VOL. LXIII.

COLBY & RICH,

BOSTON, SATURDAY, MAY 12, 1888.

\$3,00 Per Annum, Postage Free.

NO. 9.

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The Spiritual Rostrum.

The Ideal Republic, or the Spiritual Genius of True Government.

> Inspirational Discourse Delivered by W. J. COLVILLE, In San Francisco, Cal.

(Reported expressly for the Banner of Light.)

From the very earliest times man has doubtless desired a perfect government. The republican form of government has always commended itself to the best thinkers and legislators as the highest ideal; but as our ideals are continually in advance of our attainments, we frequently see before us looming in the distance a glorious prospect of coming beauty and happiness. Man naturally lives in the future more than in the past; he looks forward to what is to come more than he gazes backward upon what has gone-whatever may be the beauty of the paradise which has been forfeited, whatever may be the splendors of the Edens which are no more, whatever may be the truth concerning a lost Atlantis and all its wendrous heroes, whatever may be true concerning a pre-historic America surpassing in grandeur the America of to-day. We all know that the poet Milton, blind materially, but very far-sighted spiritually, placed a truer estimate upon his own works than was placed upon them by the critics of his time, when he pronounced his later effort superior to his preceding one. Milton's two grand poems, "Paradise Lost" and "Paradise Regained," are both sublime; the public at large have preferred the "Paradise Lost," calling it the finer production, but the poet himself preferred the "Paradise Regained," because the "Paradise Lost" was largely a wail of anguish-it was rather a complaint than a song of praise-while the "Paradise Regained" was a glorious prophetic vision and idyl of the future! The seer beholds more than a restoration of mankind to its former glory : he sees intuitively man's attainment of privileges and heights of glory unknown among the fabled or historic wonders of departed days.

We notice that in all history there is a continual looking forward; that in all religion, science, philosophy and art, the prophetic element is not lacking. Take prophecy out of art, and it has no longer a mission to mankind; take prophecy out of music, and music becomes a mere monotonous repetition of meaningless sounds; take prophecy out of literature, and a book is neither an educator nor a helpful companion to the student; take prophecy out of preaching, and the finest oratory consists in the statement of mere platitudes, which, while they may be abstractly true, are no more interesting and elevating than the coldest utterance of maxims and truisms, which, while they cannot be refuted by any process of logical reasoning, fail to inspire the mind and touch

the heart.

In our early days as children we are all flushed with hope, and have many ambitions; we all build castles in the air; and while many persons speak of building castles in the air as though it were a foolish and undesirable occupation, we insist that the child's castle-building in the air is the child's prophecy of his own future appointments and surroundings. We say to the little child who dreams of grandeur, of splendid heroes, of fine estates; to the child who dreams he will some day become a great magnate, who looks forward to the time when he will be a lord and ruler, if before your eyes you always keep burning brightly the polar star of conscience, if you never under any circumstances allow yourself to stoop to trickery and imposition in the acquirement of your coveted treasures, if you never envy your neighbor's possessions and never try to wrest from another by artifice what is his by right, if you act on the square at all times, act with strict integrity in all your business relations, when you become a man, your dreams may be all fulfilled; you may have before you a vision of yourself in the Presidential chair, a vision of the finest estate, of the largest income in the world, and it may perchance be a prophecy of

your future condition. The more you can behold prophetically, the more you expect; the more you believe in, the greater the probability of your rising to emiunder no circumstances, a greater error than

on unceasingly and untiringly, looking for no reward; no one can be a great soldier, always in the front of the battle, unless he believes victory will attend his endeavors. In the days of the fighting in the Soudan the fatalistic Mohammedans were ready to surrender their arms immediately they believed that Allah was fighting against them. Convince the Turks that they are not destined to succeed, and you have paralyzed their arms, but inspire them with the conviction that Allah the Great has ordained victory to their troops, inspire them with the thought that they are foreördained to victory, and no matter what odds may be against them, no matter what the force of the opposing army, they succeed because they believe they are foreordained of heaven to succeed. We find that this very spirit, which may be termed the spirit of fatalism in a certain sense, has inspired all the great rulers and workers of the world. When Calvin at Geneva thundered his protests against the authorities of the Church of Rome, he believed he was God's chosen instrument to reform the theology of his time; he believed that God had singled him out by an act of special appointment to put down the errors of centuries and to lift on high the standard of truth and wave the banners of God's own religion. When Oliver Cromwell, in the days of the English Commonwealth, protested against the established Church and established State, his soldiers as well as himself were strong as lions and flerce as tigers in battle, because they felt that God had commanded them to cleanse the sanctuary of all defilement and build up a new Church and new State to the honor and glory of his name. And when the monk Luther, who ascended the great staircase at Rome upon his knees and struggled by all means known to his order to win peace with Heaven and satisfaction for his sin, and, seeking for rest, found none, was inspired with the vision that the great work of the Protestant Reformation was intrusted largely to him, and felt that he was the chosen instrument to accomplish a divine mission, then no enemies could appal him, no threat of imprisonment and persecution could decoy him from the path which he felt to be the path of duty. And when Jean d'Arc, Maid of Orthat angels from Heaven, yea, Jesus, whom she sel of advisers whom she knew were not guided the cause she had espoused was lost, and she herself condemned to a cruel death.

Where is the secret of true success? We must believe in the coming glory, the coming victory, the coming realization. There is the secret of the world's reformation, the secret of success in every noble undertaking. We do not hesitate to say that the great War of Independence and the great war which resulted in the emancipation of the negro race would both have ended disastrously and ignominiously if it had not been for the courage, the bravery due to the certainty of triumph which animated the breasts of the defenders of their country

and of human rights at large. When to day we are called upon to fight, as we have never fought before, with moral and intellectual weapons; now that we are called upon to employ the all powerful weapons of the tongue and pen, and to make the pulpit, the platform and the press ring with our declarations of independence, our protests against slavery of every kind; now when we are called upon to deal the severest blows which have ever been dealt at the abuses and vices which threaten to undermine modern American civilization-we can only be guided into the ark of refuge, into the haven of peace, into the arms of victory by an intrepidity born of sincere conviction and a courage born of supreme realization that if we have right on our side we are born to succeed, and that only when our cause is not divine is there a chance of our defeat.

If we look before us and imagine the republic of coming days, what vision floats before our enamored gaze! Is the Republic of the future a democracy or a theocracy, or is it both?

We maintain that the highest republicanism is theocratic and democratic. You know theocracy means the government of the people by God; monarchy means the government of the people by a king or other hereditary governor; democracy means the government of the people by themselves. But the question is, what element shall rule? what people shall govern themselves? what kind of rulers shall we have? what spirit shall animate us? how do we choose our representatives? what qualities do we require in those who fill our Senate halls? what kind of a man do we select for a President? what qualities are they which shall cause us to the highest; no leveling down, but a constant elect voluntarily and urge men to fill the highest positions in our gift?

You have all heard the strange story in the Bible of the trees choosing a bramble to be their king; in that curious old parable you are told in highly figurative and poetic, yet very plain and simple language the facts concerning much that is occurring every day all over the world on a large as well as on a small scale. The trees gathered themselves together, and held a solemn council. They knew that liberty nence and royal distinction. There can be, did not mean lawlessness, and therefore they must have some kind of governor, some must

nor its victories won. No one can work on and | embraced a monarchy; they set to work to | in painting, just one Angelo in architecture, or | condition of soul that all desire for self-glorifithought occurred to them: "Let us choose the cedar, tall and stately, beautiful and superior." not desire the position which you offer me; I have no wish to be your ruler; choose some one

Then they selected the olive tree, it being a tree which yielded delicious fruit; but when they called upon the olive to take the position the olive declined. So one after another they appealed to all the stately and useful trees among them, and one by one these trees refused the reins of government; they were either too lazy or too modest, one or the other, and perhaps a little of both. Then there stood by an aggressive bramble who volunteered to be their leader, and was accepted, because the stately, beautiful and useful trees had declined to serve. So it always has been, so it now is, and ever will be, that if the men and the women who are qualified to take the reins into their hands, who are representatives of honor, probity and righteousness, and who have placed before them the opportunities of promotion, spurn their opportunities, and either do not take sufficient interest in national affairs, or else are so falsely modest that a spurious humility compels them to decline, the bramble, the most unfit person of all, is sure to volunteer, and will be elected because every one suitable has declined.

It is in the affairs of nations as it is in the affairs of congregations and societies; there are many good and honorable people who would be a glory to any position they might be asked to fill; their virtues have made them dear to the hearts of all their fellow-citizens; they are known to be in every way exemplary, their honesty and sterling qualities admit of no question; but, alas! they always feel, when they are called upon to take prominent positions, that the office is for some one else and not for them

While it is fitting not to think of ourselves more highly than we should, let us remember leans, the humble, illiterate peasant girl, felt | that when opportunities are offered us, when the call to service comes, it is not a privilege believed had appeared to her and told her to res- but a duty to serve. Remember that the use cue France, were sustaining her, she made her of the ballot is not a privilege, but a duty, and taking; but the time came when she acted has recognized our fitness and we are called to serve we open the door to those who are by the powers divine, disaster overtook her, only too ready to advertise themselves gratuitously, and to figure in positions they are ut terly unfit to occupy.

We urge upon all young men and hove to be ready when the call comes to fill the highest position this country can offer them. If there is one special excellence in American institutions it is this: that every boy may feel that some day he may be President, and every mother may feel that the boy to whom she gives birth may some day occupy the highest position in the land. Such a feeling is something akin to the feeling which animated the Jewish mothers of the olden time when every Hebrew matron thought it possible she might be the mother of the Messiah who was to come. while every little boy might encourage the thought that he would one day prove to be God's own anointed. If every mother would feel that her son may be as good as President; if every boy would feel he may be as good as President, and must qualify himself for the highest position in the gift of the people, whether he is ever called to it or not; if every mother would feel that she must qualify her own mind and her child's to be worthy of the presidential chair, whether he ever sits in it or not; if we were each one to begin from this moment to put our own houses in order and do our own work efficiently as a task of sovereign importance, we should no longer look for an abstract reform to be brought about by an abstract government; we should no longer lose sight (as many socialists and other would-be reformers do) of the individual man in the collective state; we should no longer speak of the nation as a mere vague aggregation, but we should deal with the individual everywhere we found him as the being to be reformed and as the one to reform others.

True reform, the genuine elevation of society, the inculcation of pure morality, and the means of acquiring knowledge, is not a matter of official undertaking, but of individual growth and

What we desire to impress upon every individual is, that in the coming republic, in the state that is yet to be evolved-which is even now in process of evolution-the individual will rise so high that there will be a common high level for all men and women; the equality of the future will be the equality of all with process of leveling up until the highest summit is at length attained by all.

Looking carefully at the tendencies of the age we mark that indications are that not much longer will there be a few celebrated men who tower so far above all others that the rest their side. In the forest of human trees now

choose one of their own number to be their a single Beethoven or Mozart in music, nor an cation has vanished forever from his breast. representative or ruler. They saw the cedar | Alexander or a Casar for emperor. The Alexzarts. In the days to come, Cosar would not be acknowledged as a wonder; eloquence equal the most lovable adviser of his people. But the cedar said: "No, thank you; I do not | to that of Demosthenes will have become the take sufficient interest in your politics; I do common possession of your speakers; Phidias would no longer be the marvel among sculptors as one, and all on the highest level.

The opening lines of the Declaration of Independence are a prophecy rather than a history, a prediction rather than a statement of actual facts; nevertheless the principle stated is incontrovertible when regarded spiritually. There are many people, however, who seem to think there must be irregularities and inequalities in order that there may be any diversity, any beautiful variety in society; such are continually quoting all the illustrations of nature to prove there must be a difference amounting to absolute inequality between men. But if one star differs from another in brilliancy and magnitude, if one constellation differs from all others in form and size, are not all the stars and all the systems so beautiful and so bright that you know not how to choose between them? If the flowers are infinitely varied, which is the loveliest, the lily or the rose, the carnation or the pansy? If the trees are equally varied, which is the more beautiful, the cedar or the oak, or the ivy that twines around the oak? If the birds are all beautiful, which is the loveliest in song, the nightingale or the lark? or do you prefer the plumage of the bird of paradise to that of the humming bird?

In all nature beauty manifests itself in an infinite variety of forms, but in this infinite va- as in the pages of what is called profane literariety of forms there may be a divine equality; when the Apostle Paul so wisely spoke of hands and eyes and ears in his letter to the Corinthians, and said there should be no strife between the different members of the body, but that the body should be a compact organization of perfectly united members, he placed all humanity upon a level in the only but always true and living sense.

In the truly democratic institutions of the future the senator and the congressman, the way to the court of the King and to the resi- that it is not a something we can do as we like blacksmith and the carpenter, will take rank | willingness to obey the divine call. dence of the Archbishop, overcame all their about when we are called to an honorable po-side by side. If we could only impress upon opposition, and was blest in her every under-sition we are qualified to fill. When society all our children the dignity of labor, if we could which acknowledges God as sovereign, and the only point out the equal honor which attaches without inspiration; then, following the coun- upon to respond, let us beware lest by refusing to all honorable positions, if we could convince of all mankind, what conclusion do we come to at whole, we should have then dealt a death-blow at all those artificial distinctions which so many people crave, and which, unhappily, are being borrowed by America from the older countries across the sea.

> We must realize the true dignity of simple, more women and more men, and fewer ladies and gentlemen. It is a far grander thing to be a working-woman than a lady who is afraid to

If we desire to bring society up to its purest | borne upon the shoulders of their beloved comand highest condition, if we want a true nobil- panions to the highest places of power because ity, then let the honorable and the wise be chosen from any rank, but let the chosen in the stations within the people's gift. every instance be the ones who exhibit the greatest nobility of character and the most day are fully ready to do homage to those in genuine attainment in all worthy and honora-

ble directions. Here we have before us a pattern of an ideal republic very briefly and imperfectly drawnindeed merely hinted at; this sketch is filled in very beautifully in Bulwer Lytton's great work comfortably well off. They do not aim at great individual distinction, nor crave immense personal wealth, but like those Rosicrucians of tinction, and cares inordinately for the dross which men call gold.

If the time ever comes when you shall have all found out the undiscovered secret of the Alchemist, if the time ever comes when the philosopher's stone and the Elixir of Life are in your hands, if the time ever comes when you can so transmute all baser metals that they become gold, you will never find the fulfillment of your heart's desire in the things that perish with the using, but only in the transformation of all things into divine good; spiritual welfare, moral excellence, will then be the ideal, not physical utility; thus will be discovered a panacea for all errors and vices which create disease and afflict society.

We do not hesitate to say that the time will come when man, by his power of will, can command even the elements; when knowledge of dwindle into insignificance when placed by the control which man can exert over the earth and its atmosphere shall make him appear Godbefore us we see very few olives and cedars like in the eyes of those who have advanced no very much taller than their companions; the further than the present race of mortals; the saplings are growing up, the young trees are time will assuredly come when man will hold becoming strong and hardy, beautiful and tall, communion with the spiritual denizens of earth and when the ideal republic has been actual- and air, and sea and sky, and have power over away, and life's battles would never be fought being Republicans or Democrats, not having or Democrats, not having or Democrats, not having or Democrats, a solitary Raphael his hands until he has grown to that exalted his mother: "You can do what you like; your

A ruler who will be acknowledged by all as

tree, tall and stately, and they knew the wood anders will be multiplied, and so will be the indeed a ruler and leader of men in the days to was very precious, beautiful and sweet, and the Angelos and Raphaels, the Beethovens and Mo-come will not only be the wisest, but also the most merciful; not only the most powerful, but And here we come to the union of democracy with theocracy; here we come to the govern-

ment of the people by the people and for the he was in his day, for fine artists shall have people as linked with the government of the become so numerous that they no longer call people for God and by God. When we say all forth extraordinary admiration. We shall yet future peoples will be governed by God, we do behold a complete fulfillment of the sublime not intend that God will be understood as a lodemocratic prophecy that all shall at length be calized sovereign, a king of kings seated on a great white throne afar off in the distant heavens; we do not anticipate that God will be regarded as a limited personality, entirely distinct from the life of the universe, one who works outside of all natural law, and apart from all human operations, but we do maintain that God, working through the human soul and human intellect, God manifesting himself through all the highest and noblest powers of human nature, will be acknowledge and worshiped, and placed upon a spiritual throne through the recognition of the divine in humanity.

In this consisted the secret of success in all true theocracy of olden days. There was a long period in the history of Egypt when you are told the country was ruled by the gods; later on by demi gods; then you are told that Egypt was ruled by the Pharaohs, or native rulers; later still by the Persians, then by the Greeks and Romans, until at length that once most splendid country was made desolate, despoiled of all its ancient majesty, and quarreled over by all the nations of the modern world, most latterly by England, which now in some measure controls it.

You are told again and again in history-in what is termed Jewish sacred history, as well ture-that there was ever a theocratic administration before there was a monarchy, and in connection with theocratic administration you have always been told of prophets who spoke the word which was delivered unto them by the Most High. Studying the history of Egypt, you find that the royal personages were spiritually endowed to a marvelous degree; you read that Moses was learned in all the wisdom of the Egyptiane, but most of all was great in his spiritual endowments, and exceptional in his

When we consider both the theocratic view democratic view which recognizes the equality them how all working together form one great | length but that true government is the government of all the people by the divine soul in man, which is God's ever-living representative! True government of the people by themselves means that they must be governed by all that is noblest and divinest in themselves; true government of all peoples in freedom and liberty unaffected manhood and womanhood. We want with no recognition of primogeniture, or worldly wealth, with no privileged familles into whose hands the reins of government are always given, means no longer any bribery and soil her hands with useful toil; it is a grander | corruption, no more striving to get one's self thing to be a working-man, even though he into power for the sake of power and authority. earns his bread by the sweat of his brow at the | The rulers of the future will be singled out by forge, than to be a gentleman of leisure, who the people who love and admire their virtues; does nothing to advance the welfare of human- there will be no caucuses or electioneering strife, but the chosen representatives will be the people have discerned their true fitness for

Is it not a fact that the people of America towhom they behold nobility and sterling qualities? Is it not true that the great American republic, instead of being unready, is fully ready to offer hero-worship to those who have conducted themselves honorably and well? Is it not true that you delight in nothing more entitled "The Coming Race." When speaking | than in turning your hospitable homes inside of the future inhabitants of the world he says out that you may welcome in the finest style they dwell together in divine equality; there is the defenders of your country? Is it not true no rivalry or schism between them; and all are that you rejoice in the erection of triumphal arches and the spreading of banquets for those whom you justly call the brave? And is it not true that in every profession, in science, literawhom we are told when they had the power to | ture and art-in all industries, great and noble convert all metals into gold, when they had men and women are eulogized and lionized attained to that degree of spirituality that the without stint? If a singer like Patti can reworld was at their feet, they had outgrown that | ceive a fortune for a single performance, if peoarrogant ambition which desires earthly dis- ple will crowd into places wherever they can gaze upon a beautiful picture or listen to the voice of an instructive and inspired defender of the truth, if a noble work will pass through edition after edition, and be bought at even an extravagant price, it is foolish to say that truth, honor and nobility cannot advertise themselves without meretricious aid, and cannot unaided make their power felt in the world. When the Rev. Thomas Starr King was here in San Francisco there was no stint to the money that was given into his hands to carry out the noble purposes of the sanitary fund : there was no stint of noble men and women ready to go forth at the call of freedom that they might spend and be spent in the service of humanity.

We say to all who are engaged in any righteous cause, we assure any who are consciously possessed of divinely given talents, that it is a spiritual force, a psychical power only, that enables a man or woman to be a true ruler, a caller-forth of the people's affection and respect. The woman who rules in her household is not a scold and never a tyrant; the woman who keeps her own family in perfect order is as near perfection as any one on earth can be, but she is often the most modest, retiring and unassumthe error of the one who despairs. Take hope be rulers and executors among them; they ized and the ideal state evolved, we shall not the hosts of the air, but he can never reach to ing of people. Her children love her, her emout of life, take the prophetic element of youth | knew that they must choose their leader, they have—as they had in the past—a single Cicero | so high an estate, such power can never be in | ployés love her. If you say to a boy who loves

and kind a mother that if you got into a scrape "Because I have as good a mother as you represent, yea, a better mother than you can portray, I will not disobey her. She never used a rod about my back, never boxed my ears, never looked me up in a dark cupboard, never threatened me with any terrible catastrophy: oried, and I saw that her heart was well nigh broken; she said no unkind word, but she went for my sin, and I am too much of a man, boy though I am, to sin against the love of that mother who only shed tears and said: 'Poor fellow! I am so sorry for you,' and then prayed and worked to help me to withstand tempta-

In love alone is the secret of power in government; in it is the secret of all true rulership, the only secret of reign in the days that are to come. It is the divine element in the mother that conquers the unruly boy. You may slap your boys upon the cheek, box their ears, employ the severest corporal punishment; you may throw your prisoners into dungeon cells, you may devise means of torture for criminals, but you will create more thieves and more murderers every time you add to the severity of your chastisements. But when you rise in spiritual greatness, in superior moral power, you will command respect and obedience from all: when the laws you devise and execute are laws of love, they will be willingly obeyed. There is no just reason why an intelligent person should obey a law unless he loves the law and understands it. Human laws should be counterparts of laws divine, and the actments of an infinite tyrant. We do not believe in the caprice of heaven; we do not tell people they ought to do so-and-so because God commands them, or because the Bible recommends them, with no further explanation than every good law, every command of God, every word which has ever proceeded from the mouth of an inspired prophet will bear the most searching scrutiny and thorough analysis. We believe fully in all the ten commandments, which are the very foundation of all enlightened jurisprudence; we endorse all the great, ethical teachings of Jesus, all the sublime utterances of all the great heroes and sages of all climes and ages, and we know that they will stand the most inquisitorial research and will eventually endear themselves to utilitarians and political economists as much as to moralists and theologians.

In the transitional age in which we are now living we are steadily working our way toward a point where the laws of the new republic will be the laws of God acknowledged and enforced by the will of the people, enforced because they will know them to be divine through their having manifested their intrinsic divinity. In the future there will be no one saying to the children or to the people: "Do so-and-so because the law commands you to do thus,' but a satisfactory reason will be given for every law, and all good laws can stand the severest test which reason can devise, for whenever they are broken they prove their divinity as fully as when they are obeyed, though, by an inverse method, suffering inevitably follows upon disobedience and happiness upon fulfill-

When the divine republic is evolved, when the time comes that every one is free, self-governing and self-governed, affairs will no longer be in the hands of a lawless mob; nevertheless insurrection and riot, even nihillstic agitation, are weapons which are used to day in bringing about the glorious freedom of the days to come; error must destroy itself, and the present fever of strife is but the crisis of a world-wide disorder.

The ideal republic will be both a theography and a democracy; the people will be all governed by conscience, by enlightened moral sense, as well as by the highest evolution of intelligence. When God speaks the people will hear; when the Eternal reveals his laws the people will follow them. The utilitarian may ask: "What do you know about God? what do you know about divine revelation? what do you know about the appointments of heaven?" The answer will at length come from all people: "The witness of the spirit is within us; the testimony of the ages is on our side; we love the law and therefore we obey it, and in obeying it we find our happiness secured."

No people will ever be free and able to do whatever they please, until they are so far developed that they love to do what is right: when they have reached that point in mora and spiritual unfoldment, they will all please themselves, and when they all please themselves by living in peace and order, in sweetest harmony side by side, they will be pleasing God, for they will be pleased with God and with his revelations within their souls.

The Ideal Republic signifies the evolution of a state of society in which all imperfections will be destroyed, where only the beautiful and the symmetrical in all things will remain; in this glorious estate the truth in the doctrine of the survival of the fittest will be fully realized, but in a humane instead of in a cruel manner. But how are we to bring into effect this Ideal Republic? How are we to evolve this glorious state in which there will be no injustice nor error? Not by killing, but by making alive; not by imitating the Cosars and the Alexanders who have slain their thousands, but by imitat ing that pure and noble teacher of old, whose praises are sung perhaps best of all in a beautiful Episcopal hymn which says:

> Conquering kings their titles take From the foes they captive make; Jesus by a nobler deed Through the thousands he has freed."

As you have no such great political issue at stake as you had twenty years ago, as there is no longer a question as to whether the negro shall be regarded as a citizen or not, you have. however, still to choose this day whom you will serve; all have to choose between policy and conscience, between worldly expediency and divine conviction; and when standing firmly and squarely upon a pure republicanism you maintain you will have a government of the people, for the people and by the people; so long as that government is a government of the unruly by the unruly and for the unruly, so long as a government is in the hands of monopolists and liquor-dealers, so long as it is a

mother will not punish you; you have so good of the pure and right-minded by the pure and right-minded for the pure and right-minded, she will get you out of it!" what does he reply: then and only then will you have grown to that point where you are free indeed.

Republicanism is the child of monarchy; it is a higher evolution; it comes after that hereditary system which is termed the kingly or imperial. But the ruler must ever be the father of the people. When the parental idea of govbut when I erred and went astray, my mother ernment was regarded by the patriarche as the highest (we are told that the people of to-day will not tolerate parental government in any form), the idea was in reality that government must be by the fatherly and motherly elements of divine love and wisdom; a perfect parental system is now being slowly evolved.

Now in these brighter and happier days when there are none to wear the blue and none to wear the grey as they wore it when the North and South were in bitter conflict; as there are now neither Northerners nor Southerners: as men have forgotten their disputes, and buried their last hatchet in the tomb of Gen. Grant: as the last prejudice between North and South is now happily abolished, and all unite to rejoice in the outcome of the fray; as all now realize that the abolition of slavery was the triumph of right over wrong, justice over injustice, freedom over tyranny, it would be out of place indeed for us to rake up the hostilities of the past, or recount the ill feeling which added poison and venom to the arrows which were shot into the bodies of the anti-slavery heroes.

Northerners and Southerners fought with equal bravery; Southerners fought for their homes, and Northerners fought for their dear ones, and for the principle they held most dear. Northerners and Southerners, the blue and the laws of God are in no sense the arbitrary en- grey, no matter how their opinions as well as their uniforms differed, were patriots at heart. lovers of freedom at their hearts' core. If some were so unfortunate as to be on the wrong side, and if some on the right side did not always use the best means for securing the trithis; but we maintain that every divine law, umph of truth, truth triumphed because it was

truth. And now that it has triumphed we are satisfied to be one. But not till all dislike to the Indian, the Chinaman, or the representative of any nation under heaven is removed; not till through the civilizing influences of an even through the civilizing influences of an evergrowing cosmopolitanism you make purer and nobler the foreigners who come to these shores; not till our work as a higher nation, which is to elevate and to reform the lower, is recognized; not till we assume the attitude of missionaries to the multitudes who are in darkness; not till we work for the elevation of all

mankind, shall we see our Ideal Republic.

Hut the Isle is black without shoals or sands, Hark ye, hark ye! (Cling, clang, cling!)
And black on the rock the beacon stands.
(Cling!)
And the bell buoy's voice has a warning tone, And flares the light on the pile of stone.
What makes the isle so black and lone!
Hark ye, hark ye!"

Hark ye, hark ye!"

'That island, boy, was once fresh and green,
The fairest isle in the harbor seen,
'Tis the ghost of an isle that you yonder see,
Now the bell strikes one, now the bell strikes three,
And the night shades fall, and the wind blows free.

The trees are gone, the fields, the shore, And the heron comes to the reef no more. No sea-gull's wing to the rock dips down, No petrel white nor seatnew brown, Nor boat stops there from port or town."

Do you know the rocks of the reft sea wall? Hark ye, Pilot! (Cling, clang, cling!) I know where there are no rocks at all." (Cling!)

Then, Pilot, we're safe, so tell to me
The tale of this isle on the haunted sea,
While the bell strikes one, and the bell strikes three;
Hark ye, hark ye!"
(Cling clean college.

(Cling-clang-cling t) Listen, boy, the tide runs fast Where the green isle lay in the years long past. There once a gibbet the moon shone through, And its from frame the high winds blew-There the crimes of the sea received their due.

'Old Nix was a captain, hard and bold, And he reaped the sea and gathered gold; He gathered gold, but one windy night They found him dead 'neath the gunwale light, And his mate stood near him, dumb and white.

And his mate they seized-a young sailor he-And charged him with murder upon the sea. And they brought him here where the Island lay Where the gibbet rose o'er the windy bay, 'T was more than an hundred years to day."

Hark ye, hark ye! (Cling, clang, cling!)
Across the bay the fog wind blows,
(Cling!)
The beacon turns in the fog clouds drear,
And my head is dulled with nameless fear;
They did not hang that sailor here?
Hark ye, hark ye!"

"Here lay the ship, and the island there, And the sun on the summer oaks shone fair, And they took him there 'mid the chains to die And he gazed on the green shore far and nigh, Then turned his face to the open sky.

And he said, Great Heaven, receive my prayer; The shores are green and the labels of the said The shores are green and the isle is fair;
To my guiltless life my witness be;
Let the green isle did 'mid the sobbing sea,
And the saliors see it and pity me.

'In her old thatched cottage my mother will spin, And dream of her boy on the coast of Lynn, Or watch from her door 'neath the linden tree; Oh! Heaven, just Heaven, my witness be, Let the island beneath sink into the sea.

'Let it waste, let it waste in the morning waves, With its withered oaks and its pirates' graves, Till it lie on the waters black and bare, The ghost of an list 'mid the islands fair, Where bells shall toll and beacons giare!' He died, and the island shrank each year.

The green trees withered, the grass grew sere, And the rock itself turned black and bare And lurid beacons rose in air, And the bell buoy rings forever there.

The bell buoy rings in the moaning sea,
And it now strikes one, and it now strikes three!!"
— Journal of Education.

A young Madras brahmin, who has reached England to obtain the benefits of an English education, went through a sea of sorrows before he was able to government in the hands of wire-pullers and corruptors of public morals, endeavoring to fatten themselves upon the spoil system, so long will the riots which occurred but recently in Chicago be repeated again and again, so long will there be civil earthquakes, storms and tempests of revenge against oppression.

But when the government of the people for the people and by the people is a government.

A Reply to Rev. A. J. Gordon. To the Editor of the Banner of Light:

I think that all who heard or have read a

the facts upon which it is founded.

Admitting that spirits produce the phenomena, the Reverend gentleman, however, believes they are not decarnated mortals but are all "fallen angels"—the "familiar spirits" whom Moses or (as he believes) God forbade intercourse with. Can it be that enlightened clergymen in the nineteenth century believe that ancient Pagan doctrine of "fallen angels"—beings created pure and sinless, and dwelling in heaven where there could be no temptation to evil? Even if they can believe in such perto evil? Even if they can believe in such perfectly pure beings "falling," how can they believe that a just God "whose loving kindness is over all his works," would permit millions of them to constantly surround his dear earthly children to lead them astray and to ruin?

Admitting, for the argument's sake, that Moses found it necessary to forbid to the Israelites intercourse with "familiar spirits," to keep them from the customs and beliefs of the keep them from the customs and beliefs of the Pagans by whom they were surrounded, by what authority does the reverend gentleman maintain that those statutes are in vogue and authoritative to-day? Does he not know that the New Dispensation set aside the Old with its local and special ordinances? If the clergy of to-day believe those commands against "witches," "wizards," etc., are now authoritative, why, as faithful servants of God, do they not enforce them, and put to death those proscribed characters? If the law is divine and imperative, so must the penalty be! In the now, what sinners are both laity and clerky with smooth-shaven faces and cropped heads

Exodus xxii: 18, says: "Thou shalt not suffer witch to live," and Exodus xxiii: 3, says: 'Neither shalt thou countenance a poor man in his cause"! One of those commands is as just and as binding to-day as the other. Do the clergy of America in Anno Domini 1888 believe in the justice or in their obligation to enforce either of them now? St Paul said in substance: "The law (Mosaic) was our schoolmankind, shall we see our Ideal Republic.
But the Ideal Republic will have come just so soon as the common blood of humanity flows perceptibly in all our veins; when to be human is enough, and when we can utter our benediction in the fullness of our hearts:

"Blessed art thou, oh! Eternal, who hast made of one blood all nations of men to dwell upon the face of the whole earth."

NIX'S MATE.

A LEGEND OF THE BLACK ROCK IN BOSTON HAR. Hark ye, Pilot! (Cling, clang, cling!)
The sluggish fog.horns fill the air.
And fitful is the beacon's glare.
And near us lies an island bare, if ark ye, hark ye!"

(Cling-clang-cling!)
And the bell buoy toils
As the heavy sea beneath it roils.
The lights are bright on the long sea-wall, Iknow the reefs where the breakers fail.
And I know where there are no rocks at all."

"But the Ideal Republic will have come just state the promises of God? God forbid," said he, and so sands, Hark ye, hark ye! (Cling, cling, cling!)
And the bell buoy's voice has a warning tone,

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Even if in Old Testament times it was forbidden to hold intercourse with the spirits of the so-called "dead," Moses himself, together with Elias, repudiated his own edict by coming esus and the three apostles on the Mount of Transfiguration. And so did one of the old prophets by coming and communicating with John on Patmos.

If "God is no respecter of persons" why should he not permit other good spirits besides those mentioned, as well as millions of "fallen angels," to come and communicate to mankind? Does an all-wise, omnipotent and an and? Does an all-wise, omnipotent and supremely good and loving father permit millions
of "fallen angels" and "seducing spirits" to
communicate with and tempt to destruction
his earthly children while he permits no "ministering spirits" to guard them from evil? If
so, does God or do the demons rule the earth?

The experience of millions of intelligent and
cultured recole of this age, many of whom are

cultured people of this age, many of whom are Christians in faith, proves that, as in New Testament times, both good and evil spirits from the spirit-world, as in this, communicate with those whom they love or to whom they may be attracted, and we may test them "by their fruits"—by their conduct and their teachings—as we do mortals. Simply because spirits repudiate some of the Orthodox dogmas, such as the vica-rious atonement, etc., is no more proof that they are "fallen angels" than that Unitarians and other liberal Christians are. It yet remains for Orthodox theologians to prove this Paganistic Pauline doctrine ever to have been taught by Jesus himself; and even could they do this, it remains to reconcile it with reason justice and nature's (God's) laws of cause and effect, of compensation and retribution. To punish the innocent for the guilty, wrongs both of them, and is inconsistent with either human or divine justice! Spirits find that they have to "be judged according to the deeds done in the body," and as Jesus commanded, have to "work out their own salvation" from ignorance and sin as they should have done here.

and sin as they should have done here.

It requires something more than the ipse dixit of the modern clergy, or than annulled edicts against "witches," to convince intelligent Spiritualists, who have been trying and testing the spirits for forty years, that they hold intercourse solely with "fallen angels" or "seducing spirits," and not with "loved ones gone before" who return to comfort, instruct and bless them. struct and bless them.

For truth and right, DEAN CLARKE.

Christian Science a Misnomer. To the Editor of the Banner of Light:

Science consists of demonstrated facts, and as there are no demonstrated facts in Christlanity there can be no Christian Science, and the name must have been adopted by those who were ignorant of the relation of Christianity to science, or else for a purpose to deceive the ignorant and draw them into the support of something that would not arouse their Christian belief and feelings of prejudice.

than belief and feelings of prejudice.

Christianity is made up entirely of faith, hope and belief, without one demonstrated fact on which to base them. True or false, they are not capable of proof. Evangelical soul-savers have never yet proved that one of the souls converted was saved, as they never hear from them after they pass to the world where salvation is needed and to take effect. There is no avidence such as a court would accept that tion is needed and to take effect. There is no evidence such as a court would accept that Jesus was crucified by the Jesus, as that was not a mode of putting criminals to death ever used by them, and without that event as a fact there is but little left, and certainly no science in it. By attaching this name of Christian to the system of Mind Cure, which may be a proper name for a system of healing if it is successful, many superstitious and ignorant dupes are drawn into the trial of what they would not accept without it, and may be thereby in. not accept without it, and may be thereby in-

duced to try a new system of remedies for dis-case in which the Christian part of the system has no more to do with the cures than the stone had in the tramp's soup or the chips in the por-

I think that all who heard or have read a report of Rev. A. J., Gordon's discourse of Sunday, April 22d, at Bowdoin Square Tabernacie, Boston, upon Modern Spiritualism, must concede it to be a remarkable production in more ways than one; especially remarkable in its candor and fairness of statement, remarkable for its freedom from the denunciation and vituperation with which the clergy have generally treated the subject, and most remarkable in his conclusion as to the source of this worldwide and most wonderful movement.

With an honesty and courage worthy of his calling he admitted the reality and genuineness of the marvelous phenomena, and that their believes are numbered by millions, among whom are crowned heads, men of science and of the highest positions in learning. The most zealous Spiritualist certainly could ask no fairer or more truthful statement of, his belief, and of the facts upon which it is founded.

Admitting that apirits produce the phenomena, the Reverend gentleman, however, believes they are not decarnated mortals but are all "fallen angels"—the "familiar spirits" whom Moses or (as he believes) God forbade intercourse with. Can it be that enlightened clergymen in the nineteenth century believe.

That the concentration of mind, or the minds of patient and the magnetizer, has an effect in That the concentration of mind, or the minds of patient and the magnetizer, has an effect in That the concentration of mind, or the minds of patient and the magnetizer, has an effect in That the concentration of mind, or the minds of patient and the magnetizer, has an effect in That the concentration of mind, or the minds of patient and the magnetizer, has an effect in That the concentration of mind, or the minds of patient and the magnetizer, has an effect in That the concentration of patient and the magnetizer, has an effect in That the concentration of mind, or the minds of patient and the and that such concentration mind in the tramp's soup or the chips in the forming disease, and that such concentration

may come from it.

The age of fanaticism is fast passing away with intelligent minds, and yet some Spiritualists are drifting into it (regarding this "science" idea), owing largely, if not wholly, to an early Christian education and training. Spiritualism proper is rationalism, and having no supernaturalism has no use for marvels, of which Christianity is mostly made up. Science ignores creedal Christianity entirely, and ever has and ever will. WARREN CHASE. ever has and ever will. W. Evansville, Ind., April, 1888. WARREN CHASE.

Spiritualism and the Clergy.

To the Editor of the Banner of Light: Within a few months, at the instigation of a secular paper, several preachers discoursed on what to them are the evidences of a future state of existence. Several based their arguments on our intuitive conceptions of a future state. The argument of others was urged on the ground of the death and subsequent resurrection of Jesus Christ. As a matter of inference these arguments may be accepted for what they are worth, still they fail of giving positive

If Jesus reappeared physically the third day subsequent to his crucifixion, it is possible his physical life did not become extinct. In short, his physical might have been simply apparent, not real, as has been the case in numerous in stances. As a class the clergy generally held

his resurrection was purely physical.

Prior to the discovery of our Western Conti nent. Columbus was sanguine such a continent existed; but the fact was a matter of uncertainty until he set sail and discovered said continent; then what had before been an uncer-tainty became a known fact. Positive knowl-edge is needful in settling most controversies. In some way we must be certain in our as-severations in demanding the assent of doubt-

severations in demanding the assent of doubters. From the conservative clerical standpoint we are still in a state of uncertainty as to whether if we die we shall live again. The "believe or be damned argument" has lost its force. Proofs we must have of what is to be believed. Somebody's ipse dixit, unless supported by evidence, has no validity. Any clergyman, at short notice, will give his hearers an elaborate discourse on heaven or hell, going into all the minutie. In the dogmatism displayed you would think him as familiar with played you would think him as familiar with these localities as a native of Boston is with the street on which he was born and bred.

As the minister steps down from the pulpit As the minister steps down from the pulpit where he has discoursed so learnedly, were an ordinary individual to press the following interrogations upon him he would be perfectly non-plussed: "Has it been your privilege to visit the locality described in your discourse?" The reply will be: "I have not." "Do you know its locality?" "I do not." "Has it been your pleasure to greet face to face a denizen of the invisible realm?" "I only know the deathless soul has gone to 'the undiscovered country less soul has gone to 'the undiscovered country from whose bourne no traveler returns.'

From the conservative elergyman's stand-point the whole matter is summed up in "I do not know." As it respects any available knowledge on this head, our D. Ds. are an impersona-tion of the most consummate "knownothingism." Were a public lecturer of note to attempt to lecture on a subject concerning which he was confessedly so ignorant, his audience would at once leave the lecture hall. A lawyer would be laughed out of the court-room who indulged in the baseless assertions so common on the part of clergymen. It is this baseless dogmatism which places the minister at a discount in the estimation of all free and untrammeled thinkers. When we think of the foolish phillipies 1r. Phelps of Andover notoriety has uttered against Spiritualism, we can but commiserate him for his lack of good common sense. If there is any person of ect in which he has unbounded faith it is the

If, as the clergy insist, another life succeeds the present, what can more rationally follow than that the denizens of this other world should make their present existence known to the inhabitants of earth? Have not the recently departed left friends in the mortal as dear to them as life itself? If by some method of transportation they have gone to a distant realm, may they not avail themselves of the same method of travel to return to earthly scenes and revisit the loved that still taber-nacle in the flesh? Is it unnatural the mother should be drawn back to earth who has been prematurely removed from her beloved and tender offspring?

As clergymen have so much to say by the way of preparing people for the abode of the departed, why do they array themselves so hostilely against all proofs of the spirit's return? Who knows anything relative to a future state, save those to whom this state has been revealed by returning spirits? To the studious Spiritualist and the careful collator of phenomenal facts, the evidence is overwhelming. Yet the most we can say to opposing clargymen is: most we can say to opposing clergymen is:
"Having eyes see ye not? and having ears hear
ye not? If on earth to day, would not he you
term Lord and Master repeat: 'Making the
word of God of none effect through your traditions, which ye have delivered, and many such
like things do ye'?" In the pamphlet somewhat recently published containing sermons in
proof of a future existence, it is presumed these proof of a future existence, it is presumed these clergymen marshaled the strongest arguments they could in favor of a continued existence in the angelic realm. But seriously, I would inquire if these preachers were simply clear-headed men of the world, would these arguneated men of the world, would these argu-ments of theirs suffice to convince the honest and serious doubter, if a man die he will surely live again? The quick and ready perceptions of Col. Ingersoll will instantly show the insufficiency of those elaborate but defective argu The platitudes of the pulpit do not meet the

demands of our time. Why should not the clergy seize the facts and phenomena Spiritualism is daily and weekly furnishing, and carry conviction to the honest inquirer? Why overconviction to the honest inquirer? Why overlook the present and most convincing arguments, and rely wholly on the theories and opinions that antedate the discovery of the American Continent? Our doubting age is calling for facts. As by an invisible hand it is written upon the walls of your splendid and costly temples: "Mene, Mene, Tekel Upharsin."

Nothing would sooner drive a clergyman out of the pulpit than to be able to speak with new tongues, to lay hands on the sick successfully, or had he the gift of the seeing or the discerning of spirits. Once these gifts were an evidence of genuine discipleship; to day these gifts prove nothing save that the possessor is an alien to the kingdom of God. G. S.

The "anonymous brave" are men who write like lions when certain that their names will never be known, and that others will be responsible for shat they say.—New Orleans Picayune.

Hope is the dream of a waking man.—Artstotle, B. C. 384.

May Magazines.

THE CENTURY.-The opening article, and the leading one in general interest, is the first paper of a series by George Kennan, illustrated by G.A. Frost and Henry Bandham, in which is to be given the resuits of The Century expedition into Siberia and examination of the Russian exile system. The frontispiece is a pathetic scene at the Siberian boundary post. Mr. Kennan relates the circumstances that led to his enliatment in the work. The illustrations are many, and together with the text are deeply interesting and replete with much needed information. In 'Sheriff's Work on a Ranch." Theo, Roosevelt describes his adventurous and amusing pursuit and capture of three boat-thieves; illustrated. A study of regimental losses in the civil war forms the basis of an article upon "The Chances of Being Hit in Bat. tle," and another article which will interest, describes one of its most thrilling incidents-"A Locomotive Chase in Georgia." Passages in the life of Lincoln of historical interest, will be found in the Nicolay and Hay narrative, which this month relates to efforts made to hold the border States true to the Union, and in Dr. Eggleston's Western Novel, "The Graysons." Henry James gives the first of a two-part story, "The Liars," and Ed. Bellamy, complete, "A Love Story Reversed." Matthew Arnold's address on Milton is printed for the first time. New York: The Century Co. Boston: For sale by Damrell & Upham, 283 Washington street.

MAGAZINE OF AMERICAN HISTORY. - Mr. A. S. Barnes, the school-book publisher of New York, under whose auspices this periodical was first published in 1877, is the subject of the opening article by the editor, Mrs. Martha J. Lamb. It is accompanied by a portrait and other illustrations. A lengthy and elab orate paper upon "Ancient Society in Tennessee," is one of far more than ordinary interest in that it traces the origin of mound-building to the Indians, the an. cient stone-grave cemeteries of Middle Tennessee furnishing interesting memorials of aboriginal life in America. From them have been taken four or five nundred perfect pieces of ancient pottery, some of them of unique form and fine finish, and "an infinite variety of articles illustrating domestic life." Prof. Putnam of the Peabody Museum has explored more than six thousand of these graves. After adducing evidence that the ancient mounds were the work of Indians, it is stated testimony exists that some of them have been built by Modern Indians since the period of European discovery. The article is by Gen. G. P. Thruston, fills thirty-seven pages, and is one of great value and interest to those who would become informed of the history of remote occupants of this country. "Personal Recollections of Abraham Lincoln," "Are We a Nation without Citizens?" "The Forum," "Original Documents," etc., are the remaining contents. New York: 743 Broadway. ST. NICHOLAS .- Four chapters of a new serial story,

Two Little Confederates," with numerous illustrations, form an attractive opening of this month's number, preceded by a frontispiece of much beauty," Violets, Sweet Violets." Harriet Prescott Spofford contributes a pleasing story of "Little Rosalle," and Sophie Swett "A Moving Story," which winds up by leaving it to a cyclone to make the last move. An interesting sketch of Girard College, Philadelphia, with exterior and interior views, illustrations showing the Girard Statue in the vestibule, some of the contents of the relic-room, etc., will be perused with pleasure. A lesson in natural history is taught by Cella Thaxter in " Madame Arachne," the heroine of which is a spider. "Ran Away to Home," is a story by Noah Brooks. A thrilling adventure with a man-eater is described by Walter Campbell. The remarkably mediumistic musical composer and performer, the child Josef Hoffman, is the subject of two articles, in which abundant proof is given, though not intended as such, of his being under the influence of another intelligence than his own. Several poems, and many articles in prose additional to those mentioned, together with a profusion of illustrations, constitute this one of the best

issues of this popular young folks' monthly. New

York: The Century Company.

WIDE AWAKE.-As a frontispiece is given a copy of a painting, by C. Steffeck, of "Queen Louise and her Sons," Frederick William IV, and the late Emperor of Germany, when boys, a brief sketch of the latter, with a copy of the last life-photograph of him. accompanying it. "My Uncle Florimond" grows of intense interest as it reaches its sixth chapter, and is characterized by the peculiar charm that invests all of Sidney Luska's stories. An experience on shipboard during a typhoon in the Bay of Yeddo is described by Olive Seward and interesting observations of judgment, skill and industry made during "A Night in Beaver Town" are related by Edmond Collins. In the "Children of the White House" series the " R ly of James Madison "is this month's subject-an interesting narrative illustrated with eighteen engravings, including portraits and fac similes of letters. An account of "How the "Jew's-Harp Grew" begins by saying that "a Jew's harp is no harp at all," and proceeds to describe its origin and progress to its present form and name, with an engraving showing its five states of evolution. Several stories, a number of excellent poems, a collection of children's contributions, etc., all attractively illustrated, complete the contents. Boston: D. Lothrop & Co.

BUCHANAN'S JOURNAL OF MAN .- The leading articles have for their titles "Gall and Spurzheim," and "Literature for Oblivion." The various departments that follow contain the usual number of paragraphs. Boston: 6 James street.

Verifications of Spirit-Messages.

MRS. SARAH E. DAVIS.

In the BANNER OF LIGHT of April 28th, 1888, we read a very remarkable test which purported to have come from the spirit of MRS. SARAH E. DAVIS, late of Hancock, N. H., through Mrs. B. F. Smith. Her father-in-law, Joseph Davis, one of the most prominent men in town, and two of Mrs. D.'s children, affirm that the message is correct in every particular. Yours for truth here and happiness in the life to

MRS. S. G. NELSON, come, OREN NELSON.

Hancock, N. II., May 2d, 1888.

WATSON HASTINGS. While reading the BANNER OF LIGHT of April 28th, saw a spirit message from Watson Hastings. I knew him, and my husband was well acquainted with him. He was one of the best of men; in fact, he was a humanitarian. He lived in Cambridge, Mass., and I have seen his son Frank whom he speaks of in his message. ABBIE S. DORR.

Stoneham, Mass. WM. STEVENS -- A. M. CHAMBERLAIN. The spirit-messages printed in the "Message Deparment" of the BANNER OF LIGHT as coming from WILLIAM STEVENS and MRS. AMANDA M. CHAM-BERLAIN are perfectly correct and recognizable in

every particular. The first-named was one of my oboolmates. A. H. BRADFORD. East Auburn, Me.

PLEA FOR THE PUBLIC SCHOOLS.—Criticise the public schools as we please, we are all obliged to own, after investigation, that they offer to every child who enters them, certain advantages which no private wealth can buy. In our cities and large towns they are, to begin with, as clean as the decks and cabins of a manof-war. Every child who enters them, learns, as far as the school-room influence goes, habits of neatness, method, decorum and punctuality—points of training hardly to be surpassed in their importance, not, only for the mental, but their importance, not only for the mental, but for the moral nature. When I enter such a school-room, and come upon fifty little people marching in procession to or from their seats, obedient to the wave of a finger from the resoobedient to the wave of a linger from the reso-olute youth or maiden who has them in charge, and when I reflect that all across a continent, from the Atlantic to the Pacific, this same pro-cess is going on, then that modest teacher's work rises into sublimity, and seems one among innumerable shuttles that are together weav-ing the vast web of a new generation.—T. W. H. in Hagner's Razar. H., in Harper's Bazar.

Book Agent: "How do you do, madam? Will your dog bite?" Madam: "Waal, I reckon he will." Book Agent: "Would you have the goodness to speak to him?" Madam: "Certainly. Sle 'im, Tige; sle 'im!"—Harper's Bakar.

Banner Correspondence.

Pennsylvania.

PHILADELPHIA.-A correspondent writes : " We are always glad to greet our BANNER OF LIGHT and life as represented by your paper, and to note on its fair and peaceful folds the records of the battles fought and won for our glorious cause. As we note the victories gained and listen to the words of the leaders of our hosts that are traveling over the barren paths of materialism and the thorny plains of churchianity toward the land of immortality, we are cheered and encouraged to renewed efforts in spreading the truths

of Spiritualism, and in working for its advancement. As we note the grand teachings and the splendid philosophy that are taught and practiced by our numerous speakers, we rejoice that the cause is so ably represented, that truth is gaining new converts in every direction, and that mankind is waking up to a realization of the fact that this life and the one toward which we are hastening is and will be what we make tt, and not what an arbitrary God has irrevocably ordained it to be, according to the tenets of Christianity. But while we note all of these signs of progress we are foreibly reminded that while truth is gaining and error receding, to the great mass of humanity the light shineth not, for while the harvest is bountiful, the reapers are few.

We have many grand and good men and women who by some means ought to be more widely known in the missionary fields of Spiritualism, spreading the glad tidings of immortality, and if some of our benevolent men and women would send treasures to the Bank of Heaven by spending some of their cash in this world for promulgating the cause of Spiritualism, which they profess to love, we think that we could faithfully promise that when they reach the golden shore they will find every dollar so invested has been carefully placed to their credit by the angel bankers.

Every community has its earnest workers who could do grand service if only an opportunity were afforded them. We have a case in point in our own city of Brotherly Love, in the person of Prof. Haskel, formerly known as the Rev. W. G. Haskel, an ex-Universalist minister, but for several years past an ardent and devoted Spiritualist. With fine talents and a splendid education, he is by the force of circumstances compelled to live a life of comparative inactivity, whilst humanity is constantly asking 'What shall we do to be saved?' He is at present working each week in preaching to fair audiences of Spiritualists in this city, but your correspondent and others who have listened to clear and logical discourses have thought it a duty to bring his name to the notice of spiritual societies and camp-meeting directors, knowing as we do that those who engage his services will not be disappointed in his ability as a speaker. I learn he has been lately engaged for the coming Lake Pleasant Camp Meeting, and trust it may be for him an opening for future usefulness. Prof. Haskel's address is 1734 Sydenham street, Philadelphia. This communication is sent unsolicited."

JULIA R. GALLOWAY, Secretary of Ladies' Ald, No. 632 North 10th street, Philadelphia, writes in highest praise of the work recently accomplished by Mrs. H. S. Lake in that city, and referred to in THE BANNER

Illinois.

STERLING .- A correspondent writes: "On the afternoon of Sundays April 15th and 22d, the people of this place were much interested and edified by Mrs. S. E. W. Bishop in lectures that held the close attention of her audiences. The subject of her lecture on the 15th was Spiritualism, in a notice of which in The Standard, whose editor is to be commended for a free expression of his honest opinions, it was said: 'Without commenting upon the peculiar tenets of the Spiritualists, and the methods to which it is said they resort to expound them, candor compels us to state that if all members of the sect entertain the belief and aspire to the purposes voiced by Mrs. Bishop last Sunday, the world would be the better if we had more

CHICAGO.-"Star" writes: "I was glad to see in THE BANNER a notice of a lecture by G. W. Cable on 'Church and Sunday School Methods.' I read the re port as printed in the Boston papers, and was very much impressed by his remarks on the churchianic 'cobwebs,' as he calls them: I think, however, he used the wrong term: The idea would have been much better expressed if he had alluded to them as strong walls of error through which no ray o truth can penetrate. I think also he made a mistaken statement when he put the blame on the laity for the errors in Sunday school teaching. To prove my position I merely call attention to the different Sunday school Helps for teachers (to a proper understanding of the lessons); issued by the International Sunday School Lesson Committee (which Helps are edited, issued and circulated by men who stand high in church work, and have D. D. annexed to their names to give tone to their utterances). Frequent 'literalisms,' which Mr. Cable criticises as taught by the laity, can there be found, as given out by the Revs. and D. D.s themselves; and I think the ministry, and not the laity, are to blame, since the men who set themselves up as teachers of Bible truths are presminently wrong if they give forth such misshapen ideas and unrea-

New Hampshire.

KEENE .-- Addle M. Stevens writes : "April 26th I had a sitting with Mrs. Joslyn, of this city, and it was so very satisfactory that I wish to speak of it to your readers, hoping it may bring that lady more before the people of New Hampshire, for we need all the good and true to help sow the seeds of truth and immortal ity which shall surely yield a rich harvest of joyful comfort to all who mourn.

The lady who accompanied me introduced me as her 'friend,' without giving my name. I am not acquainted with Mrs. J., do not remember of ever meeting her but once, and that quite a number of years ago at one of her public circles, and she did not now recognize me. Immediately upon being controlled by the pleasant and truthful 'Snowflake,' my condition was beautifully described, and cheer and comfort given. My husband met me just as was his custom when in the mortal, called me by name, gave expression to the love he bore me in manner corresponding to our daily life; talked of the old home, and business transac tions, showing he has watched me carefully since leav ing the form, spoke many approving words, and gave me advice for future action. He also gave me our pet names by which we daily called each other for nearly twenty years.

Several others gave names and short communica tions, which were highly pleasing. I consider Mrs. Joslyn worthy our confidence and patronage. May she live long to bear the clive branch of immortal love to the sorrowing ones of earth."

Massachusetts.

BOSTON.-A. S. Hayward writes: " Recently a lady residing near Boston went to a store to do shopping. On her way home she missed a pair of scissors. She returned to the store to see if they had been found by the clerk. He had not seen them, and a search was made for them, but they were not found. She returned home feeling sad, as they were a keepsake from her grandmother in spirit-life. That night in a dream her spirit-grandmother came, appearing as tangible as while in the material body, and said the scissors were not lost, but folded in a small bundle of goods in the store where she made her purchases. The next morning she returned to the store and asked to look at the bundle described by the spirit, and to her great surprise and delight the seissors were found in it."

CAMBRIDGEPORT .- Herman Snow wates, May 2d: "Mrs. E. L. Watson, of California, is about to make another hurried visit to the East, during which she hopes to be able for the first time to enjoy a sight of Boston, and to clasp hands with its friendly people, especially the Spiritualists. The reputation of this interesting and able inspirational speaker, who has for so long a time ministered to the wants of the 80ciety of Spiritualists occupying the San Francisco Metropolitan Temple, is doubtless sufficiently known to the BANNER OF LIGHT readers to secure for her a cordial welcome should suitable arrangements be made for her appearance upon some one of our Boston

Spiritualist platforms. This, however, could probably be for only one Sunday, as the time allotted to her will be quite limited, the journey being one mainly for rest and recreation.

In her letter of April 22d, in response to my inquiry, Mrs. Watson states that she had thus far made but two positive engagements for lecturing, one at Chicago, and one at Cassadaga, the first and second Sundays in June; and I was left to infer that she could be engaged in Boston for either of the others in June, or possibly one in July before the middle of the month, by which time she would have to be on her way back to her regular work in San Francisco. Letters direct ed to the care of Mrs. L. C. Smith, No. 30 North Washington street, Rochester, N. Y., will be promptly forwarded to her during her entire absence from home."

LYNN .- Mrs. E. B. Merrill writes : " At our regular session last Sunday we had a goodly number both of members and visitors. Recitations and readings were given by Jessie Hutchins, Maizy Trask, Miss Bradbury, Miss Estes, Mrs. Atherton and Mr. Emer-son; songs by Mabel Barker (a little miss of three years), Celia Goodwin, Amy Adams, Jessie Watson and Jessie Barker (in a duet), and Mr. Estes; plane solo by Mr. Bartlett.

As I have received several letters from speakers regarding engagements, I take this occasion to state that Mrs. Lillian Keeny, 19 Elm street, Lynn, is Secretary for the Society. I only hold that office in the Ly-

The Fortieth Annibersary.

Saratoga Springs, N. Y.

Fortieth Anniversary Exercises; Three Interesting Services; Addresses by Gen. E. F. Bullard, Mrs. Emma L. Paul, Bishop A. Beals, Mrs. Mary A. Lyman; Original Poems by Peter Thompson and A. S. Pease; W. B. Mills Sees and Describes Spirits.

The First Society of Spiritualists at Saratoga Springs held three services on Sunday, April 1st, wherein its members appropriately observed the anniversary of the advent of Modern Spiritualism. The neeting room in the Town Hall had been handsomely decorated with wreaths of evergreen, plants, flowers, and several of Anderson's pictures—also some en gravings-the whole presenting a very tasty appear-

gravings—the whole presenting a very tasty appearance.

The morning service was opened at 10:30 by music, led by cornet, with Miss Julia Mills as organist. Introductory remarks were made by the President, Dr. W. B. Mills, which were appropriate to the occasion. He said: "We have assembled here under the colors of our faith to honor and celebrate the Fortieth Anniversary of the birth of Modern Spiritualism, and as presiding officer of the day and society, I welcome all, both in and out of the body." The President then introduced Gen. E. F. Bullard as the first speaker. He responded with some telling remarks, followed by another musical selection. Mrs. Emma L. Paul of Morrisville, Vt., was then presented as the speaker of the morning. The eloquence and beauty of her ulterances were unsurpassed, and all agreed that her lecture was one of the finest ever delivered in the hall. Music closed the morning service.

At 2:30 P. M. the second meeting was opened by Peter Thompson, who made a brief address and read an original poem, from which the following lines are excepted:

excepted:

We are standing at the portal, the gates are now ajar;
Look up, oh! waking mortal, and behold the morning star.
The angels who are coming, we welcome and we greet,
While we as humble learners are sitting at their feet.
Oh! Thou whose love is with us, and rending now the veil,
May our ears but hear the music that is loating on the gale.
The heavens are bright above us, the mists will clear away,
Death is not sent to harm us, God's love is here to stay.

The dear ones who have loved us, we wish with them to be And we hope to meet in gladness where the spirit will be free. We shall rise above the trammels that bound us in the flesh. We shall start anew life's journey with courage warm and

We shall start anew. He's journey with courage warm and fresh.

We have everything to cheer us, no angry God to dread, And all phantom superstitions are dead, forever dead. No truth from all the ages would we trample in the dust, No gem from creed or lable would we leave amid the rust, As diamonds in the ocean, or that shumber in the sand; We would gather and be grateful, and strew them o'er the land.

land, In the coming age of splendor, when fear has lost its power, When affection, pure and tender, like refreshing summer Will revive the drooping herbage, that it springs to life And bring all inner being more clearly into view.

Now let our glad hosannas, Our volces and our banners, Proclaim that we are free, Not free to live in leisure And hope forgiveness free, Not free te scorn the footprints Upon the land or sea— The footprints of time's teaching, Whatever that may be— But to heed and govern wisely As light to us is given. As light to us is given. And know that we are making Our hell, as well as heaven.

Our hell, as well as heaven.

Next in order were remarks from Gen. Bullard.

Mrs. Mary A. Lyman gave a statement regarding the
Anderson pictures she had contributed for the decoration of the room. A song, "Beckoning Hands," was
then rendered. Mrs. A. S. Pease then read an Anniversary ode entitled "Forty Years; a Poem of Progress and Participation," which her husband had prepared, but being called to New York to speak for the
First Society there, he was prevented from delivering
it. We present therefrom the following stanzas:

Forty years of trial:

Forty years of trial! Triumph comes at length; Ever self-denial Compensates in strength. Forty years of weakness: What though Error lower? Blessings follow meekness Merging into power.

Forty years of hope! Merit comes of doing. Spirit, give it scope, Outstrips all pursuing Forty years of fears! What a glad surprise! Now are hopeless tears Wiped from weeping eyes.

Forty years of joy ! Confident of heaven, Death cannot annoy; Terror's chains are riven.

Forty years ago
Many million slaves
Neath leath's scourging blow
Neared reluctant graves.
Forty years! Truth rolls!
Saved from Error's rod,
Many million souls
Look trustfully to God.

Paisled be the tongue Using words as darts To cauterize the wounds Of broken human hearts. With faith in a God that 's just We Death and the Grave defy. And this is our souls' high trust: Nothing Divine can die!

Mrs. Paul was called on and responded in her usual Mrs. Paul was called on and responded in her usual eloquent style. The last speaker, Bishop A. Beals, was introduced and made a few eloquent and logical remarks, followed by mental readings for persons in the audience, which proved highly satisfactory to those receiving them. Among those he noticed was Oils Bentley, of Milton, who, at the age of ninety-three years, is active and goes about freely. Mr. Beals told him of his early days—matters which even his own son did not know of. Mr. Bentley's father was a seer and used to tell of those he saw, but was thought to be a dreamer.

seer and used to tell of those he saw, but was thought to be a dreamer.

The exercises closed with music.

In the evening the hall was filled to its utmost capacity. After a fine selection by Chantz's Orchestra President Milis called upon Mrs. Paul, who gave an invocation followed by remarks. Bishop A. Beals was introduced as the lecturer of the evening; he rendered a vocal selection, and then spoke under inspiration for forty. Ive minutes, bringing out many logical and fine thoughts.

After another selection from the orchestra Dr. W. B. Mills took the platform and held the audience spell bound for thirty minutes. A large number of spirits were described, names and circumstances given, which were fully recognized by people in the audience.

audience.
The grand old selection, "America," closed the service. This ended the most successful meeting of the kind ever held in Saratoga Springs.

Stratham, N. H.

To the Editor of the Banner of Light:

The Fortieth Anniversary of Modern Spiritualism was celebrated in this place on the afternoon and evening of April 26th, at the Town Hall. The event proved a grand success in every particular. The attendance was large, many coming from neighboring towns. The hall was made pleasant and attractive by plants in bloom and cut flowers, which filled the entire front of the platform.

Able addresses were delivered by Miss S. Lizzie Ewer, of Portsmouth, who has labored so successfully with us during the past season, and Mr. Edgar W. Emerson, of Manchester, N. H., who also gave many recognized tests, and whose presence greatly aided in the success of the meetings.

The singing was excellent, and musical selections appropriate to the occasion were rendered in an agreeable manner.

The friends of free thought and progress are cheered over the advancement the cause of truth is making in this town, and we look forward to still grander results.

Stratham, May 1st, 1888. To the Editor of the Banner of Light :

Stratham, May 1st, 1888.

Passed to Spirit-Life. From her home, in Albion, Mich., Mrs. Adeline Blahop,

aged 62 years.

aged 27 years.

She was born in Dryden, Tompkins (o., N.Y., and married Jan, 12th, 1848, Vincent Bishop, coming to Abbion with her hus hand in 1846, in which vicinity they have lived ever since. Three children survive, while the youngest passed to the higher life in her beautiful childhood, and now welcomes her mether to her spirit-home. Mr. smd Mrs. Jishop belonged to a little band of ploneer Spiritualists, the greater portion of whom have passed to the full realization of that which was to them not faith but knowledge. For more than thirty years their home has been open to welcome workers for Spiritualism, whether expounders of its philosophy or exponents of its facts, and many such who may read this notice will remember with pleasure and gratitude the hospitality they there enjoyed. Many, many others, of all plases or religious thought and belief, who have foit the warmth of her kindly sympathy and the strong support of her helping hand in time of need, will also miss her presence and bless her memory. Funeral services were conducted by the writer, assisted by Mrs. Marion Todd, at the family residence, on Saturday, April 28th, just twelve weeks after she received the severe fullyr which, through much pain and suffering, caused her earthly release.

Erom Baltimore Md. April 28th, 1888, Mr. Francis Volk.

From Baltimore, Md., April 20th, 1888, Mr. Francis Volk. He was born in Germany in 1822, and came to this country about fifty-two years ago, taking up his residence in the above city, where he carried on the boot and shoe business until latterly, when he engaged in the leather business. Mr. Volk was a sincere advocate of the spiritualistic faith, using every effort to further the cause of Spiritualism. He was buried May 1st with Masonic rites.

From West Wrentham, Mass., April 25th, 1888, Mrs. Anna Frances, wife of Mr. S. B. Jones. She has suffered a severe illness since last Christmas.

(Obituary Notices not exceeding twenty lines published gratuiteusly. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average wake a line. No postry admitted under this heading.)

Clackamas, Ore.

The Clackamas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era, Ore., beginning Friday, June 8th, and holding over two Sundays. Slate-writing, trance-speaking and clairvoyant test mediums have been engaged to attend the meeting. The Committee of Arrangements will use every reasonable endeaver, including the usual reduction of fare, to those attending the meeting, to make the enterprise a success.

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WM. PHILLIPS, President. THOMAS BUCKMAN, Sec'y.

Miscellaneous.

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Panner of Pight.

BOSTON, SATURDAY, MAY 12, 1888.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

THE RANNER IN ISSUED EVERY THURSDAY ON SATURDAY. PUBLICATION OFFICE AND BOOKSTORE.

Bosworth St. (formerly Montgomery Place). corner Province Street (Lower Ploor). WHOLESALE AND BETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

COLBY & RICH,

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

The Proper Methods of Investigation.

The report on "The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism." adopted by the American Spiritualist Alliance, as printed in the last issue of THE BANNER, is a document of great importance to the cause of Spiritualism, and, if not fully exhaustive, is at least a significant and valuable step in the right direction, and shows that the Alliance is worthily, though slowly and cautiously, advancing in the important work for which it was organized. We would call special attention to some of the points set forth, in the hope that they may be carefully considered and studied by all who have at heart the best interests of the Modern Spiritual Movement.

In the first place, it may be noted that some prejudice or dislike appears to exist on the part of a class of Spiritualists, to the use of the term "scientific" in connection with the investigation of spiritual phenomena. This, no doubt, bas grown out, of misuse or perversion of the term by others, or the mistaken assumption that it can be applied only to the methods and results of materialistic investigation. On the contrary, science is that which is known, in any department of phenomena or being; and to be "scientific" is merely to know, of a certainty, or to employ such methods as shall lead to certain knowledge. In order to this, all liabilities to mistake or illusion must be understood, and all possibilities of misapprehension guarded against. This is only common sense. If spirit-beings and spirit-phenomena are known to exist, such knowledge is science; and its pursuit by methods which admit of no mistake is "scientific investigation." Surely, all must desire this certainty, and anything short of it is mere conjecture or probability. But it should be remembered that different minds have different aptitudes and abilities for making such researches, and what is satisfactory and seems scientific to one, is by no means so to another. When one is investigating merely for himself, he may take such methods as will satisfy himself; but if he expects or intends to gain evidence for the conviction of others, or the public generally, he should employ such methods and such precautions as are adapted to the mental states of those whom he would reach, or his efforts will be futile. Hence the desirableness of a careful study of what is necessary to insure accuracy of observation and induction—in other words, of true scientific methods of investigation.

The report very properly, at the outset, calls attention to the great law of spiritual affinitya law doubtless analagous to, and of as universal application as, the laws of gravitation and chemical affinity in the material sphere-and a disregard to which is as fraught with dangers and disasters as is neglect of those physical laws. Yet this law, or its operation, has been largely ignored in their investigations even by experienced Spiritualists-much more by those who are without experience, and especially by such as think to investigate alleged spiritual phenomena with minds full of suspicion, evilsurmisings, and conjectures of fraud.

One natural and necessary result of this law of spiritual affinity is stated to be that both mediums and investigators, being themselves spirits, attract to themselves, and are surrounded by spirits of their own kind or qualitythat is, spirits in sympathy with their various motives, beliefs, purposes, etc., which may be of the most incongruous and antagonistic character. This being the case, it is no wonder that when such diverse elements are brought in proximity, as they are likely to be in unselect seances, most unexpected, untoward, and even disastrous results should occur. A person ignorant of chemical laws, who should go into a chemist's laboratory and proceed to mix, helter-skelter, any elements which came to hand, would be fortunate if he escaped with his life or a whole skin. The formation of poisonous or explosive compounds would be at furnished as a voncher in each instance, but least quite as likely to result as anything useful or valuable. To proceed in that way surely would not be scientific-it would not be ac-

rance. And yet much of the so-called investigation of Spiritualism has proceeded in precisely that unscientific fashion, and results most disastrous to both mediums and experimenters, and to the general reputation of the movement, have followed.

The report very properly points out that, in order to avoid such dangers, and insure results of any value, something must be known of the spiritual quality or status and degree of unfoldment of the medium, and also of every person present as an investigator. The reasons for this seem too obvious to need more than its bare statement-certainly no further argument than that furnished in the report.

Thus far, it is evident, many Spiritualists have been too ready to seek the services, and commend to the skeptical public, any medium in whose presence marked phenomena have been witnessed, without any attempt to "know" anything of the actual spiritual status of such medium-his or her character for integrity, truthfulness, good-will, charitableness, or other spiritual virtues-which character, according to the law of affinity, determines the spiritual environment of a person, and shows whether persistent honest and fair dealing may be reasonably expected. It has been too often forgotten that something more than mere astounding phenomena is requisite to give Spiritualism a creditable and permanent standing in the world-that where these marvels are found to be connected with untruthfulness, sordidness, or any unspiritual trait, they will be more likely to be regarded in the popular mind as tricks of legerdemain than as spiritual verities. worthy of serious attention.

On the other hand, mediums who offer their services to the public for a fee, and obtain their living in that way, have not been, and cannot be expected to be, very discriminate as to their patrons, and often they really "know" very little of the spiritual conditions, motives and aspirations of many whom they admit to their séance-rooms. The consequences are well known, and are such as might have been expacted from a knowledge of the laws of spirit. ual affinity and gravitation. Surely, it is time to put the knowledge of these principles, so far as acquired, to practical account, by the adontion of more "scientific," that is, rational, methods.

The suggestions of the report regarding the discrimination necessary in methods of investigation for different purposes; the careful elimination of everything liable to suggest deceptive contrivance; the need of divesting the mind of the inquirer of all selfish interests and desires, with an endeavor to rise into "relation with that spiritual society from which may be expected only wisdom and truth"; the mistake of attempting to dictate to or interfere with the spirit-workers who may present themselves, always exercising our own judgment on what is presented; the culture and use of the spiritual as well as the physical perceptions; the futility of attempts to apply merely materialistic tests, as is done by the fraud-hunting fraternity, etc., etc.-all are pertinent, judicious, and well worthy the study and regard of those who desire to arrive at the truth in these mat-

But a question will naturally arise with which this report, unfortunately, does not attempt to deal, but which we hope may be made the subject of a future rescript: That question is: Who shall obtain the required knowledge regarding the spiritual status of both medium and applicants for admission, and who shall judge of the fitness of either for safe and useful participation in a séance?

Thus far, with few exceptions, the whole matter has been left to individual action and responsibility. Mediums for materialization and other phenomena have offered their services to the public for a stipulated fee, arranged their own seance rooms to suit themselves, and managed the séances, either personally or through an employed agent, admitting or rejecting whomsoever they saw fit—in some cases, perhaps, asking the aid of spirit-friends. in making a selection of applicants. All this, of course, they have had a right to do, and perhaps it has been the best that, under all the circumstances, could be done. Much is needed to be learned on the subject before a better

plan could be devised and put in operation. But much has been learned, and not a little through painful disaster. This individual method has opened the way for unscrupulous adventurers, some of whom have given proof of remarkable mediumistic powers at times, but on other occasions have manifested such a want of integrity and resorted to such questionable methods as have more than negatived in the general mind any influence for good that may have proceeded from their genuine mediumship. Besides, the natural tendency of this method of individual responsibility is to a waken and stimulate the desire for pecuniary gain, leading, unconsciously, perhaps, but almost surely, to over-taxation of the mediumistic powers, by too frequent sessions and the admission of too large numbers, without careful discrimination as to their character and motives—in the train of which are likely to follow personations, either conscious or unconscious, with the usual sequences of "grabbing," "exposures," and unlimited obloquy upon a holy

It is time that some method should be devised and put in operation for furnishing evidence of spirit-existence to serious inquirers, and for keeping open channels of communication with the higher life, that shall be free from such liabilities, and not open to debasement from that element which has long been known as 'the root of all evil;" such a method, undoubtedly, will take the matter out of merely individual hands, and place it where it shall be managed for the general good, under such conditions and arrangements as experience has shown to be requisite for the best results. It surely seems desirable that every Spiritualist society, having the requisite strength, should provide and sustain at least one trustworthy instrument for some department of this work, under such arrangements as its best wisdom can devise. Of course, this implies no interference with the freedom of such as may choose to continue to operate in an individual way and to take the risks involved.

May we not reasonably look to the AMERI CAN SPIRITUALIST ALLIANCE to suggest and set in operation measures which shall lead to this desirable end?

Sign Your Articles.

We pay no attention to anonymous articles. Various writers regarding local meetings, etc., seem to forget this fact. The name must be will not be printed, if the writer so desires.

Colby & Rich have just issued a new edicording to knowledge, flut according to igno- tion of S. W. Tucker's "Spiritual Wreath."

Hard Words not Hard Arguments.

The common use of denunciation in argument is a fault against which too plain language cannot well be directed. Even when there are no "parenips" to be "buttered' with fine words, there is a clear waste of influence in the employment of rough expressions, hard epithets and uncouth phrases. If anything is evergained by it, it does not appear what it is, or whether it is an advantage that is at all desirable. The one who falls easily into the habit of denouncing an opponent, for no better reason than because he is an opponent, shows himself a partisan by nature and inclination. All his force of thought is concentrated in the act of hostility and hatred, and there is no room left for open thinking and candid statement. The habit has been styled a distinctively Christian habit, and we incline to regard it as being such.

Spiritualists very well know from experience how hard it is to bear in silence the sneers and the downright abuse of those who will not take the pains even to acquaint themselves with the actual position occupied by the New Dispensation. Yet it is none the less the fact that it is by such a rough road that truth travels, and will travel until all men shall have come into the possession of it for their own. This is for the present the penalty, or rather the price, which men have to pay for loving the truth rather than error, for pursuing the better way and abandoning the worse.

We are led to these reflections by the perusal of the report of a recent discourse by Rev. T. DeWitt Talmage against Spiritualism, in which this gentleman endeavors to unsay, or to remove the impression created by, certain expressions of his which are held to link him practically with an instinctive belief (even if not apprehended by himself) in the tenets of Spiritualism. As noted by us last week, his denial vivid and Talmagean in the extreme, and the English language is put to exhaustive use, epithetically speaking, in his efforts to characterize the New Dispensation as a something worthy of the horror alike of gods and men. But we submit that, aside from the personal interest which naturally entered into his sermon, in his endeavor to clear his skirts of the terrible imputation (?) before mentioned, he has only-in obedience to the excitability of his gifted nature, which at one time lifts him to heights of progressive inspiration and then plunges him upon dead levels of crystallized creedalism - exhibited in quite full measure that spirit of opposition to the belief of others which he recently, with mighty force, condemned in his own pulpit.

The intolerance of Christians themselves fitly constituted the subject of a recent discourse, wherein Dr. Talmage spoke of the origin of sectarianism, its evils and its cures, and was compelled to allow that there was something wrong in all the creeds. Hence he directed his reflections at the bigots, of whom it may with perfect truth be said that there is no lack. The different denominations, remarked Dr. Talmage, sometimes magnify a very small difference. The only difference between scores of denominations to-day is the difference between Shibboleth and Sibboleth, the difference between Gilead and Ephraim. "As I demand liberty of conscience for myself," said he, "I must give that same liberty to every other man, remembering that he no more differs from me than I differ from him. I advocate the largest liberty n all religious belief and form of worship."

[How about his heated denunciation of Spiritualism, which is the conscientious belief (ay. knowledge) and the cherished religion of millions in this country and the old world?

For twelve centuries, says Dr. Talmage, the to make people orthodox. But it was finally discovered that a man's belief cannot be changed by twisting off his head, nor can he be made to see differently by putting an awl through his

He confessed that he was not at all nervous in regard to the battle that is going on between truth and error, believing fully that truth will conquer in the end; let error run, if only truth run along with it.

This, we agree, is the exact position occupied by the Spiritualists, who are willing to leave all things to the lapse of time and the sure results of HONEST investigation !!

It is often the case, he said, that bigotry starts in a household, and that the subject of it never recovers: "There are tens of thousands of little bigots ten years old." You seldom find, he remarked, a man with large intellect who is a bigot; while the man who thinks he knows a great deal more than he does is almost always one. The whole tendency of education and civilization is to bring men out of that state of mind and heart. Look out for the man, said Dr. T., who sees only one side of a religious truth: he will be a bigot inevitably: What is wanted is more light, and less sectarianism.

Such was Mr. Talmage's forcible characterization, in the past, of that unreasoning theologic bigotry which refuses to see anything good in whatever may happen to be located outside its own limited circle. And he has been equally severe in his public utterances against those who in daily life, and in a moral and social sense. fail to keep their tongues from defamatory remarks concerning their fellow-

We respectfully appeal from Dr. Talmage intoxicated with zealotic fury in his late Brooklyn Tabernable discourse to Dr. Talmage sobered and thoughtful in the presence of truth. Could any one have said more emphatic words against speaking ill of our neighbors than did he in his recent address at Tremont Temple, Boston, wherein he spoke of "The School of Scandal "as being a school with more scholars in it than any other known to him in the United States?

[We fear it has just gained one pupil.] It is as natural, he remarked, for some people to attack others as it is for the hound to go after the hare.

[The clergy at the present time are illustrious examples of this.)

In every country there are great factories of falsehood that run night and day. (Spiritualists are forced to believe him, from the treatment visited upon their cause by their

Christian brethren.] The lie, he said, has never yet been anatomized. It is remarkable for its longevity. It can travel a hundred miles at a jump; smell what never existed; hear sounds from all the keyholes. It has a throat to swallow the largest story ever invented. Nothing sticks in its gullet but truth. Lies have a sleek hide,

sharp claws, and a sting in their tails. [Herein Dr. Talmage gives the natural history itualism—the throat of science and Christianity | please receive our sincere thanks.

being notably willing to swallow everything but the truth regarding the modern manifesta-

tions.1 Lines he proclaimed to be the scavengers of the world, that drive their carts through every community. He recognized this general evil in his Tremont Temple address, and urged that as a cure we must first refuse to listen to the tattier.

(What if his Brooklyn Tabernacle audience had taken his own advice regarding his savage and absonous onslaught upon Spiritualism?]

The one who listens, he said, in Boston, is the only person who is worse than the tattler himself, if he fails to utter a protest. Stop cackling. If we make a right use of our tongues. our reputations will take care of themselves. He plead for the merciful treatment of the character of others.

The true way to do is to refuse to accept what is charged against another until the charges are established.

I hereby declare my determination, said Dr. l'almage in Tremont Temple, never to believe anything against anybody unless it is first proven. Even then I shall hope there is some mistake about it.

[Would, for his own sake, as a consistent public teacher, that Dr. Talmage had persist-

cases; in July, ninety-one; in August, one hundred and forty-six; September, two hundred and seventy-five; October, four hundred and ninety-eight; November, six hundred and four. The total number up to Christmas was two thousand seven hundred and twenty-eight cases, of which two thousand one hundred and ninety-eight were of persons who had been paccinated and three hundred and eighty-two of those who had not.

In 1868 smallpox ravaged San Francisco and California generally. At the close of the epidemic, Dr. Isaac Rowell, Health Officer of the city and county, made a report of his experience, in which he gave the most positive evidence that vaccination was no protection; that t was comparatively useless, and advised perfect sanitary regulations to take the place of it. As far back as 1820 it was said by the London Gazette of Health: "Cases of smallpox after raccination have increased to such an extent, that no conscientious practitioner can recommend vaccination as affording security against the contagion of smallpox." And the experience of over half a century since that opinion was promulgated has corroborated its truth. Yet at this very day we are told that because a case of smallpox has occurred in Chelsea, the only way to prevent the disease becoming an epidemic in Boston is to make vaccination general, and that "the authorities are extremely anxious that none shall neglect this matter"; that sometimes people "avoid the officials as that the officer who does the vaccinating has the words of Mr. Tebb may awaken a generous to chase them up from one place to another for response to the call we have made. In the lan-

Were there no other objection to vaccination holders of medical diplomas and a satisfaction to their over-credulous patrons. But there is a far more serious aspect, and that is the implanting of seeds of disease in healthy bodies. often resulting in death or a life of weakness and suffering. We have shown this so many times to our readers that we need not at this time enlarge upon the fact. We have authentic reports of hundreds, and these might easily be increased to thousands, in its support, but a single one given in the Vaccination Inquirer for April will suffice for the present. Mrs. Morgan of Peterstow writes:

"Our dear little one was killed through my allowing him to be vaccinated, an act for which I shall never forgive myself. The awful suffering my child endured, and his transformation from a fine, healthy boy to a poor, worn creature, racked with agony, may enable any one to imagine what a mother's feelings must be. Nothing shall ever again induce me to submit a child to vaccination."

The Anniversary at Saratoga.

On our third page will be found an account of the interesting and pleasing services held in Saratoga Springs, N. Y., in honor of the Fortieth Anniversary of the Advent of Modern Spiritualism. For this report we are jointly indebted to the columns of The Eagle, of that place, and the pen of our correspondent, E. J. Huling, Esq. The Eagle, which is so ably conducted by Editor Johnson, never exhibited its well-known liberality of sentiment and fearlessness of feeling to a greater extent than on this occasion. In addition to its report of the Spiritualist Anniversary, it devoted, in the same issue, half a column to a sketch of J. Clegg Wright's lectures in Saratoga, and then copied in full (with its concluding paragraph in 'small caps'') the Anniversary editorial which appeared in our columns for March 31st, with the subjoined introduction:

" As many do not understand the principles and purposes of Modern Spiritualism, or the work that it is doing, we copy the following article from its leading newspaper exponent, the Boston BANNER OF LIGHT which affords information in this direction.'

Bro. Johnson is an outspoken advocate of woman suffrage, freedom in medicine, justice for the Indian—and does not scruple to tell what he thinks about Spiritualism; he surely deserves the thanks of all, wherever residing, who appreciate self-sacrificing deeds wrought for the cause of free inquiry, political justice and spiritual expansion.

Our public free meetings held every Tuesday and Friday afternoon in the hall over the Banner of Light Bookstore at 9 Bosworth street, are fully attended by an intelligent class of people who take a deep interest in listening to what the returning ones have to impart to friends in the mortal. Many visitors bring choice flowers and place them on the table, which gratifies the invisible intelligences very much. Supplies of the fragrant arbutus flower were also forwarded, at the earliest time of its blossoming, by Mrs. M. Wiggin, Kennebunk, Me., S. M. Pearson, Stratham, N. H., Mrs. S. of the reports so glibly circulated against Spir- F. Fisher, South Deerfield, Mass. All will

A Manly Protest.

A correspondent of the Boston Datty Globe, in its issue of May 7th, protests against the reckless denunciations of spiritualism at present indulged in by press and pulpit. We have expressed views in the same line, and made the identical points many times in the course of our editorial labors, but transfer the following extracts from the article to THE BANNER columns that our readers may join with us in commending the liberality of the Globe in putling this demand for fair treatment of Spiritualism before its many patrons:

treatment of Spiritualism before its many patrous:

"The pulpit for a long time thundered against believers in the Spiritual Philosophy as shallow-pated fools or people of vivid imagination and great credulity, who have been duped by shrewd and unscruptious adventurers. The vast increase in the number of Spiritualists has, however, shown the fallacy of calling them, as a body, fools and lunatios.

Prominent clergymen say that ninety-nine out of every hundred of the so called spiritual phenomena are fraudulent. We Spiritualists say that the one case that is conceded to be genuine should be the one to demand the attention of the people. We claim that if Spiritualism is true it affords one of the most satisfying of comforters for the stricken heart. If the great question of immortality and the fact that people once resident on this earth can and do have the means to communicate with us, can be clearly proven, it should be received with joy by all nations.

The Spiritualists of America undoubtedly outnumber any one of the various sects; and yet we are looked upon as immoral, dishouest and silly by self constituted judges. If this be true, it is a sad commentary on the intelligence of the nineteenth century. No religion that ever occupied the minds of people has made such rapid progress as Modern American Spiritualism, and if the millions who accept its teachings are underwitted or dishonest, the condition of society is, indeed, deplorable. We claim that there is a desire in the hearts of men to know that Spiritualism.

ence or a greater degree of unuappy marital relations among us than among other people, we deny it and challenge unbiased comparison with others. As with all other sects many barnacles have attached themselves to us, and we receive indiscriminate condemnation for the sins of weak people. If there is one thing more than another that Spiritualism teaches, it is that each individual must suffer the consequences of his own misdeeds. We recognize no possibility of any vicarious atonement, and we consequently strive to cultivate a spirit of charity and kindness, even toward those who grossly misrepresent us, as the best source of happiness here and hereafter. The cornerstone of our system is the fact of spirit return, and upon this all are united. The peculiar ideas of any faction must be considered for what they are worth, and not be put down as held by the great mass.

Our religious meetings are treated in a flippant and unjust manner by the press generally, and the most absurd arguments are made to controvert phenomena quite inexplicable, except as having been produced by intelligences not seen. We ask as a matter of common justice that our people receive the same consideration bestowed upon the Catholic, Congregationalist, Methodist, or any other churab. We are not disposed to disturb other people in their peculiar views. If they are satisfied with theirs, so are we with ours. The text-books of the Christian churches tell us that religion must be gained experimentally, and a change of heart must take place. We claim that we have an experimental knowledge of spirit communication. We are possessed with the same spirit of zeal for the spreading of the truth that has actuated all people at all times when similarly convinced.

Our conclusions are not based upon nor reached through any mediums or particular class of phenomena, but through the experiences of individuals. Hence any discovery of fraud does not overthrow the knowledge, any more than the discovery of trickery in the performance of some apparent miracle has

Aid for Robert Cooper.

We give below a letter from that friend of humanity, Wm. Tebb, now in Athens, wherein he makes an earnest appeal for aid for Robert Cooper, the (now sorely stricken) pioneerlong as it is possible to do it, and the result is worker for Spiritualism in England. We trust several days before the object is accomplished." | guage of a Rhode Island gentleman who is himself a donor to the fund, we are "perfectly than its utter worthlessness as a protection amazed that so few subscribers' names appear by prohibiting discussion, and by rack and gibbet and hot lead poured down the throat tried take its course as a pecuniary profit to the surpassed upon this vast continent, and also of wealth, but also the center of Spiritualism":

HOTEL DES ETRANGERS, Athens, Greece, April 18th, 1888. To the Editor of the Banner of Light:

The BANNER OF LIGHT has followed me in my quest for health and repose to this classic region, and you have the thanks of all grateful Spiritualists for the earnest appeal made through its columns in behalf of a most courageous and self-sacrificing apostle of the great spiritual reformation. When I first became acquainted with Mr. Robert Cooper, twenty five years ago, he was then proprietor of a growing and lucrative business, which promised to realize for his family a comfortable independence. To advance the cause of Spiritualism to which he became a convert, he relinquished this business to the care of others, and eagerly threw himself into the struggle, with a few others, to advance the cause he had at heart, without counting the cost; and although now overtaken by personal affliction, and serious financial troubles, he has not, in his old age, bated one jot in the faith and earnest ness which inspired his early devotion. Such exam ples of zeal for unpopular truth and self-abnegation are comparatively rare. I venture to hope, therefore that the BANNER's earnest appeal for cooperation with the friends in England to obtain a suitable anuity for one whose disinterested labors are the inheritance of both countries, will meet with an early and generous response.

Faithfully yours. WILLIAM TEBB. ----

The Summer Camp-Meetings. We are much gratified to learn as we do from our

attentive correspondents that the spiritualistic campmeetings the coming season will open under more auspicious circumstances than ever before. At Onset Bay preparations for the accommodation

of guests have already commenced, and doubtless there will be more visitors there during the heated term than ever before, as many talented speakers have been engaged already. At Lake Pleasant, also, under the new syndicate,

we are assured that everything possible will be done accommodate the thousands of people who will visit this charming locality. First-class speakers have aiready been engaged. Our agent. J. M. Young, will keep all the Spiritualist papers for sale; and the books published by Messrs. Colby & Rich, of Boston, can be had of him at any time. This gentleman, who is clerk for the Corporation, will issue periodically a local sheet of interest for the especial benefit of visitors. The nation's holiday (July 4th.) will be duly observed at the Lake, with appropriate oratory and fireworks. Mr. William R. Tice, the Treasurer, will be on band to attend to all financial matters.

The Lookout Mountain Camp-Meeting near Chattanooga. Tenn., will be held during the entire month of July. The following speakers and mediums are engaged: Mrs. A. M. Glading, George A. Fuller, Dr. H.F. Merrill, Mrs. S. A. H. Talbot, G.W. Kates and wife, Dr. Samuel Watson, A. C. Ladd. Excellent hotel facilities are on the Mountain. Tenting space given free. Address, G. W. Kates, Secretary, Chattanooga, Tenn.

Camp-Meeting grounds at Haslett Park, Mich., and other localities are being put in order for the season; all going to show the deep interest manifested among the leading Spiritualists of this country in our giorious

Mrs. A. L. Warren, after an absence of the vinter months, has returned from the Pacific Coast improved in health, and can be found at her old rooms, 90 Waverly House, Charlestown District. where she will continue to exercise her spirit gifts in diagnosing and prescribing for the sick-a work in which she has been engaged for more than twenty-

Reportorial Education.(7)

The New York Sun is all aglow with the thought of the fine opportunity for a practical and uplifting education which is afforded in the reportorial profession by the modern system of journalism—daily of course. "The proportion," it says, " of reporters who subse quently win distinction and fortune at the bar, in the pulpit, in business or literature, is large. A good reporter has to be an exceedingly bright man, and his calling gives one of the best educations to be had in intellectual alertness, knowledge of men, readiness of resource, patience and industry. It is no wonder that reporters who do well in their business do well in other business when they take it un."

Let us see! Probably the New York press reporters have thought they were doing "their business" well of late, and hence were deserving of the Sun's flattering endorsement, but the following incisive paragraphs, from the columns of the Boston Datly Globe, at one and the same time show the quality of work these Gotham scribes have turned out, and the very excellent (?) chance for "one of the best educations to be had" which the metropolitan newspapers afford a young man who is really anxious to rise in his calling: CRIMINAL CORPULENCY.

CRIMINAL CORPULENCY.

The woman called Diss Debar, who is having a sensational trial in New York on a charge of obtaining money under failse pretences, has the unisfortune to be fat. Perhaps it would be more accurate to say that she is guilty of the crime of being fat.

The New York papers fairly bristle with damaging charges of obesity against the woman. And, although the trial is not yet ended, they seem to have proved the charge. The epithets of "fat female," "corpulent conjurer," "big beauty," "avoirdupois Ann" and "adipose Ann." seem to be founded on fact. And the reporters gleefuily tell how she "waddles" into court, and how she was 100 corpulent to be got through the door of the "pen" with the drunkards and roughs who were imprisoned there, and how, when gentlemanly allusions were made in court to her bulk, her adipose tissue fairly shook with indignation.

If any unsophisticated person has labored under the delusion that there is no such thing as criminal corpulency in this country, he has only to read in the New York papers the reports of this woman's trial. He will there find that adipose tissue stamps its possessor at once, and conclusively, as a criminal of low degree. This will be a painful discovery for those plump people who have hithertos supposed themselves none the worse morally and legally for their plumpness.

Decease of Dr. Bloede.

We learn from the New Yorker Zeitung of May 2d that Dr. Gustav Bloede, a well-known Spiritualist of Brooklyn, N. Y., (and occasional contributor to the BANNER OF LIGHT, of both original articles and translations from the German language) passed to spirit-life, April 30th, from a hospital in Baltimore, Md., to which institution he had been conveyed at his own request, in order to avail himself of the treatment of Dr. Simon.

own request, in order to avail himself of the treatment of Dr. Simon.

His last illness was long and severe; suffering for mooths from insomnia, his nervous system in consequence became very much disturbed.

Dr. Bloede was born in Dresden, Saxony, Sept. 23 1, 1814, and studied law in Leipzig from 1832 to 1835, when he returned to his native place and established himself as an advocate. He was elected to various positions of public trust and responsibility by his fellow-citizens; but being a great lover of freedom, he took an active part in the German revolution of 1843. As a result of this action he was, two years later, sentenced by the Prussian authorities to an imprisonment of ten years for high treason, but fortunately made his escape to Belgium, afterwards coming to America. In Philadelphia he commenced the study of medicine, and received a diploma from a home opathic college in that city. Later he went to New York and engaged in literary pursuits, being for several years editor-in chief of the New Yorker Demokrat, a prominent Republican jurnal. After severing his association with that paper he was connected with the New Yorker Staats Zeitung and other German periodicals, and has also written voluminously (in English and German) for other publications, both secular and spiritualistic, in all paris of the world. A long article on Spiritualism by Dr. B., was published in Die Gegenwart of Berlin in 1877.

In 1844 Dr. Bloede married Marie Antoinette Francisca, who preceded him to spirit-life in 1870, from Brooklyn, and who was herself a poeters of considerable celebrity. The doctor leaves behind him four children—Victor G. Bloede, a chemist in Baltimore, and three daughters, Gertrude, Catherina and Indiana, the first named of whom inherits her mother's poetic talents.

Dr. Bloede had a large number of friends is both

portic talents.

Dr. Bloede had a large number of friends in both nemispheres, who will long hold him in kindly remem-

THE LECTURE OF ALFRED R. WALLACE OR Spiritualism, delivered by that distinguished scientist in San Francisco last June, prefixed to which is a brief biography and portrait of the author, has been issued in a neat pamphlet by Albert Morton, 210 Stockton street, San | was before the bell-punch came into use. Francisco, Cal. Copies may be obtained of Colby & Rich. For further particulars see advertisement on fifth page. The appearance of this pamphlet, embodying the bold declarations of Prof. Wallace, the co-discoverer, with Darwin, of the fact of evolution, is particularly opportune at this time, when certain opposers of Spiritualism, in the pulpit and out, are declaring that no scientific man of any note has even given to Spiritualism the endorsement of

The great mistake the managers of our camp-meetings have made in the past is the fact that they have not been particular enough in announcing the movement of trains. We have verbally called attention to this important matter many times; and now it is a gratification to find that our correspondent at Lake Pleasant has been thoughtful enough to give us the figures, which we shall keep standing during the season in these columns. Managers of other Spiritualistic camp-meetings are requested to keep us posted, as it is of especial moment that visitors intending to leave Boston and other places for the camps should know exactly what railroad trains to take, etc., in order to reach the grounds without delay.

BERKELEY HALL .- We attended the meeting of the Boston Spiritual Temple Society on Sunday morning last, and found the place of assembly thronged with a large and representative audience of Spiritualists and inquirers, eager to listen to a reply by the guides of Mrs. R. S. Lillie to the recent attack made on the New Dispensation by Mr. Talmage, of Brooklyn. We are promised a synopsis of this elcquent effort-which received warm commendations from all present-and shall print it in a future issue.

We are informed that singular and striking manifestations are taking place in a private family in the vicinity of Boston-an account of which will be furnished our readers next week.

The advertisement of Dr. J. R. Cooke was inadvertently omitted from our issue of May 5th. It will be found this week in its usual place on the seventh page. See also card on fifth page.

Read the card of Mrs. Augusta Dwinels, on the fifth page. She has changed her residence to 20 Bennet atreet.

The many friends of our fearless Editor-in-Chief will be pleased to learn that he is improving in health, and is meeting with greater success in the interest of The Better Way than his most enthusiastic friends could expect. May the good friends on this and the other shore aid him in his noble work for humanity. His address is: Capt. L. Barney, care Colby & Rich, 9 Bosworth street, Boston, Mass.—The Better Way, Chacinnatt. O.

Capt. Barney called at THE BANNER office last week, giving every evidence of being in the fullest enjoymen of his rest from editorial labor.

MR. HENRY GOODWIN of the Crawford House, Boston, is to deliver the Memorial Day address in Londonderry, N. H., his native town. The Derry Post will unite with the Londonderry in the observance of orators we ever listened to.

ALL SORTS OF PARAGRAPHS.

SPRING HAS COMB! spring flas come:
The mule was lately happy,
His breast was full of song,
His breast was full of song,
His thought that the millennium
Had put an end to wrong;
Because within a stable
He stood the winter through,
He dreamed he was a nabob,
With not a thing to do.

But now the spring is blooming. And the Jemima Sal
Is floating, full of brickbats
Upon the thawed canal.
And out upon the towpath
Reluctant walks the mule,
Annexed unto the hawser
And stormed with ridicule.

What cares he for the dalsies
That whiten all the dell?
What cares he for the bluebirds
That nature's chorus swell?
He 'd rather in bleak winter
Contented whisk his tail.
Than in the songful springtime
Be hammered with a rail.

The Pope having given his official disapproval of the "boycott," and the "plan of the campaign" in Ireland, it is reported that the Nationalist leaders are in deep study as to whether they should obey the call of their country, or the mandate of an Italian pontiff. Prominent League men in America, it is reported, are of the opinion that his Holiness will be obliged to retire from his position; the event, however, remains to be seen.

SHAMORIN, PENN., May 6th.—Eight persons were killed, thirty seriously injured, and property valued at \$75,000 destroyed by a remarkable accident on the Philadelphia and Reading Railroad at midnight of the 5th. A fast freight train of seventy-five cars was passing through Locust Gap, when the train became disconnected by the breaking of a coupling—the meeting of the two sections at the bottom of a heavy grade causing a collision, and on an explosion in a car which was, it is said, loaded with dynamite; cars were shattered, their contents strewn along the mountain side; and in the immediate neighborhood seventeen houses were completely wrecked, and their occupants in many cases either killed or injured. The wrecked buildings were fired by overturned stoves or lamps, and thus some of the terror stricken men, women and children were burned to death. SHAMOKIN, PENN., May 6th.-Eight persons were

One of Mr. Stokes's Hoffman House oyster-openers recently found a valuable pearl in a clam, and now several parties are becoming clam-orous as to who is the real owner of the pearl.

Some people who take great delight in criticising others are apt to forget that they themselves live in

Frank Cushing, whose researches among the Zuni Indians of New Mexico have attracted wide attention, has been busily employed in the Salt River Valley since leaving San Francisco a few months ago. He has discovered the ruins of several Zuni cities, and from what he has found he is led to assert that once the Sait River Valley supported a population of 250, 000 people. He has developed traces of canals over 700 miles in length, once used for both irrigation and navigation. One of these canals was seventy miles long

> HOWLERS AND GROWLERS Let howlers howl, And growlers growl, For Nature made them so: They soon grow thin, With sallow skin, From eating too much crow!

Harriet Prescott Spofford thinks girls should not marry until they are twenty-five years of age, and gives very good reasons why.

"Bill Nye" proves his right to the title of "humor ist" by talking in print about electricity, a subject he evidently knows nothing of. He proves this by his inane expressions. Writers for the press should be more careful if they wish to be appreciated.

We once knew a plous lob printer who worked every Sunday night, after attending church, to gain time, but at last came to the conclusion that it was losing time instead, as he pi'd more jobs Sunday nights than he did in the whole course of the year (Sundays excepted, as the railroads say). He finally came to the conclusion that his types were altogether too pi'us! and leaving the church and the printingoffice, he secured a berth as Conductor on the Metropolitan horse-railroad, where by "shrewdness and economy," he saved considerable money. But this

The Grand Jury in New York have indicted Mad. ame and General Diss DeBar for alleged conspiracy to defraud Lawver Marsh and for grand larceny of the Lowenberg pictures.

There are a great many "straws" floating through our columns about this time to indicate that the much-written about "Christian Science" is a very unchristian humbug.—Boston Evening Record. Soit is. And this paper has been warning the peo

ple against the "unchristian humbug" for a long Some one has sent aquestion to this office for a swer which reads thusly: " If a man dyes will he live

again?" That depends upon whether he dyes fast colors or not. BIGOTRY STILL RAMPANT .- In 1692 they hungin nocent persons who were undoubtedly spiritual mediums. In 1888 the descendants of blgots imprison persons who are mediums, and would, if they could,

hang them or banish them, as was done by the Quak A man who daily exercises an influence for good lives in Providence and saws cord-wood.

The steamer Iowa, which arrived at Boston from Liverpool May 2d, reports that on April 30th she was surrounded by a school of frisky whales-that one of them in its playfulness cut up a variety of capers, but made a serious mistake, as it undertook to cross the bow of the steamer, which struck the whale about midships, cutting it in two without in the least damaging the vessel.

Queen Victoria has been made honorary colonel of a German regiment. "Oh, my!"

It is recorded that the chair in which Lord Byron wrote most of his poetry was a Louis XIV. one, well stuffed and in red Utrecht velvet.

There are revived attempts in certain quarters to create war scares, based on the news that urgent orders have been received at Portsmouth to dispatch six torpedo boats to reinforce the British squadron in

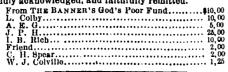
Nearly all the French chemises, it is said, are sack-

THE FAITH CURE .- "M. H. B.," Dover, (N. H.,) Inguires if we "know of any diseases healed by the faith cure, so called? as I am thinking of trying it." We do not. Two men whom we knew tried something of the kind—and they are now in their graves.—The Boston Investigator.

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.



PARTIES in search of lace curtains, portieres, furniture coverings, silks and upholstery goods of any kind in connection with carpets, pronounce it a great convenience to find them at one establishment, as at J. H. Pray, Sons & Co., the day. Mr. Goodwin is one of the finest platform | where they can be found together, thus insuring perfect harmony.

Lake Pleasant.

(From Our Regular Correspondent.) The advent of spring finds matters assuming an air of activity at this great camp-ground of the adherents of the Spiritualistic Philosophy, and the coming season here promises to be another great intellectual congress. Every year adds to the popularity of this place, and each season is longer than the previous one. This is the fifteenth year of the movement here, and the changes since that little gathering of a few earnest men and women in the summer of 1874 have been many.

been many.

The "basket picnic," or grove meeting of a few days, has developed to a grand convocation of two months or more, and the audiences are aggregated from every State of our Union, and from lands beyond the sea. What was once a local afair, known only in the immediate vicinity, has grown—has become renowned wherever "printers' ink" has a circulation.

We have been informed by credible authority that We have been informed by credible authority that at a preliminary meeting for considering the feasibility of inaugurating the movement, the controlling intelligence stated that "the influence of the campmeeting would extend further than any of the company present had any idea of." Has it not been so? Hundreds of friends many miles from here, when they read this will unite with us in a most emphatic affirmative reply. What of the early pioneers? It can truly be said of them, as has been said of others, "they builded wiser than they knew." Many of them have closed their record here, and have passed "from hope to glad fruition." A few remain, and in life's afternoon contemplate with serenity the events of today.

afternoon contemplate with serenity the events of today.

The first lecture at the auditorium has been set
down for July 22d, though the "Fourth" is to be observed with due credit, and there will be many an
impromptu conference before the regular session
opens. Parties are beginning to arrive, and several
have already come for the summer. Improvements
are the order of the day, and several new cottages are
being erected. The sale of house lots last year was
very satisfactory, and the call is still being made.
That the coming convocation is to be one of much
interest seems to be well assured.

NOTES.

NOTES. Mr. C. E. Jackson, our genial postmaster, is erecting a handsome cottage on First Avenue.

Mrs. Maud E. Drake, with Mr. Drake, was a recent caller in town.

Mr. E. Ripley is in much better health than during the winter.

Our census at this writing includes some twenty families.

families.

The Directors will have a meeting here May 19th.

Mr. and Mrs. M. W. Lyman of Springfield have arrived.

An entertainment of much interest was held at the Gordon Cottage on Thursday evening. Mrs. Kate M. Adams presided at the organ.

The stopping of the trains thus early is a marked convenience, and they are well utilized.

Our Messenger will endeavor to give the mélange of the camp.

the camp.

The 'Headquarters' will be open soon, and we shall have a big latch-string out. Call and introduce yourself. This means everybody who reads this.

Lake Pleasant, Mass., May 5th, 1888. J. M. Y.

Haslett Park Camp.

Γο the Editor of the Banner of Light: It was my good pleasure some few days ago to take a look at Haslett Park to see what was being done. and how the Park looked when deserted. I found all life and animation. The hotel is being thoroughly renovated; guests will find a marked improvement over last year.

Mrs. Potter was busy overseeing a small army of helpers, who were showing to the world what skill and good management can do.

The boats are to be refitted; the fine little steamer that did such gallant service last year looked silent and glum, but soon it will ply the beautiful lake as happily as of yore.

The Park is busy with the ring of the "woodman's are"

The Pavilion-which our hearts were set upon last

Onset Notes.

To the Editor of the Banner of Light: In alluding to the Greenleaf Cottage last week I intended to have said that the cottage had a fine "bay view" outlook-not thinking that the Aplin Cottage situated next to it, was christened "Bay View." The Aplin Cottage, or "Bay View," is the first residence that was built at Ouset, and is the summer home of

that was built at Ouset, and is the summer home of Mr. and Mrs. Apiln and daughter, Mrs. Loring, of Fitchburg, Mass. I make this explanation that people at a distance may understand that the Greenleaf and "Bay View" cottages are separate estates—both equally pleasant as to the water view outlook. Onset celebrated May Day with an evening entertainment at the Pavilion in benefit of Luia Morse, the promising young lady who gives entertainments at the Children's Lyceums in Boston, and other places, with such good acceptance. The performance was varied, and quite enjoyable—home talent being employed for the occasion.

"NELSON" writes: "The sua payer shape more

varied, and quite enjoyable—home talent being employed for the occasion.

"NRLSON" writes: "The sun never shone more brightly than it does this morning upon our beautiful bay. The love of the Great Father is in the rays so profusely shed upon us. The warm days of spring are drawing slowly but surely near, and the severity of the past will melt away into the glory of the to be. One by one the friends will return to us, and we who have 'beld the fort' during the winter hours will welcome them with open arms. It has been a severe struggle at times, but, take it all together, we have not suffered more than others who left us a few months ago with their good-byes for the winter.

Many, also, will return to us in spirit, having laid their bodies down as worn-out garments. They will be just as welcome in their new robes, for they will shed upon us a purer love and a brighter smile.

Soon the melodies of camp meeting will re commence. "Nearer, My God, to Thee" will vibrate upon the air, and angels will hover round as the strains are waited upward; the glorious truths of Sgiritualism will be presented in the magnificent setting of Onset summer days.

The state writer will soon be happy: the materializ-

Shiritualism will be presented in the magnificent set-tiny of Onset summer days.

The state writer will soon be happy; the materializ-ing medium will be in her glory; the hankerchief-reder will be sought after; and the developing medi-um will receive his share of patronage; but for a phase that will meet all requirements, give us the good old trance-medium, who steps in when least ex-pected, sheds the bright ray straight from heaven and gives comfort and joy when we are enveloped in the cloud."

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

Helen Stuart Richings has just closed her engagement in Norwich, Conn., and goes to Pittsburgh for the month of May. Owing to a change in her plans for next winter, Mrs. Richings is open for engagements for the months of November, December, January and February, and desires to hear from societies in any part of the country wishing her services as inspirational speaker, psychometrist, platform test medium and elocutionist.

G. W. Kates and wife were to be in Paterson, N. J., May 6th; they speak there the 13th—then go South until August. They will then accept the engagements, North or East, which are now being applied for by their many friends. Their address is Chattanooga,

Mrs. Mary A. Charter is now located at 15 Center street, between Grand River Avenue and Gratlot, Detroit, Mich.

Hon. Warren Chase may be addressed at Cobden, ill., till July 15th. He will attend the Iowa Camp-Meeting at Clinton, and is open for engagements in Iowa, Minnesota and Wisconsin for September and October. He spokejin St. Louis, Mo., May 5th.

October. He spokefin St. Louis, Mo., May 5th.

J. W. Fletcher will lecture in Newburyport, Mass., on Sunday, May 13th; in Norwich, Conn., May 20th; in Berkeley Hall, Boston, May 27th, giving his "Illustrated Lecture" in the evening.

W. J. Colville has just completed a very successful season of work in Ban Diego, Cal., and has now returned to Los Angeles, where he will lecture Sundays, May 13th, 20th and 27th, in 1. O. O. F. Hail, at 2:30 and 7:30 P. M. His week-evening lectures are given in

Bartiett's Music Hall; his class in Spiritual Science meets at 640 South Hill street, to which address all communications for him should be sent during this mouth. He returns to San Francisco June 1st.

Dr. J. K. Bailey is again on a Western frip, having visited and held meetings at various pixees in the States of New York, Michigan and Indians during April. He may be addressed during May F.O. General Delivery, Springfield, Ill.; home address, box 123, Soranton, Fa. The Western friends should keep him well employed in the good work.

Dr. Dean Clarke, who spoke in Lowell last Sunday

Dr. Dean Clarke, who spoke in Lowell last Sunday with great acceptance, speaks there again May 20th, and would like immediate applications for June. He has engaged for Lake Pleasant Camp-Meeting Aug. 15th and 19th, and is open for other Camp-Meeting engagements. Address in care this office.

Individuals and societies wishing the services of Mrs. H. S. Lake, will please address her in care of the BANNER OF LIGHT.

BANNER OF LIGHT.

After his return from Washington, D. C., G. H. Brooks went to South Haven, Mich., and gave four lectures to full houses; from thence he passed to Kalamazoo, where he spoke in the Unitarian Church to a good house; the second Sunday in May he speaks for the Young People's Society in Newbury, O.; from whence he goes to other places in the State. He returns to Michigan in time for the camp which opens at Haslett Park July 26th. He is engaged there for the entire month. the entire month.

Oscar A. Edgerly spoke for the Bridgeport, Conn., Spiritualist Association Sunday, May 6th; will speak there again May 13th. Would like to make engagements for the remaining Sundays of May.

ments for the remaining Sundays of May.

J. Frank Baxter spoke on Monday evening. April 30th, in Stonington, Conn.; on Thursday and Friday evenings, May 3d and 4th, to appreciative houses in the large town nail at Gardner; and on Monday evening, May 7th, in the Opera House at Peterboro', N. H. On Sunday, May 13th, he is expected to lecture in Winchefidon, and on Sunday, May 20th, in Fitchburg. Dr. Mark Smith has filled engagements at Salem, Middleton, Fitchburg and New Bedford. Next Sunday he speaks in Mishawum Hall, Charlestown. Adress him for future engagements at 4 Hanson street, dress him for future engagements at 24 Hanson street

Dr. H. F. Merrill will fill engagements in Monmouth and Mattawamkeag. Me., during May; the first and second Sundays of Jun- he will speak and give tests in Clinton, Mass.; after which he will leave for Chattanooga, Tenu., to fill an engagement for the Lookout Mountain Camp-Meeting Association. He is also en-gaged to give tests at Temple Heights, Verona Park, Etna and Madison Camps, Me. Address, Bucksport,

Newburyport, Mass .- Owing to his previous engagements it was impossible for J. Clegg Wright to gagements it was impossible for J. Clegg Wright to be with us on Sunday—although he was desirous so to be. He remembered us in his remarks at Lynn on the 29th of April, giving a ringing reply to the Rev. Mr. Mills's siurs at the female mediums of Spiritualism. For his noble utterances he has our sincere thanks. In the near future we hope to have the pleasure of grasping him by the hand and listening to his grand and eloquent lectures from our platform.

The genial Dr. H. B. Storer was engaged to speak for us, but owing to his being taken lil, we had to forego the pleasure of listening to him.

Mrs. Sarah A. Byrnes, of Dorchester District, was the speaker then chosen, and nobly did she perform the service—her lectures afternoon and evening being replete with logic and sound sense; they were listened to with close attention by large audiences.

J. W. Fletcher is to be with us next Sunday.

Mrs. N. A. Easson, a prominent and energetic laborer in our Society, is about to leave us and take up her residence in Auburn, N. Y. She has been one of our most faithful workers, always willing to do her share; may success attend her, is the wish of her numerous friends.

The First Spiritualist Independent Club of this place is increasing in membership; a great interest is manifested by the members, and it appears that the cause we love so well will be benefited and strengthened by the work being done by this organization.

Mrs. Kate R. Stiles, of Boston, was here Sunday with her relatives—this being her native place.

F. H. F. be with us on Sunday-although he was desirous so to

The Pavillon—which our hearts were set upon last summer, through the work of Mrs. Lillie, who started the ball-will be in readiness for the camp, which open hearts were set upon last summer. Whill be in readiness for the camp, which open hearts will be in readiness for the camp, which open hearts will be in readiness for the camp, which open hearts will be in readiness for the camp, which open hearts will be in readiness for the camp, which open hearts will be in the work will be done faithfully in the country and well. Several new houses are to be put up this summer.

Mr. Bargess erects a thousand dollar cottage, other camps are the section of officers. Mr. J. Hearts will be in the work of the country, and we all hope will be intended to the country and well. Several new houses are to be put up this summer.

There is to be a fine array of talent during the entire month. The last Stundays: A. B. French of Clyde, C. M. Mrs. Woodrulf of South Haven, Col. Forg of Lansing, and others are to be among the attractions of the place. G. H. Brooks gives the welcoming address.

There is to be a fine a reading circle, a school in the way of camp meetings: a mental philosophy class is to be established, also a reading circle, a school in the way of camp meetings: a mental philosophy class is to be established, also a reading circle, a school in the way of camp meetings: a mental philosophy class is through our every morning.

There is to be this year a new departure here in the way of camp meetings: a mental philosophy class is through our every morning.

The lost of the definition of the place camps, it would say I know of no place that offers any greater inducements than flastelt Park. Mr. Haselt, and the possibly covery genial Mr. Potter, is doing all that he possibly covery mental camps, it would say I know of no place that offers any greater inducements than flastelt Park. Mr. Haselt, and the possibly covery genial Mr. Potter, is doing all that he possibly cap are the counter of the desired of the counter of the counte

Train-Time to the Camps.

LAKE PLEASANT.

Trains "54," "100," "45" and "43" will stop at the Lake when there are passengers to leave, or when signalled to take passengers.

The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

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AT Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted.

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accepted.
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SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w Ap7

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. Ap7

H. A. Kersey, No. 3 Bigg Market, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J.

To Foreign Subscribers the subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

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Message Department.

Spiritual Free-Circle Meelings Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on Tuzsday and Fri-DAY AFTERNOON of each week.

DAY AFTERNOON OF CHECK WEEK, T. SHELHAMER OCCU-ples the platform for the purpose of answoring by her spirit guides such questions as may be introduced for considera-

guides such questions as may be introduced for consideration.

On Priday afternoon Meh. B. F. Shitli, under the influence of her guides, will afford an avenue through which
individual spirit measages will be given.

The Hall (which is used only for these scances) will be
open at 2 o'clock; the services commence at 3 o'clock predeely, at which time the doors will be closed, allowing no
ingress or egress. The public is cordially invited.

AF Persons having questions of practical bearing upon
human life in any of its departments of thought and abor,
which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by
mail, or hand them to the Chairman of the Circle, who will
present them to the spirits for consideration.

AF The Messages published in this Department indicate
that spirits carry with them the characteristics of their
earth-life to that beyond—whether for good or evil; that
those who pass from the earthly sphere in an undeveloped
state, eventually progress to higher conditions. We ask
the reader to receive no doctrine put forth by spirits in
these columns that does not comport with his or her reason. All express as much of truth as they perceive—no
more.

son. All express as much of that hose who recognize more.

As It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

As Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

As Letters of inquiry in regard to this Department of The Banner must not be addressed to the mediums in any case.

Lewis B. Wilson, Chairman.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held March 13th, 1888. Spirit Invocation.

Our Loving Father, as the heart of the little child goes forth in tender affection and confidence toward its earthly parent, so would we lift up our souls in trusting affection unto thee, who art the divine father and author of all life. We approach thee in spirit, sending forth the aspirations of our lives unto thee, who doeth all things well: We are in need of instruction concerning the laws of life; we desire enlightenment concerning the duties of our own being, and in relationship to our own natures.

Oh! our Father God, may an illumination of truth be sent from thy realms of wisdom and knowledge into the hearts of men. May those who are seeking information be instructed and uplifted in thought and in endeavor. May those who are lowly and sad receive the consolation and the comfort which their souls demand. May the weak and the erring be given

ceive the consolation and the comfort which their souls demand. May the weak and the erring be given strength and light to see the way which they tread, with guidance how to reach to higher paths, to more open fields of effort and of goodness. We ask thy benediction to rest upon each life at this time, and may those who are most in need of thy beneficent care receive the glad tidings of great joy which are brought by returning souls. We ask the blessing of the pure and good of angelic life, and may we be able to cooperate with them in their wide-spread mission of good will unto earthly mortals. good will unto earthly mortals.

Questions and Answers.

CONTROLLING SPIRIT .- We will now consider your questions, Mr. Chairman.
Ques.—[By an Earnest Inquirer, of N. A.] What is spiritual truth; or what are the leading and foundational truths of Spiritualism?

Ans.—The leading, the fundamental truths of

Spiritualism are the demonstrable facts of an immortal life for mankind, of a continuity of the affectional nature belonging to humanity, of the existence beyond the grave of the normal faculties of the mind, such as memory and consciousness; these are the fundamental basis Spiritualism, composing the great bulwark of an eternal structure.

But we have other truths permeating this grand subject, such as appeal to the spiritual nature of mankind. Spiritualism, coming to nature of mankind. Spiritualism, coming to earth to present its facts and to array its evidences before the thinking mind, does so for a two-fold purpose: that of banishing the fear of death and of easting aside old superstitions, dogmas and errors, which have long cramped and confined the mind of man, and also that of calling the human race up to a consideration of its true significance and its true destiny—all appealing to the inward life, and bringing into activity those spiritual qualities which belong to the divine nature. Spiritualism comes to earth revealing its story of eternal life to mankind; it comes in the name and whispering kind: it comes in the name and whispering with the voices of the loved and lost who have been missed from earthly homes; it comes re-peating incidents and events of the past known only to those who have gone before, and to those hearts who listen and understand, and so it bases its claims and statements upon a sub-stantial foundation—that of actual verity— which is the grandest, most fundamental truth

connected with this vast subject Having established its purpose on earth, made known its claims and its mission to mankind, Spiritualism does not pause here, having convinced the individual man that his loved and lost have only been translated to another world, where they have received higher grades of schooling, grander opportunities for the expression of their mental and moral natures, wider fields of action and more lofty heights of progress; it appeals to that individual mind to think and to study itself, to learn something of its own spiritual nature, and to develop lovelier qualities within, which, perchance, have never yet been touched upon by an influence throughout the parthly life. And so Spiritualism teaches that it is the duty as well as the province of man to live a pure and holy life, in short to live in accordance with the principles of right and justice, thereby developing the more lofty por-tions of his nature; that it is his duty to un-derstand the possibilities of his mind and his spirit, and to give those possibilities proper con-ditions for their unfoldment and expression. He can best do this, Spiritualism will say, by following the golden rule, by closely studying his every act and thought before it is manifest ed in outward life, by measuring his deeds by the rule of exact justice, and by concluding, through the processes of his own mind, just how far he comes into relationship with the law of justice and right, and just how far, through his daily conduct, he falls short of these rules. It may be difficult, at first, for a man to come into this line of life, but if he is persistent in his endeavor, if he is strong in effort, he will soon find himself powerful to accomplish, and will gradually fall into that line through which he may actively realize and express the golden rule, which doeth unto others as one would be

done by.
Spiritualism, we claim, comes to teach this grand lesson, to appeal to the life of man, and to call it up from the merely temporal condi-tions of existence to an understanding of the more active forces in life; it would not discourage the maintenance of a knowledge of the exage the maintenance of a knowledge of the external universe, for rather does it proclaim that by seeking into the laws of physical life, and making research into the secrets of nature, man will gain in knowledge, and thus become more powerful to study and to understand himself and his relations to the divine.

The scope of Spiritualism is far-reaching, and if one will only seek to harmonize himself with the laws and the claims of this philosophy he will indeed come to comprehend that, although

will indeed come to comprehend that, although he is a child of the natural universe, yet is he also a son of the divine; that it is his privilege to learn, to acquire information, and to come

into sympathy with all the laws and forces of this and other systems of worlds.

The grand, primal, basic fact of Spiritualism is the demonstration of immortal life for man, manifested through various agencies and by diverse instrumentalities, but ever one and the same powerful force and activity, which cannot be overcome by opposition or by persecution. From this one grand fact springs the knowledge of not only immortal life and consciousness, but of eternal love, sympathy and soul-tenderness, and also the information that man advances from age to age, from gradation to gradation of unfoldage to age, from gradation to gradation of unfoldment, ever expanding in nature and unfolding in spiritual force and power. In connection with this come great and beautiful lessons, which are taught by spiritual teachers of every age and clime; that the divine rests within the human, and it is the province and privilege of the individual man to so perfect himself as to unfolded to blasson out into that divinity of fold and to blossom out into that divinity of loveliness and heauty.

Q.—[By the same.] How can one investigate the claims of Spiritualism who can only conveniently put himself in association with those who are equally ignorant on the subject?

A.—It would seem difficult for one adequately to investigate the claims and atatements of Spiritualism, who has no associates understanding the subject and its faws, and yet there are in this jand to day hundreds of pronounced Spiritualists who have come into a comprehension of the philosophy and the phenomena of Spiritualism, through their own careful investigations, without association and without company. It has been born in upon them that there are subtle influences in the universe having a direct effect upon mortal life, that these ing a direct effect upon mortal life, that these influences display a marked intelligence, which influences display a marked intelligence, which may not be explained through the operations of physical law, and so these thinking minds have come to the conclusion that there must be human beings at work in the universe who are unseen by the mortal eye. These minds, many of them, have questioned deeply within themselves: What of this power, and whence cometh this great influence which enters into contact with life on earth? And they have seated themselves quietly, in sanctum or study, or in the common apartment of their abodes, perhaps, and have placed themselves in a passive frame of mind, asking earnestly for some dispensation of spiritual power to enter into their midst, or for some sign of intelligent presence, which may be unseen but potent around them. which may be unseen but potent around them. They have waited patiently, pursued their investigations persistently, and by and-bye the occult forces of their own beings have been utilized, and have served as instrumentalities utilized, and have served as instrumentaities for the manifestation of spirit power and spiritual intelligence, and so there have come to these minds the demonstrations and the evidence of immortality for which they sought.

And so we would say to your questioner, Mr. Chairman, while it may be difficult for you to pursue your investigations under the conditions

surrounding you, yet it is possible that you, yourself, possess mediumistic qualities which in time may be operated upon and utilized by spiritual intelligences, or perchance some one near and dear to you, of your household, may possess such medial powers as may serve the uses of the spirit-world, and therefore we country the spirit-world, and therefore we country the spirit-world. sel you to go to work systematically and care fully to examine the subject. Seat yourself in a private apartment, with or without members of your family, come into a quiet, passive frame of mind, free from the turmoil and anxieties of external business life, and ask mentally the presence, and if possible, the manifestation of the presence of spirit friends. Be not easily discouraged, although you may sit in this way a number of times without receiving a response to your queries; continue in this line of investigation, for, as you do so, whatever medial qualities you possess will be more potently acted upon by the unseen but intelligent attendants, and by and-bye, when they have collected their forces, and have made the most of those instrumentalities at their command, they will undoubtedly give to you some exhibition of spiritual power, mental or physical, that may lead you onward in your examination, and give you evidence of their presence and their inter-

est in your life.

"But," your questioner may observe, "I have tried this, and after a long series of patient sittings I have received not the slightest sign of spirit presence and intelligence." If sign of spirit presence and intelligence." If so, you require some new element brought into your surroundings — possibly the attendance and sympathy of a congenial friend. Are you positive in your organism and mental nature? Then may you require the presence and sympathy of a friend who is of a more passive, negative nature; one more easily susceptible to external conditions. Are you negative in your organization and mental nature? Then possiorganization and mental nature? Then possibly the spirit-world may require a more posi-tive element to enter into their operations in coming into direct contact with yourself, and you may need the assistance and presence of some congenial friend, whose will-power is established, and who is decided in his mind upon any subject which may arise for his considera-

Study these things, friend; experiment with them as far as you can, and by and by ou may be able, with the assistance of others, to form a battery, so to speak, of power for the spiritual world, which will be the one thing needful to them in their operations with you

investigators, altogether uninformed upon the laws and operations and claims of Spiritualism, yet who were humble in their aspirations, earnest in the desire for truth, seeking only that which might come from the good and pure of a higher life; and these individuals, ignorant higher life; and these individuals, ignorant though they were, and groping in the dark concerning what might lie before them, yet attracted by their humble, earnest and sympathetic natures, bands of bright spirits, who recognized their qualities, who desired to utilize their mediumship; and through these means has sometimes come a wonderful result of experimentation and investigation on the earthly perimentation and investigation on the earthly side—a marvelous manifestation of spiritual power from the world beyond. Q.—Is Spiritualism to be the future belief of

coming ages?

A.—We think so, decidedly, and we are hopeful in the expression of the thought. Spiritualism, in the ages to come, will undoubtedly be adopted and recognized as the universal relig-ion of maukind, and yet it may not bear, in its aspect, all the qualities and the appearances which you find in the Spiritualism of to-day. We do not claim that Spiritualism, as it presents itself in this nineteenth century, is a perfected religion, by any means. We recognize its imperfections, not because these are existent within it, but because of the incomplete instrumentalities and provisions which are afforded its manifestation to man. There is much connected with Spiritualism, not essentially a part of it, not inherent in its nature, but which has been attracted to it from external sources; at this time there seem to be crystallizing around it those which seem to detract by their cloudiness from the brilliancy and grandeur of the movement itself, as extended from the spirit-side of life; but these incongruitles, ma-terialities, arising from the imperfect lives and conditions of mortals, must eventually drop away from Spiritualism, for they are of the earth, earthy, and do not belong to the spiritu-al nature of life. Spiritualism itself is a move-ment in behalf of man to redeem the race from superstition, error and bigotry; in short, to elevate mankind from a condition of ignorance concerning itself and the world to one of knowledge, of recognized truth; therefore we affirm that truth itself is inherent in Spiritualism, a part of this divine movement, and consequents Spiritualism, as well as the respective significant truth itself. sequently Spiritualism, which is the revelation of truth to mankind, the revealment of knowledge to the human mind, must be firmly estab-lished in the human heart, and it must make its way from shore to shore and land to land, being recognized eventually as the one grand religion of the world, the revelation of truth,

we say, unto the human race. we say, unto the human race.

There is more in Spiritualism than the casual observer may believe. We affirm that its nature is to spiritualize, to refine and purify the life of humanity, and when one recognizes this in Spiritualism, knowing that it is the spirit of life, that which is abiding and eternal, fitted to refine the human heart and to cast aside that which is purely physical, belonging to the earth alone, then must we recognize the fact that Spiritualism permeates all the universe, and that it is inherent to every system of worlds; consequently we answer the question in this wise: Spiritualism must in time be the in this wise: Spiritualism must in time be the religion of humanity; it must be the philosophy which shall reconcileall seeming inconsistencies, harmonize all discordant forces, be science in relation to human life, which w demonstrate to man the immortal truths of the universe, from which there can be no ap-peal; appearing as a religion, a philosophy, and as science for humanity, it must assured-ly spiritualize, broaden out and elevate the entire human soul and bring it into relationship and active sympathy with the Divine Mind it-

the human family?

fore he came into this world for redemption of the human family?

A.—Uertainly not, nor did Jesus, the Uhrist, over make such an assertion. This claim has been set up by others, and perhaps as much for their own purpose as for the worship of the man. But we are satisfied that Jesus, known as the Uhrist, was but a simple human being, lowly and humble by birth, patient, and filled with humility by nature, loving, sympathetic, and sensitive in every department of his being. What follows? That he was a subject for the operation of spiritual influences, and that he served as an instrument of the higher powers of the spirit-world, for the accomplishment of certain lines of work, and the expression of truth which they desired to establish on the earth. Thus do we look upon Jesus the Nazarene, a man of sorrows, a son of humanity. Belonging to the world he certainly did, as every morai reformer, in every age, and every spiritual teacher in all time, belongs to the world and to humanity. Did he belong to God? Yes: as each one of

ual teacher in all time, belongs to the world and to humanity.

Did he belong to God? Yes; as each one of you belong to God, and are children of the Divine intelligence, whose power, whose potency of electrical force is, and ever must be, alive within your own beings. Jesus, the Christ, the message-bearer, the missionary of peace, came to earth, attended by a guard of wise intelligences, unseen by mortal eyes, but active in power, filled with brain-thought, and moved by compassion for ignorant humanity. He was made to serve these intelligences, doing their will, only subservient to them, because he felt their mission and their power were beyond all the things and the temptations of earthly life, and so he denied himself temporal possessions, and so he denied himself temporal possessions, swept aside those things which might allure him from the path of duty and truth, and so content to fellowship with the lowly and meek, to find his raiment and lodging where best he could, feeling secure in the presence and companionship of the true and good who surrounded him from spiritual life, and did his work, performed his mission, and passed on. The world did not then recognize the power

of moral truth nor the beauty of spiritual fealty, but in time it recognized these attributes in the humble life of the man Jesus, and catching them up for its own use, humanity set them aloft, and called upon its kind to worset them alort, and called upon its kind to worship the man as a divine being, forgetting that it is principles, moral attributes, that we are to adore, and that individual intelligence should call for the homage of no human heart. So the man was set up, and the entire world came to look upon him as a deity, but we must gaze be-neath these superstitions and errors and bigoted assumptions that have clustered around the man and his life, to find the principle and the holy thought emanating from within, and gleaming forth, under spiritual guidance and instruction, to brighten lonely hearts, to soothe sorrow, and give cheer to those in need.

Q.—[By A. S. J.] Does not the ability of mediums to sit for mental or physical spirit manifestations vary? That is, whilst it would be an injury to the health of one to sit more than three times a week, could not another sit a greater number of times without sustaining

injury?

A.—Possibly there are those individuals who can sit daily for the manifestation of spirit power in their presence, of a physical nature or for the appearance of mental phenomena, without sustaining any marked injury to their without sustaining any marked injury to their systems or to their mental natures, but we believe such individuals are very few. One may possess a large surplus of physical force, and it may be that this physical force contains within itself certain qualities, which may be collected and utilized by spirit intelligences in their operations upon material things. Through the agency of this conserved force, these spirits may be able to give tengthe may be able to give tengthe may be able to give tengthe. agency of this conserved force, these spirits may be able to give tangible manifestations of their power, such as will appeal to the sight, the hearing, or other physical senses of mankind; but we should hesitate long before advising any medium possessing these qualities to sit more than three times a week for their utilization and their expression. There may be mediums who possess within themselves such magnetisms as may serve as a connecting such magnetisms as may serve as a connecting link between their own organisms and those of needful to them in their operations with you and your friends.

It is not always necessary for those who investigate to have a knowledge of Spiritualism and its laws, although this is desirable. We have seen those who have studied Spiritualism, and who think they understand it all, forming themselves into circles for the development of mediumship, and sending out such a strong, positive, authoritative power toward the spirituously and so all provided the world; but we should not toward the world, demanding that only their own conditions shall be complied with and made use of, that wise spiritual intelligences have declined to experiment with that circle, or to attempt the operation of whatever medial qualities it the operation of whatever medial qualities it of time when she should fall into ill health, either of a physical or a mental character. ither of a physical or a mental character.
"But," you will say, "there are mediums

"But," you will say, "there are mediums who are sitting every day for spirit manifestations who seem to be in perfect health and in strong mental condition." Very true; there are hundreds of mediums who can do this, after their powers are fully developed, and themselves have come under the direct supervision of wise and exalted spirit attendants, for these mediums are, in a measure, supplied with magnetic force by those spirit-guides who surround them, and it is also the duty of their spirit-attendants to extract from those mortals can harmonize with their subjects, such ments of magnetic strength as may be useful to their medium, and to conduct these elements to her organism; therefore such a medium, well developed, harmoniously situated in her external life, under the direct protection of a wise band of powerful spirits, may move on from year to year, giving her daily sittings and performing her usual labor without detriment to mind or body. But the rules are to be very strictly followed, else the time will come when without warning the subject will break down find herself debilitated and depleted of vital force and of mental power.

In seeking the development of mediumship, we should advise the sitting in a harmoniously arranged private home circle of kindly natures two or three times a week, following the same rules at each sitting, meeting in a well-ventilated apartment, with quiet minds, free from excitement, in a condition to evoke the pres ence of the pure and good, asking no especia manifestations, but willing to receive and to examine whatever may be presented from the spirit-side of life.

Q.-[By M. M. B., California.] Does it even happen that one in this life who is disposed to do right under all circumstances, is led to do wrong, and to suffer the penalty thereof by spiritual influence? If so, does the unwilling transgressor attain a condition in spirit-life as pure and elevated as though he had not thus transgressed? A.—There are exceptions in the universe to every well-established rule in life, and we have

come to look upon these exceptions, because of their rarity, as only proving the verity and regularity of the rule itself. Now we affirm, as we have done in the past, that those who try to live a pure and good life, who are harmonious by nature and unselfish, who do not envy their neighbors nor try to overreach them in any way, however humbly situated they may be in worldly things, will attract to their sides only the pure and good of angelic life, and such souls will become recipients of heavenly minis-trations from above and receive the protection and guidance of good spirits, even though those spirits have not the power of outwardly mani-festing their presence to those in mortal life. We have also asserted, and still maintain that as a general rule those who are afflicted by the machinations and influence of undevelopments. oped, impure spirits, have in some way opened the doorway for those spirits to enter into their lives. They must have transgressed in some manner some rule of right living or of good conduct. Perhaps not in deed, perhaps they have made no movement outwardly to injur-a fellow-being, yet they may have had selfish a fellow-being, yet they may have had selfish, rebellious thoughts, may be envious of some one more fortunate than themselves, may have exercised and exhibited in spirit a very unlovely disposition, which has thrown out magnetic emanations of a like quality, and attracted some spirit or spirits who are themselves evil-thinkers and wrong-doers, and so the door has been open, the mischievous influence has entered to do its work, and the man or woman who has been led astray, who has fallen under the temptation of these unwise, imperfect spirits, will feel and realize that although it is

Q.—Was Jesus Uhrist the Infinite God, beore he came into this world for redemption of
he human family?

A.—Uertainly not, nor did Jesus, the Christ,
wer make such an assertion. This claim has
ore hest up by others, and perhaps as much
or their own purpose as for the worship of the
nan. But we are satisfied that Jesus, known
as the Christ, was but a simple human being,
only and humble by birth, patient, and filled
with humility by nature, loving, sympathetic,
with humility by nature, loving, sympathetic,
with serving the work of independent intelligences, yet it is
their own doing which has caused this thing.
But there may be exceptions to either of
these rules; probably there has been, and may
be again, a person perfectly innocent in thought
and in action, one who has tried to do his duty
by his fellow-men, who has not overreached
another, nor has he ever coveted those things
which did not belong to him, who may in some
moment have come under the influence of an
with humility by nature, loving, sympathetic,
unlovely, crudespirite intelligences, yet it is

unlovely, crude spirit-intelligence, and perhaps have been made by that spirit to do a deed which has brought some injury upon another. Should this thing be so, there must have been something in the surroundings of the innocent something in the surroundings of the innocent person to attract the unhappy spirit; either the associations which have been his were not up to the high standard which they should ever be, to the right-thinking mind, or perhaps those with whom he has been thrown in contact are themselves out of harmony, unlovely in disposition and character, and so they have brought into their atmosphere spirits such as we have described, which have come in conwe have described, which have come in contact with the susceptible being. These things may have been in rare instances, not as a universal rule by any means. Now the ques-tioner asks: "If such a case should be that an tioner asks: "If such a case should be that an innocent person should be brought under the psychological power of a deprayed spirit, and be made to do that which is wrong, because of that spirit's power, will he find happiness in the other life?" That depends altogether upon the mental nature of the individual. When he enters the spirit world, understands this matter in its fullness, gazes upon it, studies it in every detail, and comes to realize that he was only the machine working for another mind when he committed the deed, it may be he will feel he has no responsibility in the matter, that it belongs to the spirit who really operated upon him, and so he may throw off the feeling of sorrow and remorse because of

the feeling of sorrow and remorse because of the wrong he was made to commit.

As a general rule, we should suppose such a spirit would not feel himself freed from all responsibility in the matter, until it had been explained in its fullness to those who had suffered wrong because of his deed, and until they should have expressed themselves satisfied with

the explanation and willing to look for redress to the spirit who ordained the wrong. Another spirit, however, than that just men-Another spirit, however, than that just mentioned, looking at the matter from all sides, realizing just how far he served as an instrument of another mind, just how he was made to do this wrong by the superior will force of a more positive spirit, may feel he has a certain amount of responsibility that had he been differently situated, and more on the defensive in his spiritual pattern according a contain degree of itual nature, exercising a certain degree of positive mental force to keep off those influences that are deprayed, he would not have been thus affilioted, he may feel sorrowful because of his ignorance, and because of his negative condition of mind, and so in a degree the spirit may suffer. It is a law of his own being which shall determine whether he suffers or not, and it will be at the bar of his own judgment where this suffering comes in. If his own soul is sat-isfied he has been entirely innocent in thought and deed, that his motives were pure, and he did not himself sin or commit wrong, then his sufferings will be light, they will be all swept away in the effort he will make to bless others, to atone for any wrong that may have been done in working for the benefit of all.

Helen Spencer.

I have been asked to come here and say a few words, by a friend who has long looked for a message from me in this circle room, and I have frequently tried to speak, making myself known to my dear friend, whom I love as a child loves her mother, without that success which I have desired. To day the kind gentlewhich I have desired. To day the kind gente-man who has presided motioned me to enter, taking advantage of that magnetic power which he would not entirely use up for himself in the discussion of the questions, and I am more than thankful, for I cannot express the joy of my

heart in coming to-day to my friend.

This date is close to an anniversary near and dear to her, one that she always keeps in her heart, and which calls out the most beautiful expressions of her soul to the spirit-world. It seems fitting I should come to-day to send greeting and remembrances of her dear friends from on high to my loved friend Caroline, in

her earthly home.
She has seen trials, and felt as though her life had not been according to the highest dictates of her soul, but I know she has accomplished all that she possibly could under the conditions that have surrounded her. I come to bid her be of good cheer, to encourage her in her work, and to say: While you are faithful to the dear old parent, dependent upon you, while you support his footsteps and make his days more pleasant than they could be without your loving service, you are doing the angels' work, and will certainly find a blessing for each ay and hour when you pass to the spirit home. Flora comes with me, bringing flowers and

greetings, beautiful and sweet as they have always been. She wishes me to say, on that anniversary day which soon approaches, that she and other dear friends will soatter your way with flowers, and she will lay the beautiful purple blooms upon your pillow, and per-haps you may gain a glimpse of their sweetness, and realize that the angels are strong around your home.

My friend will understand, because she has

asked for my message; she has longed and prayed for a word of cheer from the spirit-world, and I know she looks for it from week to week. I am Helen Spencer.

SPIRIT MESSAGES. THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held March 16th, 1888 Continued from last issue.

Robert Withers. You may place me in Palmyra, N. Y. Robert

Withers. I would like to say that Robert lives, and I want the children and mother to learn a little while they are here. Isaac has been trying, by the help of the good spirits, to learn a great deal. Robert, my son, always learn whenever opportunities are placed before you. You know not how much you are losing when you push the plate of spiritual food away from you. Taste and see how much happiness you gain by learning to come into communication with the dear ones. Mother is here, and father, also Mr. Remick, an old-time friend of mine.
I have partially materialized to my son Isaac a number of times. As I came into communication with him but a short time ago, I felt every moment flitting so fast away that he said: "Father, I must get the train." We don't depend upon trains where we are, and I

have never been left yet.

Learn all you can, children, and you will not learn any too much. I have sometimes thought, as I have stood close beside you, how strange, oh! how strange! I am walking right around with you daily, and still you cannot see us. The veil is over your eyes, not ours. Some mortals often think the veil is drawn across our eyes, but we see you nearly as plainly as when in the mortal. When we have an instruwhen in the mortal. When we have an instru-ment we see you perfectly, but when not pro-vided with one we cannot see the mortal form as plain, but the spirit we see perfectly. I often feel a little regret, and wish I had learned a little more here. I usually did my own think-ing, and was a little too set. It might have been of a great deal of benefit to me, but as long as I placed the plate of spiritual food away from me, no one was to blame. Neither was I to blame, because it was through my ignorance. And now I have learned that coming into com-munication with the loved ones helps us to progress on more and more fully until we shall that fact that it has been a great hepself to at last feel that it has been a great benefit to us, even if we could say but a few words.

Enos Foster.

As I look down into the audience here I see some who will remember Enos Foster, of Boston. I have been here in this very room many times—to-day.is n't the first time—but it is the first time I have been able to make myself known in this way. The brother down in the fifth seat—as near as I can call it up—has got my seat; but it is all right. I've got the platform, so you are welcome to it.

All I learned here has been a great help to some who will remember Enos Foster, of Bos

me. Mother has asked if I feel that I have gained by what I learned in the mortal. Oh! most assuredly I have. It is like a school, and f you don't learn on the earth-side you must

on the other.
I have met with one and another of the old people that once walked your streets. Bro. Rich stands a little back of me, and will speak

Rich stands a little back of me, and will speak also. We think we learn a great deal here, and when we enter the spirit-life we find it is a great help if we even learn but little. I would say to each one, learn all you can.

I stepped down a little way yonder, into a store, where I used to go sometimes, on Milk street, and I heard them speaking of me. And like an earnest listener I thought I'd not be in a hurry to get away. The old adage didn't prove true that "listeners hear no good of themselves." I did, for they spoke very well of me, and more than that said I was an "honest, upright man." I aint a going to say anything about it; I did what I thought was right—as is required of us by the good God. We are not accountable for anything further, therefore we should go according to the dictation of the

Isaac Rich.

Will you please place me in your good old city, too, Mr. Chairman? Isaac Rich—not Isaac R. Rich. I shall be remembered by many people here. I was a wholesale fish dealer, and I accumulated a great deal of what is termed "this world's goods." And after all, they can't get along without having a little fuss when you are gone; somebody always wants the inside slice. I did what I thought was right with what had been gained by me. And I will say further, God knows I worked hard at the start—began down low—and pretty low, too.

Sister Zuba is with me, whom I did something for when here; but she followed me not a great while since.

thing for when here; but she followed me not a great while since.

Norah, the angel child, now stands beside me, as she did when I dwelt in the mortal. Way down on Cape Cod, in Provincetown, yes, and in Wellfieet, have I been so many times, and this child I have played with, as a child with a doll. She does not forget me—the angel whild and the great angel would have given here.

child-and the great angel world has given her a work to do. I think I shall be remembered down by the wharf, and way down by the ferry: I hardly think they have forgotten Isaac Rich, of Bos-

Emory Page.

I hardly know how to get control, but I guess after I get started I'll go along. Emory Page, of Salem, N. H. I passed out quite a long time since, but do n't think for a minute that I have n't been trying to come into communication with Mary, also with Dora and with Henry, for they have often spoken of me. That is all they knew about me. Too apt to place us too far

Now let me say, not only to the dear ones but to each one: When you think of us, oh! don't place us so far away. Heaven! why, it is only a step. I know I used to hear the Elder say that Heaven was "way off," "a far country," and I used to think it must be pretty near the North Pole Life and way off, "esseed out it was and I used to think it must be pretty near the North Pole. I found when I passed out it was not far, and I soon saw the dear ones, father and grandmother Emory. She bid me "Come up higher," and made me welcome. I felt a little bewildered, for I supposed, according to what had been taught us, that I should have to go through many a street and lane before I fetched up in heaven, if I got there at all. Oh! do n't talk about heaven's being as far away. don't talk about heaven's being so far away. Why, it is so near, if the veil was pulled aside we could touch you! That certainly can't be the North Pole, nor 'taint up in Canada nei

Now I'd like them to know that Emory Page Now I'd like them to know that Emory Page aint been asleep all this time, and, as Augustus Smith says (he knows me), we are more alive than you think for. I wish they would try and avail themselves of the opportunities that have been presented to them, for there have been some that might have learned. But no; so afraid they might do something wrong! I'd like to ask'em this question: If it is wrong for us to come here, was n't it wrong for us to converse together when we dwelt in the mortal? Look at it the same as a visit: I know they like to go a visiting pretty well, and this they like to go a visiting pretty well, and this is the same to us.

Betsey Stone.

I lived in this city. Betsey Stone. I never tried to talk in a meeting like this. But what, in all nature, did they want to carry them bones way down in Maine for? I didn't care what they done with 'em. Needn't have been to so much trouble about it. So long they were getting started with the bones! I didn't stay there after they carried 'em. I came afore they got here. I want Laura to know I do n't forget her. I've been down there, looking things over.

It is in Dennis, Maine.

I guess I might as well say it: I don't think very much of making 'em all that trouble.

However, Idid n't make 'em do it, because it didn't matter where they put that handful of bones. I don't care anything about 'em. I aint attracted there much. I came back to your city because I feel it is home.

when I go out to the Highlands, out Blue Hill way, I find the folks pretty blue sometimes, and I wish they knew Aunt Betsey Stone was round there among 'em. Then I go back again to my old place. But oh! they go right along, just as if they thought they owned the whole city. By and bye they'll clearly come to an understanding. understanding.

I did n't know so much about coming back,

out Laura knew a good deal. She used to talk sometimes about such things. Well, I thought I'd rather trust myself, and wait, and so I did. But I do wish, now, I had learned a little something. Won't this help me? [I think it will.] Much obliged to you, and all the rest of the folks.

If they want to hear from me I don't care anything about going way down in Maine, be-cause I'm more attracted to this place. I'll be much obliged if you'll say it's Betsey Stone. I hope this will reach Laura. I guess she'll get the paper; she's pretty liberal to buy papers, and I think she will get this.

Carrie Winkiey.

My home was in Stoneham, Mass., when in the mortal. I am Carrie Winkley. Now I see father and mother, and Sammie and Lottie have made a change. I think they will hardly be contented. I wonder a little that mother should go in that direction. Why didn't she go in the other? I think she would have been better satisfied. Arthur and Charles are here close beside me. He can't keep still, any more than he ever could; he keeps nudging my arm.

close beside me. He can't keep still, any more than he ever could; he keeps nudging my arm, to say this, that and the other. I think Arthur should wait and let me tell my story first.

Father, do learn a little something here, for I know Aunt Mary and Uncle Alonzo are happier since they feel that we all live. Mother often says: "Oh! if I could only talk with father about you, Carrie, I should be happier." Mother gets a sweet morsel and puts it into her box, and has to lock it up. I know it all. But oh! mother dear, there will be a time when you will not be compelled to lock up spirtual food. I often come to you in the stilly itual food. I often come to you in the stilly hours of night; and sometimes I find grandpa

hours of night; and sometimes I find grandpa and grandma there, but not always. Sometimes the boys are there, but Arthur says he must help Aunt Louise. It is very kind of him to do it. I'll promise you he won't forget to come to earth pretty often.

Aunt Mary, I was so happy when I found we all could come into communication, if we only give but a few words. But you know, auntie, we can't always do as we'd like to.

Grandpa Winkley is here, and grandma says they are not all present at this meeting, but

they are not all present at this meeting, but we shall keep trying to come, and, in time, we shall all be able to send a little message.

Mother often wonders why they took Carrie away. Carrie will be given back to mother in heaven. Do n't repine, but look a little higher, and you will know your derling lives and is neaven. Don't repine, but look a little higher, and you will know your darling lives, and is able to watch over you every day.

Dear sister, I am often beside you; angels bless the home. My mother's name is Rebecca; my father's is Jefferson.

Helen Bartlett.

My home was in Charlestown, Mass. My name is Helen Bartlett. I have tried, many times, to come to Carrie, Lizzie and Harry. Harry understands a little more than the girls do; but sometime they will be more willing to

do; but sometime they will be more willing to listen than they are to day.

Harry, Minnie is close beside me, and also your own dear father is in the surroundings, but not quite close enough to send a message, yet he says: "God bless his boy Harry, and stand by the mother always, for she has had many trials since he passed away." Sammie says, tell Harry he is here close beside father. Minnie says, tell Harry that she was disappointed, a little while ago, for the clouds came and the wind blew furlously, so she did n't get into communication, but she hopes soon to be able to.

able to.

It is not very long, it seems to me, since they said that Helen was dead. I desire to send greetings to Abbie, for she would like to commune with us. But Frank says: "No; spirits don't come to earth." If not, Frank, where are they? We are more perfect in form than you can be on earth. Abbie, learn a little here; and if Frank don't care to, let it be until he comes the other side, and he will be glad to learn.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

March 23 - Bela Nettleton: Celia Beals; Marion Italnes; iteuben Nutter; William Briggs; Benjamin Woodbury; Mary Baker; Abble Perkins; Appleton Oakes: Dr. John Jennison; Mary Bowers; Lydia Batson; Hiram Gage; Erastus Bates; Mason J. Chapin.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) April 21.— Waren Hunter; Nancy B. Doolittle; Nathan Chase; Helen M. Currier; Raymond Dodge; Aaron Cilley; Miranda Gleason; Ella Poole; Charles L. Brown; Alpheus B. Hoag; John B. Morrison; Alonzo Gildden; Sarah G. Emory Dyer; George Holbrook; Daniel Sanborn; Mauson Gore.

Materialization.

In the present restless state of mind in regard to the above phase of spirit phenomena, the following from a spirit communicating to a circle of inquirers in Cardiff, in 1880, and appearing in a recent number of The Two Worlds, may be read with profit:

"Like other spirit sciences, it can only be understood by a spiritual or corresponding person. Let those persons sit around mediums who have a superabundance of the brain aura, those who throw out their sympathy toward their spirit-friends. It is always safer for the medium to be screened from the influence which emanates from the eyes of the sitters, as it is most severe, and detrimental to the building up of a material form. The matter which is drawn from the medium and sitters is condensed into a vapory cloud, then the spirit wishing to show himself plunges into it, after having made himself positive, so that the matter is attracted to him. "Like other spirit sciences, it can only be un-

ing made himself positive, so that the matter is attracted to him.

"If the spirit has a more powerful and positive mind than the medium, and there is not a sufficient supply of these forces from the sitters, then there is much force drawn from the body of the medium, not that the flesh and blood is drawn away, but the spiritual substance from his surroundings, consequently gravitation is altered. In this case the medium's body would become much lighter, for the weight or gravitation is attracted to the spirit-body. When conditions have been unfavorable, or the force derived from the sitters is deficient, the attraction between the spirit-form and the medium has necessarily been form and the medium has necessarily been

greater.

"Every person admitted to a circle ought to be careful as to his state of mind, owing to the very delicate character of the laws governing the operations of the spirit in these phenomena. The minds of the sitters have great effect on the manifestations, and when persons go to a circle intending to effect an exposure (so called), there are often things which occur to give them there are often thin is which occur to give them the opportunity. But they forget that in materialization it is mind acting on matter, and the minds of the sitters may have more power to influence and determine the result than is generally supposed, and maybe drive away the spirit influence from the medium, and their influence may then govern the actions of the medium and produce the very result they expected. You will understand that these sitters occupy more advantageous ground than the spirits for psychologizing the medium and breaking for psychologizing the medium and breaking the influence of the spirit. You must in Na-ture always provide conditions for the develop-ment of her beautiful products. Under unfa-vorable conditions you never get beautiful flowers; how much more necessary in a spirit-circle where you deal with the subtle influence of

mind on mind! "No person ought to be allowed to witness materializations until they have been made to understand the laws which govern them. You ought to provide schools, and let every investigator commence at the most simple rudiments of manifestation, then let the mind endeavor to grasp the knowledge of the laws that are brought into operation to produce them. Thus a foundation will be laid for the study of other phases of manifestation. A circle organized in this manner, with minds that are spiritual, would get the most successful results.

would get the most successful results.

"When no manifestations take place, it is very often more the fault of the sitters than that of the medium. The medium is merely an instrument for the spirit-friends who use him by their brain-power, but it is possible, when the harmony is not intact, for the minds who are in the circle to control the medium. Purify the circle and you will get higher manifesta-tions; uplift the aspirations, assist the spirit-friends, and they will be able to come and walk and talk with you as when in earth-life. Ther the darkened vision will be cleared, and the divine rays from the great source of light will illuminate all; the minds of the mourners will be made glad, and the angels, not in ones and twos, but in numbers, shall appear and manifest themselves to their friends."

Spiritualist Meetings.

ALHANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. I meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 104 A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 109, A. M. at Murch's Hall, No. 278 West 6th street, 1r. James A. Bliss, Pastor. The public are cordially invited. Scate free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 25 p. M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, Prosident, 17 Wisconsin street.

CHICAGO, ILL.—The Ohicago Association of University and Market Market Market

dent, 17 Wisconsin street.

CHR 10A-60. LLL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May. A. D. 1834, moets Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ F.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

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NEWARK, N. J.—First Association of Spiritualists. 17 Halsey street, corner of Market, evenings at 7% o'clock. 11, G. Avery, President.

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Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the Phenomena pand vigorous defense of the received last August, from the hands of a friend just returned from Cassa laga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission; changes and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and feariessly comes to the front and wieldshis weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter Ni. O'Professor George S. Fullerton; Chapter VII., sons in the P

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The Ministry of Angels REALIZED.

BY MR. AND MRS. A. E. NEWTON.

The continued call for this well-known pamphlet—which was one of the earliest publications in the interest of Modern Spiritualism, and has now been before the public for more than a third of a century—has induced the publishers to issue a new edition, at a reduced price. It is specially adapted to awaken an interest in the great spiritual movement of our day in religious minds, and has been largely bought for gratuitous circulation among members of churches. The lessened price at which it is now offered will facilitate that object.

Price, single copies, 15 cents; 8 copies for \$1,00.

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CPIRIT WORKS: Real but not Miractious.

A Lecture read at the City Hall in Roxbury, Maks., on the evening of Sept. 21st, 1833. By ALLEN PUTNAM.

This lecture, delivered in Roxbury, Sept. 21st, 1835, and repeated at the Melodeon, in Boston, Nov, 1st, same year, though preceded by several addresses by Leroy Sunderland, A. E. Newton, J. M. Spear and others, in smaller rooms, and on more private notices, was the first Lecture on Spiritualism in this vicinity to which the public was invited through the press and by posters, and the first to be printed and issued in pamphiet form. Though the author says that it seems crude now, and contains some allusions to local and transient events, it is interesting and valuable because of its connection with the introduction of Spiritualism

Paper, 62 pp. Price 25 cents, postage free.

For sale by COLBY & RICH.

Banner of Bight.

BOSTON, SATURDAY, MAY 19, 1888.

AMERICAN SPIRITUALIST ALLIANCE MESTS AT 219 WEST 420 STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

AT All Spiritualists are cordially invited to become connected with THE ALLIANCE—ofther as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

NELSON CROSS, President,

J. F. JEANERET, Secretary,

44 Maiden Lans, New York.

The American Spiritualist Alliance.

At the regular meeting of THE ALLIANCE. held on May 2d, the attention of the members was called to the attack that had been made upon Spiritualism and Spiritualists by the newspapers of this city, aided and abetted by a police justice and certain lawyers—this attack being based upon charges made against a Madam Diss Debar, who states emphatically that she is not a Spiritualist, and never has been one, but claims that she is a medium for spirit phenomena, and produced evidence to support her claims to mediumship. Yet notwithstanding her denial that she is a Spiritualist-her arrest having been made the basis for a most unjust attack upon millions of the citizens of the United States and their religious belief-The Alliance, after a full discussion of the subject. passed the following resolutions:

The discussion of this matter consumed the entire session, and immediately after adopting the resolutions, The Alliance adjourned, to meet again at its parlors, 219 West 42d street. New York, on Wednesday evening, May 16th.] JOHN FRANKLIN CLARK, Cor. Sec'y.

New York, May 2d, 1888.

RESOLUTIONS. Resolved. That in the recent proceedings against Mrs. Diss Debar and others before one of the police justices of this city, on a charge of conspiracy, the members of The American Spiritualist Alliance have beheld a display of prejudiced opposition to Spiritualism and Spiritualists, on the part of those concerned

in the prosecution, as well as of the journalistic press of the city, that amounts to persecution, and calls for our strongest rebuke and protest; inasmuch as the latter has most obviously interfered with the fair and proper administration of justice, by making a gift of mediumship, by no means unprecedented, the basis for reproach, insult and condemnation, and thus pandering to a false prejudice in the public mind.

Resolved, That, whatever the private character of the chief defendant may be (and we do not here consider her character), and whatever her acts independ ent of the charge of conspiracy, on which she has undergone a preliminary trial, that charge is all that enters into the case, and all upon which she can be held; and the attempt to make her endowments as a medium and her relation, through those endowments to Spiritualism the foundation for judicial condemnation, is a species of religious bigotry which, in principle, is a violation of the constitutional rights of all citizens and inimical to American liberty.

Resolved, That the stupid caricatures of spiritual manifestations, by conjuration, sleight-of-hand, and petty mechanical devices, permitted by the presiding magistrate to be presented as evidence in his court, were not only contemptible as pretended duplications of genuine spiritual phenomena, but most reprehensible as obviously an effort to bring Spiritualism and Spir-Itualists into reproach and derision, and calculated to prejudice public opinion against the defendants in the case, by means of a false issue and an unfair

treatment of that issue. Resolved, That the journalistic press of this city has pursued an unjustifiable course in the publication of biased, incorrect and partial statements of the incicidents of the trial, in the decision and lampooning of respectable citizens who have testified in behalf of the principal defendant as a medium, and in the wanton abuse of all persons claiming to take any interest in the cause of Spiritualism, though that cause has its supporters and vindicators among the most respectabie, honorable and intelligent of the citizens of this

and of many other countries. all Spiritualists to this state of facts, and invoke their cooperation in the taking of such measures as will protect our cause and serve to rebuke and check this flagrant violation of the fundamental principles of law and liberty based thereon. Moreover,

Resolved. That the President of this Organization be appointed a Committee of One to prepare and report, at the next meeting of this body, a statement of the facts of this case in detail, with an appeal to Amer ican Spiritualists and all fair minded citizens, whether Spiritualists or not, against this gross injustice and violation of constitutional rights.

Resolved. That these Resolutions be forwarded to the Spiritualist journals for publication.

Spiritualistic Meetings in Boston. Banner of Light Circle-Boom, No. 9 Bosworth Atreet.—Béances are held every Tuesday and Friday arternoon at 30 clock promptly. Admission free. Forfurther particulars, see notice on sixth page. L. B. Wilson,

Boston Spiritual Temple, Berkeley Hall.—Lec-res by able speakers Sundays at 10% A. M. and 7% P. M. tures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President: O. F. Rockwood, Secretary Mrs. Mary F. Lovering, Corresponding Secretary; Albert F. Ring Transport

F. Ring, Treasurer.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Pame Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited, Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston, Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

m. Supper and seems accounting in the Strong.

First Spiritual Temple, corner Newbury and motor Streets. Spiritual Fraternity Society will noid ablic service Sundays at 24 P. M. and Wednesday even-

Ings at 75. Seats free.

College Hall, 34 Essex Street.—Sundays, at 10%

A. M., 2% and 7% P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2% and 7% P. M.; also Wednesdays at 3 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1931 Washington, Street.—The First Spiritualist

1031 Whahington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torcey, Secretary. Private scance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7%.

The Endependent Club, 1031 Washington Street, olds regular meetings every Monday evening, at 8 o'clock. 'he best speakers and music. Mishawum Hall, City Square, Charlestown.— Modiums' meeting every Sunday at 2½ and 7½ r.m. Dr. Mark Smith, Chairman.

Chelsea,—The Ladies' Social Aid Society meets in Mrs.
Buffum's parlors, 196 Chevinut street, every Friday aftergoon and evening. All are invited. Mrs. E. H. Pratt,
President; Mrs. M. A. Dodge, Secretary.
Cambridgenori.—Meetings held each Sunday evening
at75, o'clock at St. George's Hall, 603 Main street, by the
Spiritualist Society. H. P. Trask, President.
Lymn.—Children's Lyceum meets every Sunday at Cadet
Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

Berkeley Hall-Boston Spiritual Temple .-Last Sunday morning, after singing by Mr. and Mrs. Lillie, Miss Eakins accompanist, the guides of Mrs.
Lillie offered an invocation, and followed the same with a consideration of questions relative to the substitution of the word witch for woman in the account of the medium at Endorgiven in the Old Testament; in doing which Rev. T. DeWitt Talmage's tirade against parterialism—because he having advanced as his own Spiritualism—because he, having advanced as his own the legitimate teachings and conclusions derived from Spiritualism, had been credited by some as being roe eguinate teachings and conclusions derived from Spiritualism, had been credited by some as being a Spiritualist—was considered. The speaker clearly showed the animus that actuated Mr. Talmage, and the difficulty he experienced, and the singular exhibition he made to all thoughtful people, in his endeavor to stand on both sides of a fence at the same time—to serve two masters, the spiritual and the material. The lecture was listened to with close attention. It was said that truth—notwithstanding the unkind treatment it receives, the opposition it meets, and the strenuous efforts of those whose selfab plans it subverts, to thwart its purpose—will eventually triumph, and rule the whole world.

At the close of the lecture R. W. Emerson made a few remarks, and gave a number of unmistakable proofs of the presence of the spirit friends of several of the audience.

A hymn sung by the congregation closed the services.

Evening.—After a song by Mr. Lillie, and an invoca-

The second secon

tion, Mrs. Lillie's guides spose upon "Foreurdination; or the Foreteiling of Eventa." "We believe in Foretordination," they said, "Nature is governed by law; man is a student of the law; intelligences around mediums, or clairvoyants, often can read a person's life and foreteil events. The astronomer reads the planels, and can calculate scientifically according to his ability to do so. The disciples asked Jesus, "What are the signs of the times?" At present men are thinking, reasoning, studying for themselves. Man, know thyself, be thyself, enter into thy closet, the temple within, and drive out the money-changers, all that is unfit and wrong, and the God-principle of right living and love will dwell therein."

A poem closed the services.

Mrs. Lillie will occupy the platform next Sunday, morning and evening, at 10:30 and 7:30.

MARY F. LOVERING, Cor. Sec'y.

First Spiritual Temple, corner Newbury and Exist Spiritual Temple, corner Newbury and Exister Streets.—Mrs. Lake spoke last Sunday to a large andience, under the control of Spirit Lafayette, on the "Future of Our Country." She said in substance: Dangers loom up in the horizon of our future. The large element in our population who have fled from a foreign yoke, must be assimilated and become Americanized. Unacoustomed to our institutions, they have to learn liberty without license. The riction from the repressive systems of Europe, constituted a danger; the lusts of power and selfishness of men were a constant assault, and it was the duty of each citizen to oppose a firm, free patriolism, to all disintegrating forces. The fithers of our country bequeathed to us a government as perfect as seemed possible for the nation at that time. It is for us to see to it that no backward step is taken. Let us improve upon it, making right and justice the pillars upon which it is based. The preamble of our beclaration of independence states that all men are born free and equal. All are equal, not in attainments of mind or development, but in the right to happiness and protection before the law—or should be—and it is an injustice that so large a body of our citizens should be disfranchised. Give woman the ballot; her voice is always on the side of right. The time may come when the ballot possessed by woman may save the republic.

The fathers of the nation, they who helped to form these institutions, and who shed their blood to gain and maintain them, look down now with as much interest as they felt of yore upon our growling country. They see that in this fair land is being tried the experiment if man is able to govern himself, and yet preserve liberty. Our success is the success of the whole world; for in every nation the toiling masses are looking to us as an example, and to our shores for a haven of refuge. We shall be sustained; liberty shall not die out, but it is for us, for every citizen to exercise all his rights for its preservation and perpetuation. It is our d Exeter Streets .- Mrs. Lake spoke last Sunday to a

by voice and vote to bear on the ark of republican lib-erty in safety to our children and our children's chil-

Next Sunday the guides of Mrs. Lake will speak Next Sunday the guides of Mrs. Lake will speak upon the subject of "Materialization, its Use and Development," at the usual hour of 2:45 P. M. There will also be the Temple Fraternity School at 12:30 P. M. and the usual Sociable on Wednesday at 7:30 P. M. All friends are cordially invited to each or any of the above meetings. Seats free. W. H. It.

Children's Progressive Lyceum, Paine Hall. The attendance Sunday, May 6th, was the largest of the season, there being one hundred and thirty-six in The attendance Sunday, May 6th, was the largest of the season, there being one hundred and thirty-six in the march. A fine programme was offered of recitations, songs, calisthenics, under direction of their efficient Conductor, Benjamin P. Weaver. The names of the children who participated in the exercises were: Recitations, Blanche Meyers, Alice Cummings, Mar garette Fuller. Lottle Gles, Flossie Bargent, Ella Wendemurn, Flossie Waite, Alice Ireland, Flossie Butler; Singing, Jessie Judkins, Rebecca Axe, Mabel Waite and Gracie Scales, with Master Bertie Newton as accompanist. Master Carleton James, the child violinist, only five years of age, was present, and favored us with fine selections on the violin, which elicited well merited applause.

A cordial invitation is extended to all to attend our Lyceum on Sunday mornings and see what a large number of talented children we have there, and also the labor a few earnest workers, who, having the interest of the children at heart, are engaged in. Last Saturday a large number of the children, attended by Mrs. Wm. S. Butler, visited Horticultural Hall to see a performance of the educated seals. Mrs. Butler leaves nothing undone to promote the happiness of the Lyceum children; may she long continue the good work in which she is engaged.

Every Wednesday afternoon and evening the sewing circle connected with the Lyceum meets at Lyceum Hall, 1031 Washington street. All are cordially invited to attend; the extertalnenents of the evenings are novel and varied. Henney O. Torrey, Cor. Sec y.

The First Spiritualists' Ladies' Aid Society .-The meetings of this Society on Friday, May 4th, were well attended and an unusual degree of interest

address in the morning upon: "The Other Side, and This." Dr. H. B. Storer never spoke with a more earnest gift of inspiration than was manifested in his afternoon oration. Frank T. Ripley delivered many cogent thoughts, and gave, as is his wont, many spirt-communications. Mrs. A. E. King spoke under control, and was warmly applauded. The discourse given by Dr. Sutton Clark was one that his hearers will long remember. Dr. Leighton was strong in his eloquent portrayal of spirit truth. The diagnoses given by Dr. W. S. Eldridge and Dr. C. H. Harding were marked in their decisive character. Excellent tests and readings were given by Miss A. Peabody, Mrs. A. Forrester, Mrs. Shackley, Mrs. Nellie S. Thomas, Arthur McKenna, and Mr. McKenzie.

Norwich, Conn. - This is as pretty a town as one will find in a tour of New England—set in a frame of wooded hills and divided into " Norwich " and " the West Side" by the beautiful Thames River. It is rich in natural scenery and historic interest. It was

the home of Benedict Arnold, and the house in which he once lived still stands in that part of Norwich called "the old town."

On Wednesday, the 25th ult., Mrs. R. S. Lillie lectured in Temperance Hall to a highly interested audience: "How Can the Growing Evil of Intemperance Best be Combated and Restrained?" and "What is the Mission of Spiritualism?" were among the questions answered in an eloquent and pointed manner. Speaking of this inspirational discourse, a correspondent of Cooley's Weekly says: "I wonder, by the way, how many clergymen there are in Norwich who could stand before an audience of every shade of belief. Sunday after Sunday, as those gifted women do, taking whatever questions any one chooses to send up, and speaking upon these in an eloquent, logical and interesting manner. If betting were not sinful I would wager quite a sum that there are not sinful I would wagor quite a sum that there are not two ministers in town who would do it for a month

two ministers in town who would do it for a month and keep their audiences awake."

Although but five or six years old, the Norwich Society of Spiritualists is a healthy, vigorous, good-natured child. Its efficient Secretary, Mrs. J. A. Chapman—animated by the real missionary spirit of unselfish love and desire to be truly useful to others—is a host in herself, and practically "the hand at the wheel." Generously and unostentatiously, Sunday after Sunday, the year round, this lady supplies choice flowers for the speaker's stand; and undoubtedly the tenderness of many an invocation, the beauty of many a poem and the grace of many an inspirational lecture bas been enhanced by their fragrance and loveliness. It has been the writer's privilege to minister to this Society the past two Sundays, and although the stay has been brief, it has been a most pleasant one.

May 2d.

Helen Stuart-Richings.

New London, Conn .- The Sundays of April 15th and 22d found J. Wm. Fletcher, of Boston, before the Pierpont Lyceum of New London. He spoke both rierpost Lyceum of New London. He spoke outniternoon and evening to large and intelligent audiences. Mr. Fletcher has won many friends during his
brief sojourn here, and many have been greatly edied by the new light they received from his controls.
Some of the oldest people in the city, never seen inside of a church, were found on the front seats, so
great was the interest felt. Mr. Fletcher's coming in
the early fall is anxiously looked forward to by the
society.

the early fail is anxiously looked for the society.
Sounday, April 29th, Mrs. Ida P. A. Whitlock of Boston occupied the platform. The fine weather robbed Mrs. Whitlock of an audience in the afternoon, but in the evening a fair-sized assemblage greeted her. Though a stranger, Mrs. Whitlock held the close attention of her audience. Her psychometric readings gave satisfaction. It is safe to predict that in the near future Mrs. Whitlock will stand without a peer upon the spiritual rostrum as speaker and psychometric reader.

H. P. M. netric reader. New London, May 7th, 1888.

New Bedford, Mass .- In Mechanics' Hall, Monday evening, May 7th, Mrs. C. M. Nickerson, medium, formerly of Orleans, answered Talmage's sermon of April 20th against Spiritualism. A meeting was to be held Wednesday evening, 9th, at Mrs. Nickerson's residence, for the purpose of forming a permanent organization of New Bedford Spiritualists.

Cleveland (0.) Notes. To the Editor of the Banner of Light :

The excitement and enthusiasm incident to "Anniversary day" are gradually waning, and as the warm weather approaches a diminished attendance at our

The excitement and entuelsam incident to "Anniversary day" are gradually waning, and as the warm weather approaches a diminished attendance at our meetings is perceptible. The beauties of nature, full of renewed life and promise, are more attractive than the profoundest philosophy from the impired lips of our most cultured speakers in a hall, be it ever so beautiful. The long winter just passed gives us a keen zest for baimy spring, and the open-air sermons Nature is just now delivering, are more eloquent than the linspired utterances of our mediums. The many beautiful promenades of the Forest City are crowded on Suaday evenings, foreibly binting that the indoor lecture season will soon close.

Anniversary Reminiscences.—Application was made by your soribe, in behalf of the Lyceum, to raise the City Flag during our two days' Anniversary Meeting, to which Mayor Babeock courteously replied ne should be pleased to grant the privilege but for the City Comman, which are interested for the consistent in the comman of the consistent in the city papers.

Aformal vote of thanks was tendered Messra, Charles E. McCluskey and Frank ingresoll for their arduous labors behind the scenes at the Lyceum Exhibition. Unseen, but not unappreciated, they worked hard, and to their exertions is due the smooth manner in which the performance passed off, and the success of the sketch, "Modern Spiritualism; Its Past, Fresent and Future."

Mrs. P. O. Hyzer.—This wonderfully inspired medium (since the departure of J. Clegg Wright) has again resumed her ministrations on our rostrum, and will continue to do so until the close of the season, which is near at hand; this lady has many admirers here and draws out the more spiritual of our Spiritualists.

C. G. Oyston.—Public mention, I believe, has not been made of the departure of our friend and co-worker for other and apparently more profitable fields of labor. Mr. O. is now assistant editor of The Industrial World, a labor reform paper published at Byeville, O., a position he seems eminently

THOMAS LEES. Fraternally yours,

Spiritualist Meetings in New York. Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meet-ings every Sunday at 11 A.M. and 7% P.M. Admission free. Columbia Hall, 878 6th Avenue, between 40th and 30th Mirecta.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 24 and 74 P. M. Mediums and speakers always present. Frank W. Jones, Conductor. Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 23d P.M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N.E. corner 6th Avenue,—Mectings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Medlums and speakers welcome. Test Medlum and Conductor, Prof. 6.

Noul Communion Meetings every Tuesday at 3 P. M. sharp, at Mrs. Morrell's, 230 West 36th street. Progressive Spiritual Test Meetings are held each sunday at 24 and 74 P. M. at 52 Union Square, by Mrs. A. I. Pennell of Boston.

The meetings of this Society on Friday, May 4th, were well attended and an unusual degree of interest was manifested. The afternoon session is the one known to the members of the Ladies' Aid as the "spirits' afternoon," at which time all work is laid aside and the time devoted to communion with the spirit members of the society. The entertainment of the evening was opened with a duet by Miss Bailey and Miss Wakefield, followed by remarks by Mr. Jacob Edson, reading by Aille Cummings, song by Mabel Waite, and an address from Mrs. Ida P. A. Whitlock. After a song from Miss Bailey, Mrs. M. C. Donnell, Mr. L. L. Whitlock and Mr. Edson held a very interesting discussion upon what relation, if any. Christian Science holds to Modern Spiritualism.—On Friday evening, May 25th, this society will give a "Poverty Party." All are requested to attend, and a good time will be guaranteed.

ALICE P. TORRRY, Sec'y.

College Hall, 34 Essex Street.—The meetings were well attended Sunday last. Eben Cobb gave an address in the morning upon: "The Other Side, and This." Dr. H. B. Storer never spoke with a more earnest gift of inspiration than was manifested in his afternoon oration. Frank T. Ripley delivered many cogent thoughts, and gave, as is his wont, many spirit-communications. Mrs. A. E. King spoke under control, and was warmly applauded. The discourse given by Dr. Sutton Clark was one that his hearers will long remember. Dr. Leighton was strong in his eloquent portrayal of spirit truth. The diagnoses given by Dr. Button Clark was one that his hearers will long portrayal of spirit truth. The diagnoses given by Dr. Button Clark was one that his hearers will long were again heard by a large number of people, and the sequence of the mrning of last Sunday upon "The Nature of the Current Orthoox Conspiracy to Overthrow Spiritualism." The subject was logically treated. Mrs. Brigham also improvised three poems.

The Meeting of Spiritualism.—On The Nature of the Current Orthoox Conspiracy to Overthrow Spiritualism." The subject was logi sic. In a few moments the low notes of the organ were again heard by a large number of people, and the spirit, through Mrs. Wells, at once said that in life she played the plano, which the father said was correct, and that the personal description given by Mrs. W. was correct. Mrs. Brigham will open the Meeting for Manifestations next Sunday afternoon, and Henry J. Newton will make remarks on "Justice."

New York, May 6th, 1888.

People's Spiritual Meeting last Sunday afternoon, in Columbia Hall, New York, was opened with the reading of a poem by Mrs. Morrell. Remarks wer made by Dr. B. M. Lawrence, Frank Lambert, Mr. Bunce, and Mrs. Morrell, the latter giving a number

Bunce, and mrs. Storren, the latter giving a number of satisfactory psychometric readings.

The evening exercises were opened by the Chairman reading an essay on "Profit and Loss in Associations." Messrs. Bunce, Wilson, Macdonald, Mrs. Morrell, Mr. Elisworth and the Conductor filled out the alloited time.

Mrs. H. M. Walton, of Brooklyn, will take part in
the exercises next Sunday.

F, W. JONES.

230 W. 36th street, New York, May 7th, 1888.

THE MONDAY EVENING CONFERENCE at Mrs. Mor rell's parlors, 230 West 36th street, New York City was addressed, April 30th, by Mr. Wilson Macconaid, on "Scientific Spiritualism." He was listened to with marked attention. Dr. Edwin Veres Wright of Newark, N. J., Henry J. Newton of the First Society, New York, Capt. Clark of the Manhattan Liberal Club, and

Spiritualist Meetings in Brooklyn. Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A.M. and

Traternity Booms. corner Bedford Avenue and South Second Street. Services every Sunday at 1/4 P.M. Children's Lyceum at J.P.M. The Spiritual Literary 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.

Progressive Spiritual Conference,-Last Saturday evening Mr. D. Ellsworth gave the opening address. Short addresses were made by Mrs. H. M.

Walton, Mrs. K. C. A. Hall, Mrs. Ruggles, Mrs. Stringham, Messrs. Harris, Bowen, Williams, Elwell, and others. Regular sessions are held every Saturday evening at Johnston Building, junction Fulton and Flatbush Avenues. Haverhill and Bradford .- Sunday, May 6th, was one of much interest at Brittan Hall. It was the last in this lecture course upon which Mrs. Kimball, of in this lecture course upon which Mrs. Kimbali, of Lawrence, expects to be here, and those on each side of life, the visible and invisible, were much interested in the meetings. A large number—over one hundred—of spirit intelligences made their presence known, and in many instances their manner of expression and approach were of the most convincing nature to investigators, and assuring to believers.—Next Sunday Mrs. Lizzle B. Manohester, an able inspirational speaker and improvisatrice, of West Randolph, Vt., will occupy the platform. She will also be the speaker on the 20th inst.

E. P. H.

Quincy, Mass .- Mrs. E. A. Cunningham has been with us the last two Sundays, meeting with increasing interest. Mrs. Cunningham has made many friends in Quincy.—Dr. C. H. Harding is engaged for next Sunday, and Joseph D. Stiles for Sunday, May 20th.

OUR STATE TO THE PRONT!

A Matter Which Concerns You.

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 afflicted 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

and strength. NEW BEDFORD, Mass., Dec. 11th, 1887.—Some four years ago I was seriously afflicted with Kidney troubles. I suffered intense pains in my kidneys, so severe at times it seemed as if my back would break. My urine was very highly colored and scant, and it would contain considerable sediment and mucus. I had dull pains in my head, restless at night, and no appetite at all. My business necessitated my riding considerably. I got so bad that I could not sit and ride in a buggy, and began to fear that I would never recover, until finally I was induced to try "Warner's Safe Cure." I took a number of bottles and I am happy to say was completely cured. My father-in-law was almost at death's door with diseased kidneys, and was cured by "Warner's Safe Cure." I consider it the greatest remedy in the world. NEW BEDFORD, Mass., Dec. 11th, 1887.—Some consider it the greatest remedy in the world.

which will restore you to permanent health

Stetruce

Represents Allen, Slade & Co., Wholesale Gro-cers, Fall River, Mass.

cers, Fall River, Mass.

Hyannis, Mass., (Cape Cod) June 17th, 1886.—
I fell from a step-ladder backwards in my stable on to the floor, about six feet. The shock was dreadful, which caused me to have the doctor to draw my water. He had great difficulty because of the clots of blood that kept filling his instrument, which he inserted six or seven times before he could relieve me from pain, which was severe. A lady eighty-one years of age, who had taken only one bottle, which relieved her immediately, wished me to try "Warner's Safe Cure." I took about two doses, and never have had any trouble since. I wish to say furthermore, that I belong to a family that have always been subject to gravel, etc.

Ageliny Baxter

MANCHESTER BY-THE-SEA, Mass., Nov. 15th, 1887.—I have taken a great deal of "Warner's Safe Cure" with good results. It has done me more good than all the doctors or medicines that I ever had or taken. For any one to take "Warner's Safe Cure" according to directions, it must lead to a speedy cure.

Harlan, G. Morgan BRIDGEWATER, Mass., Dec. 26th, 1887.—I have taken "Warner's Safe Cure." It did me much good.

Ennice O Jones.

MALDEN, Mass., Dec. 12th, 1887.—I cannot overestimate the benefits received from the use of "Warner's Safe Remedies" in my family during the last two years.

NEW BEDFORD, Mass., Dec. 17th, 1887.—I have used "Warner's Safe Cure" for Liver Troubles, and find it works to a charm.

Then E. Willia.

John W. homan

Sunday, May 6th, giving great satisfaction to his hearers. Mr. Tisdale also sang at both meetings in a very pleasing manner. Mrs. Humes of East Providence gave a test séance at the close of each lecture. The Annual Meeting of the Association (not of the Board, as was announced by "Roger Williams" in last week's BANNER) was held after the morning services and the following silvers were sleated. Prosty vice, and the following officers were elected: President, Mr. E. H. Whitney; first Vice President, Mr. Frank E. Dunham; second Vice President, Mrs. temore; Secretary and Treasurer, Mrs. Mary E.

A. Whitney. The meeting adjourned until next Sunday after the forenoon service for the transaction of further business. Mr. Tisdale's subject for next Sunday morning will be: "Balvation, or How Shail man to remain here during the month.

MARY E. A. WHITNEY.

Philadelphia, Pa.- The good work of the Fourth Association of Spiritualists seems to be advancing. We have been especially favored by the advent of Mrs. Minnie Brown, formerly of Baltimore, and wellknown to the readers of the BANNER OF LIGHT. As platform test medium we regard her above the aver age, from her clear description of every particular form, as well as conditions. During the last six weeks form, as well as conditions. During the last six weeks she has ministered regularly every Sunday night at the hall, 9th and Callowhill streets, giving the most remarkable and couvincing proofs of spirit return to crowded audiences. Mrs. Brown, though coming a stranger to our city, is daily gaining the love and affection of all who are brought in contact with her.

H. T. Greenwood, Secretary.

810 Lattimer street.

Willimantic, Conn.-For the past two Sundays we have had with us Dr. J. C. Street of Boston. We ound the Doctor to be a most agreeable person whose found the Doctor to be a most agreeable person whose controls gave us many excellent thoughts.—Next Sunday we have George A. Fuller, M. D., of Dover, Mass., editor of Light on the Way. He comes to us as a stranger, yet highly spoken of as a lecturer.—May 27th we have arranged with our old friend, Dr. F. L. H. Willis, who has many friends in this vicinity, on this side of life, and more who have passed over. Bro. W. F. Peck follows in June. Thus the ball is set in motion, and we appeal toyou, Spiritualists, who have helped us in days gone by, to assist in our struggle to maintain these lectures which the officers of your society are trying to provide. our society are trying to provide.

Worcester, Mass .- Mrs. C. Fannie Allyn has just closed a successful month's engagement with our Association. Her adherence to unpopular truths, and Association. Her adherence to unpopular truths, and ability to defend them, are fully admitted by all. She gave great satisfaction.—May 6th Prof. W. F. Peck gave two stirring lectures to large and enthusiastic audiences. His evening discourse on "My Path from Methodism to Spiritualism," was listened to by the largest audience we have had since Mr. Baxter was with us, and was greeted with frequent and hearty applause.—E. W. Emerson will serve us next Sabbath, and then Prof. Peck returns to us for the last two Sundays of the mouth.

T. R. J.

Chicago, Ill .- Mr. and Mrs. J. J. Whitney of San Francisco, recently arrived in the city. The lady has obtained an excellent reputation from the press obtained an excellent reputation from the press throughout her travels as a platform test medium, and her appearance in Obloago we trust will be the result of much good to Spiritualism. She is engaged by the Young People's Society for the evening of Sundays, May 13th and 20th. The services will consist of a short discourse, after which one of her remarkable scances. A small admission will be taken at the door to defray expenses. Martine's South Side Hail, 22d Street and Indiana Avenue.

Taunton, Mass. - The Spiritualists of Taunton have had for their speaker the last two months Miss May Scannell of Providence. She has done a noble may obtained of Freedomes. Sine has done a needed work here, bringing many out of the old ruts and giving them a practical knowledge of Spiritualism. Her little control, "Bright Eyes," has given many remarkable tests to the public. Our society, though newly formed, is progressing, with excellent prospects for the future.

MRS. L. M. CARR.

A man should never be asbamed to own he has been in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday.—Pope.

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ter understanding of this life and assurance of a future one rom his having been with them. As a worker in every reformatory movement. Mr. Chase's career has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a ploneer—a pathfinder in the wilderness of moss-grown superstitions and hide-bound dogmas, making the way clear for the army of freedom-loving men and women that was to follow and destroy 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.

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