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Original Essays.

SPIRITISM PHILOSOPHICALLY CONSIDERED.

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Investigation until now has revealed a good deal concerning the nature and purposes of Spiritism, but we opine that inquiry constantly busied will reveal more and more.

The angry voice of authority has not, happily, the power, as heretofore, to oblige us to conceal our inspirations, or to dress them in the disguise of fairy tales. Every thought can now be boldly expressed without incurring the risk of strangulation, or of the no less enervating purifying process of the stake. There are people who do not believe in progress; surely such a state of things speaks volumes as to its existence. Authority, when vested in the hands of a few, has a tendency to become tyrannical; but when the millions become its possessors, it loses its vicious or gross propensities and becomes a virtue most inestimable.

Much is to be gained, we imagine, by encouraging the speculative powers of the mind. There is lying in the casket or cranium of each man much wisdom that motion, or discussion, tends to bring forth to enrich the stores of knowledge. In a country like ours, where free scope is the birth-right of every one, none need stray far behind one another in the steeple-chase after unknown truths. We are of opinion that Spiritism, in its manifold manifestations, up to this day, has been of a nature to teach men in many respects but the alphabet of their mental and other capacities. There is a wide range of thought above all that has been advanced and experienced on the subject, which we would call inquiring minds to lie hold of with earnestness. Were we to recall and point out to our readers the many hints which have at different times been received from the controlling spirits of the Banner concerning the high sense of spirit-manifestations, we would have some trouble to put them into tangible or consecutive form. It is sufficient to say that we rely more on our general memory in the premises, and on our analytical powers, to derive from those teachings, and from others, the essence of thought which may be found in this article.

Intelligence, that universal law-giver and director of all ideas, is continually leading men forward, from one step to another, from one sense to another. The high sense of the great mental revolution of the day, we imagine, is yet to be known, and the way to arrive at that knowledge is through the action of conflicting thoughts or theories.

Truth is everywhere, and there is no getting out of it. Every motion is sure to lead forward to progression. If new ideas have the effect of drawing forth, in opposition, ideas of a combative and, more or less, vindictive kind, none, wisely inspired, will see anything detrimental in that. No cause whatever has ever been lessened in value, nor has truly suffered, in its onward course, by even internal conflicts. None need be afraid to venture into the unseen to arrive at the knowledge of the unknown. Every labor is sure to repay with interest the adventurer, or his successors, who undertake to increase the sum of human knowledge.

Truth, or accepted ideas, as commonly inferred, always bear at first the speculative form. Those who are not gifted with speculative powers, cannot conceive that truth can be found outside of the small horizon in which they live. There are others, less absolute in their views, who imagine that truth has yet many revelations to make to mankind; but they wait it to come through the blasting trumpet of Authority, and, as very little active truth does come through that channel, these people are often occupied in denouncing what they cannot comprehend, in scouting almost every new idea not baptized by official hands. Those who are in the habit of bowing to authority, and to look to it for succor, are necessarily weakly constituted.

Philosophers are the discoverers of the unknown; and they are so gifted, in virtue of their thirst of knowledge, boldness of conception and undauntedness of character. The New World contains, at this day, many of this class. The new discoveries in the spiritistic phase bear witness to their existence and to their capabilities. Genius is getting to be rated lower than heretofore on account of its great universality.

The ancient sages, at the time principally of the maturity of the first era, were impressed with the philosophical idea that Nature was the embodiment of universal or eternal intelligence. (Let every reader weigh well those words.) The second era which followed necessarily commenced in infancy, and a somewhat new code became the accepted law. This mental and social revolution is to be seen exemplified, at every moment, among individual men, in passing from one of their three epochs of existence to another. A new age brings new ideas, which at first are more or less enveloped in swaddling-clothes. Taking it, therefore, in this light, it becomes easy to comprehend why the philosophical ideas of the ancient sages have been for so long a time cast in the background of public notice. Many superficial reasoners have imagined that humanity had taken a backward step since the glorious age of ancient philosophers. With a greater light we are able to think otherwise, and see that development is constant, even in lethargic states, or what may seem so.

The second age of enlightened human spirits was at first characterized by purity; which condition falls, also, to the lot of all individuals new born; their adolescence has necessarily been of a sensuous kind, as in individual cases. History proves it. During those two epochs or phases of this second era, we perceive that the philosophical ideas of ancient sages were somewhat cast in the shade of oblivion. Faithful to the laws ap-

pertaining to their new states of existence, those human spirits became what they have been, ignoring, for a time, the realities and future possibility of the philosophical status and its usefulness.

We have seen for some time past, or some years, that a revival of the ancient philosophy is taking place; therefore, we take it for granted that a good portion of the human family are entering into the matured phase of their second age. The dawn of this great epoch is necessarily bringing again to light those discarded ideas which would have been irrelevant in former ages, and which now become, as a matter of course, suitable to the new times and their conditions. Intelligence has always the sway over all things, at all times; but we perceive that it modifies its manifestations, by and through seemingly three consecutive conditions. Through man, woman and child, intelligence is manifested differently; but that variety of manifestation in no way constitutes and reveals the existence of three causes, or of the trine division of the cause. By a superficial study man seems possessed of a three-fold nature; but a careful insight into the human organism, reveals that it is possessed of and actuated by only one single faculty: intelligence! which faculty animates as well all other parts of nature. The repeated attempts on the part of man to arrive at a thorough knowledge of the cause, and of his own nature, show and simply prove that intelligence is perfectly revealed only through a matured medium, and that the third stage, or flowering process, in all reigns of Nature, only brings forth that status.

Theology teaches that man is like unto God, or made to his image. We take this proposition, or revealed saying, as a true basis, inferring therefrom, as a logical conclusion, that the knowledge of one reveals the knowledge of the other. God and man, or intelligence and medium, are co-partners closely bound together by the most intimate relationship, impelled by the same immediate and ulterior purposes and governed by identical interests. Man is God made manifest; but we hold that man is not the only representative of God, but that all other organisms, throughout unbounded nature, hold the same position.

These theories form the basis of the mental structure of this world, and are held in a negative way, if not in a positive one, by those who are opposed to us. We of the Spiritualistic school come forward with new definitions, but not with anything that has not before been engrafted on the universal tree of knowledge. We have entered into the phase of existence, where none are bound down with the fetters of Old Theology and the more or less wild notions of ignorance; but where every one is free to build and unbuild, over and over again, without a permission from this one and that one. We are all individually free to wander away from one another on all points, and to ascend the highest hills of observation in search of the higher forms of truth. By doing so, we are not afraid or in danger of going astray, of getting into the ways of perdition! Why? Because our faith, hope and love know no boundaries; because our intellect is set free and has the whole unfathomable infinitude, it would seem, as a domain to live in, to draw from.

Liberty is the most favorable condition for the acquisition of knowledge, and to serve the ends of happiness in the most positive sense; and if those who are thus situated do not all see by and in the same light, it is more to the credit of the system than otherwise, as individual freedom is not then a merely nominal term and condition, but a real matter of fact. We agree to disagree, and assert that no ill can come from it, but immense, incalculable good.

We had been taught to believe in a personal God, a Blue-Beard myth, ever ready to devour those who happened to be feebly organized, in a moral sense, or those who dared question the dictates, inflexible or otherwise, of Authority; but we are now out of that hell.

There is no disguising the fact that the theological God, as an idea, is losing much of its power and influence over the intelligent masses, and that the spirit of inquiry is fast substituting in its stead, UNIVERSAL PRINCIPLES, or LAWS. Those who uphold the spiritistic doctrine cannot be said to have been the originators of this theory. Wise men of all times have entertained it. The essence of truth has always existed along with its rudimentary conditions, or manifestations. There has always been light, even in the darkest night.

UNIVERSAL INTELLIGENCE, in those times, through many human organisms, is asserting itself in a more positive manner than heretofore, in consequence of a great development of those mediums. This Impersonal God, or Head Principle, is at all times assuming different phases of existence, demonstrating thereby that action is its constant condition. By the philosophy of the ancients, we have been taught that existence was possessed of and swayed by three attributes, corresponding with the borrowed and travestied theological notion of the trine division of the Godhead. The new Philosophy is slowly but surely leading the way to the rational view of Utilitarianism, but in an unsectarian sense.

The new converts, as a rule, do not yet entertain well defined opinions concerning their faith. They rejoice more over their freedom, and think more over that subject, than they realize the philosophical sense of the great revolution which has taken place within themselves. The time is coming, however, when the new converts will boldly assert, as of old, that all men are Gods; or, that all particles of Nature are Godly. The positive or high comprehension of the Word of all Words, will unravel former and present mysteries, and show that INTELLIGENCE is the Supreme and only BEING, UNTR existing, and that all organized forms of matter or substance, in whatever phase of existence, physical, spiritual or ethereal, which speak, think, write, &c., are dependent wholly upon that intelligence for every one of their

motions, either physical, moral or intellectual. Man's free will will soon be found out to have a different meaning from that generally entertained at present. Universal Intelligence speaks through such countless mediums of all sorts, all differing in degree of states or unfoldment, it necessarily follows that so many variations of its status are exhibited, manifested. We opine that man's will is God's own will; man's intellect is God's own intellect. That God is the Eternal, Universal Intelligence, permeating Nature as its Soul. All former intuitions, systematized or not, when rightly interpreted, point out to this definition as the rational explanation of the philosophy of existence.

The tri-nit-arian philosophy of the ancients, which viewed three principles in the government of nature, after having undergone a theological survey for so many ages, is bound to receive further developments from the present and future ages.

It is easy to understand that infancy, in the general sense, as well as in the individual sense, should be inspired as in the latter case, with many disjointed theories, which subsequently become condensed, at the time of maturity, into a well defined compact and simple system. The refraction from the brain, or expressed thoughts, however different in appearance they may be when issuing from each individual, tend truly toward one single direction. Mankind, after having in its first infancy seen so many gods in every object striking and appealing to their senses, limited subsequently the number unto the sun of three. (This alludes to the enlightened class.) We are yet under the rule of three. There will be antagonism and warfare, in words and otherwise, a greater or lesser want of general happiness, until we reach the culminant point of the UNTR. We cannot surmise the advent of that time this side of several ages.

As the life of each individual is divided into three epochs, so likewise the life of humanity. Although the maturity of the second era is at hand, working wonders in all ways, still we do not consider that memorable epoch as constituting the culminant maturity alluded to above. The bright mental capacities of the adolescent are not equivalent to the wisdom of his manhood. When the Intellectual Era shall be, the Harmonical Philosophy, lately come into existence, will surely by that time have undergone many alterations to suit it to those new times.

How will it be proved and established, that one principle alone is animating Nature in all its parts, instead of three principles? How shall men become unit-ed unto that understanding? By the process of division and conglomeration, we say. The more they divide, the closer they will be to a general and wise understanding.

The moral law, which holds still the sway over the civilized portion of this world, although it is giving out at this moment many of its bright and wise pages for the government and enlightenment of humanity, will have eventually to be succeeded and replaced by a Code more simple, comprehensive and effective. The era of INTELLECTUALITY, or the "GOLDEN AGE" of humanity, will have its Law or Code, and the light it will shed on the world, will indeed be a joyous and glorious light. Harmony will then be found to exist, and to have always existed. When Intelligence shall have modeled its highest medium on this earth—MAN—to a complete state of development, then that medium will write and speak volumes of wisdom not yet conceived of; and all particles of matter and substance, which form this globe, will be found to have a voice, and to have cooperated at all times, with their microcosmic partner—man—to the formation and development of this world.

Much has been said and written in olden and modern times in favor of the free will and free action of man, establishing thereby a theory quite conflicting with the logical deductions of true philosophy or sound reasoning. Like all other ideas, this one is bound to undergo a closer and wiser examination.

The idea that man is gifted with and exercises free will and free action, is consistent with theological comprehension. It is well adapted to that system of reasoning which goes only over superficial grounds, but it does not and cannot out a higher mode of investigation. Theology, in its multifarious kinds, has taught the independence of man, as a practical lesson; but it would not be a difficult matter to prove that it has, at the same time, in its laid-aside theories, entertained quite a different doctrine. We advert to theology in this case, simply for the purpose of proving that truth is to be found—although in a latent state—in all former official and popular bodies of doctrine. It is well said, "There is nothing new under the sun." Theology has recognized the positive portion of the above question, by saying that "Not a hair falls from the head of man, without the will of the Overruling Power." Those words mean what they say, but the theological or current interpretation of them spoils their sense; their truest sense.

Man, a willing power! Why, such an idea cannot bear the test of logic. Were man considered as a particle of God, as an actual portion of his entity, as a denominative part of His Selfhood, the independence of man would then be a logical conclusion. But this view of the case—although lingering in the background of all official theories, and in the interior of every individual, as a presiding principle—cannot and will not be acknowledged before the world, by those who see that principle, but cannot yet understand its value. Our philosophers of the day speak of man's finite mind. How much of theological reminiscence is there not in that expression? We are not afraid to discountenance such a view, and to reject it as illogical and unreasonable. The Mind (and not the mind) which animates Nature—although speaking through so many voices, through so many individualities, congregated or isolated atoms of all reigns or states of material or spiritual regions—cannot be otherwise than infinite, self-existing. Words, at all times, reveal but what we would call the dark portion of truth; expression is equivalent to expiration.

INTUITION AND EMPIRICISM.

It has been said that all men belong either to the intuitive or empirical schools of philosophy. These have ever been opposed since the dawn of philosophical discussion, and the contest is not yet decided; nor, it is believed, is it likely to be for some time to come, if ever. Mill's philosophy has not shaken that of Hamilton. Locke in his day was thought to have settled the question in favor of the empiricist, by demonstrating that all our knowledge was derived from experience, or analogies from it. Subsequently Kant was generally believed to have given criteria of knowledge not arisen out of, though he allowed begun with, experience; these being necessity and universality. At length the partisans of each school have proved themselves unconquerable by the opposing. Those who uphold the doctrine of innate ideas or transcendentalism, include generally the minds of loftiest contemplation, profoundest thought, and intensest feeling, but withal the most visionary in practical judgment. They base their belief mainly on the certainty of the truth of immutable laws; mind being capable of cognizing only particular facts. Man, for instance, knows that every effect has a cause, and the knowledge of change—derived from experience—cannot give the certain knowledge of that law which we are said to have. The artist knows that there is a beauty possible, an ideal, far surpassing all that he has ever witnessed; that very fact proving empiricism inadequate to account for all our knowledge. On the other hand, the pure empiricist, more sober in mentality and safer in practice, but whose mind is bounded by the certainty of practical demonstrability, asserts that we can only know that which is amenable to proof; and only objects of experience furnish material for demonstration. Our knowledge of law is founded upon the cognition of facts, experience itself letting us into the knowledge of the necessary and universal. The appreciation of beauty, &c., depends upon educational development; as witness the varieties of opinions concerning art, whereas intuitive certainty would necessarily exclude diversity of opinion.

There is also a moral aspect to this dispute, as well as an intellectual; both theories being applied to action, as well as knowledge. The moral aspect of transcendentalism we may call moral intuition; that of empiricism is named utilitarianism. The first, places the line of conduct under the control of an inward monitor named conscience, supposed if unwarped to be infallible. The latter, places the rules of conduct on the principle of the greater diffusion of happiness, based upon and rectified by experimental knowledge, the only kind in which is believed.

Now we hope to prove that the apparently irreconcilable difference is merely one of appearance, and not of reality; that the one party bases its faith on the essentiality of existence, and the other on the relativity of human knowledge. They are not opposed, but analysis proves their ultimate blending or identity; the veil of simplicity, one would think, merely hiding the solution. The transcendental ideas of something beyond and above nature, such as God, the derivation of human souls from Him, and freedom (of the will) we cast aside for the present—without thereby denying or ignoring—because they are objects of faith, not knowledge. They do not pertain to the phenomenal, and only of the phenomenal is our knowledge. When therefore we assert that man is bound by the laws which govern nature, without noticing tenets of faith, it is for the purpose of standing upon indisputable ground; their holders allowing the assertion to be true in one sense, their opponents in that of all.

In the first place, all agree that while we know nothing of "things in themselves," we are certain of their existence, else there would be nothing. Whether these notions be looked upon as substantial or insubstantial, matters nothing to our argument. In the second place, man himself is an individualized atom of these notions, manifesting himself phenomenally, like everything else in nature. He is subject to all those laws or force which govern nature, because he is a part of nature.

"All are but parts of one stupendous whole." All manifestations of life are sentient phenomena, as all else are sentient. It may be that, apart from the perturbations of circumstances and the laws of progress, a certain amount of intellect can only be grown in a community, like vegetation in its native regions, with periods of fertility and difference of kind, according to the human soil, circumstances and climate. Be that as it may, science and statistics force us irresistibly to the conclusion that the mental-moral constitution of nature, is as much under the control of law as the physical. When statisticians prove that murders, suicides, with all the subtle minutiae of accident to strike the balance of their committal; that the long train of evils, when even cases of forgetfulness, such as the directing of letters, are in regular periods strikingly proportionate in similarity of numbers, we naturally believe that the mass of mind, however broken into individualities over the world, is as much under the control of law as matter. Mental development is not therefore a process of disengagement from nature; but being a natural phenomenon, it can be easily understood why all knowledge is alone of the phenomenal. Man then being, like all life, a part of the objects of his knowledge, experience is a part of nature developed to life, acting and acted upon by the externally correlative; for life is a part of nature become relatively conscious. Intelligence or mental power is a mode of its development; instinct or intuition the spontaneous course of this mode. Being substantially the same as the objects of his knowledge, man is essentially that knowledge personified, or become conscious. Thus it cannot be otherwise than innate, all insight; for external objects of sensation assimilate themselves in effect with the mind.

All our knowledge, therefore, is innate, man being a part of the absolute which contains all knowledge in it, and of it. And all our knowledge arises out of experience, even when developing internally, because it is alone of the phenomenal; phenomena are characterized by change, and change produces sensation.

It follows from the above that utilitarianism and moral principle are one; the former being the external side, or manifestation of the latter, its relative standard of activity. The individual is of course as liable to error in conforming to it, acting upon the external, as he is in regard to his deductions from experience, he being acted upon by the external. Conscience holds to conduct the same relation that intuition or inspiration holds to thought; both being spontaneous flashes of the internally absolute, although the external may furnish the spark which originates the flash.

A subtle difficulty may have presented itself to the mind of the reader. The actions of all in the aggregate being controlled by a qualitative and quantitative law or laws, and utilitarianism furnishing the only external standard of morality, it would appear that philanthropy would be useless; or rather that nobleness of character would consist in its opposite—self-debasement; and kindness to man in self-inflicted misery, because as a certain amount of crime is necessitated in the world, a good man could only save others from being criminals by being one himself. But when we reflect that there is a process of advancement in nature, as geology proves by tracing back the conditions of the earth, and the course of history proves with man in the aggregate, we will find that evil-doing would only clog the wheels of progress. Conduct produces similar conduct in others, and is transmitted in generation. As there is a larger amount of knowledge in the world than ever before, so is the world better conducted, and we may therefore believe that that mode of force which issues in crime, may in the future, at a more advanced stage of knowledge and power, be to some extent directed to the use and well-being of the race. W. D.

PRECOCIUS CHILDREN.

BY JANE M. JACKSON.

Various are the opinions concerning the management of children. Very opposite are the measures adopted by parents and guardians. Some suppose that restraint and severity is the best mode. They punish every deviation from their established rules; exact implicit and blind obedience; control every action; watch each word and look; allowing not the least infringement upon parental laws. Such children early become adepts in concealment, in cunning avoidance of reprimands. If caught in acts of disobedience, they boldly deny their occurrence, and instead of feeling parental respect and love, will be anxious to quit a home so distasteful to their views.

Strict discipline is to be regretted. It destroys natural courage and frankness of character, traits so engaging in a child who has been judiciously reared. Others, by avoiding this treatment, permit a too great freedom of action, and abandon restraint altogether. Fearing to check the flow of spirits, they are indulged until their familiarity disgusts and annoys every well-bred person near them, and pretty, interesting children are rendered pert and insufferable, from the fact that their parents spoil them by injudicious treatment and weak indulgence. Those parents who pursue the middle course, and are actuated by sensible and prudent motives, show more real love for their offspring than the first mentioned.

Demands, resulting from ignorance or caprice, should be refused kindly but promptly. If the subject is suited to their comprehension, the cause should be explained, but never be complied with by the child's teasing, which soon becomes a trial, and the tender mother yields, for peace's sake, being unable to rule an exhibition of temper. It is then she loses her authority, and confirms her children in obstinacy and unreasonableness. That is a great error.

Love and respect of children can only be retained by a uniform correctness of deportment, always unattended with passion or violence. An example of patience and gentle firmness will do more to influence a child than a thousand precepts.

A wholesome restraint is favorable to development of affection, which will be joined with respect. Severe chastisement always excites resentful feelings, and punishment will not eradicate the seeds of a wrong system of education.

Let any one glance around the circle of their acquaintances and note the absence of the innocence and sweet bloom of childhood among the children. In the majority of families girls of twelve occupy the positions of young ladies of twenty. Those who love docile and obedient children feel sick at heart to behold the sight. They are praised freely in your presence, exhibiting all their accomplishments, calling your attention to their dress and their beauty—all of which increases their vanity, and imparts to their actions a slipshod and boldness that sits so strangely upon the sweet brow of girlhood, and the charm is lost in eager thirst for admiration to obtain it. Art, selfishness and coquetry are practiced, until beautiful youth is exchanged for premature womanhood.

Boys early learn to throw off restraints; and the anxiety to become men leads to the cigar, inelegant manhood, independence and early decay. Children die young who are urged on too rapidly in their education. Prematurely developed intellect is admired, and stimulated by injudicious praise from parents and teachers. The appetite is pampered by unwholesome condiments that heat and disorder the digestion, and taint the blood. The nervous system is excited by this mental precocity—no sooner blown into an intellectual bud than blasted, either by hypochondrials or the various forms of nervous diseases, and death

Banner of Light.

BOSTON, SATURDAY, JUNE 9, 1866. OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. LUTHER COLBY, EDITOR.

All letters and communications intended for the Editorial Department of this paper, should be addressed to the Editor. SPIRITUALISM is based on the cardinal fact of spirit-communication and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to the present life. It recognizes a continuous Divine inspiration in man; it aims through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.—London Spiritual Magazine.

Mr. Gaylord on Spiritualism. On Sunday forenoon, May 20th, the Rev. N. M. Gaylord, of this city, preached a sermon on this subject: "Spiritualism, and its relations to the Orthodox theology. Causes of its rapid progress." Some points made by the speaker are worthy of notice.

Mr. Gaylord was formerly associate pastor of the Universalist church, of which the venerable Sebastian Streeter was the senior pastor. That denomination being a little "too strait-laced" for Mr. G., he left it, and is now endeavoring to form a new Society, called "The Free Church." He holds free meetings every Sunday forenoon and evening in Horticultural Hall. The meetings are attended by a goodly number of free thinkers, men and women who have come out from various churches, and are now on the right road to Spiritualism. But these unsatisfied souls, not having entirely thrown off the old prejudices of a bigoted religious education, or outgrown the cramping effects of church creeds and dogmas, are tarrying while at this half-way station between Universalism and Spiritualism. In due time, in compliance with the demands of the soul for more knowledge of the life hereafter, such as Spiritualism teaches, they will take a fresh start, and enter the folds of Spiritualism, all the better prepared to receive, comprehend and appreciate its glorious truths. Mr. Gaylord, in his religious views, is probably more liberal than any sectarian minister in the city except Mr. Wasson, and is therefore a fitting spiritual guide for these sojourners, and will do a good work for them and humanity.

Before entering upon the main subject of his discourse, he remarked that every religion of which we have any account had its origin in some miraculous occurrence, or was based upon the supernatural. Further on he spoke of Spiritualism as a "new religion," thus leaving his hearers to infer that it was based on one or the other of those incomprehensible assumptions. When our good brother gets a clearer insight into Spiritualism, he will perceive that it is based on science and philosophy—facts and common sense—rather than upon any visionary ideas; that it unfolds to the internal senses substantial realities, as well as to the external senses. Spiritualists do not believe in miracles as understood by the Church, but see in them the working of natural laws not heretofore understood.

It is the indisputable facts, the positive knowledge, the reasonableness of the beautiful truths taught by Spiritualism, that so disturb the priesthood and their votaries. They see that their own doctrine, based on such uncertainty, is entirely distasteful to the great heart of the people, and that they are fast embracing the Spiritual Philosophy.

In commenting on the growth of Spiritualism, he said it was of but recent origin, yet it had taken a strong hold on the hearts and reason of the people, and had spread with the most astonishing rapidity over all parts of the land, at home and abroad, and in a very short space of time. He said he had seen a statement made by M. D. Conway, estimating that the avowed believers in this country numbered three hundred thousand. He thought if there were that number of believers, there must be two hundred thousand more who sympathized with them, or were secretly believers, but not willing to make an open confession of it. This immense number of believers in a doctrine of such recent origin he thought was truly miraculous, and far exceeded any other religious denomination since the birth of Christianity.

If that statement is astonishing to our clerical friends, what will they think when they get at the figures which come a great deal nearer the facts in the case? Mr. Conway made his statement on estimates made several years ago. Since that time Spiritualism has made more rapid strides than ever. Its avowed believers are probably not less than four millions, with eight millions more of sympathizers.

Mr. Gaylord then commented at length upon "the rapid progress this new religion had made against the powerful odds possessed by Old Theology," asserting that it was owing to the natural desire of man to pierce through the veil which hides the spirit-world, to learn something more definite of the condition of the soul in the future state than theology has yet been able to give. Spiritualism, he said, claimed to be able to furnish that information; it comes in close contact with the invisible world; it receives messages direct from the dwellers there—our dearly beloved friends whom we know in earth-life. These spirits give minute details of everything relating to their home which mortals could desire to know. They come and go at will, so completely has the chasm been bridged over.

He then drew a vivid and correct picture of the anxiety felt by mothers, fathers, wives, husbands, brothers and sisters, to communicate with departed ones; plainly indicating that the windows of his own soul are not entirely barred against the reception of light by such means. This, he truthfully remarked, is what the great body of the Christian world want. And he might safely have added that, as there is always a corresponding supply for every demand, they will possess it sooner or later.

He stated an important truth, when he said, "Whenever the Church has been asked by unsatisfied minds for information concerning the future state, it has only been able to give a vague and indefinite idea of heaven, locating it in some far-off region, with a terrible God sitting on a great white throne, impatient to deal out eternal damnation to poor, weak humanity; but as to hell, it is profusely lavish of its description of that peculiar locality, going into all the minute details, even to the amount of fire and brimstone it requires to burn the poor wretches who are damned to all eternity for having gone the spirit-world without the saving grace of the Church, as laid down by Old Theology. What a horrid idea of the future! Accompanying such information, it generally gives the comforting assurance that but few found their way to the regions of the bliss, while the much larger portion were doomed to eternal torments. A gloomy picture indeed! Spiritualism, he affirmed, denied all this, and

gives a far brighter picture of the other life, based on what is believed to be positive knowledge. Is it a wonder, then, that so many are driven from the churches, and accept the new revelations? Not at all. Spiritualism is doing the work of the age, in benefiting humanity. It is breaking up the hard crust of rigid church discipline and bigotry, which has so long existed in society. And while Old Theology continues to promulgate such doctrines as it now does and has for the last eighteen hundred years, Spiritualism will continue to increase and uproot all such false doctrines, and plant in the minds of the people the far more acceptable belief.

Mr. Gaylord frankly admitted that he believed in the religion of Spiritualism. But as regards physical manifestations, he did not believe in them, though he should dispute with no one on that point; and as for trance mediums, it was a puzzle to him how they could talk by the hour what to him was a mass of twaddle.

Here seems to be a looseness of expression entirely inconsistent with the fact in the experience of thousands of competent judges who listen to medium utterances. We cannot account for Mr. Gaylord's thrust at trance mediums, unless he has been so very unfortunate as to meet with only those who were in the incipient stages of development. Even then the remark is harsh. It often requires years of effort on the part of the invisibles to develop the medium powers of some, in order to use them with any degree of satisfaction, though in time they make excellent channels for the communication of thought from the unseen world. Besides, much of the teachings of what he terms the "religion of Spiritualism" are obtained through the instrumentality of trance mediums, while the mediums for physical manifestations furnish corroborative proof of the genuineness of both. Every phase of the phenomena develops some spiritual truth.

When a man says he believes in the religion of Spiritualism, but not in the phenomena as far as the manifestations are concerned, his faith would seem to be based on a slight foundation. It is not so with Spiritualism. It is based on certain knowledge, obtained through demonstrated facts. Mr. Gaylord may not be satisfied on this point, but millions of an intelligent persons are—and he would be, if he did not shrink from the investigation of so important a subject.

He admitted that "people in all grades of society, among whom were some of the most intelligent and cultivated minds of the age, had become converts to the doctrine of Spiritualism." Is he willing to believe this large number of intelligent people are victims of deception, without sufficient capacity, in this particular instance, to discriminate between fact and fiction? Or does he favor the idea that all knowledge, all wisdom, of matters pertaining to the welfare of the soul, is bound up in the sack of those who will not investigate the philosophy of Spiritualism?

How is it, Mr. Gaylord, if trance mediums talk mere "twaddle," that they draw together such multitudes of "intelligent minds," all over the land, Sabbath after Sabbath, who listen with wrapt attention and "find more real food for the soul," as you assert, "than in all the teachings which Old Theology has put forth for the last eighteen hundred years?"

Again, Mr. Gaylord says he is satisfied with the New Testament, and can go there and find beautiful truths sufficient to base his religion upon. We do not doubt that. The "infallible Word" is full of beautiful truths, when rightly comprehended; but its sayings are susceptible of a great variety of constructions—as the various religions tenets prove. It is there where Old Theology finds its hell fire and eternal damnation. But, thank God, the clergy will find it harder work in the coming time to induce people to place such implicit faith in the "infallible" inconsistency of eternal damnation, as heretofore.

He said he knew the churches were full of believers in Spiritualism; but they did not openly avow their belief, for fear of the odium and persecution which would be heaped upon them by ministers and deacons.

He did not blame those Spiritualists who had left such churches. But he did blame those who had left the liberal churches, for in them he thought they could have enjoyed all the liberty of thought they could wish. The selfishness here apparent need not be pointed out. The churches which are so liberal as not to be choked by creeds, cannot be found in many places. Spiritualists cannot enjoy perfect freedom where creeds are binding; nor would they be peacefully tolerated. Therefore it is perfectly right and proper that all who accept the glorious truths taught by Spiritualism, should step out from all the churches, and unite under the broad folds of the banner of spiritual freedom.

The Matter of Revivals.

We observe that the drift and tendency of revivals are discussed quite freely in comparison of what they used to be. Now it is inquired if they answer to the ends aimed at, and are truly promoted by the means employed; if they are legitimate outgrowths of a religion calling itself rational and spiritual, and if the element of fear which inspires them chiefly is compatible with the real purposes of the Creator, who has made men for higher ends than to reach them only through spasms of terror and impulses that take reason and perception off their feet. We ridicule the Eastern devotee who says his prayers by the job, with the aid of a board; but it never occurs to us that our own modes of becoming suddenly religious are quite as much open to remark, sometimes of a kind not altogether serious.

The old series of experiments in connection with these revival seasons have been tried in Boston this winter, but to no such purpose as formerly. The machinery does not run with its old effect. Men are not acted on now by the appeals which once frightened them into goodness. They sit down and reason more. They indulge more freely in reflection. They realize that they are possessed of souls which receive their impulsive power from the spirit-world, rather than from the forms of creeds and the lips of ministers. This is not a mark of increasing infidelity at all; on the contrary, it proves that human souls are more free than ever, and more religiously active. Were they prostrated and dead, as under the weight of ecclesiasticalism, there would be no such rebellion and revolt as we now see. There would be more general conformity and stagnation. The revival business can never be revived on its old basis again.

Freedmen's Schools.

It is indeed gratifying to know that upwards of six hundred schools for freedmen have been established and are now in operation in the Southern States, under the charge of eleven societies, whose headquarters are in the North. The largest number—more than two hundred—are sustained by the Freedmen's Aid Societies in New York; one hundred and eighty by the New England branch; about fifty each by the North-western Freedmen's Aid Commission, the Western Commission, and the Pennsylvania branch.

The Spirit-World.

What makes so many persons timid and halting, even when not positively superstitious, about their belief in the spirit-world and the expression of that belief to others, is the fact that they have an idea it must be some place very far off, to which, when spirits go, they cannot return from it again to earth. They do not stop to consider the very simple realities that lie thickly right around us. The fact is, we are pressed in and compassed about by these spirit influences all the time. If we are urged to offer prayer, it is to place the soul at once in a receptive attitude, and freely admit to an audience all the spirit influences that are hovering about us. When we seek the Father's presence, we try to realize that He is near us, around us, at our right hand. When we think of angels, it is to make them close beside us, listening to what we would say and think. Our world at such moments is merely the invisible world made more real and present by the instinctive act of the spirit. And he is the most spiritual man in his mind and life who dwells longest in that world during his waking and working hours.

What is it that energizes us but the power directly drawn from that world which so directly affects to esteem a ghostly airiness and nothingness? In our moments of doubt and depression, whence comes our support but from that same realm? In our hours of grief and soul-weariness, when the things of earth look too insignificant in the spirit's eyes to be able to excite even the slightest degree of interest, what should we do, what solace should we have, where could we go for the only sustenance and stimulus that can reach the depths of our woes and weakness, if it were not to the world which we think at other times so very far off, but then seems so near, so much peopled, and so full of sympathizing friends and co-workers?

But questions like these are all futile, if one will but attend to the developments of his own experience. There is no such mystery about the business, in the light of that. Practically, it becomes a plain and a daily affair. Whether we know anything about the spiritual theory or not, we are apt, those of us who have attained much spiritual development, to go straight to the right quarter for the help we stand in need of. Any one's own history will show him, if it be thoughtfully read, where he obtains his strength, his energy, his inspiration. His spirit has to be fed and stimulated. But how and whence? Not from earthly and visible sources. Not as we eat and drink. Not by outward contact and open giving and borrowing. Far different. The process is subtle and silent. Yet it is within the reach and means of all, even the humblest and least developed. There is a yearning, a reaching out of the spirit in the direction of the unseen. It is a perfectly natural motion, and an effective one. Thus has it been intended, because thus we put forth our effort without forethought.

They who sneer at Spiritualism, by which the invisible world is brought closer than ever to each one, are infidel to the great fact of a spirit-world at all. It cannot be otherwise. The grand revelation of this age is this: that the two worlds are made coterminous, and cannot be separated.

War in Europe.

As we write this article, it is yet problematical whether the great war which threatens all Europe will break with full force on the devoted heads of the people or not. It is beyond question a war of ambition, and will be waged, if at all, in that interest. But it must not be forgotten that the ambition of to-day is only the fruit of the seed which was planted yesterday. The Holy Alliance parceled out the peoples of Europe as they thought best, so as to keep power perpetually in their own hands; and the present symptoms are logically those of modern revolt at the tyrannical arrangement they laid down. It has merely been a protracted struggle between Kings and the People. The former have had their way these fifty years—now the latter are about to have theirs.

Napoleon is the master of the situation, because he has the sagacity to read the meaning of circumstances, and, above all, to bend and combine them to the great, ruling purpose of his life. He is the instrument by which the wrongs done by crowned heads are likely to be avenged. He has nursed his purpose in solitude and exile all the early part of his life, and now appears before Europe to bring it to a consummation. It was of course for a high end that he was thus inspired to follow out his plans in silence and penury, as all great geniuses do by the thoughts that master and control them. He has shown himself great by keeping his object steadily in view all his life, and by using circumstances so that they should become his agents and ministers. He felt that France and the First Emperor were degraded by the Holy Alliance when that combination brought them low in 1815, and his single aim and desire has been to release the one from its bondage and vindicate the memory of the other to the world. Thus it is that a wrong doing of one generation of men becomes the tormentor and avenger of a future generation.

It is too late to speculate here on the probabilities of a general European war. Before these words fall under the eye of the reader, the outbreak may have actually occurred. When three powerful nations stand confronting one another with arms in their hands, it is next to a miracle if they are induced to lay them down without making use of them. Therefore we expect the havoc of violence before we look for the fruits of an accommodation. The harvest of ideas is yet to be gathered on the continental plains of Europe, but the sickle of war must be put in. Prussia on the North, Italy on the South, and France looking on, while Austria is to be the loser. England is counted out of the game. She interested herself the most in perfecting the Vienna arrangement by which the people were to be kept under by the kings and princes—and she will be compelled to look on in silence and witness the uprising that is to establish her rival in greater strength than ever before her eyes. France will stretch to the Rhine, and take in Belgium. Prussia will lead a consolidated and powerful Germany. Italy will expand to the Alps, and include Venetia within her territories. Thus three great nations will supplant the small territorial arrangements by which the crowned heads once thought they could keep the people under always. Revolution has returned to plague those who believed they had killed revolution forever.

Mrs. Mary Macomber Weed.

This lady lectured at Chelsea the three last Sundays in May, to well filled houses of appreciative hearers. Her discourses were deeply interesting, strong, logical, argumentative and conclusive; every point was ably sustained, and illustrated, to make it clear and well understood. She spoke the firmness of many an unbeliever in immortality, and at the same time vented the dark ages of superstition, and showed up the fallacies of modern dogmas. She speaks in Washington Hall, Charlestown, during this month.

Miss Laura V. Ellis, the Medium.

The séances of this remarkable medium closed at 158 Washington street, Boston, on Wednesday evening of last week. Several of our prominent citizens, among whom we may mention Judge Putnam, Rev. Mr. Mouniford, Mr. Appleton, Dr. H. F. Gardner, and others, have witnessed the manifestations given through the instrumentality of Miss Ellis, and do not hesitate to say that they were produced by spirit agency. We should except Judge Putnam, perhaps, as we understand that while he was perfectly satisfied that some power outside of the medium manifested—what power he could not say—he was not willing to attribute it to a supra-mundane source.

As we have heretofore given in these columns, editorially, a full account of the manifestations of spirit-power through this child-medium, we deem it unnecessary to repeat them; but we have no objection to allowing our friend, Dr. A. B. Child, of this city, who attended one of the séances last week, to present his views, as they are corroborative evidence in regard to the reliability of the medium.

The manifestations of a spirit through the medium powers of this young girl are interesting, are extraordinary. There is scarcely a doubt that they are what is claimed for them, real spiritual manifestations. All who have witnessed them seem to be satisfied that there is no deception on the part of Miss Ellis, or of her young, innocent, guileless daughter. Mr. Ellis appears a plain, honest man, endowed with generous feelings and force of character. He conscientiously presents his daughter before seekers for spiritual truths, because he is so directed.

One of the most remarkable features of the manifestations through Miss Ellis, is the spirit's voice and speaking, without the apparent use of the medium's organism, which continues throughout the whole evening's séance, much to the amusement and enjoyment of the audience. The speaking is somewhat different from the human voice, as if not muffled or obstructed by a passage through the mouth. It is audible, clear and distinct. Like every real manifestation in Spiritualism, it is unaccountable how these utterances are produced.

The spirit who makes these manifestations says that his name was Blake; was a Union soldier; was wounded at the Battle of Bull Run; taken prisoner, and died in a rebel hospital. His manners are uneducated, but he is full of mirth and good nature; does whatever Mr. Ellis asks of him that he can do, and talks all the time the cabinet door is shut, besides doing the work of tying and untying ropes, fanning Laura, playing on instruments, &c.

The following are specimens of his sentences: "Hurry up there, it is awful hot in here!" "How many knots do you think I have got tied, Mr. Ellis?" "Twelve." "Come ahead, and open the door."

The reports of all the committee at the séances of this girl, which committee have generally been chosen from the ranks of unbelievers, have been in favor of the truthfulness of what the manifestations in themselves purport to be—viz., spiritual; that there is no deception; all seemed a reality. How the manifestations are made is a mystery. The girl does not make them. A. B. CHILD.

The Progress of Spiritualism in Great Britain.

That Spiritualism is rapidly on the increase in the British Isles there can be no doubt, from the evidence we are continually receiving upon the subject; but it is working its way into the hearts of the people there, the educated and uneducated, more silently but no less surely than in America. We learn that there are societies of Spiritualists established in London, Glasgow, Liverpool, Nottingham, Birmingham, and other towns. The Spiritualists of London are also organizing a society, to be called "The Psychological Society."

Miss Hardinge, who has been one of the great instrumentalities, in the hands of Divine Providence, in spreading the Gospel of Truth among the people of England, finished her course of inspirational addresses at Harley street, London, April 30th, and had been requested to lecture again in Cleveland Hall. God bless this noble pioneer of our cause. We pray that she may return to us at the appointed time, with renewed health, to do battle in the great cause, which is to ultimately liberate from mental bondage the creed-bound souls of humanity. P. S.—We understand that Miss Hardinge will return to America some time the present month. She will indeed be welcome.

Independent Order of Good Templars.

The Right Worthy Grand Lodge of North America met in Lurline Hall, in Boston, on Tuesday, May 22. Hon. S. T. Hastings, of Wisconsin, in the chair. Rolla A. Law, Esq., Editor of The Good Templar of Illinois, acting as Secretary. From the reports of the Right Worthy Grand Templar and Right Worthy Grand Secretary, it appears that the Order has greatly increased during the past year, so that there are now over 200,000 Good Templars in North America. Delegates were present from Wisconsin, Illinois, Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New York, Pennsylvania, Ohio, Indiana, Michigan, Kentucky, Kansas, Minnesota, California and Canada West. This Temperance Order is already a power in the land for good.

In this connection we would suggest to the friends of temperance everywhere that they should engage as a lecturer Dr. F. L. H. WILLIS, of this city. He is a gentleman of liberal education, a fine lecturer, and available. Mr. Willis recently delivered a lecture upon temperance in Huntington Hall, Lowell, and the local papers alluded to it in the highest terms of praise. He may be addressed for the present at this office.

Establishing Morals by Law.

Over and over again the experiment has been tried, and each time only to fail, of making men virtuous by the easy machinery of legislation. No patent was ever issued for the process, and it is not likely one ever will be. We can do much toward protecting the public—that is, one another—by the agency of law, but it is not within the province of law to take individuals, or classes, and convert them into saints. Neither on the temperance question, or any other, will the notion prove a practical one. We often think the law is lugged in because reformers are tired of trusting to the slow, but sure, process of reason and persuasion. Yet it should be carefully borne in mind that the operation of law is not to make men better by nature, whereas the employment of persuasion is. That goes to the right point at once, and its work is done.

Rich and Poor.

It is all the same for a man, in point of feet. If you are rich—it is well; if you are poor—it is well likewise. These things come and go, like summer and winter. We ought to feel about making and losing worldly goods as the trees of the forest suggest to us we should; every spring they put forth a new crop of green leaves, which in turn are shed by the frosts of autumn. But this process does not bankrupt the trees. We do not say they are ruined. On the contrary, they challenge our admiration for the tireless power they display in the work of creation. There is the secret; we are always happiest in the act of creation.

Close of the Melodeon Meetings.

The free meetings which have been held in the Melodeon by the Lyceum Society of Spiritualists during the last year, closed the last Sunday in May for the hot season, and will probably be resumed again in September, but not in the Melodeon, as that hall has been leased for a billiard room. These meetings have been fully attended, the large hall being crowded nearly every Sunday, proving conclusively that the experiment of free meetings has been a perfect success. We are glad to know it is the intention of the managers to have them continued free. We hope that during the vacation a suitable hall will be built, so the Society will not be obliged to change location quite so often.

During the season, the platform has been supplied with as good speakers as could be found in the lecturing field, and their discourses have been much admired. Efforts will be made to secure able speakers for the coming year.

Miss Lizzie Doten closed the meetings, having spoken during the month of May. No lectures have been better received, or more able, than those of the course given by her at the Melodeon this season. The people filled the hall every Sunday—even to the last, although it rained hard all day and evening. At the close of each evening discourse, she gave an original poem under inspiration from the spirit-world, which we have published from time to time, and with which our readers have been much pleased. In another column will be found the beautiful poem she gave on the closing evening. During June, Miss Doten will lecture before the Society of Spiritualists in Chelsea.

Charlestown Mechanics' Hall Meetings.

The free meetings of Spiritualists, which have been carried on in Mechanics' Hall, Charlestown, since last August, will continue through the summer. Some of the best inspirational speakers have addressed the audiences. The liberal-minded few who undertook the burden of free meetings feel satisfied with the result. They have also inaugurated a Children's Lyceum, which is meeting with encouraging success. Mrs. Juliet Yeaw, an inspirational speaker, addressed the audience last Sunday, and will also again next Sunday, and Mr. J. H. Currier the two following. During July, Mrs. Bessie A. Hutchinson is engaged. She is much liked wherever she speaks. Her subjects are generally selected by the audience, and are treated by her with much ability.

A PICNIC.—We are informed that the above-named Society, in connection with their Children's Lyceum, intend to hold a grand Picnic in Stanley's Grove, Beverly, on Tuesday, June 19th. The warm season will be fully on by that time, and no doubt many will be glad to leave, if only for a day, the heat and dust of the city, to recuperate their physical systems in the grand old woods of Beverly. Able speakers will be present.

Colchester again.

The Daily National Union, of Cincinnati, Ohio, contains an editorial "statement of facts" in regard to Mr. C. J. Colchester, whom we have recently cautioned our friends to beware of, as an unreliable person in his daily walks of life. That he is a medium for spiritual manifestations we positively know; and that he will cheat sometimes at his séances we do not wonder at, knowing as we do, the character of the man. We have done our duty in regard to this individual; we have therefore nothing more to say, than to thank the Union for its exposé in regard to Mr. C.'s conduct. Mr. McLord's statement, that the spirit manifestations given through the instrumentality of Mr. Colchester, are all "tricks, deceptions and the vilest impostures," we do not endorse, for we well know, as do many of the most reliable people in the United States, that they are not. But the sooner Spiritualists discard Mr. Colchester, the better, however, as he disgraces them and everybody else he has anything to do with.

Going Abroad.

A great many Americans will this season go to Europe, some to realize the fond dream of a lifetime, some to spend time and money, some to say they have been beyond the seas, some to escape the cholera, and some because they think everybody else is going, and they must go, too. Whatever the motive or desire, the hegra will be a more general one than ever before. We shall be glad to have Americans seen in European towns and cities as liberally as possible, and we certainly do take a pride in reflecting that no other people so readily adapt their manners to the situation in which they find themselves. The Old World will get a better idea of us from seeing the best specimens which we have to send over, and we shall fill out and fill up our conceptions of the Old World life as they deserve to be. A short voyage and a pleasant summer to all the absentees, and our sincere wish that they may return safe and sound in early autumn.

Spirit Messages.

We frequently publish messages in the Banner from spirits who say that, when in the body, they resided in the old country, and when they left it, came to our circle before we could possibly receive the information of their demise through the usual channels of communication, for the purpose of giving tests to their friends at home, establishing the fact of direct spirit-communication. As we had no previous knowledge of such parties who presented themselves at our circles, we should feel under great obligations to any of our friends in England, if they would post us in regard to the truthfulness or otherwise of the statements contained in these messages.

Dr. U. Clark's Grove Meeting.

Dr. U. Clark's Rural Home for Invalids, on Salem street, Malden, will be dedicated by a Grove Meeting on the premises, at 11 A. M., Sunday, June 10th. Among those invited and expected to participate, are Dr. A. B. Child, H. F. Gardner, J. H. W. Tooley, Judge Ladd, John Wetherbee, Jr., A. E. Giles, Esq., Jacob Edson, Mrs. L. B. Blockwell, and others. The horse car leaves Scoville's Building every half hour; fare, fifteen cents.

Rock Island, Ill.

The First Spiritualist Society of Rock Island, Ill., was organized on Sunday, the 20th of May, 1866, by the election of W. T. Norris, President; J. A. Stiles, Vice-President; Dr. A. J. Groves, Secretary, and Alfred Taylor, Corresponding Secretary. The Society will hold regular meetings the first Sunday of each month at Norris Hall. Speakers are invited. Tickets for the next meeting, fifteen cents.

Peruse the spirit messages upon our sixth page, given through the instrumentality of Mrs. J. H. Conant. The reader will find much "good for thought" therein.

GUARDIAN ANGELS.

AN INSPIRATIONAL POEM, DELIVERED BY MISS LILIE E. EVERTS, IN THE MELROSBOROUGH, SUNDAY EVENING, MAY 26, 1896.

Holy ministers of light, Hidden from our mortal sight, But whose presence can impart Peace and comfort to the heart, When we weep, or when we pray, When we falter in the way, Or our hearts grow faint with fear, Let us feel your presence near.

Wandering over ways untrod, Doubting self and doubting God, Oft we miss the shining mark, Oft we stumble in the dark, Holy, holy life above! Full of peace and perfect love, Some sweet rays of summer shed On the wintry ways we tread.

Blessed angels! ye who heed All our striving, all our need, When our eyes with weeping ache, When our hearts in silence break, When the cross is hard to bear, When we fall to do and dare, Make our wounded spirits feel All your power to bless and heal.

When we gaze on new made graves, When the love the spirits crave, Pure and saintly, like a star, Shines upon us from afar, Lead us upward to that light, Till our faith is changed to sight, Till we learn to murmur not, And with patience bear our lot.

By our human weal and woe, By our life of toil below, By our sorrow and our pain, By our hope of heavenly gain, By these cherished forms of clay, Fading from our sight away, Do we plead for light, more light, From that world beyond our sight.

Never, till our hearts are dust, Till our souls shall cease to trust, Till our love becomes a lie, And our aspirations die, Shall we cease with hope, to gaze On that veil's mysterious haze, Or the presence to implore, Of the loved ones gone before.

Holy spirit! quickening all, On thy boundless love we call; Send thy messengers of light, To unseal our inward sight; Lift us from our low estate, Make us truly wise and great, That our lives, through love, may be Full of peace and rest in Thee.

Spiritualism in the West.

Moses Hull says, in his new Monthly Clarion: Spiritualism still lives in the region of our travels. Circles are now being held in Decatur, which are resulting in good, yes, good, in nothing more than arousing the latent faculties of some mediums whose light has long been under the bushel. If the Decatur circles continue, and a fair opportunity is given by the spirit-world, Spiritualism will arise, not on its beautiful garments and march forth.

ALL SORTS OF PARAGRAPHS.

A good deal of fault is found with us because we admitted Judge Carter's report of a late sitting with Thomas Gates Forster into our columns. Previous to receiving the report from the Judge, our associate in Cincinnati wrote us that he had requested the Judge to write out an account of the séance for the Banner, as it was a very interesting affair. Thus the matter stood until we received a note from the Judge, (with the manuscript report, in which he says that he wrote it out for our columns at the particular request of Mr. Peebles. With such a definite understanding, in advance, from our friends, we without the least reservation, gave the report to the printer. Now all we can say in the premises, is, that so far as we are concerned, we had no desire to cause inharmonious in any quarter by the publication of the communication in question. Our associate speaks for himself in the Western Department.

We shall print in our next issue the Report of the National Peace Convention held in Providence, R. I., on the 10th ult.

We are in receipt of the proceedings of the Pennsylvania State Convention recently held in Philadelphia, which we shall publish in our next issue.

The second anniversary of Dr. Dio Lewis's Private School for Young Ladies, will occur on Tuesday and Wednesday, the 5th and 6th of June, in the hall of the School Building at Lexington.

DEATH OF GENERAL SCOTT.—Gen. Winfield Scott died at West Point, May 29th, in the 80th year of his age.

Elder Grant announces that he has received some "Days of Comfort." We congratulate our "demoniac" neighbor. We supposed he had "gone up" or "down"—judging from his unearthly yells of late against Spiritualism.

Byron had his hands full when he had this adventure: "I stood in Venice on the Bridge of Sighs. A palace and a prison on each hand."

An enthusiastic newspaper reader was heard soliloquizing as follows after perusing his pet paper: "Think of it! for three dollars a year I buy a season ticket to this great Globe Theatre, whose scene-shifter is Time, and whose curtain is rung down by Death!"

Three men were in company—Strange, Wright and Moore. Says Wright, "There is one rogue amongst us, and that is Strange." "No," says Moore, "there is one more." "No," says Wright, "there is one more."

A fire occurred at Oil Creek, Pa., May 26th, which destroyed seventy-five stores; forty residences, and eight hotels; making a loss of one million of dollars.

John Signat Mill asserts that at the present rate of consumption, the coal of the United States will be practically exhausted in three generations.

The Episcopalians in New York have a religious Order, called "The Sisterhood of St. Mary," whose members devote themselves to works of mercy, visiting and aiding the poor and sick and instructing the young.

One of the Jewish fathers, connected with the church of St. Francis Xavier, New York, has delivered a sermon against killing hogs. He says nothing so immoral or impudic as ever seen before in that city.

A colored man served on a jury in the U. S. Court in this city last week, with credit. This is the first instance here of a colored man serving on a jury.

A writer in the New Orleans Christian Advocate says that, so far as he has ascertained, between one thousand and twelve hundred meeting houses were burned during the war. These churches, he thinks, had cost the people not less than five millions of dollars. The old story! Plenty of churches, plenty of war.

Dr. Solomon Andrews, with three others, made an ascent in his flying ship at New York, one afternoon recently. After remaining an hour in the air, they landed at Astoria, five miles distant. They found no difficulty in making headway against the wind. The doctor has no doubt of his ability to navigate the air.

Rev. S. E. Calthrop has accepted the Unitarian pastorate at Newburyport. He has also accepted the Philosophy of Spiritualism.

Steam omnibuses are to be established in Paris.

Mrs. Ritchie, (late Anna Cora Mowatt, whose recent private theatricals in Rome and Florence have been produced with so much eclat), has found time since the publication of "Fairy Fingers," to prepare another charming novel, which Mr. Carleton will publish this week, under the title of "The Mute Singer."

The New Haven Board of Education have voted to exclude colored children from the public schools of that city.

Mr. E. Joy Morris, United States Minister to Turkey, speaks no less than seven foreign tongues—French, Italian, Spanish, German, Turkish, Arabic and Persian.

A pull of two hundred and fifty pounds is the maximum effort which a good horse can exert for a mile.

GAS FROM PETROLEUM.—It is claimed in New York that a process has been discovered for making gas from petroleum, and that it can be economically applied to lighting and heating purposes. Experiments will soon be made to test the practicability of its being brought into general use.

A man advertises for a "competent person to undertake the sale of a new medicine," and adds that "it will be profitable to the undertaker."

The Civil Rights Bill, legalizing slave marriages, giving their children the right of inheritance, and making all persons, without regard to color, equal before the law, has passed both branches of the Tennessee Legislature, and become a law of the State.

Mrs. Susan M. King, widow of Rev. Thos. F. King, and mother of Rev. Thos. Star King, died in Charleston, Saturday morning, May 19, at the age of sixty years.

Rev. Mr. Walton has accepted the call of the third parish in Portland, on condition that he shall be required to preach only one sermon on the Sabbath, which the parish assents to. That's a good to many.

Mrs. Johnson Hatch, of Wells, Me., some years ago made a series of curious experiments, to find how long the germinating principle in corn would continue. She selected a sound ear of corn, and planted a few kernels of it every year for thirty years. Every year for twenty-nine years the corn grew and flourished, but the thirtieth year it failed to sprout.

THE MEETING.

I met her in the quiet lane One Sabbath morn'g early; The sun was bright, although the rain Still glittered on the barley; The lark was piping in the mead, The wild birds chimed their warning; We paused awhile outside the gate, We lingered 'til it was too late. To go to church that morning! Again we met. The whispering leaves Glanced nigh in light and shadow; The reaper plied the sickle near; The bees hummed o'er the meadow; The royal sun rose up in state; Our marriage vows were then renewed; The bells rang out, wide o'er the gate, And neither of us were too late. To go to church that morning!

Digby says the recriminations of married people resemble the sounds of the waves on the sea shore—being the murmurs of the tide.

In Blackwood's Magazine is an article on "Democracy at Home and Abroad," in which the writer states that as late as August, 1863, a man 80 years of age was flung into a mill-stream in the parish of Sibbe Heddingham, and "swum for a wizard," and died of his maltreatment in Christian England.

The sun's parallax, calculated from the observations of the last transit of Venus over the disk of the sun, is fixed at 8.77 seconds; hence the distance of the sun from the earth is equal to 24,109 times the radius of the earth, or to 93,384,900 miles. As this length is run over by the light in 8 minutes 18 seconds, or in 498 seconds, we conclude that the velocity of light is 191,301 miles in one second.

William Robinson, a native of Exeter, lately died in Georgia, and left about two hundred thousand dollars, the bulk of his property, for the education of the seminary at Exeter for the education of the female children of indigent parents.

"How does that look?" said Mr. Cramp, holding out his brawny hands. "That," interposed Amos, "looks as if you were out of soap."

Poverty of soul—living in an elegant mansion worth \$20,000, and never giving a shilling for charitable purposes; and never visiting the needy, as it involves a gift of fifty cents or so.

LA BELLE FRANCE ECLIPSED.—A letter just received by Phalon & Son from an American lady in Paris, containing an order for two cases of their "Night-Blooming Cereus," concludes with these words: "Votre parfum est le meilleur du monde"—"Yours is the best perfume in the world." Remember, this is from Paris, the capital of the world of Fashion! Sold everywhere.

Treat and Retreat.

First two Sundays of May I met a few old and many new friends in Cleveland, and found the cause in a more healthy and prosperous condition than I ever found it before; and our old true and tried friends, Mr. and Mrs. D. A. Eddy, who have summered and wintered with the cause and never died out by frost and heat, are heart and soul in the work, in lectures and Lyceum. Mr. and Mrs. Thompson (Mrs. T. away lecturing), and Captain Turner and wife, and a few other familiar faces, were in my audiences; but quite a number of the early pioneers have switched off the track; some too rich, some too lazy, some gone to the upper life, and some to other sections of country; but none of them to the churches, that I know of. From Cleveland I made a long run to my Egyptian home at South Pass, Ill., from which my son-in-law began to ship strawberries to Chicago, the 8th of May, and for the last ten days we have sent from three to fourteen bushels each day, and they have thus far brought us over fifteen cents per quart above all expenses. We have over one thousand fruit trees set and growing finely; eight acres of sweet potatoes, and plenty of hard work; but I have never seen a country where hard work will pay better. We are, all well, and too busy in my treat and retreat among the berries and Egyptian berry pickers, to write more now, except to say we'll all rail-road cars per day with crates of strawberries to this station, which run three hundred miles to the Chicago market. I shall be on my course again in June, at Decatur. W. ARNOLD CLARK, South Pass, Union Co., Ill., May 25, 1896.

A Two Days' Meeting at Stuttgart.

The Spiritualists and friends of Progress of Stuttgart and vicinity, will hold a two days' meeting at the village of Stuttgart, St. Joseph County, Michigan, commencing on the 16th day of June, at 10 o'clock A. M. of that day, and closing on Sunday the 17th. A general invitation is extended to all persons in all the great interests of this life, whether it be religious, political or social. A free platform is extended to all, on which to express their highest thoughts in accordance with law and order. S. J. Finney, J. M. Peebles, and other good speakers will be in attendance.

SPIRITUALIST MEETINGS.

Boston.—The members of the Progressive Bible Society will meet on Sunday, June 9, at 10 o'clock, Tremont Row, 17th St. Evening meeting will commence at 7 1/2 P. M. Spiritualist meetings will be held through June in Harrison Hall, corner of Chestnut and State streets. All are invited to attend. Entrance on Chestnut street. U. S. F. First Progressive Bible Society will hold meetings every Sunday in No. 10 Tremont Temple, P. M.; also Sunday, Monday, Wednesday and Friday evenings. The members of the Christian Scholars' Missionary Union will meet every Saturday, at 7 P. M., in No. 1 Tremont Row, Harrison Hall. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M., under the supervision of A. H. Richardson. The public are invited. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

CHARLESTOWN.—The First Society of Spiritualists hold meetings every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M., under the supervision of A. H. Richardson. The public are invited. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

CHESAPE.—The Associated Spiritualists of Chesapeake hold meetings every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M., under the supervision of A. H. Richardson. The public are invited. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

HAYVENHILL, MASS.—The Spiritualists and liberal minds of Hayvenhill hold regular meetings every Sunday afternoon at 2 o'clock, in the Hayvenhill Church. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

LYNN, MASS.—The Spiritualists hold meetings in Temple Hall, at 10 o'clock, every Sunday. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

PLYMOUTH, MASS.—The Spiritualists hold meetings in Lyden Hall, Sunday afternoon and evening, one of the times. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

ROCHESTER, N. Y.—The Spiritualists hold meetings in Forest Hill, at 10 o'clock, every Sunday. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

NORTH WAREHAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonical Hall, at 10 o'clock, every Sunday. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

HANSON, MASS.—Spiritualist meetings are held in the Universalist Church, Hanson, every other Sunday. Mediums and normal speakers wishing to make engagements will please address Mrs. E. A. B. Fuller, at Emma's Bay. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wood street, Sunday, afternoon at 3 and evening at 7 1/2 P. M. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

PORTLAND, ME.—The Spiritualists hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the forenoon, at 10 o'clock. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

DOVER AND FOXBORO, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Universalist Church. A successful Sabbath School is in operation. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

THE SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, forenoon and evening, in the Universalist Church, West 33d street, near Broadway. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

WILLIAMSBURG, N. Y.—Spiritualist meetings are held every other Sunday, in Continental Hall, at 10 o'clock. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

MORRISTOWN, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

ROCHESTER, N. Y.—Children's Progressive Lyceum hold public sessions every Sunday, at 2 o'clock P. M. Mrs. Hayden, Conductor; Mrs. J. C. Hayden, Guardian. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

TAOS, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10 A. M. and 7 P. M. Children's Lyceum at 2 P. M. Mrs. Henry Roscoe, Conductor; Mrs. B. L. Roscoe, Guardian. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

PHILADELPHIA, PA.—Meetings are held at Sanson street Hall every Sunday at 10 and 11 A. M. Children's Lyceum regular Sunday session at 2 o'clock. Mr. B. Dyott, Conductor; Mrs. B. Dyott, Guardian. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

VIENNA, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 10 A. M. Children's Progressive Lyceum at 2 P. M. Mrs. J. C. Hayden, Conductor; Mrs. J. C. Hayden, Guardian. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

HAMMONTON, N. J.—Meetings held every Sunday at 10 A. M. and 7 P. M. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

BALTIMORE, MD.—The First Spiritualist Congregation of Baltimore hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the hour of worship. Mrs. F. O. Hyster will speak till further notice. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at 10 o'clock, in the hall of the Christian Science Society, 109 A. M. and 7 P. M. Hours of meeting 10 A. M. and 7 P. M. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

SPRINGFIELD, ILL.—Regular Spiritualists' meetings every Sunday, forenoon and evening, in the hall of the Christian Science Society, at 10 o'clock. Mr. Wm. H. Planc, Conductor; Mrs. E. G. Planc, Guardian. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

ST. LOUIS, MO.—Spiritualists and Friends of Progress hold meetings every Sunday in Harmony Hall, at 10 A. M. and 7 P. M. Children's Progressive Lyceum regular session every Sunday afternoon at 2 P. M. Col. Wm. E. Moberly, Conductor; Mrs. Moberly, Guardian. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 7 P. M., in Union League Hall. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized a society, and will hold regular meetings in the hall of the Christian Science Society, at 10 o'clock. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10 A. M. and 7 P. M. Children's Progressive Lyceum at 2 P. M. Mrs. J. C. Hayden, Conductor; Mrs. J. C. Hayden, Guardian. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June. The members of the Christian Scholars' Missionary Union will meet every Sunday in Washington Hall, at 10 and 11 A. M. and 7 P. M. A. H. Richardson, Conductor. Mrs. M. J. Mayo, Guardian. Speakers engaged.—Mrs. M. J. Mayo, Wood during June.

Business Matters. Those who suffer from nervous irritations, itching uneasiness, and the discomfort that follows from an indigestible or disordered state of the system, should take AYER'S SASSAPARILLA, and cleanse the blood. Purge out the lurking distemper that undermines the health, and the constitutional vigor will return. JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 16th street, New York. Terms, \$5 and four three-cent stamps. L. L. FARNSWORTH'S ADDRESS—Randolph, Mass. Special Notices. DR. VALENTINE, THE CELEBRATED HEALING MEDIUM, who cures diseases without the use of medicine, by the laying on of hands, has been very successful in Worcester, Canton, Warren, and a number of other places in Ohio; will be in NEW CASTLE, Pa., from the 1st to the 15th of June; in AKRON, O., from the 16th of June to the 1st of July, June 9.

TO SCALDS AND BURNS.

APPLY DAVIS'S PAIN-KILLER! LITCHFIELD'S DIPHTHERIA VANQUISHER. (Used with Litchfield's External Application.) WANTED TO CURE DIPHTHERIA AND ALL THROAT TROUBLES. Litchfield's External Application. Warranted to cure RHEUMATISM AND SCIATICA LAMENESS, and all LAMENESS, where there is no fracture. Price of each of the above, \$1.00 per Bottle. G. A. LITCHFIELD & CO., Proprietors, Winochendon, Mass. GEO. C. GOODWIN & CO., 21 B. B. B. & Co., Boston; JOHN F. HENRY & CO., 107 N. 7th St., Philadelphia; General Agents. Sold by Medicine Dealers generally. 100-102-104-106-108-110-112-114-116-118-120-122-124-126-128-130-132-134-136-138-140-142-144-146-148-150-152-154-156-158-160-162-164-166-168-170-172-174-176-178-180-182-184-186-188-190-192-194-196-198-200.

MAKE YOUR OWN SOAP WITH P. Y. BABBITT'S PURE CONCENTRATED POTASH, OR READY SOAP MAKER. Warranted double the strength of common lye, and superior to any other soap. Sold in market. Put up in cans of one pound, two pounds, three pounds, six pounds, and ten pounds. Also in bulk. In each tin is a full and complete recipe for making hard and soft soap. Only when you buy after getting of both sorts. No time is required. Consumers will find this the cheapest Potash in market. A. T. BABBITT, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200.

