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Original Essay.

THE CHURCH OF THE SPIRIT-THE PSYCHIC CIRCLE.

BY HUDSON TUTTLE.

From the dawn of the great movement known as Modern Spiritualism there has been a constant effort on the part of conservative believers to gather the spiritual elements into the form and under the name of a church. They seemed to think that there would be more popular favor under another name; that the asphodel, if given a common title, would bear transplanting into the ecclesiastical gardens, and there delight with its perfumes of paradise. "The Cause is in danger," has been the constant cry of these guardians of the movement. The irresponsible cranks were controlling it, fraud was rampant, and a strong central organization was absolutely necessary to weed out the tares and gather the wheat. In other words, to draw a sharp line of distinction between the sheep and the goats in Spiritualism, just as that unenviable distinction has cursed the past in blessing the church-member and damning the honest unbeliever.

If a great church could be organized that would not only control its members, but even dictate to the spirit-world by permitting or forbidding mediumistic manifestations, then there would be an opportunity afforded for leadership, honors and emoluments!

Forgetting the wonderfully trite and true aphorism that you cannot put new wine in old to put the new wine of Spiritualism into the old goat-skin bottles which came down from the times of the apostles, and some even from that of Moses! They wanted forms, ceremonies, meetings of fellowship, and a statement of belief on which all could agree.

Many organizations have been ushered into ephemeral existence promising much and fulfilling nothing. Each has had its use in exploiting the folly of self-aggrandizing leadership in a movement that scorns a leader—and died. They have rested on resolutions, and with resolutions faded away. They have had no fixed aim or purpose-have been unitized by no common belief or object. The American Association, the most ambitious scheme of its kind, and one which manifested most strength, reposed on a preposterous college scheme, and miserably failed. The would-be leaders were signally ignorant of the genius of Spiritualism,

What if you name your "council" a "convention," your articles of faith "resolutions," your church a "society," you do but change the names while the old form remains. But it is said our "resolutions" are not binding, our "society" is free, and we cannot pass a vote of "censure" or "dismissal."

True, and the admission shows the folly of all efforts in this direction. We have come to a transitionary age; the old forms are not wanted, but we play that they are. Representative conventions are held by delegates, who represent societies holding themselves entirely irresponsible for the actions of their delegates. The latter may strut and vociferate their brief day in conventions; concoct "resolutions," making believe their's is an Atlaslabor; they are without delegated power, and the result would be ludicrous if not so infinitely pitiable. Unless societies give their delegates power to act for them, and bind themselves to abide by the vote of their delegate, such conventions are farces; ropes of sand without cohesion or force. And yet such power is the very last any spiritual society has

ever delegated! In consequence "delegate conventions" are only mass meetings in which individuality is rampant, and organized effort worse than fail-

Admitting this condition as unavoidable. there have been many plans whereby an order desirable to certain parties might be evoked out of what appeared a chaos of conflicting elements. Not understanding the laws of its tides and currents, its winds and waves, it was regarded as essential to govern by human devices the infinite sea of spiritual life.

It is now said, after the failure of all other schemes, that Spiritualists must organize on a religious basis. First, let us know what is meant by religion before we are again enticed into the black nightmare of creeds. So far as religion is concerned no one need join a society

to become truly religious. Spiritualism does not admit the pleasing illusions of faith. It can gain nothing by proselytism. It holds belief in immortality, in common with the churches, and that is about be, we ought in justice to state what form of all that it does hold in common with them. organization or association is consonant with Its province is the demonstration of science,

not religion as expressed in the church, and in | that aspect is essentially for and of individual culture.

give tone and direction to Spiritualism, but would simply gather into its ranks those who have not escaped the bias of early religious training, and hence are longing for the fleshpots and soothing days of faith.

'Ah, no," it is said, "we do not want an organization like a real church; we do not want a creed, but we want concentration of effort, and the prestige of a name.'

True; and how shall this be done?

"Why the name Church carries with it a good deal of popularity, and we'll make it distinctive by affixing spirit, so we will have the euphonious name of Church of the Spirit!"

And will your Church of the Spirit believe in "Jesus Christ, and acknowledge him as the Saviour of mankind?" Certainly not. Will it take the Bible as authority? Why, no! Will it have a creed? None at all. Then by what defines a church as a distinctive Christian body, and in no case allows the word to be used except as applied to the followers of Christ and Jehovah. Its derivation shows the earliest meaning to have been "pertaining to our Lord Jesus Christ." It is correct to say the Mormon Church, for that church accepts the Bible and Christ; but it is not correct to say the Moslem Church, the Church of Islam, or of Buddha. Equally incorrect would it be to say Church of the Spirit, unless Christianity was accepted as the basis. No one for a moment is deceived by the high-sounding title. Those who have fortunately escaped from church-membership are not attracted by the name of church, and the true Spiritualist is too far in advance to wish to have the name he loves weakened by a distinctive prefix.

Who will organize this Church of the Spirit? Who will be its leader, its chief high priest and pope? Is it to be constructed on the old church lines, with synods and conferences, bishops and a spiritual dictator? That is what

'Church'' means, if it means anything at all. Organize such a church if you please; build its walls never so high; arrange for "orderly Spiritualism," a mediumship under control of the authorities that be, and everything toned to the nice requirements of sesthetic taste and "kid-glove respectability," so that the crowd will follow, and pride be flattered, and the leaders strut like drum-majors on the rostrum, and then too late you will find the spirit of Spirbottles, these organizers repeatedly attempted | itualism has escaped-gone out again into the

chains with which you would bind it! The true Spiritualist has already learned this lesson-that he is not responsible for the beliefs or actions of any other individual or body of individuals. If Spiritualism can be stained by the wash of "resolutions"-lame substitutes for creeds; if it cannot stand selfreliant and alone; if it must lean on the staff of received opinion, its highlands must be cold and cheerless. Its great work is for the individual. It is of no church, of no clique or faction of politics, but is the vital force of all true advancement. Its glorious history proves that its progress is not dependent on associations; its unity of purpose gives assurance that it has not been unguided. The force beneath the conflicting waves of the surface, which, like the grand oceanic tidal current, gives direction, has been and is the will of the spirit-world. With such a force, if in their comprehensive wisdom it were considered best that disintegration cease and organization commence, no mortal power could stay the movement.

Sad indeed would be the day when Spiritu alism cast aside its snowy garments and put on the worn wolf-skin creeds of the past. now have the conflict of individualities; we should then have the deplorable antagonism of sects. There is nothing inconsistent in sectarians fighting for their creeds, and forcing disbelievers to accept them at the point of the sword or the turn of the thumb-screw, for this is the only argument of unreasoning faith; but a fighting Spiritualist or Harmonial Philosopher is out of keeping with the sublime philosophy of life, Spiritualism.

And are we never to organize? Are our societies at best to be only lecture committees?

When we get the old prejudices out of our minds we shall organize, and it will come in the same unconscious, unobserved and beautiful manner that the germ planted in the soil by the warmth of the spring-sun grows into the luxuriant plant, arrayed in the glory of bloom and fruitage. We must cease to think that our new spiritual temple must be built of the rubbish we find on the shore, from the old hulls that have gone to pieces in the flood of knowledge poured on our times, or that the archi tecture must copy the old temples.

All religious systems come from without from a foreign source, and demand blind belief and submission. Their source, as each claims, is God, and the sacred books of each are his authoritative word to man.

The dootrine of Spiritualism is the reverse. Man, not God, is the divine center; and not what comes to him, but what is wrought out of him counts in his spiritual progress. One system is of external influence, the other of internal growth, or true spiritual evolution; an extension of the great law as applied to the physical world of life, into the realm of spirit. Hence it is impossible, were it desirable, to retain old names and phraseology, and thereby make the new conform to the old.

But this subject we cannot pursue further in this connection, for having stated what cannot the new Science of Life.

The Chautauqua Circle roughly expresses the hat aspect is essentially for and of individual ideal of the best association for spiritual growth and work. It cannot be at once adopted, but must be slowly wrought out in modified form by the necessities of those engaged.

How shall we begin?

At home! How many Spiritualists bemoar their fate, by which they are left isolated and alone in towns and neighborhoods where there are none to sympathize with them! They cannot secure lecturers, they cannot hold public meetings. No, but numbers are of no avail. Where two or three are gathered together there may be a spiritual feast. The most isolated family has some few sympathetic friends and acquaintances. On one evening of the week, preferably Sunday, these may be invited for a social hour. Six or eight at first will be found as many as are advisable. A little time given to conversation leads to the host disclosing the object of the gathering, which is for the study and investigation of that vast realm almost unknown, on the borders of the physical world, authority do you call it a church? Webster and its relations thereto. From some work on the subject, or some paper, a half hour is given to reading, and then a half hour or more to discussion. Singing and music may be enjoyed at the beginning and close, and are especially valuable as productive of harmony. For the next meeting a subject may be selected, and each member requested to gather all the information he can during the week, and present it to the circle. At times the literary exercises should yield to the séance, for where would spirit-friends more willingly come than to a circle of earth-friends thus sympathetically engaged?

> This is the beginning, and from it almost incalculable possibilities arise. Should any memdropped, and when others are found possessing the little circle grows to an eager class. The such as they consider best, and enter into investigation of manifestations of spirit-power occurring in their midst. They appoint one member to gather the points of interest from the spiritual journals and present them at each meeting. They contribute a small fund to procure such papers, magazines and books. A very little sum from each will give them all their

vork demands. What is the result?

We will suppose there are ten thousand such circles beginning work, and that each is attended by eight persons, then eighty thousand people attend, probably twice as many as now times a vision of loveliness would open before world, free as the air, and unmarred by the attend all the lectures in this country on any her sight, in the light of which she would begiven day. And aside from this, while those hold the tender faces of those dear ones who who attend the lectures, however eloquent, go away pleased only with the hour, the workers go from the circles improved and strengthened. It has cost them nothing but the time given.

> Here is the foundation of spiritual work, and when the circle has taken a shape, and its white dove clasped to his breast, and with the members become conscious of its worth, they may find it desirable to come in communica- laundress, telling of the light and peace and tion with other circles. In a town there may be ahundred or more, and these can join in any work that may come to hand-as a lecture a Lyceum and charities. It is difficult, if not impossible, to prophesy what might be desirrequirements of growth. In other words, it is movement to grow by. It must follow its own laws and necessities.

The unitizing power of all these circles will be the papers they take in common, in which should be published the best thoughts of the various circles. The spiritual press is the great living power of the movement, and were it strengthened by such circles, its influence would be incalculably increased.

Each circle is a lyceum within itself, if it have only three members, and in towns their union can readily form public lyceums, meeting Sunday mornings, without on any consideration interfering with the primary meeting. Still further: the circles of a district, county or state might, through their press, select some one to act as librarian, and have a circulating library, with the slight expense of postage from one circle to another. They would soon feel the necessity of a course of study, and by time. Many of those she met did not undermeans of the advisement of committees such course might be adopted with examinations, and granting of certificates and diplomas. The difference between this circle and the Chautauqua would be that while the latter gives a great deal of time to ancient history | their lot and to bring some sunshine into their and languages, the former would take up only living subjects.

The detail of this work enlarges with every moment's thought, and its infinite possibilities will arise in the minds of all who give it atten

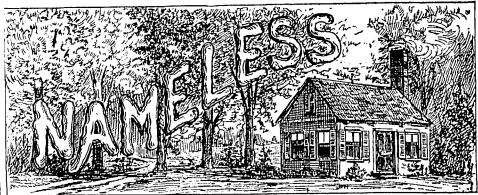
In conclusion it may be asked, What shall we christen this intellectual and spiritual movement? Of all other names spiritual were best had not its meaning become equivalent to the séance. Another name is therefore suggested until a better is found, THE PSYCHIC

Berlin Heights, O.

A ministerial club in San Francisco recently gave itself a banquet, and in connection with each course on the menu an appropriate passage from the Bible was printed. For instance, with the soup there appeared this verse: "Set on the great pot, and seethe the pottage for the sons of the prophets." This made a very interesting feature, although perhaps its taste was a little questionable. But the brethren were afraid to carry the idea out to its logical possibilities, for they had no wine, and were therefore unable to quote 8t. Paul's advice to Timothy: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."—Ex.

The sooner the licensing power is taken from colleges, and the "diploma standard" abolished, the better it will be, alike for the community, the colleges and he reputable physicians.—Cor. New York World.

Literary Department.



Written Especially for the Banner of Light,

BY MRS. M. T. LONGLEY.

CHAPTER XXL

"She is One Saint!"

The early summer ripened into fervid heat and gorgeous glare, but while in the dusky greenery of country woods and lanes the hot sun was tempered by fragrant breezes and by cooling shadows, in Spring-Valley there was no such alleviation of the heat and dust and discomfort of the fetid atmosphere. During that long, hot season, while Tom Preston was pursuing his quest in the far West, seeking for information that would right what he believed ber become disagreeable he may be quietly to be a great wrong, the woman for whose sake he journeyed and planned dwelt in that little lesirable qualities they may be invited, until | stuffy apartment, just under the heated roof of the lodging-house, in the most begrimed members now adopt a regular course of study, and uncomfortable quarter of the city of Men-

The pleasant intercourse that had opened between "Helper" and her neighbors on the same floor continued, and our heroine soon found what a world of good she could do the lonely women who toiled so hard for their daily bread. Her very presence seemed to inspire their kearts with new courage and cheer; while the words of consolation and even of assured conviction which she seemed made to speak to them of the nearness of their beloved dead, brought comfort and peace untold to their over-burdened breasts. Somehad gone before, and from these ministering spirits she would gain words of love and hope for those poor women in the upper rooms of Blinker House. Several times she had caught sight of little roguish Jean, with his gray and sight a message had come to the lonely old the happy home-coming that awaited her sou

"Ah!" she cried one evening, as the tears rolled down her withered cheeks, "he is my own Jean; he had one dove like that. Ma'moable or demanded, and this must be left to the selle, in France; he play with it; he sleep with it sometime in his breast when he tired an' not well to predicate a system for a living sick. Ah! when my Jean die, the dove mourn an' cry, an' then it soon die, too!"

Sometimes a vision of Henry Corwin standing by his wife or little child, with love and compassion in his face-his whole attitude one of desire to help and strengthen his loved ones -would be shown our seer, and at the moment her lips would be inspired with noble words that gave to the widow the patience and the cheer she most required.

After a few weeks "Helper" began to feel the power going out from her to others in the house; sometimes it would be the kind old landlady who claimed her sympathy, and for whom a word would come from the great Beyond; and again it would be some hard-working or forlorn girl tenant in the house, for whom the ministration was intended, and "Helper" never failed to encounter these, and speak that which was pressing upon her at the stand the full import of her mission to them, nor did they-like the women at the top of the house-realize the presence of unseen watchers; but they felt that the strange lady was unselfish and good, that she wished to brighten lives. They sensed the pure, uplifting and encheering influence of her spirit, and became happier in her presence. Indeed, it seemed as if something of her own atmosphere went with them and mingled with their own, bringing higher thoughts and more beautiful aspirations to their hearts. Besides, although she was so beautiful and refined, she was not arrogant or proud. She was in a measure-though far above them-yet like unto themselves; she had come to live in their midst, to endure the same foul air and discomforting heat, to partake of the same rude fare, and to dwell in the same surroundings as made up their home-life, and so they admired and respected her, and even responded to her gentle efforts to please and to benefit their lives-these poor working-girls; for was she not one like them who had to toil for her daily bread?

Yes, it was true, "Helper" had come to this; she had seen the last dollar of her slender store melt away, and simple as were her personal wants, she knew that she must add to her purse. if she would maintain her hold on physical life; and happy as she would have been to pass widow's cruse of oil and store of meal, her all these things and to rise above them."

scanty supply of food lasted very long, but there came a time when its measure was nearly emptied. "I must find work," she thought, 'and like these poor poople toil for my bread; it will be only right for me to have the discipline that others have to undergo.'

She consulted her neighbors. Madam Hartine shook her head, and said one so delicate and spirituelle should not toil like the common herd; but there must be no question, necessity was the law, and Mrs. Corwin offered to share her own illy-paid work with the stranger, whom all in the house had now come to call 'Miss Felice," if nothing more remunerative

The days were stifling in their heat, and darkness brought but little relief to the inhabitants of Spring-Valley. Our beroine toiled early and late, setting the most dainty stitches into the coarse garments that she sewed, and keeping up a cheerful, helpful spirit that brought always a refreshing strength to those she met. Often Mrs. Corwin and Effie would visit the dainty white room across the entry, where their friend stitched and stitched away, for here it was a little cooler and more sweet and tranquilizing than any other spot in that vicinity. There was always a fresh, clean scent about the apartment and its inmate, so rarely to be found among the very, very poor; and it was a pleasure for any one to step within that little room. While the two women sewed upon their rude work, the little chair and watch "Miss Fleece" with eager eyes, as one looks upon a beautiful picture, or stretching herself upon one of the soft rugs on the floor, fall into a sweet and refreshing sleep. Her mother said that Effie minded the heat and discomforts of the summer weather less in that room than elsewhere, and that she felt it a privilege to bring her there. She would not allow her child to play in the streets with the uncouth and ignorant ones who shouted there, and she marvelled that in spite of her confinement in the stuffy house, Effle maintained her health and beauty, and roundness of face and

"She has never been so well before," said Mrs. Corwin one day, glancing down at her darling, who lay asleep at her feet; "never so contented and easy. I believe it is all owing to your coming, Miss Felice. You are our good angel. We were a rebellious and unhappy lot before you entered this house. Now we are much more quiet, and-well, if not more satisfied, at least more patient and resigned."

"It makes me happy to hear you say I have assisted you in any way, Mrs. Corwin. But I do not feel that I deserve any credit. My inner perceptions are somewhat keener than are those of some people, and they give me such knowledge of a broader life than this of earth that I cannot help trying to have others reap a benefit from what I receive. There is that also in my organism, I think, that enables our watchful angels to get a little nearer their friends in my presence, and I have no doubt they exercise a protecting and soothing influence upon Effie which she feels, and which keeps her mind and body in such harmony that

the child cannot become diseased." 'Well, I am very grateful, I am sure, to all the powers that bless me in this way, and I feel it a great privilege to have met and known you, dear Miss Felice. I, for one, was lonely and sad and rebellious before you came. I sometimes thought God very hard and cruel to me in taking my husband away. I used to read my Bible; sometimes it brought me comfort, but oftener its words seemed like a mockery to me. I think there were times when I would have killed myself to get out of this life, only for my little girl. I could not leave her here alone, and I dared not kill her too.'

"But you do not feel so any more, dear friend," said her companion softly, laying down her sewing, and placing a tender hand upon the widow's arm: "You realize now that God is good, and love is true, and heaven is just beyond; and that the trials here will only ripen and prepare your spirit to surmount all things, and reach the goal at last where your dear companion will be your own still."

"No, I do not feel as I did, any more; it has passed away; I have a great peace that lies like a soft light mantle over me—it has soothed away the smart and burn, and I can afford to wait. Life is changed for me, and it is because of your coming. I have no more and no better to eat than I had before; I have to work just as on to the blessed home above, she felt her hard; the days are as hot, and more so, but work was not yet finished on earth. Like the there is something inside that helps me to bear

"Why," she went on, as if communing with herself: "everybody around us feels so much better. Madam says her work at the laundry does not seem as hard nor the days so long as before; she thinks of little Jean, and his happy watching over her life; and she looks forward to the evening when she can glance into this pretty room, perhaps, and get a word from you. Mrs. Blinker is not as lonely and anxious as she used to be; 'the whole house is brightened since the new lodger came, she said to me the other day. The girls we meet on the stairs and in the halls have been helped by your words, and by a sight of you; they have fixed up their little rooms better; they do n't talk so loud nor so rude; they like to meet you, and they feel as though something new had come into their lives. I am sorry you have to live in this place, but it was a blessed day for all the rest of us when you came."

Madam Hartine echoed the sentiment of Mrs. Corwin more than once: "Ma'moselle Felice is one saint!" she would say, with an impressive gesture. "She is like one who has been to heaven; like one who could not 'joy the glories there for the pain and sorrow here, so the saint come back an' lif with the poor, the sorrowing, an' take their burdens till they be better. That's like Ma'moselle; some day she go, an' leaf a trail of brightness when she gone. Oh! yes, she is one saint!"

But the days sped on, and "Helper" found herself coming under the material conditions that affected others. Her mind had been so superior to the body, her spiritual faculties had been so far in the ascendency, that she had been able to rise above physical discomfort and inconvenience and pain; but during this season of experience she began to have these sensations in her own organism. The heat affected her; the hard and constant work brought a restless and pained disturbance; she could not sleep at night, and the morning found her exhausted and unrefreshed. Her poor food, too, did not nourish the system; and there were times when she turned away from her simple meal with distaste and aversion. The water was vile unless boiled and iced, but it was not always possible for her to have it so, and she found herself longing for the sweet, fresh, luscious fruits, and clear, refreshing fluids of other days. In spite of the bodily sufferings that she felt, "Helper" continued with her unremitting toil. She realized that while a part of her sensations arose from the life she was forced to lead, yet that the greater portion came by the conditions of other lives that were near to her. She knew that when Mrs. Corwin felt faint and hungry and worn, that when the internal system of the little widow rovolted at its coarse fare, she -- "Helper" - absorbed the condition, and took upon herself the same feeling. She would at such times sense a loss of the power or magnetic force of her own life, and knew that she had exchanged it for this other depressing, craying, unhealthy magnetism; but the self. sacrificing woman only rejoiced that while she was thus afflicted, the one who had suffered was only benefited and refreshed by the new magnetism she had received, and which invigorated the weary frame of the little widow like a draught of some rare old wine. So, when the old laundress, weak and tired after a long day's toil, came to her room at evening, "Helper" would feel the strength going out of her, and would behold the sunken eyes of madam brighten, and her stooping frame become more erect, and she would know that she had given what the world could not take away-strength and new life to a wasted and weary friend.

But perhaps the greatest trial that had come to our heroine was the necessity she felt of taking her work to and from the great warehouse that gave it out to be made. She would Those who wanted advice in their little per- fuses me anything I do ask. I do not think she not of course allow Mrs. Corwin to bring her bundles, though the widow was anxious to do | the right word in just the right place so. "No, I must do this for myself," she said. "Others have to do the work; you must toil back and forth with your burdens, why should not I?" and so through the dust and heat she passed, winning stares of admiration, of curiosity, or of respect, as it happened, from those she met, bearing her heavy packages without complaint.

One of the partners in the concern for which she labored had observed the beautiful, statuelike form, and perfect though colorless facelighted up by those shining, glorious eyes-of the new work-woman, and he had many times felt the hot blood stir in his veins as he gazed upon her matchless grace. He was a sordid, narrow-minded man, with no soul above the petty bartering in which he engaged: One whose business it was to chaffer and question the "hands" who brought him their work; to find fault with it if he could, that he might refuse to pay them the pittance that had been so dearly earned. This man had never questioned "Helper's" labor; he only marveled at the ex-

quisite workmanship she put into it, and had come to furnishing her with finer material than the coarse fabric she had at first worked uponfor he reasoned that such fine sewing as hers should be employed on better goods, that the and I will do this much for you in your blessed firm might ask a higher price for the garments, and thus reap the benefit of its employé's skill, though she was paid no larger wage than she at first received.

For three months "Helper" had toiled to and fro, and had hardly noticed the man of whom we write; he was a coarse grained creature of full habits and passionate appetites, whose atmosphere could no more mingle with hers than oil could mix with turbid water, and therefore she had seen but had not really known him. But at last the man, taking advantage of her apparent poverty and loneliness, sought an opintended to tempt and degrade that lofty soul: not at first understand; words of coarse admiration and pretended love; words that as their full import fell upon her understanding, awakened a holy and righteous indignation in her

- CHAPTER XXII. "Temptations Everywhere."

Drawing herself to her full height, her blue eves flashing as with divine fire, this wonderful woman gazed at the man before her, and said in low, rich tones of rebuke:

"Sir, since when has it been your right to insult the unprotected, and to seek to enslave times, so that at last it became quite a settled those who are free? You have the wealth and | thing that Sunday afternoons and one or two the worldly means, no doubt, to pursue your evenings a week should be devoted to the serprey, and to indulge your tastes, regardless of vice of their poor neighbors in this way by human rights, of womanly innocence, or of manly honor; but you have not the sanction of | these meetings, and from the influence which any earthly or divine approval in this course. their directors shed upon those who attended Can you not understand that the humblest girl 'them, the character and even the appearance in your employ should be held sacred in your of the neighborhood began to improve. Indeed eyes? How dare you seek to pollute any one | the whole of that district called Spring-Valley of God's creatures with your base, alluring seemed to gain a new aspect, for there was promises and temptations? I wonder that you more of tidiness, more of quietiess, more of so- friendship. You-

can sleep at night; that fear, like a terrible briety and real observance of law and order, pall, does not close down upon your guilty con- and less of turbulence, discord and slovenliness science, lest an offended God should strike you | in the homes and lives of the inhabitants of | thrust through the silken curtains that draped dumb for what you whisper to his innocent | that quarter than ever before. children! I do not upbraid you for what you have said to me, but because you may have the kindly, genuine interest shown by the genpolluted other ears with like regard. I forgive the lady in their welfare won the hearts of the you, and I wish you good-night."

work beside him. He could not call her back; accustomed to. There was not one man, howit was as if he had been struck dumb by the stinging accusation and judgment of her words, but more than all by the strange light that had gleamed from her eyes, and which seemed to envelop her entire form. The man stared after her until she disappeared, and then he gathered his goods together, muttering to himself: "She is a high-stepper; I don't ever want to face those eyes again."

"I can never go there any more," said "Helper" to Mrs. Corwin that night; "something very unpleasant has happened. I did not know I could feel so keenly, but it is more because the circumstance has shown me something of the temptations and wickedness that are thrown in the very pathway of poor, unprotected women, than from any harm that has come to me. No, I can never work for that house any more."

And it was just as well, for the next morning word came that there was no more work in the establishment for its former workwoman,

" Miss Helper." After this, our friend had quite a hard time; when she retired faint and exhausted for lack of food, and had it not been for the spiritual sustenance brought to her by her unseen guides she must have wasted away entirely in these trying hours. Just when the situation seemed most severe, Amy French, one of the quietest and most ladylike girls in the house, told Mrs. Blinker that her employer, Madam Rankin, the fashionable dressmaker, was in her lodger on the upper floor. "Miss Felice," as Amy called "Helper," immediately applied through the sewing girl for the place, sending a specimen of her needlework as a recommendation of her ability. She was employed, and pretext or other-the work-room of Madam as the cooler months of autumn began to appear, our heroine found herself fairly engaged her regard upon our heroine. On one occain her daily tasks at the large modiste establishment, in a more fashionable quarter of the the mantle for which she had come, a beautiwork than at the former rates, but still the amount was far below the real value of her services. "I must be content," she said: "oththat I might pass through the same discipline as my fellow-beings, and this is a part of the experience. To be underpaid, underfed, crushed and crowded, tempted and abused, is the lot of thousands of human souls. God and the angels pity them; they have not the light which guides me to keep them up; how do they manage to pass along from year to year, avoiding the snares and pitfalls, and walking through the darkened places?

The fall ended, and winter snow and ice had come. "Helper" still continued at her work, and her sweet, spiritual influence in the establishment had a refining effect upon its employés. Under her direction the noon hour was principally devoted to a discussion of various topics that were calculated to instruct and elevate the mind. She had a few books that were of this character, and these she cirthe neighborhood, for a few cents, loaned works lovable woman tempted the girls to patronize.

always ready to fall from her gentle lips. In the neighborhood of Spring-Valley, too, her influence and her presence were always an example. She would not desert her friends at Mrs. Blinker's, and although there was much that was distasteful to her in the vicinity, yet our friend remained there still, walking to and fro at morning and night, through the piercing cold, dispensing the warmth and radiance of her word and smile to all she met. During some of the evenings, and on many of the Sundays of the long cold winter, "Miss Felice" had collected around her some of the more decent people of the locality, and had spoken to them as she had been inspired, or such words as the moment seemed to bring; always giving the helpful stimulus that was needed to brighten the rough and care-worn lives; often doing this through some little anecdote or story, and never sermonizing, or seeming to preach at them of their faults and failures in the world. The lodger had induced Mrs. Blinker to let her have the use of her parlor, a long, narrow, very plainly furnished room, promising to keep it tidy herself, but this the good landlady would not allow, "for," said she, "you have helped me to live, Miss, to take comfort as I go along, work."

"Helper" had commenced by getting the girls in the house together of an evening and making them better acquainted with each other in this social way. She had then gathered in some of the children of the street on Sunday afternoons, and had amused them with tender little stories, while Mrs. Corwin sang to them the simple little airs she had known when a girl. Later, our friend had invited some of the neighbors outside the house to her little meetings, and they came, bashful and with hesitation, their clothing made as portunity to whisper words in her ear that were fresh and smart as possible, and their hands and faces showing they had received extra atwords that in her purity and innocence she did tention. These men and women were awkward and half inclined to retreat, but they were made welcome, and the hour they spent at Blinker's was so interesting, as they listened to the stories and the words of peace and good cheer from the "white lady's" lips, and tried to hum-some of them-in an undertone the tunes that Mrs. Corwin sang, that they quite resolved (these poor hard-working people, into whose lives but little brightness had come) that they should go again if asked, for it was ever so much better than dozing at home, or even than being at the beer-shop down the street. They were invited again and many 'Helper" and the little widow Corwin. From

A little leaven leaveneth the whole lump, and people, and induced them to make efforts for She turned away, leaving her bundle of their advancement, such as they had not been ever rough and unrefined, but would lift his hat respectfully when the lady passed; not one fretful and uncultivated woman but spoke more softly and with the desire to learn how to do better, in her presence. She came like a blessing among these poor people, and whereever she moved a halo of light seemed to reflect from her being upon those whose mental darkness or moral weakness most needed to be removed by that uplifting and strength-giving illumination.

At the establishment where "Helper" was employed, Madam Rankin received her parons, some of whom were counted as members of the very first families in the citygrand ladies, who spared no expense, but whose purses were long enough to allow them any extravagance; and at this place the seamstress often saw a gown or a mantle finished, the cost of which would provide a poor family with food for at least a year. One of the regular customers of the modiste was Mrs. Percy, a large, handsome woman, whose taste in matters of dress was exquisite, and whose general she had no money at hand, and, though her style was considered distinguished by Madam neighbors did not know it, there were times and her associates. Mrs. Percy came often to the establishment, always in her carriage, and usually accompanied by some younger woman, some relative, or some particular friend, she would explain, who desired the modiste's opinion upon the garments they wished to or der at her hands.

It was said that Mrs. Percy was the widow of a very wealthy man, who had made his money in the South, and had died there; and need of more seamstresses than she now had, that the residence she occupied was a substanand the good landlady mentioned the fact to tial stone front, luxuriously fitted up, as the home of a person of taste and means would be likely to be.

At her various visits during the winter, Mrs Percy had taken occasion to enter-on some and she had more than once especially fixed sion, early in March, the visitor found that great city than that in which she lived. Here | ful silken garment for herself, had not been she was more remuneratively paid for her quite finished, and that it would not be ready for her until toward night.

"Very well, Madam," the lady said, "you will send it to me, with the bill. I particularly wish ers have to bear this injustice. I have asked it to night. You must not disappoint me. And, by-the-way, let the girl who is at work upon it bring it to me-the one with the white, white face and golden hair. She is a perfect beauty, and I can see by her work that she has exquisite taste. I would like to talk with her.'

"You shall have the garment to night, but I do not know as 'Miss Helper' will care to do that errand," replied Madam Rankin with hesitation; "it will take her out of her way, as your home is far from hers, and it will be quite dark.'

"Oh! if she is late and timid, or tired, I will send her home in my carriage," interrupted the visitor; "I am quite anxious to have the girl come to me; I am sure you will wish to please me in this, Madam."

The modiste felt that she could not afford to displease this woman, who patronized her culated among her shopmates. A library in house so liberally, and she hastened to say: the neighborhood, for a few cents, loaned works "You are more than kind, and I dare say 'Miss of literature and of art, which this bright and Helper' will accommodate you. I have never asked her to do an errand, but she never resonal affairs came to her, and it seemed as if will require your horses; she can ride a part of the way in the street cars. your request is granted."

And it was; at six o'clock that evening 'Helper'' rang the bell at Mrs. Percy's door, and was ushered into a dainty reception-room, where every appointment betokened wealth and luxury, and refined taste. In a few moments the lady of the house appeared, and after a few words in relation to the object of the call, began to speak delicately of her visitor and of the position in which she was employed.

Her manner was kindness itself, and our friend had no wish to resent it, or the words of inquiry that accompanied it, for they seemed full of the spirit of interest and benevolence.

'You must have been accustomed to better things; I see that you are a lady of education and culture; how is it that you are obliged to labor in company with those below you in attainment and knowledge?'

"Necessity knows no distinction, Madam; it compels me to labor for my daily bread, and I

"But it is not congenial to you, my dear; pardon me, but I have been so attracted to you that my interest will reveal itself. I do not mean to be rude."

"Your apology is not necessary. No; the work is not altogether congenial, and yet there s much about it that I like. I admire dainty fabrics and delicate stuffs; and it pleases me to set my needle in them, and bring them into useful shape."

"But do you not sometimes long to wear the garment you fashion, instead of sewing upon it for some one else, perhaps not as beautiful

"No, Madam; the thought has never come to me. I am quite content with what is mine." "But, my dear girl, with your beauty and grace of figure and face, you might shine in the world, if you had an appropriate settingfor instance, something like this," and Mrs. Percy waved her hand around the pretty apartment in which they sat.

"Yes," smiled "Helper," without a gleam of envy in her matchless eyes, "it is very lovely, but its like is not for me. I am in quite another sphere than this."

"But yours may be as beautiful. I take such an interest in you, dear Miss 'Helper.' I am irresistibly attracted to you. How would you like to come and live with me. You should wear jewels and laces, and such garments as would show off your marvelous beauty. You should want for nothing, and life would show you many favors."

"I thank you; your kindness is indeed unexcelled, but it is impossible. I have no desire for society, nor has it any charms for me. Believe me, Madam, your goodness is appreciated, but I cannot take advantage of it. I could never consent to become a burden upon any one; I must give an equivalent for what I

"But you would give an equivalent. You would be sought and admired, and you would draw to my home those who would more than pay richly for the privilege of receiving your

While her hostess had been speaking, "Helper" caught sight of a little shapely head, the doorway. It was that of a mere child, a girl not more than seventeen. The visitor recognized the face, for its owner had once or twice accompanied Mrs. Percy to the establishment where she was employed; but now the face was full of appeal, and the little head was shaken in a distressful way, as in warning or exhortation. Like a flash it now burst upon our heroine what this meant; the significance of the words of her hostess, and of her inter-

tion in the path of a poor working-woman. I trust that no innocent life has been darkened by your allurements. May High Heaven deal with us all as we deal with our fellow-creatures! There is no fate so dark and dreadful and bitter as that which overtakes the soul that willfully drags another down the abyss of shame. There is no dream so sweet as that which comes to the breast that knows it wrongs no one. Madam, we are told in Bible lore of one who was taken to the top of a high mountain and shown all the kingdoms of the trust that no innocent life has been darkened mountain and shown all the kingdoms of the earth—these were offered him if he would but follow the tempter and serve him well. Let us not be like the evil one who would betray, but rather like the holy man, and be strong in every hour of temptation to say: 'Get thee behind me, Satau.' I have far to go. You will allow me to wish you good-night.'

The rebuke was a well-merited one, and the woman who received it listened with burning cheeks, allowing her visitor to depart without

"Helper," stepping out into the deepening gloom of night, shuddered as she realized what manner of woman this one she had left was. Temptations everywhere," she murmured; the world is filled with sorrow, sin and wrong. God pity the helpless and the for-

At that moment she was touched on the arm, and glancing down she saw the same childish face that had peered upon her through the silken curtains in the infamous dwelling that she had just left, wet and sad and full of entreaty: "Oh, lady! I heard your words; you are good and strong in spirit, and can help me. am ignorant and weak. Do not cast me off. I threw my wraps on and hurried after you; could not help it. You seemed like a new breath of life to me. Help me: I have been in that house a year; they pet and favor me, and make much of me, but I hate them all. Oh! take me with you; I will do anything, only help me to be good and pure once more!" It was the cry of a despairing, a famished spirit. Helper's" face was full of compassion, as she said in a voice of infinite tenderness: "My poor child, you shall go with me; I will help you what I can. Come to my home!" [To be continued.]

Banner Correspondence.

Massachusetts.

BOSTON .- "A. S. H." writes: "It is amusing to listen to the remarks of some of the sectarian ministers in relation to Spiritualism and Spiritualists when they are talking to their flocks.

On April 8th the citizens of Dorchester District turned out to assist in dedicating a new Methodist church—as far as their presence was concerned; after the services were ended, a collation was given, and then came general remarks from the visiting ministers—when Rev. Mr. Brodbeck (of Boston proper) went out of his way to drag Spiritualism and Spiritualists before the audience in a criticism of the movement.

Adated."

GRAND RAPIDS.—F. D. Yale, Sec'y, writes: "The following resolutions were unammously passed by our Society upon the retirement of Mr. Moulton from its Presidency. Pressure of law and patent business, and numerous calls in the lecture field, compelled him to

Spiritualists, according to Mr. B., are not united, and have only one church of their own —referring no doubt to the Temple on the Back Bay. His chief difficulty with the Spiritualists seemed more to be their not having churches, and their neglect to raise money for such buildings. How does this statement agree with the facts as they exist? Not only is there a Spiritual Temple on the Back Bay, but such a Temple also exists at Onset Bay, which cost some ten thousand dollars, and is a more expensive building than the Methodists have at Martha's Vineyard, an old camping-ground of their denomination. In New York, also in Connecticut and other States in the Union, the Spiritualists own buildings where they hold meetings. There are among the Spiritualists many men of wealth, who could easily erect churches should they decide to, but they do not consider that wood and stone, however artistically arranged in public buildings, are essential to the true strength of a cause—since a multitudinous array of church edifices fails to bring about any united condition among the great body of individual Christians. At many Spiritualists, according to Mr. B., are not to bring about any united condition among the great body of individual Christians. At many points in this country Spiritualists hire the largest halls to be had, wherein their services

Spiritualists know that there are more churches in this country now than are filled or well-supported; and that the tendency in this direction of creedal castle-building is while it is a fact that in many country towns the members of different sectarian denominations are taxed beyond their ability to pay, to keep up the church of their own denomination, whereas, if such angular sectaries would unite in small places, and allow the non-essentials of human need—in the way of specific doctrines—to lie dormant, there could be far more good accomplished in practically helping the poor and needy. I really believe that, judging entirely from the creedal standpoint, the popular system of theology would be better served by its votaries if the number of churches were reduced, and one minister preached in a full duced, and one minister preached in a full house, where now three or four men weekly drag out a struggling existence—ecclesiastically speaking—in as many houses, with as many different labels.

different labels.

It is a fact patent to every observer whose mental vision is clear, and is not deflected from its true angle by any clerical strabismus, that the modern churches are thoroughly honeycombed by the inroads of the Spiritual Philosophy, whose revelations, gained by them in secret, have made the brethren glad with a great joy; what is there, then, out of the line of probability in the idea that mayhap in coming time the temples reared for creedal purposes will pass into the hands of an enfranchised multitude who have gradually become 'con-

will pass into the hands of an enfranchised multitude who have gradually become 'converted' to the New Philosophy? so that the tears of the above-named Reverend gentleman over the remissness of Spiritualists in providing themselves with churches shall prove to have been shed in vain!

The principles of life in this and the next stage of being are fixed, and in accordance with natural law; hence declared belief or unbelief as applied to them has no effect upon their inevitable action; Spiritualism, therefore, is in harmony with nature, while the churches fail to comprehend the law, and must surely fall behind, unless progress is now stayed (as it has been before in the world's past history) by the mailed hand of politico-ecclesiastitory) by the mailed hand of politico-ecclesiasti-

The founder of Methodism, John Wesley, was unquestionably a medium, and had spiritual manifestations in his presence, together with his family, and admitted the fact; but the Methodists of to-day—as a denomination—

"My wife cured me of a very severe colic in five minutes with Johnson's Anodyne Liniment."

frown on all attempts to demonstrate immortality, preferring arbitrary 'faith' in the past, to the cognizable knowledge afforded at the present day.

To the minds of several present on this occasion, as stated afterward to the writer, the remarks on Spiritualism by Mr. B. were in bad taste, and out of touch with the spirit of the occasion during which they were expressed."

Pennsylvania.

CORRY.-Mr. G. F. Lewis quotes the New York Sun as saying a few months since that the Rev. Dr. Storrs felt called upon to explain in The Independent why, as a member of the comof the words of her hostess, and of her interest in a mere stranger dawned upon her. She arose, and with dignity quietly interrupted the lady's remarks.

"Your considerations are no inducement, Madam. If all the wealth and grandeur and homage of the world were laid before me as my reward, I could not accept your offer. I trust that you are guileless in placing temptation in the path of a noar working woman. I of pious men and women to deny themselves luxuries and even necessities in order that they is no reason to suppose they change at death; that while thousands at our doors in every city need Christianizing and lifting up, it is much more Christ-like to help them than support an army of invaders upon the religious tenets of those called 'heathen,' and whose future welfare is amply provided for."

Rhode Island.

NEWPORT.-John C. Peckham writes: "1 read with much satisfaction Mr. Kiddle's re marks in a recent number of THE BANNER, and they were so much in harmony with my own views I feel like standing up and shouting Amen. It cannot fail to be seen by every honest observer that what gives the Bible its value is the Spiritualism that is in it, and that its Spiritualism is identical with this of our own time. It is, in fact, a wonder that the two harmonize so perfectly, considering that we live in an age far in advance of the age of the Old Testament. It lacks but two years of being one hundred. It lacks but two years of being one hundred years since persons were put to death for being witches. See in Allen Putnam's book how unfair their trial was. Mediums to-day stand just about as fair a chance for a trial. I am just about as fair a chance for a trial. I am surprised that some of our leading Spiritualists see things in the light they do, and ask for a law specially applicable to mediums, as though deception practiced by a spirit-medium was a greater crime than deception practiced by any other person, and so much greater that no law exists to reach the case."

TROY.-W. H. Vosburgh writes that in 1850, when the Fox Sisters visited Troy, the opposition and persecution were so great against them that at first they were denied quarters everywhere. "Finally," says Mr. V., "through the influence of Lawyer Hayner, who had held a private sitting with them, they secured a suite of rooms at the Troy House, and advertised two scances a day. Mr. Hayner met them as entire strangers and on his first visit to see entire strangers, and on his first visit he re-ceived a message from a son who had passed away many years previous. This appealed to his mind as so positively true and remarkable, that he wrote the matter up, and in a day or two following his article appeared in the Morning Whig. Scores of others also received kind greetings from their departed friends through the sisters. Mr. Hayner, though ostracised by his neighbors and friends, was a man of decision and firmness, and boldly defended the truth. He threw open his fine suite of parlors to the sisters, inviting in all that could be accommodated."

numerous calls in the lecture field, compelled him to resign:

resign:

Whereas. The resignation and retirement of our esteemed fellow-citizen. Hon. L. V. Mouiton, from the office of President of the Religio Philosophical Society, presents a suitable opportunity for expressing the esteem in which we, the members of said Society, hold him; therefore be it Resolved. That the thanks of this Society are due to him for the able and impartial manner in which he has performed the duties of his office; and that we sincerely regret his retirement from the position which he has so long held.

Resolved. That he carries with him, on leaving the position which he has filed so satisfactorily, the regard and good wishes of all. And be it further

Resolved. That in all the army of workers in the interests of the Cause we espouse, none have been more zealous and faithful than he.

Resolved. That these resolutions be spread on the minutes fathful than he.

Resolved, That these resolutions be spread on the minutes
of the Secretary and copies be transmitted to the spiritual-istic journals for publication.

THE OLD BAND.

It's mighty good to git back to the old town, shore, Considerin' I've be'n away twenty year and more. Since I moved then to Kansas, of course I see a change, A-condn' back, and notice things that's new to me

A-comin' back, and notice things and strange; and strange; Especially at evenin' when yer new band fellers meet, in fancy uniforms and all, and play out on the street—

• • • What's come of old Bill Lindsey and the Sax-

horn fellers—say?
I want to hear the old band play.

What's come of Eastman and Nat Snow? And where's War Barnett at?
And Nate and Boney Meek; Bill Hart; Sam Richa'son and that
Air brother of him played the drum as twicet as big as Jim? And old Hi Kerns, the carpenter—say, what 's become I make no doubt yer new band now's a competenter

And plays their music more by note than what they play by hand, And stylisher and grander tunes; but somehow—anyway,
I want to hear the old band play.

Sich tunes as "John Brown's Body" and "Sweet Alice," do n't you know; And "The Camels Is a Comin'," and "John Anderson, My Jo";
And a dozen others of 'em—" Number Nine" and
"Number 'Leven"—
Was favorites that fairly made a feller dream o'
heaven.
And when the boys 'u'd saranade, I 've laid so still in
hed

I 've eyen heard the locus' blossoms droppin' on the shed When "Lily Dale" er "Hazel Dell" had sobbed and

died away—

• • I want to hear the old band play. The new band, maybe, beat it, but the old band's what I said—
It alius 'peared to kind o' chord with somepin' in my head;
And whilse I'm no musicianer, when my blame eyes

is jes' Nigh drowned out, and mem'ry squares her jaws, and sort o's ays
She won't ner never will forgit, I want ter jes' turn in
And take and light right out o' here and git back west

ag'in— And stay there, when I git there, where I never haf to

I want to hear the old band play. —James Whitcomb Riley, in The Century.

The official returns from England and Wales prove that compulsory vaccination has not stamped out smallpox. The following are the figures: In the first fifteen years after compulsory vaccination there died of smallpox 54,700. The next fifteen years, ending in 1884, 60,447. In London alone the number of deaths from smallpox for ten years preceding 1860 was 7,150, and for ten years preceding 1880 the number was 15, 551, more than doubled.

and the contract of the second of the second

Penrls.

And quoted odes, and jewels five words long, That, on the stretched fore-ringer of all time, Bparkle forever."

Oh! empty world that round us lies. Dead shell of soul and thought forsaken, Brought we but eyes like Mercury's In thee what songs should waken.

"He who laughs can commit no deadly sin," said the wise and sweet-hearted woman who was the mother of Goethe.

> Spring, Spring, eloquent Spring, Thine is a voice all hearts must love. Plenty and joy are the tidings you bring, As an earnest below of the glory above. -[Eliza Cook.

Time is like a fashionable host, that slightly shakes his parting guest by the hand; and with his arms outstretched, as he would fly, grasps in the comer. Welcome ever smiles, and Farewell goes out sighing .-Shakspeare.

For the' the Giant Ages heave the hill And break the shore, and evermore Make and break, and work their will; Tho' world on world in myriad myriads roll Round us, each with different powers, And other forms of life than ours. What know we greater than the soul?

Nothing really succeeds which is not based on reality: sham, in a large sense, is never successful: in the life of the individual, as in the more comprehensive life of the State, pretension is nothing and power is everything.- Whipple.

> THE MISSION OF SORROW. Do not cheat thy heart and tell her, "Grief will pass away, Hope for fairer times in future, And forget to day." Tell her, if you will, that sorrow Need not come in vain; Tell her that the lesson taught her Far outweighs the pain. Rather bld her go forth bravely, And the stranger greet; Not as foe, with spear and buckler, But as dear friends meet; Bid her with a strong clasp hold her By her dusky wings-Listening for the murmured blessing -[Proctor. Sorrow always brings.

When we look down from a great height all unevennesses in the surface below seem to be lost, all appear smooth. The little boat rides in the still sea; there is no perceptible movement save that by which it ever draws near to the haven whither it is going, although to those within the boat it may be there is a continual rolling motion, as wave after wave is passed over. So will it doubtless, be when from a far higher elevation we look down on the troubled waves of life that we have passed through.

ON THE OCEAN WAVE. TO VERA CRUZ AND MEXICO.

BY HENRY LACROIN.

П.

THE SPIRITUAL CAUSE IN MEXICO. I first met, in Mexico City, the leading spirit of the cause -General Refugio Gonzalez, proprietor, founder and editor of the Illustracion ducted. The General is an old veteran, super- to attain the end. They were prepared to sit annuated, who saw hard days at the time of regularly for a whole year, if necessary, to de-Santa Anna, and who, for over thirty years, velop that medium. My instructions, illushas fought other battles, under the dear banner which we uphold. It is pleasing to meet such a man, "whole-souled," cheerful, and alert on every question which the spirits have ticularly, a most favorable condition indeed, been giving us to propound. Every adept looks | that the Mexican Indians when divested of the up to him for advice and encouragement, and | mortal coil were no more influenced by clerical many sick ones have been benefited by his control and positively ignored it. magnetic hands. He fills, in fact, the role that Judge Edmonds did in New York City. Hist sitting of this newly organized materialthis or that. As most Mexicans are more fall tain of the improvised cabinet. miliar with French than English, the Spiritualists here are particularly acquainted with Kardec's works. They accept the doctrine of reincarnation -as do all peoples of the Latin race who are gifted with much perceptiveness. That predominant faculty in them distinguishes them from others, as individuals differ one from another, thereby fitting them as medium-pioneers for works on a large scale. Nature does not work blindly, as every one can perceive who reflects, and she organizes beforehand everything to suit a wise end. All's well that ends well! and where is that which does not end so? Or, as we might say with departed Dr. Child, of Boston: "Whatever is, is right!"

After interviewing General Gonzalez, I met another son of Mars, but who is in active service, Sostenes Rocha, General of Division, who radically fights many Mexican ills in his daily paper, El Combate, and besides upholds our Cause, without fear of any one or anything. His mediumship has led him onward, through many difficult paths, and, as a writer on military tactics, etc., he is widely known.

A few days after my arrival at Mexico I put in several leading papers an advertisement, calling all those who felt an interest in our doctrines to come and see me at Hôtel Humboldt. Many ladies and gentlemen called, and in a good number of cases I was enabled to give tests that pleased and benefited much the receivers, besides posting every one on the advancing state of the Cause in the United States, and the triumphs which the practical phenomena have achieved in every quarter of the world. Individually and by groups inquirers came to me, and in some instances queer incidents happened to give zest to the meetings. In one case, three or four gentlemen came together, and instantly I was impelled to point out one of them as a very fit subject to become a good physical medium! They all exclaimed together, as they had come to be enlightened on that particular point or subject. That was enough, they said, to establish my genuine mediumship of clairvoyance, etc.

As I had been instructed-from on high-to go to Mexico to stimulate our fraternity there and organize circles, by finding out mediums for that end, I therefore went to work in that direction. I found circles, here and there, existing rather than thriving-some with a little activity at irregular times, others only in a latent state. At Mrs. Laureana Wright-Kleinhans's house (of American origin), where I was warmly welcomed, I organized a physical (dark) circle, with the embryo-medium spoken of before, so as to develop him and others beside. Mrs. Kleinhans's daughter is a medium, and she herself is an active and able contributor to several city papers and reviews, principally on spiritualistic subjects. At the very first circle held in this hospitable house, we had several manifestations of a pleasing and en-

couraging order-notwithstanding that one of the members, I felt, was an obstacle in the way. At the second scance I was made to see (before we sat), beside the party in question, a spirit-priest, who was a relative of his, and inclined to do all in his own and borrowed power to stop the manifestations. The said gentleman recognized the said spirit as his uncle! Well, the upshot of this was that this séance failed completely, which led me to request the first to abstain in future from coming to the circle, to lose his time and interfere with the welfare of others. Immediately after that I saw beside another man a spirit costumed as a bishop, who told me that he did not wish to put the light under the bushel, as the other priest!-far from it, and then he went on to say several things concerning his mebesides that a century ago he had been bishop in Mexico City and was known under the appeared." name of Ignatius, and that by looking into the city records the fact could be ascertained.

Among the many visitors who called on me was a Mexican named San Lazare, who is zealously engaged in pushing spiritual things ahead. He owns a good-sized hall which he gives free for circles, and which he directs, besides, almost every night. An entranced medium (female) is often used by unfortunate spirits to tell their tales of misery and ask for enlightenment, sympathy and—prayers! a sort of worded sympathy, which suits those on the other side who are not advanced in knowledge or still grope in the maze of theologic thralldom. Besides, it is a habit with the Mexican Spiritualists; as with many others throughout the world-who have been trained by divines. -to attach much importance to verbal, rhythmic like prayers. Here, in this large circle, mainly composed of Indian men and women, I found conditions far ahead of those to be met elsewhere. I saw the controlling spirit of this group, who spoke to me and led me to get behind the scene, or understand the situation. This spirit, venerated by all Mexicans as the Liberator of their country, was named Miguel Hidalgo y Gallaga. He was a priest, who fought clerical and other malign influences that wished to keep the country down in slavery, which mighty endeavors on his part led him to the death of a martyr. He was shot! (1811.) When I went to that circle I knew nothing of this spirit being the controlling influence, but after seeing him I pointed out his picture hung up in the hall as the identical one. This impressed the audience most favorably.

Among the numerous persons assembled here to hear me, I easily saw those who had mediumistic powers and set them apart, telling them the phases they were adapted for, and how to proceed to develop their gifts. My lively attention was afterward fixed on a big portly Indian, to whom I noticed were attached three spirits -two males-one on each side of him, and the third-a female-at his rear, which gave me to understand that this party would make a powerful materializing medium. I was delighted with the positive vision, which could lead to such good results if conditions were attended to! I had found a pearl! a valuable one, I knew, and forthwith I revealed its excellency to all. These people were delighted to learn that they could get materialization at last, and they willingly consented to Espirita, monthly organ, which is ably con- the conditions which I proposed or laid down trated with many facts in my experience, were eagerly listened to, and I saw well that I was not sowing on barren ground. I noticed par-

Every day, in his house, are to be met parties | izing circle (in perfect darkness) profuse phoswho come to borrow a book, or to be posted on | phoric lights were seen at the foot of the cur

This circle will no doubt be a successful one as the members are bent on persevering. taught them to sing at séances or have instru-

mental music, which was not practiced before. I found a Mexican spirit-photographer at Mexico named Carrera, who obtains very fair pictures. I instructed him to work without the camera, sitter and light-only the holder. The result was the same. It is to be hoped that this medium will continue to proceed in that way, as it is a much more satisfactory way for investigators. Let others also profit by that lesson, which I published many years ago in THE BANNER.

Mrs. Wright-Kleinhans has promised to translate and publish my late French work, "My Experiences with Spirits," into Spanish, which will serve to distribute more knowledge, of a practical kind, in Mexico, concerning the constitution or status of the spirit-world, of its inhabitants and of our intercourse with them. Another, a zealous adept, Dr. Gomez, with whom I have spent many pleasant hours, will translate a former small work of mine of seventy pages, (French) on "Man and His 'Fall," which was dictated to me by spiritvoices, and include it with the other work. It is a fundamental treatise, metaphysical-like in condensation, but very comprehensive, and which I consider my best work.

New Publications.

Tubs with Bottoms and Tubs Without. Their Relative Advantage. Being a Rambling Letter from a Cooper's Apprentice to a Swe-denborgian Clergyman. 12mo, cloth, pp. 345. One of the objects of this book is said by its author to be to give illustrations of a system whereby the expressions of Christian dogmas may be looked at from a standpoint which is, as it were, within them, and in that way seem to be in conformity with what is held to be scientific fact. The main effort is to defend Swedenborg's writings from the charge of being visionary and idealistic, this "Cooper's Apprentice" claiming that even among the disciples of Swedenborg "the most puerile and ridiculous conceptions of his fundamental doctrines prevail."

"BLACK BEAUTY" is the name of a book of 260 pages that is being read and widely circulated by the friends of animals, who are enthusiastic in its praise. It is written by an Englishwoman, Anna Sewell, as the autobiography of a horse, in which he tells of kind masters and cruel ones, of happiness and misery, and makes remarks that evince reasoning powers of a high order. Ninety thousand copies have been sold in England, and the prospect is that at least treble that number will be called for in this country, the American Humane Society, of which Geo. T. Angell is the efficient President, having printed a first edition of twenty thousand, which is sold at the marvelously low price of twelve cents a copy, eight cents additional when sent by mail. A wealthy lady of this city (Mrs. Wm. Appleton) recently donated one copy each to sixteen hundred Boston drivers, an example that the wealthy in other cities would do well to follow. Address Geo. T. Angell, 19 Milk street, Boston.

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> to let 'er die a natural death."
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tian George, wife of B. B. George, Esq., aged 76 years. This lady was one of the pioneer Spiritualists of this section, and her home was ever a refuge for the spiritual work. er. Services were hold at the house by Mrs. Kates and self. G. W. KATES.

From Chicago, Ill., May 1st. Mrs. A. D. Webster, aged 37 ears and 6 months. She was the daughter of Mrs. Dr. C. S. Scott, of Chicago, and was one of our best mediums. Mrs. J. C.

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SPECIAL NOTICES.

EFECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. For no notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to roturn or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

The When the post-office address of The Banner is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

Notice of Salutinalist Meatings to be appropriate inser-

future address.
Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as The BANNER goes to press every Tuesday.

Panner of Pight.

BOSTON, SATURDAY, MAY 24, 1890.

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

Trial Subscriptions.

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POSTAGE FREE. Remittances can be made by postal note, or by postage stamps.

ਵਿਲੇ Dr. James M. Peebles has prepared for THE BANNER, and we shall print next week, an interesting and hopeful article entitled:

"A VISIT TO THE CARLISLE INDIAN School; The Indian Problem SOLVED."

those highly readable "Reminiscences of Modern Spiritualism," which the veteran E. W. these columns. The subject of this number will be "THE SPIRITUALISM OF WILLIAM LLOYD GARRISON."

Do You Hear Voices? Volunteer Convessers Wanted for the Census of Hallucinations.

The above remarkable head-lines appear in the Boston Daily Globe of May 12th, preceding a letter to that sheet from Prof. Wm. James, of Harvard University. In this letter Prof. James mentions the object of his inquiry, which is for the scientific stady of mental hallucinations in order to determine the basis and the extent of such phenomena. The gentleman opens his letter as follows:

"To the Editor of The Globe:

May I ask for the publicity of your pages to aid me in procuring cooperation in a scientific investigation for which I am responsible? I refer to the census of hallucinations, which was begun several years ago by the Society for Psychical Research, and of which the International Congress of Experimental Psychology at Paris last summer assumed the future responsibility, naming a committee in each country to carry on the work. The object of the inquiry is twofold: first, to get a mass of facts about hallucinations, which may serve as a basis for a scientific study of these phenomena; and second, to ascertain approximately the proportion of persons who have had such experiences. Until the average frequency of hallucinations in the community is known it can never be decided whether the so-called 'veridical' hallucinations (visions or other 'warnings' of the death, etc., of people at a distance), which are so frequently reported, are accidental coincidences or something more."

Just here we are disposed to criticise a little To the Editor of The Globe:

Just here we are disposed to criticise a little the term used by the learned gentleman in his proposed investigation of these phenomena. Webster informs us that the word "hallucination "signifies an error, delusion or mistake. We are taught that an hallucination of the senses comes from some faulty or diseased condition of the physical body; and that a mental hallucination appears because of a distorted

imagination or an unbalanced mind. Now, we question if the class of mental phenomena known as visions, warnings of cently preached on the subject of the pulpit, death, etc., can properly come under the head of halldcinations until they are shown by thorough investigation and accumulated evidence to have been in every case, produced

through the action of a diseased mind. We know that it may be claimed that as Science has not yet publicly demonstratedaccording to the understanding of the Psychical Researchers-the truth of an independent spiritual intelligence as the author or prohead of hallucinations until such demonstra- dox! Intelligent men in the "regular" ministion is made. But in the face of the fact that I try will please take warning!

many thousands of intelligent persons in this In Re the Case of the Medium Reid. country and in Europe openly attest, not only to their belief in the existence of an intelligent, conscious mentality outside of matteran intelligence that can operate upon physical life and clearly demonstrate its power, who also earnestly affirm that it is a common experience with them not only to see sights and hear sounds and feel touches unmistakably clear and distinct, but to also hold communication with human beings not visible to the physical sight—it seems to us a little unjust and unsatisfactory to use the term "hallucination" in this connection.

It is not our purpose to decry the efforts of Prof. James, or of the members of the International Psychological Congress, to ascertain, according to their own methods, the absolute truth concerning the basis of any mental or spiritual phenomena. All investigation of a subject need not be confined to one peculiar line or beaten path; sometimes a common result may be reached by several persons, each following a separate path; but every event or occurrence in nature is governed by law, and unless one determines the existence of that law and follows its operations he will stray far from the truth in his deductions and conclusions. The Psychical Research Society, after an existence of some years in this country, concluded not long since to abandon its purpose, as the results of its work of investigating mental phenomena were not of a satisfactory kind. It seems to us that the methods and not the object of its investigation were at fault. Ignoring those experienced students of psychological and spiritual phenomena that are found everywhere to-day, and paying no attention to the claims of hundreds of honest and intelligent spirit-mediums who could have assisted the searchers in their investigations, the society contented itself in seeking to fulfill its purpose in ways similar to those which Prof. James and the International Congress now

propose to follow. The letter in The Globe continues:

"Some eight thousand or more persons in England, France and the United States have already returned answers to the question which heads the census sheets, and which runs as follows:

Have you ever, when completely awake, had a vivid impression of seeing or being touched by a living being or hannate object, or of hearing a voice; which impression, so far as you could discover, was not due to any external physical capital.

The 'Congress' hopes that at its next meeting, in England in 1892, as many as fifty thousand answers may have been collected. It is obvious that for the purely statistical inquiry, the answer 'No' is as important as the answer 'Yes.'

I have been appointed to superintend the census in America, and I most carnestly bespeak the cooperation of any among your readers who may be actively interested in the subject. It is clear that very many volunteer canvassers will be needed to secure success. Each census blank contains instructions to the collector and places for twenty-five names; and special blanks for the 'Yes' cases are furnished in addition.

I shall be most happy to supply these blanks to any one who will be good enough to make application for them to

Harvard University, May 10th.''

In the above the writer states that some

In the above the writer states that some eight thousand or more persons have already replied to the question propounded; but as he does not say whether the majority have replied in the affirmative or otherwise, we cannot decide how far such testimony is in favor of an existent intelligent force outside the realm of physics.

Further on, the Professor says: "The Congress hopes that at its next meeting, in England in 1892, as many as fifty thousand answers may have been collected. It is obvious that for the purely statistical inquiry the answer 'No' is as important as the answer 'Yes.'" Precisely, according to the platform of the "Congress," but not according to the experience or knowledge of the intelligent Spiritualist who, from an accumulated mass of personal facts, knows that "visions,"" warnings," "touches," etc., can be, and are, often produced by human beings not clothed with mortal flesh.

Suppose that fifty thousand persons are supabove letter, and that perhaps nine-tenths of all the coolness and unconcern of older and physical or mental sensations that cannot be explained by some external physical cause, "the mass of testimony" will then seem to be in favor We shall also give our patrons another of of a material basis for the so-called hallucinations of those who claim to have had experience unknown to the others. Thousands who receive those special blanks may not consider Capron has been for some time contributing to their importance to the world, and may not notice them. Probably many who have been visited by occult intelligences, or favored with "visions," "warnings" and "touches," will neglect to make the facts known, while it will be an easy matter for thousands who have not received impressions or visits of this occult character, and who consider the claims of those who have as nonsensical, to respond to the question with a most emphatic "No!"

> Now, if our friends of the Psychological Congress will revise their methods, and start their investigations in another line, we have no doubt they will be abundantly rewarded in their search for the inner consciousness and intelligence of humanity, incarnated and decarnated. Let them appoint their committees to enter into consultation with a number of wellknown, intelligent and respected Spiritualists in different parts of the world, for the purpose of making investigations, and collecting and correlating facts.

It will be an easy matter to find the desired number of prominent and worthy Spiritualists who can counsel with the committees, and who would direct the latter into channels of inquiry where the work could be easily and methodically pursued. Try it for one year, gentlemen; give your attention to the subject in connection with the phenomena, mental and physical, of Spiritualism; be willing to work in harmony with the law that governs the subject, and our word for it, you will accumulate such wonderful and undoubted evidence of the dual nature of man as will astonish and confound the skeptical world.

An Orthodox Pointer.

It is not allowed to so much as hint of an education outside of the narrow limits of accepted orthodoxy, as is once more shown in the case of Rev. Mr. Carson, an eloquent Methodist minister of Kingston, Canada. He reand forcibly made the point that the present age demands the highest systems of instruction, in order to combat the skepticism of modern times. He asserted the three-fold nature of man—the physical, the mental and the spiritual—and showed the necessity of the development of all in order to attain symmetry of character. He said: "Attend to the physical and neglect the mental and spiritual, and you have a well-developed brute; develop the ducer of these visions, warnings and other oc. mental only, and you have a skeptic; develop cult experiences which sometimes reach hu- only the spiritual, and the result is a fanatic, manity, and which cannot be explained upon | and a fanatic is quite frequently next door to a any physical basis, therefore one has a perfect | fool." For this liberal and logical utterance he right to class all such occurrences under the is criticised openly as being all but unortho-

As is well known to our renders the case of Walter E. Rold, publisher and medium, who was recently convicted at Grand Rapids, Mich., of fraudulently using the United States mails, is of peculiar interest to Spiritualists, as the trial and conviction of the defendant rested upon his claims to furnish spirit-messages by letter from departed friends to applicants. Since his conviction Mr. Reid has appeared before Judge Jackson, of Grand Rapids, and asked for a new trial, very properly offer ing to have his medial powers tested in open court by the judge himself. Which offer the judge refused to accept, and the trial asked for was not granted.

In view of these facts, the case becomes one of interest to every fair minded and justiceloving person, whether Spiritualist or not. To refuse the appearance of the very strongest evidence in open court upon any case, is, of all things, a most unheard of movement on the part of the judicial bench.

Could Mr. Reid have met the test in public, and have shown, then and there, that his mediumship is reliable and sound, that action would have been the strongest possible witness in his behalf; but, owing to the intolerance of the judge, no such evidence was allowed to arise.

The Boston Daily Globe, of May 15th, has the following editorial upon the subject:

"SPIRIT POSTMASTERS."—Mr. Walter E. Reid, a "spirit postmaster," recently convicted in Grand Rapids, Mich., of using the United States mails for purposes of fraud, came before Judge Jackson of that city last Tuesday morning, and asked for a new trial.

purposes of fraud, came before Judge Jackson of that city last Tuesday morning, and asked for a new trial.

Mr. Reld says that he is clairvoyant and "psychometric" to an extent that he is able to read a scaled letter without opening it, and to describe the condition and surroundings of the sender. He offered then and there in open court to read any letter the judge might take from his pocket, without opening it, and to describe the sender.

Judge Jackson turned upon him rudely, and said his court was no place for exhibitions of mountebanks and jugglers, whose tricks he would not believe if sworn to on a pile of bibles, and he therefore confirmed the judgment of the trial court.

We believe there are few judges in these parts who would not accept, on the spot, such a challenge as Mr. Reid's. Such conduct as that of Judge Jackson savors plainly of bigotry and unfairness. The Spiritualists, like all others, have the right to a fair show in court, whatever may happen to be the judge's private opinion of their honesty.

LATER.—Mr. Reid was sentenced to the Detroit House of Correction at hard labor for one year by

House of Correction at hard labor for one year by the United States Court, May 16th. He received his sentence very calmly, maintaining that all he did in the way of answering sealed letters was based on rock foundation of truth and reality.

The Habitual Criminals Act.

We briefly referred last week to the exemplary fact that two men had very recently been condemned to the Massachusetts State Prison for twenty-five years each, for conviction of the crime of burglary for the third time. While approving of this rigid method of judicially treating this most dangerous and detestable crime, we nevertheless insisted that the penalty for the first burglarious offense should be made so heavy as to effectually deter offenders from committing burglary at all, which would be far better than locking the stable after the horse was stolen. In this matter, as in many others, prevention is much better than cure. When it is commonly understood that the first offense is punished so heavily that a second one is made practically out of the question, the crime of burglary would virtually become obsolete.

We should then have no occasion to instance such an occurrence as was but lately brought to light in the Roxbury district of Boston. It transpired that six boy burglars were discovered to be members of a social glub of their own christening, whose consecutive criminal operations in the line of burglary rivalled anything similar that had been committed in Roxbury in many years. These young burglars are mere boys, yet they lay down and define plied with the special blanks mentioned in the their methods of breaking and entering with with success almost without exception in their nightly raids. Now here is an illustration right at hand of the practical working of a law that should administer so severe a punishment for the first offense as to put it wholly and forever out of the heads of boys equally with men to engage in a criminal enterprise that led straight to so forbidding a result.

The thing manifestly to be done is to break up the very enticements to crime of this character; and there is assuredly no known way of making it fatally unpopular like that of accompanying it the very first time with a penalty that would amount to its practical prohibition. Such a strong step is due primarily to the general community, which suffers almost as much from the apprehension of the crime as from its actuality.

Triumph of Clairvoyance.

A few months since an estimable young lady, Miss Lillian Peterson, residing with her parents in Jamestown, N. Y., unaccountably disappeared. Various surmises were entertained as to the cause of her absence, and the motive that led to it. The Jamestown Sunday Sun sent a reporter to a medium at Buffalo, and to Mrs. Turner, one of the best mediums at Cassadaga, to inquire about Miss Peterson. The spirit-control of both said that Lillian was drowned, and they described the Chautauqua Lake outlet as the point where the body would be found, and it was subsequently found there. The Sun gave a full report of the interview with the mediums, and asked, "If the 'spirits' did not tell them, where did these 'mediums' get their information?"

G. F. Lewis, of Corry, Pa., who sends us the above facts, adds that Mrs. Turner, the medium, being in Corry, Lillian came as a spirit, and was the first to give information that her body had been found. She further said that no one was to blame for her passage over; that some time since she hurt her spine, and that it affected her brain.

In Re the Researchers. The Harbinger of Light, Melbourne, Austra-

ia, for April 1st, has the subjoined concerning the late A. S. P. R. and its outcome:

"From the Banner of Light we learn that the American Society for Psychical Research is defunct. This is not surprising in view of their unphilosophical methods and their attitude toward mediums, the only people who could have materially assisted them to results."

The subject of Mrs. Lillie's closing lecture for the season, next Sunday evening, will be: "The Different Phases and Manifestations of Spiritualism and their Uses."

June 14th, as it will be a very interesting occa-Read the announcement of the Cassa

Be on hand at the opening day at Onset,

daga (N. Y.) Annual Pionic, fifth page.

Newspaporial.

There is soon to be issued in London, Eng., a new weekly paper devoted to Modenn Spinitualism, notwithstanding the fact that two excellent weekly papers are already published there, viz., Light, and the Medium and Daybreak. The contemplated sheet will be entitled The London Spiritualist. We are informed by The Two Worlds that the paper will be the organ of the numerous societies united in the London Federation of Spiritualists, and that it will be issued at the low and almost nominal price of one halfpenny. Its Circular says:

halfpenny. Its Circular says:

"It cannot be too strongly insisted on that this journal will be primarily devoted to the exposition of the simple truths of Spiritualism, and not to the promulgation of opinious which are still in debate amongst Spiritualists. Standing, as we do, on these broad principles, we hope for the hearty cooperation of all sections of Spiritualists. Those who are willing to give support in any form, should communicate with Mr. F. W. Read (Secretary protem.), 33 Henry street, St. John's Wood, N. W., or with Mr. U. W. Goddard (Federation Secretary), 295 Lavender Hill, Clapham Junction, S. W."

The San Francisco Golden Gate informs us that a

The San Francisco Golden Gate informs us that a new spiritual paper is to be established in Summerland, Cal., under the editorial control of Prof. J. S. Loveland, to be called The Reconstructionist: "The purpose of the editor is to avoid all personalities, pettish ness and gush," and-so-forth. We are glad to learn such good news, and hope the new paper will stick to its text in this particular, serve to teach certain slanderous pretenders in the West a good lesson, and be well patronized. Mr. Loveland is a veteran worker in our Cause, and no doubt will make an interesting and instructive journal.

The Progressive Thinker, too, which lately made its advent in Chicago, Ill., is a sprightly paper devoted to Spiritualism. It is edited and published by Mr. J. R. Francis, so long sub-editor of the Religio-Philosophical Journal. He says, as one of his salient points, that without soliciting the wealthy to "take stock," he proposes to establish in Chicago the largest Spiritualist publishing house in the world; and to carry out this idea Bro. Francis asks one hundred thousand Spiritualists to subscribe. We cordially hope he will succeed in procuring them.

Providence Line.

The famous Providence Line is now open for passenger business between Boston and New York, and all points South and West, with the elegant steamer Connecticut and the well-known steamer Massachusetts in commission. Express Train with Wagner Parlor Cars leaves Park Square Station, Boston, at 6:30 P. M. This route affords the shortest rail connection of any Sound Line, and has no intermediate landing of steamers be tween Providence and New York. Due in New York at 7:00 A.M. The steamers of this line are the peers of any affoat, and are perfect in all appointments.

Hygienic Supper.

On Wednesday evening, May 28th, the ladles of the 'Spiritual Fraternity," meeting at the First Spiritual Temple, corner Exeter and Newbury streets, Roston, will give a Hygienic Supper from 6 to 8, to be followed by an entertainment of music, recitations and speeches Tickets to the supper will be limited.

Brighter Spheres. By Spiritus. Dictated through the Mediumship of Annie F. S., With an Introduction by E. J. C. 16mo, cloth, pp. 221. Montreal: John Lovell & Son.

The contents of this volume were transmitted by a denizen of the spirit-world through the mediumship of one who has not had the advantages of a liberal education, and by the comparatively slow and tedlous process of "tipping." The medium sat at a table with a small empty box thereon, on which she placed her hands, which she had no sooner done than the box tipped, each tip indicating a letter in accordance with an established code. In this manner, letter by letter, the book was produced,

Its spirit author first announced his presence in 1889, giving the name "Friend," who, upon being asked if he had anything to communicate, replied: 'I want you to write all I tell you-my life, earthly and immortal. It will be a benefit to mankind." He at the same time gave the title of the book, but declined to give his name, though it appears to be disclosed in the opening chapter, and designated five months as the length of time it would require to write it. The object of the work is stated to be to bring light to those who sit in darkness, by furnishing "a written testimony, a wonderful proof of glorious immortality."

There are twenty chapters, fourteen of which con tain a recital of the author's earth-life; the remaining treat of its closing scenes, the spirit world, what he therein witnessed, and his mission, the last two these individuals never have experienced any more experienced criminals, and have met giving the spirit's views of "The Use and Abuse of Spiritualism," and his farewell words to those who took an active part in the production of the work.

It is stated in the introduction that the medium referred to is a private one, and has never received pecuniary consideration for her services; this, with the somewhat primitive phase of transmission of the work, is considered to be proof positive of its reliability as emanating from the source to which it is attributed. As a whole it is a book of more than ordinary

We are informed that the Hon. Sidney Dean vill lecture in Philadelphia next Sunday, and then has a three weeks' engagement in Connecticut; thence he goes to Parkland (Pa.) Camp-Meeting for three weeks. Hard work still agrees with him, and it is a good work that Mr. Dean is accomplishing. He is now ever ready to declare himself a Spiritualist, even though he has for more than thirty years advocated the doctrine of the Methodist faith. He once said: "I have always claimed, since I understood the work and mission of Spiritualism, that it is a long step in advance of the church for the purification and uplifting of society. It is the real sweetener and hope of the human family." Intelligent Spiritualists," he added, "are demanding higher teachings."

The late Dr. A. H. Wilson, of South Boston, had served in many capacities in this city and in the State of Massachusetts, connected with the medical professlon; he was a graduate of the Harvard Medical School. In 1882 he was Chairman of the Committee on Public Health, and had for several years been in favor of medical restrictive legislation-but strange to say, in his sudden fatal attack, his first suggestion was not the application of medicine, but that he might be "rubbed!" If he had employed previous to this attack, or even afterward, an individual possessing natural gifts of healing, who knows but that the action of the heart (and the entire system) might have been equalized, and his health been restored?

Henry H. Warner, from the West, will deliver lecture on Tuesday evening, May 27th, at 7:30, in Twilight Hall, Washington street, corner of Hollis street, Boston. The subject selected by his spirit guides will be: "The Human and Natural Origin of Spiritual Phenomena." Mr. Warner will also allow his spiritual gifts to be exercised in the presentation of tests and psychometric readings if time permits.

A. S. Hayward, magnetic physician, 156 West Brookline street, Boston, informs the public that he will discontinue office treatment June 1st and will devote his time to healing with the magnetic-paper treatent, also visit the sick by letter appointment—as per advertisement in the BANNER OF LIGHT from time to time during the summer months.

We hope the friends will remember the Birthday Party of Mrs. H. W. Cushman, May 31st, at 1031 Washington street.

Mrs. R. S. Lillie will lecture in Berkeley Hall, No. 4 Berkeley street, next Sabbath, morning and evening. Admission free.

The contents of our Message Department the present week-both as to the Answers to Questions of correspondents, and the utterances of returning spirit intelligences-are of special interest.

Read the call for the Quarterly Meeting at Crown Point, Ind., eighth page.

NEWSY NOTES AND PITHY POINTS.

THE BANNER OF LIGHT BUILDING, No. 0 Bosworth street, Boston, has received a new conting of paint, inside and out, and is being thoroughly repaired in other directions at the present time, new carpets laid, etc., etc., while the columns of THE BANNER shine as brightly as ever-under the guidance of its visthle and invisible workers-with the aid of its thousands of appreciative patrons and talented correspondents.

Harvard, Columbia and Cornell having (in various scales) admitted women in their search for the higher branches of learning, it is now reported that with a fund of \$200,000,"the sex" (of Baltimore and other cities) is demanding admission into the Medical School which will be connected with the Johns Hopkins Hospital-expecting by this step to pave the way for a recognition of woman's rightful place in the highest graded university in the country.

Algerton will not be tried on the confidence game charge until the September term of the Superior Court. Boardman Hall, of Boston, his counsel, succeeded in having his bond reduced to \$4000, but this doesn't give the young man his liberty. He seems to have as hard work getting the smaller bond as he did the \$6000 required by Judge Bosworth.—The Homestead, Springfield, May 17th.

The bill for a new State insane asylum ought to need very little argument for its passage, says the Boston Evening Record. No such thing. If the Government would take the trouble to sift out the sane people who are forced into the asylums by their relatives, through mercenary motives, there would be room enough in the present asylums for the really insane.

A colored boy, eleven years of age, living in New Orleans, is a musical prodigy. Undoubtedly a spirit medium. Technically the boy knows no difficulties, and there seems no effect, no combination too intricate or complicated for him to overcome with perfect ease.

Meat Axe, the big medicine man of the Shoshone reservation, predicts that in July a flood will drown all white men as retribution for their bad treatment of the Indians.

Madame Diss Debar-one of the most extraordinary nediums of the time, unquestionably bona fide yet totally unscrupulous in regard to the purely material affairs of life-has lately turned up in Rome, and been arrested there for "gulling" a hotel keeper. She was also charged with trying to procure money from many prominent persons by false pretenses.

The Illinois Supreme Court has decided that the Young Men's Christian Association is not a religious body within the meaning of the law, and so awards it a large bequest. What is it when the taxes are being assessed?—Gardiner Home Journal.

The new Chancellor Caprivi in the German Reichstag, in outlining his African policy, said: "We must found stations, and bullet and Bible must act in the cause of civilization!" which leads a city contemporary to remark: "How many parts bullet and how many parts Bible does this alleged Christian statesman propose for his new African tonic?"

Dr. Finklestein, a German "regular" physician of West Stockbridge, Mass., is in serious trouble. There were a dozen or more cases of scarlet fever in town recently, three or four of which were fatal. Finklestein insisted that the disease was not scarlet fever. Last week he attended a case at Richmond, a village near by, and communicated the disease to his own child. The Board of Health quarantined the house. Finklestein, still unconvinced, tore down the flags, and was arrested by an order of the Board of Health. He was taken before Justice Spaulding, and bound over in \$150 to keep the peace.—Ex.

New York's flower missions for the poor and sick are already at work for the season. Boston societies should take the hint and do likewise.

Emperor William is repeating the experience of all other labor reformers. The conservative classes in Germany are now beginning to spread the rumor that he is insane. The champions of justice in this world—high or low—rarely escape the imputation of insanity.—Boston Globe.

HAVANA, May 18th .- A fire broke out last night in Ysasi's hardware store, and soon reached a barrel of powder in the building, causing a terrific explosion. The whole structure was blown to pieces; thirty four persons were killed, and one hundred injured.

Mr. John Durham, of Philadelphia, whom President

Harrison has appointed Consul at San Domingo, is a

colored man, a graduate of the University of Pennsylvania, and a journalist of excellent capability. He is an editorial writer on the Philadelphia Evening Bulletin. The BANNER OF LIGHT contains the full text of Gov.

rerry's message vetoing the doctors' medical practice bill which passed the Washington Legislature. It is an able and decisive defense against the persistent in-vasion by the medical faculty of the rights of the peo-ple, through sumptuary laws, for the special benefit of a class that ought to be ashamed of begging legislative protection.—The Monache Tidings, Porterville, ('al. Paris, May 19th.—The Temps publishes a dispatch from Senegal, stating that the French have captured

Segon and Ouosebougan, after conflicts with the Dahomians. The forces of the Dahomians at the battle at Ouosebougan, which took place on April 25th, numbered fifteen hundred. All of them were killed. The French loss was fifteen killed and seventy-two wound-Hon, David Dudley Field, of New York, heads the

delegation of the American Peace Society to the Universal Peace Congress at Westminster Hall, London, July 14th-19th. The Society will send its Secretary, Rev. R. B. Howard, also a member of the delegation, which promises to be large and influential. E. W. Capron, a veteran Spiritualist, and one of the

the modern manifestations, is contributing to the BANNER OF LIGHT a series of Reminiscences, which are historically interesting.—Harbinger of Light, Melbourne, Australia, for April. George Francis Train arrived in New York May 18th

earliest, if not the earliest, writers in connection with

on his return to Tacoma, aboard the European steamer Etruria. He remarked to a reporter that he had made the circuit of the globe to that city in sixty days, and expected to reach the end of his journey, Tacoma, in sixty-five days, thus breaking all records. "I went," he added, "round the world in 1870 in eighty days, and Jules Verne caught up the idea, and made a fiction of It without giving me credit. But where's his eighty days now?"

"Crackers and cheese" have advanced in price in Boston the present week, and there has been a great demand for chairs and tables.

A terrific cyclone-wave has been doing immense damage in Ohio. The storm swept a section three miles wide and eighteen miles long last Sunday. Hundreds of sheep were killed by the hail,

Men who fret, and fume, and fuss, who mourn the departed past, who grope through life, their eyes upon the ground, who make a hell of the present in apprehension of a future that may never come, are the most pitiable objects, made for some mysterious purpose by an inscrutable providence.

Mr. Tiffauv, the New York millionaire jeweler, never wears a diamond. His favorite gom is the opal. Base ball and minstrelsy have made the diamond too com-

It will be seen by reference to the advertisement in another column that the pleasantly-located Cottage, No. 40 South Boulevard, Onset, Mass., is for sale. It commands a full view of the Bay, is spacious, and will be sold at a bargain.

NEW MUSIC.-We have received from White-Smith Company, 32 West street, Boston, the following: For plano-" A Dream of Flowers Schottische," Juvenphano—'A Dream of Flowers Schottisene," Juventino Rosas; "Only Tired," transcription by F. E. White; "Coppélia Waltz," E. Kettorer; "Electricity Galop," Carl Hause; "With Song and Mirth," concert-polonaise, Carl Bolm; "Hourree in G," O'. Dick; "Love's Golden Dream Waltz," Theo. Bonheur; "Pleasures of Youth," a series of easy instructive pleces, Heinrich Lichner. Vocal—"For You," Sydney Smith.

From Louis H. Ross & Co., 3 West street, Boston, "The Ferryman," Waltz Song by Dora Wiley.

Meetings in Boston.

Free Spiritual Meetings are held in the Hannan of Light Hall, No. D Bosworth street, regularly twice a week —on Thespay and Priday Aftrinoons. J. A. Shelha-mor, Chairman, Berkeley Hall, corner Tremont and Berkeley Streets.—Mr. R. H. Lillie will occupy the platform the Sundays in May. Services 10½ A.M. and 7 r.M. Sittings free; all are welcome.

froe, all are welcome.

First Spiritual Temple, corner Newbury and
Exeter Streets...Spiritual Fraternity Society; Sundays,
24 P. N.—Mrs. II. S. Lake, speaker; II. A. M., Fraternity
School for Children; Wednosday evening meeting at 7½.
M. D. Wellington, Secretary.

America Hall, 724 Washington Street.—Echo Spiritualists Meetings Sunday at 10% A.M., 2% and 7% P.M.; also Thursdays at 3 P.M. Dr. W. A. Hale, Chairman. Twilight Hall, 789 Washington Street.—Sundays, at 104 a. M., 24 and 74 p. M. Eben Cobb, Conductor.
Engle Hall, 616 Washington Street.—Sundays at 105 a. M., 24 and 75 p. M.; also Wednesdays at 3 p. M. F. W. Mathews, Conductor.

First Spiritunilist Ladies' Aid Society, 1031
Washington Street.—Business meetings Fridays, 4 r. M.;
Supper 6 r. M.; Public meeting 7½ r. M.; Test Circle and
"Spirits' Afternoon" last Friday in each month. Mrs. A. E.
Barnes, President; Mrs. B. Woodbury, Secretary, 23 Bromloy Park, Boston Highlands.

Odd Fellows Building, Tremont Street, Room 2.

-Facts Social Scance every Monday evening. Meetings for the discussion of Psychic Phenomena Friday evenings. L. L. Whitlock, Chairman.

Cambridgeport.—Meetings are held every Sunday even-ing at Odd Fellows Hall, 548 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

Berkeley Hall Spiritual Meetings.-Last Sunday Mr. Lillie spoke to large audiences. Col. Wm. D. Crockett presided, Mr. Lillie sang and played, Mrs. Lillie opened with an invocation. A poem was suggested from a bouquet of lillies, presented to her as she was about to speak; the poem was fine and well received. In a consideration of "Spirit, Spiritualism and Life," her guides traced all forms of spirit from the crude conditions in a manner depending upon surroundings, illustrating the subject in an interesting and instructive way. They spoke of the conditions of the spirit-world as being similar to those of earth-life, composed of all forms of life and identity, individuals differing in growth and development. The following question was propounded: "Will the time arrive when forms will materialize in the light, and not as now in darkened rooms and cabinets?" Her guides declared that the time had already arrived for such a manifestation. The phenomenon existed in biblical days, or else the history of those days is untrue. She alluded to the transfiguration of Moses and Ellas as recorded in the New Testament, and claimed if such phenomena occurred in past ages they could likewise occur in this age.

While such manifestations occur it will be admitted that similations of them also take place. No punishment can be too severe for those who deceive in materials. D. Crockett presided, Mr. Lillie sang and played,

While such manifestations occur it will be admitted that similations of them also take place. No punishment can be too severe for those who deceive in matters of such vast import to mortals. Each individual should judge for himself as to what is true and what false—support the one and discountenance the other, and do what he can to banish it from our midst. In reply to the question, "What becomes of animal life when it passes from this sphere?" it was said: The life still exists the same as does the spirit of man after the change called death; it is in a different essence, or quality of life, but exists just the same.

The following question was propounded and answered, as appended: "Was W. E. Reid convicted for his methods connected with Spiritualism, or was Spiritualism on trial in his case? If the latter, what constitutional right has the United States to decide whether Spiritualism is true or false? If the former, what need is there for new enactments to punish so-called fraud?"

The speaker said that in one sense Spiritualism was nearly a trial. In Mr. Reid? a carry, but in constitution

what need is there for new enactments to punts so-called fraud?"

The speaker said that in one sense Spiritualism was not on trial in Mr. Reid's case; but in another sense it was, as that case was closely associated with the subject. Her guides considered the expressions of the Judge that are now going the rounds of the press—in reply to a request that Mr. Reid's medium-ship should be tested before the court—indicated a prepuldee on the part of that Judge, and that in the opinion of the court there were no genuine spirit manifestions extant, giving the impression that Spiritualism itself was on trial, instead of Mr. Reid.

If Mr. Reid had had a fair trial, and it was proven that he had infringed upon the laws of the country, that was one thing; but if the case was decided solely in consequence of the prejudice of the Judge, with no proof against Mr. Reid, except that he claimed to produce spirit manifestations, that was an entirely different issue, and Spiritualists should be sufficiently interested to find out where the issue rests in his case—as the printed reports give the public to understand that Spiritualism in all its manifestations was frand, and Mr. Reid was only guilty of practicing mediumship.

The services closed with a poem.

was fraud, and Mr. Reid was only guilty of practicing mediumship.

The services closed with a poem.

Exeming—After the usual preliminary exercises questions were received from the audience, and replied to in a clear and instructive manner. In answer to one concerning clairvoyance it was said to be an inheritance; natural in its operation, with no fixed rule governing its exercise in all who possess it.

Another question considered by Mrs. Lillie's guides was: "What sense is there in asking the General Court for a law (which has been done) that will compel all persons who prescribe herb tea to give their pedigree from birth, and have it hung up in the house, under a penalty of one thousand dollars for not doing thus?"

In response the speaker referred to the gifts exhibited by and through the instrumentality of Jesus, which were in his time much condemned by a class corresponding to the "regulars" of our day; still he was not obliged to give a certificate—while exercising his power of healing—concerning his pedigree; his gifts, and the cures wrought through them, were considered an all sufficient certificate. So in like manner in our day, success—not diploma nor certificate—should be regarded as the true basis of the worth of a practitioner. Diplomas and certificates without cures were of no advantage to the community. Those—on the contrary—who made cures by their inherent and personal gifts headed by the laws of their own individual being, and needed no endorsement of mor-

and personal gifts healed by the laws of their own individual being, and needed no endorsement of mortal man to be applied to that which God and Nature
had placed in their possession.

There were too many laws already, and the tendency of the time seemed toward setting the letter
of "regular" learning over the "spirit," or the gift
which the modern trauce medium and magnetic
healer possesses. Any efforts to put down modern
mediumiship and exalt the student of medical antiquity, ought not to receive the countenance of Spirituallists.

She closed with an earnest appeal for the preservation of individual freedom of action and bellef,
whether in the medical or the religious departments

She closed with an earnest appeal for the preservation of individual freedom of action and bellef,
whether in the medical or the religious departments
of life.

At the close of the service it was stated that next
Sunday being the last of the season, Mrs. Lillie's
guides would speak in the morning upon "The Present and Future of Modern Spiritualism." In the evening upon "The Different Phases and Manifestations
of Spiritualism and their Uses."

Large, intelligent and very attentive audiences were
present morning and evening, and it is anticipated
that the largest of the month will greet Mrs. Lillie
next Sunday. Among those present in the morning
was Mrs. Byrnes, who was on her way to lecture in
Salem.

First Spiritual Temple, corner Exeter and Newbury Streets.-Last Sunday afternoon a large and apparently deeply interested audience listened to Mrs. If. S. Lake, who, entranced, spoke upon "Some Conditions of Spirits in Certain Strata of Spiritsal Life," and also upon various subjects and questions, which, to the number of nine, had been laid upon the desk, these replies being interwoven into the body of the discourse.

Conditions of Spirits in Certain Strata of Spiritual Life," and also upon various subjects and questions, which to the number of nine, had been laid upon the desk, these replies being interwoven into the body of the discourse.

She said, in substance, that "the states of the excarnated are infinitely varied, owing to the numberless degrees of development which human beings have attained on this and other planets. Spiritual power makes conditions in spirit-life, and this power is generated by the apprehension.

In other words, whatever is done from motives which man has learned to call unselfish—which means that he does not gratify self at the expense of others—creates, carries with it consequences of light and beauty which construct places, so to speak, of rest and tranquility; whereas motives which are sinister, treacherous, marderous, grasping, vile, downward, correspondingly liberate from the being elements of darkness, heaviness, restriction, repression, etc., and there is a sense of bondage, similar to that experienced by the bodily man whose freedom is restrained by chains and walls.

The Catholic purgatory is not a theological dream, but a spiritual fact, as is the darkness of hades and the 'light' of 'heaven'; but these are states of growth, not literal places of confinement. Groups of restless and perturbed spiritual beings throng the world's haunts of vice and crime, while angelic messengers wait outside the darkened circle to catch the first cry of the spirit, as it wanders over certain strata of interior life, and beholds the beings dwelling therei and how infinitely tender becomes the emotion of the beholder, as he realizes what is involved in spiritual progress! Nowhere a halt in the eternal march of cause and effect, as conduct reels off its consequences; as over the scale of being elimbs the weary pligrim in the way of life. Independence, dependence, interdemental progress? Nowhere a halt in the eternal march of cause and effect, as conduct reels off its consequences; as over the scale of being

the interior realm. You are making ready, and these truths are coming as fast as you are able to bear

Next Sunday afternoon a portion of the discourse will be devoted to the subject of "Marriage." Questions will be answered, as usual. School for children

tions will be answered, as usual. Section for emitten at 11.A.M. "Temple Industrial Union" and "Psychical Research Boclety" meet on alternate Tuesday evenings at 7:30. Sucial Wednesday evening at 7:30. Friday afternoon lecture to women, followed by psychome-

try.

At the First Spiritual Temple, last Wednesday evening, May 14th, Mrs. Augusta Cooper Bristol, of Vineland, N. J., gave an entertaining, instructive and elequent lecture upon "The Social Work of M. Godin, of France." She dwelt upon the life of his boyhood, the dream of his youth and the work of his manhood, showing how he wrought out his scheme of an Industrial R public, the first "Temple of Life and Labor," which the voice had told him he would found. No mere synopsis can convey the beautiful truths which Mrs. Bristol so carnestly expressed on this occasion.

Com.

America Hall, 724 Washington Street. The Echo Spiritualists' morning services last Sunday consisted of a forcible address upon "Flowers by the Wayside," by the control of Dr. Hale. Interesting remarks were made by Dr. P. C. Drisko, the services closing with a test scance by Dr. Hale, many tests being given.

ing givon.

Afternoon.—Invocation by the Chairman; remarks by Mrs. Dr. C. H. Loomis-Hall, Henry H. Warner, Mrs. A. Wilkins and Mrs. Ida P. A. Whitlock; tests and communications through the organisms of Mrs. Dr. Hall, Mrs. Wilkins, Mrs. Chandler Bailey, Mr. Mc-Kenzle and Mrs. Whitlock.

Evening.—Dr. Hale discoursed upon "The Trinity" in a forcible manner. Mrs. J. E. Wilson followed with tests. Dr. Hale closed the exercises with a test séance, remarkable in detail, giving names, locations, etc. Excellent music interspersed the services of the day.

etc. Excellent music interspersed the services of the day.

Last Thursday, at 3 P. M., a very interesting meeting was enjoyed. Mrs. Dr. Neilie F. Thomas-Burbeck, of Plymouth. Mass., Dr. F. Brown, Miss Nettle M. Holt, Mrs. Ida P. A. Whitlock, Dr. Thomas and Mrs. A. Wilkins made remarks and gave tests.

Usual services next Thursday at 3, also next Sunday, the closing day of the season: at 10:30, usual services; at 2:30, Mediums' Memorial Service; all mediums who have assisted upon our platform the past season are especially requested to be present at this service if possible; at 7:30 a Memorial Concert by the Children's Lyceum, under the direction of Mrs. Maggle Folsom Butter, including recitations, solos and due and the Lyceum Quarteite, interspersed with remarks by various workers. All are invited.

N. B.—The services of the Echo Spiritualists' Society will be reöpened Sunday, Oct. 5th, 1890, in this place.

Engle Hall, 616 Washington Street. - The Sunday morning services were held as a memorial to our late brother Putnam Peasely, who was for many years employed as janitor, and passed away suddenly May 5th. Opened with remarks by the Chairman, Mr. Mathews, followed by singing by Miss Folsom, and an invocation by Pavid Brown, who also made appropriate remarks, closing with a poem entitled, "Rest Thou in Peace." Addresses were made by Mrs. M. W. Leslie and Mr. H. H. Warner, followed by a song entitled, "Sweet Echo." by Mrs. Case. Mrs. Ida P. A. Whitlock made remarks, during which she said she clairvoyantly beheld the spirit-form of the deceased, accompanied by other spirits. Mrs. Case then gave a song finely rendered. Brief addresses were then made by Prof. Hudson, Mr. Riddell, Mr. Blackden, Mr. Whitlock, Mr. Mathews, Mrs. Chapman and Dr. Eames, closing with a song by Miss Folsom.—Singing by Miss Folsom; remarks and our late brother Putnam Peasely, who was for many

Mrs. Chapman and Dr. Eames, closing with a song by Miss Folsom.

Afternoon.—Singing by Miss Folsom; remarks and tests by Mr. McKenzie; duet by Mrs. Wentworth and Mr. Wiggin; Mrs. P. L. Lewis gave psychometric readings; Mrs. P. L. King, under her control, improvised a song upon Justice; remarks and tests by Mr. Toothaker, Miss Jennie Rhind, Mr. H. H. Warner, and the Chairman, Mr. Mathews.

Ecening.—Music by Miss Folsom. Addresses by Mr. Blackden and Mrs. Ida P. A. Whitlock, followed by psychometric readings, with remarks and tests by Mrs. Dr. Bell, Mrs. Chandler Balley, Mrs. Davis, Mrs. Wilson, Dr. Fuller, and the Chairman, Mr. Mathews.

Wednesday afternoon. May 14th — Remarks and tests by Drs. Brown. Fuller, Mrs. Davis, Mrs. Chandler Balley, and others.

Meetings are held in this hall every Wednesday at 3 o'clock; Sunday at 10:30, 2:30 and 7:30.

F. W. MATHEWS, Conductor.

First Spiritualist Ladies' Aid Society Parlors, 1031 Washington Street.—Regular busilors, 1034 Washington Street.—Regular business meeting Friday, May 16th, was called to order at the usual hour by the President Mrs. Barnes. A communication was read from Miss Jennie Leys by Mrs. Buchanan. Mrs. S. D. Francis, formerly prominently connected with Boston Lyceum, was elected to membership, she being proposed by another earnest laborer in the spiritual vineyard, Mrs. Danforth. At the evening meeting music was contributed by Miss Balley and Miss Wakefield; address, Dr. A. H. Richardson; psychometric readings and recognized tests by Mrs. Conant, Mrs. Shackley and Mrs. Kate R. Stiles. Mrs. A. L. Woodbury, See'y. 23 Bromley Park, Boston Highlands.

{Read announcement of the Memorial Services to be

{Read announcement of the Memorial Services to be held by this Society, page five.—ED.

Twilight Hall, 789 Washington Street. The services on Sunday last were of a very interesting character, many speakers and mediums taking part, doing good work for the advancement of our glorious Cause: Mr. Eben Cobb, Mr. Frank T. Ripley, Mr. H. H. Warner, Miss Peabody, Mrs. C. W. Odiorne, Mrs. M. A. Chandler, Mrs. Hattle C. Mason, Mrs. A. Forrester, Mrs. A. E. King, Dr. Niehols, Mrs. M. Perkins, Mrs. Warren, Mrs. Dr. Woodman, Mrs. M. A. Brown, Mrs. H. Young, Mrs. Kelley, Mr. Page and Father Locke. Would time and space permit I would like to give in detail the many grand thoughts and convincing proofs that angels were hovering near to greet their friends, and lift the heavy burdens by cheering words, and give absolute knowledge that there is no death.

Next Sunday evening Eben Cobb will reply to the article in the Boston Beradd, of late date, "Mediumistic Sample Rooms." ing character, many speakers and mediums taking

Mrs. Jennie W. Holmes,

The well-known physical medium, is in destitute and needy circumstances. All sums sent to our care will be duly acknowledged in these columns and forwarded at once to Mrs. Holmes. Received and forwarded to date the following sums:

Previously acknowledged \$27.00 Mrs. Moses Lincoln 1.00

Special Notice.

The First Spiritualist Ladies' Aid Society of Boston will hold its Annual Memorial Ser-vices at its Parlors, 1031 Washington street, Vices at its Pariors, 1031 Washington street, Sunday, May 25th, at 2:30 and 7:30 P. M. At the afternoon service Mr. and Mrs. Lillie, Mrs. Sarah A. Byrnes, Mrs. Alice Waterhouse, Mrs. J. K. D. Conant and others will partici-

pate.

Evening.—Rev. E. B. Fairchild, Dr. H. B. Storer, Mrs. Loring, Mrs. Shackley, Mrs. Odiorne, Dr. Richardson, Mrs. Kate R. Stiles, Mrs. N. J. Willis.

Miss Lucette Webster and Miss May Burgess. elocutionists, will contribute selections to both services. Music will be under the direction of Miss Amanda Bailey, Miss Wakefield and Mr. J. T. Lillie.

All are invited to attend these services.

Mark invited to attend these services.

Supper will be served in Lyceum Hall after afternoon service.

Mrs. A. E. Blinn, Pres.

Mrs. A. L. Woodbury, Sec'y.

Cassadaga Lake Free Association. The Annual Picnic and Sunday Assembly of this Society will take place at Lily Dale, Chautauqua Co., N. Y., June 6th, 7th and 8th, 1890. Speakers: Willard J. Hull, of Buffalo, N. Y.; Jennie B. Hagan, of South Framingham, Mass. The Northwestern Orchestra, of Meadville, Pa., will furnish music Saturday and Sunday, and for the dancing on Saturday evening.

Send name on a postal for August Camp Circulars. A. GASTON, President, Meadville, Pa. A. E. GASTON, Secretary, Meadville, Pa.

Onset Bay Grove Association.

The usual "opening day" at this popular seaside resort will take place June 14th. Tickets from Boston \$1.75; good to Onset only on Saturday, the 14th, and can be used to return on the 14th 16th and 17th.

on the 14th, 16th and 17th.

Be sure to call for excursion tickets to Onset, and do not leave the car at any other station. Good speaking on Sunday, the 15th.

Pro Outro Management.

PER ORDER MANAGEMENT.

Boston Spiritual Temple Society. THE ANNUAL MEETING of the Boston Spiritual Temple Society will be held in Odd Fellows Building, on Wednesday, June 4th, at 8 o'clock P. M., for the election of officers and such other business as may legally come before it.

O. L. Rockwood, Sec'y.

Ulerical and Journalistic Bigotry.

To the Editor of the Banner of Light: A certain Rev. Sprecher, liaving the title of D. D., who holds up the banner of religious fossilism and sec-tarian bigotry in Cleveland, O., has recently been trying to get a little cheap notoriety by delivering lectures against Spiritualism, albeit what little smattering he has acquired of the real facts of the subject is smothered by his intense projudice against it. Hence he is no more fit to lecture on the subject than his worthy compeer, the Rev. Jasper (colored), is compe-

tent to discourse on the truths of astronomy. But the intensity of this religious teacher's animosity to any spiritual truth which he did not imbibe with his mother's milk, seems to be totally eclipsed by that of the Cleveland journalist who controls the columns of the News and Herald, of that city, this having been the chosen channel for the aforesaid clergyman's lucubrations. Let the following statement of facts bear witness:

Copies of the News and Herald, containing these untruthful representations of Spiritualism, having been forwarded to me as President of the American Spiritualist Alliance and Chairman of the Secular Press Bureau, in order that a suitable reply might be made, to correct as far as possible the audacious and almost unparalleled misstatements contained in these pulpit utterances, the undersigned prepared a brief, courteous, and temperate reply to the same, which I forwarded to the aforesaid editor more than a month ago, sending with it the necessary postage stamps for the return of my MS. should it be rejected; but, though I have written two letters to this very courteous editorial gentleman, requesting either a copy of the published article or a return of my MS., no response has been vouchsafed to me, it being the apparent policy of this exponent of one sided journalism that a Spiritualist has no rights which he feels bound to respect. A newspaper conducted on the principle that only one side of important questions is to be presented-and that the side which passes unscathed through the ponderous intellectual enginery of this editorial mind-must be exceedingly valuable. It is to be hoped that its subscribers fully appreciate its usefulness and reliability, and also the propriety of applying to such a sheet the name News and Herald. Spiritualism embodies truths of which the world is now especially in need, despite the fact that its fair fame has been blackened by many deceivers and pretenders. These, however, are no better exponents of what genuine Spiritualism is than the P. c. Sprecher is of true Christianity, or the aforesaid editor is of American journalism, characterized as it usually has been by fairness, liberality and courtesy.

Why is it, Mr. Editor, that such people, so sure of their own systems of truth as they pretend to be, are so strenuous in permitting only their own statements to be heard or read? Is it not obvious that they are not so certain that what they urge is, after all, the unanswerable truth; and that they feel that should their hearers or readers have the opportunity of knowing what can be said per contra they would discover the fallacy, weakness, or dishonesty of their one-sided presentations? At any rate, does not their conduct often fully justify this inference? HENRY KIDDLE. $New\ York,\ May\ 13th,\ 1890.$

[On our eighth page, under the title of "AN OPEN LETTER." will be found Prof. Kiddle's reply to the Rev. Dr. Sprecher to which reference is made above.

Cleveland, O .- Mr. J. Frank Baxter still continues his work for Spiritualism in Cleveland, greeted by good audiences, and well and favorably reported by the daily press of the city. The Plain Dealer and the News and Herald on Monday morning, 12th inst., devoted each one and one-quarter columns to his lec-ture and exercises of the Sunday evening previous. The Creeland Leader, in opening the way to Mr.

ture and exercises of the Sunday evening previous. The Cleveland Leader, in opening the way to Mr. BaMer's service, said:

"Memorial Hall was filled last evening by an audience which assembled to hear the eloquent J. Frank Baxter, of Boston, Mass., who lectured under the anspices of 'The Society for the Advance of Scientific Spiritualism.' Mr. R. Carleton, the Vice President, called the meeting to order and announced that the Society at its annual meeting the week before had elected the following trustees for the ensuing year: I. W. Pone, T. A. Black, S. A. Jewett, H. S. Powell and Richard Carleton, of whom Mr. Pope, who is also the efficient Conductor of the Cleveland Children's Progressive Lyceum, had been selected Fresident. In a few appropriate words he introduced Mr. Pope, who, after a brief address in turn as President, introduced Mr. Baxter, who announced his subject to be 'Spiritualism as a Destroyer and a Builder.'

Following this was a long and correct synoptical report of the lecture, as well as a general account of the seance of Mr. Baxter's which succeeded, especially naming in full the spirits who were described and who communicated.

Mr. Baxter has been many times to Cleveland, and

who communicated.

Mr. Baxter has been many times to Cleveland, and Mr. Baxter has been many times to Cleveland, and is well known, and because of the free and full reporting of the press, favorably known to the general public. Of late, through an attack upon Spiritualism by the Rev. Dr. Sprecher of that city, and its defense through the open replies of Mr. Thomas Lees, together with press articles, and the challenge to the Rev. Dr. from Hudson Tuttle, of Berlin Helghts, to debate the question, the interest in the subject is revived, particularly in the phenomena.

question, the interest in the subject is revived, particularly in the phenomena.

The return of Dr. Slade and the Bangs Sisters is anxiously anticipated, even by some of the Rev. Dr. Sprecher's own church.

At Memorial Hall many members of various denominations of the state of At Memoria trait many memoers of various denominations find their way, and since Mr. Baxter's first evening several have sought interviews with him. Mr. Baxter will continue in Cleveland during the Sundays of May, when he will re-commence work in New England; but is engaged to return one month next winter.

CECIL.

Movements of Platform Lecturers.

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

Mr. J. Frank Baxter with Friday evening, May 23d, in Willoughby, and Sunday evening, May 25th, in Cleveland, closes his present-work in Ohio. On reaching New England, he will fill a lecture appointment in New Bedford, Mass., Sunday, June 1st; before the Vermont State Convention, probably at Tyson, on Saturday and Sunday, June 7th and 8th; at the North Collins, N. Y., Yearly Refinion, Saturday and Sunday, June 14th and 15th, and at Hanson, Mass., Sunday, June 22d. He will be obliged to cancel work after this date, because of necessitated dental operations, but he expects to resume on Sunday, July 13th, at Wachusett Park Annual Meeting; and to be at West Duxbury, Mass., on Sunday, July 20th. The time after, until September, is apportioned to Lake Sunapec, N. H.; Mantua Station, O.; Lily Dale, N. Y.; Temple Heights, Me.; Verona Park, Me.; and Lake Pleasant, Mass., Camp Meetings respectively. Address him at 181 Walnut street, Chelsea, Mass., for next fall and season. Mr. J. Frank Baxter with Friday evening, May 230

Frank T. Ripley, lecturer and platform test medium, will make his annual visit to the State of Maine about the middle of June. All Spiritualists wishing a lec-turer and test medium can address him care BANNER

of LIGHT.

W. J. Colville was to lecture on Divine Science, Health and Healing, in Room 7, 25 Huntington Avenue, Boston, Wednesday, May 21st. at 3:30; he will speak there again Friday, May 23d, at 7:30; p. m. No admission fee.—Mr. Colville is open to an engagement to speak in Boston, Chelsea, or anywhere within easy reach of this city, Sunday next, May 25th. As arrangements are not yet perfected, readers of this notice are referred to Saturday and Sunday papers for particulars.

particulars.

Mrs. Clara Field-Conant will be in Boston for a short time at 31 Common street, where she will be pleased to see her old friends and patrons. She will spend the summer in Now England, devoting some time at Lake Pleasant, and filling engagements to lecture at Sunapee Lake, N. H., and Queen City Park (Vt.) Camp. Meetings. Address her in care of BANNER OF LIGHT until further notice.

Jennie B. Hagan, after a very busy winter in the South and West, spoke at Fitchburg, Mass., Sundays. May 4th and 11th, and Friday, May 9th; in West-boro, Mass., Sunday, May 18th Will speak in Columbus, O., Sunday, May 25th, and week evenings 26th, 27th, 28th and 29th, and Sunday, June 18t; June 3d and 4th at Mason, O.; June 16th, 7th and 8th, at Cassadaga Lake, N. Y.; June 14th and 15th, North Collins, N. Y. Parties destring her services in vicinity of above-named places for week-evenings can address her at 242 South 3d street, Columbus, O., before June 2d.

J. W. Fletcher will resume his lectures at Canserva-J. W. Fletcher will resume his lectures at Conserva-tory Hall, Brooklyn, N. Y., on Sunday next. He has only partially recovered from his severe filness. He closes his New York office June 1st, and will pass the summer in Saratoga, N. Y.

Meetings to occur in Michigan, at various dates, are announced on our eighth page.

CONSUMPTION SURELY CURED.

To THE EDITOR:—
Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully.

T. A. SLOCUM, M. C., 181 Pearl street, New York.

Lycoum Appeal.

WE, THE UNDERSIGNED, believing our duty to the rising generation demands that we should put forth active and carnest endeavors to instruct the children in matters pertaining to reform and progress, and realizing the importance of implanting and cultivating in their natures the principles of charity, insite and humanity, hereby agree to pay, as an annual subscription, the sums set against our respective names, for the purpose of organizing and sustaining a Children's Lyceum, to be called The Boston Spiritual Lyceum, connected with and conducted under the auspices of The Boston Spiritual Temple Society that meets in Berkeley Ifall. We carnestly appeal to all who feel interested in the movement to join with us, and render substantial aid in prosecuting the work to a successful issue. Persons feeling thus disposed will please furnish their names and address, together with the announcement of the amount that their liberality prompts them to pledge as their annual subscription, to MRS. WM. S. BUTLER, 98 Tremont street.

Boston, March 31st, 1890.

The names of the donors and the amounts received will be published in the BANNER OF LIGHT as follows: active and carnest endeavors to instruct the children

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\$54.33 were obtained in aid of the Lyceum at the regular sessions held on Sunday, April 13th, at America Hall, Boston, Dr. W. A. Pade, Conductor. The names of the contributors on that occasion, and the amounts given, have already been published.

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SPECIAL NOTICES.

Andrew Jackson Davis, Physician to Body and Mind, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday and Saturday, from 9 to 12 A.M. For other information, address as above. No new patients treated by mail until further notice.

Dr. F. L. II. Willis may be addressed at Glenora, Yates Co., N. Y. Apr. 5. 13w*

J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the Banner of Light is \$3.50 per year, or \$1.75 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.

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In connection with his treatment Dr. S. successfully employs Animal *Alagnetism*, which force is now recognized as a wonderful curative agent in dealing with disease: scientists and the medical fraternity alike acknowledging its usofulness in detecting and curing disease when other means have failed. The Editor of the Banner of Light, as well as many others, can attest from personal experience to the most effective work accomplished by Dr. Shelhamer through his magnetic powers and remedies.

Address care Banner Of Light. Apr. 5.

Physical Proofs of Another Life

Letters to the Seybert Commission. BY FRANCIS J. LIPPITT.

Some of the most astounding and irrefragable evidences of the truth of Materialization and Independent Slate-Writing are presented in this pamphile of sixty-six pages. The illustrations, of which there are a dozen, consist of diagrams of the position of the cabinet, arrangement of sitters and fac similes of slate-writing in English, French and German, and in telegraphic characters. The medium for the manifestations was Mr. Pierre II. O. A. Keeler, and the well-authenticated statements given are designed to ofset the charges made by the Seybert Commissioners in their Preliminary Report.

Famphlet. Price 25 cents.

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IS IT THE DESPAIR OF SCIENCE? or, Science Applied to Spiritualism, not in the Manner of Dr. Hammond. By W. D. GUNNING.

Very pleasantly written, suggesting the possibility of solving the mysterles of spiritual manifestations, by tracing the analogies offered by the subtler forces of Nature.

This little work has been entirely revised, and a considerable more matter added to it, and will be found an unansworable argument in favor of Spiritualism.

Paper. Price 15 cents.

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The Private House and the service of the service of

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment,

ON TUESDAYS AND FRIDAYS, AT SO'CLOCK P.M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely.

J. A. Shelhamen, Chairman.

MR6. M. T. SHELHAMER-LONGLEY will occupy the platform on Tuesday afternoom for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon 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 spirit for consideration.

spirit for consideration.

MRS. 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 mundams sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they percoive—no more.

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

Natural flowers 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 alter of Spirituality their floral offerings.

oderings.

Letters of inquiry in regard to this Department must be addressed to COLDY & 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 4th, 1890. Spirit Invocation.

Report of Public Séance held March 4th, 1890.

Spirit Invocation.

Oh! thou Supreme Spirit, thou Tender and Divine Presence of Love pervading the universe, thou who art the soul of all truth and wisdom, ever present in the human heart, finding existence through every atom of being, we recognize thee as the sum and substance of all things. Thy power extendeth everywhere, thy intelligence outlines the universe with wonder and with skill. We behold the majesty of thy law in the march of zones that fill their places, and move along changeless forever, and we realize that thou art the same yesterday and to-day, and that through all the years to come thou shalt continue omnipresent, omnipotent and eternal; and yet we are thy children, partakers of thy inheritance, filled with the life-power that comes from thee. Oh! may we be worthy to prove our relationship to the divine. May we be given power and opportunity to unfold in the graces of spirituality, to grow in wisdom, to gain a high conception of immortal truth, to put forth higher thought and grander effort in the days before us, thus proving that we are indeed a part of thee, and that thy life, thy power and thy holy wisdom are indeed within the human heart. We would at this time come under the inspiration of high and exalted intelligences, who understanding of life. We would come under the ministration of spirits of peace and of love who wish to do good unto others, to hear itdings of great joy to earth, who are ever helpful in the benisons of good which they bring. May we come into sympathy with these, and receive from them new light and understanding and consolation that shall bless our lives. Amen.

Questions and Answers.

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

QUES .- (By Critic, Boston, Mass.) Recently a prominent elergyman of this city stated in his sermon that it was a mistake to think that relig-ious systems were created by priestsor preachers : that these systems exist because the people want that these systems exist because the people want them; that the Catholic power exists because the public demands it, and that nothing that popular sentiment refuses to accept can live. What does the Controlling Intelligence think of this state-

ANS .- While it contains a truth, we cannot

accept the statement in its entirety.

Nothing exists, your correspondent tells us the preacher says, but that which is demanded by the people. And yet, can we believe that human intelligence, in the present day, demands that there shall exist such evils as, for mands that there shall exist such evils as, for instance, that great sweeping one of intemperance, which we know does exist, even in the present age? Perhaps your preacher will say: "Yes, even this evil is demanded and craved by the masses, or it would not exist; popular sentiment receives it, if not with acclaim, at least graciously, and with tolerance."

Yet we say the masses do not in our oning

Yet we say the masses do not, in our opinion, demand a continuance of this evil. Again, there is ignorance existing in various departments of human life and thought at the present time; superstition that is born of such ignorance; error and folly, the outcome of it, exist, as they have existed in the past. Are these demanded by the people? Is it demanded that these shall remain, and not be swept aside by the great oncoming power of Truth and Knowledge? We believe not.

Your correspondent states that the preacher has said religious systems exist now, as they Yet we say the masses do not, in our opin-

has said religious systems exist now, as they have done in the past, because they are wanted, and he especially mentions the Catholic power; that it is here because it is a necessity, and demanded by the people. To our mind, this is a strange statement, coming from the lips of a thinker, because the history of the past shows that the various theological denomina-tional systems of belief, assumptions and creeds have been the outgrowth of days of ignorance: that many of these denominational beliefs, many of these creeds and formulas have been clouded with superstition, they have become crystallized with error, because of that very human ignorance of which they have been born. As knowledge comes to the human mind, it expands and opens to the light, it dissipates the darkness that has before clouded it, and welcomes those truths which appeal most vitally to the minimum terms of the comes those truths which appeal most vitally at the minimum terms of the comes to the spiritual nature, and as this knowledge comes, ignorance flies away, superstition and error retreat, and the mind is beautifully enlarged to receive that progressive thought

which is to come.
"Very true," the preacher may say, "but that does not detract from my statement that this very superstition and ignorance is at present needed, and that it satisfies public sentiment, because, were it not so, humanity would rise in its might and demand its abolishment." As we have said, there is a grain of truth in the statement, although it seems to us to be founded upon a misconception of the needs and demands of humanity. And the trend of public sympathy, popular sentiment, seems to us to be constantly going toward that which is highest and best—toward a state of freedom for the human scall toward a state of freedom for the human soul, toward a stage of progress, an enlargement for the mentality of mankind—and therefore that popular sentiment at the present time is demanding less of intoler-ance, less of bigotry, superstition and igno-rance, more of knowledge, of truth and of spir-itual power than humanity has ever enjoyed before. Hence we have mental warfare, we have a state of friction constantly arising among various classes, not only in social departments, but amid systems of religious thought, for the trend of this public sentiment

haps, but unable to attain it because of these same adverse conditions—are now demanded by the people; they have been handed down from the past, they have been taught and insisted upon by those whose interest it has been to inculcate these ideas, those false assumptions, these theocratic opinions; and there has been a great struggle, for the world has been obliged to cope with these dominions of power and authority while man was making the effort to rise above them. We do not see that they are demanded to day, but rather that they are not needed, and that as rapidly as possible humanity is casting them aside for something higher and of more value.

Q.-[By the same.] How do you look upon the organization called "Nationalism"? Do its principles and purposes approach any existing form of government in the spirit-world?

A.—The organization which, during the past year, has become established in your cities and towns, has called to itself adherents and advocates not from the classes of ignorance and poverty but from the circles of culture, of in-telligence, and in many cases of wealth. This proves to the thinking mind that the principles of that organization must contain within themselves something to challenge the attention of the thinker, of the educated man and woman, of those who are relined, because it has drawn

of those who are refined, because it has drawn to itself so many of this class.

Your correspondent desires to know our opinion concerning this organization. To our mind it is founded upon a substantial basis, and that basis is really the corner-stone of a vast temple of brotherly love, which shall, perhaps, in time extend to all the nations. We do not mean to say this organization as it stands to-day, in every essential particular, is to sweep over the earth and become a grand centre of human thought and human labor. We are not prepared to say this. There are certain propositions advanced by the Nationalists that we do not altogether accept. We believe that certain of their ideas are to be revised in the future, but it seems to us that here is a substanture, but it seems to us that here is a substantial foundation for the erection of a grand temple of love, of fellowship, of good-will and of practical labor, for the human race. It seems which shall in time appeal directly to the think-ing minds of the day, and if that is not adopted in every particular those thinking minds will evolve something from it which will prove to be even higher and better and more advanta-geous to the race.

peeven nigher and better and more advantageous to the race.

Nationalism, you will understand, looks fully as much to the welfare of your neighbor or your brother-worker, of your fellows everywhere, as it does to your personal self. These, then, are the beautiful principles which were inculcated by the Nazarene, who came to the earth to bring a sense of brotherly love and affiliation to mankind.

It is the desire and aim of the Nationalists

out, nor do we desire to, as others have done that before us: but from a spiritual standpoint we claim that Nationalism, as presented to you to-day, is the fairest and wisest system, looking to the welfare of humanity as a whole, as well

as to individual prosperity, that has blessed the earth.

To our mind it presents an outline of what may be accomplished through the progress of the race, when man has advanced sufficiently

to think as well and as hopefully of his neighbor as he does of his own prospects.

It seems to us that this will in time unfold to something which the human mind can take more vital hold upon and work out problems. social difficulties, and questions that now puz

zle you.

If ave we anything like this in the spiritual world? Most decidedly. Our governmental system is a large one, an extended power, and yet we do not feel it an arbitrary law, pressing and grinding us down. Each man and each woman is as fully an individualized being in the spirit-world, ay, much more so, than on earth. Each one realizes that the protective power is extended to him, and he may rest secure in the knowledge of that protection. Does he then become indolent and indifferent to the expansion of his mental nature, or the exercise of his inherent energies? By no means. Resting securely in this knowledge of protection, the spirit feels that he can enlarge his mind and put forth his energies into such zle you. his mind and put forth his energies into such directions as attract them; thus he accomplishes more useful work, and creates more beautiful expressions in objective life than he could possibly do were he crowded and cramped

All such progressive ideas as those outlined in the system of Nationalism, all such reformatory measures looking toward the advance-ment and welfare of humanity as are hinted at by cultivated and intelligent minds who live in advance of their age, have their precedents in the spiritual world. Ideas, waves of thought, suggestions come upon the earthly atmosphere, vibrations that reach sensitive atmosphere, vibrations that reach sensitive minds, who catch these, and, so far as they can, respond to them, giving outward expression to such ideas as stir their souls. You cannot expect in the present age, or at first, to receive the full thought and knowledge of these higher suggestions, but as they continue to unroll before you you will find more of beauty, more of utility, more of practicability in them, and humanity will be blessed thereby.

Q.-{By B. F. Leonard.} Is not the world over-populated, and is not this undue re-produc-tion of the race the cause of most of the wars, famines and pestllences which afflict humanity?

A.—We do not think that this planet Earth, of itself, is over-populated, but certain portions of the globe most certainly are over-crowded. In many parts of this world there is really not room for growth, or even for the proper maintenance of existence for those who are obliged to dwell thereis, therefore we see many evils. tenance of existence for those who are obliged to dwell therein; therefore we see many evils arising from this over-population, so to speak; and yet if the human family that exists on the planet to-day could be evenly distributed over the habitable surface of the earth, and surrounded with proper conditions for gaining a foothold in those localities where they are placed, we should find no over-crowding; we should find each head of a family happy, perhaps, and well satisfied with his lot.

Your correspondent wishes to know if this great abundance of human existence on earth

great abundance of human existence on earth great abundance of human existence on earth is not the cause of wars, famines, and various disasters. Undoubtedly, the great cause of all these evils is human ignorance, and this human ignorance has been the outgrowth of the uncertain condition of humanity, in its various phases and localities of life. But in spite of difficulties, struggles and trials, the race is unfolding in knowledge, as we have before said folding in knowledge, as we have before said, and therefore, during the century to come, wars, famines, and we believe physical disasters, will grow beautifully less, so that there will come a higher condition of peace and prosperity to the race.

On this question of reproduction much might be said, more than we can attempt to utter tohave a state of friction constantly arising among various classes, not only in social departments, but amid systems of religious thought, for the trend of this public sentiment is sweeping onward, creating new conceptions of life in the hearts of those who have before been ignorant and uninformed. We believe the time is not far distant—and it may be measured perhaps by a few years—when public sentiment while hall assist in sweeping away all which springs from ignorance, folly and superstition, when the evils we have mentioned and many others will be removed.

Then our preacher will say: "Now the masses ademand something higher and better than they have had in the past, consequently fine age of error and folly has gone by, and now comes forward the age of freedom, of liberal thought and of knowledge and of truth." We are willing to concede this to him, but we cannot believe that these old systems, springing from the past—relies as they are of those darkened ages when the human mind was illuminated by only feeble gleams from the great light of truth, and was obliged to struggle amid all sorts of adverse conditions, mental and physical, and they have and all the past—relies as they are of those and they have had a list these old systems, springing from the past—relies as they are of those distribution of truth, and was obliged to struggle amid all sorts of adverse conditions, mental and physical, reaching out for something higher, perday. It is, to our mind, a demonstrated fact, that amid certain classes of human life, in cer-

But, perhaps, some of our society friends will say it is impossible to work a reformation in the old offenders, that have not only become deprayed through the exercise of appetite and the cultivation of habit, but also through the laws of heredity, having inherited certain traits and characteristics that lead them downward. This is true, and it is sometimes impossible to reach with a reformatory power poor unfortunates of this class; but the work is only a question of time; the old are passing away, and if society takes the young mind as it comes into existence, provides it with proper training and education, and surrounds it with higher associations and conditions than it could have had in the streets, that mind will unfold more of beauty and of mental power than of unloveliness and ignorance; so it would be only a question of time when the work of which we speak would be performed.

Q.—[By the same.] Is not the monopolization of the wealth and lurury of life, by the rich, at the expense of those less favored, a great and unpardonable sin ?

pardonable sin?

A.—The monopolization of any good thing by any individual for personal aggrandizement and influence, at the expense of other fellowbeings, is certainly a great evil, and a wrong committed against the race. In a sense it might be considered unpardonable, but we must remember where the pardoning power comes in, and therefore realize that it is not you or I or any one person who shall hold another responsible, but it is the great law of human life itself which holds a creature accountable for its wrong doings, which will inevitably react upon that same individual. The monopolization of land, or money power, or of any individual advantagement, is certainly a most grievous wrong committed against our fellowbeings. We are glad to say that this monopolization does not exist as extensively as some lization does not exist as extensively as some-times seems upon the surface. There are rich men around us on every hand, but many of them have secured their wealth through earn-est endeavor, through close calculation, by selfdenial, and by exercising to the utmost those God-given energies which belong to their na-tures. Now these men are not all selfish, they are not all thoroughly covetous, nor are they all ignoring the rights of their fellow-creatures, although we are sorry to say that some are thus engaged.

As we look over the earth, we find among nations a certain class, comprising a comparatively few individuals, whose whole tendency seems to be to monopolize, to gather to itself all the good things of life, all the personal power, whose desire seems to be to dictate, to become autocratic, and these are thoroughly by the Nazarene, who came to the earth to bring a sense of brotherly love and affiliation to mankind.

It is the desire and aim of the Nationalists to bring the industrial offices of the nation under certain adjudication, under governmental supervision, so that they may be carried on by a strict and cooperative system. We know there are many objections raised to this by those who oppose the scheme of Nationalism, and we have not the time to-day to point these out, nor do we desire to, as others have done down by this forgy element which surrounds him, also his whole inclination and desire is toward physical things; therefore he is bound as by cords of steel to the earthly conditions until they grow hateful to his sight, until he cries out in agony of soul to be freed from his wretched condition, and to be assisted to a higher state of light and peace by those who are more pure and angelic than he has been.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Feb. 14th, 1890. Ada Waters.

I know the words I speak to-day, Mr. Chairman, will reach some loved ones far away that man, will reach some loved ones far away that I have not been able to come into communication with privately since laying off the old form. Kind hands administered to me; all was done that possibly could be done for a mortal. Before my spirit took its tlight I beheld a most beautiful vision. Dear, loving friends, it is impossible for you to understand the beauties of spirit-life until you come to try the reality for yourselves, neither can you know the feelings that well up within us toward those we are leaving. leaving.

In Bloomington, Ill., I have friends who cannot have forgotten me in the short time I have been gone. It does not seem to me more than a year or two since I was called to pass on to

Solomon Cole.

Well, well, dear friends, you cannot realize the gratitude I feel to-day because I can speak to you; and not only that, but I can look upon your faces here. While in the mortal form I your faces here. While in the mortal form I was closed out from the beauty of this world—for stop and consider a moment, and you will say this is a beautiful world. But I was blind. Now, in the new form, I have all the five senses perfectly. Oh! never can mortal know of the longing of my spirit to look upon the faces of even my relatives. As my friends would take my hand, and shake it so warmly, many a time would I say: "I cannot see you, but I fail not to know you;" for I do feel that my senses were quickened because sight was taken from me.

me.

In Salem, Mass., also in Lynn, they will remember me. Often did it come to me: Oh! how I wish I could see! how I wish I could see this beautiful earth of ours! And when friends would come and tell me of this or the other one who had just come into the place, of old friends, then the thought came to me: "Yes; I know, but I cannot behold them. I cannot look into their faces." You cannot realize, dear friends, the feelings that come over us when we know that you here are looking upon when we know that you here are looking upon the beauties of this world, while we are debarred

the beauties of this world, while we are debarred from doing so. We cannot prize the gift of sight too much; but little do we appreciate it—it is impossible until it is taken from us.

I would like the old friends and neighbors to know that I am not engaged in the same work that I was here, keeping a little store. You will wonder how I could do that without my sight. As I just said to you, I think more power was given me through the other senses than is possessed by mortals who have their sight clearly. I cannot explain it to you. But ight clearly. I cannot explain it to you. But felt always happy in my soul in spite of this longing desire to see. I am very grateful that when the old mantle of clay is laid aside the spirit-form is perfect. Solomon Cole.

Benjamin Dodd.

While I dwelt in the form, Mr. Chairman, I was mixed up a little with creeds, but I got away from that nicely before passing to the higher life. I learned of spirit-return, and I did love to hold sweet communion with those who had gone before. I am not ashamed to make the statement here that I was what is called a Spiritualist, and I hope the world may have been a little better for my living in it. Not that I am here to tell of my goodness, by any means.

more than a name, for our works shall follow with then work for the angel-world and they will work for you. Be true to yourselves, and what God has given you in one hand held not back with the other. Benjamin Dodd, of Boston ton.

George Johnson.

I made a solemn promise years ago that I would, if it was my privilege to do so, speak from this platform.

I know, dear Lizzie, how lonely you have

I know, dear Lizzie, how lonely you have been, how many changes you have been called to pass through. I know how your spirit has gone out for me, and mine has yearned for you. I have thought many times as I have stood beside you: Oh! how I wish I had the power to make you hear my voice, although in a whisper, that I might speak to you and say: It won't always be dark; in a little while—for a few years flit away so quickly—we will be together again, never to know what it is to part.

I was conversing with Jennie but a little while since; and think not we are not conscious of the changes that have come there in that home as well as with you. I know your own heart goes out to the children. I watch over them; I am with them much; and I know one understands more of my coming than the other, for he senses my presence more, and you will contains a single property and it was to a sense my presence more, and you will contains a single property and it was to a sense my presence more, and you will contains a single property and it was the sense of the contains a single property and the sense of the contains a single property and the sense of the contains a single property as the single property and the sense of the contains a single property and the single property and the sense of the contains a single property and the single property and

understands more of my coming than the other, for he senses my presence more, and you will certainly coincide with me when I say to you one understands more of the beyond than the other. But I am attracted to both; your spirit goes out to both our children; and I feel it is not only a duty but a privilege to come to you, and to them also.

Now I would say to you, as Jennie has said, the words you have spoken with William have been of great help to him; they have not only been a comfort, but have given him light in regard to the beautiful beyond: he would not

regard to the beautiful beyond; he would not feel so sad, so despondent at times, in regard to the separation from Jennie.

Lizzie, I have looked in your face in this circle many times. When your heart has been heavy I have been by you; I am with you often, and in the little journey you are to take I shall be with you, always your George, always your husband, and ever will be the shadow by your side. Then trust us; we will not come to you with falsehoods. Do not think the spirit-world (and now I am not speaking to you personally, but to the whole world) are all deceivers, and that they come to you here with falsehoods. Why should you? You do have faith in some mortals then why not have pare faith in these nortals, then why not have more faith in those hat have just passed on to the higher life?

It is a long time, it seems to you, since they said George Johnson was dead. I tried hard to deny it, and say that I had only just started

Friends In this city and in East Boston will be glad to hear a word from George. Lizzie, Mother Elms sends loving words to you.

Paschal Stone.

"Dead!" they said. "Found dead in his chair." I heard those words spoken, and as they rung out how hard I tried to say: "I am not dead. I do not feel that I have left the form." It seemed so strange at first, when I could hear them talking, but I could not see them so plain. I had gained sight in the world beyond, losing sight here. I could hear them going to and fro, and tried to look at them, but they could not hear my voice. I worked hard upon their brains, trying to convince them but they could not hear my voice. I worked hard upon their brains, trying to convince them I had only stepped out of that old form half-dressed, as they said: "And how long do you think he has been dead?" Oh! those words! I hear them to-day as plainly as when they were spoken. It is not a thought, not a belief. I know we are able to hear you conversing; we realize what is passing; we know of the funeral services. I say we. I do not speak for the whole spirit-world, by any means. I speak for those who were in that surrounding with me at that period when I heard the words spoken, and knew well I was myself, working with all the power I could gather to convince them I had only stepped out of the room, seemingly, but it had no effect.

I did not understand before passing out that I could return and commune in this way. It

could return and commune in this way. It is wonderful that we may control a spirit en-cased in the flesh. But, dear friends, nothing comes haphazard with us; there must be system, there must be order; we must learn to do our work. Think not everything in the spirit-world comes by guess, for order is heaven's first law; therefore we are all governed by system, law, conditions, or whatever you may choose to call them.

I have friends in Gaffney City, S. C., and I think some friends of mine in Charlestown, been gone. It does not seem to me more than a year or two since I was called to pass on to the higher life. I was ready and willing for the change to come. I feared it not, for I knew enough of the spirit-world, as I had come into communion with my invisible friends many times silently, and I felt that I lived with them a part of my time.

Ada Waters, wife of Dr. L. Waters.

Solomon Cole.

think some friends of mine in Charlestown, Mass., will see that my message reaches them. I feel sure my friends will be glad to hear from me, and also to hear I am not a dead man. I found that out some time ago, and it is high time they found out that I am living, and that I know what has been transacted since I left the form. We feel proud to say we are living men and women, and we know more than they give us credit for.

I have often made this statement: if we know anything, we certainly must know a

know anything, we certainly must know a great deal. Then give us a little credit, dear mortals, for the time is coming when you all must try the reality of the other world; although, really, it seems to me it is all one world, the veil that hangs between is so thin; and the time is also coming when you are go. world, the veil that hangs between is so thin; and the time is also coming when you are going to be able to see and know more of the presence of your spirit-friends than you do to day. May God speed the time when they may know that we are living people, and not talk so much about the dead. Dear mortals, we are more alive than you can be, encased in a form of flesh. You will never tell me you wish to return into that old form me you wish to return into that old form again. I may at some future period speak again. Paschal Stone.

Mitchell King.

I am very thankful to come in to-day, Mr. Chairman. I have been a listener here a good many times, and I thought perhaps I should grow a little faster in knowledge if I said something; if it did n't amount to much it might be thing; if it did n't amount to much it might be of benefit to somebody. I have felt, when I have met with them in the halls, where they hold meetings, Well, well, I like to hear what others say, but all the while I am not growing as much as I ought to by being silent. I have been with them many times in New York, and in Philadelphia; I have been also in Saratoga Springs, and I guess they know me there.

In the spiritual meetings, remember—do n't get that wrong—it makes some difference what kind of a meeting you get into. I want them to know as they gather there together that I have been there scores of times, and I

them to know as they gather there together that I have been there scores of times, and I send particular word to Dr. Vosburgh. He seems to be a kind of a prop in Troy. Something as you are here, Mr. Chairman.

A good many will wonder if I knew anything of these things before I went away. I had them tucked up here [pointing to his breast]. Did n't say much about it to everybody. I knew more than they gave me credit for. I kept it till I got out of the old shell, and then it was of great help to me. Oh! I feel first-rate in coming help to me. Oh! I feel first-rate in coming here to-day. If every spirit could be as happy in just speaking a few words, I think you would

or a scance, but welcome all spirits who come for good, for many spirits are brought into contact with their own through strangers. We love to send a word whenever we can, or, as I called it, "a little package."

I have been so strong as to make my form here in your good city, in New York, and also in Philadelphia, where friends have welcomed me. Sometimes it has been announced that no one claimed the spirit, and then disappointment came over me, but soon flitted away, as I thought that another time perhaps I should find my own. I think that in a week or two I shall have an opportunity of making up my form again, and conversing with some loved one in New York. At Lake George I know I am not forgotten.

one in New York. At Lake George 1 know 1 am not forgotten.

I know well the gentleman who spoke before me, although I never met him in mortal life, and many times has this expression come from his lips: "When will mortals learn to know themselves?" It is true, dear friends, that in spirit-life we do understand ourselves as well as our loved ones.

Some are welting to hear from me who have

our loved ones.

Some are waiting to hear from me who have wondered why I have not spoken before.

Dear Mrs. Huntington wishes to be remembered to her friends. As I have been speaking they will understand why she is here to day. We are in each other's society, which we enjoy very much, a great part of the time. Ella Hitchcock.

Nancy Clark.

I would like to speak here to-day, hoping it may be of benefit to some, not far away, who are wistfully waiting and wishing to know if it is well with us. I have been here, and I have communed with you, dear Henry, many times silently. I know what the children have said: "If mother comes to earth why does she not make me know, instead of some stranger?" Oh! that word has been spoken so much—"stranger"—I am tired of it. Dear children, you do not understand the laws that govern us. We do come to you, for our own are the first that attract us. Before my spirit left the form I knew that loved ones came to me; and I would like to speak here to-day, hoping it form I knew that loved ones came to me; and as new-born spirits have entered the spirit-world I have been near to take the hands of world I have been near to take the hands of kindred. Oh! how grateful I am that it is a reality that we live, that we realize all that transpires, and that we are living people more than we can be in this life.

than we can be in this life.

Henry, I know of the suffering, of the sickness that has lately come upon you, and I have been as a guardian spirit beside you, a nurse; and how much you have needed me.

Dear Beulah, never will mother leave you. And dear little Beth! I ask the angels to guard and guide her, that she may be spared to you, for I know you have said in your soul: "If and guide her, that she may be spared to you, for I know you have said in your soul: "If they take her from the home, I could not live without her." Dear child, little do you know what you might go through if called to do so. And now, as I am speaking to you, I say to Charlie, Mother can come to you. I do. I can come to Providence as well as to this place today. I visit all the loved friends at times. Henry many times did I go to Stella now

Henry, many times did I go to Stella, now far away in California, and to others; I am attracted there, trying to do all that lays in my power for them. Think not we are confined to our own blood relatives. Ah! no; but we come our own blood relatives. Ah! no; but we come to you all. How many, many times do I come so near that seemingly you must know it, although you would say to me: "Nan, I cannot tell when you are there." Now you remember after I was called to pass on to the higher life, Ben said to you: "If my mother comes I know she'd make me know it. She promised me, before going away, if she could she would come to me." Now, dear boy, you have never given me one privilege of coming into communication with you. I am not here to find fault. It is not in my soul to find fault with my children. Oh! may the time come speedily when dren. Oh! may the time come speedily when they shall know that mother, and others, walk beside them. I feel that through the help of the angels I have left my influence with the children.

Dear Beulah, I know how much you have Dear Beulah, I know how much you have missed me, and how anxious you were when the sickness came upon father. I knew also, when he went away, after being able to go, and how warmly they welcomed him in their homes. I have followed you many times, even far away, as you would visit the loved ones. Nancy was with you much of your time. I know this will reach you, for I have seen you as you pored over the name, anxiously looking, and when

will reach you, for I have seen you as you pored over the paper, anxiously looking, and when Julia Ann sent loving words to Thornton, you asked in your spirit if Nan could not come. We all can come, but we must wait until the proper time arrives for us to speak. Julia Ann sends love to Thornton to-day, and friends in Landat.

William Morrill.

To the Chairman got the chair, and I do feel good to think I 've got in here. I know, sir—I'll be a little more polite and say Mr. Chairman—there's no guesswork about it, I know I am alive. Well, I never knew the time when I was n't, but I am more alive now, certainly, than I was for the last few months before I went out. You don't know how strange it seemed to me when I heard people say: "He's dead. I guess the old fellow has found out now whether there is any-

thing beyond this life."

Oh! it is wonderful that I can speak here, one they call a dead man. Dead people tell no tales, but live ones do. Take care. It is quite a benefit to us if we can hear what othquite a benefit to us it we can hear what others say; but you'll agree with me, every one of you, when I tell you it is more satisfaction, if you've got anything to say, to say it yourself, and not to ask somebody else to speak for you; so I find to-day, instead of being one of your company I am one of the speakers. I'll try to be sober. I had to joke a little at first, because that was my nature.

You've heard them tell of the old miners.
I went out in the old California times, in forty-nine. I haven't the least idea what time it is now. Don't care anything about it. I

it is now. Don't care anything about it. I have n't any more changes to make.

I'll tell you just how I went out to the better country. A fellow came up and gave me a little bit of a love-pat on the top of the head. I suppose he wanted some gold I had. I did n't say anything after that. When I found I could say something, do you know what I wanted to do? I wanted to give him a punch under the ear. I didn't have that privilege. I should n't have one bit of that feeling now if I should meet that chap, either this side or I should n't have one bit of that feeling now if I should meet that chap, either this side or the other. I have n't met him yet on the spirit-side, but that is quite a large territory, and you don't suppose I'm going to know where that chap would be. Down in California they told me if I had anything to say I'd got to come to Boston to do it. Well, I said, I'll go there. I've been very anxious to speak of this one point. I'll tell you why. Because I don't really think that man meant to kill me. I got that feeling; it went over me after I stepped out of that suit of clothes I had on. I think he kind o' hankered after a little of that dust, you know.' I had washed it and panned it, as they call it, and he thought it would be to go and pan out for himself. I kind o' think he meant to put me to sleep a little, and

here to-day. If every spirit could be as happy in just speaking a few words, I think you would need a good mairy of these machines.

I'll give the company alittle credit for bringing us good magnetism. I've been here often, and I know what you bring. If you do n't have what is good to bring, then try and gather some after you get here. We all want to be as good as we can. You won't be any too good in this life. There's nobody so good but what they may be better, and nobody so bad but there's a little good in them. Remember that. There charity comes in.

There are two in particular who will be glad to hear from Mitchell King.

Ella Hitchcock.

Many times have I been privileged to speak; not here, dear friends, but to my loved ones away, and I have even had the pleasure of coming in a materializing circle. I feel that I have had power enough given me to make my form perfectly. I remember well when I came and spoke my name, and one gentleman, Mercdith Little, looked at me so strangely and said: "I never knew you." I replied: Ch! no sir; hut you do know my husband, and I wish to send a little package by you. He came up closely to me and kindly said: "I will take it." After that I wat had be pleasured from that I watched closely and I knew has true. Think it not strange, friends, if one unknown to you should approach you in a private sitting to do not a rive book on you should approach you in a private sitting to the care of the properties.

Sould be easier to take what I had than it would be to go and pan out for himself. Ikind o' think he meant to put me to gue able to make me think some other chap had pocketed it. I knew ever think about it after he had put me out, and I knew who the fellow was.

Now, Joe, I'll help you all I can, let me meet you in this cold world, or let me meet you in the spirit-world.

Ito the Chairman: A int that a good spirit? I was cold world, or let me meet you in the soil was cold world, or let me meet you in the spirit world.

Ito the Chairman: A int that a take we much learning in this

felt as if I went down, down, as if the threads of life were breaking."

Well, now, I aint going to blame that mannot a bit of it; I want to forgive him. He should n't have been so eager to get what was n't his. That was the first wrong step. There must always be a first step taken. Mother says: "William, don't feel any hardness toward anybody." I forgive him. But you, dear friends, never can know what my feelings were when I saw that mother entering the spirit-world, and know that we could live together and I did n't need any gold-dust. In Pictou, way off in New Brunswick, there are some that I have met with—not relatives, yet they know who I was. In Turner, Me., they will know me as William Morrill.

Georgie Teal.

Georgie Teal.

I am very glad of the invitation given me today to send some loving words to you, dear father. I know you have mourned me so much. Many times you have looked the paper over, and have said: "Why don't Georgie come?" You have often thought: "Is it possible that she is with us so much, and still has no desire to speak a few words that might reach us?"

Dear father, I know you firmly believe in spirit-return; you firmly know—it is not a belief—that we do come to you. These words are for you, father, first, for I know you need them at this present time. Then I will speak to the others. I have asked several times, as I have stood here, if I could not be permitted sometime to send a message to you, and have it printed in the paper, for it would be a gratification to you all to read it when you feel lonely and saddened in spirit.

I wish you to know, darling father, we are not far from you. I am your Georgie to-day just the same as I ever was in the mortal, and I feel I may be of more assistance to you than I could have been if I had stayed in the form. There are some in connection with the family who will say: "No: I do not believe that she

There are some in connection with the family who will say: "No; I do not believe that she can come and speak." Wait; let me ask them one question: Where are we? Where is the

one question: Where are we? Where is the spirit?

"Gone," you say, "to the dear Father who gave it." But he is everywhere present; then we are privileged to go wherever we will, and we feel this freedom. Now, mother, I speak to you, too, for I know how saddened you are at times. You worry about father for fear the threads of life will break and you will be left alone; but I will be there to greet him, or whichever may come first; but it is not given to the angels to know the time of your passing to the higher life. I am happy; I am satisfied with my home, and I find it a life of progression.

gression.

Dear mother, trust us, for we will come to

Dear mother, trust us, for we will come to you often. To sisters, also, we come—to each one, whether you may know it or not. Dear little Mabel, who was taken out of the home, as a babe, stands here to-day, a little girl growing up. She never has been away from you long at a time, and has been educated to know the relatives of earth by the spirit-teacher.

I wish to say a few words to Frank: Frank, it is not all of life to live; it will not be all of death to die. There is a reality that you must know, for in time you will be called to make the change. Doubts may come to you that may overshadow you by day and by night, but there is one truth, and no other, which wears no mask and bows at no human shrine; it only asks a hearing. Then, Frank, listen a little to the inner voice of the spirit, and think not that the things of earth which you have been engaged in are alone of consequence. You would be happier if you would learn a little of the spirit-world.

These words I give in kindness to all: mother, father, sister, loving friends—to each one I send

These words I give in kindness to all: mother These words I give in kindness to all: mother, father, sister, loving friends—to each one I send my greetings to-day. I am with you more than you can give me credit for. I live and visit you. I can come to the homes in Lynn as easily as here in Boston. I am attracted a part of my time where I find I can leave a good influence, for this is a part of my mission upon earth. Georgie Teal.

Joshua Nutter.

Joshua Nutter.

I went out, Mr. Chairman, with a trouble in my throat, which was called diphtheria. I am grateful for the opportunty of learning, in spirit-life, many things which I did not have the opportunity to learn here. I know there are some loved ones in Wiscasset, Me., who would be glad to hear from me. It is no guesswork with spirits when we say we know there are some that will be glad to hear from us. I have friends near Detroit, Mich., who will remember me. I know of many I mingled with in this life who hardly gave a thought to the life beyond; others I know did. I felt in this way: perhaps if there's any truth in spirit-return, if one is permitted to come back, another will be.

turn, if one is permitted to come back, another will be.

As I have stood here and listened I have been interested in your meetings, and I have been very much benefited by coming into this circleroom: Also, as I have seen some loving friends here, and I have been gratified to note the interest they have taken. Not wholly kindred, yet some blood relatives have attracted me here strongly.

These words I leave particularly for you. Asa.

strongly.

These words I leave particularly for you, Asa. I have come, and I will come into your home, as I see you sitting there earnestly engaged in holding communion with those that have just gone out of your sight, as we would say; but still we are with you. I am happy to say to you your impressions, as you term them, have been correct when you have thought, at times, and would speak in this way: "I know Josh is here." Yes, Josh was there, and he will be there often. there often.

there often.

Now, Fanny, a few words for you. Sit by yourself; learn all you can; come into communication with us as often as you can, if it is only for a few minutes that you sit mentally communing with us, for we see your spirit, and we know every purpose as we come near you. Father and mother are here, and John; they send loving words to you to-day. All are not privileged to speak, but all are privileged to attend your meetings, and we are grateful for privileged to speak, but all are privileged to attend your meetings, and we are grateful for this. I know, in time, dear sister, that father will have something to say to you, perhaps privately, perhaps through this paper; we cannot tell you in what way, but we feel our spirits drawn to our own kindred.

I shall be remembered in Wiscasset, also by some friends in your neighboring cities here.

Joshua Nutter.

INDIVIDUAL SPIRIT MESSAGES
TO BE PUBLISHED NEXT WEEK.

Feb. 21.—Lawrence Johnson: Rebecca Bowker; I. P. Whiting; Esther Means; Egorton Sprague; Charles Thompson; John McGee; William Lee; Sarah Catharine Ross; Daniel Norris; Julia Caler.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) THE RESEAUES GIVEN (THROUGH MRS. B. V. SMITH)

As per date will appear in due course.

May 9.—John Churchilli; Jennie McDonald; Herman H.
Fitch; Mellssa Campbell; Sarah LaGrange; Sarah Cowley;
John Cowles; Holland D. Fay; Caroline Hills; Albert Perkins.

"Don't Give Up the Ship."

"Many that did ill under physicians' hands have happily escaped, when they have been given over by them, left to God and Nature and themselves." "More danger there is from the physician than the disease." "Their art is wholly conjectural, if it is an art." All this was written long ago, before the "Elixir of Life" was discovered and applied by the "regular faculty"; and the writer frankly adds: "I honor the doctors, as I am enjoined to honor the physicians, for necessity's sake." Though the doctors of the present day are no doubt very different from those referred to above, and in spite of the great progress in medical science, we are obliged to admit that many, very many cases are still given over by them as hopeless. To such patients we say: Compound Oxygen is neither a drug nor a medicine, but a vitalizer, assisting nature. You will find our Treatise on Compound Oxygen an interesting work, carefully and thoughtfully written. It contains records of many cures, with the patients' grateful testimonials. Send for it and see for yourself. Sent free. Address Drs. Starkey & Palen, 1629 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal.

Notes on Hudson Tuttle's Psychic Science.

Clearest and most comprehensive work of the kind yet published. -J. J. Morse, in Carrier Dove. There is a great deal in this book to provoke thought, increase a scientific interest in abnormal mental phenomena, and much more to rest the anxious heart ready to trend the slient shore. Glowing with facts, theories and inspiration.—J. Clegg Wright, in Better

The man who is going down hill meets lots of people with their noses turned up.—Atchison Globe.

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Apr. 5.

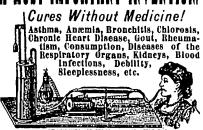
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May 24.

HENRY H. WARNER,

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Mar. 8.

13w*

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May 17.

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DR. FRED CROCKETT, Magnetic and Med-leal Medium, 86 Worcester street, Boston.

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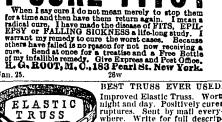


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By the Roman Emperor JULIAN (called the Apostate), Through the Mediumship of T. C. BUDDINGTON.
Historical Revelations, or a Comparison between the Relations of Paganism and Christianity since the disintegration of the Roman Empire, by a spirit purporting to be the Emperor Julian (the Apostate), is one of those peculiar spiritual works that come like a meteor in a dark night or a thunderbolt from a cloudless sky.
Finshing its light upon the spiritual darkness of the medieval ages, it gives to this generation a hint of the spiritual forces which have long been trying to lift the pail which has shrouded the religious Mistory has been more vilified and misunderstood than Julian, and probably there are few so well able to illuminate the spiritual gloom which settled upon the world after the overthrow of the old Empire.
Coming at this period when the foundations of Christian faith and its relations to the spiritual life are being scrutinized as never before, and especially when the plumonement of Christian Spiritualism are perplexing and confounding the beholders, the work of Julian should and will be welcome to all classes who desire to know the truth.
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Panner of Pight.

BOSTON, SATURDAY, MAY 24, 1890.

An Open Letter.

To the Editor of the News and Herald, Cleveland, O.:

The American Spiritualist Alliance has had its attention called to the Rev. Dr. Sprecher's lectures on Spiritualism, reports of which have been published in spiritualism, reports of which have been published in the columns of your esteemed journal; and as those lectures contain many statements opposed to the truths of Spiritualism, and antagonistic to the views of the large body of believers therein, the undersigned has been asked to prepare a brief reply to Dr. Sprecher's assertions, and to request of you to give the same publicity to the defense as has been afforded to the attack.

been asked to prepare a brief reply to Dr. Sprecher's assertions, and to request of you to give the same publicity to the defense as has been afforded to the attack.

Dr. Sprecher says that by Spiritualism he means "mediumism," and defines the latter as "the doctrine that spirits communicate through the fiesh of certain persons with their friends." He adds that this is all that is peculiar to Modern Spiritualism. Now, this statement does not give a correct impression; and it is surprising that the Reverond Doctor, so well read in the literature of Spiritualism, and so fully informed as to its phenomena, as he represents himself to be, should have made it. It is not by acting on the flesh of a person that spirits communicate, in general, but by psychologizing the brain, or mind, probably as the mesmerizer controls or impresses the mind of his subject. Most mesmeric sensitives are, or easily become, lucide, as the French say, or spiritually clairvoyant. (See the researches of Alph. Cahagnet, published in Paris, in 1848.) They readily develop for various phases of mental mediumship. The terms medium and mediumship are of modern (quite recent) colnage; but they represent nothing essentially new. Modern Spiritualism may differ from ancient—Biblical or Oriental—in some of its phases or phenomena, but the two are identical in principle or essence. Spiritualism has existed in every age and country of the world, and communication, of which the Bible is, in great part, a record. That disembodied spirits cannot manifest themselves to the senses of the embodied except through persons specially sensitive to spiritual impressions, is a fact of which the modern mind has taken especial cognizance, and which has caused the use of the term medium, or intermediary. Mediumship is a special endowment, like the various forms of genius. We perceive that persons thus endowed differ from others, but we cannot explain the philosophy of that difference; nor can we explain the philosophy of what is called inspiration.

We perceive that persons thus endowed differ from others, but we cannot explain the philosophy of what difference; nor can we explain the philosophy of what is called inspiration.

St. Paul and the early Christians called these endowments charismata (literally, graces), which word has been translated "spiritual gifts"; and these he esteemed highly, saying (in 1. Cor. xii.): "Of spiritual gifts, brethren, I would not have you ignorant." He says (ibid) there are "diversities of gifts," enumerating them, as the "working of miracles" (in the Greek, dunameis, powers), "prophecy" (not in the modern sense, as Dr. Smith says. See Dict. of the Bible, Art. prophecy), "discerning of spirits" (evidently what is called cladrooyance; etc. Now, these persons thus diversely gifted we should, in modern parlance, call mediums, or persons through whose peculiar endowments those not so endowed may be brought into communication with the spiritual world and its denizens, as many of the personages of the Bible were. Every one was not endowed as was Abraham, Lot, Jacob, Joseph, Moses, Joh (who could hear the voice of the spirit), Samuel, etc., etc. The term medium does not of itself imply a person morally good or bad, just as the term genius does not convey any ethical signification. A brilliant poet, artist, or musician may be, and often has been, a bad or immoral man.

There is no such word as "medium's a Dr. Sprecher uses it, nor is medium a term of reproach. The spiritual apostle John says: "Try the spirits whether they are of God, because many false prophets [mediums] are gone out into the world." Good and bad spirits must have manifested at that time, through good and bad mediums, respectively, so as to make that warning necessary. And it is necessary to-day—never more so, perhaps.

Among Christian ministers there are two classes of opponents to Spiritualism. One class admit the reality of the phenomena, attributing them to trickery or adroit prestidigitation. The Rev. Dr. Sprecher belongs to the latter class; for, he says. "I c

should emanate from a diabolical source; or why life "Satanle majesty" should be so anxious to inculcate or demonstrate the reality of the spirit-world and a future state of rewards and punishments, all that enter it reaping as they have sown in earth-life. Satan seems to be making a very great mistake in pursuing such a course; for this doctrine is especially Christian, according to St. Paul, who told the Gala-tians, "Whatsoever a man soweth that shall he also read."

reap."

But inconsistent as the devil-theory is, it is more tenable than Dr. Sprecher's position, that all the manifestations are either the result of fraudulent constants. manifestations are either the result of fraudulent con-trivance and legerdemain, or are merely psychical, that is, produced by the operation of occult powers of the human mind, independently of any external spirit-ual agency. Dr. Sprecher seems to have overlooked —certainly he ignores—the many careful and pro-longed investigations which these manifestations have received during the last forty years by some of the acutest and most cultured minds, resulting in a complete conviction of their reality and spiritual ori gin. The intelligence shown in these phenomena complete conviction of their reality and spiritual origin. The intelligence shown in these phenomena—always claiming for itself to be spiritual, and very frequently identifying itself as that of a deceased hu man being—is not explicable except on the theory that this claim is true; while the results of mere psychical operation are broadly distinguished from spiritual manifestations proper. I have no space here for particular exemplifications, of which there is a most copious supply. Let me quote, however, the statement of one of the most illustrious of living scientists, Prof. Alfred R. Wallace, on this topic:

"After the whole range of the phenomena had been

ment of one of the most litustrious of living scientists, Prof. Afterd R. Wallace, on this topic:

"After the whole range of the phenomena had been before the world ten years, and had convinced skeptics by tens of thousands-skeptics, be it remembered, of common sense and more than common acuteness, Americans of all classes-they were confirmed by the first chemist in America, Professor Robert Hare. Two years later they were again confirmed by the elaborate and persevering inquiries of one of the first American lawyers, Judge Edmonds. Then by another good chemist, Professor Mapes. In France, the truth of the simpler physical phenomena was confirmed by Count A. de Gasparin in 1854; and, since then, French astronomers and chemists of high rank have confirmed them. Prof. Thury, of Geneva, again confirmed them. Prof. Thury, of Geneva, again confirmed them. Prof. Thury, of Geneva, again confirmed them. Prof. the Worken, T. Adolphus Trollope, Dr. Robert Chambers, Bergeant Cox, Mr. C. F. Varley (the distinguished electrician), as well as the skeptical Dialectical Committee, have independently confirmed large portions of them; and lastly comes Mr. William Grookes, F. R. S., with four years of research and unrestricted experiment with the two oldest and most remarkable mediums in the world, and again confirms the whole series."

This was written fifteen years ago, since which time the work of confirmation has been carried on time the work of confirmation has been carried on uninterruptedly, and very many men as distinguished as those referred to by Prof. Wallace have investigated not only by public but by private mediums, and have testified to the reality of the spiritual manifestations. The Rev. Dr. Sprecher seems to forget that the now prevalent belief in Spiritualism has been produced in very great part by private mediums, of whom there could be no suspicion even of fraudulent dayles if there were any occasion or apportunity for

the now prevalent belief in Spiritualism has been produced in very great part by private mediums, of whom there could be no suspicion even of fraudulent device, if there were any occasion or opportunity for its employment.

The reverend lecturer is confident that what is called materialization "has been proved to be a fraud." There have been, it is true, many real or apparent "exposures" of materializing mediums, while giving public scances; but the fact that, under certain conditions, and through a certain endowment of mediumistic power, disembodied spirits are able to present themselves in a visible, tangible, and seemingly material form, is as well established as any fact in physical science. A thousand counterfeits would not disprove the existence of the original. The researches of Prof. Crookes included this remarkable phase of manifestation, and clearly proved its reality, as the production or appearance of a visible form, apparently substantial, and independent of the medium capable, indeed, of being photographed with the medium. Thousands of investigators have confirmed the fact. I myself have had through many medium indubtable evidence of the reality of what is called materialization (I do not think the term is quitte appropriate) at scances entirely private, under the most trustworthy conditions, the manifestations being of such a character as not to admit of the possibility of delusion on my part, or fraudule and treacherous, often gross, earthly, and debased, the entranced medium should become the sport of "unclean spirits," and thus lead to what is called an exposure. I say this not to excuse corrupt and tricky mediums, of whom there are doubtless quite a number. They illustrate, as do many other persons in all professions and classes of society, the corruptions, imperfections, and vices of humanity. The real facts do not bear out the sweeping conclusions of Dr. Sprecher, in regard to this and other phases of mediumship, as, for example, independent spirit writing, on the slate or otherwise. This p

the Rev. Joseph Cook, in the following words: "We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained, unless matter, in the slate penell, was moved without contact"?

Dr. Sprecher says, "Kellar has done, and can do, all the tricks of Slade." Unquestionably he can duplicate any trickery whatever; but he cannot, according to his own published statement, duplicate the manifestations presented through Slade's mediumship during the thorough and ingentous investigations made by Prof. Zölner, of the Leipsic University. In a letter to the Indian Dally News, Jan. 25th, 1822, Mr. Kellar sad: "I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on that slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight-of-hand." We have similar testimony from the greatest experts of prestiligitation in the world—Houdin, Jacobs, and Hellachini.

Dr. Sprecher has much to say about the Seybert Commission, and quotes lits report in extense; but he makes no reference to the review of that report made and published under the direction of The American Spiritualist Alliance, in which it is proved, by the statements of the Commission, (i) that "the report is contradicted, in many essential particulars, by those minutes, and (2) that while it is signed by ten persons, there were but three or four who attended a sufficient number of the meetings or scances to have understood what they were signing," In this respect the public were greatly misled by that Report; and, moreover, for many reasons enumerated and explained in that Review, the investigation was neither fair nor thorough.

With all due respect to the Rev. Dr. Sprecher, I suggest to him therefore as a candid and sincer man a

Review, the investigation was neither fair nor thorough.

With all due respect to the Rev. Dr. Sprecher, I suggest to him, therefore, as a candid and sincere man, a lover of the truth, and a teacher of religion, to give this subject in all its phases and tendencies a more thorough and impartial consideration, in the conviction that in this Sadducean, materialistic, and agnostic age, a positive demonstration of the great, and Christian, truth of the future life is especially needed, and knowing, as he must, that millions of his fellow-beings have found that conviction in Spiritualism, and thus have been brought nearer to the principles and doctrines of Him of Nazareth, who, in an earlier age, "brought life and immortality to light." Henry Kiddle, Prest Amer. Spiritualist Alliance. New York, April 10th, 1890.

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

As usual, after the extra activities which surround Anniversary Day, spiritualistic energy gradually subsides until its normal condition is reached; and, like the calm that usually follows a storm, has been the condition of affairs here until the coming of Mr. Walter Howell, who lectured for us the last Sunday in April (replying in a very forcible and able way to the Rev. Dr. Sprecher's late course of sermons on Spiritualism), and now to Mr. J. Frank Baxter, who speaks all this month for "The Society for the Advance of Scientific Spiritualism." Mr. B. is drawing large audiences, and both the Cleveland Leader and Plain Dealer have been quite fair and generous in their reports of his able addresses and seances that follow them.

when and where it will hold its twenty fourth annual plenic. "Oak Point," a new pleasure ground about thirty miles from the city, situated very pleasantly on the shore of old Lake Erie—the cars landing the pienickers right in the grounds—is the spot talked of, and the middle of June about the time of holding it.

Fraternally yours, Thos. Lees.

Newburyport, Mass.-Sunday, the 18th, we were favored in having our gifted and eloquent brother, Oscar E. Edgerly, of our own Society, to lecture for us. His guides gave us two of the best lectures we have had this season. It is with pleasure we recommend him to societies everywhere as one capable of occupying any platform in the country. His lectures are highly edifying, and his tests convincing.

Last Sunday a good-sized audience was present. He will be at home a few weeks, and is to be one of the sneakers at Ouset cann this season.

will be at home a few weeks, and is to be one of the speakers at Onset camp this season.

This closes our regular season, with all bills paid; our meetings more successful than ever before. The annual meeting for choice of officers takes place Mon-day evening, June 2d, in Fraternity Hall. F. H. F.

St. Louis, Mo.-G. W. Kates and wife are interesting the audiences at Garrison's Hall each Sunday during May. They also hold a week-night séance for the Society, when Mrs. Kates, under control of "Flectfoot," gives a large number of tests, generally accurate and remarkable. She also gives tests in

ally accurate and remarkable. She also gives tests in the hall after each lecture.
Sunday, May 11th, Mrs. Kates spoke under control upon "Summerland" and "Refincarnation." At night Mr. Kates gave an instructive discourse upon "A Our meetings will close May 25th for the summer.

but we expect to have augmented powers for the fol-lowing season. Whit.

Chelsen, Mass .- Frank T. Ripley occupied the platform of the Spiritualist Society Sunday, May 18th. A good audience assembled and the speaker was well liked—his short discourse being to the point.—Sunday, May 25th, Miss Williams, of Fall River, Mrs. Abby N. Burnham, Mrs. Shackley and others will speak and give tests. All are invited.

E. S. Wells, Chairman.

Providence, R. I .- Our meetings are interesting and successful. In place of our regular session the Spiritualist Ladies' Aid Society gave, on Thursday, May 8th, a "Mum Supper," from 6 to 7 P.M.; and an entertainment in the evening, consisting of reading, speaking and recitations, was much enjoyed by all present.

S. D. C. AMES, Seo'y.





MRS. HELEN STUART-RICHINGS. A REPRESENTATIVE LECTURER ON SPIRITU ALISM AND COGNATE THEMES.

NOW AT WORK IN CINCINNATI, O.

To the Editor of the Banner of Light:

Among lady orators, Mrs. Helen Stuart-Richings has attained enviable rank. She has earned her position through natural gifts of rare worth, and sterling accomplishments in rhetoric and general literature. .

Whether her fame as a speaker is superior to that due her as a writer for the press is a ques tion upon which excellent judges might disagree, for whatever she undertakes in either department is so complete and satisfactory that criticism is usually disarmed, and approval secured by the first impression of the perform

dieness, and both the Cleveland Leader and Platia
Deader have been quite fair and generous in their reports of his able addresses and seances that follow
them.

Jamual Election.—The following persons have been
elected trustees of the Society mentioned for the coming year: Mr. Pope.

A. Anarak, who in turnelected Mr. Pope President. Failing to reach the
original aims of this Society, their meetings are now
being held Sunday evenings in Memorial Hall.

Jilie' for Europe.—Mr. and Mrs. F. Muhlhauser, two
of the most earnest workers for the cause in this city,
salies dithing to be gone three or four months. It is their
incention to visit Paris, Germany, Switzerland, London, etc. So look out, friend Burns, for a visit from
them, and ditto Bro. Morse, of Liverpoel. Extend the
courtesies due such prominent citizens and earnest
Spiritualists of the republic
reaching preceding their departure, and made the occasion a "good bye party," wishing them a "Bon Propage," a pleasant time, and safe return.

Jiliadson Tutte's Challenge,—I to the world
meet of our tourist friends, to the number of
mearly one hundred, met at the commodius residence of our tourist friends, Mr. and Mrs. M., the
evening preceding their departure, and made the occasion a "good bye party," wishing them a "Bon Propage," a pleasant time, and safe return.

Jiliadson Tutte's Challenge—I to the world
meet and author of Berlin Heights, O., to publicly
debate the following proposition:

Resolved, "That Spiritualism, and the pasistion Dr. Sprecher maintains as to the phenomena,
that it is a very great question if this prominent Presbyterian minister can be induced again to tackle the
styl of the sermons against Spiritualism, and the pasistion Dr. Sprecher maintains as to the phenomena,
that it is a very great question if this prominent Presbyterian minister can be induced again to tackle the
styl of the sermons against Spiritualism, and the pasistion Dr. Sprecher maintains as to the phenomena,
that it is a very great question if this prom

are constantly calling for tests, but when the spirits respond they run away without asking for the information that would assist their lives and make them better men and women. It is wonder enough for them that spirits come at their call, and it is a wonder to me! These people, if they desire to progress toward the light, should enter when the door is opened and find what there is to learn in the inner temple of the spirit. Then there will be opportunity for them to surrender their belief and receive in place of it positive knowledge, which is truth."

Mrs. Richinge's talants are calculated in

Mrs. Richings's talents are eclectic. nothing is she an imitator, but as a writer, a lecturer, an elocutionist, a musician, a dramatist, she individualizes the *clun* of the indeactist, she individualizes the call to the indi-fatigable student and the genius of the de-voted artist. Her appreciation of modern ten-dencies in taste and culture is true and al-ways alert, and certainly to some extent she has been able to train and direct the ethics of their progress, and unfold, with classic truth, power and beauty, the better qualities of the individual nature.

Her relation of spiritualistic experience is

quite as convincing as any we ever listened to, and every auditor must credit it with conscientious regard for the facts as she saw them. In psychometry she has remarkable gifts, and her public readings of the lives of those who look for spirit guidance through this intermediation are the wonder and happy consolation of all who have experienced them. A genius which is so apt and universal must nec-essarily be pervaded by a broad catholicity, but its ideals will ever remain superior to anybut its ideals will ever remain superior to anything it can discover in our poor humanity. This is by no means an objection, for the ideal which constantly leads upward and finds its end and aim in the true, the beautiful, the good, must ultimately find the bond of union to encircle the human race in a universal fraternity of peace and good neighborhood.

A CINCINNATI EDITOR.

Watertown, N. Y .- Matters spiritually are progressing very finely here. Mrs. Mary C. Lyman, formerly Knight, has been the speaker for some six weeks, and the interest has been constantly increas-

ing.

At present there is also in the city Dr. A. W. S. Rothermel, who is widely known for his many and wonderful glits. With him materializations occur in the light, and he has a faculty of locating oil, gas and water. He performed a wonderful feat on a hill in this vicinity, locating a never-failing well, the excavation having to go only about twelve feet in the rock, when the water came up so it could be dipped up by a person kneeling on the margin, when two unsuccessful attempts had been made to obtain water near the same spot, going down in one instance ninety feet, and the other three hundred. His scances are held under positively test conditions.

Mrs. E. J. Cutler, the famous psychometric test medium and Lycehm organizer, is also here for a few days. Her gift in the direction of psychometry is simply wonderful.

simply wonderful.

Last, but by no means least, Mrs. E. J. Uirich, known all over the continent as a wonderful materializing medium, is liere. She is better known as Mrs.

ton-Markee, her name prior to her marriage with Ompton-narkee, her hame prior to her marriage with Dr. Ulrich.

Watertown being so highly favored by the invisibles sending their messengers here, it is no wonder that spiritual matters are experiencing renewed interest on the part of the public.

F. May 15th.

Lowell, Mass .- On Sunday, May 11th, Edgar W. Emerson was with us for the last time this season. He had good audiences both afternoon and evening POWDER

Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report, Aug. 17, 1889.

I He had good audlences both afternoon and evening, all declaring his tests to be wonderful. On the 18th Mr. A. E. Tisdale occupied the platform. In the afternoon his subject was: "Human Evolution, or the Drift and Struggle of the Races." He lis subject in the evening was: "Looking Backward and Looking Forward, or, The Coming Struggle, Socially, Religiously and Politically"—two grand and stirring lectures. The guides of Mr. Tisdale (for he gives all credit to them) are among the ablest speakers and thinkers on the spiritual rostrum. PENN.

Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, 84 Union Square, between 17th and 18th atreets, on 4th Avenue, on the first and third Thursday of each month at F.M. Parties seeing articles in the secular press treating of Spiritualism which is their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of The Alliance, Prof. Henry Kiddle, President, 7 East 1301 street, Mrs. M. E. Wallnee, Recording Secretary, 219 West 22d street, John Franklin Clark, Corresponding Secretary, 56 Cedars street.

Adelphi Hall, corner of 532d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M., 234 and 734 P.M. H. J. Newton, President.

President.

The People's Spiritual Meeting every Sunday evening at 80 clock at Mrs. Morrell's pariors, 210 West 48th street, just west of 8th Avenue. Mary C. Morrell, Conductor.—Soul Communion Meetings every Friday at 3 o'clock at Mrs. Morrell's pariors, 310 West 48th street.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 26 Broadway. The Ladies' Society of Mercy meets at Columbia Hall, 878 6th Avenne, every Thursday evening. Mrs. Kate A. Tingley, President.

The First Society of Spiritualists .- Mr. J Clegg Wright spoke last Sunday morning on subjects given by the audience. In answer to the question "Emigration as it Affects this Country," he said:

'This is one of the greatest questions for American statesmen to settle. Emigration to this nation means everything-the fusion of the races. The dark ages were necessary; they were themselves fusions which

"This is one of the greatest questions for American statesmen to settle. Emigration to this nation means everything—the fusion of the races. The dark ages were necessary; they were themselves fusions which are not yet completed; but we shall never retrograde. So long as this country's resources are undeveloped, there is no danger from emigration."

Mrs. M. E. Williams opened the meeting in the afternoon with a brief address, after which Mr. W. J. Colville, of California, spoke on "The Progress of Spir Italism," which was suggested by the President. In dealing with the question the speaker traced the story of California from its early history, when it was brought into universal knowledge as the Mecca of the searcher after worldly wealth, to its present date, and said that its immense success is due to its freedom from Christianization. "Spiritualists," he said, "are not feonoclasts, but sympathize with the spirit of Nationalism, which is the embodiment of true Spiritualism and Theosophy. Spiritualists and Theosophists do not want to have anything to do with each other; Christian Spiritualists do not want to have anything to approve moved by one spirit, but like people traveling to some great centre, and proceeding to their terminus from different points of the compass. Spiritualism is not confined to spiritualistic propaganda, either by the platform or the press. If it means anything worthy it means spiritualization, as well as the enlightenment of human thought. When we have in tellect, the power leading to profound Spiritualism is not different points of the conditions of the world. The true significance of Spiritualism is not confined to religion so old that it is the order of the world. The true significance of Spiritualism is so five wite from the breaken of the conditions of the world. The true significance of Spiritualism is so five wite from the spiritualism means that which it should never be limited or marrowed down to one phase, and we cannot intelligently approve of one mode of manifestation and cond

made in the previous addresses. He said that Modern Spiritualism is the richest and most prolific in its capabilities for the benefit of man.

At the evening service Mr. Wright in his preliminary remarks said the human soul craves something more than mere education—it craves the facts of nature. Religion is an illusion—the means to an end. Spiritualism through its mediumship has established itself stronger in a given time than did Christianity; and yet they say the rapid progress of Christianity was due to a special divine Providence. It can be truly said that Modern Spiritualism has made its way amid persecution and storm. If the speaker could he would erase the word "gift" from the vocabulary. "Never run away with the idea that mediumship is a 'gift': mediumship is not a gift; mediumship is an attribute; you are born a medium; it is the necessity of your organization to be such, and being a medium your soull instinct comes into relation with the spiritual world, and you become acquainted with such experiences as the mediumship is capable of expressing."

"Do spirits materialize in a few moments the real or simulated flesh, bone, musele, blood, etc., which nature requires a lifetime to perfect?" In part the control speaking through Mr. Wright said: "There will be many discoveries in the powers and capabilities of nature when the mists of ignorance have rolled away. Can spirits build up a material body in a few moments, with all the capabilities of intentional activity? I answer in the affirmative. Do not forget my definition that the reality of the bodily structure and the organization is a chemical roreality; that is to say, that the human body, and all bodies in nature—in organic nature as well as inorganic nature—are the expression of chemical force acting under the constitution of the atomit self. The materialization of an organic body is under the unconscious power and the conscious sus ceptibility of the soul, so that the modifications of bodily structure are due to mental and physical states.

"That min

readings.
New York, May 18th, 1890.

The People's Spiritual Meeting still holds its regular sessions every Sunday evening at the residence of Mrs. Mary C. Morrell, 310 West Forty-Eighth

dence of Mrs. Mary C. Morrell, 310 West Forty-Eighth street—under Mrs. Morrell's lendership. These sessions seem to be the means of disseminating good spiritual information. also of developing mediumistic gifts.

Sunday evening, May 18th, Prof. Edwin V Wright made the opening remarks, and was followed by F. W. Jones, Mrs. Morrell, Miss Morrow, and others.

The People's Meeting will celebrate its Seventh Anniversary on Sunday evening, June 1st. Extra talent, musical and literary—and speakers and mediums—will be engaged to entertain the audience.

F. W. JONES.

To New York Renders: W. J. Colville opens a class for instruction in Spiritual Science at 13 West 42d street, Monday, May 26th, at 3 P. M.; and a course of extreet, Monuay, May Zoth, Rt S P. M.; and a course of evening lectures and conversations at 2 West 12th street, Tuesday, May 27th, at 8 P. M.—to be held till further notice on Tuesday, Thursday and Saturday. He may be addressed at 52 West 12th street, New York, by persons desiring his services for Sunday lectures in June, or for any work in July.

Carpenters and mechanics use Johnson's Anolits next Annual Meeting at III dyne Liniment. It is healing and very soothing. 7th and 8th. Partkulars later.

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Baturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. Ail cordinly invited. Samuel Bogart, President.

Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.M. and 8 P.M. W. J. Rand, Secretary,

The Woman's Spiritual Conference meets every Thursday evening at the residence of Mrs. Starr, 221 St. James Place. S. A. McCutcheon, President. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 14 O'clock. Good speakers and mediums always present, Porter E. Field (39 Fowers street), Secretary.

W. J. Colville has been meeting with marked success in Brooklyn. He has lectured frequently at Kingston Hall, corner Kingston and Atlantic Avenues, in connection with the work carried on there by Mrs. Huling, who is a woman of unusual breadth of mind and catholicity of sentiment.

Mrs. Huling and Mr. Colville have both spoken at

the morning sessions, and the latter speaker has conducted afternoon meetings himself; the admission has been invariably free, and the offerings have been lib-

been invariably free, and the offerings have been liberal.

On Sunday, May 18th, Mr. Colville lectured in Conservatory Hall, corner Bedford and Fulton Avenues, at 11 A. M., to a large and truly representative audience. The topic of discourse was "Eastern Wisdom Concerning the Soul, and its Progression from Infancy to Manhood."

The lecturer gave the spiritual meaning of "Eastern" as interior, and the point from which we must look for the dawn of a new day. Geographically the West may be the new centre of illumination; still venerable Asla must not be lightly dismissed from thought, as she long has been, and still to a great extent is, a wonderful repository of wisdom.

The much-mooted question of repeated embodiments is only the theory of evolution applied to the individual, as well as to the race in general; but involution must precede evolution, and when spiritual genesis is at stake Darwin's followers are agnostic. Whatever special line of reasoning may be followed, all reflective minds must at length discern the truth of common Fatherhood and universal Brotherhood, and as we grow less attached to preconceived theories, and hold ourselves ready for new revelations of truth, light from the soul's true east will flow into our minds, and give us illumination sufficient to enable us to view the workings of perfect equity in all the allotments of what seems at first blind destiny or capricious fortune.

If the soul is susceptible of continuous unfolding

the allotments of what seems at first blind destiny or capriclous fortune.

If the soul is susceptible of continuous unfolding during its unceasing progress along the ladder of life, even heaven or Nirvana is not the ultimate of advancement. The perfection of individuality, not its effacement, is the goal of desire, and while perfect purity of motive is attainable, progress in knowledge is illimitable. A fine poem followed the oration.

In the afternoon Mr. Colville visited the Conference at Adelphi Hall, Fifty-Second street, New York, and there addressed a very fine assembly of thoughtful

minds.
In the evening he spoke again to a crowded house in Conservatory Hall, Brooklyn, upon: "How Practical Reforms are Accomplished through Spiritual Agency." . On Monday. May 19th, he finished his work at Kingston Hall for the immediate present.

Haverhill and Bradford - Brittan Hall .-Mrs. Kate R. Stiles, of Boston, spoke last Sunday before the Union Spiritualist Fraternity in Brittan Hall

fore the Union Spiritualist Fraternity in Brittan Hall to fine audiences, and in an interesting manner. Her afternoon theme was "The Advance of Spiritualism, and its Exalted Position Before the World."

In the evening the question of spirit-return was considered, and mention was made of the communion between the two worlds in the exercise of the powers given us in the dual natures we possess, both of which serve a purpose in establishing the current of intercourse between the higher and the lower planes of being. She also spoke inspirationally upon the question of labor, which is now engaging so much of the world's thought. A large number of very convincing proofs were given of spirit-presence, and the audience was deeply interested in her platform work.

Next Sunday Prof. M. Milleson will speak upon the scientific and psychic theme of the "Astral Man," illustrating it by life-size drawings exhibited on the wall.

E. P. H.

Minnenpolis, Minn. - A local erganization of Spiritualists exists in Minneapolis under the name of The Washington Union," the purpose of which is to disseminate a knowledge of the facts and philosophy of Spiritualism, and to establish and sustain a Children's Progressive Lyceum. Meetings are held every sunday morning and evening, Mrs. C. D. Pruden officiating as speaker, supplementing her lectures with tests. Socials are held Thursday evening of each week at the homes of different members of the Society, which are very enjoyable, and at which there are some very convincing tests given, as well as discussions held in regard to the scientific development of mediumship.

W. H. Bach.

New Bedford, Mass.-F. A. Wiggin, of Salem, occupied the platform of the First Spiritual Society ast Sunday, giving two able discourses, followed b last Sunday, giving two able discourses, followed by test séances, when a large number of names were given, most of which were fully recognized. The evening address on the "Creation and Evolution of Man" was particularly interesting, the control taking the ground that instead of man starting from the perfect form and degenerating, the first life was in the simplest form, and in the process of evolution man became as at present—still continuing onward, growing more and more toward perfection.—Next Sunday Mr. Wiggin will again speak here. The evening will be a Memorial Service, when we hope to have a large contribution of flowers to add to the interest of the occasion.

S. H. E.



HUMORS OF THE BLOOD, SKIN AND SCALP, WHETHer Itching, burning, bleeding, scaly, crusted, pinply,
blotchy, or copper-colored, with loss of hair, either simple,
scrofulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the Cuttictra
Remedies, consisting of Cuticura, the great Skin Cure,
Cuticura Romp, and exquisite Skin Purifier and Beautifier,
and Cuticura Resolvent, the new Blood and Skin Purifier, and greatest of Humor Remedies, when the best physicians and all other remedies fail. Cuticura Remedies
are the only infallible blood and skin purifiers, and daily
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Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden steet. Children's Lyceum at 2 P. M. Joseph Wood, President; B. P. Benner, Vice President, 420 Library street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday afternoon at 2½ in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at 2½ . M., Southeast corner 10th and Spring Garden streets. Wil-lam Rowbottom, Chairman. The Fourth Association holds meetings every Sunday at 7½ P. M. in the hall northeast corner 3d street and Girard Avenue. Mrs. Minnie Brown, President.

Meetings in Michigan.

The Spiritualists of Southwest Michigan will hold, the coming summer, meetings as follows:
June 15th, a local Grove Meeting in Texas Township, Kalapazoo Co.—Hon. L. V. Moulton, of Grand Rapids, being lumpy the speakers energied June 15th, a local Grove accessing to Grand Rapids, being mazoo Co.—Hon. L. V. Moulton, of Grand Rapids, being among the speakers engaged.

A Quarterly Convention will be held at Lake Cora (near Paw Paw) June 22d. Mrs. R. S. Lillie will here be heard by her many friends.

Aug. 8th this Society will open a ten days' Camp-Meeting. Moses and Mattle E. Hull, and Hon. L. V. Moulton, are among the speakers engaged.

Reduced rates on all railroads and boat lines—and hotels—will be applied for. A reasonable effort will be made to secure a good result.

L. S. Burdick, Pres. S. W. M. Ass'n.

Quarterly Meeting in Indiana

On the 13th of June next the State Association of Spiritualists will commence its second Quarterly Meeting, to be held at Crown Point, Ind., and continue over the following Sunday. There will be present Mrs. Cora L. V. Richmond, of Chicago, Mrs. A. H. Luther and Prof. W. Lockwood, of Kipon, Wis. Other speakors and mediums are expected. Crown Points situated on the Panhandle Railroad, 40 miles South-East of Chicago. Mrs. A. H. Luther and others have obligated themselves to entertain all those free of clarge who come from a distance while in attendance at the meet-A cordial invitation to all. J. E. CROPPIELD, S. Sec'y.

Convention in New Hampshire. The New Hampshire Association of Spiritualists will hold its next Annual Meeting at Hillsborough Bridge, June 6th, GEO. D. EPPS, Sec'y.