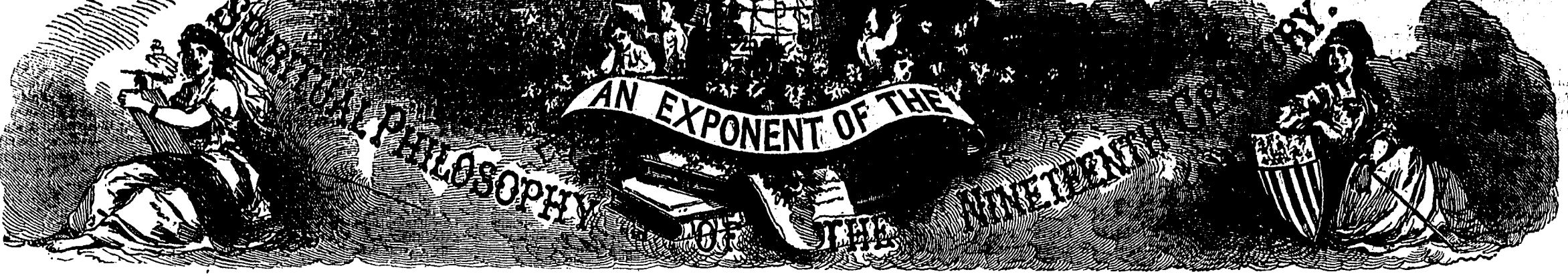


# BANNER OF LIGHT.



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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 Eden which are no more, whatever may be the truth concerning a lost Atlantis and all its wondrous 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 lay 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 eminence and royal distinction. There can be, under no circumstances, a greater error than the error of the one who despairs. Take hope out of life, take the prophetic element of youth away, and life's battles would never be fought

nor his victories won. No one can work on and 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 foreordained 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 fierce 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 with 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 entrusted 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 Orleans, the humble, illiterate peasant girl, felt that angels from Heaven, yea, Jesus, whom she believed had appeared to her and told her to rescue France, were sustaining her, she made her way to the court of the King and to the residence of the Archbishop, overcame all their opposition, and was blessed in her every undertaking; but the time came when she acted without inspiration; then, following the counsel of advisers whom she knew were not guided by the powers divine, disaster overtook her, 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 enraptured 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 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 did not mean lawlessness, and therefore they must have some kind of governor, some must be rulers and executors among them; they knew that they must choose their leader, they being Republicans or Democrats, not having

embraced a monarchy; they set to work to choose one of their own number to be their representative or ruler. They saw the cedar tree, tall and stately, and they knew the wood was very precious, beautiful and sweet, and the thought occurred to them: "Let us choose the cedar, tall and stately, beautiful and superior." But the cedar said: "No, thank you; I do not take sufficient interest in your politics; I do not desire the position which you offer me; I have no wish to be your ruler; choose some one else."

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 to fill.

While it is fitting not to think of ourselves more highly than we should, let us remember that when opportunities are offered us, when the call to service comes, it is not a privilege but a duty to serve. Remember that the use of the ballot is not a privilege, but a duty, and that it is not a something we can do as we like about when we are called to an honorable position we are qualified to fill. When society has recognized our fitness and we are called upon to respond, let us beware lest by refusing to serve we open the door to those who are only too ready to advertise themselves gratuitously, and to figure in positions they are utterly unfit to occupy.

We urge upon all young men and boys 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 work.

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 the highest; no leveling down, but a constant 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 dwindle into insignificance when placed by their side. In the forest of human trees now before us we see very few olives and cedars very much taller than their companions; the saplings are growing up, the young trees are becoming strong and hardy, beautiful and tall, and when the ideal republic has been actualized and the ideal state evolved, we shall not have—as they had in the past—a single Cicero or Demosthenes in oratory, a solitary Raphael

in painting, just one Angelo in architecture, or a single Beethoven or Mozart in music, nor an Alexander or a Caesar for emperor. The Alexanders will be multiplied, and so will be the Angelos and Raphaels, the Beethovens and Mozarts. In the days to come, Caesar would not be acknowledged as a wonder; eloquence equal to that of Demosthenes will have become the common possession of your speakers; Philias would no longer be the marvel among sculptors he was in his day, for fine artists shall have become so numerous that they no longer call forth extraordinary admiration. We shall yet behold a complete fulfillment of the sublime democratic prophecy that all shall at length be 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 variety 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 blacksmith and the carpenter, will take rank side by side. If we could only impress upon all our children the dignity of labor, if we could only point out the equal honor which attaches to all honorable positions, if we could convince them how all working together form one great 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, unaffected manhood and womanhood. We want 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 soil her hands with useful toil; it is a grander thing to be a working-man, even though he earns his bread by the sweat of his brow at the forge, than to be a gentleman of leisure, who does nothing to advance the welfare of humanity.

If we desire to bring society up to its purest and highest condition, if we want a true nobility, then let the honorable and the wise be chosen from any rank, but let the chosen in every instance be the ones who exhibit the greatest nobility of character and the most genuine attainment in all worthy and honorable directions.

Here we have before us a pattern of an ideal republic very briefly and imperfectly drawn—indeed merely hinted at; this sketch is filled in very beautifully in Bulwer Lytton's great work entitled "The Coming Race." When speaking of the future inhabitants of the world he says they dwell together in divine equality; there is no rivalry or schism between them; and all are comfortably well off. They do not aim at great individual distinction, nor crave immense personal wealth, but like those Rosicrucians of whom we are told when they had the power to convert all metals into gold, when they had attained to that degree of spirituality that the world was at their feet, they had outgrown that arrogant ambition which desires earthly distinction, 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 the control which man can exert over the earth and its atmosphere shall make him appear God-like in the eyes of those who have advanced no further than the present race of mortals; the time will assuredly come when man will hold communion with the spiritual denizens of earth and air, and sea and sky, and have power over the hosts of the air, but he can never reach to so high an estate, such power can never be in his hands until he has grown to that exalted

condition of soul that all desire for self-glorification has vanished forever from his breast.

A ruler who will be acknowledged by all as indeed a ruler and leader of men in the days to come will not only be the wisest, but also the most merciful; not only the most powerful, but the most lovable adviser of his people.

And here we come to the union of democracy with theocracy; here we come to the government of the people by the people and for the people as linked with the government of the people for God and by God. When we say all future peoples will be governed by God, we do not intend that God will be understood as a localized 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 acknowledged 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 lately 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 as in the pages of what is called profane literature—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 Egyptians, but most of all was great in his spiritual endowments, and exceptional in his willingness to obey the divine call.

When we consider both the theocratic view which acknowledges God as sovereign, and the democratic view which recognizes the equality of all mankind, what conclusion do we come to at 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 with no recognition of primogeniture, or worldly wealth, with no privileged families into whose hands the reins of government are always given, means no longer any bribery and corruption, no more striving to get one's self into power for the sake of power and authority. The rulers of the future will be singled out by the people who love and admire their virtues; there will be no caucuses or electioneering strife, but the chosen representatives will be borne upon the shoulders of their beloved companions to the highest places of power because the people have discerned their true fitness for the stations within the people's gift.

Is it not a fact that the people of America to-day are fully ready to do homage to those in whom they behold nobility and sterling qualities? Is it not true that the great American republic, instead of being unread, 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 than in turning your hospitable homes inside out that you may welcome in the finest style the defenders of your country? Is it not true 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, literature and art—in all industries, great and noble men and women are eulogized and lionized without stint? If a singer like Patti can receive a fortune for a single performance, if people 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 cold 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 unassuming of people. Her children love her, her employees love her. If you say to a boy who loves his mother: "You can do what you like; your



"Jim!"—Harner's Bazar











## Reportorial Education.(?)

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 subsequently 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 up."

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 Daily Globe, at one and the same time show the quality of work these Gotham scribblers 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 CORRUPTNESS.

The woman called Miss Debar, who is having a sensational trial in New York on a charge of obtaining money under false pretences, has the misfortune 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 damning 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," "voluptuous Ann" and "adipose Ann" seem to be the order of the day. And the reporters gleefully tell how she "waddles" into court, and how she was too corpulent to be got through the door of the "pet" Philadelphia, he commenced the study of medicine, and received a diploma from a homeopathic 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 York Herald, a prominent Republican journal. After severing his association with that paper he was connected with the New York Standard and other German periodicals, and has also written voluminously (in English and German) for other publications, both secular and spiritualistic, in all parts of the world. A long article on Spiritualism by Dr. B. was published in Die Gegenwart of Berlin in 1877.

In 1841 Dr. Bloede married Marie Antoinette Frances, who preceded him to spirit-life in 1870, from Brooklyn, and who was herself a writer of considerable celebrity. The doctor leaves behind him four children—Victor G. Bloede, a chemist in Baltimore, and three daughters, Gertrude, Catherine and Indiana, the first named of whom inherits her mother's poetic talents.

Dr. Bloede had a large number of friends in both hemispheres, who will long hold him in kindly remembrance.

## 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.

His last illness was long and severe; suffering for months from insomnia, his nervous system in consequence became very much disturbed. Dr. Bloede was born in Saxony, Sept. 23, 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 was twice elected to the lower-house of the Prussian parliament, in 1848 and 1850. He took an active part in the German revolution of 1848. 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 homeopathic 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 York Herald, a prominent Republican journal. After severing his association with that paper he was connected with the New York Standard and other German periodicals, and has also written voluminously (in English and German) for other publications, both secular and spiritualistic, in all parts of the world. A long article on Spiritualism by Dr. B. was published in Die Gegenwart of Berlin in 1877.

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THE LECTURE OF ALFRED R. WALLACE on 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 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 his name!

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.

BEVERLY 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 by the New Dispensation by Mr. Talmage, of Brooklyn. We are promised a synopsis of this eloquent 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 Dwinells, on the fifth page. She has changed her residence to 20 Bennett street.

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 Banner of Light 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 Bowdoin street, Boston, Mass.—The Banner of Light, Cincinnati, O.

Capt. Barney called at THE BANNER office last week, giving every evidence of being in the fullest enjoyment 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 the day. Mr. Goodwin is one of the finest platform orators we ever listened to.

## ALL SORTS OF PARAGRAPHS.

## SPRING HAS COME!

The mule was lately happy,  
His breast was full of song,  
He thought that the millennium  
Had put an end to wrong;  
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 springing sea  
Is floating, floating bricks  
Upon the thawed canal,  
And out upon the towpath  
Reluctant waddles he,  
Annoyed into the hawser,  
And stormed with ridicule.  
What cares he for the daisies  
That whiten all the dell?  
What cares he for the bluebirds  
That nature's chorus swell?  
He'd rather in bleak winter  
Contented whine his tail,  
Than in the awful 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.

SHAMOKIN, 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 the cars were hurled down the embankment, some of them being shattered, their contents strewn along the mountain side; and in the immediate neighborhood seventeen horses 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.

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

Some people who take great delight in criticizing others are apt to forget that they themselves live in glass houses.

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 Salt 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 sorrow 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 "humorist" by talking in print about electricity, a subject he evidently knows nothing of. He proves this by his fine expressions. Writers for the press should be more careful if they wish to be appreciated.

We once knew a pious job 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 paid 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 pious; and leaving the church and the printing office, he secured a berth as Conductor on the Metropolitan horse-railroad, where, by his readiness and economy, he has saved considerable money. But this was before the bell-punch came into use.

The Grand Jury in New York have indicted Madame and General Dismal for alleged conspiracy to defraud Lawyer 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 Herald.

Someone has sent a question to this office for answer which reads thusly: "If a man dyes will he live again?" That depends upon whether he dyes fast colors or not.

BIOGRAPHY STILL RAMPANT.—In 1699 they hung innocent persons who were undoubtedly spiritual mediums. In 1788 the descendants of bigots imprison persons who are mediums, and would, if they could, hang them or banish them, as was done by the Quakers long ago.

A man who daily exercises an influence for good lives in Providence and saws cord-wood.

The steamer Jowda, 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 the Mediterranean.

Nearly all the French chemists, it is said, are sack-shaped.

THE FAITH CURE.—"M. H. B." Dover, (N. H.), inquires 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.

From THE BANNER'S GIVE-A-POOR-FUND.

L. Colby, \$10.00  
A. E. G., 5.00  
J. P. H., 2.00  
I. B. Rich, 10.00  
Friend, 10.00  
G. H. Spence, 2.00  
W. J. Colville, 1.25

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., 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 the number of those who have been here before. 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.

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 affair, known only in the immediate vicinity, has grown to become renowned wherever "primitives" lack is a circumscription.

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 camp-meeting would extend further than any of the company previously had any idea of. Has not been so. Hundreds of friends from miles 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 that they were men 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.

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. The coming season is expected to be one of much interest seems to be well assured.

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

Dr. H. F. Merrill will fill engagements in Monmouth and Mattawamkeag, Me., during May; the first and second Sundays of June, he will speak and give tests in Clinton, Me., and will leave for Chateaugay, N. Y., to fill an engagement for the Lookout Mountain Camp-Meeting Association. He is also engaged to give tests at Temple Heights, Verona Park, N. J., and Madison Camps, Me. Address, Bucksport, Me.

Newburyport, Mass.—Owing to his previous engagements 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. Miller's slur at the female mediums of Spiritualism. His presence here has been a great pleasure to us, and we hope to have the pleasure of grasping him by the hand and listening to his grand and eloquent lectures from our platform.

The general Dr. B. has been engaged to speak for us, but owing to his being taken ill, we had to forego the pleasure of listening to him.

Mrs. Sarah A. Byrnes, of Dorchester District, was speaking at the Titterton camp-meeting, and she performed 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. A. A. Kason, a prominent and energetic laborer in our Society, is about to leave us and take up her residence in the city of New York. She has been one of our most faithful workers, always willing to do her share; a 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 so well wish to 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.

Pittsburgh, Pa.—The Pittsburgh Society of Spiritualists has held its annual election of officers. Mr. J. H. McElroy and Mr. Stetson were unanimously re-elected President and first Vice-President. No two gentlemen are better able to fill the offices; they are both very zealous in their efforts to make the Society one of the best in the country, and we all hope with the aid of the spirit-world they will succeed. Dr. N. Scheukel, a very amiable gentleman and a staunch believer in the spiritual truth, was elected second Vice-President. The portion of our list of officers we have not space to give. Our very able Treasurer, Mr. W. C. Kroeger, was unanimously re-elected to the same office, and the Society has the honor to have in its ranks one of the ablest and most successful business men of the city.

In reviewing the first year of our existence, we come to the conclusion our work has been crowned with wonderful success. We had some of the best lecturers we could get. The five Sundays in April we had Mrs. M. G. Gladding, the gifted inspirational speaker and psychometric reader, who was so well liked and her work so much appreciated that the Society requested her for a month next season. Mrs. Helen Stuart Richings will be with us during the month of May, and close the season of our Society in Pittsburgh. We look forward for a grand unfoldment of spiritual development in our city at the opening of next season.

J. LOHMEYER, Sec'y.

Train-Time to the Camps.  
LAKE PLEASANT.  
Trains "54," "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 6:40 A. M. and 6:05 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

RATES OF ADVERTISING.  
Each line in Agate type, twenty cents for the first and every subsequent line for the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special notices in all cases in advance.  
Business Cards thirty cents per line, Agate, each insertion.  
Notices in the editorial columns, large type, one cent per line, fifty cents per line.

Advertisements in all cases in advance.  
Advertisements must be renewed at continued rates must be paid at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for the publication of advertisements accepted by the cut will be one-half price in exchange for a large number of small cuts.

Electrotype of pure type matter will not be accepted.  
The publishers reserve the right to reject any and all electrotype.

The BANNER OF LIGHT cannot undertake to seek for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and we have no power to know that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request our readers to notify us promptly in cases they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

SPECIAL NOTICES.  
Dr. F. L. H. Willis may be addressed until further notice at 46 Viole Park, Avenue B, Rochester, N. Y.

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

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

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.

ADVERTISEMENTS.  
DR. MARK SMITH  
ANSWERED Sealed Letters, \$1.00. Testimonials, Clairvoyant Diagnosis by photograph or lock of hair. Address A. B. Smith, Boston, May 12th.

AUGUSTA DWINELS,  
SEERESS, Trance and Prophetic Medium, Office 20 Bennett street, or Washington st., opposite Hollis st., Boston, May 12th.

MRS. S. S. MARTIN,  
EMERSON and Magnetite Healer. Hours 2 to 7 P. M. 708 Tremont street, Boston, May 12th.

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## A WONDERFUL BOOK!

The Great Amherst Mystery.

A True Narrative of the Supernatural.

BY WALTER HUBBELL.

12mo, paper, 25 cents.

IT is an immensely interesting story—the story of a girl, Esther Cox, who was a medium, and every page is a page of a ghost, who upset things generally, etc. But buy and read for yourself.—New York Herald. The author's address is 10 Union Square, New York. Remember to the HIGHEST bidder. Take advantage of this opportunity for investment. Secure the only cream of literature to be bought at market prices. For order Directly.

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