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# Original Essay.

### The Spiritual Facts of the Ages. A Series by Dr. F. L. H. Willis.

NO. V-CHALDEA AND PERSIA.

Chaldea, that magnificent state with its proud capital, Babylon, boasted of being the oldest of nations. When Alexander the Great conquered the city of Babylon, the Chaldean priests proudly assured the Greek philosophers that they had continued their astronomical observations through the succession of priests for forty thousand years, and records were found reaching back two thousand two hundred and thirty-four years before the commencement of the Christian Era.

The Chaldeans, like the Egyptians, had their order of priestly men and their religious rites and ceremonies. The priests cured diseases by the laying on of hands, as did the Egyptian and Hebrew priests.

Abraham was born in Chaldea, and many of his ideas bear a close resemblance to the prevailing Chaldean ideas. The sacredness of groves is one. We are told that he planted a grove at Beersheba, and called there upon the name of the Lord. His faith in angels and spirits was very marked, and seems never to have been shaken. His sacrifices and propitiations and communings with spiritual beings he unquestionably brought with him from Chaldea, for they harmonize with and corroborate what we know of the religious rites and the spiritual life of the priesthood of Chaldea.

The ancient historian, Diodorus, tells us that: "The Chaldeans being the most ancient Babylonians, held the same station and dignity in the commonwealth as the Egyptian priests do in Egypt; for being deputed to divine offices, they spend all their time in the study of philosophy, and are especially famous for the art of astrology. They are mightily given to divination and foretell future events, and employ themselves either by purifications, sacrifices or other enchantments to avert evils or procure good fortunes or success. They are skillful likewise in the art of divination by the flying and spirit-communion. A child at birth was of birds and interpreting of dreams and prodigies, and are reputed true oracles in declaring what will come to pass by their exact and diligent viewing of the entrails of the sacrifices. But they do not attain this knowledge in the same manner that the Grecians do; for the Chaldeans learn it by tradition from their ancestry, the son from the father, who are all, in the meantime, free from all other public offices and attendances; and because their parents are their tutors, they both learn everything without envy, and rely with more confidence on the truth of what is taught them; and being trained up in this learning from their childhood, they become most famous philosophers."

"As they foretold things to come to other kings formerly, so they did to Alexander, who conquered Darius, and to his successors. Antigonus and Seleueus Nicanor; and accordingly | philosophers and mystics, attained by a life of things fell out as they declared. They likewise tell private men their fortunes so certainly that those who have found the things true by | natural laws and natural forces not to be experience have esteemed it a miracle, and above the reach of man to perform."

It is during the proud glory of the Babylonian empire, under the reign of King Nebuchadnezzar, that we have the best, the most complete view of the Spiritualism of this ancient people. Mediums abounded, and they were not treated as they are in the present day. They were regarded as Heaven's best gift to mortals. They were cherished and honored by the people, and looked upon with rev- ous reformer, or innovator, from Buddha down, erence and awe; and under the titles of magiclans and soothsayers, they were regarded as revelators of Heaven's will and interpreters of its commands. They were a distinct body, and held high in honor by the nation, and as in Egypt, so in Chaldea, Spiritualism was made the means of national prestige and renown.

Says Brücher: "The magic of the Chaldeans is not to be confounded with witchcraft or a supposed intercourse with evil spirits; it consisted in the performance of certain religious ceremonies, which were supposed, through the interposition of good demons, to produce supernatural effects."

Afterward this was known as white or saored magic.

den in the womb of that mighty future, so erroneously thought to be veiled in inscrutable mystery by a stern, unalterable decree of the deific power of the universe.

They had three orders of priests for the cultivation of mediumship. One class gave themselves to the exorcism of evil influences, another devoted themselves to the development of phenomenal manifestations, or wonder-working, while a third devoted themselves wholly to prophecy by the movements and position of the heavenly bodies. All of them healed disease by the laying on of hands, and worked the marvels of physical mediumship, and they were held in reverence, and the belief was universal that they were masters of the art of communicating

Although the religion of Persians bears not the ancient date of forty thousand years B.C., yet it is hoary with age. Their religious ceremonies were conducted with the greatest simplicity. They eschewed temples and altars, and considered it impious to make images of the Divine Beings. Wordsworth says of them:

"The Persian, zealous to reject Altar and image, and the inclusive walls And roofs of temples built by human hands, Presented sacrifice to Moon and Stars, And the whole circle of the heavens; for him

A sensitive existence and a God." They ascended mountains, and offered sacrifices, hymns and prayers to the whole expanse of heaven, or rather we should say to the Deity. whom they regard as the centre and source of universal light, whose residence they believed

was the boundless expanse of the radiant ether above them. The original name of their country was Inan, or the Land of Light. Zoroaster was the great prophet of the Persians. Aristotle and Pliny assert that he lived six thousand years before Christ. He was the great religious teacher and reformer of the Persian nation. He was a prophet and a seer, and his whole system was an exalted Spiritual-

ism. He hurled down and destroyed the sen-

sual deities of his nation, and placed the wor-

ship of spiritual and divine essences above that of visible objects. He was rescued from evil spirits by a good angel before his birth. He retired to a mountain to gain wisdom from contemplation, and while there he received the Holy Word, or Zend Avesta, most undoubtedly a spiritual communication, and came down through flames that surrounded the mountain as With fire.

We quote from the Zend Avesta: "Worship God, the giver of all blessings and

of all the spirits." 'Avoid licentiousness, because it is the readi-

est means to give evil spirits power over body and soul.' "He who by truth ruleth in purity, abideth ac-

cording to the will of the Lord."

"The Lord All-Wise is the giver of gifts to men for the works which men in the world shal do in the truth of the Lord."

"He who protecteth the poor giveth the king dom to God.

" Best of all earthly goods is truth."

"Glory, glory on high forever to him who is best in heaven and truest in truth on earth." In all the prayers and religious formulas we find a constant recognition of spirit-presence washed three times to keep it from the power of evil spirits.

The religious ceremonies enjoined all referred to the idea of either preventing or aiding the evil or good influences of beings that inhabit the regions of spiritual power.

This divinely-inspired man, this wonderful medium of past ages, took a marvelous stepor stride, rather-beyond the crude materialism, the dense superstition and idolatry of his nation. Through his own wonderful psychical development he obtained a power over his people that lifted them out of the horrid slough of licentiousness and idolatry into which, in common with other pagan nations, they had fallen. He instituted a grand spiritual dynasty, and gave to his people a wonderfully pure spiritual philosophy. An adept in the profound occult knowledge of the Chaldean rigid ascetic practice, he had arrived at an intuitive comprehension and understanding of grasped by the senses alone. In a word, the key to the mystery and power of his life is to be found in Spiritualism alone. That it was the result of direct spiritual agency operating through him, is self-evident. Aside from such agency, we hesitate not to affirm that there is nothing in the universe that can produce such results.

You may search the history of the race, and you will invariably find that every great religpresents in his life and his teachings most positive proofs that he is a medium of spirit power, acted upon and impelled by spirit influence and control. This may be affirmed of all the founders of religious sects. They were all exceptional individuals, mediums subject to a spiritual energy acting from a spiritual world, and the quality of their influence is soon manifest in the system established. The system introduced by Zoroaster into Persia was based upon spiritual manifestations. No system was ever more spiritual.

Thus Chaldea and Persia have added (their testimony in proof of the grand fact we are seeking to establish, viz.: that these spiritual perceptions and spiritual powers are univer-Ah! had we the mystic vision of those old sally inherent in the human soul; that they are Chaldean seers, who traced the rise and fall not and cannot be exceptional or dependent of empires, the destiny of nations and of indi- upon the past, and can by no possibility be cut of empires, the destiny of nations and of individuals in shining characters on the glorious off from similar manifestations in the present, tablets of the skies, what grand, prophetic glimpes might we too obtain of the events hid- encircling and all-embracing in its operations.

\*\*Bibbs—Money! he's got man money than he knows what to do with. \*\*Nibis—He might—aw—pay his debts then. \*\*Bibbs—Haw! and what's the use of having money, ba Jawve! If you aw gawing to pay your debts, by

# Spiritual Phenomena.

### A Remarkable Phenomenon. To the Editor of the Banner of Light:

Permit me, as briefly as possible, to give the particulars of a most remarkable materialization which I witnessed at a séance given by Mrs. Hattie C. Stafford, at 55 Rutland street, May 19th. Arriving at the house, I entered the parlor in advance of the others and seated myself at the end of the room furthest from the cabinet, and immediately in front of the sofa which plays such an important part in my story. At the request of Mr. Albro, the manager, I examinéd this article of furniture. It was a common plush-covered sofa, standing a short distance from the wall. I sat upon it, I looked under it, I felt of its legs and back. There was absolutely no possibility of a person being concealed either within or under or behind it. I omit any allusion to other manifestations, I have only to do with this particular materialization.

A slight noise behind me attracted my attention. I turned, and instantly my eyes became riveted upon the sofa. Upon it a white spot appeared; the spot grew until it was as large as a pocket handkerchief; it rapidly increased in size and luminosity, but was without form or intelligent motion. Suddenly in the midst of this shapeless, writhing mass, the outlines of a human leg appeared, bent at the knee; then two hands were formed, and commenced shaking out and arranging the draptcy. The bent knee straightened, the structure began to assume correct proportions; finally the face and eyes came into view, and-too wonderful for belief-before me upon the sofa stood a living, breathing, beautiful girl of perhaps sixteen years! She took my outstretched hand and stepped to the floor. She spoke familiarly to the lady sitting beside me; calling her by name, passed between our chairs and went forward

My skeptical friend, what am I to do? The light was good, my eyesight is excellent, my every sense was on the alert to discover imposition or fraud. I cannot be mesmerized; my sanity has never been questioned in other things: I simply know that this actually occurred, and I cannot admit the possibility of my being mistaken, or that depetion was used. Delier, therefore, is a matter of necessity, not of choice.

This experience is at variance with all my preconceived ideas of existence, and opens a vista so new and strange I am almost afraid to go further. But truth, in whatever guise it comes, must be our leader, and we know "there is nothing on earth or in heaven above save God and man.'

We stand aghast at the mysteries of nature, ınd are onb our ignorance. Yet time and scientific research will finally solve much that at present is inexplicable, and I trust this communication may induce some thoughtful, candid, unprejudiced mind to investigate in this rich field where all is not fraud, as many suppose.

O. M. PARKER. Charlestown, Mass., May 25th, 1889.

> Written for the Banner of Light. SPIRIT VOICES.

Tune-" Hold the Fort." Hark! the sound of spirit voices; Don't you hear their cry? Shout for glory! man's immortal, And will never die!

CHORUS.

Hallelulah, shout for glory! Make the welkin ring; Blend your voices with the spirits: Truth immortal sing. Deem it not an idle purpose

Brings them back again: 'T is a work for human progress; Be it not in vain. Oh, how precious! dearly level ones,

Ever near us still,

And we know they will. CHORUS. Dear departed, to your watchword We will faithful be,

Ready, willing now to guide us,

'T ill beneath the spirit banner All on earth are free. CHORUS.

Wichita, Kan. CORTLAND BALL.

### Entombed Three Thousand Years Ago.

While some repairs were lately being made under a house belonging to Baron di Donato, which is situated in the northern quarter of the city, toward the slope of the hill of Cape di Monte, where already many ancient catacombe have been found, a doorway (over which there is a marble relief of the head of Medusa) was discovered, leading into a subterranean chamber. Along the centre of this chamber runs a mosaic payement, and on each side there is a mosaic payement, and on each side there is a double row of sepulchres hewn in the rock, the double row of sepulchres hewn in the rock, the fronts of which are stuccoed and painted, and decorated with terra-cotta and marble reliefs. Within the tombs were perfect skeletons, vases and other objects, the antique lamps being in such good-condition that on April 18th, when this new find was inspected by a party of German archeologists, the workmen made use of them to light up the vaults. The many well-preserved inscriptions are chiefly in Greek, with some in Latin, and prove that the epoch of these tombs was about 1000 B. C. Other tombs in a second chamber have not yet been excavated. It is probable that this subterranean dwelling of the dead may extend some distance, and prove to be a portion of a large necropolis.—London Neiss Naples Letter.

# Niterary Pepartment.

# WILBRAM'S

Written Especially for the Banner of Light,

BA J. J. MORSE,

Author of "Righted by the Bend," "O'er Sen and Land," "Cursed by the Angels," "A Curious Courtship," "Two Lives and their Work," "Ione: the Fatal Statue," Etc., Etc.

CHAPTER IV.

WE MEET WELGOOD WILBRAM, AND LEARN SOME-THING ABOUT POLITICS, COMMERCE, WEALTH, DEATH AND OTHER MATTERS.

Once more the busy hum of life ashore. Feet on firm ground, the dangers of the deep forgotten, alone, as many another lad has landed, stood our hero gazing curiously at the novel and varied scene around him. The New World at last. A fair city, water-washed on all sides, girded by the tides, guarded by her two outstretched arms of sand; and dancing on her waters. sheltered at her wharves, craft bearing the flags of many nations. A fair greensward on which one stands gazing seaward thinking of the Old World three thousand miles away. A bay dotted with green isles, whose verdure slopes even to the rippling waters that wash their shores-in truth a noble gateway from the waste of waters to the works of man, Surely, Hendrick Hudson did never dream the miracles man would work close where he landed near three hundred years ago. Strange names of people, streets, vehicles, and things

in general. A rush, mad and hurtful in the main: one great aim-money, to one common end-display. Scarce three days landed, Frank caught this much: that life seemed largely for men, dollars; dress, for women But he was new to it all yet, and doubtless judged wrongly. At first bewildered and amazed, he paced the city drinking in its marvels. Quaint red brick houses, sunshaded at their windows by green, Germanlooking blinds, standing stolidly by their modern nextdoor neighbor's built of stone, often iron-faced, and raising more stories skyward than often would three houses piled atop at home. Odd-looking docks, in which vessels poked their noses ashore as if anxious to see all that was taken from or brought to them, doubtless faneying the ill-smelling streets a poor exchange for the free airs of the bounding seas. Iron rails lurked in ambush along the streets, viciously wrenching the wheels of carriage and truck, and gave none too smooth a road to the over-crowded "car' that rode upon their surfaces. In one part a very maze of streets, wherein trade, money, stocks and shares and the nation's offices were stowed away, looking, it must be confessed, as if they all felt ashamed of the ills they were made to breed and so sought to hide themselves in labyrinths that only initiates could penetrate. A city with ferry piers for railroad stations, and to which trains were brought on steamboats. A city of newspapers in abundance. A place to which all quarters of the globe send delegates. where almost every language can be heard. A city that is the ever-open doorway to a land of freedom, liberty, and progress. But a city, that, for itself, par-takes but little of the principles of government which in modernatimes. Yes, Frank Winfield had reached the New York, and as he felt, so has the pen herein

A scanty store of cash, the remains of Carmer's wages, and the proceeds of clothes and trinkets sold ere sailing, gave little hopes of much sight-seeing; so Frank sought work. Being young, clear-eyed, active and willing, he was a valuable recruit; therefore labor claimed him for her ranks without much difficulty or question-labor in this case being personified by Welgood Wilbram, of the Wilbram Mills at Wilbram City, situated in the western part of Ohio's fertile plains. How it so occurred is as follows:

Listlessly wandering along the crowded street, our here procured a morning paper. On scanning its calls for workers he found one that seemed to strike him as the one he needed. He proceeded to the address appended, finding it to be an office upon the first floor in a street so full of action, life and bustle, some courage and no small skill were alike needed to cross its swiftly-flowing tides of traffic. A long and lofty warehouse; a room filled with huge bundles and bales of printed dress-stuffs-of muslins, calicoes, cotton goods -bales, canvas-covered and iron-hooped, boxes and cases fron-clamped and marked with the names of many cities. But with it all, neatness, cleanliness and order; the workers cheery of face and active of manner: a sort of dignity among them all that seemed to say labor was duty, not mere work. Near the entrance a glazed partition with a door marked "office" gave access to a large apartment containing several subdivisions in which general and special business evidently were transacted-in all an air of comfort that at first seemed curiously out of place for business purposes. Yet why carpets, rugs, comfortable chairs. handsome wall papers, pictures, even-art, in a word -should not mingle its softening influence with commerce is a problem others may debate, for certainly in this case no ill resulted, many, indeed, saying much good came of it. Entering the office, our hero stated, in answer to the clerk in charge, that he had called in concerning the advertisement which he held in his hand. The clerk entering a door at his side evidently stated to some one our hero's errand, for in a few moments a gentleman, elderly in looks, appeared, who scanned Frank sharply from head to feet, but spoke not a word. He then retired, to reappear almost directly, hidding Frank follow him, who, upon so doing, found himself within the inner portion of the office, and face to face with him who was subsequently his employer. Let us describe this man, by name Welgood Wil-

bram. He is but of medium height, evenly balanced in his personal form, well made and firmly set, muscular and vital as to temperament, warm-hearted, and somewhat sanguine. A powerful man-in mind as in form: a clean-shaven face, leoning in look, a round chin, in which was the merest dimple, as if nature slyly said there is sweetness in this man, in spite of lips that seem so firm, or face that looks so masterful. Bright, vivacious eyes, that change under every varving emotion in the mind that owned them. A high well-developed forehead, showing a mind strong to see, grasp and hold, if craniology means aught. A head dome-shaped, and by its correct proportions telling of a life imbued with justice, reverence and dignity —a life of loving goodness, the head of such as bless their kind by acts of purest motive, by deeds of goodness done practically, untinged by cant, fanaticism or pride. A venerable head, surmounted by a mantle of snow-flecked hair, failing from its sides in fullness, strength and silky beauty. Neatly dressed in dark clothes, easy and courteous by nature in his manner,

and with a voice sweet and melodious in its cadences. so that the listener is charmed thereby; a good man, a man to love and trust, a man whose words gave hope, as whose means had given life to thousands of his fellows. A man whom thousands loved, but who himself was solitary and alone. Many called him kind, but none could claim him kin. Rich? Yes, very rich; ay, even more, much more than that, for all he had touched had prospered. Once he had been poor, hungered, homeless, needing help, and that help coming put him on toward the success that in after years was his. And as it grew there grew within him deep resolve to help his fellows all that in his power he could do. To-day he employed thousands, was universally beloved, for none felt him as their master, since each honored him as friend. Dear soul, good heart, and earnest mind, for such thou art, Welgood Wilbram, thou and thy like are nature's noblemen. All that has been said of thee the stranger found thee, and many a thankful prayer Frank offered afterward that fate or fortune led him to thee.

The position Frank sought was but that of the clerk in the Western Mills; the remuneration was announced as good, to a suitable man, and all-expenses would be paid to the precise locality; this much the advertisement had already informed him; so much was restated as the interview commenced. He was asked what references could be give? Frank confessing he was but newly come, admitted he had none; he knew not a single soul, to which Mr. Wilbram added: "Came here without knowing any one? Ah! I sup-

ose almost penniless? Yet you look honest," earnestly scrutinizing him. "Yes, you look honest. Have you parents, friends, in England? If so, why have you left them to come here?" "I have no friends but one;" here our hero blushed.

"True, I have a father; but, sir, it is through him that I am here;" and then he stopped, suddenly feel-

His questioner then resumed: "Quarrelled, eh?"
And Frank made answer: "Well, no, not exactly; ne was my father, and I would not quarrel. But he bid me leave his house, and not much caring where I went I determined on coming here. But sir it is work I want: If you can give it me so that I can make a new start I shall be glad; if not, then good day," for Frank was still independent, disliked to be suspected, and was not all subdued by fate as yet. Obeying Mr. Wilbram's request to remain seated, a long and earnest conversation ensued between the twain, and little by little the stranger immigrant unburthened himself of the incidents the reader is already aware of-touching lightly and generously, as ever a true son will, on the harsher aspects of his father's nature: modestly, as worth will ever, stating his own desires and a chivalric knight of old. Unconsciously eloquent because in earnest, full of pathos because he felt all he said, showing a high purpose in his determination to win fortune at all hazards, small wonder the elder man's heart warmed to the generous Briton who evidently needed but place and opportunity to do good service to the world. So in the end he thus spoke to Frank the words that opened the road to fortune

and success: "Well, well, I will trust you, relying upon your own word, your honor, young man. You shall go with me to-morrow. At first I can but place you in a subordinate position, but be assured if you prove apt, promotion will soon ensue. Now tell me, are you a Christian?" at which question so abruptly put Frank was a little astonished, but he replied:

"I try to live uprightly, deal honestly, shun falsehood and meanness, and feel it is my duty to be helpful to all. If that makes me a Christian, then I am one. I have never been 'converted,' sir, nor have I ever felt such was needful, feeling it is our deeds. not our professions, that make our characters."

"Young man," said Mr. Wilbram, "I am glad to find you so sensible." He then shook our hero by the hand asking him, while so doing, "Have you any money?" then without pausing for a reply he placed a useful sum in Frank's hand, and bidding him be prepared to start upon his journey westward the next evening, the two men parted.

Frank had unreservedly explained his position to Mr. Wilbram, giving him full particulars as to his past career, and, though as yet he knew it not, every state ment he had made but strengthened various opinions his listener entertained, for by many Mr. Wilbram was considered more than a little peculiar in his beliefs. He described himself as a Natural Religionist, others described him as an Atheist; but then how few of us understand our fellows? Certainly he did entertain old-fashioned notions about honesty and truthfulness, but his worst enormity in the eyes of many was the utterly unsound manner in which he dealt with his commercial undertakings, and the absurd ideas he entertained about the part the men who labored for him played in the industry they and he were associated with. He was credited with the opinion that the muscle of the worker was as valuable as the money of the master, and fortunes that were built upon the results of work which was underpaid, half fed and badly housed were crimes against the rights of man. For this many a smile and sneer were indulged in at his expense, as also was the case over the efforts he was making at Wilbram City to solve the perplexing social and economic problems that are to be found as readily in the New World as in the Old. Once he had raised quite a tempest about himself by openly proclaiming in the public prints his detestation and disgust at a funeral oration he had listened to, wherein the orator had proclaimed naught but woe and dread. and had taught that men hereafter were either in the throes of eternal pain and woe, never to be alleviated, or else in blissful ignorance of those left behind, and whom ne'er again would they ever see. Welgood Wilbram had dared to say such teachings were atroclous. blasphemous and cruel; that he was conscious, from his own knowledge, that they were untrue, and more to like purpose, all of which created a feeling that no matter how shrowd a man of business he might be. and his ability therein could not be gainsaid, he was, so many insisted, a triffe off his balanco on such matters-for ignorance despises wisdom, and ever insults that excellent quality whenever opportunity occurs. Yet the good man held to his text, lived down the sneers and small wit of smaller minds, and keeping

stendily upon his course, was ultimately respected, and left in peace to his opinions.

Now Frank, having duly heeded the instructions given him as to the disposal of his modest trunk, and a little drunkenness, some vice, thereby learning that the old sores infect the new world; but not yet being a thinker, he was amused rather than improved.

"There," said Mr. Wilbram, "I really sented by a master, proprietor, capitalist, classing himself as one in the receipt of wages; but he retained of myself for inflicting such a proxy learning that three upon you. But I feel all these matters very keenly.

As it is now getting late let us from the receipt of wages; but he retained in the receipt of wages; but he rece all he saw. As he sank to sleep that night, confused images chased each other across his mind, and he dreamed that Welgood Wilbram was a draper on the Walworth Road, three thousand miles away, and that somehow he, Frank, was about to marry Mrs. Carmer, which awoke him with a start, whereat, finding he had but been dreaming, he congratulated himself, and slept

Early the next day Frank presented himself at the Wilbram offices, urging that perhaps he might be of some service, at which Mr. Wilbram seemed pleased, and he was at once entrusted with sundry commissions, which were duly and satisfactorily accomplished. So the day was passed, and as the night settled down, Welgood Wilbram and our hero seated themselves in the train and commenced the long journey toward their distant destination, in those days a far more considerable undertaking than in these times.

The bustle incident to the commencement of their ride having subsided, and the two travelers having composed themselves, the elder one entered into friendly conversation, endeavoring thereby to obtain a further insight into our hero's character. "Doubtless everything you have yet seen,"

Wilbram, "seems very strange to you?" Yes, it does, indeed. I hear my own tongue, it is

true, but in all else I am in a foreign land.?" "Do we strike you as a prosperous people? Tell me your impressions concerning us.

"Well, sir, I am afraid what few opinions I have formed are not of much value. Then, again, my arrival is so recent that it would be too rash in me to

venture any opinions yet awhile." "Then let me tell you something of us," said Mr. Wilbram. "We are, or assert we are—which is much the same to many of our minds-the greatest people upon the earth. We are haters of tyranny, lovers of freedom. Our constitution is the finest ever nation had. Political equality is our cardinal doctrine. We -can make, sell, or create anything and everything the rest of the world requires. Our government is entirely devoted to the people's good, our legislators are irre-proachable, our judges incorruptible, our citizens honest and patriotic. The highest officer in the land was an humble citizen yesterday, and will be such again when his term of service has expired. Simplicity, purity and utility are expressed in all our institutionsin short, sir, no people are more patriotic, practical, or progressive, than ourselves."

Frank's face betokened the liveliest astonishment at the foregoing eulogy, but he ventured to ask," Have you no paupers, criminals? I have seen your police, read of your courts. We have such in England be cause vice and crime call for them. Are men and masters"-at this point Mr. Wilbram smiled so broadly that Frank was further astonished, looking with inquiring earnestness into his companion's face whereat Mr. Wilbram said:

"I have put the case upon the theory of our coun try. For though such were the lofty and noble sentiments which animated our forefathers, it must be admitted the general practice of such virtues could be considerably extended. Many feel that in spite of the temporary eclipse our business morality has experienced, our country will yet, nevertheless, exhibit all the heroic qualities in action that I asserted did prevail.

Frank here inquired what was he to understand was the cause of the moral "eclipse" referred to, and whether it was imperiling the stability of the nation. For, urged our hero, it was vigorously asserted, so he generally understood, that in no other place throughout the world was prosperity so abundant and assured.

To this Mr. Wilbram made answer that of a certain sort of prosperity there was enough, and still untried streams that were sufficient for hundreds of years to come. But he added "mere wealth" and simple material prosperity do not make nations great, or, more needful, happy. Vast enterprises, that are but faro-banks to those who manipulate them, do not constitute prosperity. The grandest constitution man ever devised will not ensure a noble nation; it is but the framework upon which such can be reared.

"In our early days," said Mr. Wilbram, "when our wants were simple and our needs were few, we were happier, in the main, than now. It was needful for us to sustain one another. When we released ourselves from the old country, self-preservation, almost, compelled us into close relationship. We were then a peaceful, trading people, and our new-won freedom demanded of us a life and character in accordance with the dignity it conferred upon us. There was then a rough and rugged honesty among us that could be relied upon. Merchants were honest. Goods were what they were represented to be. Gambling in food, money or the peoples' rights and needs, was comparatively unknown. As time went on, we grew in numbers, and our life and needs became more complex. Then came the gold fever, which engulfed thou sands in its vortex. The 'Argonauts of '49' became a power, and, like a wizard's spell, they stirred us and all the world with a mad haste to get rich. This was our first real departure from our lofty fleals of honesty in the nation's life. Then came the 'eclipse' you wondered at. Nearly ninety years of our nation's life had rolled away, but each year had carried upon its pages the one great blot upon our past-human slavery. At last we determined that must go; but ere we saw the last of it, as you know, a flerce and awful war was passed through. Then ensued a period of great demoralization in trade. Like the nations of Europe that in war times are preyed upon by army contractors, stock jobbers, merchants and manufac turers, so were we victimized; and the result was a considerable eclipse of commercial morality from which we have not yet recovered. It reëstablished among us vices and evils it was hoped were impossi ble in a republic. In fact it was never contemplated that we should experience a civil war that in the magnitude of its operations, misery, demoralization equalled, if not excelled, the wars of Europe. Let us hope its consequences may finally be obliterated."

Then, in turn, Frank suggested that all he had just heard was quite different to what he had previously understood, for he had been taught that war meant employment, plenty of money, prosperity, and in creased honor for the victors. As he had never him self thought out such matters, small wonder he failed to see, as do many others, the fallacies of such arguments. He said, further, that he had always understood that the gold discoveries had added millions to the world's wealth, and therefore the world was benefited thereby. By this it will be seen he had not considered that the increased wealth might become, as indeed it has, the property of the minority. Yet he delivered these and other opinions manfully, until his fellow-traveler pointed out to him that in this very inis fellow-traveler pointed out to him that in this very land huge corporations, with almost unillnited results and success, were slowly but surely enveloping the people in their meshes, using their night as against the workers and society in general; how, for instance, the transporation of goods or persons, in town, city.

"Suppose that profits were not could dings, plant, the workers and society in general; how, for instance, the transporation of goods or persons, in town, city.

Siate or Union was directed in the interests of corporations who gave back the least they could to the very people who granted them their privileges; how food was bought and sold ere much of it was sown, reaped, garnered, or manufactured—this, that all-powerful capital might keep up rices, and had to litself thereby the granted in the third of the solid and the buyer of the loaf to shift for theaselves; how men gambled in the ventures of the community, and by ingenious into the transportation of the solid and the buyer of the loaf to shift for theaselves; how men gambled in the ventures of the community, and by ingenious plans manipulated enterprises so that what meant arise to the community, and by ingenious plans manipulated enterprises so that what meant arise to the community, and by ingenious plans manipulated enterprises so that what meant arise to the community, and by ingenious plans manipulated enterprises so that what meant arise to the community, and by ingenious plans manipulated enterprises so that what meant arise to the community, and by ingenious plans manipulated enterprises so that what meant arise to the community, and by ingenious plans manipulated enterprises so that what meant arise to the community, and by ingenious plans manipulated enterprises so that what meant arise to the community, and by ingenious plans manipulated enterprises so that what meant arise to the community and by ingenious manipulated enterprises so that what meant arise to the community and by ingenious manipulated enterprises so that what land huge corporations, with almost unlimited re-

attempted; for a new political state founded upon an old commercial basis will rest upon the cylis that corrupt morals, undermine national honesty, and which will end in the decline and death of the people's you shall tell me something about your own country. "Excuse me," said Frank, "but, sir, when speaking of the late war I noticed a shade cross your face

May I ask did you lose any one in that struggle?" "Yes: I did. No relation, though, I never knew any of my kindred. He I tost, though, was all a brother could be. Some years older than myself, he felt strongly it was his duty to join the Federal forces, and he did so. I was almost heart-broken at his departure. Ere bidding him farewell, a strange fancy entered my mind; I said, 'Gerald, old fellow, promise me if you are killed in this struggle you will come to me, if man has a life after death,' for neither he nor I believed there was. Laughing the while, he did so promise. Months rolled on and Gerald's name appeared, with commendation, in various dispatches, and it seemed to me assured that he would return alive. One summer night, though, I was startled to see him in my chamber, standing in the full moonlight. In his well-loved tones he said, 'Here I am, you see my dear friend. Yes, there is a future life. Go to -, and learn more,' and then he vanished. I went -, whom I had heard of as a man of curious and startling powers, and while with him, my young friend." said Mr. Wilbram, solemnly, "there came to me the certainty that the dead live. I never doubted for a moment, though, that Gerald had appeared to me. However, I learned much more then, and since, and what has come to me changed the tenor of my life, led to what you will ere long see and better un-

derstand, and points to more I yet intend " Then these two retired to rest, the clattering of wheels, the snortings of the locomotive, the crash and roar of the rushing train being the mighty music lulling them to sleep. Rush on, rattling, roaring monster! thou carriest two hearts, at least, whose owners can do their fellows service; two lives that shall bear ripened fruit; hands and brains that shall work and think so that more of happiness and less of misery shall come to many homes; that shall do a thing hereafter that shall be a lasting evidence that muscle, mind and money are joint agents in mutual results: that shall show that political freedom must be counter-balanced by industrial equality.

When next the sun had sank to rest our travelers trod the streets of Wilbram City, in which Frank Winfield saw many strange things, and where Welgood Wilbram had done many wise ones.

### CHAPTER V.

A MADMAN'S DREAM, FORMING A DRY CHAPTER THAT MAY, IT IS HOPED, INTEREST THE READER. Twelve months with all their weal and woe had rolled back into the vaults of the past-dark storehouses sometimes of darker deeds. In the year that has now passed, our hero had gained knowledge and experience. Moreover, he had advanced in the eseem and confidence of his employer, as a result occupying now a much improved position; indeed the subordinate desk had been abandoned some three months after he had been seated thereat, and before long now Frank was to become the confidential secretary of his noble-minded employer. How you would have been surprised to have seen our hero at this time. He had changed surprisingly, was no longer the half careless and thoughtless youth of the Carmer period. He had become sobered and tempered, so as to become earnest, at times almost gravely so. The oldtime sprightliness had changed into a prompt decisiveness; the mind once so quick to catch the grotesque was now as able to trace the causes of things as they moved around him. Careful in forming opinions, cautious in speech, but more firm in saying and doing than of old, taught by necessity, trained by trialsfor his year at Wibram City had not been altogether free from difficulty-he was advancing in the true manliness he had ever given evidence of possessing. He had found his place at last. Ere long his opportunity would come; then we shall see of what materials he was made.

At first his employer was a curious problem to him At times Frank thought that worthy man was scarcely sane. One incident occurring amazed him utterly. It was the fact that on the last day of the year the entire army of workers upon the mill's pay-roll were assembled to receive their share of profits for the past year—over and above their stipulated wages during that time! Of course everybody knows that the idea of sharing "profits" with "workmen" is so absurd and unsound that no capitalist or employer in his senses if workingmen could ever be the "friends" of their masters-was so different in tone to all ideas Frank had been trained in, that at first be really suspected his employer of imbecility, prophesying his speedy bankruptcy. One result of this incident was an interview with Mr. Wilbram, which ended in Frank being raised to the position we have stated he was soon to occupy.

Several days after the distribution of the "profit shares," as the foregoing incident was denominated, Mr. Wilbram invited Frank to call at his residence sometime during the evening, as he desired to speak to him upon some matters of business. Frank duly attending, was taken into the library. The residence of the owner of the Wilbram Mills was a modest, unpretentious sort of house, comfortable in its interior arrangements, displaying a refined taste in its appointments-nothing, however, being in excess or ill taste. There were artistic and literary treasures, as the pic tures, books and statuary to be seen clearly testified. Yet while all was rich, substantial, artistic and comfortable, the house might readily have been taken as the home of a refined and prosperous manager of some large corporation instead of the home of one of the wealthiest men of his land.

After disposing themselves in capacious arm chairs Mr. Wilbram by degrees came to the commencement of a memorable chat with our hero by remarking: "Well, to judge by your looks you seemed consid-

erably astonished that I invited my workers to a share of the profits in the past year's business. I suppose such an idea would be considered proposterous in your country?"

"Yes." answered Frank, "and indeed I am quite at a loss to understand either how you can do it, as well as why you do it. You certainly are giving away, it seems to me, what no one has any right to expect from you; you deprive yourself of what is justly your own. You pay generously," said Frank, "as I have good reason to know, and in so doing you do much more than many others. The houses you build are well constructed, their rent most moderate. Why, the improvements you have made in the methods of work would alone entitle you to be considered generous to a fault; while it occurs to me that this profit-sharing must in time be injurious to the business itself."

Why so?"

must be remembered that Frank had been brought up. to accept that the one great maxim of business was not how much should workers be puld, but how little could they be obtained for; therefore he was

must certainly diminish your own fortune and prevent yourself obtaining that independence your bustness should secure for you."

"Why should I expect independence and ease," said Mr. Wilbram, "any more than the commonest workman employed here? Have they not the same right and need for rest and case and competence that I have? Have not the workers here been the agents in building up the industry here? Is it not their muscle, skill and application that finally fills every bale and case despatched from here? Are we not all concerned in the works? Do they not find us all in clothes, food, shelter? Am I not as much dependent upon the faithful discharge of the duties of the humblest worker as of the most skillful? Do we not all represent a compact and perfectly-balanced machine each and every part devoted to the accomplishment of a common end? Our profits depend upon many things; at times they fall, again they rise; in my opinion muscle, mind and money are mutual factors in all industrial problems, and are, therefore, entitled to a just and equitable share in the ultimate results of their joint exercise; such share, of course, expanding and contracting as the volume of actual profit increases or diminishes. You know that this has made our people prosperous-for it has had a fair trial here -class for class our workers are greatly in advance over others elsewhere. But instead of all the profits coming to me, as the capitalist, they are equitably disbursed among us all, the disbursement being based upon the actual work done by each recipient. But," continued Mr. Wilbram, "I am not content with this result, for with increasing force it comes to me that as I know the only wealth that will avail me hereafter is in the use I have been and the good I have done my fellows, I feel it is my duty, and the duty of all such as me, to utilize the advantages that what is called success' confers upon'us, for the amelioration and elevation of the lot of those who have contributed to create the wealth that arbitrary custom says is mine I want something better than a mere division of profit. want to see the people here the owners of the place to be their own masters, their own employers; t conduct the business of the mills and city by themselves; to do for themselves in their combined capac Ity what they now delegate to others to do for them. want them to become a grand federation of mutual in-terests that shall make Wilbram Mills and city a pioneer example for all time to come. But more on these points hereafter. However, Mr. Winfield, you must certainly admit that our people here are prosperous and live after a fashion not/common in your own

Frank having become very quiet and thoughtful looking during Mr. Wilbram's remarks now spoke:

"Yes, sir, that is of course undeniable. Many workingman at home would consider himself more than fortunate if employed here. Until my coming here these matters had not entered my mind to any extent. True, I had at times wondered over the great disparity there existed between masters and men wondering at times if such would always continue? I have looked about a little, and too often seen the workingman ignorant, shiftless, lacking judgment, paying high for low living, having small taste for improve ment, huddled in poor houses at close quarters; and while feeling it was all bad, and in some way I could not understand was wrong-yet it had always so been was continuing, and seemed so likely to last that I had come to look upon it all as quite natural. Since coming here, where everything is almost the opposite of all I have been used to at home, my mind has been set to work thinking upon all these things, and many new ideas have suggested themselves to me. At times I have thought that the hard toil and long hours caused most of the ills our workers endure at home and that it was wrong to think that men who were workers were a sort of separate class-mostly inferior, to be harried and kept down, for whom no opportunity was needed in which they could unfold their better qualities of heart and mind, until at last it has all looked to me like one of those dreadful problems we can never solve.''

"Evidently," said Mr. Wilbram, in his genial voice, "your observations have caused you to think, and I may add that your assiduity while with me has satis fled my first impressions concerning you. For some time past I have been considering the propriety of utilizing your services in a manner that would attach you more intimately to me, personally, and be the means of interesting you closely in the work that lies nearest to my heart. Indeed, my object in requesting would for a moment entertain it. Then the little speech Mr. Wilbram made to his "friends"—just as private secretary to myself. In that capacity you will private secretary to myself. In that capacity you will be often required to act as my representative. I am oulte satisfied I can rely upon your zeal and integrity. Would you be willing to accept my offer?"

"It would be ungrateful of me," replied our hero to decline your most kind offer, though I fear you may at times be called upon to exercise your forbearance of my shortcomings. But I will endeavor to do my best to serve you honestly and faithfully." [Continued in our next issue.]

### A "PSYCHIC RESEARCH" FABLE.

There once was a Pigeon, as I have heard say,
Who wished to be wise;
She thought to herself: "I will go to the Owl,
Perhaps he 'll advise;
And if all he tells me I carefully do
I 'll surely get wisdom." Away then she flew.
When little Miss Pigeon arrived at the barn
She found the Owl there.
Most humbly she cooed out her wish; but the Owl
Did nothing but stare.
"Well, well!" thought Miss Pigeon, "of course I can
walt;

I won't interrupt him; his wisdom is great?" She waited and waited. At last the Owl blinked,
And deigned a remark;
"You'll never be wise, foolish Pigeon, unless
You stay in the dark,
And stretch your small eyes, and fly out in the night,
And cry' Hoo-hoo-hoo!" with all of your might."

So little Miss Pigeon to practice began; But all she could do

Her eyes would not stretch, and her voice would not change

Its soft, gentle coo:

And she caught a sad cold from the night's damp and chill, And, lacking the sunshine besides, she fell ill.

Then little Miss Pigeon gave up being wise:

"For, plainly," said she,

"Though owls are the wisest of birds, theirs is not

'The wisdom for me;

So I'll be the very best Pigeon I can."

And what do you think? She grew wise on that plant

[\* We ask the pardon of Emilie Poulsson, who contributes these stanzas to the Wide Acake for April, under the title of "The Pigeon and the Owl," for changing the caption of that dainty bit of genema, satire to one the special and peculiar significance of which agil be self-evident to our readers.—

Unless the body politic of Spiritualists do more to protect their mediums, they will

# The Nebicwer.

MATERIALISIERTE Enscreinungen: Wenn sie nicht Wosen aus einer anderen Welt sind, was sind sie sonst? Von E. A. Brackett Aus dem Englischen ins Deutsche übersetzt von Bernhard Forsboom und Karl du Prel. 8vo, cloth, pp. 115. München. In Kommission bei R. Oldenbourg.

This German edition of Mr. E. A. Brackett's interesting and instructive volume, "Materialized Apparlitions," has recently been published in Munich. The

tions," has recently been published in Munici. The translation has been made by Bernhard Forsboom and Karl du Prol, with great faithfulness to the original, a literal transcript, in fact, of the well-authenticated statements and well-founded conclusions of Mr. Brackett. The book must be of much value to investigators in a locality where the special phenomenon that is its subject is comparatively but little known, and we are pleased to learn that it is meeting with a large sale.

Mr. Forsboom introduces the work with a preface, in which he says that upon first reading the book he was surprised by the similarity of the facts it describes, even to minute details, with those of his own experience during investigations followed many years with various mediums, private and professional, all of whom were friends of his, in whom he had the most implicit confidence. Upon this course of investigation he entered with many doubts of the verity of the phenemenon termed materialization, but these all in due time vanished by means of tests privately made by himself, and others voluntarily proffered by the mediums during his long-continued confidential and friendly intercourse with them. He says:

friendly intercourse with them. He says:

"The cooperation of assistants in my investigations was absolutely excluded, and the sittings, with but few exceptions, were held in my own rooms, or those of my most intimate friends, equally desirous with myself in ascertaining the truth, and where the intrusion of outsiders and the aid of confederates was impossible. I myself constructed the cabinet, and knew that no one but the medium could enter it without detection. Before entering, the medium was closely inspected by every member of our circle. Under these conditions spirit forms made their appearance, often a number of them at the same time. Seated near the cabinet, I was enabled to see the medium at the same moment I did the forms, which were of both sexes, various in size and features, from those of child to adult."

Mr. F. mentions having, by permission of a spirit-

Mr. F. mentions having, by permission of a spiritchild, cut from its apparel a piece of the fabric of which it was composed, the dress immediately appearing whole as at first. This clipping he carried to several dealers in laces and similar productions, all of whom declared it was entirely new to them, and they knew not where any fabric like it could be obtained. The close resemblance of Mr. Brackett's investigations and their results with his own-conducted, as they were, thousands of miles apart, and each ignorant of the doings of the other-impressed Mr. F. with great force, and served to confirm the conclusions both had arrived at.

Mr. Forsboom agrees perfectly with Mr. Brackett upon the importance of harmonious conditions to satisfactory results. This was especially noticeable by him when the small circle held regular séances, all the party, including the medium, being friendly disposed and equally desirous of complying with the requisitions of the spirit-operators, who, they wisely concluded, being the experimenters, were better in formed of what was wanted than the spectators. Mr. Forsboom closes by complimenting Mr. Brackett very highly upon the fairness and thoroughness of his work, and expresses the hope that his translation nay contribute to awaken in Germany an interest that shall result in "an unbiased investigation of so important and portentous a truth as Materialization."

### A Friend of Humanity.

The press of all civilized countries has of late vied in words of appropolation for the labors of a Catholic priest—Father Damien—whose memory is worthy of remembrance among those who have in the past counted self as nothing in their efforts to benefit their fellowmen.

Father Damien was, some sixteen years ago, a young man, with life before him; talented, and having a brilliant future in the ecclesiastical system of which he formed a part; but his sympathies as a man rose supreme, and learning of the awful condition of the un-fortunate victims of lopiosy, extled in self-defense by the Sandwich Island authorities, to the Island of Mookai, he at once gave up everything, went to the sland-from which he could never return-and devoted his life to efforts to see that the sick were cared for and the population was comfortably housed and properly fed (all of which was unknown before his advent); also that such education was given the young as might afford a little comfort, through a widening of mental horizon, to their stricken lives.

For years he lived among them untouched by the scourge, but finally fell a victim to it, expiring at Molokal, April 10th of the present year. Well says The Christian Union, (Congregationalist, of New York,) Such men as Father Damien belong to no ecclesiastical polity, but to the universal church of humanity

The following, regarding his work and his aspira tions—when in the body—appears in an account furnished by a writer in The Nineteenth Century:

nished by a writer in The Nineteenth Century:

"Father Damien's little house almost joins the church; he lives up stairs, and his comrade, Father Conradi, a man of considerable refinement and of warm affections, lives on the ground floor. They take their meals in separate rooms, as a precaution against contagion. Two laymen, Brother Joseph and Brother James, assist them in nursing, teaching, visiting, and other ways, and they are often in communication with Kalaupapa, where live and work Father Wendolen and three Franciscan sisters. The church at Kalaupapa was built partly by Father Damien's own hands. He is good at carpentering and building, and apparently able and ready to work at anything as long as it is work. He is especially scrupulous and businesslike about accounts and money matters.

"After living at Molokal for about ten years, Father Damien began to suspect that he was a leper. The doctors assured him that this was not the case; but annosthesia began in his foot, and other fatal signs appeared. One day he asked Dr. Arning to give him a thorough examination.

'I cannot bear to tell you,' said Dr. Arning, 'but what you say is true'

thorough examination.

I cannot bear to tell you,' said Dr. Arning, 'but what you say is true.'

'It is no shock to me,' said Joseph, 'for I have long felt sure of it.'

And he worked on with the same cheerful, sturdy fortitude, accepting the will of God with gladness.

He said to me, 'I would not be cured if the price of my cure was that I must leave the island and give up my work.'

my work.'

A lady wrote to him: 'You have given up all earthly things to serve God, to help others, and I believe that you must have now that joy that nothing can take from you, and a great reward hereafter.' 'Tell her,' he said, with a quiet smile, 'that it is true; I do have that joy now.'

he said, with a quiet smile, 'that it is true; I ao nave that Joy now.'

As our ship weighed anchor the sombre purple cliffs were crowned with white clouds. Down their sides leaped the cataracts. The little village with its three churches and its white cottages lay at their bases. Father Damien stood with his people on the rocks till we slowly passed from their sight. The sun was getting low in the heavens, the beams of light were slanting down the mountain-sides, and then I saw the last of Molokai in a golden veil of mist."

Memorial Service at Lowell, Mass. The First Spiritualist Society of this city held memo

rial services on the afternoon of May 26th, in remembrance of those who, associated with the society in

received from many of his former parishioners, the aid they extended to him while acquiring a knowledge of his new home, and announced himself. Owen Street, who once lived in mortal form in the city of Lowell."

Owen Street was the pastor of the light street Congregational church for many years. He was g cultured, Christian gentleman, honored by the citizens, and loved and rovered by lifs parish, a learned school, He was an excellent representative of what all the learning and research of the past centuries has accumulated upon the origin, life and destiny of the human race, and considered an acknowledged apthority by his associates.

Additional to the above, another correspondent writes as follows: "The services opened with an organ prelude by Miss Lillian Magoon, followed by singing and a recital of "The Lifting of the Vell." by the writer. Nathan 8. Greenleaf, of this city, brother of I. P. Greenleaf, was the speaker, under spirit-centrol. Mrs. Julietts Yeaw, of Leominster, followed Mr. Greenleaf in a sweet aftermath of reminiscent thought and bygone experiences, during which she gave the names of several of the "old veterans," whose angel-presence she sensed or saw. She also alluded to the beautiful flowers before her as emblematic of the purity and bloom of that brighter world above.

In the evening the significance and mission of the Grand Army of the Republic were discoursed upon by Mrs. Yeaw. Post 185 G. A. R. was present. Mr. and Mrs. Frank G. Pope, of Leominster, gave readings. At both services the exercises were interspersed with excellent music by the chorus choir, under the efficient management of Mr. N. H. B. Wardwell. The soldiers present were cordially welcomed by Chairman Thomas Shurtleff. The arrangement of guns and flags was tasty, while the floral display was profuse.

ED. S. VARNEY.

### June Magazines.

THE CENTURY.-Geo. Kennan commences his account of the most important of his hazardous investigations of the Russian Exile System-his visit to the Convict Mines of Kara. The narrative is fully illustrated, two impressive engravings being those of "Convicts at Work in the Gold Placers" and their "Returning at Night from the Mines." An interesting article upon "The Bloodhound," illustrated by an English artist, shows that famous dog to be altogether different from what the name of his species would indicate, and that his intelligence is absolutely marvel-ous. Mr. DeKay continues his series of Irish history with a quaintly illustrated paper on "Early Heroes of Ireland." In "Certain Forms of Work for Woman," Mrs. Campbell offers many suggestions of great value; several fine illustrations accompany her remarks. The Lincoln history, by Nicolay and Hay, treats upon "The Pomeroy Circular," "The Cleveland Convention," and "The Resignation of Chase." The frontispiece of this number is a portrait of Corot, the French artist, an account of whom is given by Mrs. Van Rensselaer, accompanied by another portrait, "Corot at Work," and reproductions of several of his paintings. In the Departments at the close excellent reading will be found, and a number of choice poems are contributed to the general contents. New York: The Century Co. Boston: Damrell & Upham, 283 Washington street.

VICK'S ILLUSTRATED MONTHLY .- This June number opens with an excellent article upon "Garflen Roses," and the frontispiece, showing a cluster of price species, is a gem of beauty, and so like their originals as to be almost odorous with their perfume. The remaining contents are such as all lovers of flowers will appreciate. Rochester, N.Y.: James Vick.

SIDEREAL MESSENGER.—The general articles treat upon "The Wave Length of Light as a Practicable and Feasible Standard of Length," "Double Stars." Variable Stars," "Errors in Astronomical Text-Books," etc. A large number of current celestial phenomena are described, and a variety of topics editorially alluded to complete the contents. Northfield,

THE COSMOPOLITAN.—The frontispiece represents A Senior Reception at Ann Arbor," and with other spirited engravings illustrates an article upon "Student Life in the University of Michigan," by Edith L. Sheffield. "Joseph Jefferson at Home," is the subject of an illustrated paper by W. H. Ballou, and "The Player's Club," of New York, that of one by George E. Montgomery. This number includes in its contents ten illustrated articles. New York: 363 Fifth Avenue. HERALD OF HEALTH .- "Religion and Disease."

Sleeplessness and Its Remedy," "Common Sense About the Body," etc. New York: P. O. Box 2141. THE PATH .- Theosophical. New York: W. Q.

## Spiritualist Meetings.

ALBANY, N.Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 105 A.M. and 8 P.M. Admission free. The Ladles' Ald meets same place every Friday at 3 P.M.; supper served at 6 P.M. J. D. Chism, jr., Secretary.

ANDERSON, IND.—The Society of Spiritualists meets regularly in Westerfield's Hall.

BRIDG EPORT, CONN.—The Spiritualist Union. Isaac F. Moore, Secretary.

Bane F. Moore, Secretary.

BUFFALO, N. Y.—First Society of Spiritualists—
A. O. U. W. Hall, corner Main and Court streets. Regular lecture session Sunday at 7½ P. M. Willard J. Hull, President. Strangers welcome.

BANGOR, ME.—Meetings are regularly held by the Spiritualist Association. C. L. Coffin, Secretary.

CHICA GO, ILL.—Mrs.Cora L.V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening. CHICAGO, ILL.—The Spiritualist Mediums' Society neets in Martine's Hall, 104 22d street, Sundays, at 2:45 P. M.

CHICA GO, ILL.—Moses Hull addresses the Spiritual Fraternity every Sunday afternoon and evening. CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10% A. M. E. W. Gaylord, Conductor.

CHATTANOOGA, TENN.—Meetings are held reg-ularly at Market-street Hall. Dr. George A. Fuller, speaker.

ularly at Market-street Hall. Dr. George A. Fuller, speaker. DENVER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy. P. A. Simmons, President; Dr. Dean Clarke, regular speaker.

EAST PORTLAND, ORE.—Meetings are held by the Spiritualist Society at Buckman Block Hall, corner 4th and G streets, each Sunday at 3 o'clock. Miss Welda Buckman, Secretary.

LOWELL, MASS.—The First Spiritualist Society neets in Grand Army Hall. Thomas T. Shurtleff, Clerk.
LAWRENCE, KAN.—Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary. MONTREAL, OANADA.—Meetings are held at the nall of the Religio-Philosophical Society, 2456 St. Catherine

nall of the Religio-Philosophical & treet. R. H. Kneeshaw, speaker. NEWBURYPORT, MASS.—Meetings are helvery Sunday at Fraternity Hall. NEW BEDFORD, MASS.—Meetings are held each Sunday by the First Spiritualist Society. F. Wm. White-

NEW HAVEN, OT.—First Spiritualist Society; hall 148 Orango street. Dr. Geo. Barrett, President; Jessie Schoep-

NEW ORLEANS, LA.—The Spiritualistic Association holds meetings in Minerva Hall, Clio street. H. L. Selover, Secretary.

over, Secretary.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 p.M., at the hall, 816 Spring Garden street. Joseph Wood, President, B. P. Benner, Vice-President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2½ p.M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PORTILAND. ME.—"The First Spiritual Society."

evening, Ninth and Callowhill streets.

PORTLAND, ME.—"The First Spiritual Society." meets every Sunday in the "Red Men's Hall," corner of Brown and Congress streets. H. C. Berry, Chairman, P. L. Peck, Secretary, 169 Brackett street. Strangers visiting our city will receive a hearty welcome at our hall.

PEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 7%.

PORTLAND, ORE.—Two Societies hold regular services: The Philosophical Spiritual Society in Central Hall, Col. C. A. Reed, President—P. Haskell, Secretary; the First Spiritual Bociety in G. A. R. Hall. Maj. O. Newell can be addressed for particulars.

SPIRINGFIELD, MASS.—First Spiritual Society. Services are held every Sunday at 2 and 7 P. M. at Grand Army Hall, corner Main and State streets. Miss Emma J. Nickerson, regular speaker. C. I. Leonard, President; J. P. Smith, Secretary.

BARATOGAS SPRINGS, N. Y.—The First Society

SMILIA, Secretary.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. All are welcome. W. B. Mills, President; E. J. Huling, Clerk. ST. AUGUSTINE, FLA.—The First Spiritualistic Society holds meetings on Sunday at 3½ and 7½ P. M., at Wit-sell's Hall, Spanish street.

ST. LOUIS, Mo.—Meetings are held Sundays, 3 P. M., by First Spiritum Association, at Brant's Hall, 9th and Frank-lin Avenue. Samuel Penberthy (at Hotel Westeran), Sec-retary.

ST. PAUL, MINN.—The Ramsey Co. Association of Spiritualists and Liberals holds regular meetings at the Chapel. Wancotu street, between 8th and 9th streets. Mrs. Laura A. Grant, Secretary.

TOPEKA, KAN.—Sunday meetings are regularly held in Music Hall. F. P. Baker, Conductor. held in Music Hall. F. P. Baker, Conductor.

WATERTOWN, N. Y.—Sunday meetings are regularly held by the First Progressive Spiritual Seclety. Katle
N. Mattison, Secretary, No. 8 Pearl street.

WORDESTER, MASS.—Meetings held every Sunday (except in July, August and September) at 2 and 7 P. M.
In Continental Hall, corner Main and Foster streets.

# Manner Correspondence.

Connectiont.

NORWICH.-A correspondent who, over the initial "B.," sends us the following account of his experiences, unquestionably possesses pronounced mediumistic gifts that may be by oulture developed to a degree that will render them very useful to himself and others. The manifestations he describes appear to have been of a purely spiritual nature, and to presage still more convincing demonstrations. It may be well to state that the writer was in childhood surrounded by strictly evangelical influences; that as he grew older, the doctrines he had been taught became exceedingly repugnant to him, and that, he passed from one stage of unbelief to another, until, at the time these experiences occurred he was a confirmed ag-

"April 27th, 1889, I retired at 10:30 o'clock. The room I occupied was a small one opening from a front room, in which a small night-lamp was left burning, and, as the door of my room was left burning, and, as the door of my room was left open, I could plainly see all objects in the front one. After half an hour's wakefulness something attracted my attention in the front room, and as I looked I plainly saw a female form cross the floor. After thinking over the matter a few moments, I made up my mind it might have been an optical illusion. I turned with my face toward the wall and endeavored to go to sleep, but could not. I turned to my former position and looked out again, this time to see hands waving about my door. Again I tried to sleep, and had lain in a very easy position but a few moments when I distinctly heard my name called. From a semicomatose condition I aroused and said, 'What?' I received no answer, but in looking again into the front room, I clearly saw a form sitting in a chair near a window; it was that of an old man. Though the face seemed familiar, I could not recall the name or when I had seen that face before. After watching it a moment I closed my eyes, and, when I again looked, the apparition was gone apparition was gone.

For a few moments I lay quiet, when again
I heard the voice say: 'Look now!' I did so,

when to my astonishment I saw my wife's grand-father sitting in a position such as he was wont tather sitting in a position such as he was wont to do when living in my house previous to his death, which occurred some ten years ago. Again the form vanished. My curiosity was then aroused. Form after form appeared, and as rapidly vanished. Among those whom I failed to recognize was an old man quite bald. He occupied a kneeling position in front of a small stand, as if in prayer, when, after gazing upward for a few seconds he turned his head upward for a few seconds, he turned his head and seemed to gaze upon me. In a few seconds more the form vanished, only to be replaced by that of a brother but two years older than my-self. I immediately recognized him, not only by his features, but by the clothes in which his body was buried. I asked if he was my brother. He turned his head, and, with a pleasant smile, bowed in the affirmative; vanishing, his form was succeeded by that of a little child, as near as I can judge about four years of age, whom I did not recognize. as I can juage anoddid not recognize.

did not recognize.

Again I closed my eyes, after rubbing them well to make myself sure that I was awake, and in my right mind. Soon I looked again. This time I saw a beautiful form, that of a lady, in whom I thought I recognized my wife, who left this life in December, 1881. Not being positive I said, 'What is your name?' She made no affswer, but raising her hand pointed to a large photograph of herself which stood upon the mantel. I was then satisfied that the form was that of her who had in earth-life been my wife.

As no more forms appeared, again I courted sleep, but with no better success than before. In a few moments something seemed to tell me to look again, and again I looked with wonder and amazement, for this time I saw three forms."

After describing these forms, and the wonderful things they did-their performances lasting until daylight, during which the voice of a lady whom he could not see, but who seemed to be quite near, addressed him-he continues:

"The lady then began conversing with me, telling me her name and the cause of her passing away a few years since. She also gave me the name of the three apparently young men, and also the names they were known by beyond the veil. If my memory serves me, it was just 7:10 A. M. when the lady left me, promising to return that night, which she with the others did.

Maine.

Maine. Again she came to me the following Monday night, since which time I have not felt her presence near me, although I have tried hard to draw her to me. But whether I ever again have any communication from her or any other spirit, communication from her or any other spirit, to-day I am a believer in Modern Spiritualism; while but a short time ago I was one of the worst of skeptics, and a scoffer at those who were believers."

NEW BRITAIN.-James M. Rogers writes: "The Connecticut Legislature has made a law that must have been inspired by the spirits of the founders of the old 'Blue Laws,' so much does it smack of the dire pages of that Catechism which was the terror of our youth. No labor is to be performed upon the Lord's Day; only works of necessity and mercy. It only requires now that a jury of parsons be appointed to decide what kinds of labor are 'works of necessity and mercy,' and what kinds indictable under the new law; it only lacks this to put us back into the tyranny and priest-governing times of a hundred years ago. I suppose to run a train, or drive a carriage, that a minister may expound his special dogma, is 'work of necessity and mercy;' to run the same train or drive the same carriage to give toilers in hot and dusty shops their one day of pure air, is to violate the law. I hope out-of-the-State summer visitors will buy a copy of our statutes for the 'year of our Lord eighteen hundred and eightynine,' and regulate themselves thereby; for should they do anything while within our borders that does not savor of necessity or mercy, their bill of expenses while here may be more than they expected, and their personal freedom less." that must have been inspired by the spirits of

BRIDGEPORT.-W. L. Jack, M. D., writes: "The cause of Spiritualism is not dead here in this, one of the most delightful cities in New England. It has a fine society of earnest and noble souls, who have the good of the cause at heart. Among those interested in its success are a number of fine vocalists, hence the musical part of its exercises is of, superior excel-

Many mediums are here, and more develop-ing in 'home circles,' and THE BANNER is pe-rused by those who have been its subscribers since its first issue."

### Pennsylvania.

ERIE .- "A Successful Investigator" writes: "The words of Sacred Writ, 'Seek, and ye shall find,' have proved themselves true to me shall find,' have proved themselves true to me through personal experience. Previous to the year 1868, or thereabout, I lived in a vague skepticism, when a turning-point came in my religious experience, partly through physical suffering, and its accompanying mental depression, and partly through the reading of an impressive sermon of Henry Ward Beecher, entitled: 'The Strong to Bear the Infirmities of the Weak.' This sermon so powerfully impressed me that I, for the first time in my life, entered on an earnest study of the New Testament. I then began to get a clearer view of entered on an earnest study of the New Testament. I then began to get a clearer view of the Old Testament, which had been, up to this time, my only guide. The sermon named was the first of a series, published under the title 'The Plymouth Pulpit,' and I read most of the series. Yet something in these sermons I could not assimilate. I perceive now what this was. Then another element entered into my studies, which plunged me again into dire perplexity; it was 'Darwin's Origin of Species, and the Descent of Man.' This was followed by the writings of Huxley, Tyndall, Spencer, and others of the same school, culminating in 'Büchner's Kraft and Stoff,' which is the most popular exposition of pure Materialism extant.

But my heart rebelled against my head, and rebounded to Orthodox theology. I sought for light in Christian apologetic works, then again drifted into Renair and Strauss, and thus was tossed about painfully upon the tempestuous waves of conflicting doctrines.

In 1874 there appeared in the Eclectic Magazine a reprint of a masterly essay by A. R. Wallace: 'A Defense of Modern Spiritualism.' It attracted my attention, for it was the first time I had before me an exposition of what is called Spiritualism. But the replies of W. B. Carpenter to that remarkable essay had the effect of neutralizing my mind on the strange subject, and to get rid of the alleged facts adduced by Wallace I naturally, like many others, adopted the theological cant against the welrd Spiritualistic Phenomena by referring them to those forbidden practices spoken of in the Old Testament as soothsaying, necromancy, etc. By this ment as soothsaying, necromancy, etc. By this time, however, I had learned to disregard, discard the first chapter of Genesis and similar statements purporting to teach physical, cosmical truths.

mical truths.

About two years ago a lady medium came to this place, whose acquaintance 1 made and whose lectures I attended. From her lips I, for the first time in my life, heard the name now so revered by me — Andrew Jackson Davis. I procured this author's great work, 'Nature's Divine Revelation,' and began to peruse other good works on Spiritualism. Meanwhile, the writings of E. von Hartmann, of Du Prel and Hellenbach fell into my hands—writings which give absolutely the final death-bloy to which give absolutely the final death-blow to Modern Scientific Materialism.

During the summer following my acquaint-ance with that medium I visited a Spiritualist camp-meeting, became acquainted with promi-nent Spiritualists and mediums, obtained in-dependentslate-writing, and though sojourning only about five days on the grounds I came away a convinced and confirmed Spiritualist. But what I then never dreamed of or expected has since come to pass; I myself have become a medium, and three more members of my family are developing also. Automatic writings I have received through them in large quantity and verbal communications through the Psycho-brett. I may state, however, that our guides do not want us to amuse ourselves by guides do not want us to amuse ourselves by mere table-tippings and other external feats; we are promised something better; namely, inspirational gifts, including independent slatewriting, drawing, etc. I am constantly surrounded by beloved spirits, and now await further developments. I wish to state here, in conclusion, that by experience I learned something of the difficulties and perplexities, if not dangers, of mediumship, and I wish to call attention to a work of inestimable value, that has given me light in my gropings about in has given me light in my gropings about in darkness. Mr. Davis is the author. It is entitled 'The Inner Life.'

titled 'The Inner Life.'

This work, besides resolving the perplexing difficulties often besetting mediums in process of development, contains an admirable, compact exposition of the Spiritual Philosophy.

The writer gives these personal details solely in the hope of inducing others to investigate, that they may find what he has found, the blessed knowledge of a glorious and eternal life beyond the tomb."

### Illinois.

CHICAGO.-"W." writes: "Mrs. Belle F. Hamilton, one of our best mediums, has moved from 109 South Paulina street to 482 Washington block. Soon after her removal she gave a reception to her many friends in her new and beautiful home. There were many present, and the floral decorations were very pretty. A delightful evening was spent, with much music and dancing.

Mrs. Hamilton is doing a good work both in

public and private. She gives two public scances a week in her own home, which are largely attended and constantly growing in popularity. She has been giving home circles recently, which have given wonderful satisfaction to people who were entire strangers to her. She thinks of visiting some of the campmeetings this coming summer, when we are sure she will make many new friends and do a great work for our cause.

### New York.

BUFFALO.-A. K. THOOR writes that being at Middletown, N. Y., on business, he learned that a Mr. Henry Barber, of that place, was a medium in whose presence remarkable phenomena occurred. Our correspondent had been.

BANGOR.-C. L. Coffin, Secretary of the Spiritualist Association, writes: "Bishop A. Beals was with us May 26th, and gave excellent satisfaction in his lectures and readings. June 2d Oscar A. Edgerly, of Newburyport, Mass., began his engagement with us for the month of June. He has been with us a part of the time during the past two months; is well received, and all are satisfied with his lectures and read-

### Rhode Island.

NEWPORT.-John C. Peckham writes: "I am well satisfied with the BANNER OF LIGHT. It is worth all it costs me, and reading its pages I often ask, why is it that all are not Spiritualists? It must be because the cares of this life too much engross the thoughts of a majority of mankind."

## Complimentary to J. J. Morse.

To all to whom these presents may come: At the close of the last service of Bro. J. J. Morse (May 26th, 1889), the following resolutions were unanimously adopted by an immense audience which filled the large hall:

the large hall:

Resolved, That we recognize in our brother, J. J. Morse, an able and earnest exponent of the Facts, Science and Philosophy of Spiritualism.

Resolved, That his ministrations and inspirations have been eminently profitable to this Society, and well calculated to command the attention and respect of all rational thinkers and investigators.

Resolved, That we deeply regret the necessity which compels the severance of relations so pleasurable and profitable, and shall gladly hall the auspices which shall bring him to us again.

and shan gramy had the auspices which shan oring find to a sagah.

Resolved, That our best wishes go with him and his family to their far-off home. May the good angels protect and guide them through the perils of the great deep, and all along the journey of life, and make them more and still miore successful in the great work to which their lives are devoted.

LOW B. WOLES.

JOHN B. WOLFF, Pres. First Nat. Soc'y Spiritualists, Washington, D.C.

When life has been duly rationalized by science, it will be seen that, among a man's duties, care of the body is imperative, not only out of regard for personal welfare, but also out out of regard for personal welfare, but also out of regard for descendants. His constitution will be considered as an entailed estate, which ought to pass on uninjured, if not improved, to those who follow; and it will be held that milions bequeathed by him will not compensate for feeble health, and decreased ability to enjoy life.—Herbert Spencer.

The grave hath lost its conquering might,
And death its dreaded sting of pain,
Since they but ope the path of light
To lead me to the loved again.

-Eliza Cook

'If a Man Die, Shall He Live Again?' The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme, "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for \$1.00. Let it do its work buy it and circulate it.

# ADDENDUM

TO A REVIEW IN 1887 OF THE SEYBERT COMMISSIONERS' REPORT;

### What I Saw at Cassadaga Lake. 1888.

BY A. B. RICHMOND, Esq.,

Member of the Pennsylvania Bar; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Cros-by's 'Calm View' from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," Etc.

by's 'Calm View' from a Lawyer's Standpoint,'

"A Hank in an Eagle's Nest," Etc.

This volume contains a large amount of evidence additional to that presented in the author's previous work, that the phenomena of Modern Spiritualism are what they are claimed to be by millions of investigators—manifestations of the presence and activities of inhabitants of an unseen world who were once our friends and companions in this. The facts he gives are those of his own observation since those previously related, and furnish in connection with the latter such evidence in support of his conclusions "as would," he says, "be received in our courts of justice, when the most momentous interests of both men and nations were the subject of legal investigation."

The author adopts a form with which he is most familiar. He constitutes the public a jury, brings forward his witnesses, elleits their testimony, argues his case with remarkable skill and pertinacity, reports the judge's charge, and submits to his jury, the public, the duty of rendering a just verdict. What that verdict must be no unprejudiced reader will fail to readily perceive.

The vast difference between spirit phenomena and the tricks of the conjurers are clearly shown, and the follies of professional so-called "exposers" exhibited in a light that must cause them to appear supremely ridiculous even to their illustrious selves. He drives the Seybert Commissioners into the last ditch, in which the more they try to extricate themselves the deeper they will get, the only means of escape being to confess their unfaithfulness to the trust reposed in them by the generous donor of a sixty-thousand dollar bequest.

The book abounds with cutting sarcasms and witty sentences, called forth by they gross inconsistencies of the opponents of truth and the unfortunate predictanents in which the Seybert Commissioners, of their own free-will, for the sake of catering to a popular prejudice, have pinced themselves by their famous "Preliminary Report." It is issued at a very opportune

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### Sidney Dean on Spiritualism.

The lecture delivered by Hon. Sidney Dean before the Spiritual Temple Society in Berkeley Hall, in this city, on "Spiritualism a Science, a Philosophy, and a Religion," is issued in complete and convenient pamphlet form, in which it will not fail to commend itself as well to those who did as those who did not personally listen to the distinguished speaker. It was an effort of consummate ability, and invites repeated perusal. The speaker, on the threshold of his subject; sought to discover what fundamental law of life this broad faith antagonized. First, he pursued the inquiry whether it is in conflict with true science, and conclusively demonstrated that it is not. Next, he proceeded to show that Spiritualism is a philosophy, which strictly means the love of, or search after, wisdom. Jesus dominated all the philosophers who preceded him in that his system was more spiritual, elevating, purifying and ennobling to the nature of man. Spiritualism takes hold of the very fundamentals of the Nazarene's teachings, and advances in the disclosure of laws, powers and processes.

It shows continuity of human life, as taught by him, to be a fact and not a faith; that spirit is superior to matter; that spirit dominates matter; that not only emotion, but pure intelligence, survives the grave, and the spirit of man, undisturbed by the rupture of its material relations, continues to grow, acquire and expand; and it discovers and acknowledges the true standard of character for both existences, and welcomes those who have learned the law of return, and with noiseless tread enter into our lives. Both the unimpassioned scientist and the logical philosopher have in Spiritualism room and work; and some of each class are brushing away the cobwebbed dogmas and speculative creeds which hide the harmonious laws of life, material and spiritual, from the minds of honest but untrained investigators. Doors long shut are being opened. The prophecy of the Nazarene is in process of fulfillment:

And the truth shall make you free.' But, again, is Spiritualism a religion? The speaker answered that if it were not, then it becomes a mere plaything of philosophic science, and is of no practical utility to immortal man. Religion can actively exist in the human soul without creed or church, theology or ordinance, sacrament or ordination, or any outward symbol and show of worship. It is a personal matter, and involves man's moral sense: it is his spiritual acknowledgment of subordination to the All-Father as revealed to him. The empire of science and philosophy is the mind; the empire of religion is the soul. The former includes the reasoning forces of the intellect; the latter is the domain of the emo-

tions, the choice and the will. One of the best mediums of the twelve who became apostles of the Nazarene defined religion after this wise: "Pure religion and unde filed before God and the Father is this: To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." That is to say, religion is a personal, interior matter, dwelling in and moving the soul nature, and finding manifestation in a pure, unselfish, benevolent and helpful outward life. Is Spiritualism a religion according to this definition? Ay, verily it is. It accepts all revelations from God as truth and author-

Spiritualism, declared the speaker, will win Thursday, as usual, in Slade's Hall.

its place over the hearts of men in the world of the future more from its religious than its selentific or philosophic side. It is preëminently a heart-religion. It gathers up all the pure love-forces of a human life, finds them unsevered by the partings which material death creates, and, like a magnet, the soul is drawn to the communion of the unseen and the eternal, and the unseen of the mortal responds. It is destined to be a universal, all-conquering religion in the hearts of men.

Well may he ask why the Christian church will not accept the harmonious truth as thus set forth in its own acknowledged scriptures. And well may he add that to the whole race of sensitive hearts continually passing under the baptism of sorrow to the gate of their release and crowning is this gospel sent; and to them. their descendants, and sorrowful successors. will this gospel of continuous life and spiritunion and helpfulness be ever welcome.

### The Press and the Doctors.

The deliberations of the Congress assembled in New York last week for the purpose of dis cussing medical jurisprudence, led Howard in his letter to last Sunday's Globe (of Boston) to suggest a few thoughts in reference to the duty of the press to the learned professions, in the course of which he said: "A man who deals with my body can be judged by the immediate consequences of his act. Such are doctors of medicine, and, therefore, they are fit subjects for criticism, so far as their public acts are con-

The writer must have had in mind the past and recent efforts of the medical fraternity to obtain, step by step, legal control of the health and lives of the entire nation when he wrote that the difficulty the press finds in dealing with physicians is that as a body they are dogmatic, prejudiced, bitter, conceited.

"Now, we all know [he continues] that in a sick room there must be, as in all other places of emergency, one unquestioned mastery, and that in the hands of the physician. It stands to reason that a man who through all his life is looked to for advice, for guidance, and whose mastery is conceded, whose right to say 'go' and 'come,' is unquestioned, becomes sooner or later in his own estimation a little god, Having once made up his mind that such and such a course is correct, nothing under heaven can swerve him; nothing can move him; he is hide-bound not only, but he is steel-bound; and why not?

No better illustration, continues Howard, can be asked concerning the self-confidence of many of our doctors than the action of Dr. Irwin in the case of W. Irving Bishop. Bishop was not his patient. He was his friend and absolute religion which would never pass away. comrade for the evening. He saw Bishop die, as he believed, and in less-than four hours caused an autopsy to be made upon the body He asked no permission, he sought no advice. he disobered the strict letter of the law, and all because he was self-sufficient. He did what he wished to do. The subject of the autopsy was a dead man. As between a dead man and the doctor there could be no discussion, the doctor was master of the situation, and the autopsy proceeded. If Bishop had been an ordinary man there would have been no notice taken of the event, but being a public charac ter who died under peculiar circumstances, the press instantly took hold of it and brought matters to such a focus as forced Dr. Irwin and his associates to explain and to apologize and to face a coroner's jury." Did the press do its duty, or did it interfere improperly? asks this journalist, and he answers by saying that "there can be no question in the mind of a candid man that the press at once converted itself into a bulwark, protecting for all time the bodies of verted itself at the same moment into a severe rebuker of indecency and of autocratic selfsufficiency which Dr. Irwin and his friends will heed so long as they shall, last.'

New York to its diplomated corps of medicos ports of several cases have been published in the daily press, wherein, had a similar course been followed, no doubt would exist but that death would have ensued at the hands of those tion of law in several States they debar all their profession. Such cases are getting to be quite frequent of late, and are likely to become even more so; and from our point of view those whom the regulars condemn as "quacks," the clairvoyants and mediumistic practitioners, are the only ones who can give reliable direc-

tions as to how to act at such times. The latest of the cases we have alluded to is reported in a telegram from Harrisburg, Pa., to the Boston Herald, under date of June 10th. A man by the name of Lafayette Rennard for a number of months suffered with inflammatory rheumatism, which soon developed hearttrouble. On the morning of the 6th inst. his physicians left him, saying he would die that day. In the evening he was supposed to do so. Though his wife notified his friends, and made preparations for the funeral, she thought it possible he might be in a trance, and said the burial would not take place for a week. The very next day he gave signs of life, and has since fully recovered. He stated that he was inwardly conscious all the time, and was aware of the preparations for his burial, etc., but could not move a muscle to prevent it.

It gives us, as a friend of humanity, sincere pleasure to be able to record that the grand jury in New York on June 10th filed in the court of general sessions indictments for violation of the sanitary code against Drs. Irwin, Ferguson and Hance, the physicians who made the hasty autopsy on the body of Mr. Bishop. We trust this matter will be pushed to the extreme of

### Is It of Satan, or of God?

We shall print next week an admirable reply -titled as above—from the pen of Prof. Henry Kiddle, of New York, to the attack of Rev. W. W. Andrews on Spiritualism. The Hartford (Ct.) Daily Times has shown commendable fairness and bravery in already giving this trenchant article to its readers.

It will be seen by the letter in another column, from Helen Stuart-Richings, dated Pittsburgh, June 2d, that the Spiritualists of that city were not slow in aiding the Johnstown sufferers by flood and fire, as, she says, they were the very first to respond. We have just dropped fifty dollars into the contribution

The First Spiritualist Ladies' Aid of Providence 2. I., will continue to hold its afternoon social and evening meetings through the mouth of June, every

### Theodore Parker's Influence.

It is very nearly a half-century ago, that Theodore Parker preached that famous sermon of his, entitled "The Transient and the Permanent in Christianity," and it is just fifty years ago that individuals formed themselves into an association which was incorporated as the "Benevolent Fraternity of Churches," having for its professed object "the moral and religious instruction of the poor in the city of Boston." Mr. Moneure D. Conway memorializes the two foregoing events in an essay in a late issue of The Open Court, saying of the Benevolent Fraternity, that, regarded as a gesture, it was prophetic of a movement now general, and that one of its prophets, however unrecognized, was Theodore Parker. He made the observation in an early sermon that it was esteemed a reproach in Boston to be a minister to the poor, the ecclesiastical title of such a minister being "a preacher to the rabble." The instruction of the Fraternity was not to be ecclesiastical or doctrinal, but simply moral and religious.

Mr. Conway throws a humorous little episode nto his remarks, apropos of the two Boston Fraternities "now amicably adjusting possessions bequeathed by that maternal liberalism of which they were offspring." Two members of a German peasant family, named Klein, emigrated at different times to this country. One translated his name Small, and the other translated his Little. Small and Little lived in the same street for fifty years, and never found out that they were brothers until their old mother in Germany left a little money to be divided between them, if they could be found. The two Boston Fraternities are, in the same way, ready to acknowledge the Brotherhood when it becomes necessary to do it in order to come into possession of property.

The theme of the discourse on "The Transient and Permanent in Christianity," as stated by Mr. Conway, was that the spirit of truth and righteousness which Christianity represented, naturally took its garb from the age in which it was born or the ages through which it passed; that it became invested with the legends, rites and speculations rife among those who successively had charge of it; and that these investitures of it must necessarily be as transient as other speculations of the uncritical times in which they were woven. New sciences, races and aims must weave new raiment for it. But through all changes Christianity, summing up as it did the religion of love to God and man, and belief in the Allperfect and immortality, must prove to be the

In discarding belief in miracles, Parker was only destroying the historical evidence, while he was still a believer in Christian truths. He denied that the truth of the message depended on the authority of the messenger. The truth of geometry does not depend on the authority of Euclid. His mind was not skeptical, but it was essentially constructive. This was realized after he was dead. He rejected traditional conceptions which to him showed God heartless. And he fearlessly spoke out what he believed. He was a great believer. Had he been adapted to our time, he could not have been so adequate to his own. He was a herald of the voice which shall announce the New World re-

### A Dead Doctors' Plot Law.

The people of Massachusetts are to be sin cerely congratulated on their escape from the consequences of the "Doctors' Monopoly Bill," whose utfer defeat in the Senate, after having made the passage of the House, was effected at the public from premature dissection, and con- the very close of the session. But one of the influential dailies of Boston openly and vigorrebuker of indecency and of autocratic self-sufficiency which Dr. Irwin and his friends will heed so long as they shall last."

Since the undue, if not criminal, haste to excourse in relation to the measure was candid, ercise the prerogative awarded by the State of courageous, and consistent from the first, and cannot easily suppose that these people are all New York to its diplomated corps of medicos its arguments were such as invariably comits arguments were such as invariably comwas made by Dr. Irwin and his associates, re- mended themselves to the public intelligence and favor. This is the only real and open coadjutor which THE BANNER has had in its long campaign of hostility to this meanest and most selfish of plots against personal liberty who consider themselves so all-sufficient in and the welfare of the individual; and we heretheir own knowledge and skill, that by sanc- by extend to that paper the assurances of our most grateful consideration. The Senate finalothers from doing better than themselves in ly threw out the bill by the exemplary vote of

eighteen to five. Less than one hundred persons could be found in the State to sign a petition for any kind of medical legislation, while ten thousand put their names to a petition protesting against such legislation altogether, and leaving the people unrestrained in their choice of medical methods and advisers. In the face of the opposition made to the bill, it was subjected to a number of modifications since it was first suggested; it was hoped by its friends to keep the measure in the dark till the close of the session, and then smuggle it through, in the midst of the general confusion, with certain amendments which would have virtually reproduced some of its most objectionable features; indeed, had certain of these amendments found acceptance, the mischievous and hateful features of the bill would have been restored in their full vigor and force. This of itself is sufficient proof that the projectors and instigators of the medical-monopoly law have nothing like the public good in view before all else, but are actuated by motives of the purest selfishness only.

We of Massachusetts are free to live without medical manacles for at least another year, and during that time the opportunities for the formation of still firmer public opinion will have been very greatly enlarged. Meantime THE BANNER extends its congratulations on the victory won.

Mrs. Ada Foye commenced on the 2d inst. her work in Chicago for the month of June-speaking for the "Young People's Progressive Society," with the excellent success which always attends her labors. As will be seen by a notice under the "movement" head, Mrs. Foye will remain in the East for another year, before returning to her home in San Francisco.

We are pained to note the announcement in a recent issue of that paper that the directors of La Lumière of Paris, France, have decided to suspend its publication, the pecuniary returns not being sufficient to sustain it independently.

The marriage of Miss Gustie F. Howe, of Onset, to Capt. H. F. Tripp, of Boston, took place June ed at the bride's summer residence, J. H. Young offclating. The wedding was private, only a few intimate friends of both parties being present. Mrs. Tripp has canceled her engagement at the Onset leadquarters this season, and resigned her position as Secretary of the Ladies' Industrial Union. She will; however, continue her contributions to the Spiritualistic press, as in the past.

### International Congress of the Works of Women.

A circular reaches us from Paris couched in the French language, the purport of which we give to our readers, adding for our own part that the enterprise is worthy the attention of all who believe in the equality of the sexes. The assembling of such a thoughtful and practical convention in the gay capital of France, and amid the excitements of the grand Exposition, is indeed a cheering sign of progress:

In organizing the Congress of the Universal Exposition (says this circular), the French Government has been desirous to give officially a place to the works and institutions of women. It is an act of justice and of reparation. For

a century, thanks to the spread of liberal ideas. and to the principles of humanity which have been accepted in the modern world, the social position of woman has been brought to light. and made of considerable more importance. She is placed in the first rank in works of

benevolence; in education she has conquered a position almost equal to that of man, and the number of enterprises undertaken and carried out by women and in the interest of women show what may be expected from woman's mind and woman's heart.

Nevertheless, continues this well-digested document, in the social organization as in public opinion there still exists much carping prejudice and unjust distrust. The Congress of 1889 proposes to demonstrate that women have proven their position, and that they have a right, to the confidence and protection which have been refused them hitherto.

Our work of pacification and universal goodwill (it further sets forth) is conceived in a spirit of tolerance and liberty. Our platform is open to all—questions concerning sect and dogma, and those dealing with the struggles of politics and of classes, are alone excluded. Our desire is to render justice to every woman, to every one of her enterprises and associations; and, provided she is inspired with the spirit of justice and fraternity, and by forgetfulness of herself in her devotion to suffering humanity (the necessary condition of all true progress), we care not what opinion she may hold, or to what confession of faith she may belong.

The Congress will open at Paris, July 12th, and will continue one week.

The programme will embrace expositions and discussions upon philanthropy and morality, pedagogy, arts, sciences and letters, and civil legislation, as bearing upon woman's work and woman's interest.

The fee for membership in this Congress is ten francs. Foreign representatives and works will receive appreciative attention.

### A Spleeny Philippic.

The New York Herald of last Sunday in a leading editorial goes out of its way to throw dust in the eyes of its readers in regard to Modern Spiritualism. The article on the face of it conclusively shows that the writer has not the least idea of the subject-matter treated. In the first place the article says: "Modern Spiritualism is moribund," etc., etc.; and further on it states that "the subject, however, is not dead and never will die. It has its base in human grief and hopefulness, and until these are abolished eager hearts will try to penetrate the mystery after death." Splendid reasoning, this! Dead and yet alive! The article needs no reply by Spiritualists; but the Boston Globe of Tuesday last, which is a very liberally inclined secular journal, "raps" the Gothamite paper over the knuckles in a very handsome manner. We have room only for the last paragraph, as follows:

"The fact cannot be lightly brushed aside that many millions of people, probably as ining that they are deceived, may it not be be-cause they have got hold of the projecting end of some kind of a half-truth which might de-ceive any intelligent person? It is proverbial that half truths are more difficult to straighten out than pure fabrications."

### Human Recklessness.

The theme of the Rev. R. Heber Newton's sermon at All Souls' Episcopal Church, New York City, last Sunday, was "Thoughts from the Conemaugh Valley." The speaker said:

the Conemaugh Valley." The speaker said:

"It will not do to attribute such an appalling calamity to Providence. Providence is not at fault in the matter. It is man's easy way of shouldering upon Providence the responsibility for his own ignorance, heedlessness and selfishness, and then to stand aghast at the spectre which he has called up and to throw off faith in God. There are many catastrophes in history which raise a serious question concerning Providence. These purely natural disorders in which human lives are engulfed in a moment stand on one side, while on the other stands the vastly larger class of calamities which are falsely ascribed to Providence. The appalling pestilences of the Middle Ages fill the heart with horror, and how many cry out, 'How could God permit such things?' Yet we know distinctly enough that each plague was a direct result of man's own ignorance and heedlessness concerning fundamental sanitary laws. It is not time to saddle Providence with the responsibility of this suffering until man has roused himself to see how much of the evil he could do away with.

The horrible catastrophe with which our ears have been ringing during the past week is plainly the fault of man, not of God. Providence never built that dam across the head of Conemaugh Valley nor located those towns in the very bed of the valley, below such an impending doom. When Providence builds such dams and locates such settlements it will be time enough to lose faith in Providence. Let us clear our minds of cant in this matter. It is too early as yet for the public to determine where the fault lies for such a gigantic horror, but this much we can clearly show, that the heedlessness of our American spirit is largely

the public to determine where the fault lies for such a gigantic horror, but this much we can clearly show, that the heedlessness of our American spirit is largely responsible for this horrible catastrophe. We are notoriously reckless of human life. Our optimism disposes us to take risks and then trust that we shall escape them."

### The Old Ladies' Rest Association.

The organization bearing the above name was chartered at the opening of the present year, for the purpose of providing a home for aged, indigent women. It is non-sectarian in character, all being welcome without reference to their profession of religious belief. It numbers among its members persons of all ages, who pay for its support an annual fee of one dollar each, and as much more as they may feel able and are disposed to give. On these receipts and donations voluntarily proffered, the Home relies for its support. The beneficiaries of the institution are expected to pay their board if possessing means to do so, but if without means, so long as there is a place to offer, they are admitted and treated with the same kindness as those who are in more affluent circumstances.

Contributions, large or small, in any form-money clothing, farm products, or otherwise-are solicited. The institution is under the supervision of Mrs. Hattie A. Young, its founder and President, who may be addressed at her office, 22 Winter street, Boston, or residence, 72 Williams street, Chelsea, Mass.

### Notice.

As will be seen by reference to our advertising columns, C. P. Longley wishes to engage the services of agents to canvass for the sale of his book of songs and music, and those published in sheets. One need not necessarily play and sing to do this; all who are energetic and enterprising can serve in this capacity, and do well, with the liberal inducements which the author offers them.

As June 17th is a legal holiday, the friends are hereby notified that the counting-room of the BANNER OF LIGHT will be closed on that

Parties having advertisements for the seventh page which they wish to renew in THE BAN-NER for June 22d must make application by Friday afternoon, June 14th, or they will be too late, as our first forms go to press one day in advance for that issue.

### Mrs. H. W. Cushman's Birthdây Remembered.

The recurrence of the birthday of the well-known medium, Mrs. H. W. Cushman, was observed by a large number of her friends, who upon the date thereof tendered her a reception. The exercises began with singing, followed by an invocation by Mrs. Logan. The opening address was made by Mrs. Loring. During the evening remarks were made by Mrs. Waterhouse, who spoke very highly of Mrs. Cushman's me-diumship, the great service she had rendered the cause thereby, and the satisfaction she had given hosts of individuals who, through its instrumentality, had been convinced of the fact of a future life, and held sweet communion with their departed loved ones. Remarks were also made by Mrs. Colyer, under control, closing with a poem, and Mrs. Shackley, with tests. Miss Willis gave excellent readings, Mr. Howlett a poem and recitation; Emma Belle Huse read-a birthday poem. The exercises, pleasing and profitable throughout, were interspersed with singing by the

Mrs. Cushman very feelingly thanked her friends for this testimony of their kind appreciation of her labors in the field of spiritual truth, and their sympathy for her in the many trials she had been called ipon to experience, and expressed her thanks to the BANNER OF LIGHT for its timely contribution of pocuniary aid. Mrs. Luther made the closing address.

### Dr. Henry Slade in Concord, N. H.

A representative of the Concord, N. H., Patriot accepted an invitation of Dr. Slade to witness phenomena produced through his mediumship, and in that paper of June 4th gives a lengthy account of what he beheld, which he says "was not the clap-trap work of a cheap conjurer, but an exhibition of power that is marvelous beyond all account, and except upon the theory of an influence accredited by the doctor, apparently unexplainable."

Among various demonstrations of the presence of spirits and their abitity to control material objects, writing was produced upon a single slate held partially under the edge of the table, the pencil being seen to move and lift itself some inches in the air before the writing began. When completed the fragment of pencil was lying at the extreme end of the terminal stroke of the last letter. During one of the experiments the slate disappeared from view under the table, wrenched, seemingly, and as the operator claimed, from his hands. After a short interval it rose up in plain view above the opposite corner of the table, far beyond the reach of either the hands or feet of the doctor. Again it disappeared, and almost immediately came into very startling contact with the visitor's stomach. "All this," says the account, "transpired with no movement on the part of Dr. Slade."

### Satire with an Edge.

The incomparable Burdette thus "touches up" the Regular" contempt for human rights in a paragraph entitled "In the Interest of Science":

entitled "In the Interest of Science":
"Dyspeptic Patient—Good heavens, doctor, what are you taking all those murderous things out for?
Zealous Physician, who worships his profession—For the autopsy; I am going to find out just what is the matter with you.

Alarmed Patient, who is unduly sensitive—But I am not dead yet.
Calm Physician—No, but you might die sometime when I would be otherwise engaged, and it is not well to delay the autopsy until decay selzes mon the more

to delay the autopsy until decay seizes upon the more delicate tissues. Hold your breath while I take out your lungs, please!"

THE POPULAR SCIENCE MONTHLY in its June number contains an article by Joshua F. Bailey, which the editor deems it his duty to apologetically explain why it appears. Its title is, "Is Christian Science a 'Craze'?" The writer argues that it is not; and the editor argues that whatever it may be, it is not a science, and that Mr. Bailey proves it far from being one. In his criticism upon Mr. B.'s article, the editor takes occasion to exhibit his bitter hostility to Spiritualism by referring to "Spiritualistic healers," who "have paraded their alleged cures," yet "have never gained any scientific standing," and terms their practice "absurd quackery." Jesus is widely recognized by all classes as a "Spiritualistic healer" of extraordinary power; and though, like mediums similarly gifted in this age, he has "never gained any scientific standing," and though when on earth his "alleged cures" may have been styled by the "Popular Science Monthly" of his time the outcome of "absurd quackery," his life and works are probably as well known and appreciated on earth to-day as those of our valiant New York editor who sacrifices truth to a pet theory that he calls "Science." When "Science can produce a hundredth part as many proofs of its usefulness in the way of alleviating the sufferings of mankind, restoring health to the sick and life to the dying, as "Spiritualistic healers" easily can, it may venture with some show of consistency to fling derogatory epithets at those who are at least its peers in the estimation of all honorable men.

That chief, among the celebrated cases, of America, the long-drawn legal contest with the city of New Orleans by Myra Clark, or Mrs. Gaines, as she became by her second marriage, has at last resulted in victory for this persevering woman—or her representatives, rather, for she has passed to the world where litigation is unknown. Mrs. Gaines is dead, most of the family are dead; but the Supreme Court has decided that the city of New Orleans must pay half a million dollars for the use of the property that was sold to it fraudulently, and held by it from the rightful owner for so many years. It has taken seventy-six years to right the wrong done a fatherless orphan child in New Orleans in 1813; but that wrong has finally been righted by the highest tribunal of the land against every effort of the wealthlest and most powerful city of the South.

Rev. Herman Snow, one of the earliest laborers n the field of Modern Spiritualism, has been deprived of the visible presence of his wife, Mary Frances

of the visible presence of his wife, Mary Frances Snow, whose departure took place suddenly from the residence of her brother in this city, on the morning of Wednesday, June 5th, the immediate cause assigned being an affection of the heart.

Mr. and Mrs. Snow were many years residents of San Francisco, Cal., where they held prominent positions in Spiritualistic circles, and constantly manifested an active interest for the advancement of truth. Many friends, both here and on the Pacific coast, will sympathize with Mr. S. in this bereavement, and rejoice with Mrs. S., who for thirty-five years walked by his side, upon her enfranchisement from earthly limitations.

Arbitration rather than war should be the keynote of American policy. Just at this transition period in the affairs of the modern world we need a firm hand and a steady head at the helm. Instead of courting trouble, we need to avoid and repel it. Not, of course, by concessions in the least unworthy of our character and strength, but rather by the open and fearless exhibition of conduct that will most surely provoke the emulation of other nations by the greatness of our example.

In Clay County, Indiana, there are nine thousand people on the verge of starvation; and this, too, in a land of great plenty! This sad state of affairs is owing to the parsimony of monopolizing mine owners. Men with families have been paid for years only 85 a week for their services, and they very properly, at ast, struck for higher wages. The mine operators still persistently refuse to listen to arbitration to settle their differences with their employers, and now starvation intervenes.

The amount of the losses, incurred by the great fire at Belittle aggregates \$2,304,000.

### NEWSY NOTES AND PITHY POINTS.

DO N'T TRY IT AGAIN NEXT YEAR. (Written for the Banner of Light.) The doctors can down like a wolf on the fold; And their cohorts were crested with horrors untoldt And their "Sangrado" lances they waved with a will "nine lawyers" † trembled on stauch Beacon HIIII

They came when the snows of the winter were seen; They strove till the Common was bannered with green Till the voice of the Senate upbraided their law, And bade the grim host from its presence withdraw!

The glance of our statesmen is prescient and far: They'll cast before Progress no "Regular" bar! And the face of the Bay-State is set to the sun; She will never surrender the freedom she's won!

-JOHN W. DAY. • The Legislature of Massachusetts is approached each year, and the valuable time of the law-makers consumed at the cost of the State, by parties who desire that the Regulars in medicine shall be given a close monopoly of the art remedial: Each year have they been defeated, and the liberties of the people preserved. Is it not time for the self-seeking medices to accept their latest defeat—for '89—as conclusive?

† Composing the House Judiciary Committee.

It is said that Prof. Grimmer, the astrologist, pre dicted the great flood and flre in Pennsylvania months

A doctor at Chester, Pa., who advised a mother to give sage tea to her child, has been suspended by the County Medical Association for unprofessional conduct. He should have made out a regular prescription and charged for it.—Boston Journal.

Mrs. Julia Ward Howe celebrated the seventieth anniversary of her birth on May 27th at her home in Boston, and was the recipient of many gifts and let ters from leading authors and reformers.

Washington received the degree of LL.D. from Harvard in 1776, from Yale in 1781, from the University of Pennsylvania and from Brown in 1791. A greater scholastic distinction still was bestowed upon him in 1788, when, by a unanimous vote, he was designated Chancellor of the College of William and Mary, an office which he bore with pride until the day of his

Among the noblest in the land.

Though he may count himself the least,
That man I honor and revere,
Who, without favor, without fear,
In the great city dares to stand
The friend of every friendless beast.

— Longelly

-Longfellow. Sixty war-ships were launched by the great naval

powers of the world in 1888, and more than one hundred were in various stages of construction at the close of the year. England was in the lead, with fifteen vessels launched, and twenty-eight building; France launched nine, and laid down fifteen: Germany launched six and began the construction of four, and the United States put six war-ships affoat, and laid the keels of six more.

The State Senate killed yesterday the bill which the regular physicians have been trying to put through to make physicians who have not graduated from colege ridiculous. A very proper thing to do. We have enough attempted monopolies without starting another one of the medical profession.—Boston Record, June 7th.

The International Conference at Berlin, over the Samoa question, has ended in the agreement of the Commissioners to a treaty which has been sent to each of the three powers concerned-the United States, England and Germany. It establishes everything for which the United States contended. Mean time the Conference has adjourned until answers are received from the three governments.

Patient—"I'm not afraid to die, doctor, but I dread being burled alive." Doctor, cheerfully—"Dou't let that worry you. I'll see that you aint."—Sentinel and Republican, Miglintown, Pa.

No hopes are entertained of the recovery of the veteran actor, Mr. John Gilbert, who may pass away at any moment.

Queen Victoria has expressed her deep sympathy to our government on account of the recent disastrous floods in Pennsylvania. Good Victoria.

Alabama has long desired to annex that part of Northwestern Florida lying south of the Alabama line, and west of the Apalachicola River. Florida has resisted the plan; but at length, such is the interest in it, among the people chiefly concerned, a Convention in favor of the movement is called to meet at Chipley, Northwestern Florida, on the 4th of July, to take action on the subject. But the change cannot be made without the legislative consent of Florida. The seven counties of the proposed slice have little seeming geo graphical, commercial or other interest with the peninsula itself, and geographically they may belong as much to Alabama as to Florida.

It may be of some consequence
To some one if we say.
The man has certainly horse sense
Who knows when to say neigh.
— Pittsburgh Despatch.

### A Nashua physician has just committed suicide.

The Supreme Court denies the writ of mandamus The Supreme Court defiles the writ of mandamus for the judges to declare the medical registration bill, vetoed by Gov. Bodwell in 1887, a law, and pronounces the veto legal. We hope the medical men who were so auxious about this question are satisfied; we imagine the people are.—Gardiner (Me.) Home Journal.

The bonded debt of the United States is, in round numbers, only \$900,000,000, and at the present rate of redemption it will be paid in nine years.

The Banner of Light, published in Boston, translates the article from the *Deutsche Zeitung* describing the operation which three of our best physicians performed on Mr. H. Spincken, and asks at the conclusion, "Who need 'protection' here, the M. D.s or the public?"—*Deutsche Zeitung, Charleston, S. C., May 27.* 

Another woman's chopped-up body has been found in the Thames, England. No clue.

Great preparations are being made in London for the reception of the Shah of Persia. Already the Russian bear is growling on account of it. The Shah, it is said, cannot come to America-because there is no person of sufficient rank here to receive him. Was n't there an old joke which said "Oh! pshaw"?

Each man is a walking coal mine, and it is for him to decide whether it will send forth heat and light, or only soot and smoke.

WICHITA, KAN., June 8th.—This section was visited yesterday by the most severe storm known here for years. A space twenty miles long by five miles wide was swept over by a cyclone. A farmer named Rogers and all the members of his family were killed. The heavy rain was followed by hall which laid low the grain and fruit crops. Many houses and barns and acres of crops were levelled to the ground.

The Genesis of Oklahoma seems to be closely followed by its Exodus.

Hon. Charles Mitchell, of Georgia, believes that for ten days he was in hell-the literal lake of fire. His description of the kingdom of Pluto is very vivid. He says that he saw a countless multitude wading with red-hot legs in a shifting sea of fire, and hammering each other with mighty blazing brands. Whenever a man begins to see such sights, says the Galveston (Texas) News, it is time for him to take the stump for Prohibition, and call upon the entire nation to put its faith in pink lemonade in order that he may be saved.

The diploma doctors of Wisconsin made a hard fight to obtain a mortgage on the kill or cure business in that State, by ruling out all who would soothe with hands, words, ideas or other dispellants of aliments, real and imaginary, but the Legislature refused to abolish the personal liberty of a patient to live or die, remain sick or get well, as Snited his ideas. The Milwaukee Sontinet, the leading newspaper of the State, is edited by an M. D. who opposed the bill, saying that a diploma is no evidence of skill, honesty or ability on the part of a doctor, and no prevention against so-called quacks.—Pomoroy's Advance Thought.

The disaster on the Conemaugh serves to recall the terrible Mill River flood at Williamsburg, Mass., May 16th, 1874, when the reservoir gave way and in a few hours destroyed two hundred lives and much property.

Lord Lonsdale has this to brag of—he is the only man that has started for the Arctic Regions who didn't require a resouing expedition to bring him back alive.—Herald.

# The Curry-Meetings.

California Spiritualists' Camp-Meeting; Speakers and Platform Test Medlums.

The annual Spiritualists' Camp Meeting will be held this year in San Francisco, on Van Ness Avenue, commencing June 8th. Our speakers are mostly of local colebrity. Anong the number, however, are two old stagers, W. J. Colville and Addie L. Ballou, well known and popular; Mrs. E. Crossette, Carrie E. Downes, Charles Dawbarn, Prof. W. H. Holmes are among the number of local speakers. Mrs. J. J. Whitney and John Slater will be the platform test mediums, as appears by the programme. The committee of arrangements are sparing no pains to make the meeting a success. The locality is central, and we anticipate a large attendance.

pears by the programme. The committee of arrangements are sparing no pains to make the meeting a success. The locality is central, and we anticipate a large attendance.

Mrs. Whitney and her husband start East on the first of July. She is overworked, and needs a change and a little recreation. Being "well fixed" financially, she has no need of continual work. With her it is a labor of love, and so long as she remains here she will be compelled to yield to the demands of the public, whether she wishes to sit or not. She sits regularly with from fitteen to thirty per day, besides her platform tests at Odd Fellows Hail, in this city. The latter meetings have been a regular ovation from their commencement to ending. This lady has done more for the cause of Spiritualism here than all others combined. Her tests, both private and public, have rendered invaluable service to the cause on this coast. On the platform she is graceful, dignified and pleasing in her address. From her kindly manner and gentle words she at once gains the sympathy of her audience. Skeptics as well as believers feel that she is all she claims to be—a truthful, conscientious and honest medium. She has other powers not so well known to the public, but none the less wonderful and useful. She diagnoses disease and prescribes, and has met with wonderful success. She exhibited these powers at the very commencement of her mediumship, and her success in raising Mr. G. White, a prominent, wealthy gentleman of the city of Oakland, in this State, is worthy of mention. She was sent for by Mr. White's friends. He had been given up by his physician to die with what they called cancer of the stomach.

physician to die with what they called cancer of the stomach.

Becoming entranced, she gave a rapid, and what proved to be an exact diagnosis of his complaint—questioned his mirse—and examined the medicine he was taking; she then gave a prescription, and in two weeks he was on his feet after a council of expert medical men had told him he must die.

He was opposed to Spiritualism, and especially to mediums, but to-day he is one of us, and will be, we hope, a light to the Cause. This is only one of the many cases known to the writer that Mrs. Whitney has successfully treated.

Mr. and Mrs. W. will visit Onset and Boston, and spend the winter in Washington, returning home in the spring. We shall miss her pleasant face, but we hope our temporary loss will be the gain of our Eastern friends.

J. V. Mansfield is doing a good work here, and meets

J. V. Mansfield is doing a good work here, and meets with excellent success.

R. B. Hall.

### Verona Park, Me.

Verona Fark, Me.

To the Editor of the Banner of Light:

The Verona Park Association is making active preparations for its annual meeting, which will commence on Aug. 10th, and hold fifteen days.

We have just completed our lodging house, which will give us some twenty-five or thirty good rooms; it is 25x45, with dining-room on lower floor 20x40, cookroom twelve feet square, restaurant, etc., attached. We are now at work on a paylilon, 30x00 feet. We are also having a new road built, to be completed the 15th of July, which will be a grand improvement to our Park.

Our lodging-house must be furnished; I would therefore call upon Spiritualists who may be interested to help us a little, as there are but two of us who take the responsibility of making these improvements, and we are not rich in this world's goods. With a little aid we will make this one of the finest places in New England

England.

Aligels bless THE BANNER for what it has done for us and for the cause. May we all unitedly labor till our grand religion shall fill the earth, as the waters

cover the great deep.
Yours truly, DR. C. F. WARE,
President Verona Park Association Bucksport, Me.

### Vandercook's Grove, Mich.

A Spiritualist Camp-Meeting will be held in Vander-cook's grove, three miles south of Jackson, Mich., commencing June 22d and closing July 1st.

Among the speakers with whom negotiations are either closed or pending for that meeting are Moses and Mattie E. Hull, Dr. A. B. Spinney, Fred Heath, Mattie Strickland, Mrs. Curtis, Dr. P. T. Johnson, Mrs. Rich and others.

Among the mediums to be present are Mrs. Graham, Mrs. Cutter and Mrs. 1. Pet Anderson, of Chicago, Mrs. Virgina Rowe, or Jackson, Mich., and others.

For further particulars address Leone Rich, Secretary, 920 Greenwood Avenue, Jackson, Mich., or New Thought, 675 W. Lake street, Chicago.

### Grove Meeting in Oregon.

A grand retinion will be held in the grove at New Era. Ore., beginning Friday, June 14th, and holding over two Sundays.

Good speakers, independent slate-writing, clairvoyant test, trance speaking and healing mediums are engaged for the occasion.

The usual reduction in railroad fare will be given those attending the meeting.

those attending the meeting.

Entertainments, concerts and other amusements will be given during those hours not otherwise occu-

Board and lodging at reasonable rates can be had on the grounds, also at the Casto House, near by. A general invitation is extended to all. Thomas BUCKMAN, President.

### Grove Meeting.

The Spiritualists of Central Iowa will hold a three days' grove meeting on July 5th, 6th and 7th, in Noah Bowen's grove, one and one-half miles west, and one-half mile north of New Hartford. Camping ground free to those who wish to tent in the grove. Bring tents and bedding. Refreshments on the grounds; also hay for horses. Speakers: D. W. Hull of Colfax, and Mrs. Sophronia W. Bishop of Fort Dodge, two of the best speakers in Iowa. It is hoped all will come prepared to remain on the grounds during the entire meeting. Noah Bowen, President. Now Hartford, Iowa.

### Ouset.

Persons desiring to visit Onset on the Opening Days should remember that they must go to the grounds on Saturday, June 15th, and return on the same day or must wait over until the 17th, as the excursion tickets are not good at any other time. Trains leave the Old Colony Railroad Dépôt at 8:15 A. M., 3:30 and 4:16 P. M., Saturday, June 15th.

Mrs. Rose Collins, one of the earliest mediums in
Boston, will be at Onset during the month of July.

### Two Days' Meeting.

The Spiritualists and Liberals of Scotts, Kalamazoo County, Mich., hold a two days' meeting in the skating rink in Scotts, on Saturday and Sunday, June 16th and 16th. Moses and Mattie E. Hull and other speakers will address the meeting. Friends from the surrounding towns are invited to come to this gathering, bringing well-filled baskets. A good time is anticipated.

Per Order of Committee.

Newburyport, Mass.-The last meeting of the First Spiritualist Society for the current season was held at Fraternity Hall, on Sunday, May 19th, with Mrs. E. C. Kimball, of Lawrence, as the medium.

held at Fraternity Hall, on Sunday, May 19th, with Mrs. E. C. Kimball, of Lawrence, as the medium. Large audiences were present at the afternoon and evening services, and the tests of spirit presence given proved very satisfactory.

On Monday, June 3d, the Annual Business Meeting was held in the same hall, Vice-President Albert R. Patten in the chair. The Secretary read his report for the season just closed, which was quite gratifying—to wit: "All bills against the Society have been paid, leaving a balance in the Treasury." The interest in the cause of Spiritualism here has been steadily increasing, and the outlook for next season is very encouraging. The officers elected to serve for the ensuing year are: President, Wm. Pool; Vice-President, Stephen R. Fox; Secretary, F. H. Fuller; Treasurer, Mrs. Frances Safford.

Medlums engaged for next season: Mrs. Emma Miner, Mrs. E. Clarke Kimball, Mrs. Colby-Luther, Mr. Frank Algerton, boy medium, and others to be announced hereafter.

The Independent Club is holding test circles on the second and fourth Tuesday evenings of each month, at its rooms, 54 State street.

The regular Sunday meetings will commence on the first Sunday in October (the 6th) at Fraternity Hall.

F. H. F.

Fall River, Mass.-Our Memorial Sabbath, June 2d, was observed by appropriate services in Music Hall. Sidney Dean, of Warren, was our speaker atternoon and evening, his subjects being, in the afternoon, "Character," evening, "The lighteousness of the individual's Part in the Late War." At both services their interest was greatly enhanced by vocal and instrumental music and recitations by Mrs. T. Williams, Miss Edith Williams, Susan H. Wixon and Miss Edith Meck. Mr. N. U. Lyon presided.

Chicago, Ill .- The Harmonial Society has leased for one year Lodge Hall, in the new building, corner Peorla and Monroe streets, (entrance 93 South Peorla street,) and will hold public conference and mediums' meetings at 3 P. M. every Sunday afternoon.

## Movements of Platform Lecturers.

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

BANNER OF

Mrs. Ada Foye, lecturer and platform test medium, has decided to remain Kast of the Rocky Mountains for another year. Spiritual societies desiring her services will please address her immediately at Chicago, Ill., P. O. Box 517.

We are informed that L. Pet Anderson, of Chicago, has been united in marriage with Mr. T. N. Boveo, formerly of Washington, D. C. The newly-wedded couple expect to visit the Eastern camp-meetings during the summer. Permanent address, 32 Ogden Avenue, Chicago, Ill.

Mrs. Carrie C. Ven Durce has directly and control of the chicago.

Avenue, Chicago, III.

Mrs. Carrie C. Van Duzee has closed her lectures in Syracuse, N. Y., and will be located at 10 Rutland street, Watertown, N. Y., for the present month. Those desiring her services can address her as above. Bishop A. Beals spoke in North Bradford, Me., June oth, and on Sunday, June 16th, lectures there again. He can be addressed at that place for the present. Mr. J. W. Fletcher positively closes his office at 6 Beacon street, July 1st. He lectures in Lowell, Mass. next Sunday, and has no Sunday dates until '90. He will pass the winter in New York City, and will therefore be available to Societies in that proximity. Address for the present, 6 Beacon street, boston, Mass. Frank Algerton boy medium, can be addressed 6

Frank Algerton, boy medium, can be addressed & Beacon street, Boston, for the present.

Mr. C. E. Wiggin, of Salem, Mass., formerly Baptist minister, can be engaged for the season, we are in-formed, by addressing 6 Beacon street, Boston, Mass. He will speak in Lowell, Mass., Oct. 10th.

Mr. J. Frank Baxter is at present on Sundays speaking in Rockland, Me., his concluding lectures to be given there on Sunday, the 23d inst. He will lecture on Friday evening, the 14th, in Middleton; and on Sunday, 30th, in West Duxbury.

ROME, June 9th, 1889.-The statue of Bruno was unrelled to-day, with imposing ceremonies, and thirty thousand persons, including students and deputations from various parts of Italy, marched in the procession. The removal of the canvas covering the statue was the signal for deafening cheers. The ceremonies were witnessed by the syndic of Rome, the government officials, and a large number of Senators and deputies. Deputy Bovier, in an oration, eulogized the martyr, and declared that to-day there was born a new religon of free thought and liberty of conscience.

HALL'S JOURNAL OF HEALTH.-Edward Haughton, M. D., of England, contributes his views of the uses and abuses of vaccination, and S. H. Preston his second of a series of papers on "Health and Hell." A number of selected articles are both entertaining and instructive. This monthly magazine is a very useful as well as an interesting periodical, and should be, as it doubtless is, well patronized. New York: 206 Broadway.

On the evening of June 7th a tornado wrecked many buildings west of Denver, Ill. A church was destroyed, freight cars were blown from the track, a tile factory, was ruined, and many dwelling houses and barns unroofed.

Albany, N. Y .- Mrs. Carrie E. S. Twing has just closed an engagement of one month, and has given entire satisfaction to large numbers of Albanians who are investigating the subject of Spiritualism. This was the fifth engagement this genial lady and excellent medium has filled with our Society, and we think she did more real solid work this last time than ever before. The following was adopted at the meeting held Sunday evening, May 26th:

held Sunday evening, May 20th:

Though there is pleasure in anticipating the return of Mrs. Carrie E. S. Twing to labor with us the coming season, we regret she is compelled to leave us after so short an engagement as one month. We feel that she is one of the most successful workers for the cause of Spiritualism we have had with us, and also feel that it is not only a duty but a pleasure to strengthen the earnest and shreere mediums by publicly announcing our appreciation of their services; therefore.

Readred. That the First Spiritual Society of Albany and its friends cheerfully accord to Mrs. Twing a place in the front rank of mediumship, holding that her lectures are the very personification of fiving, practical truths, which are well calculated to soften the hard lines of human indifference and prepare the united soft her hearters for the reception of those truths which can be defended by feason and demonstration; that in going from us she carries with her the heartfeit good wishes of all for her future happiness and success.

last Sunday morning by lecturing on "Looking Backward," and "Much Ado About Nothing" subsequently. The subjects were treated in a logical and philosophical manner, and were highly satisfactory to the large audiences present. She is an excellent speaker.

June 8th. Sec'y First Spiritual Society.

Lynn, Mass.-We have just closed a very prosperous season, and shall recommence on the 22d of Sept with Mr. J. Frank Baxter; the three following Sunwith Mr. J. Frank Baxter; the three following Sundays he will also be with us. At the annual meeting of the society the following offleers were elected for the ensuing year: President, Mrs. M. C. Chase (of Swampscott); Vice-President, Oliver S. Adams; Recording Secretary, Miss. Annie L. Orr (14 Paltray Place, Lynn); Corresponding Secretary, Thomas H. B. James (88 South Common street); Treasurer, Levi H. Alexander (68 Vine street); Trustees, Mrs. M. C. Chase, M. A. Stone, Edith A. Hutchins and Miss Annie L. Orr, Messrs. David N. Millay, William Austin and T. H. B. James.

Thos. H. B. James, Cor. Sec'y.

# Seance by Mrs. Williams.

To the Editor of the Banner of Light: At a recent scance given by Mrs. M. E. Williams of New York in Adelphi Hall for the benefit of the First Society of Spiritualists, thirty-one spirit-forms, men, women and children, materialized and were recognized by their friends, who stated the same to the entire audi-ence of over two hundred people. Many names were given from the cabinet, all of which were

promptly acknowledged. This scance was considered the best that the audience had ever witnessed in public.

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The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important COLBY & RICH, Publishers.

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J. A. SHELHAMER, Chairman.

MRS. M. T. SHELHAMER-LONGLEY will occupy the plat-form on Tuesday afternoom for the purpose of allowing her pirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing apon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding pirit for consideration.

spirit for consideration.

Mns. B. F. Smith, the excellent test medium, will on Friday afternoons under the influence of her guides give decarnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at considerable expense and published each week in The Banner.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to accive 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.

The lis our carnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

The Natural Howers for our 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.

offerings.

The Letters of inquiry in regard to this Department must be addressed to Colby & Rich, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

### QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held March 26th, 1889. Spirit Invocation.

Oh! thou Infinite Spirit, thou Supreme and Divine Intelligence, who art the tender, loving parent of all life, the author of all being, we recognize thy power and thy supremacy, and we would feel deeply within our soils our relationship to thee, and understand, as we have never done before, that thou art indeed our father and our friend. We know that thine is the law of goodness and of wisdom; we recognize the hand of justice and of design displayed on every side; we believe that thou art omnipotent, that all power is thine; that thou art omnipresent, for we can conceive of no atom in space, no point in the universe but thou art there. We would feel thy preschee within our own hearts, and thrill beneath the consciousness of thy divine protection and thy ever-present sustaining hearts, and thrill beneath the consciousness of thy divine protection and thy ever-present sustaining power. We would have our souls go forth to thee in earnest recognition of thy law and of thy love, and we would receive from above such ministrations and such power as thou hast to bestow, through thy angel ministrants, who delight to do thy will, to send forth everywhere the tidings of great joy, the tokens of immortal truth. To-day we ask that benisons of good be vouchsafed to us through such returning spirits. To-day we ask that an influence of peace and harmony may descend into our lives, uplifting us with new strength, bearing us onward with new courage to take up our trials from day to day. We ask that we may receive and understand, that our souls may be enlarged and grow sufficiently to realize thy goodness and thy grandeur in setting the gates of eternal life wide open, and allowing thy immortal children to return in person to their friends on earth.

Oh! we thank thee for the gifts that are ours, for the experiences and the discipline of life, and we return to thee and thy angel helpers praises, now and forevernore.

turn to thee and thy angel helpers praises, now and

### Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

QUES.—[By J. E., Boston Mass.] Will the intelligence controlling at this circle please give his views on the spiritual nature of man, and that spirituality which is to be the salvation of the human race?

Ans.—The spiritual nature of man is a subject vast and profound, but one which might well challenge the attention of every thinking mind. Man is a dual being. We see before us in physical life the organic form, composed of fibre and tissue, of bones and ligaments, of muscles and blood, and of various other parts; and this was say is the man, but yet no physical and this, we say, is the man; but yet no physicist, no scientist on earth can tell what it is that fires with intelligence this organic form of man, what gives it animation, consciousness and power. We are told that it is the mind, or the mental nature. There is a large and growing class of intelligent thinkers constantly seeking to understand more and more of man himself as an entity, as an intelligent being, independent of the organic structure which we call the corporeal frame. We affirm that man is a dual being, composed of this outer, external nature, and also of the spiritual, inner life, the two closely allied, and, in a measure, dependent upon each other for their manifestation and even for the maintenance of their existence here upon this mortal plane. But we further declare that the spiritual nature of man so far transcends in power the outward, that it survives the dissolution of the physical form, and maintains its existence, its consciousness and activity, even though the external frame has gone to dust.

The spiritual nature, what is it? your correspondent inquires. Why, it is the man, the human itself, reaching out for recognition and for

expression.

The spiritual nature of man possesses those The spiritual nature of man possesses those higher qualities and attributes which we call the virtues, the graces. When man is unfolded in spirituality, he will have arisen above a purely sensual existence, one that depends upon the exercise and gratification of the senses alone; he will have put aside that selfishness which looks only to personal advancement and to the indulgence of personal tastes and inness which looks only to personal advancement and to the indulgence of personal tastes and intelliations, and will look rather through his efforts, through the direction of his thought and aspiration, to the welfare of others. Spirituality proves itself in such natures as are heroic, as are self-sacrificing, as put forth effort to accomplish results for other lives, rather than for their own.

We find the appiritual patters largely align in

We find the spiritual nature largely alive in the maternal breast. We find the mother of a household self-sacrificing, spending her days and nights in toil and in thoughtful planning for those whom she loves; we find her entire

and nights in toil and in thoughtful planning for those whom she loves; we find her entire life one of abnegation, one of extreme and beautiful heroism, and through such an experience that mother's life is growing in spiritual culture, it is unfolding in spiritual beauty, it is putting forth this loveliness that belongs to the spirit itself.

We find the spiritual nature of man expressing itself through a multiplicity of ways, and as the race advances, step by step and year by year, even though it be through struggle and turmoil, through discord and strife, we behold man constantly reaching out for more light, for more guidance, reaching out in desire to learn of justice and truth; and as we find him doing this, the golden rule, so beautifully taught and exemplified by the man of Nazareth, doing unto others as ye would be done by, becomes a living precept in the heart, and man finds that it returns in blessing to his life, for this is the law of justice, and justice and love alone should reign in the heart, as they will do when true spirituality has become fully operative in the human breast.

This is what shall save the world from discord and warfare; this is what shall redeem mankind from the bondage of injustice and of oppression; for when man heaves the surface and of oppression; for when man heaves.

and warfare; this is what shall redeem mankind from the bondage of injustice and of oppression; for when man becomes fully spiritualized, and strength of character, moral beauty, sweetness of spirit put themselves forth, and are expressed through the deeds and thoughts and aspirations of his life, then shall we find in reality that man is but a little lower than the angels, and that he has reached his height of progression and of unfoldment through glorious means of aspiration toward a perfect end.

Q.—"Seeker" writes: It is generally taught by Spiritualists that if amedium is honest and pure, no harm will come to her from the spirit-world. I have a friend who is a wonderfully gifted medium; she is a person who is lovely in mind and pure in character. Her mediumship began suddenly, when she was but fourteen years old, and was used by friends ignorantly and without limit or direction. For twelve years this lovely and blameless medium has been the victim of an intelligent but selfish spirit, and has served him until her health and happiness are nearly wrecked.

sea of light or power, but it may grow more and more near to the Infinite, until it becomes so strong and vigorous in mentality and in spirituality as to seem almost like the Infinite him self.

This is not blasphemous talk; it is said with all due reverence, for we remember that we are parts of the Infinite, until it becomes so strong and vigorous in mentality and in spirituality as to seem almost like the Infinite, until it becomes so strong and vigorous in mentality and in spirituality as to seem almost like the Infinite, in the Infinite, until it becomes so strong and vigorous in mentality and in spirituality as to seem almost like the Infinite, until it becomes so strong and vigorous in mentality and in spirituality as to seem almost like the Infinite, until it becomes so strong and vigorous in mentality and in spirituality as to seem almost like the Infinite, until it becomes so strong and vigorous in mentality and in spirituality as to seem almost like the Infinite, until it becomes to strong and vigorous in mentality and in spirituality as to seem almost like the Infinite, until it becomes to strong and vigorous in mentality and in spirituality as to seem almost like the Infinite, until it becomes to strong and vigorous in mentality and in spirituality as to seem almost like the Infinite, until it becomes to strong and vigorous in mentality and in spirituality as to seem almost like the Infinite, until it becomes to strong and vigorous in ment

Now, why are not such spirits precented by the wise and good of the other life from working such

A.—We must look for the cause of this state of affairs in the life-experience of the medium mentioned, and we may trace this in reviewing the work and development of the mediumship. We find the cause hidden in that little sentence which your correspondent has written, that mentioned, and we may trace this in reviewing the work and development of the mediumality with the cause inkiden in that little sentence which your correspondent has written, that the medium was developed as the mouthplece or instrument of the spirit-world when but fourteen years old, and had her powers drawn upon without restraint by friends under new wise direction, and without proper guidance. That, to our mind, explains it entirely. These friends on earth, looking for the unfoldment of the mediumship, and seeking for that which might be expressed through her organism, were selfish—extremely so, since they taxed the powers of their medium early and late, and vitting it is to place one's self under the strong sensitive organism a spirit also selfish, seeking for his own gratification in whatever line it might be expressed, without revard to the health and welfare and happiness of the instrument he employed? Now, if this medium of whom it is written had been tenderly cared for and quarded by friends on earth, if they had supplied her with congenial, healthful influences, protecting her from the encroachments of selfish spirits, and not exacting from her every possible communication or sign of spirit, and to their medium a band of wise spirits, who would have taken her in charge, kindly attended to the unfoldment of her powers, and protected her from those other influences of which would have taken her in charge, kindly attendent of his band of spirits, the patient world. It may be that a medium is spirit-life as on earth, are in the ascendency; they have the balance of power; but never the good and true and law-abiding cannot aways control and regulate certain affairs and events that come up in human life. So it may be in the spirit-world. It may be that a medium is so oricumstanced and environed on earth that so is so ircumstanced and environed on earth that so is so ircumstanced and environed on earth that so is so ircumstanced and environed on earth that so is so ircumstanced and environed on earth that so

they have the balance of power; but nevertheless there are occasions on earth where the good and true and law-abiding cannot always control and regulate certain affairs and events that come up in human life. So it may be in the spirit-world. It may be that a medium is so circumstanced and environed on earth that it is impossible for such a band of spirits as that desired to come and take charge of the instrument who is employed for the spirit-world. Very much depends upon the outward associa-Very much depends upon the outward associa-tion and influences on the earth, and if, as we have said, a medium is surrounded by selfish, exacting natures here, she will undoubtedly become the prey of selfish, exacting spirits. There are many intelligent minds on the other side of life that do not mean to be particularly There are many intelligent minds on the other side of life that denot mean to be particularly selfish; they are exacting because they cannot see the rights and privileges of others where these rights and privileges come in conflict with their own desires. Possibly this spirit spoken of as taking such a firm possession of the medium as to exhaust her vital force and prey upon her happiness may have had some end in view. Undoubtedly he is of a positive mind, bent only upon the end which is before him. He may desire to reach the world at large through his medium, hoping thus to convince many of the continuity of life, and of the truths of spirit-return. He may have thought he could get more from his instrument than that instrument was able to supply, and so have overtaxed the system. Being intelligent, he may not have been wise enough to understand how to apply his intelligence when coming in contact with mortals and with physical it will be accomplished, for it understand how to apply his intelligence when coming in contact with mortals and with physical it will be accomplished, for it will not only find a supreme, of the endium and her friends would sit quietly, and in a sincere and earnest spirit, invoking the aid of wise and good friends from the higher life, and praying for their assistance, such wise and helpful intelligences will be attracted to her. One must not exercise his mediumship altogether for a selfish purpose, because if this is done he will undoubtedly be attended by spirits who are of a like selfish nature.

Your correspondent says the medium is love ly and blameless in her own life; therefore, certainly she has not attracted unhappy and selfish spirits by her own nature. We must look, then, to others, and we must blame others for this result. Let them see to it that they right, the wrong that has been done, by earnestly aspirits for that which is high and true, and which shall be for the best interest and welfare of the medium as welfare of the medium as welfare of the medium as welfare of the selfish; they are exacting because they cannot

work such å result.

Q.—[By R. A. D., Cynthiana, Ky.] Can the life-line be followed to a finality? Does the spirit, after its highest possible unfoldment, merge into the Great Spirit, losing its personal identity?

A.—Through all the world's history it has only been here and there, until within half a only been here and there, until within half a century of time, that humanity has been able to follow the career, or line of life, of any individual beyond the grave; but in the new era of the nineteenth century, when spiritual truth and knowledge are coming from worlds beyond, those who understand and who have investigated know that it is possible to follow, in a measure, something of the line of life—of the career of their friends who have laid down their bodies of clay. In the spirit-world we are enabled to follow the life-line and career of our friends and of those who challenge our attention, in a degree, just as far as our own spiritual unfoldment will permit. Some spirits cannot follow the line of their friends as far as can other intelligences, because not sufficannot follow the line of their friends as far as can other intelligences, because not sufficiently advanced in knowledge and power to do this. We behold spirits who have advanced, who have lived many long years in the other life; we will not attempt to say how many centuries have passed since they gained their experience in contact with this planet; but they have reaped their experience and have passed onward leaving their records and their

but they have reaped their experience and have passed on ward, leaving their records and their marks of intelligence and growth and achievement behind them for others to study and to emulate. These spirits have passed onward; but we can hear of their progress, of their attainments in higher departments of life. We may not be able to follow the life-line of those earliest spirits who have gained their knowledge and experience thousands of years ago, and have passed on far beyond that line of existence which we can now scan, because they are continually growing toward infinitude, continually ascending to higher scales of unfoldment and existence. Those spirits who are beneath them, who are more finite, more dependent upon their environments for the gaining of knowledge, as well as for the accomplishment of work, cannot readily or even complishment of work cannot readily or even at all follow the life-line of those advancing at all follow the life-line of those advancing souls. And yet, from what we know of spiritual progress, we do not believe that those souls have been swallowed up in the great immensity of space, or been absorbed into any sea of spiritual light; we believe that they are still individualized, still entities, evolving their own thoughts and performing their own works, for, so far as we know anything of the advancement of humanity in the spiritual world, we find that man, through effort, through struggle, through his aspirational nature putting forth its powers to know and to learn more, becomes more vitally individualized, more thoroughly an entity, distinct and apart from all other souls; that, as he achieves, he becomes more electrified with power, stimulated into making new effort, and as the new effort becomes successful in its repower, stimulated into making new effort, and as the new effort becomes successful in its results to his life, he'is only more thoroughly enlarged in conception and in understanding, and able thus to gain more of power, and to put it forth for higher achievements; consequently we reason from this state of things that as the spirit presses on and on, it will only enlarge, it will gain greater capacity for holding and for understanding spiritual truths, and therefore it can never become absorbed and lost in any sea of light or nower, but it may grow more and sea of light or power, but it may grow more and more near to the Infinite, until it becomes so strong and vigorous in mentality and in spirit-uality as to seem almost like the Infinite him-

tunately been led into the morphine habit, which she is desirous to break up. She would like to know whather this habit will prove to have had an cell effect on the spirit-body when she reaches the other life and how she shall escape from the practice while in this world, since every effort she has thus far made to do so results in her being prostrated by sickness.

rium throughout the entire system.
Your correspondent wishes to know how the Your correspondent wishes to know how the spirit will be affected when she passes from the body. That depends very much upon the nature of the spirit itself. If it is clinging to outside things, if it cares more for the earth and its physical conditions than for the spiritual, then will she be unhappily situated in the other life. But we should suppose that your correspondent's friend aspires, that she sends forth her spiritual nature in advance of the physical life, and therefore that when she discards the physical it will only be a matter of a brief time physical it will only be a matter of a brief time before she will ascend from contact with these

tient. We believe that there are articles of food, natural products of the earth, which will supply every element necessary for the growth, and to repair the waste, of this organism which you possess; therefore, if physicians would study the elements and the component parts of your various foods, especially of your grains and fruits and other substances springing from the earth and its atmosphere, they would in time learn just how, to supply the systems of their patients with proper nutriment for the upbuilding of the depleted

forces.

Materia medica has depended entirely upon the application and administration of drugs and potions, many of which have contained elements severe upon, and even poisonous to, the human system. We can concede that the organism may sometimes fall into such a state of disorganization as to require certain elements which, perhaps, in a condition of health would prove poisonous to the system, but which, under conditions of disease, may prove of benefit. We think this is the exception instead of the rule, and what nature requires, when it becomes exhausted or devitalized, is new elements, new nutrition—something that will supply what has been wasted; it only needs repair, and the machinery will go on doing its own work.

The time is undoubtedly coming when physicians will study the nature and organization of their retients, will seek to wederstand the

cians will study the nature and organization of their patients; will seek to understand the their patients, will seek to indestand the habits, tastes, tendencies and general mode of life of those whom they are called to attend; and in doing this they will learn how to apply specially curative agencies to each case brought under their observation.

Q.—Do all the facts of a person's earthly life impress themselves upon what we call the memory in the order of their occurrence?

A.—That is what we are taught, and it is what we teach inquiring minds. Memory is a power of humanity, and can never die, for it partakes of the spiritual nature itself. Upon the spiritual universe is recorded every event and circumstance which arises in the life of hu-manity, for the individual memory records the individual experiences of the man. These may be clouded over, because of fast arising circumbe clouded over, because of fast arising circumstances and experiences, but they are not obliterated, and by-and-bye, when the veil of mortality is removed, the clouds will disperse, memory will reissert itself, bringing forward the remembrance of those scenes and occurrences which have taken place. It has been told, as the experience of many spirits, that as they came to a full consciousness of their condition and surroundings in the spirit, world after came to a full consciousness of their condition and surroundings in the spirit-world, after passing from the mortal form, there arose before them every event and circumstance which had taken place in their lives. These passed before their vision like a series of panoramic views, presenting in detail and even in color that which had long since been forgotten, seemingly, which had occurred many years in the past, even on earth. Individuals who have been rescued from drowning, or who have escaped from almost the jaws of death, have revealed this experience, that at the moment when they seemed to be losing consciousness of this life, there came before them memories, trains of thought, pictures of events which had passed, and which seemed to come with double force. And this is true, for it is the spirit asserting itself, memory making itself known, and it is this principle of humanity which brings to the front that direct consciousness of what we have been, what we have done, and how we might have accomplished more and all they have been better. what we have done, and how we might have accomplished more and might have been better; which in itself brings the scourge of retribution to those who have failed to do their duty.

Q.—Can any such impressions become obliterated, and be beyond the possibility of being recalled?

A.—We do not know of any circumstance or event in the life of a nation, of the world, or even of an individual, that can possibly be so obliterated and lost as to be impossible to recall, for we refeat, that all the events of time are recorded upon the universe, and all the events of the human life are recorded within the sensorium of the brain; memory faithfully

keeps her vigils, and will bring them into review at an proper time.

Q.-[By G. B., Canada.] History states that the screen parts of the authorized version of the New Testament were first declared canonical in the third century, A. D., by the Emepror Constantine, after the rejection of many other epistles and ecclesiastical writings, by over three hundred Bishops at the Council of Nice. Can you inform us who were the authors of the several gospels of Matthew; Mark, Luke and John? and when these yospels were written? and how it happened that they were written in Greek, and not in Hebrew, the national language of the Jews, and in which sheir Bible and old Targums were written? were written?

were written?

A.—Well, we do not look upon the New Testament as identical or really belonging especially to the time and age of the Old Testament. We look upon the Old Testament as a history of the political, social and religious life of the Hebrew nation, as far as it could be in those times chronicled, and we have no doubt that it was a very fair historical account of departments of experience in the life of that nation.

On the other hand, the New Testament is, to our mind, not only an historical record of facts and events which occurred in the times to which it refers, but also a code of moral philosophy.

our mind, not only an historical record of facts and events which occurred in the times to which it refers, but also a code of moral philosophy, outlined for the general instruction of the people, and that it was not intended by its projectors to be received as having a bearing particularly upon that which had gone before in the life of the Hebrew nation. It would be useless for us to give our opinion concerning the authors of the four gospels mentioned, because it would bear no particular evidence to minds on earth. We know of no instance that we can point to in the historical records that you could search and understand for yourselves in this relation, and therefore the expression of our individual opinion would count as naught. We do not believe that the four gospels mentioned were written by those individuals whose names they bear, since to our mind these were chronicled long after the apostles, so called, had passed from earth and engaged in higher scenes and other employments; but that they were given forth by those who understood the Greek as well as other ancient languages, is no doubt true. They were not the work of one mind alone, but of many minds, and they really comprise a compilation of thoughts, of events and circumstances which have been handed down in fragmentary form from one line to another circumstances which have been handed down in fragmentary form from one line to another of human individuals, and have become crystallized into this shape in which you now behold them. Further than this we shall not say on

them. Further than this we shall not say on this subject, because it is impossible for us to bring you evidence of what we claim.

To our mind, the Bible has been of great service to mankind as an historical record of the life of a nation, unfolding to the thinking mind of the student a knowledge of the beauty and of the vigorous power of that intellectual life which has asserted itself in spite of war, of desolation, of the clashing of arms and much of sensual existence, which were rampant at the time. This Hebrew history has undoubtedly enriched the minds of many of its students, but we cannot accept it as the inits students, but we cannot accept it as the infallible word of God, but rather partly as an historical record, partly as the result of legendary lore, partly as an exhibition of the intellectuality of the people and the times.

lectuality of the people and the times.

The New Testament comes to us with great significance, as revealing the life, the progress, the hopes and desires of the human race, especially those who dwelt among the Hebrews and in the ancient East. To our mind man can steadily trace, from the Old to the New, that line of advancement wherein we behold intellectuality growing and expressing itself, but grandly merging into the spiritual—becoming more refined in its tastes and in its achievements, more beautiful in its teachings and its hopes; looking more fully to the interior life of mankind, and less voluptuously to the external conditions. We believe that this New Testament outlines a scheme of moral ethics Testament outlines a scheme of moral ethics grand and beautiful, which it would be well for all to follow, and which would bring to our hearts new conceptions of life and of duty, of immortality and spirituality beyond any that we have ever possessed, perhaps, if we would only study these beautiful teachings exempli-tied through the life of the Nazarene brough to the world through his ministrations and agency, and through those who were faithful unto the truth by higher intelligences, who made use of these instrumentalities to do their

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

Report of Public Séance held March 22d, 1889.

### [Continued from last issue.] Annie Mack.

[To the Chairman:] Can I come in this meetin'? [Yes; glad to have you.] I want to thank the people that bring the flowers. Oh! look at the people that bring the flowers. Oh! look at the rose-buds! Aint those lovely! [To the Chairman:] You're a good man. Don't you know there's a big man right-side of you, and he comes to help you every day. I seed him here one day before. I seed your mamma. She's a good mamma. She aint any better than mine.

Oh! aint those lovely flowers! You could n't paint 'em like that, could you? Sometime you're going to see the flowers what we have where we are. [Aside, to a spirit:] Oh! Annie, do n't bring the doggie here. She did n't ought to bring him in here.

to bring him in here.

do n't bring the doggie here. She did n't ought to bring him in here.

I want to tell you I have a lovely teacher where I go to school. You do n't see her, but I 'll bring her to you, when you come where we are. And I 'm goin' to show you all the pretty things.

We have all the flowers we want to, and we have the dogs and the kitties. Grandma had a kittie that used to steal in the pantry, but that aint the kittle I've got. We've got a horse, too. Grandpa used to have a horse called "Old Dick," but he aint come where we are. He's coming some day.

And I want to tell you about the children we play with. They're all good children. You was a little boy once, wa'n't you? I know you was, 'cause you've growed bigger.

I want to tell you about my teacher, if I don't forget it. My teacher is a nice lady, but she's

I want to tell you about my teacher, if I don't forget it. My teacher is a nice lady, but she's a spirit-lady. She used to write verses—poetry, she says it is n't proper to say verses. She is Alice Cary. She tries to teach us all things right. Then sometimes she rejeats poetry to us. You went to school once, didn't you, just the same as we do? [Yes.] Only we learn more perfect where we are.

I goin' to tell you my name 'fore I get out. The spirit gentleman says if I wander off so much I'll forget it. I don't believe it. I never forget my name.

Grandma always used to say if we made much noise it would give folks the headache. I won't

Grandma always used to say if we made much noise it would give folks the headache. I won't talk quite so loud, nor quite so fast, like I did. I goin' to bring you some white flowers sometime, 'cause you're a nice gentleman. Now I want you to put that down; I'll know if you don't. I'll see when I read it, 'cause I can read. I want to tell you, too, I went to Washington—the capital, you know. I went there, and you ought to have gone when I went, and had a nice time, and seen all the pretty places where I went—not when I was like you are, but since; I couldn't go then.

I lived in 'Duxbury, Vt. I want you to put down my name. It is Annie Mack. That aint a hard name to spell. Good-morning.

### Emma Savage.

The children are welcome here. That dear child got a little nervous, as you would say, in mortal life—could hardly hold herself to one subject long enough to speak what she wished to say. I often wonder, as I see so many children gathering here, why it is you in the mortal cannot sense these little spirits that come laden with so much affection to each one. As I look into the audience to-day I find beside so many of you mortals some dear little child with upturned face looking eagerly into yours, asking why you do not speak to it, not old enough to understand and realize that you in the mortal cannot behold its form.

I am happy in my spirit-home. I am happy to be in the company of those loving children. I did not understand, while in mortal life, that we could return and come into communication with the loved ones here. I have learned

much in spirit, and have much more to learn, ohl how grand, how good it is to feel that in a little while each one will join the happy spirit band. Many yet left in the mortal have closed the doors tightly against us and say: "No, I cannot feel they come to carth." As we look back we may read that over and over again they did return in olden times, and they do today. God's havs cannot be broken. I find now many things are made clear that were a mystery to me when on earth. In our homes above we are not only together, but we form companionships outside, and visit and re-visit as you do in the mortal life.

You may ask: Do you have houses and homes like ours? They are similar, yet not material; they are spiritual. We must have what we term an abiding-place, a home; but through the attraction to loved ones, we are often drawn to earth. Often we hear one and another say: "Let us visit such and such ones of the family." But how little do you know of our visits! Frequently we come in the silent hours of the night. I have often stood by the side of the loved ones, hoping I might leave much influence, much strength with them, and that they might feel we were there. It has been some eight or nine years, as near as I can reckon it, since I passed away: but I cannot

they might feel we were there. It has been some eight or nine years, as near as I can reckon it, since I passed away; but I cannot be sure I am correct, as we fail to keep an account of mortal time. As I entered spirit-life Aunt Mary came, and, looking at me earnestly, said: "Come with me. I have much to show you." She took me to her beautiful spirithome. In a little time others came, who had gone out of the home, and some that I never

home. In a little time others came, who had gone out of the home, and some that I never knew in earth-life only by hearing them spoken of. Uncle Joseph took me by the hand, saying: "Come, there is much for you to learn in spirit-life." And in a little time I learned the meaning of progression.

To-day I cannot say half as much as I would like to; but if they will come to me privately in Buffalo, I shall be very grateful to them. I have wished I might speak of family matters, but I must wait and be patient. I am not going to speak of business affairs here, for, as I look upon one and another, I perceive this is a public place. After passing over, in a little while I learned I might enter earth-life again, and come into communication with my friends, and come into communication with my friends, if only provided with an instrument; but when I made the attempt, I found I had no instrument that I could control. I wish, sir, you would be kind enough to record me as Emma.

### George W. Morrill.

I have felt it would be a privilege to step upon this platform and give out a few words, not only to my own, but to kindred and to many not only to my own, but to kindred and to many friends. I am satisfied to give a short message, for I feel that if I could meet them privately I should have much more to say. I have been asked mentally by friends many times to enter this room and speak a few words, not only for their benefit, but to prove the immortality of the soul. I did not understand here what I have learned since, although it is but a short period since I three off the old mantle of clay period since I threw off the old mantle of clay and put on the bright and beautiful garments of immortality. I have spoken but a few words before this, still I have come into my own home many times.

Dear wife, think not that I am far away from you because of the separation that has come to you in the mortal. I feel that I can be more to you spiritually, and I know you will be eager to you spiritually, and I know you will be eager to learn something from where you are coming to in a little while. A few years will soon thit away, and then we shall be together. Yes, I think of the happy reunion that will take place. Many old friends that have crossed the portal were ready to meet me. The hand-shaking, the welcome on our side is grand; it is beautiful! I wish to send greetings home, first, and then also send a few words to the dear old friend far away, Captain Wilson, by whom I know I am not forgotten. I would make some return for the notice he has taken of the few words that have been spoken. Think not, dear words that have been spoken. Think not, dear friends, I have not been anxious to speak here. I have been, although sometimes I have felt that others might give out more than I could. I wish to say here that on the spirit-side we

I wish to say here that on the spirit-side we need no title, and also that I have met many of the old townspeople.

Dear wife, whenever there is a channel open, improve it, that you may come into communication not only with me but with other members of the family. We are together, but not all the time, any more than you would be in mortal life. I have been here in three meetings; in your last gathering I thought perhaps I might control the little lady, but I failed. To-day I started out with a strong determination that I would make them understand that I live, and that I am very anxious for them to know I have a work to do on the spirit-side. I am grateful for the few moments allotted to me. I will not intrude longer, as others are waiting patiently. George W. Morrill, of Amesbury. bury.

### Oscar H. Allen.

I have stepped upon this platform several times, hoping I might send a few words to loved ones who have been wishing they might know how I have found it in spirit-life.

Father, dear brother, think not that I am far away. It is only a few months, I should hardly think it could be one year, but I cannot tell, since they called me up higher. As the spirit was taking its flight, the angels came around me, and dear, loving friends came to me to bid me welcome, as the loving ones in the mortal smoothed the pathway down to the shining river. Oh! how kind they were; but they could not hold the spirit here longer. Father, you felt you could not part with your boy.

What I learned in the mortal in regard to spirit-return was of great help to me as I crossed the portal termed death. But there is no death, only a change, and it seemed so quick I knew not of any time that I did not possess a body. The one I have is fashioned in the same likeness that I wore here. As the guides came they took me by the hand, and led me on and on to beautiful bowers, where flowers were springing up; it seemed like a long lane that I walked through with the angels help. Oh! how beautiful was that lane—a bower of roses, whose perfume we caught as we passed along. How many times were the sweet flowers of spirit-life brought to me, and I sensed them spiritually in my last sickness. Oh! how hard it was for the dear friends to feel I must leave them, for only twenty-two years did I dwell in the flesh; and now, as I said, it is but a little while since I put on the beautiful garment of immortality.

I am happy in my spirit-home, but I cannot rest here. What I learned in the mortal in regard to

while since I put on the beautiful garment of immortality.

I am happy in my spirit-home, but I cannot rest here. I want them to know that I come to them. I am with them for that purpose, to make them realize my presence, and feel that I have found it true; yes, more beautiful than ever could be pictured to us. We may come here time after time and try to tell you of the beauties of our spirit-homes, but we fail. When you enter spirit-life you will know for yourselves. I do not feel any of the sensation coming over me of the way I passed out; but many spirits tell me they do in entering earth-life or coming in contact with mortals. I feel well. I feel strong, dear father; and in a little time will they call you up higher to join those who have gone before. Grandma sends greetings to you to-day.

Have I found them all? No, not yet; it is such a little time since I left you, and there is much for me to learn. Many dear relatives that I did not know in the mortal, they tell me are dwelling in spirit-life. Oscar H. Allen, of Boston.

of the changes that have come in the home since I left you.

[Aside to a spirit if Yes, dear child. The darling child, Ollic, stands by me, fearing I will forget to speak his mang, so they may know he was here in the meeting. He is a beautiful spirit, and is in time to be a messenger between the two worlds. And how sweet it is to feel there is such work for us to do in the spirit-life. As I come here to day, I feel I would like to reach my deay boys. I know some I cannot approach, others I can. I wish you to know I come to you often. I have felt encouraged to see the progress you are making in your own home. I might say the spirits are working with Many, also I find the dear child always present when I step into your home. I promised, as I said, I would speak hers. Do not think I had forgotten my promise, for I have been here many, many times, sometimes to listen; and sometimes to gain strength to give out to you, LeForrest. I saw, a little while since, some dangers that came to you with the horse. I say: Be careful. I need to give you caution, for we see a little clearer than you do in mortal life. I would not speak of it if I did not see danger. I have been so closely attracted to you here since I left you, I am able to come into your home and make my presence felt, and also to give out my influence there, for you need us much in your homes. Samuel sends greetings to the loyed offe in your home. The dear child wishes me to say: "Grandma Oliver is here too." We are all auxious you should know who is present, and who is trying to give out some words to you. I passed away in Charlestown, in this State. Lavinia is trying to give out some words to you. I passed away in Charlestown, in this State. Lavinia Goss. Grandpa Oliver is here.

### Guide of the Medium.

We wish to return thanks to the dear mortals for the flowers they have brought us to-day, they attract us so strongly here into your meetings. We are grateful for the passing thoughts that you give us. We, in spirit, draw from you the kindly magnetism that you give out to us,

(Given May 31st, and published in advance by request.) Emma Jenness.

Dear friends, I have much I would like to say, not wholly for myself but for my dear mother, who has lately joined me in the spirit-home. Father, how sad you have been since the angel of life came and beckoned mother away. It was hard when Emma left you, but much harder when you knew dear mother must be separated from you here in the mortal. I was so thankful that the doctor advised you to have Charlie come home immediately, for we could see plainer what was best than you here in the mortal could. I thank you, dear Aunt Mary, for your kindness, not only to me but to mother. When you knew she had but a little while to stay, you left home and everything to attend to her wants. It was so kind in you, and the angels will repay you for what you have done. Mortals never can.

Charlie, you know full well that you have a Dear friends, I have much I would like to say,

angels will repay you for what you have done. Mortals never can.

Charlie, you know full well that you have a great deal of this power given you. Now I ask you to use it. You may turn and say: "Emma, did not you have the power also, and did you use it?" Do not say this, dear brother; I acknowledge I did not; fear came to me, and I was not strong. But oh! how quickly I left the mortal, and put on the immortal, and mother and I have had sweet conversation together since she joined me. I kept my promise, dear father; I stood at the gate, with it partially opened, and as I saw dear mother approaching I swung the gate wide open and said to her: "Come, I have a beautiful home waiting for you, a beautiful bower, all twined and intertwined with roses." Mother said to me: "Emma, how true it is; as you did give out to mortals, you are waiting at the gate for me."

Alonzo, I know you cannot quite understand why I have come in public. It will be made plain to you in time. I would not care to speak in public, but I know, as dear mother has requested me to-day to speak for her too that it

plain to you in time. I would not care to speak in public, but I know, as dear mother has requested me to-day to speak for her too, that it is right I should speak here, and I do hope, father, that you will try and come into communication with mother and your Emma.

And Alonzo, Scott, each one of you, do open the doors for us, for in the mortal you would not close them against us. It is true, as dear mother has said so many times in earthlife, that the dear spirits came to her often, and the red men came to give her power. I well

day evenings, at 8 sharp, and Sinday at 8 p. M.

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Mr. Stiles To our own kindred first, then to her.

1 am greatly obliged, Mr. Chairman, for your kindness in taking my message. I have asked permission of the controlling spirit that I may have it advanced, for mother has so recently joined me it may awaken interest, and be the means of my friends learning more if they re-ceive it very soon. Emma Jenness, Haverhill,

## SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 29.—Mary Ellis; William R. Maun; Mrs. Mary T.
Martin; Charles H. Rogers; Mary Jacobs; Caleb Cook;
Sadle Haddley; Franklin Burdett; Hermann Ehle; Suste
Alcott; Hannah E. Kimball.

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

As per dates will appear in due course.

Alay 31.—John E. Lyon; Dr. John Grinnell; Matlida Burnham; John L. Severance; Harriet Symmes; Mabel Alice Bradley; G. W. Lawson; Nathaniel Soule; Rose Chick; Annie Burbank.

### Funeral Services

Will be attended by Spiritualist Lecturers whose names and home addresses are given below:

and home addresses are given below:

Augusta, Me.—Dr. H. F. Merrill, 87 Sewell street.

Baddwinsville, N. Y.—Miss Carrie E. Downer.

Battle Creek, Mich.—Mrs. L. E. Bailey.

Boston, Mass.—Miss L. Barnicoat, 175 Tremont street;

Mrs. Abby N. Burnham, 30 Hanson street; Mrs. S. A.

Byrnes, Borkshire street (Dorchester District); Mrs.

S. Dick, care Banner of Light; Mrs. Clara A.

Fleid, 804 Washington street; W. S. Eldridge, 11

Cobb street; J. W. Fletcher, 6 Beacon street; Mrs.

A. E. King, 258 Shawmut Avenue; Mrs. Helen Stuart-Richings; Frank T. Ripley, care Banner of

Light; Dr. H. B. Storer, 406 Shawmut Avenue.

Cambridge (Oid), Mass.—Mrs. N. J. Willis, 8 De Wolfe street.

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Charlestown, Mass.—W. A. Hale, 46 Russell street.
Chicago, Ill.—J. H. Randall, 220 Honore street; Mrs.
C. L. V. Richmond, 64 Union Park Place.
Cleveland, O.—Thomas Lees, 105 Cross street.
Detroit, Mich.—Fred A. Heath.
Doyleston, Pa.—Mrs. A. M. Glading, P. O. Box 62.
Foster's Crossing, O.—Valentine Nickelson.
Fulton, N. Y.—Mrs. M. G. Kuight.
Geneva, O.—Carrie C. Van Duzee.
Hyda Park, Mass.—Eben Cobb.
Hyannis, Mass.—Mrs. N. H. Burt.
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Leominster, Mass.—Mrs. Juliette Yeaw.
Lookout Mountain, Tenn.—Geo. A. Fuller.
Manchester, N. H.—Edgar W. Emerson, 240 Lowell st.
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North Springfield, Vt.—Mrs. S. A. Jesmer-Downs.
Onset, Mass.—James H. Young.
Philadelphia, Pa.—Geo. W. Kates, Wheat Sheaf Lane.
Providence, R. I.—Dr. F. H. Roscoe, 26 Stewart street,
Rochester, N. Y.—Cornella Gardner, 118 Jones street;
Dr. F. L. H. Wills, 46 Avenue B, Vick Park.
San Francisco, Cal.—Addle L. Ballou, 769 Market st.
Santa Cara, Cal.—Mrs. E. L. Watson, P.O. Box 240.
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Box 175; E. B. Fairchild.
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Westfield. N. Y.—Carrie E. S. Twing.
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Woodstock, Vt.—Austen E. Simmons.

# To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator might not be able to meet the requirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

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# Banner of Bight.

BOSTON, SATURDAY, JUNE 15, 1880.

Spiritualistic Meetings in New York.

The American Spiritualist Alliance mosts at 210 West 42d street, on the first and third Wednesday of each month at 8 p.m. The Alliance defines a Spiritualist to be; "One who knows that intelligent communication can be inductiven the living and the so-called dead." All Spiritualists are cordially invited to become members—often resident or non-resident—and to take an active part in its work. ET. All persons seeing articles in the scular press treating upon the subject of Spiritualism that in their opinion should be replied to, are requested to send a copy of such publication to the Alliance.

bis replied to, are requisted to send a copy of such publication to the Alliance.

Henry Kiddle, President, T East 18th street; Mrs. M. E. Wallace, Recording Secretary; John Franklin Clark, Corresponding Secretary, 89 Liberty street.

Psychical Society, organized Dec. 17th, 1888, meets every Traesday evening, at 8 o'clock, at 510 Sixth Avenue, near 30th street. Its sessions continue until July 24, and resume Sopt. 24th. Objects: The consideration and exercise of meditumship, personal experiences, readings, addresses, music and sociability. J. F. Snipes, President, 478 Broadway.

Columbia Hall. 878 6th Avenue, between 40th

dresses, music and sociability. J. F. Shipes, Fresheat, 40 Broadway.

Columbia Hall, 978 6th Avenue, between 40th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2% and 7% F. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Areanum Hall, 57 West 28th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 F. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be eld at Adelphi Hall, corner 7th Avenue and 52d street, New or and reliable test mediums always present.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 a. m. and 7½ p. m. Admission free.

A General Conference will be held Monday evening of each week at 230 West 38th street, at the residence of Mrs. M. C. Morrell.

The American Spiritualist Alliance

Held its regular meeting on Wednesday evening, June 5th, at the parlors of Mrs. M. E. Wallace, 219 West 42d street, New York City. The meeting was called to order by President Henry Kiddle, who read the following address upon assuming the duties of the office to which he had been elected at its last session: THE DUTIES OF THE HOUR,

In the Work of the American Spiritualist Alliance.

which he had been elected at its last session:

The DUTIES OF THE HOUR,

In the Work of the American Spiritualist Alliance.

At the last meeting of The Alliance, when elected to resume the office of its President, resigned some seven or eight years ago, I found myself unable to decide positively whether it was best for the organization, best for the cause which we are trying to serve, and best for myself in view of many personal considerations, for me to accept this position, fraught as it is with so many cares and responsibilities.

I cannot say even now that I have decided these questions fully to my own satisfaction, but I have come to the conclusion to assume the office at least temporarily and experimentally, so as to determine by an actual trial whether, through the associative and corporate functions of this organization, and with the earnest and harmonious cooperation of its nembers, something of still greater value and importance than hitherto can be done in behalf of the cause of true Spiritualism, which means so much in the present agitated condition of the world of mind, and promises so much as an agent for the real progress of humanity.

I have, therefore, taken the chair at this meeting, and, with your permission, will commence my work by addressing a few words to you in regard to the duties of the hour and the part of them that pertain to the American Spiritualist Alliance.

In the first place we are Spiritualists, and neither afraid nor ashamed to avow the fact. There is no more appropriate term to apply to those who, with the demonstrative evidences we have had, affirm the truths and profess and practice the principles which rest upon these irrefutable proofs.

We do not wish to confine our researches and studies to an investigation of the sensuous manifestations in which the spiritual movement originated, and upon which it still mainly depends. This can be done with but little regard to the spiritual element, which is the extent of an aqualintance with, and an acceptance of, the phenomena whic

nent.

Does not this obvious need of objective spiritual Does not this obvious need of objective spiritual phenomena afford a most logical raison d'être for the possibility of such manifestations, or rather for the law of the Great Supreme, which permits their occurrence, particularly at a time when materialistic thought and spiritual ignorance become so predominant as they are at the present time?

they are at the present time?

Is it not, then, one of the most pressing duties of the hour that we should give a rational and discriminative encouragement and support to every phase of mediumship that is genuine and honestly exercised? Every kind of manifestation is valuable to those who would make a comprehensive and scientific study of this great, this exhaustless subject. No fact that is truly a fact, carefully observed in all its conditions and concemitant circumstances, and accurately recorded, can fail to be instructive and valuable as a contribution to the science of Spiritism, now so incomplete in its dethe science of Spiritism, now so incomplete in its de-velopment and arrangement, though a great mass of materials for its proper exposition have been col-legated.

materials for its proper exposition have been collected.

It is much to be regretted that mediumship and the phenomena presented through it have hitherto been by so few and so imperfectly studied according to truly scientific methods, and by means of conditions directed by spiritual principles. Hence it is that, to a great extent, we are compelled to disregard the ordinary accounts of scances and fall back upon the researches of such accredited explorers as Hare, Crookes, and Zoeliner for indisputable evidences of our facts; while, undoubtedly, there is a vast mass of facts presented in the ordinary circles that deserve a most attentive study. Indeed, it seems to me that we need almost a new movement in order to bring about a fully reliable exploration of spiritual facts, by persons of intelligence and experience on conditions based on the known laws and principles of the subject, not by mere materialistic methods.

new movement in order to bring about a fully reliable exploration of spiritual facts, by persons of intelligence and experience on conditions based on the known laws and principles of the subject, not by mere materialistic methods.

When the Psychical Research Society of London was formed, I had some hope that, composed as it was of men so thoroughly experienced in the investigation of nature, and accustomed to apply logical principles to such investigation, it would, as it rapidly passed from the narrow field of speychies and emerged into the more comprehensive one of Spiritualism, develop such principles and methods as are needed to afford a truly scientific exposition of the subject.

But the proceedings of this pretentious Society have been such as to show that this anticipation presupposed a condition of human nature that, even with high culture, it is as yet too weak to attain—a condition of freedom from that timidity in the face of social and professional prejudice and vulgar condemnation that darkens the mind and paralyzes the reason. It is amazing that a real savant should fall to perceive the difference between explaining a fact or a phenomenon, and explaining it away; and that such a person should be unable to choose properly between the just passivity of nature's true disciple, and the pairty arrogance that would dictate a priori what she ought to display to him, not indeed for his instruction, but merely for the confirmation of his protound intuitions. How can the discovery of truit result from such puerile and perverse searchings? Nature conceals her face from all such shallow and presumptuous prying, with a veil more true of her spiritual than of her physical features.

By these few observations I wish to show you that, whatever principles I may have deduced from the spiritual phenomena which I have waitlessed, and however far I have endeavored to rise toward a just and practical conception of what those principles really mean to us in our relation to the world into which we all are to pass, soon

the friends of spirfund truth to attudy how to neutralize the pelson of this false teaching and to undermine the system from which it proceeds, though supported, as it is so strongly, by seelal customs and institutions (egether with a vast money power that gives to it all the influence of conventional respectability.

I percelve, however, quite clearly, the intervening powers of good, or God, that are quietly operating to circumyent and ultimately to destroy these really cosmocratic agencies that oppose truth in the guise of divine ministrants, while they are in fact but the representatives and supporters of the greatest system of consolidated and organized selfsichness on the earth. It is one of the most urgent duties of the hour to work with the friends of Truth, both seen and unseen, in the endeavor to check these opponents of the New Dispensation—the only source of lope that is visible to the eye of the philanthropist gazing on the present spiritual darkness and materialistic corruptions of this age. For would not a realizing sense of what this life truly is, its relations to the life beyond, and the overwhelming interests that center in the latter, go far toward the regeneration, by which I mean the true spiritualization of mankind—toward convincing them that they are not at present sering their best interests in their exclusive devotion to the things that belong only to this most uncertain, most transitory state of being? While the habitudes, the virtues, the spiritual culture which they can carry with them into the life hereafter constitute an accumulation of wealth that can never be lost or diminished, but must truly prove a "foy forever."

How are we, as humble workers upon this plane of effort, to act—to use our opportunities—so that we shall feel in the great hereafter, in the sphere of self-contemplation, self-judgment and self-condemnation or approval, that we have used those opportunities aright, and carned the judgment and self-condemnation or approval, that we have used those opportunities arigh

afford to them the means of active Service to which I have briefly referred.

I find in looking over the records of the Society that affiliations were some time ago established with twenty societies in various parts of this country and Europe; but I have not been able to ascertain to what extent and in what respect there has been a mutual cooperation on the part of The Alliance and these organizations, and what practical results have accrued from this formal affiliation, which I have always regarded as a very interesting and promising feature in the plan of our organization. I carnestly trust it may be extended more widely and with fruitful results for good. With these few remarks, I now proceed to the regular business of the meeting.

After the address by the President, the directory re-

After the address by the President, the directory report was read, recommending four persons for resident membership, and Mr. J. J. Morse, the well-known lec turer, as a non-resident member, all of whom were duly elected.

On motion, resolutions were adopted extending the thanks of The Alliance to its retiring officers, Judge Nelson Cross and Mr. J. F. Jeaneret, for the efficient services rendered by them during their term, extending over many years.

President Kiddle called the attention of The Alliance to the fact that a World's Congress of Spiritualists would be held in Parls, France, during the month of September next, and suggested the importance of The Alliance, as a representative body of American Spiritualists, being properly represented thereat by a duly accredited representative.

This view of the President was fully concurred in by the members, and the question of selection of deleates discussed but final action was deferred untithe next regular meeting.

Prof. Kiddle referred in terms of highest praise to the great and good work that had been done by Bro. Morse for the cause of Spiritualism, not only in this country, but in England as well-and, indeed, wherever he went-and felt assured that in stating how great would be the pleasure to him to listen to remarks from our new member, he was but voicing the thought that was seeking utterance from the hearts of all present. The Alliance was then addressed by Mr. J. J.

Morse, Mrs. Coleman, Prof. Kiddle, Mr. Jeaneret, Judge Cross, Mr. Jones and Mrs. Wallace.

Mr. Morse on rising to speak, said, that after the highly complimentary and very flattering introduction of our worthy President he hardly knew what to say for though he had been before the public as a speaker for over twenty years he found himself suffused with blushes while listening to the praise that had been bestowed upon him; he would say that as in the past he had ever tried to live up to the light he had, and to do his duty at all times faithfully and well, in the future he would strive to so live and labor that should it be his lot to again visit this country, which in a few weeks more he should Jeave for his own native land beyond the seas, he might receive from the members of The Alliance, and others as well, the same cordial. warm and loving welcome that had been extended to him this evening.

Referring to what had been remarked by Prof. Kiddle, on assuming the chair, in reference to that venerable, genial and kind man, Mr. Luther Colby, the Editor of the BANNER OF LIGHT, he said he wished to endorse it all, and to add to it, for he could do so from his own long and personal acquaintance, extending over many years, and he knew of his own knowledge of the faithful services that had been rendered to Spiritualism by Bro. Colby, and the undeviating course that he had devotedly pursued in presenting its facts and philosophy for the acceptance and enlightenment of his fellow-men.

He said he thought that Spiritualism and Spiritualists should cease to stand on the defensive, and should become aggressive-assuming the offensive-and let the world know that they not only held the fort, but that they would also use their heavy guns of truth, and send their solid shot of demonstrated facts against credal errors and superstitious beliefs, until they were demolished, and then when the ground had been cleared and made ready for a fairer, richer growth, sow therein the seeds of love and kindness, helpfulness and universal brotherhood, that should eventu-

ally uplift humanity into its true spiritual state. Mr. Morse spoke for twenty minutes, and was lis

ened to with the closest attention. After the motion to adjourn had been made and seconded, but before it was put to vote, a pleasing and beautiful incident occurred. Mrs. Wallace was controlled by her spirit-daughter, Lillie, who asked permission from the President to say a few words for the many spirits who were present, who had while here been members of The Alliance, and who still were deeply interested in its work. She said they wished to welcome Prof. Kiddle to the duties he had resumed. and to encourage him in his efforts to increase the efficiency of The Alliance and its power for rendering in the future a still greater service to humanity than it had done in the past. They also desired to express to the retiring officers their high appreciation of the devotion with which they had served The Alliance for many years, and to express the wish, that in laying aside the enerous duties of office, they would still continue to be carnest; faithful and hard-working members.

Little then turning to a vase, took from it two bouquets of beautiful flawers, saying that The Alliance had thanked its retiring officers for their efficient services, but that she desired to present them with a token of the love as well as gratifude that the spirits fold for them, and then, approaching Judge Cross, in language breating of tenderness and appreciation, presented one of the bouquets to him; she then crossed the room to Mr. Japapers, and in like manner are the room to Mr. Jeaneret, and in like manner pro-

sented him with the other. Each of the gentlemen accepted the offering of flowers from their spirit-friends with gracious and

appreciative remarks.

The utterances of all the speakers were full of interest and suggestive thought, and the meeting was a profitable as well as enjoyable one.

The next and last meeting before the adjournment for the summer vacation will be held at the same place, 210 W. 42d street, on the third Wednesday evening of the month, June 19th, at which meeting all members are requested to be present.

JOHN FRANKLIN CLARK, Cor. Secty.

The First Society of Spiritualists.-Last Sunday Mrs. Nellie J. T. Brigham replied in the morning to questions given by the audience, one of which was: day Mrs. Neilie J. T. Brigham replied in the morning to questions given by the audience, one of which was: "When so many spirits are taken out of the world at once, as in the recent disaster, what effect does it have in the spirits perceived what was coming, the news spread through the spiritworld, and they tried to warn the people; a few listened and responded to the warning, but the multitude paid no heed, so when the flood came a vast cloud of spirits hovered over the valley, and as the multitude left their bodies they were welcomed and received by their friends in spirit-life. Human charities have served to alleviate the bitterness of the event. Those who sing, who work, and even those who with quick responding hearts pray for the relief of the living, are all deserving of praise."

At the Meeting for Manifestations in the afternoon Henry J. Newton related his experience with the phenomena of Spiritualism, extending over many years, and spoke at length of the development of the different phases of mediumship, from the tiny rap to that of materialization, closing with a detailed description of the manifestations through the mediumship of Mrs. Etta Roberts. Mrs. A. C. Henderson gave psychometric readings. Mrs. Brigham spoke with truth and eloquence upon "The Rich in Spirit."

Next Sunday closes the meetings until after the summer vacation. Mrs. Brigham will speak morning, afternoon and evening. The annual Strawberry Festival will take place Wednesday evening, June 10th, at Adelphi Hall. There will be music, recitations, tests, etc. Admission, twenty-five cents, which includes strawberries and cream.

\*\*New York, June 9th, 1889.\*\*

\*\*People's Spiritual Meeting.\*\*—Last Sunday af-

People's Spiritual Meeting .- Last Sunday afternoon William C. Bowen discoursed upon "Science ternoon William C. Bowen discoursed upon "Science and Religion." Messrs. Bunce, Elisworth and Gibbs followed with remarks well suited to the line of thought pursued by the lecturer. Mr. Goodspeed related a case that conclusively proved that much good might be accomplished if Spiritualists at their gatherings would turn their attention more toward the humanitarian side of our beautiful philosophy, and practice the means known to lie within their power for benefiting humanity. Every spiritual society or gathering, organized or not, should consider their duty in this respect, and set apart a portion of the time of at least one service each Sunday for the purpose of sending their concentrated mind sympathetically to the afflicted. Mrs. M. C. Morrell in the evening related interesting incidents in her experience, and gave psychometric readings.

esting incidents in ner capetions, metric readings.

Mr. Joseph Noble, of Paterson, N. J., will speak next Sunday afternoon upon "Christian Spiritualism," in reply to an article on that theme by Will C. Hodge.

Frank W. Jones. 230 W. 36th street, New York, June 10th, 1889.

Spiritualistic Meetings in Boston. Free Spiritual Meetings are held in the BANNER OF LIGHT HALL, No. 9 Bosworth street, regularly twice a week—on TUSEDAY and FRIDAY AFTERNOONS. The public is cordially invited. For further particulars see notice ou sixth page. J. A. Shelhamer, Chairman.

Twilight Hall, 789 Washington Street.—Sundays, at 10½ A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10½ A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. Dr. E.H. Mathews, Conductor.

Chelsen.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening at 7½ o'clock.

— Meetings are held at Grand Army Hall, Sundays, at 2½ and 7½ r. M. All mediums in vited. G. F. Slight, Chairman.

— The Ladles Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Secretary.

Cambridgeport.—Meetingsare held every Sunday even-ing at Odd Fellows Hall, 548 Main street. H. D. Simons, Sec-retary.

The Spiritualistic Phenomena Association hold its annual Strawberry restival Thursday evening, June 6th, closing the active work of the season of 888-89. President F. A. A. Heath, after music by 1888-89. President F. A. Articath, after music by Mrs. Mary Nickerson and Prof. Milligan, gave the opening address, in which he sketched the origin and purpose of the Association, stating that it was incorporated Jan. 8th. 1884, its object being the promulgation of the truths of Spiritualism and the encouragement and development of mediumship. He then gave a review of the work accomplished during the year just closed:

closed:
"The public meetings of the season commenced the first Sunday in October, 1888, and continued every Sunday afternoon and evening, with the exception of one, until the last Sunday in May, a period of eight one, until the last Sunday in May, a period of eight months. According to our custom we have made one Sunday in each month a Mediums' Day, on which occasion our platform has been occupied by some of the best mediums in Boston and vicinity, each of whom has given tests of the presence of the denizens of the angel-world.

The remaining Sundays of each month the platform has been honored with such prockers and made to the supplier of the supplie

angel-world.

The remaining Sundays of each month the platform has been honored with such speakers and mediums as Joseph D. Stiles, Dr. H. B. Storer, A. E. Tisdale, Mrs. E. C. Kimball, Mrs. Ida P. A. Whitlock, and Mrs. Cella M. Nickerson, all residents of this State. In addition to these we have been favored with the services of Mrs. Ada Foye, of California, Frank C. Algerton, of Illinois; Mr. and Mrs. George W. Kates, of Georgia; and Edgar W. Emerson, of New Hampshire, all of whom exerted an influence for good which cannot have failed to make those who listened to them better. In the furtherance of this work there have been raised and expended twelve hundred dollars. In view of the grand work of the year I welcome you to this festival, that you may rejoice with us over vietorles gained, and unite with us in a pledge to 'hold fast whereunto we have attained, and press on toward the mark of the prize of our high calling,' which will be given when bigotry and superstition shall have passed away before the dawning light of truth, and Spiritualism shall have become the religion of the wide, wide world. The fact is 'the world moves,' and in the onward progress truth can never be at a standstill. Many hard battles are to be fought against creeds and dogmas, but success is sure, and the right must and will prevail. Let us then invoke the aid of the angel-world, and when the time shall have come to begin 'another season's work enter upon it with an earnest ress and zeal that shall show to the world our abiding confidence in the power of spiritual truth to elevate and ennoble humanity." confidence in the power of spiritual truth to elevate

ness and zeal that shall show to the world our abiding confidence in the power of spiritual truth to elevate and ennoble humanity."

Mrs. Ida P. A. Whitlock complimented the management for the work that had been done during the year, and predicted a grand future for the advancement of spiritual truth, and the final triumph over prejudice and skepticism now abroad in the world. Interesting readings were given during the meeting by Miss Emma Russell, little Flossie Wait, Lillian Richt, and a dialogue in Irish costume and dialect by Miss Nellic Rodgers and Theodore Cline.

Mr. Eben Cobb made an address, in which he said that skeptics can no more explain how the grass grows, or what causes the corn to send its green shoots above the earth, than how the phenomena of Spiritualism are produced.

At the close of the exercises about two hundred members and friends sat down to tables loaded with cake, strawberries and ice-cream, after doing justice to which dancing ensued under the direction of Prof. Cooper until twelve o'clock, when the company dispersed well pleased, and, we hope, strengthened and encouraged to enter upon the work of the coming season.

Неати.

Tivilight Hall, 789 Washington Street.-This new and spacious hall was dedicated Sunday, June 9th, by the Society which has for several years

June oth, by the Society which has for several years held meetings in College Hall, on Essex street. This is to be hereafter the place where, under the faithful management of Eben Cobb, Conductor, and Mrs. Cobb, the meetings they have so long and successfully sustained in the former hall are to be continued.

The hall on the oth was profusely decorated with flowers and petted plants, making a charming sight to look upon. The morning exercises were chened by Mr. Cobb, who presented brief, but excellent and appropriate remarks. Following him Frank T. Ripley, under the influence of his guides, spoke for a few minutes, and gave tests, which were all recognized. Excellent remarks and tests were also given by Miss Peabody, Mrs. Chandler, Mrs. Conant. Mrs. Forrester, Mr. Thomas, Arthur McKenna and Mr. Ridell. Good muste by Mrs. Chamberlain.

The afternoon exercises opened with excellent muste by Prof. Milligan, Mrs. Wentworth, Mrs. Chamberlain and Ned Wilson.

Remarks by the Conductor were followed by a short address from F. T. Ripley, which was well applauded. The tests which followed his speech were all recognized—Mr. Ripley seldom making a mistake in this exercise.

First Spiritualist Ladies' Ald Society.-Tho mombers and friends of the Ladles' Ald Society.—The mombers and friends of the Ladles' Ald Society on Tuesday evening, June 4th, gathered at the President's home, on Richdale Avenue, Somerville, and gave the lost and hostess a genuine surprise party. The house was filled with a happy company, and the genial Frank Woodbury was master of coromonies. On behalf of Mr. and Mrs. Barnes he welcomed the guests to their home, and then introduced Lucette Webster, who gave a fine recitation, followed with remarks by J. Frank Baxter. Mrs. Waterhouse, in a pleasing and appropriate speech, presented a beautiful sliver service to Mrs. Barnes as a testimonial from the friends and members of the Society. The President feelingly expressed her gratitude to the givers of this elegant tribute of love. Speeches were made by Mrs. Lincoln, Mrs. Woods, Mrs. Butterfield and Mrs. Shackley.

The guests were then invited to the dining room, where a collation was served, and later in the evening all retired to their homes, feeling that it was good to have been there.

On Friday, May 31st, the meeting closed for the season. The Society has accomplished good work the past season, and has helped several of those children of humanity who have needed its sympathy and support; through the organism of Mrs. Logan, a member of the Society, some of those who are dwellers on the other side of life came back at this meeting and thanked us for the help we had been to them, individually, white they were with us in the mortal.

The society extends its thanks to every one who has aided to the success of the work and the interest of its meetings, and hopes to meet all again at its meetings of the success of the work and the interest of its meetings, and hopes to meet all again at its meetings for Cober.

P. S.—We are agents for the Banner of Light, and will renew your subscription, and receive new ones for the paper. Mrs. M. V. Lincoln, Sco'y.

Roxburg Dist., Boston. members and friends of the Ladies' Aid Society on

Engle Hall, 616 Washington Street.-Large audiences were in attendance at this place last Sunday. The subject for the morning conference was:

day. The subject for the morning conference was:

"The Signs of the Times," which was considered by Drs. Evans, Thomas, Barker and Mrs. Lewis, Mrs. Drake, Mr. Winslow, Mrs. Leslie and the chairman. The afternoon exercises opened by singling "Nearer, my God, to Thee." Mr. Ridell made pithy remarks; Mrs. Leslie gave an able address on Spiritualism, closing with tests; practical remarks and recognized tests were given through the organisms of David Brown. Mrs. Conant, Drs. McKenzie and Thomas. Mrs. Nellio M. Day favored the audience with some fine selections of vocal music, accompanied by Adolf Lowinsky, which were highly applauded, after which Mr. Lowinsky was introduced for a violin solo, which called out a storm of applause—the ball being filled to its utmost capacity.

In the evening the meeting was very interesting, being participated in by Dr. McKenzie, Mrs. I. E. Downing, Miss Butterfield, Dr. Thomas, et al.

The subject for next Sunday morning conference will be: "What it is to forgive, and what it is to be forgiven, from a spiritual standpoint." F. W. M.

Paine Hall .- Children's Lyceum No. 1 was gratified to find once more its popular Conductor, Benj. P. Weaver, at his post on Sunday last, after a period of enforced absence, and a perfect ovation of welcome was extended him; all congratulated him on the convalescence of his father. The session was made interesting by music by Milligan's orchestra, singing and silver-chain readings by the school, the march and calisthenics (which were admirably performed); recitations were participated in by Lottle Glies, Alice Souther, Freddle Stevens, Lillie and Eloise Wendemuth, Mabel Waite; an exquisite parody by Maggie McNiven; a fine duet by Misses Maud and Bertha Davis, which was most justly encored. Conductor Benj. P. Weaver, by request, rendered the piece assigned him on Memorial Sunday. "Down on the Tennessee," which was enthusiastically received.

After singing a beautiful closing hymn, the target march took place, the Milligan orchestra playing "Auld Lang Syne."

Thus closed the Children's Progressive Lyceum No. 1, to meet again Sept. 15th, after the annual picnic, which is to be held Wednesday, June 26th, at Downer Landing.

B. Weaver, at his post on Sunday last, after a period of

Spiritualistic Meetings in Brooklyn.

Johnston Building, Flatbush Avenue, near Ful-ton.—Brooklyn Progressive Spiritual Conference every Sat-urday evening, at 8 o'clock. Samuel Bogart, President. Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sanday, at 11 A. M. and 8 P. M. W. J. Rand, Secretary.

Conservatory Hall.-We are now in the closing month of our season's meetings at Concervatory Hall, corner Bedford Avenue and Fulton street, and in

corner Bedford Avenue and Fulton street, and in spite of marked increase in the temperature we are meeting with fair support from the friends of Spiritualism hereabouts.

We have lately had Mrs. Ada Foye, of California for two week-evening meetings, and our hall was filled on each occasion by highly-pleased audiences. Our only regret was our inability to secure Mrs. Foye for a longer term.

During the Sundays of this month our platform is heing filled by Mr. J. J. Morse, of England, and it is needless to say the labors of his guides are of the most valuable nature. Their teachings are ever clear, decisive, eloquent and wise. Particularly is this the case in their replies to questions, to which purpose, by particular request, our evening meetings are devoted. case in their replies to questions, to which purpose, by particular request, our evening meetings are devoted. Bro. Morse has given us two fine discourses on the two Sunday mornings of the month, on "Memorial Day," and "Spiritual Culture: False and True," respectively, which for breadth and comprehensiveness of treatment left nothing to be desired.

Mr. Morse will be with us the remaining Sundays of the month, and as this is positively his last appearance upon this lecture platform prior to his departure for his home in England, we hope he will continue to receive the same excellent patronage hitherto accorded him.

During the week-evenings Prof. J. W. Cadwell, the

ed him.

During the week-evenings Prof. J. W. Cadwell, the celebrated mesmerist, has been holding a very interesting series of entertainments in our hall. He is a fine operator, and his seances are extremely entertaining.

Live 10th aining. June 10th.

Pittsburgh, Pa.-Such a sad Sunday for Pittsburgh, for Pennsylvania-indeed for all to whom has come with any realizing sense of its meaning the news

burgh, for Pennsylvania—indeed for all to whom has come with any realizing sense of its meaning the news of the Johnstown flood, with its appalling death-list! These are terrible scenes, but they serve as a background for human sympathy. The world seems in ordinary moments so hard, so callous, so deaf, so blind and dumb in the presence of so much want and woe, it does one good, rekindles one's faith in human nature, to witness the tears and dollars that flow forth responsive to such appeals as are to-day being made for the survivors of this terrible calamity.

I am proud and glad, but not surprised, to note that the Spiritualists of Pittsburgh are among the first to respond. Among a mere handful of people this morning forty dollars were raised at once on a call from the chairman of the Conference Meeting. The sum seems small in the fice of the great need; but had you, Mr Editor, seen the small number of people, and the more than readiness, the eagerness with which they handed in their contributions, it would have been a revelation to you of the warm-heartedness of our brother and sister Spiritualists in the Smoky City. And this is not all. A motion was put and carried to give an entertainment on Tuesday night of this week, the entire proceeds to be forwarded to the Relief Committee.

The meeting of this morning, as already indicated, was a conference, the regular lecture scason having closed with the services of the last Sunday of May.

Mrs. Stovens, the wife of the Society's Vice-President, and a lady of rare spirituality, was the speaker. Her subject was: "Ohi Grave, Where is thy Victory? Ohi Death, Where is thy Sting?" and was a handled in a pointed, earnest manner. Her appeal to Spiritualists to say if their particular Spiritualism was of the sort that would bear such a demand on its establing power as a fearful and sudden death by fire of food, was eloquent and impassioned. Her call on them to prove by their lives that their religion is of God was fervent and tender, and her closing appeal to mediums and a

Minnson, Mass.-Mr. and Mrs. C. P. Longley appeared before the Society at Hanson, Sunday, June oth. In the morning Mrs. Longiey received upon.
"The Good Time Now"; in the afternoon the subject
considered by the speaker was one selected by the
audience: "Truth." At both these sessions Mr.
Longley rendered several of his beautiful songs, much oth. In the morning Mrs. Longley lectured upon

music by Mrs. Chamberlain.

The afternoon exercises opened with excellent music by Prof. Milligan, Mrs. Wentworth, Mrs. Chamberlain and Ned Wilson.

Remarks by the Conductor were followed by a short address from F. T. Ripley, which was well applauded. The tests which followed his speech were all recognized—Mr. Ripley soldom making a mistake in this exercise.

Further tests were given by the same mediums as in the morning, and were in every instance recognized. Dr. A. H. Richardson made some interesting remarks. The closing remarks for the afternoon were made by Mr. Lewis, who briefly reviewed the work of Mr. and Mrs. Cobb, and the interest so well maintained



Skin & Scalpo Restored by the Remedies.

NOTHING IS KNOWN TO SCIENCE AT ALL COMPAR-able to the OUTIOURA REMEDIES in their marvelous properties of cleaning, purifying and beautifying the skin, and in curing toturing, disagaring, itching, scaly and pim-ply diseases of the skin, scalp and blood, with loss of hair.

OUTIOURA, the great Skin Gure, and GUTIOURA SOAR exquisite Skin Beautifier, prepared from it, externally, and CUTIOURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pluples to scrottla.

Sold everywhere. Price, Cutioura, 60c.; Resolvent, \$1.00; Soap, 25c. Prepared by the Potter Drug and Unemical Corporation, Boston, Mass.

Send for "How to Care Skin Diseases." Pimples, blackheads, chapped and oily skin prevented by Curicura Soar.

Dull Aches, Pains, and Weaknesses instantly re-Dull Acnes, Pains, and Hebanesses instant., 1.
lieved by the Cutioura Anti-Pain Plaster, the only pain killing plaster. 25c. Mh9

Portland, Me.-Sunday evening, under the auspices of the Spiritual Temple, Mr. Andrew Cross delivered in Mystic Hall one of his highly interesting lectures on Spiritual Phenomena. He culled spiritual flowers from amongst the ancient Indians, Persians and Egyptians, and showed that the laws governing spiritual phenomena were better understood by such secret societies as the Dervishes amongst the Persians or the Cabala amongst the Jows, than they are to-day amongst ourselves. He remarked, further, that the inspiration which came amongst all nations was universally tabooed, unless it had come through the medium of the priesthood; and then, as well as to-day, it seemed that "no good thing could come out of Nazareth." He argued that at the appearing of the Saviour the heathen nations with anxious expectancy awaited his coming, and the Eastern Magi were the first to recognize his advent. The histories of all nations and faiths are but a repetition of spiritual phenomena. He quoted the testimony of Plato, Scerates, Seneca, Tacitus and Cicero; of St. Cyprian and others of the old Fathers; of Luther, Melancthon, Calvin, Beza and Knox, and finished with the testimony of Theodore Parker, H. W. Beecher, Charles Beecher, M. J. Savage, Orson Pratt of the Mormons, Elder F. W. Evans of the Shakers, and others, none of whom were professed Spiritualists, yet all testified to its truth; and closed with an elequent peroration on the beauty of that faith which joined together all these men—in fact, all humanity under one God, one Law.

"Hast thou been told that from the viewless bourne lectures on Spiritual Phenomena. He culled spiritual

that thou been told that from the viewless bourne. The dark way never hath allowed return; That all which tears can move with life is fied. That earthly love is powerless with the dead?

Believe it not."

Rockland, Mc.—Mrs. R. S. Lillie visited Rockland and lectured Sunday, June 2d, captivating her audience. The meetings inaugurated of late in this city have aroused much interest, and Mr. J. Frank Baxter's exercises announced for Sunday, June 9th, were looked cagerly forward to. The Sunday came, but it proved a disagreeable day; nevertheless there was a good attendance in the vestry of the Universalist Church, the use of which had been granted for the occasion. The exercises were so marked, and to these people novel, that they will not easily be forgotten. The music and reading at once enlisted the attention, and the lecture, so earnest and honest, elicited applause, and, better, set many a stranger—not to add opponent of Spiritualism—to thinking. Mr. Baxter closed his meeting with a spiritséance of one hour's duration. Astonishment was marked, and when Mr. Baxter concluded, the large audience dispersed, all pleased, but excitedly expressing opinions and discussing among themselves the exercises.

On Sunday, June 23d, Mr. Baxter will lecture in the city again. It is probable another lecture-room will be necessitated; but if so, or wherever the meetings will be held, it will be duly advertised, and a consideration for ample room and comfort be borne in mind. On Sunday, July 7th, Mrs. H. S. Lake will lecture in Rockland. Thus progress marks the cause in this vicinity.

Topeka, Kan.—Mr. Will C. Hodge closed a four months' engagement with the Religio-Harmonial Society on the evening of Sunday, June 2d, with a lecture on the subject, "God in Man, or the Man-God, Which?" It was radical, of course, and able, as this speaker always is. Mr. Hodge, during his stay with us, has made triends among all classes of people. His lectures have been well attended and appreciated. He goes from here to Beloit, Wis.

Mrs. Emma E. Hammon will occupy the platform for a time. She is developing as a good trance speaker, and her psychometric readings have always given interest to our meetings. Our Society holds a conference meeting every Thursday evening and Sunday afternoon, besides the lecture Sunday night. The conference meetings are well attended, and do much good, as there are many short talks by our people. During the past eight months we have in our midst developed a number of good clairvoyant, rapping and trance mediums.

F. P. Baker.

### Perfectly Cured. EQUALITY, TEXAS, May, 1889.

DR. J. C. BATDORF. DR. J. C. BATDORF, Grand Rapids, Mich.

Dear Doctor: It is with much pleasure that I write this letter. I commenced taking your great remedies the 10th of April. I have used one month's treatment, and can say that I feel better than I have in ten years. My sleep is sweet and refreshing. My appetite is good. I sweet and refreshing. My appetite is good. I can do ten hours' work without any trouble. Before I began taking your remedies one day's work would exhaust me, and I could not sleep

more than half of the night.

I have been affected with nervous debility about twenty years, and have taken different kinds of medicine without doing me any good. I feel as well to-night as if nothing had ever been the matter with me—except that I am a little tired after ten hours' hard plowing in rough land. I can therefore recommend Dr. Battourf's remedies to any person that is dis-eased. I truly believe it can cure any disease

eased. I truly believe it can cure any disease that is curable. Any person desiring further information may address me at Equality P. O., Harrison county, Texas.

P. S.—Dear Doctor: You may use all of this letter, and are perfectly welcome to it, for I think suffering humanity should know of your great remedies.

Respectfully yours,

B. C. WILLIAMS.

### Passed to Spirit-Life,

From the home of her daughter, and only surviving child Mrs. F. A. Loomis, Meriden, Conn., May 2d, Mrs. Phœbe A Hale, aged 75 years and 9 months.

Hale, aged 75 years and 9 months.

She was a woman of strong convictions; highly esteemed by all; drawing young and old to her by her uniform cheerful ness and amiability. Years ago, while a member of the Baptist church, she became convinced of the truth of Spiritualism, cutertained many inediums, and at that time her husband being called to the higher life, at her request Mrs. Jennle S. Rudd spoke at his open grave. This step at that time required courage, all her friends being members of the Baptist church. She soon after withdrew from that communion, and became a strong, active, outspoken advocate of the Spiritual Philosophy, finding her greatest comfort in loving communications from the "other side." Especially was she cheered and helped by the spirits during her last sickness, in which she was called to endure severe physical suffering. They were constantly with her, and often was she enabled to see and hear them, describing to those on this side who, in fullest sympathy with her, watched and tended with loving care her journey outward to a hand more fair.

The funeral was attended by the writer.

MRS. B. W. BANKS.

From Sawyer's Mills, Dover, N. H., June 1st, Beniah Peirce,

in his 70th year.

Heart failure was the immediate cause of his decease. He was born in Rehoboth, Mass., and went to Vermont when a boy, afterward removing to Sawyer's Mills, of which he was engineer for thirty years. He has been a Spiritualist for thirty-six years, and a subscriber to the BANNER, of Light from its start. For twenty years he was Major in the Now Hampshire militia, and a man universally respected and esteemed. He leaves a wife and three daughters, who share his knowledge of Spiritualism. Dr. H. B. Storer, of Boston, was called to officiate at the funeral, and to a very large company of friends and neighbors he presented the cheering and elevating principles of Spiritualism under a high degree of inspiration. in his 70th year.

From Rockland, Mass., suddenly, Mrs. Geo. F. Wheeler, aged 66 years and 6 months:

aged 66 years and 6 months:

She was for years an open Spiritualist, and always associated with every humane movement without regard to the sect of her ussociates. An old and earnest Progressive Lyceum worker was she, and a member of the Ladles' Corps auxiliary to the G. A. R. Post. She always said: "I mean to live, while in the form, anyway, and not bury myself until I am dead." She literally fulfilled her determination, her sickness being limited to about one hour. Most of her immediate relatives accept the Spiritual Philosophy, and are thereby consoled and reconciled. The writer, assisted by the Unitarian clergyman, officiated at the obsequies.

J. Frank Baxter.

From Charlestown, Mass., May 31st, Dr. W. E. Clayton, a well-known Spiritualist, aged 67 years and 5 months. The funeral services were conducted by Dr. H. B. Storer and several appropriate songs were sung by Mr. C. W. Sullivan.

[Oblivary Notices not exceeding twenty lines published gra-tutiously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]