J. H. Lewis made a brief opening speech and introduced George W. Tisdale, who spoke in his usual earnest manner upon the "Common World View as Applied to Science, Metaphysics, Morals, Religion and Phi-losophy," remarking that the standards to which we have looked in the past have been removed and are fast passing away, new ones being set up in their places. The opinions of men are continually chang-ing, and ere the commencement of the twentieth cen-tury will be ohanged entirely. The dispensation of the past was by a written law; that of the present is a law unto itself. To the field of morals we must look for the solution of our problems. Metaphysics is first to explore the great realm of thought, and often goes wrong. Science starts in the opposite direction, but Sunday were attended by a large and intelligent audi-

MARY F. LOVERING, Sec'u. 81 White street, East Boston

> The Children's Progressive Lyceum No. 1.-The sessions are well attended both by adults and children. The return of Mrs. W. S. Butler, her presence in the school, her earnest speeches, all aid us in

Saratoga Springs, N. Y .- Dr. George A. Fuller spoke in this place Sunday, April 22d, in the Court of Appeals Room. The Eagle says of him: " Dr. Fuller is young, handsome and talented, and his oratory

or appears toom. The Edge says of nim: "Dr. Ful-ler is young, handsome and talented, and his oratory and culture are of so high an order that were he a preacher in a popular church he could win for him-self wealth and fame. His morning subject was, 'Out of the Depths.'.... In the evening he considered Spiritualism as a science and religion, claiming that it presented the only proof ever given to the world of immortality. He said Jesus answered the question-ings concerning a future existence by a grand materi-alization scance, where Moses and Ellas appeared. Spiritualism presented evidence of the same charac-ter, thereby fulfiling the prophecy of Jesus, who said that those who came after him would do even greater works than he had performed. God's haws are un-changeable, and if inspiration was possible eighteen centuries ago it is equally so to-day." Dr. Fuller was to speak there again on the 29th uit, morning and evening, giving platform tests at the close of the lat-ter service.

Haverhill and Bradford.-Mrs. E. Clarke Kimball of Lawrence spoke before the Spiritualist Assoclation last Sunday, giving a large number of conclation last Sunday, giving a large number of con-vincing tests both afternoon and evening. Spirits purporting to be present were accurately described, and many interesting messares given. At the close of the evening lecture Mrs. Kimball was strongly at-tracted to a lady in the audience over whom a cloud of sorrow is resting, and imparted to her much conso-lation, while the peculiar circumstance under which the message came much strengthened her conviction of spirit-communico. Previous to the evening lecture Mrs. Hattle P. Griffin of this city recited a selection entitled "The Organ-Builder," which was responded to with generous applause by the appreciative audi-ence. Mrs. Kimball will speak here again next Sun-day. E. P. H. E. P. H. day.

### Haverhill, Mass., April 30th, 1888.

Norwich, Conn.-Mrs. Helen Stuart-Richings has occupied our platform two Sundays, April 22d and 29th. She came into our midst an entire stranger. but her bright, inspiring thoughts, combined with her charming, ladylike manner, have won much favor with

charming, ladylike manner, have won much favor with the people in our city. Wednesday evening, 25th inst., our ever-welcome friend, Mrs. R. B. Lillie, gave us a most excellent lec-ture in her usual pleasing and eloquent manner, Mrs. Richings following with recitations, displaying supe-rior elocutionary powers. Thursday evening of this week Mrs. Richings will give an entertainment in G. A. R. Hail. Next Sunday Miss Emma J. Nickerson of Boston will be our speaker. MRS. J. A. CHAPMAN, Sec'y.

Philadelphia. Pa .- Last Sunday, April 29th, Mrs

H.S. Lake closed a most successful engagement with the First Society of this city. The lectures of her guides have been listened to by large audiences, and have created a profound impression. The topics dis-cussed have been of a most varied and interesting character, and have met with a hearty reception by her listeners. This is Mrs. Lake's second engagement with this Society, and it has been a very gratifying one

Her psychometry, which is clear and accurate, has added much to the interest of the meetings. We are in good condition, and moving steadily on toward the Parkland Camp-Meeting.

New Haven, Conn. - Mrs. I. L. Searles writes that the seance-meetings of Mrs. J. J. Olark, at 228 Crown street, this city, will be continued until June 18t.

Progressive Spiritual Conference.- A very eniovable session was held Saturday evening, April 21st, at the new quarters in Preparatory School Hall, 21st, at the new quarters in Preparatory School Hall, Johnston Building, junction Fulton and Flatbush Avenues. Wilson MacDouald of New York made an address which was highly appreciated. Messrs. A. P. Dey, Ellsworth. Elwell, C. L. Harris, Mrs. String-ham, and others filled out the time interestingly to all. Saturday evening, the 28th, we celebrated the first anniversary of the resumption of the Brooklyn Con-ference. William C. Bowen made the opening address, which we avecand hely appreciated and appe sneeded

ference. William C. Bowen made the opening address, which was exceedingly appropriate and gave special interest to the occasion. Then followed remarks by Mrs. M. C. Morrell of New York upon Psychometry, who illustrated her subject with excellent read-ings acknowledged as accurate by those who received them. Capt. A. P. Dey, Mr. Elweil and Mr. Harris made the closing addresses of the session. Mr. D. Ellsworth of New York will give the opening address, Saturday evening, May 5th. F. W. JONES. 230 W. 36th street, New York, April 30th, 1888.

#### Baxter Concludes in Providence.

o the Editor of the Banner of Light : Such practical morning lectures as Mr. J. Frank Baxter has given in Providence this month, are rarely enunclated in our city. Last Sunday, the 29th ult. enunclated in our city. Last Sunday, the 29th ult., "No Object in Life, then Life no Object," was the prolific theme of the speaker, and he discoursed ably and holdly—ably, because logical and foreible, boldly, because outspoken in lines of ultra-reform. Mr. Bax-ter has the courage of his convictions, and however radical or iconoclastic he is, seems to make no ene-mies; indeed, seems to gain the applause of all. The Spiritualists' Association would hold its day session in the afternoon, but the hall is occupied them by the Free Reliefous Society. and hence it is obliged

The Spiritualists' Association would hold its day session in the alternoon, but the hall is occupied then by the Free Rieligious Society, and hence it is obliged to take the forenoon. Liberalists and Spiritualists are the principal attendants at that meeting; but the evening occasion is the people's; at least, large pro-miscuous conventions obtain. The evening theme was advertised and considered in the language as submitted: "Will Mr. Baxter give his views of Materialization?" It was trenchant, and, as might be expected, controversial. He believed in materialization, though his views were more like those of Dr. S. B. Brittan when in this life, which all BAX-NER readers are familiar with. He was disposed to think that organic materialization, save in the sense of growth, was improbable, and that a solid form pro-claimed to be a materialized spirit is the transfigured, entranced medium. While he believed in materializa-tion, he thought the term a misnomer for many of the manifestations bearing the name. He pointed out clearly the workings of Nature corroborative of the possibility of materialization in accord with spirit the-ories as given through mediums, while he criticised as improbable theories advanced by others. He said were he a believer in the Bible as the infailible truth, he could coume to no other conclusion than that materi-alization is true-And a full-form organic materializa-tion, at that-and quoted in extense in support of this ideas, to the astonishment of his hearers. tion at that—and quoted in extenso in support of this idea, to the astonishment of his hearers.

idea, to the astonishment of his hearers. The descriptive scance of the evening was a fine one, but many question whether such exercises are not misplaced on the occasion of lectures, especially Sunday lectures. How Mr. Baxter stands the con-tinuous strain of his varied and earnest work so well, apparently with no fatigue, is a problem. Mr. Tisdale, the bilnd medium, is announced for next Sunday, May 6th, and test scances by Mrs. Humes. The annual meeting of the "Board" is called for that Sunday, also. Mr. Baxter will lecture in Stonington, Ct., and other places during the week. "ROGEN WILLIAMS."

Salem, Mass .- Miss Emma Nickerson of Boston coupled our rostrum Sunday, April 29th, giving two interesting lectures, followed by poems and psychometric readings which were satisfactory in every case. Miss Nickerson is to be with us again the second Sun-day in May. Mrs. C. Fannie Allyn of Stoneham speaks for us next Sunday. May 6th. W. H. H. THYNG, Cor. Sec'y.

Keene, N. H .- The Association of Spiritualists of Keene is holding a short series of meetings at Lampson Hall, beginning April 22d with Mrs. Addle M.

son Hall, obginning april an inter and the source of Washington, N. H., as speaker, who gave very instructive discourses to appreciative audiences. Meetings afternoon and evening of each Sunday. L. F. W.

The Church has ever been the uncompromising for The Church has ever been the uncompromising foe to Spiritualism; but, regardless of this. Spiritualism, the science of sciences, has come hot the world to stay. The principles of Spiritualism, its aims and ob-jects, were outlined by the speaker, more particularly as related to the uplifting of humanity, the inculcat-ing of purity into our lives and teachings, the educa-tion of the masses, free from sectarian bias, the ad-vancement of the cause of temperance, public morals, woman suffrage, etc., and the taking of advanced po-sitions in relation to all the great questions of the hour. [Next Studay it is expected that J. Clegg hour. [Next Sunday it is expected that J. Clegg Wright will reply to the sermon of Roy. C. P. Mills on Diabolism and Demonology."]

In the evening she took as her subject : " What Shall Man Do to be Saved?" and a more able address was never delivered in Fraternity Hall; it was complete in logic and sound sense, and was listened to by the largest audience gathered in the hall on an evening this season.

Her reply to Rev. Mr. Mills was regarded one of wonderful depth and power, and the cause of Spiritualism has been ably and successfully defended; and the result will be that Spiritualism will be greatly bene fited and strengthened in the beautiful city of Newburyport.

Rev. Mr. Mills preached this evening, having for his subject, "Diabolism and Demonology," and I am told he admitted that spirits do return, but they are evil spirits. He probably followed in the track of Rev. Mr Jordon's discourse.

Miss Trask, a very fine test medium, has been visiting on Ring's Island, and gave some wonderful tests of spirit return; she was here during the week .-Mrs. Patten holds circles every Thursday evening at her home. F. H. F.

Fitchburg, Mass .- We had the pleasure of listening to two very interesting and instructive lectures, April 29th, by Prof. W. F. Peck; subject for after-April 29th, by Prof. W. F. Peck; subject for after-noon: "The Belence of Immortality"; evening: "The Philosophy of Spirit-Manifestation." Prof. Peck also sang some beautiful songs—one of his own given un-der inspiration—our quartette joining in the chorus. If rapt attention is a mark of appreciation he must have felt amply repaid for his labors. We hope to have him again in the autumn or winter.—The 13th of May Mrs. Kate R. Stiles will lecture and give tests. MRS. E. S. LORING, Sec'y.

Card from Annie Lord Chamberlain. To the Editor of the Banner of Light:

I would like to ask the friends who are awaiting answers to their letters to be patient a little longer. For two months my father and mother have been seri-ously ill; they are now convalescent, and I will attend to the letters as fast as possible. Very sincerely, ANNIE LORD CHAMBERLAIN. Mattapan Dist., Boston, April 24th, 1888.

AFRAID OF THE ANGELS .- It is said that women must not vote, because they are angels; and in the next breath it is predicted that their works "would generally be cast for the worst men and the worst measures." This suggests the story of the little boy who was told that he need not be afraid to go to bed in the dark be-cause angels would be there to watch over him. He only sobbed the harder and answered, "it's the angels themselves that I'm afraid of I" If women are angels, the influence of their votes could hardly be otherwise than good, and no one need be afraid of them. On the other one need be afraid of them. On the othe hand, if they are only ordinary beings, wh should they not have ordinary human rights ?-Alice Stone Blackwell, in Farm and Home.

#### To Correspondents.

Nonstiention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

C. A. L., ANOKA, MINN .- We are unable to advise you. Onset is, however, a fine place, and you may be able to do well there.

Joreph S, Whitemt

(Whitcomb Bros.)

DANVERS, Mass., Dec., 1887.—My brother has for a long time been afflicted with Constipa-tion, Acid Stomach, etc. He now finds relief in the use of "Warner's Safe Cure."

Tylvin 6. Ficher

LOWELL, MASS., (No. 80 Berkeley street) Oct. 17th, 1887.—1 have taken "Warner's Safe Cure" with marked benefit. I was troubled with a Cold and Fever. Two bottles of the remedy named effected a cure.

Macstlyn

Southwest Michigan.

"Immortality, or Continued Existence," will be discussed by the Spiritualists of Southwest Michigan, at Fennsville, on May 5th and 6th.

An able corps of speakers will be in attendance. Good vocal and instrumental music will be among the attractions. Mediums of rare glifs may be expected. The meeting will open at McCormick's Opera House on Saturday, May 5th, at 3 r. M., closing Sunday evening. Peo-ple from a distance will be cared for by the Fenusville friends.

All are invited. L. S. BURDICK, President, Texas.
All are invited. L. S. BURDICK, President, Texas.
MISS MINNER NESBITT, See'y, Decatur.
B. G. BHEFFEH, Treasurer, South Haven.
Vice-Presidents. - Mirs. E. C. Towors, Mattawan; Frank Kelly, Benton Harbor; D. Boynton, Riverside; Capt. N.
Roblins, Grand Haven; Mrs. Beiss Brown, Breedsville;
Mrs. Lottle Warner, Paw Paw; Miss Zella Wait, Decatur;
H. Baifour, Bangor; Dr., Wigent, Watervillet.

#### Clackamas, Ore.

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Unckannes, Oze. The Clackannas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era, Ore., kegin-ning Friday, June Sth, and holding over two Sundays. Siate-writing, trance-speaking and clairvoyant test me-diums have been engaged to attend the meeting. The Committee of Arrangements will use every reason-able endeavor, including the usual reduction of fare, to those attending the meeting, to make the enterprise a suc-cess.

The Society has a good hall on the grounds, and a hotel for the accommodation of boardors and lodgers. A cordial invitation is extended to all. WM. PhillLLips, President.

THOMAS BUCKMAN, Sec'y.

LECTURES by JULIET H. SEVERANCE, M.D.

A LECTURE on the Industrial and Financial Problems. Paper. Price 15 cents. A LECTURE on the Evolution of Life in Earth and Spirit-

LECTURE on the Philosophy of Disease, and How to Conditions. Paper. Price 16 cents. A LECTURE on the Philosophy of Disease, and How to Cure the Bick without Drugs, with an Explanation of Magnetic Laws. Paper. Price 16 cents.

tury. Paper. Price 15 cents.

For sale by COLBY & RICH.

THE CLOCK STRUCK ONE, and Christian Spiritualist. Revised and Corrected. Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, Three Ministers, five Doctors and others, at Mem-phis, Tenn., in 1855. By the REV. SAMUEL WATSON, of the Methodist Episcopal Church. Price reduced to \$1,60, postage free. For sale by COLBY & RICH.