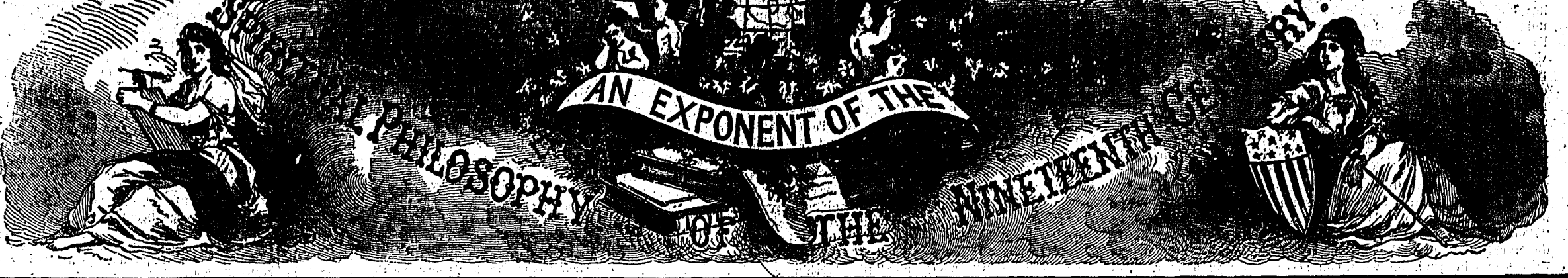


MAY 9 1889

BANNER OF THE LIGHT.



VOL. LXV.

(9 Bowdoin St., Boston, Mass.)

BOSTON, SATURDAY, MAY 11, 1889.

(\$3.00 Per Annum, Postage Free.)

NO. 9.

TABLE OF CONTENTS.

FIRST PAGE.—The Spiritual Rostrum: "Why are there so many suicides?"

SECOND PAGE.—Free Thought: Hinduism in the United States. Spiritual Phenomena: Experiences with Mrs. Cadwell. Science by Mrs. Huntton. Poetry: The Vow of Washington. Original Essays: Another "Scientific Daniel" Come to Judgment; Walt. May Magazine: A Tribute to the Late A. E. Newton, in Memoriam.

THIRD PAGE.—Poetry: Spiritualism, Banner Correspondence: Letters from Massachusetts, British Columbia, Wisconsin, Pennsylvania, Kansas and Florida. Funeral Services. Spiritualist Meetings, etc.

FOURTH PAGE.—Good Things for Our Patrons. The Dangers of Sunday Legislation. The Knowledge of Immortality. Our New Bottles in an Old View. A Voice from the Church. The Spirits and the Centennial: Futurology, etc.

FIFTH PAGE.—The Camp-Meetings. Origin of "Uncle Sam." New Notes and Ethical Points. Movements of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE.—Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Long; Spirit Messages given through the Mediumship of Mrs. J. R. Smith.

SEVENTH PAGE.—Verifications of Spirit-Messages. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Poetry: April 30. The Doctors' Plot Bill Killed in Rhode Island. Banquet of the Homeopaths. A. E. Newton—H. Tuttle's New Book, Spiritualist Meetings in Boston, New York and Elsewhere, etc.

The Spiritual Rostrum.

"Why are there so many suicides?"

A Public Lecture by
MR. JOHN WM. FLETCHER,
Delivered in the Berkeley Hall, Boston, Mass.,
Sunday Afternoon, Feb. 24, 1889.

(Stenographically Reported for the Banner of the Light
by Jacob W. Powell.)

HERE was once a man standing amidst the wonders of the universe, seeing the subtle action of that law that carries everything forward to its ultimate result, beholding the marching worlds following their trackless pathways through space, comprehending something of the marvel of his own life and the law that he found embodied therein, who turned his face toward heaven, crying, "What is man that thou art mindful of him, and the son of man that thou visitest him?" And from that time until now the question has been repeating itself from age unto age, and man has waited through all of the successive generations that have come for some answer to it; has waited that the problem might be solved, and that from out the mysterious law of human existence a purpose clear and definite might be revealed, whereby he should perceive that he is a part of the great infinite law culminating within him. During all of this time two authorities have arisen that claim to settle all the vexed questions of the past and the present age; two authorities that are exactly opposite to each other in the interpretation of all the phenomena of life; and yet so authoritative are they, that one completely ignores the power and force of the other. We refer to theology on the one hand, with all of its vain assumptions, and modern science, better known by the more orthodox term of materialism, on the other. One that declares that all things come direct from the hand of God, as he has willed and declared; the other that laughs at all the assumptions of theologians and religion, and declares that unless a claim can be fully and clearly demonstrated, it is not worth a moment's thought or credence. There could not be a more opposite picture than these two forces contending with each other in the world of thought present—modern theology ever blind and indifferent to all the advances of the age; and modern science forever living in the advance of thought; one saying, "Man, stand back amidst the shadow;" the other saying, "Let the sun shine, that the shadow may be dissipated."

Now we bend before these two authorities, and repeating the question of the past, ask humbly, as becomes the earnest student, "What is man?" And we are told by the oracle before which men in all ages have bowed, that man is but the result of the Infinite Will; that in the long ago, before time was and the world formed, the Infinite Father conceived the idea of creating a world, and then creating man; that in that first hour of creation, when the world was young, man was perfectly innocent and pure (and I might almost as well add absolutely ignorant); for, strange to say, his purity and his morality faded out of sight, like that of many others who have come after him, the moment there was an opportunity for anything else.

There was no law of development, no natural unfoldment of man's spiritual power; no child created that should pass through all the gradations of moral, physical and spiritual unfoldment and then culminate in man; but man first, into whom the breath of life was breathed until he became a living soul, and then launched out upon this great and mighty universe, a representation of the Infinite; and so firmly do theologians hold this that they contend that everything that comes is but the result of the same foreordained power. If man is strong, heaven has willed it; if he is weak, heaven has willed it; if he is ill and suffering, and trial and temptation are too strong for him to bear, that heaven has willed also; and although it declares that God foresees the end in the beginning, and marks out the pathway of every human soul, having made man to be what he is he condemns him for what he becomes in the end—leaving him entirely free, and yet making a law whereby it is impossible to exercise that freedom, and making his happiness and his welfare in the hereafter dependent upon elements he cannot control, and yet is absolutely responsible for. Man, in the eye of theology and in the mind of theologians, is nothing more nor less than a puppet that is played upon by the Divine Mind, who accepts and should receive all the responsibility.

Now turning from this we find ourselves in

the presence of modern science, that insists that man, instead of being outside of natural law, and of being a creation apart by himself, is really the culmination of all the other forms of life; and that the flower, the grass, the bird, the animal, are only so many steps up which the aspiring power of development has advanced until at last it has culminated in a human being; and that all there ever has been in the past, and is in the present, or will be in the future, is now within the keeping of every human life; that whatever is, occurs in accordance with law; that there are no special dispensations, no prayers to heaven, that can change that law; no effort of man whereby a law can be controverted. The only thing a man can do is to place himself in different relationship to that law. He may change, but the law cannot; and that death when it comes is only a natural sequence, a result of this power which is acting in and upon himself.

So far as the law of evolution is concerned, the student of spiritual science cannot fail to accept it, but while he accepts it he is forced to regret that it does not extend further into the domain of human life and human necessity; for, admitting all that the scientists claim for the law of evolution, accepting the position the most advanced among them hold, that man has really come up through all of these changes to become physically what he now is, at the same time there is another universe, alone and by itself, that the theory of physical evolution does not directly touch. Our scientific friends tell us that what we call mind and spirit, and sympathy and love, are but the result of the physical elements that make up our physical bodies; but the student of spiritual science knows that instead of the mind being the result of the elements that constitute the body, the body in its action is but the result of the power of the human mind upon it, and that every human being physically is but the result of the spiritual power that is behind him, that is acting upon him, and expressing its thoughts to the world in that way. Every blade of grass that grows, every flower that blooms, every bird that sings, and every child that prattles, every man and woman that thinks, is but the expression of the indwelling spirit that is employing that means to reveal itself to the outward and the external world; and we hold, while we accept the theory of physical evolution, that there is the greater law of spiritual evolution, and as the spirit unfolds so is the physical and the material development more apparent.

But some of our wise friends say there can be no spirit; I have not seen a spirit, therefore it does not exist; for with all my keenness of sight and my depth of perception, if there really was a spiritual world, or a spiritual man or woman, I should have been sure to see it. But the spirit is only a certain form of force. You have never seen any form of force. You cannot see the wind; you only see the effect of the wind. You cannot see the power in the fire or the law of combustion that destroys so many things that fade away in a moment's time; you can only see the action of this force upon these elements. You cannot see a man; you can only see the result of the indwelling man upon the external life; and while you admit these other forces as existing, you are as logical to also admit that there is this force that shall continue in the life of every man.

But I hear some of our medical students say, who are fresh from their studies and their attainments, "Why, I have cut dead bodies into inch pieces in the dissecting-room, and I have never yet seen the soul of a man; consequently it cannot exist." But an eminent theologian has said that he has seen the souls of some men so small that two of them might wander for eternity in a mustard-seed and never meet each other; and if that is true, it isn't remarkable that the student has not found that which must already have left the body long before he searched for it; for, as a matter of fact, to search through a dead body to find a soul would be like going to your home to-day to find you. You are here present; but if I were searching for you in your homes, I might wander through all the various apartments and call your name, and you not answer me, and then I should say because you were not there you were not in existence. As sensible were it to say that, because after a man is dead I cannot find the soul that once inhabited the body; for the body is but the house in which the spirit of man lives.

Now these are the two interpretations of what life is: one that it is simply the result of the Infinite Will; the other that it is a natural development of law, and in which we find the culmination of all developments and all the forms of life that have existed. A child is born into the world; he opens his eyes upon all the strange and mysterious things that are around about him, and the first thing that is impressed upon him is the necessity for physical or material attainments. Methinks now I can see a father, on this bright and beautiful day, taking his children out to walk with him, and looking up toward a great block of buildings say to his son: "Well, now, see here, my son, the man that owns all those buildings was a poor, miserable pauper when he was ten, fifteen or twenty years of age, but by sacrificing himself on all sides he has gradually been able to build that building; he is now one of the richest men in town. He has made a great success of his life. And so, my child, as you go forward in the pathway of your life, try to keep this always in view, that by sacrificing yourself, by turning a deaf ear to pleasure, and by making all things bend to a good purpose, perhaps by and-by you can become as great as he is." Now in the very beginning that child's mind is impressed with the great necessity of making a

success out of life, and that whatever else comes he must be great, so that the world shall envy, respect and honor him. But, my friends, there is something a thousand times better to teach your children than this law of greatness: it is something that stands above it all. It is the law of goodness. [Applause.] If you can teach your children that, better than lands, houses and wealth is the inherent power of each soul and the development of all its possibilities; you have made them rich though the world may always call them poor. Poor indeed is that man whose only wealth consists in houses and lands; but all the way along through life this is the one great thought of success, success because the world will envy you and applaud you. In the domain of art it is precisely the same; the artist has to paint, not his best conceptions, but the thing that will sell the best in the market. The man who is writing must not write his best thoughts; the world could never comprehend them; but from his high altitude of moral perception he must come down to the common level around him, and write the things that will sell the best and make the most money in return, because the value of all things in this world is what they will bring in the common market-place of the world.

We condemn the people that worshiped the golden calf so many years ago. Why should we condemn them, when the world to-day on its bended knees is worshipping precisely the same thing and almost in the same way? [Applause.]

Another point that suggests itself to us is this; that in success there is something that can be more distinctly marked than mere earthly attainment; there is something that can be more definite and more powerful and potent if you will but allow it to impress itself upon you. Children to-day are educated, not according to their ability; oh no; they are only educated in the manner that will make the best return to the ambitious father and mother. They are taught so that when they shall go out into the world there will be the best result to them, and the failure or success of their life is simply made up by the recognition that their fellows give them, not by the merit they may put into it; not by the ability they may have, but by the effect that they may produce upon others. If they produce a striking effect upon their fellows and excite envy, then they are successful; indeed you can measure success by jealousy and envy, for they are one and the other component parts of the same result. Success in the truer sense of the word is something that is away beyond all of these things; it is something that means a development of justice and right and truth; it means the unfolding of the true man, because the houses and the lands that you may be possessed of will all fade away as you fade away; but if you are developed into a stronger manhood and have unfolded within yourselves the deeper and the firmer motives of life that are yours, when death comes they are a part of your immortal inheritance. Instead of looking back down through the ages to find the golden age, every truth we gain, every law we understand, every earnest hope we realize, is not away from but is one step further on toward it; for the golden age is not an age of the past, it is an age in which man may realize all of the points of his own nature and his own life.

Success, to our mind, does not consist in purely material things, but it does consist in the real spiritual enjoyment of them. You look out of the window to-morrow and you will see a great crowd of men and women hurrying down the street with care written in every line of their faces. You go into the banking-houses and on the stock exchange and you will see there the hurry and the competition of men, each one contending against the other. You say to that man, "What are you working for?" He will look at you for a moment in surprise. "Have you any object in life?" "Oh, yes." "What is it?" "I have an object; I wish to have more money than any one else has, and I am looking forward to the time in which I shall be possessed of it; that is all." That is what he is working for. In every person that you see there is always one step more to be gained; all are looking forward for the day in which to be happy: A day that will never, never come. Unless you fill each day with something that is bright, happy and beautiful, you will never find the entire day where the sun will always shine; for when you have accomplished the purpose, and when you have gained the point, strength, youth and opportunity have all gone, and your fancied glory ends in disappointment.

If there could be placed in the thought of each man something that shall brighten the life of somebody else, he would find pleasure in each day (for no matter how rich a man is, he cannot enjoy looking always at his wealth); you will find that the wealthiest men in the country are not those who enjoy what wealth will bring the most. You may take, for instance, a man like Jay Gould, who may be possessed of hundreds of millions, but it is not by counting those millions over that he will find the greatest happiness. Oh, no! He will gather his family around him; he will open his books, if he is a literary man, and find an hour with them and with his books and his children a blessed hour, an hour in which he will be glad to forget the responsibility of all that his great wealth and earthly influence can bring.

An artist may have won the praise of the world, but he will not find his enjoyment by listening to the applause. He will find his happiness made up when he stands again before the canvas, and with brush and pallet in hand

is able to re-create again and again forms of such divine beauty that he uplifts all of those whose eyes may be turned upon them. I hold to you, friends, that the truest happiness is born of the spirit, and that success in the highest sense of the word has nothing whatever to do with material things. Though they may be stepping-stones toward it, they are not possessed of it within themselves.

With this object in view, man finds himself in the midst of many perplexities. Many of you, perchance, may some day find yourselves just exactly in the same place, where to fail is a sin, and you cannot possibly meet failure; where in the great strife after wealth you find only poverty, and you are able to have a home and wealth around you, and then in a moment it is all swept away; and to-morrow the world that called you, yesterday, rich and powerful, will find you only a poor man. You have not the courage to meet it; the idea of enduring the pity of your fellow-men and the condemnation of your friends, is something that you have not the moral courage to encounter.

There is so little certainty about the other life; the theologians, for the most part, do not know anything about it (and in that you are quite right). The scientific world are able to demonstrate very little, for they are all so wrapped up in the past they never stop to think much about the future. And so you would rather take the uncertainty of death than to meet the certainty that to-morrow is sure to bring, and face what the world will call disaster. Thus in an idle moment, when your best powers are not at their highest point, you snap the cord of life, and leave others to meet the duty you should have met. And people will say: "Why, that man has committed suicide; he had great trouble in regard to money matters, and he was insane; it affected his mind. He had not the courage to meet the trial; he could not meet the failure that to-morrow was sure to bring."

But, my friends, had that man understood the spiritual side of the law, he would have known that it is only these things that come to try the very metal of men's souls, and that man succeeds, not because he floats on the high tide of constant success, but because in the presence of all the sorrow and all adversity he makes himself stronger than even is the trial, and rises superior to it every time. There is more success in what the world calls failure, if a man had the courage to meet it, than there is in all the world's applause and calls greatness, because there is no trial of the power within. You may not all be Napoleons, you may not all be men of wealth and power; but you may make yourself equal to the greatest man or the greatest woman, if you but meet the trials of your own life bravely, earnestly and honestly. [Applause.] Circumstances make outward greatness, but in the eye of the spirit there are no such distinctions possible, and in the hour of trial in your home, in your workshop among your fellow-men, if you can look all these things squarely in the face and let misfortune teach you a lesson, then are you greater than misfortune, and then has misfortune been your very best friend.

With this in view a man takes his own life and passes out, and the world says what? It shakes its head. The Church says what? Oh, that shakes its head too, and it says, in the eye of theology, why the man shall not receive the consolation of the Church; because you know about all the value that theology ever exercises over a man is after he is dead; it is not expected that the Church is going to do him any good in this world, it is only in the other world. Here a man that has been born again is not much different from the man who has not; and if you are to judge of the experiences of men, you will find that the pillars of the church, as they are called, are sometimes father shabby when brought to the great moral test. Mr. Beecher said he would rather have a man born right in the first place, and then he would not have to be born again; but somehow it seems to us, judging from those who have passed through the second birth, that two will not be sufficient to live out all the elements that they require; and some men will need to be born about a hundred times before they will have really developed any especial traits of manhood that will commend them to the world at large. But, however, they stand as the great examples of what theology can do; and looking down upon a man who has taken his own life, the Church says what? "We will issue our edict against you, and because you have broken the thread of your life you shall not be buried in consecrated ground." Just think what a terrible punishment it is, that if you belong to the recognized church of the land you cannot be buried in consecrated ground, because you have taken your own life. And yet the Church stands as the mediator between man, the unfortunate, and our Heavenly Father, who forgives the misfortunes of man. Having failed to accomplish anything for him, it hurls his last farewell malediction after the unfortunate man, and says: "There might have been some salvation for him in consecrated ground, but because he has done this thing, that even shall be denied him." Why, our idea is, that the more unfortunate the man or woman the more they need the saving grace of a true religion, whatever it may be. [Applause.]

Where the Church gets its authority is beyond us. It is like all the other power of the Church, assumed doubtless to suit the occasion and the circumstances. Search through your sacred Scriptures from beginning to end, and you will not find a word that authorizes the Church to take this position, or that speaks explicitly in regard to self-destruction, or what you call suicide. But the Church itself, wishing to be found on the right side of all ques-

tions, draws this line and hopes to intimidate man from doing this thing for fear of what the consequences will be to him after he has passed through the change called death.

Now upon this same hypothesis the law of your land is also founded; but theology is a sort of a slender thread that runs through law and makes its power felt. They are all Christian men who make the law. And the law says that a man who attempts suicide is a criminal; any man that takes his life has committed a criminal act; and if he should not succeed in taking his own life fully, then a severe punishment is put upon him because he has attempted to do it. Therefore, in the eyes of the Church a man is condemned; in the eyes of the law he becomes a criminal also, and all his friends are consequently affected by the act.

Now it may be true there is a middle ground between all of this. The Church has no authority to make any statement, or any claim to a statement, in regard to this matter, except what it has assumed, as we said before, unto itself. And the law leans only on the Church for the support of its claim in making a man a criminal. We hold, and we wish this distinctly understood, that so long as you teach a dogmatic theology on the one hand, and only blank materialism upon the other, both of which fail to meet the wants of the human soul, men will again and again, and yet again, pass over the threshold of the unknown world, being far more willing to meet the uncertainties of that world than the responsibilities of this. And never until you bring the reality of a spiritual world down to the comprehension of the simplest-minded child, will you ever have a power to break the weight and the force of this last statement.

Instead of teaching the Bible in your public schools, instead of endeavoring to establish a religious standard there, you should teach the law and power of the spirit, outside of all sectarian views, and give your children to understand that aside from all that they can do in a material way, there is the spiritual possibility within the least among them; and then when they grow up they should understand fully that they are not here among the world of men only, that they are not here to fight for outward successes, and to think that death is the end, but that they are working to-day for the eternities that are still unborn; and that everything that is done, every word that is spoken, and every act of their lives, will serve to fashion that life not only for now, but forever and forever. [Applause.] Instead of teaching the old theory and doctrines about what was done then, instead of trying to bring the past down to the present, as all Bible students are trying to do, if you could simply reveal the spiritual side of human nature, and explain the action of spiritual law as plainly as you do astronomy or chemistry, (which ought to be a part of every child's education), you give that child something to live for, and make the darkest life a bright, a beautiful and glorious one.

Many persons seek relief in suicide when they think that they cannot bear their responsibilities. There are many persons in the world who when they are deeply in love (and who has not been?) will say, when the object of their affection is absent from them and somebody else is perhaps to pluck the flower that might have been theirs: "Oh, I love that person so, I cannot live without him (or her)," and they go to work and kill themselves! Well, now, friends, it is not love for the person that does anything of that kind. Oh, no. The suicide may think so, but in nine cases out of ten it is wounded vanity and self-love that leads to everything of that kind. [Applause.] A man naturally loves himself; he naturally loves to have those people around him that are agreeable to himself; and then if you have not the good taste to appreciate him, why it really is a hard matter; there really is a great lack in the world, and the world is hardly fit for him to live in, and so he walks out of it; it is sad, very sad indeed; and he says, "Now I am going to get away from it." If he understood the law of spirit-life he would know that there is one person he can never get away from, and that is himself. Go where you will you are always the same and always before yourself.

Again, women are oftentimes placed in the direst position, unable to meet the responsibilities of their life—for I make bold to say that society while it praises women as angels has made laws to govern them that not only ignore their angelhood but almost their wifehood and their motherhood, and has laid down rules which in many cases make their life a sorrow and a burden—tying them down into married life that means only sorrow and disgrace, placing children in their arms and then saying, either walk this path or lose your child; many a mother and many a wife has kept hold of one hard hand for the sake of holding on to the softer hand of her child, and walked out into the world feeling that it was for her sake that she endured a yoke a thousand times worse than slavery itself, and so, finding it too heavy, has sometimes laid the burden of her life down; and some poet has said, half satirically, "One more unfortunate." Who is responsible for the unfortunates in the world? The society that makes the law that grinds down misfortune with its hard and bitter heel—and nobody else. [Applause.]

Modern Spiritualism comes in and says, it does not matter whether you are buried in consecrated ground or not. It does not matter whether you believe in heaven or hell, or all the thirty-nine articles of faith, or not. When you have passed through the narrow door of death into what you call the higher life, if you have left unfinished your work, there your work stands until it is done. [Applause.] Hard

to say, but all things are hard; the law of life is hard, but it must be fulfilled; and a man (or woman) that draws the garment around him and says he cannot meet the responsibility of to-morrow and will therefore end his life, finds that responsibility in the spirit-life long before he gets there himself; it is about him, not once, not twice, but again and again, and he must live out that condition until he has conquered within himself the very effect that the evil might have upon him. You may pray for him; oh, yes; you may say, "Poor fellow, I am sorry for you." Oh, sorrow for it does not amount to anything, friends; at least, not much. If instead of your spending so much time in sorrow and shedding so many tears about the dead, you only considered more kindly the things that made death possible to that life before its time, you would render a greater service to humanity than you do to-day. It is easy to say, "Poor fellow, I am sorry for you, and would do anything in the world for you if I could." Just bear it in mind; and when you see a poor struggling soul going through the world bending under its burden, just practice the pity that yesterday you were expressing, and then perhaps there will be less of those who are anxious to leave the world than there are to-day. [Applause.]

The religion of human sympathy is the religion the world is dying for; our selfishness, our arbitrary rule of others, our self-conceit and self-love, our drawing ourselves up and thanking heaven that we are not like other men, is the very same power that drives men away from us and makes them rather do the things than which they know better, than to meet the duties that are before them.

Now, my friends, you and I and all the world can smooth the pathway of each other, if we only will. We can, by speaking kind words, by encouraging each other, by ever having the hand ready to shake one with the other, help another soul onward and forward far more than we may perhaps realize. You see a person in trouble. How much an encouraging word would do for him; you shake him by the hand, you say, "I know you have had a hard time, and I hope all for you." It does not cost you much to say that; the kindly smile you give him to-day does not cost you much, and perchance after the work is done, the very thing that would encourage him to do greater work is the memory of the appreciation of this. Kind words are never regretted; no matter how much misplaced your kindness is, you will always remember them, and you will remember them with pleasure. This is the element that the world to-day needs, and if it could only be exercised those who are passing through great trials would, I think, be lifted far out into the world and strengthened so that they could better meet and conquer and overcome them.

After the death of a suicide comes what? Only retribution; only a chance to undo what is done; only an opportunity of rectifying the mistake; and such a mistake as it is! And gradually when having overcome the trial, when having conquered the temptation, when having conquered the work, then some bright spirit from a higher sphere of life reaches down her hand and leads the soul onward and upward into a brighter and a clearer light.

One more word and we are done. We say that to-day all the sorrow there is in the world, all the heart-aches you feel when your friends die, are due to the fact that you know not what the future has in its keeping. The world does not need more wealth; it does not need more art; it does not need more genius; it has far more of these things than it is now able to appreciate. But what it does need is that fuller comprehension of itself; it does need to be able to realize man's spiritual nature, his spiritual power, his spiritual inheritance; and until these things are made apparent, crime and sin and suicide will be common among you.

Now, who shall be the teacher of this truth? Shall it be the Church? Well, perhaps; but I hardly think so. The Church went to sleep nineteen hundred years ago; it has not woken yet. I hardly think it would be worth while to wake it up; it has had so long a slumber it will scarcely be able to realize the progress of the age. To be sure, a few of the clergy are now and then rouse themselves a little, but if ever they get beyond a certain point they are always reminded of their creed and their doctrine. Therefore I cannot feel that the Church will be of the least use.

I think that they will tell you about what Paul has taught; I think they will read to you the old chapters of Kings and Isaiah, and Revelations and Genesis, and all the rest of it, as to what happened for a few centuries ago, and you will listen, and nod your heads, and say: "I cannot comprehend it;" and then they will ask if you believe, and you will say, "Yes;" but it is easier to believe the things that are comprehensible than the things that are incomprehensible; and so you finally sit down, and join the great realm of do-nothing. But there ought to be something else besides, to teach all this: Only the demonstrations that have come through the action of this spiritual law and spiritual science! You may laugh at all the manifestations of Modern Spiritualism that have ever been, if you will; you may shrug your shoulders, and deny them, if you please; yet all the world knows of immortality to-day has come through the demonstrations of a mediumistic power that marks the age in which we live. [Applause.] And no matter how much people may try to expose it; no matter how many persons may turn renegade to this truth; no matter how many times they may turn to the right and the left, and try to sell their powers for the mess of pottage they hope to get out of it; why, if they had done what Judas did, they would have only served to illustrate my subject, gone out and hanged themselves afterward (for that was about the only respectable thing that Judas ever did)—I say they may take the position of laughing it out of those who simply believed in them, if they please; that which is true will bathe to-morrow, just exactly as it is to-day; and while we may regret the experiences that may come, we shall all the same cling firmly, and hold those that have given us the light that shines within us.

Modern Spiritualism, and the demonstrations of spiritual science, and the power of mediumship, are the great forces that have broken the darkness of ignorance, and brought us to understand that not only man lives as a material being, but that he is possessed of spiritual possibilities; and whether he be intoxicated in the gutter, the preacher in his pulpit, or the worker in any department of life, the element that constitutes the human soul is the same, and in the end will shine forth clear, bright and unchanging. [Prolonged applause.]

HISTORY OF MAN.—Bawled in infancy and bald in old age.—Danceville Street.

Free Thought.

HINDUISM IN THE UNITED STATES.

To the Editor of the Banner of Light:

A society now flourishing in India, organized for the study and diffusion of the ancient religions and so-called philosophies of that country, claims about one hundred and thirty branch societies there, and is beginning to have branches in the United States. It may well be wondered why intelligent people in this country, enjoying the most advanced development in both physical and psychic sciences, should take any interest in a movement to resurrect the superstition and speculative ignorance of a country which has made no progress in physical science, which knows nothing of modern spiritual science, and which still cherishes superstitions twenty centuries old.

The explanation is found in the very plausible manner in which this reactionary society has presented itself. It has assumed the name of the Theosophical Society, professed a broad humanitarianism, and claimed to have a more profound view of philosophy, religion, and psychic science than the most enlightened nations of the West. Credulous people, especially those who know but little of psychic science, have in many instances accepted its professions with blind faith, and professed to be its disciples.

Theosophy means Divine Wisdom, and it is attained chiefly by the study of the spirit-world and its relations to mortality. The Theosophist is a seeker of Divine Wisdom by this method. Swedenborg was a Theosophist, but unfortunately not entirely successful, because his mind was dominated by a barbarous theology. The free and unprejudiced investigations of Americans constitute a true Theosophy, and I claim to be in its true sense a Theosophist—a seeker of Divine Wisdom. In making this statement in *Hall's Journal of Health*, the printers without editorial supervision made me claim to be a "ruler of Divine Wisdom," instead of "seeker"—an expression absurdly inappropriate and offensive, but I think it may be appropriately applied to those Hindu pretenders to Theosophy, who would overrule the continually reiterated testimony of the spirit-world by the speculations of Buddhist and Brahminical theology, originated long anterior to open intercourse with the spirit-world, by Asiatic theologians, who did not even comprehend the immortality of the soul, the very first element of Theosophic knowledge.

Col. Olcott, the founder and President of the India Theosophical Society, and a thorough Buddhist, says that it is the doctrine of "Lord Buddha" that "the soul is not immortal"; and as for the great mass of American Theosophy—the richly instructive and elevated communications from the spirit-world, revealing its conditions—the Hindu Theosophists brush it aside and ignore it without a particle of evidence of their own fantastic theory. The Roman Catholic with rather more rationality acknowledges the phenomena and communications, but says that the spirits are evil because they are not Catholic and do not confirm the Catholic faith. The Hindu Society pronounces them mere shells and elementaries, and refuses to investigate, more blindly than the Catholic.

I present this subject to the readers of THE BANNER, to protest against a very deceptive perversion of the English language. The American body of spiritual scientists are the only true representatives of Theosophy. The attempt by the Hindu Society to claim the word Theosophy as the peculiar trade-mark of their own wild theories has been so successful that the public generally suppose that when the word Theosophy is used it means the Hindu doctrines. This misuse of terms has become common, too, in spiritual journals.

I wish to present distinctly and enforce the proposition that the Hinduism of the Theosophical Society is Hinduism alone, and has no legitimate claim to be called Theosophy; for as Col. Olcott declares in his able work on "Theosophy, Religion and Occult Science," the doctrines of that Society "are but the uncolored recapitulation of the grand philosophy taught to Egypt and Greece by their holy sages"—in other words, it is a mystical theology, which ignores and denies all modern psychic science, has no just conception of our future life and the intercourse with our departed friends, and substitutes for such knowledge a fantastic system of Metempsychosis and worship of the "Lord Buddha," who was himself ignorant of the nature and laws of the spirit-world.

The Hindu philosophers (?) are profoundly ignorant of the constitution of man, and their science and philosophy are about on a par with that of twenty centuries ago. Instead of recognizing the physical body, the spirit-form and the soul of man, they divide the human being into seven metaphysically described principles, and these again are subdivided each into seven, making forty-nine phantasms or quiddities to constitute a human being—out of which conglomeration they do not succeed in making an intelligible soul, capable of communicating with its surviving friends, but talk of shells and elementaries and ridicule the well-attested messages which we receive from the departed. Hence if our knowledge is genuine, the Hinduism of the Theosophical Society is entirely fictitious.

The progress of this Hinduism is due to a blind credulity, a love of antiquity or mysticism, and an aversion to those rational scientific investigations which have developed American Theosophy. The founder of the Theosophical Society, Col. Olcott, is distinguished for credulity, and so far as I have observed its adherents, credulity is a characteristic. Col. Olcott tells us in his work just mentioned, that the ancient Hindus understood perfectly a great amount of physical science, (of which the modern Hindus are ignorant,) and that they had grand flying-machines, with which they sailed through the air, and even fought battles in the clouds; moreover, they could "destroy an invading army" by enveloping it in poisonous gases, with terrible shadowy forms and alarming sounds. He tells a story, too, of an Egyptian magician who unrolled a bundle of wide tape; threw it up toward the sky, climbed up on it, out of sight, and up there in the clouds out up a little boy into several pieces, threw the bloody dismembered fragments of the corpse to the ground, and then climbed down to the ground with his bloody sword and presented the same boy to the multitude fully restored, as good as ever!

Such is the credulity of the founder of the Society, and it requires just such credulity to accept the theories of Hinduism, and call it Theosophy. For example, their explanation of the constitution of man is that he is a mysterious combination, consisting of the *STRULASARIV*—the lowest element, holding the *JIVA*, the next highest—the *Jiva* holding the *KAMA*,

and the *Kamarupa* holding the *MANAS*, and the *Manas* holding the *Buddhi*, and whole supporting the *Atma*—these seven elements either hold together (as Col. Olcott explains it) like small shot inside of the spaces between larger shot, or else they separate as they progress to *DEVACHAN*, and then either go on to self-extinction in *Nirvana*, or turn back and reappear on earth.

If the reader wants to know what these seven elements are, of which he is made, he will have to study Hinduism, and become a *Chela* or a *Yogi*, for a great many years. But when he becomes a *Yogi* of the third degree, he will be a grand character, for Col. Olcott assures us that a high degree *Yogi* cannot be starved or poisoned, cannot be burned by fire, nor drowned by water, nor crushed by a mountain; he can make himself as heavy as a huge rock, or float away light as thistle-down; he can see the people in the various planets, and look through this solid globe—in short, he can make "miracles" his playthings.

When all this fantastic nonsense is presented as Theosophy, we should inform the followers of Olcott and Blavatsky that resurrected Hinduism is not Theosophy, but superstition. If we are Theosophists we should cease to recognize the Hindu doctrine as Theosophy, and if we use the name of the Theosophical Society through courtesy, we should call it the *Hindu Theosophical Society*, for the same reason that we do not call the Papal Church the *Catholic Church*, which would concede all its claims, but call it the *Roman Catholic*. Romanism and Hinduism are equally false, though the latter is far more harmless.

JOS. RODES BUCHANAN.

6 James street, Boston.

Spiritual Phenomena.

Experiences with Mrs. Cadwell.

To the Editor of the Banner of Light:

Having lately witnessed remarkable proofs of the truth of materialization through the mediumship of Mrs. Cadwell, 24 Lexington Avenue, Brooklyn—a lady of unquestioned integrity and earnest truthfulness of purpose—I think it may be of interest to detail in part, though confessing my inability to do justice to this most wonderful but none the less sterling phenomenon.

The cabinet, which is a very simple affair, is stationed against the wall in the centre of the room, and previous to the seance is open for general inspection. The company are seated around the room and have a full view of the cabinet. Mrs. Cadwell seats herself outside; a short period of silence ensues, during which she becomes entranced by a faithful Indian control who assumes the character of an aged squaw. Hobbling into the cabinet and being seated, the curtains in front are closed and the gas-flame lowered, the semi-darkness that follows being relieved by a dim light in the corner of the room. All join in singing. In a few moments the distinct, cheerful voice of "Nelson Seymour," the cabinet control, is heard, greeting the company and bidding all welcome. Then the childish voice of "Lullie," a daughter of the medium, extends a like welcome. During the seance she gives tests and names of the spirit visitants. Another childish voice is heard, that of "Hallie," a son of the medium. Mrs. Cadwell has another, a beautiful daughter "Edith," who often appears in form and sings in a clear, full voice. She gives unmistakable proofs of her identity, and is recognized by those who knew her in earth-life. These three of the medium's family act as angel-helpers to sustain and brighten their mother in her arduous mission of demonstrating the ability of spirits to make their forms visible to mortals.

After singing again the curtains part, and "Lizzie Hatch," daughter of Mr. Hatch of Astoria, stands in view, and when her father is present exchanges the liveliest congratulations and affectionate endearments. She is followed by one known as the "Angel Mother," the mother of the medium, who comes to answer such spiritual questions as may be suggested by the sitters, which she does in a loving and forcible manner. Her clear voice is oftentimes heard in beautiful vocalizations. Sometimes she calls up a skeptic, and taking his index finger inserts it in her eye socket, asking him if he feels any eye-ball, shoeing no token of pain or disquietude—thus evidencing the fact that she is not the medium, who is sitting entranced within the cabinet.

Occasionally, while the sitters are singing, voices in the cabinet are heard clearly and distinctly joining. During the seance forms appear differing in stature and size, and call for their friends who meet them with affectionate greetings. Sometimes the spirit visitants step forth and seat themselves by the side of their loved ones. They often come singing melodiously and joyfully giving tokens of their identity. Such affectionate greetings, such hallowed memories, such joy-inspiring though at times tearful expressions of undying love and soulful sympathy, constitute a grouping which language is all too tame to portray.

For myself I can say that I have at Mrs. Cadwell's been highly favored by the presence of and converse with one who is to me dearer than all the world beside. The spirit manner of these seances, "Nelson Seymour," appears perfect in stature, in full citizen's dress. Calling up all who desire an interview, he kindly greets them in audible voice, giving a hearty hand-clasp, proving a future life to be a demonstrated truth—that death has lost its sting and the grave its victory.

What a glorious realization, what a cheering, joy-inspiring knowledge, with a peace which passeth all understanding, does such an interview with those of our friends who have passed within the veil afford, proclaiming as they do that love never ceases, but that it continues pure and devotedly, forever and forever.

BROOKLYN, N. Y. SAMUEL D. GREENE.

Seance by Mrs. Huntoon.

To the Editor of the Banner of Light:

Mrs. Mary Eddy Huntoon held a very interesting meeting for physical manifestations in Exchange Hall, Market street, for an audience of over five hundred people, eager for a message from departed friends. Many responded to the call to the cabinet—clapped the hands of spirit friends, and received their written communications.

A number of the spirit friends of those in the audience materialized in full form. This was too much for the skeptics; and some adventurous ones made up their minds to creep down the passage-way and grab the spirit turned in view; but they were frustrated by turn out of the lights, when the materialized form out of the cabinet (one of Mrs. Huntoon's controls) disappeared instantaneously out of sight—leaving the audience mystified and full of astonishment.

Lynn has not had so great a "shaking up" for many a day; and this occurrence will do her skeptics good. A. D. HAYNES.

Lynn, Mass., April 22d, 1889.

THE VOW OF WASHINGTON.

BY JOHN G. WHITTIER.

Read by Clarence W. Bowen during the recent Centennial exercises in the Sub-Treasury Building, Wall street, New-York City, where Washington took his oath as First President of the United States.

The sword was sheathed; in April's sun the great hall was by its own won; And severed sections, weary of debates, joined hands at last and were United States.

O'erly sitting by the seal How proud the day that dawned on thee, When the new era, long desired, began, And, in its need, the hour had found the main!

One thought the cannon salvo spoke; The resonant bell-tower's vibrant stroke, The vocal streets, the plauds-echoing halls, And grand and hymn borne heavenward from St. Paul's.

How felt the land in every part The strong throbs of a nation's heart, As its great leader gave, with reverent awe, His pledge to union, liberty and law!

That pledge the heavens above him heard, That vow the sleep of centuries stirred; In world-wide wonder listening peoples bent Their gaze on Freedom's great experiment.

And still, we trust the years to be Shall show us by its destiny, Leaving our flag with all its added stars Unrent by faction and unstained by wars!

Lo! where with patient toil he nursed And trained the new-set plant at first, The widening branches of a stately tree Stretch from the sunrise to the sunset sea.

And in its broad and sheltering shade, Sitting with none to make afraid, Were we now silent, though each mighty limb, The winds of heaven would sing the praise of him.

Our first and best—his ashes lie Beneath his own Virginian sky, Forgive, forget, O true and just and brave, The storm that swept above thy sacred grave!

For, ever in the awful strife And dark hours of the nation's life, Through the fierce tumult pierced his warning word, Their father's voice his erring children heard!

The change for which he prayed and sought In that sharp agony was wrought; No partial interest draws its alien line 'Twixt North and South, the cypress and the pine!

One people now, all doubt beyond, His name shall be our union bond; We lift our hands to heaven, and here and now, Take on our lips the old centennial vow.

For rule and trust must needs be ours; Chooser and chosen both are powers Equal in service as in rights; the claim Of Duty rests on each and all the same.

Then let the sovereign millions, where Our banner floats in sun and air, From the warm palm-lands to Alaska's cold, Repeat with us this pledge a century old!

Oak Knoll, Danvers, Mass.

Original Essays.

ANOTHER "SCIENTIFIC DANIEL" COME TO JUDGMENT.

Professor Joseph Jastrow undertakes to "do up" Spiritualism for good and all, in a late number of the *Popular Science Monthly*, wisely concluding as a "scientist" that the case of those who attribute the phenomena to other than human cause "has now been so much weakened that it can no longer enter as a serious possibility into the minds of such as guide their belief by reason." Precisely what has operated to weaken their case to the extent he describes he does not attempt to say. As the *New York Sun* observes in regard to his assertion, this has been the verdict of science from the beginning, and yet Spiritualism has gained some of its firmest converts among scientific men who entered upon its investigation with a profound skepticism. And it further cites the distinguished illustrations furnished by Judge Edmonds, Luther R. Marsh, and Henry Kiddle—the last named gentleman taking the pains to offer his heartfelt sympathy to Prof. Jastrow for wanting the inner enlightenment needed to perceive the truly superhuman character of the phenomena.

After indulging in a statistical statement as to the number of believers in Spiritualism in the world, the number of spiritualistic journals published, and the different countries represented by them, *The Sun* remarks that "the tendency to refer material results to supernatural causes seems to increase rather than decrease under the influence of the scientific criticism which is strengthening agnosticism in the other direction. On one side we have no belief, and on the other a belief in spiritual agencies which equals, if it does not exceed, such faith during any past period of modern history."

Prof. Jastrow fairly exposes the facility with which he reaches what he is pleased to consider a scientific opinion in the matter by adopting with glib readiness the results of the now celebrated Philadelphia Commission, and declaring the work of the spirits to be "gross, intentional fraud throughout." And he expresses himself no less gratified with the result—so far as it can be called one—of the English Society for Psychical Research. On the report of the Commission and the Society he bases the ultra-profound observation that inasmuch as "scientific examination everywhere reveals deception," it is "extremely probable that when exposure has not taken place, it is because there was no scientific examination." But how does he explain the fact that both scientific men of the highest distinction and men who, as *The Sun* says, "have been devoted to the sifting of evidence during a lifetime with minds of extraordinary natural and acquired acuteness," are among the deceived? What a pity they are not the equals, in this respect, of Prof. Jastrow!

PALIMPSEST.

WAIT.

As well pronounce judgment upon an unfinished picture as to say of a person that he will never amount to anything. It takes longer for some to develop than others, as for one kind of fruit to ripen than another; and the brain and arm that are weak to-day may be strong and powerful to-morrow. The boy who manifests no special brightness at one period, may become a shining light in a few years. The girl who is indolent, careless and indifferent in her teens, may be in her womanhood a force and an influence for good that will uplift a host. Give the dull mind time to develop; the slow brain a few years to mature its latent energies. Surround the wildly impulsive boy with good influences, direct that force into right channels, and leave the rest to time. Learn to work and wait.

Mrs. J. S. ADAMS.

Many of the recognized authorities in civil as well as military circles say, "The malarial disease is most dangerous in that the kidneys are most liable to break down." Such men as Dacosta, Atkinson and Pepper, professors in our leading medical schools, and Soldatos, Surg.-Gen. in the Russian army, Woodward, Surg.-Gen. in our American army, speak of malaria as a direct complication of chronic Bright's Disease. The kidneys must be kept free from disease and the poisonous germs of malaria; they must act normally in cleansing the blood, for sixty-five gallons of it pass through them every hour. People in malarial localities recover from both the cause and effect of malaria by using Warner's Safe Cure. Every person, in the spring or fall, who has either kidney disease or malaria, should use Warner's Safe Cure as a precautionary measure.

May Magazines.

THE CENTURY.—Instructive and entertaining reading will be found in three papers on Bismarck, "Samson's Tales of the Navigators," "Our Relations to Bismarck," and "The Tuscany's Mission to Bismarck in 1876." The Lincoln history deals with "The President and the Draft," "Vandalism," and "The Peace Party at the Polls." Included in the first of these is an address by Mr. Lincoln to the nation, which is here first made public, the President having decided to suppress it. In the Irish series Mr. de Kay's special subject is "The Monasteries of Ireland." An interesting illustrated paper upon Millet the artist is contributed by Wyatt Eaton. George Kennan's Russian articles do not diminish in interest as they proceed; this month he describes "A Ride through the Trans-Baikal." There are many pages of fiction and a number of fine poems, the former including new chapters of Mrs. Footes's serial, and the latter a ballad by Ed. E. Hale. "No New Sectional Division," "Office Seeking the Man," and "The Abuse of Applause," are among the subjects treated upon in the supplementary departments. New York: The Century Co., Danrell & Upham, 283 Washington street, Boston.

THE ATLANTIC MONTHLY has for its initial number the opening chapters of "The Begum's Daughter," E. L. Byrner; Charles Worcester Clark treats of the uses and limits of temperance legislation; Prof. John Fiske, of Harvard University, contributes another of his superb historical sketches, entitled, "Brandywine, Germantown and Saratoga," in which the final collapse of the Burgoyne invasion *via Canada*, in 1777, is graphically detailed; W. H. Bishop writes of "A Paris Exposition in Disabillio"; Elizabeth Stuart Phelps has a touching sketch in "The Bell of Saint Basil"; other articles, reviews of recent literature, and choice poetry by F. D. Sherman, A. R. Haven, and "T. B. A.," make up an unusually excellent number of this standard favorite. Houghton, Mifflin & Co., Boston, publishers.

CASSELL'S FAMILY MAGAZINE.—Following an attractive frontispiece are given the opening chapters of a new serial, "A Woman's Strength," that has promise of being one of deep interest and usefulness; "The Prettiest Scenery Around London" is described; the Family Doctor treats upon Despondency; a story given of California mining, and thrilling incidents related to "Travels in the Air" are told by Karl Blind. Domestically the reader is given "More About Puddings," and genealogically an article "On Pedigrees." New York: Cassell & Co.

THE QUIVER.—"The Distinguished Contract Laborer" is the title of an article in which Rev. Walpole Warren, a clergyman imported from England to occupy the pulpit of Holy Trinity Church, New York, gives the story of his importation, and the reasons that led him to enter a suit against the importer. Three engravings are given in connection with it, including a portrait. This number is especially fine in fiction, poetry and illustrations. New York: Cassell & Co.

THE BIZARRE, NOTES AND QUERIES.—"The Cubical Stone in King Solomon's Temple" is the subject of the opening article. An interesting variety of questions, notes and answers follow, among which are definitions of God found in the Hindu Vedas. Manchester, N. H.: S. C. & L. M. Gould. Boston: Colby & Rich.

A Tribute to the Late A. E. Newton.

To the Editor of the Banner of Light:

Feeling impressed at this time to give my last experience with the late Mr. A. E. Newton, I will in brief relate it as follows: A lady from a neighboring city called upon me, and said she was desirous of personally meeting Mr. Newton. She was the wife of a gentleman who has been associated with the United States government for some years, but was a stranger to Mr. Newton except by and through his writings, and a correspondence with him.

I wrote a letter of introduction for the lady, which she forwarded to Mr. N., and through its agency she became acquainted with him personally. She was impressed to write to him some time before my introduction, and through his letter she considered that he wrought a wonderful cure in her case; the object of seeing him was to become acquainted with a man who had done so much for her by his personal or spirit magnetism, or force imparted by and through the vehicle of a letter written to her while an entire stranger, residing at a distance. Mr. Newton was a man of few words, and especially so with strangers. I never considered myself closely acquainted with him, but have had several pleasant chats with him while he was editor of *The Two Worlds*, a paper formerly published in New York—also at other times. I have closely read his writings, and have always considered him to be a rounded spiritualist, and sound at the foundation in principle; he has accomplished a great amount of good by his teachings and illustrations of the law and philosophy of Modern Spiritualism.

He was careful in his statements, and could in a great degree be considered authority in his teachings. His literary works will be regarded as standard ones in the years to come.

I had great respect for the man as a man, and I look upon his external departure as being a great loss to Spiritualists of this country and the world at large. A. S. HAYWARD.

Boston, Mass.

In Memoriam.

Passed to spirit-life from his home, in Cambridge, Mass., May 4th (from paralysis), Mr. Jonas Clark Wellington. The deceased was the father of the late Col. Austin C. Wellington, and was for a number of years interested in the Austin C. Wellington Coal Company. He was born in Lexington Nov. 20th, 1815. He was a member of the Lodge of Masons, and enjoyed the distinction of having the Sons of Veterans' Camp connected with Post 30, G. A. R., named in his honor. He was a member of the United Army of the Republic resulted from the kindred interest in the war, and manifested in the soldiers during the war. In the winter of 1864 and '65 he was in the ranks in the field, and during that period went to New Orleans as an agent for Massachusetts to attend to the wants of the soldiers, by whom he was twice highly regarded.

He was twice married, and a second wife now survives him. The only other remaining member of his immediate family is his brother, Horatio G. Wellington, the well-known coal merchant. Mr. Wellington many years ago commenced to investigate the phenomena and philosophy of Spiritualism. He was pronounced in his public expressions in regard to the subject: "I have added," he was wont to say, "to my previous faith and belief knowledge in immortality."

Before his affliction with paralysis, he was an annual visitor to Lake Pleasant and Onset spiritual camp-meetings. He keenly enjoyed the communion with loved ones gone before by and through mediums, and bestowed his means freely in payment for the same.

When in health, he attended the Boston Spiritual Temple Society meetings at Berkeley Hall quite frequently. At the funeral of the late A. E. Newton, held in the Spiritist Temple, Newbury and Essex streets, Boston, he was present with his wife and took quite an interest in the exercises. He for years was conversant with the occult and esoteric (so-called "irregular") mode of healing the sick, and recommended it to his friends. His own earth-life was undoubtedly prolonged by the aid he received from this method of treatment.

The funeral of Mr. Wellington took place Thursday afternoon, May 24th, from his home, 120 North Avenue, North Cambridge. Services were conducted by the spiritual belief, at the house, by Mrs. N. J. Willis, in the presence of a large number of relatives and friends of the deceased, including delegates from the G. A. R. and cable Lodge, E. A. M., and Sons of Veterans Camp, Sons of Veterans in a body. There were a number of chaste floral offerings. Appropriate singing.

The interment was at Mt. Auburn Cemetery in the family lot.

There has been so much sickness in Trego County, Kansas, that the Probated Judge cancelled all the druggists' permits in the county, hoping in that way to meet the general health.

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposia, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

The Carlsbad Sprudel Salt (powder form) is an excellent aperient and laxative, and it is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles. Each bottle contains one-half ounce of the salt, and has the signature of "J. B. Taboldt & Co., sole agents, Barclay Street, New York, on every bottle. One bottle mailed upon receipt of one dollar. Dr. Taboldt's lectures mailed free upon application. Mention this paper.

BANNER OF LIGHT BOOKSTORE.

NOTICE TO PURCHASERS OF BOOKS.

Colby & Rich, Publishers and Bookstore, 9 Bosworth street, Boston, Mass., keep for sale a complete assortment of SPIRITUAL, PHRENOLOGICAL, PSYCHOLOGICAL AND MISCELLANEOUS BOOKS, at Wholesale and Retail. Terms Cash—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Catalogue of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT extra should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of independent thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not pursue anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he specially desires to call our attention to.

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

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, MAY 11, 1880.

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

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
LUTHER COLBY, ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing Office, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

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

Trial Subscriptions.

For the purpose of inducing parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various phases,

THE BANNER OF LIGHT

will be mailed by its publishers, COLBY & RICH, 9 Bosworth street, Boston, to

NEW SUBSCRIBERS

For Three Months,

at the reduced price of

50 Cents, &

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

The Dangers of Sunday Legislation.

An extra from the Sabbath Quarterly, the organ of the Seventh Day Baptists, announces with truth that the efforts which are now being pushed to secure national legislation in favor of Sunday-observance mark an important epoch in the history of this Sabbath question. Up to the present time, all Sunday legislation has been local—that is, confined to colonies, states, and lesser municipalities, each of these making its own laws on the subject. The first legislation was rigidly Puritanic, and obtained in the New England colonies; it existed in a certain degree in all the other colonies, and then passed into the State governments much modified. The existing State laws have greatly fallen into disuse, and the loss of regard for Sunday in religious circles has combined with that to bring about a state of things in which business and recreation have very largely taken possession of Sunday.

It is professedly to remedy this condition that the present effort is making to introduce national legislation which shall not only supplement State and municipal legislation, but shall compel a strict abstinence from secular labor and business in all places and departments which are under the direct control of Congress, including interstate commerce. The Sabbath Quarterly declares that the possible results which may come from it are little understood; they cannot be appreciated at a glance; there is involved in them an unconstitutional centralization of power and dictatorship on the part of the national government. There is a direct, though concealed, purpose in this movement to accomplish a practical union of Church and State. It is directly opposed to the republican doctrine of religious liberty and the Scriptural doctrine of freedom of conscience. Its advocates shrewdly try to conceal its real purpose, well knowing the ends to which it will lead. A policy so radical—adds the Quarterly—so thoroughly antagonistic to the attitude which the nation has hitherto sustained in this matter, is well worthy of careful consideration and of determined opposition.

Continuing the discussion, the Quarterly says it is not a question of creeds or parties merely, but involves the fundamental rights of the individual conscience, together with the constitutional rights of each inhabitant of the United States, as well as the constitutional rights of each State under the national compact. And it also has a larger meaning from a religious and ecclesiastical point of view, inasmuch as it looks directly to the supervision of a great practical religious question through national law. To regard it with indifference, to smile with complacency at possible results, to refuse to give it very careful consideration, is evidence of ignorance of the lessons of the past and a narrowness of view in respect to impending results.

It is indisputable that Sunday legislation is of Pagan rather than Puritanic origin. Legislation concerning religious days when no trials could take place at Rome, was common before Christianity was legally recognized in the Roman Empire. Virgil enumerates the ritual labors which might on festival days be carried

on without entrenching upon the prohibitions of religion and right, and the enumeration shows that many works were considered as forbidden. All ancient nations prohibited legal proceedings on sacred days. Such legislation was easily continued in connection with the Romanized Christianity of the fourth century. Many influences contributed to establish a union between Christianity and Paganism at that period. Constantine was the author of the first Sunday law, in 321 A. D. After external prosperity had produced many ceremonies, as it usually does in all things besides religion, the people—Constantine using compulsion—presented themselves in troops to crowd into the church. The simplicity of Christianity disgusted many who retained before their eyes the pomp and magnificence of Paganism, and so it was thought expedient to clothe religion with more splendid ceremonies, that the splendor of these ornaments might render it more august and recommendable.

After Constantine had compelled all to make a public profession of Christianity, and Julian had revived the old demon worship, the carnal professors of Christianity, being the most numerous, though they were willing to assume the name of Christians, were far from willing to part with their Pagan rites and customs; and to compromise the matter they turned their Pagan rites into Christian solemnities, and so christened their demon festivals with the name of some Christian martyr and saint. It was likewise expected, by such symbolizing with the Pagan, to gain them over to the embracing of the Christian religion.

Protestants who are so actively engaged in promoting this Sunday rest bill, fail to see the gathering clouds which are the real menace to the alliance which they are blindly making with Romanism in this matter.

The aim of the American Sabbath Union is to procure such legislation as will compel people to cease all work on the so-called American Sabbath. But such a law will operate only to make the day one of more idleness, dissipation and revelry. The object of the Union is to make the day one of worship as well as of rest. Having obtained the grant making it a day of rest, the next request will be for a law to compel worship or attendance at church on this day.

The Sunday Rest bill is a long stride toward the union of Church and State. Its friends, we know, loudly protest that they do not ask for legislation concerning Sunday as a religious institution, nor do they seek even indirectly a union between Church and State. Still, many of them are free to admit that they do seek a union between religion and State. The title of their bill reads thus: "A Bill to secure to the People the enjoyment of the First Day of the Week, commonly known as the Lord's Day, as a day of Rest, and to promote its observance as a day of Religious Worship." And the closing section of the bill declares that local legislation of States and municipalities "shall be construed, so far as possible, to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath-day." The title and the last section of the bill both convict its advocates of a deliberate purpose to procure legislation in favor of religious duties and of Sunday as a religious institution.

Now one of the plainest proofs that the drift is steadily away from, instead of toward, the union of Church and State is the practical obsolescence of Sunday legislation. If enforced rest is to precede the entrance of religious motives, then the State must compel attendance upon religious services. The inclination to seek religious culture will rarely exist where rest itself has to be enjoined and enforced under penalties. The State must then provide for those religious services. That simply means State regulation, even to the details of religious worship and culture. That compels the establishment of the Church, and at that stage of the business Romanism will be equal to the emergency, and will engage in a life-and-death struggle for the control of the government for its own purposes. When the State enters the domain of conscience, it has gone out of its realm entirely.

The Knowledge of Immortality.

Spiritualism is not a form of religion so much as it is religion itself. It is a realization of the great facts of God and immortality. It is a demonstration to us of the continued existence of our loved ones who are deceased, and therefore of a spirit-world that is invisible to mortal sense. Hence prayer is the instinctive attitude of the human spirit. It is no calling out into night and void to a being whom theology has seated on an awful throne at an immense distance from us; it is rather a familiar and trustful appeal to the guardian spirits who are lovingly attentive to our wants; to succor us in our need with their supporting sympathy, to avert impending danger, to strengthen us for the performance of good deeds only, and to do all that lies in their power in the execution of the Divine decrees. As a freed spirit has expressed it: "You may call on that Spirit of God which dwells in the souls of spirits to aid you." And it is a well recognized fact that the great seers have been believers in the efficacy of prayer.

We are to feel convinced that there is an universal soul as well as in each individual organism—a soul that is both transcendent and immanent. This will tend most strongly to banish all superstitious feeling and to inspire us with that which is truly religious, without which we accept the knowledge of immortality as we receive all other kinds of knowledge, of which it is the acknowledged crown and culmination. This knowledge ought to appeal to our aspiration, to be full of the elements of vitality, to purify and renovate and uplift our natures. Immortality would in fact be a questionable gift to us, if it were not true that the universe, to which we imperishably belong, is pervaded with the spirit of justice and of love. And even our brief earth-life would be without those occasional illuminations which reveal the clear purpose in the obscurity caused by the seeming contradictions of life's circumstances and events. The light breaks through the darkness. The true significance of our human experience dawns upon us. We see, in the revelation of eternity, that our present perplexities, errors and evils are related to the compensations of the eternal future only to be swallowed up in their measureless and priceless greatness.

But it is time to assert the spiritual truth with all possible emphasis, that a merely intellectual acceptance of the great fact of immortality is of small account in comparison with its conjugal acceptance by the feelings and the will. The late Epes Sargent happily expressed it when he wrote that "a truth like immortality must be felt before it can really become a truth to the individual. The frigid assent of

the intellect alone cannot make it an inspiration and a sanctifying force. The merely phenomenal facts having been investigated and accepted as true—a life-long task, nay, a never-ending task, lies before us in studying the relations of the stupendous truth to life, to science, to philosophy, morality and religion." Fitter words could not be spoken. No more timely and impressive ones than the following from the same source: "The Fatherhood of God, the confraternity of all intelligences partaking in the divine life, the immortality of all souls, the supremacy of the law of love and of the law of right—such are the great realities which Christ came to teach, and such are what Spiritualism reaffirms." This is the substance of the whole matter.

Our New Bodies in an Old View.

We have before us another of the spiritual discourses of Rev. Dr. Wild, of Toronto, to whose public preaching we have frequently adverted in terms of almost unqualified commendation. The present discourse is on the subject of our new [spirit] bodies. A thrill of joy through his mind, he remarked, is as real as a current of electricity through his body. We may pass through stages and important changes in which even our experience will fail to record the progress made. His views, however, on the end of the world and the sounding of the trumpet belong to the age of liberalism and superstition which is fast going by. What interests us is what he intuitively—we might almost say unconsciously—reports concerning the internal processes of the spirit. He regards it as probable that each one of us may be living a double life, a conscious and an unconscious one. Some have too large a share of faith, and some make too large demands on their reason.

In order to understand our new bodies, he would have us understand that primary ideas are Divine ideas. The primary idea is God's final aim.

Just what the new bodies are to be he could not say. Our finite ideas are no measure of infinite power. The changes that may take place under a Divine rule, in unlimited space and a timeless duration, we can none of us comprehend. We are simply to remember that there is one glory of the sun, another of the moon, another of the stars, and that one star differeth from another in glory. But our new bodies will be properly prepared to receive the fullness of Divine light. The body at death, said he, is dead, but the spirit goes out of it and walks right on in this path of life in which there is no death. Paul wrote to Timothy that Jesus Christ had abolished death and brought life and immortality to light. He brought them to light. Now we see what that change called death means. Dr. Wild has many spiritual ideas, and expresses them with cogency and force, even if he does believe we are all coming back to earth again, to live incorruptible lives.

A Voice from the Church.

"A Church-Member" writes to the Cincinnati Enquirer, to remark in relation to a recent so-called exposé of Spiritualism in that city, that "the clergy evidently feel that the Church has an antagonist of no mean calibre in Spiritualism." Yet, he adds, to the average mind, the antagonism is not clear or plain, and hence it naturally looks to the clergy to make this apparent. "To believe," says he, "that our dead can commune with us in this life is a rapturous belief, and one of which the Church must not rob us without reason. If there are dangers to the soul in this fast-spreading and, I must add, beautiful philosophy, which, while it asserts the fact of immortality, says also that it proves the fact—then let the clergy show us wherein the danger lies, not by becoming a party to fraud or engaging in any ecclesiastical gymnastics, but by a calm and candid consideration of the real spirit of the movement."

But that the clergy clearly will not do. They as a body—with some honorable exceptions—show themselves to be anything but "calm and candid" on the subject, and they utterly refuse to give it their "consideration." Although, as the writer reminds them, the nineteenth century is eminently an age of reason, still the church claims to be wholly out of reason's reach; as, for instance, when it refuses to answer the question all the time asked by the people—Wherein is Spiritualism wrong, and in what respect does it differ from the religion of Christ? He speaks but the simple truth when he says that those of the church who have been so forward in assailing Spiritualism should come boldly to the issue, and place their objections side by side with its teachings.

It is incomprehensible to us at this late day that intelligent editors of the daily press in this country should ignore the genuineness of Dr. Henry Slade's mediumship, when so many reliable and highly educated people, both at home and abroad—such as Prof. Zollner of Germany, and other savants—have so fully put on record detailed facts in connection with Dr. Slade's medium powers. We have tested this gentleman's remarkable mediumship many times in this city, and in New York, as has also our partner; and therefore we know whereof we speak. Now we have a statement in the daily press of Portland, Me., where Dr. S. has been holding séances of late, charging the Doctor, by imputation, with being a woman disguised in male attire. The latter replied, denying the charge by an offer to wager any amount of money on the result. So states the telegraphic dispatch to a Boston paper. Dr. Slade said he originally at Portland four weeks longer than he stopped intended because of the report that he was to be arrested on a charge of being a fraud, which action, although threatened, was not attempted, when he left there to fill an appointment in Manchester, N. H.

A late number of the Spanish Spiritualist magazine, *Constantia*, quotes from *Luz*, published in Rome, an account of an interesting materializing séance held by a reporter of the New York Mercury with Mrs. M. E. Williams in New York City. This account was copied from the columns of *The Mercury* by the *Herald of Light*, thence found its way to France, and then to Rome, and having made the circuit of the earth, is reproduced by *Constantia*.

We also notice that since the death of Fernandez Colavida, the editorship of *La Revista de Estudios Psicológicos* has been assumed by Viscount De Torres Solano, who has the reputation of being the foremost Spiritualist on the Spanish Peninsula. We wish *La Revista* success under its new and able management.

The Boston Children's Progressive Lyceum Managers inform us that they are making arrangements for the Annual Picnic at Downer's Landing, which in the past has so delighted the children.

The Spirits and the Centennial.

On April 30th, the centennial anniversary day, the BANNER OF LIGHT Public Free Circle was held (as usual on Tuesday afternoons), Mrs. M. T. Longley, medium. At the outset of the services the following question was handed in from the audience: "How are the spirits of Washington, Adams, Jefferson and others affected by the centennial anniversary observance, to-day, of the inauguration of the first President of the United States?" To this query, Spirit John Pierpont returned the subjoined reply:

This is a great day for the American nation, one that has rounded out a century of experience for the people as a republic, under a form of government of the people, by the people. This century of experience has been one of trial and discipline as well as of triumph and achievement, and you as a nation may well rejoice in the observance of the day, for it is one of great significance to each individual who at the present time makes his home upon the soil of Washington, Adams, Jefferson, Hamilton, and others who were associated with them a hundred years ago in the enactment of your laws and in the effort to properly and conscientiously enforce the constitutional rules and regulations of the country, are not asleep at this present time, nor are they in any sense of the word dead; they are thoroughly alive in spirit, and conscious of what is taking place with you; and of a surety they must rejoice with you, and understand and appreciate what the people of this country are doing to-day.

These forms of ceremonial observance are merely the expression of grateful hearts, of happy souls, that have grown with the growth of this republic; they have found their means of living and of happiness within the embrace of this country; they realize what the land has been to them and what it is to the world at large, and therefore they pay grateful observance in commemoration of this anniversary day.

The spirits mentioned are in a friendly, appreciative mood; they certainly understand all that is being done; they certainly send out an influence that we trust will be felt as an uplifting power to those who at this time are also in spiritual harmony with the day and its observance and its significance.

You are not to suppose that those exalted spirits who in times past worked for the good of humanity as a whole, and for the welfare of the nation, and that they should afford the largest degree of happiness and liberty to its people—are idle or indifferent to the growth, the prosperity and the interests of the American polity; on the contrary, they have, through all the years that have passed since their translation to another world, sent out their influence and utilized their powers, as far as possible, in giving forth that which would befriend, assist, and in some way benefit the people of this land. They are aware of its growth, they are aware of its achievements, also of its imperfections and of those places and points wherein it may be benefited and improved. They have, whenever the opportunity has presented itself, made their influence felt, by acting upon sensitive minds, upon inspired souls, and so have given out something larger, broader and freer, for the benefit of your people, than they possessed.

Plutocracy.

Bishop Potter's New York centennial celebration sermon has aroused the indignation of politicians all over the country in consequence of his sweeping remarks in regard to the prevalence of luxury, the massing of large material forces, which, by their very existence, he said, are a standing menace to the freedom and integrity of the individual. He boldly spoke the truth, and deserves to be honored by all true, liberty-loving Americans. No wonder the good Bishop was inspired to warn his hearers against the power and selfishness of concentrated individual wealth! Here is one instance of many going to show the tendency of the times:

"The regular income of John D. Rockefeller is put by the *New York Sun* at \$20,000,000 a year. Every night he goes to bed he is \$54,794 richer than he was the night before, every hour adds \$2,283 to his fortune, and at every tick of the clock \$6 is added to his pile."

When subsequently questioned as to his definition of the term "Plutocracy," Bishop Potter replied as follows:

"When I speak of this as the era of the 'Plutocrats' nobody can misunderstand me. I do not intend that they shall. Everybody has recognized the rise of the money power. Its growth not merely stifles the independence of the people, but the blind believers in money's almighty power assert that its liberal use condones every offense. The plutocrat does not speak out as he should. These Plutocrats are the enemies of religion as they are of the State, and, not to mince matters, I will say that while I had the politicians in mind prominently, there are others. I tell you I have heard of the corrupt use of money in the elections and the sale of the sacred right of the ballot openly defended by ministers of the gospel. I may find it necessary to put such men of the sacred office in the public pillory. The social tendencies in the great cities outside of politics, are most inspiring, most elevating. But the spoils system and its related vice, the purchase of votes, are things to be afraid of, to be jumped upon and strangled."

The highest evidence of the timeliness, the truthfulness and the effectiveness of Bishop Potter's address in St. Paul's Chapel on the morning of the Washington centenary, says the New York Times, is to be found in the attention it has excited and the discussion it has produced. It seems destined to be the one memorable expression of the great occasion. It is approved by all the advocates of a higher standard in politics and public life; it is criticized only by those who defend or extenuate the evils at which it was aimed. We are glad to see that Bishop Potter retracts nothing of his rebuke or of his warning, and that he considers it the duty of the pulpit to "speak out."

Miss Lottie Fowler, well known in this country as an excellent medium, has returned from Paris to London, where she is quite ill and in reduced circumstances. Florence Maryatt makes an appeal in her behalf in the *Medium and Daybreak*, and proposes to give her services in lecture, recitations or singing, or all three if required, solely for Miss Fowler's benefit.

BUCHANAN'S JOURNAL OF MAN.—The May number continues "The Giant March of Solence," the special subject considered being "Spectral Analysis," which the editor looks upon as next to the telescope and psychometry "in rank. This is followed by a severely critical paper entitled "The Doctrine of Reincarnation, and Its Absurdities" (etc.) Of the remaining contents are "Evasive Replies on the Hindu Question," "Woman Rule in Oskaloosa, and Progress of the Sexes." Boston: 6 James street.

Good Things for Our Patrons.

In addition to much original matter now on file (in the way of essays, poems, reviews, etc.) which is waiting space for its accommodation in our columns, we have several discourses of pronounced merit which have been specially reported for THE BANNER, and to which we shall give publication for the present from week to week:

THE BANNER for April 18th will contain the full text of a trance address on "THE PHENOMENA OF SPIRITUALISM A VITAL NECESSITY TO ITS PHILOSOPHY," which was delivered by the guides of J. J. Morse, in Adelphi Hall, Sunday evening, April 14th, before the First Society of Spiritualists of New York City.

Our issue for May 25th will contain a verbatim report of an address pronounced at Metropolitan Temple, San Francisco, Cal., by the guides of W. J. Colville, in solemn remembrance of the "MARTYRS OF FREEDOM; OUR FALLEN AND OUR RISEN HEROES."

We have also for publication the following excellent discourses:

"THE NEEDS OF THE HOUR," etc., by Mrs. Nellie J. T. Brigham, New York City.

"GOD IN THE CONSTITUTION," by Mrs. H. S. Lake, Boston, Mass.

"THEOLOGY AND SCIENCE," by Willard J. Hull, Buffalo, N. Y.

"OUR TWO SQUARES," by Prof. W. A. Baldwin, New York City.

"WHY ARE MEN AFRAID TO DIE?" by J. S. Lottritz, East Portland, Ore.

"SPIRITUAL SCIENCE AND PSYCHOGRAPHY," by J. J. Morse, New York City.

G. W. Kates and Wife

Are now located at 123 West Concord street, Boston, where they will remain during May. They will hold receptions each Monday and Thursday evening at this address. They are to lecture at Lowell, Mass., Sunday, May 12th, and for the Spiritualist Phenomena Association of Boston, May 10th.

Mr. and Mrs. Kates held their first meeting in Boston at the Spiritual Temple, Newbury and Exeter streets, on Wednesday evening, May 1st—concerning which service John N. Lee wishes us to state that he was one of a highly pleased audience the members of which admired the trance address of Mrs. Kates, and her evident sincerity in all that she said and did. Bro. Kates was also followed with gratification in his remarks, which were logical, practical and instructive.

The public readings and tests generally given by Mrs. Kates are reported from Hammon, N. J., and elsewhere to be of a high order of conclusiveness.

Message from Spirit A. E. Newton.

Received by writing through the medial instrumentality of Mrs. M. T. Longley, on Wednesday A. M., May 1st:

My Dear Mr. Colby—I give you greeting, and am rejoiced to do so in this way. I am more than gratified at the light that has entered my life; more than satisfied with the character of my new home and its surroundings. I thank the Heavenly Father that I have passed the gate of death, and have entered the land of immortal peace. But I shall not be idle, nor will I lose my interest in the good work. All is well with me, and I trust it will be so with the dear ones whom I leave in the mortal.

If you can do anything to assist in smoothing the pathway of my beloved companion, I will be very grateful.

I appreciate your good thought, and your great kindness toward me in the past, and shall ever remember you with love.

Kind greetings to your associates, and all friends.

A. E. NEWTON.

At the Woman's Suffrage League of New York last week much sharp criticism was made in regard to people of wealth, and particularly wealthy women. Mme. Clara Neyman made a speech, in which she said:

"There is more irreligion and sham and pretence in the country now than ever before. The concentration of wealth brings more shame and vice than all the communism and anarchy in the world. Our suffering sisters do not concern the high-toned wealthy class. They belong to another set." Mme. Neyman complained of the manner in which American girls are brought up. "A boy," she said, "knows he must excel in something, but our girls are allowed to drift along without a single aim in life until their inefficiency in practical affairs renders it a matter of regret that their parents had not given them a common-sense education. We have few good housekeepers, because of this very lack of practical training, and this, too, accounts for the existence of so many spoiled children. If it were not for the constant influx of emigrant women I do not know what would become of our homes. The more money men make, the more foolishly women spend it. As long as women lavish money on dress and trifles, men will be driven to acquire it by questionable methods."

"Second Sight."

The interesting and instructive essays upon Second Sight that "M. A. (Oxon)" has from time to time contributed to London *Light* have been collected and published in a pamphlet. They treat in a remarkably clear and lucid manner, without any extraneous use of words, upon the problems connected with prophetic vision, illustrated with a large number of facts and experiences, which, though not altogether new to the world, are new to the modern public being derived from a work published in 1703, and not at present available to any extent.

M. A. (Oxon) classifies the cases he brings to notice in the following order: Those testified to by several witnesses, though independently cognized. Those sensed only by sight. Those sensed only by hearing. Those apparently prophetic. Those of a prophetic nature whose predictions have been fulfilled sooner or later. Those premonitory of death, which eventually proved true, etc. Very clear and unquestionably authentic instances are cited under each of these heads.

This brochure, from one who has devoted much study to spirit phenomena, is valuable to all, its main purpose having been, as he states, to preserve some unique records which in his opinion illustrate contemporary phases of Spiritualism, and to elicit further narratives duly authenticated, with expressions of opinion on the problems that underlie them.

Decease of Father Beeson.

Father John Beeson, who has for years borne the rightly-earned title of "the Indians' Friend," passed from earth to spirit-life April 21st, 1880, aged 85 years 7 months 6 days. His demise occurred at Talent, Ore., where he has resided for a number of years.

THE BANNER has at various times in the past published articles from his pen in defense of Indian rights. His days on earth have been devoted to one long self-sacrificing effort to relieve the sufferings of humanity, and to enlighten suffering hearts with a knowledge of the Better Life. He has now "entered into his reward." We shall print next week a sketch of his work for the Indians and some of his interesting spiritualistic experiences.

NEWSY NOTES AND PITHY POINTS.

THEY AND NOW.

When Washington was President, As cold as any telegraph. He never on a railroad went. He never rode a bicycle. He never heard of the Yellowstone. He never liked a postage stamp. He never saw a telegraph. His trousers ended at the knees. By wire he could not send dispatch. He filled his lamp with whale oil grease. And never had a match to scratch. But in these days it's come to pass. All work is with such dashing done. We've all the things, but then, alas— We seem to have no Washington.

—Washington Critic.

The Polish priest at Detroit, Mich., was assaulted on the street May 4th by one faction of his church-followers, in which were both men and women took a hand. A general riot being imminent, the fire department turned their hose upon the crowd, and several of the rioters were nearly drowned. No peace was restored. It was a capital idea to wet them down; much better than shooting.

Bishop Potter tells the public that he has heard of "the corrupt use of money in the elections and the sale of the sacred right of the ballot openly defended by ministers of the gospel." He threatens to expose such cases. It cannot be done too early.—Herald.

Why has refined sugar gone up of late at retail from 6 1/2 cents to 9 1/2 cents a pound? Many people are asking this question. Because this necessary article is "cornered" by capitalists!

NAPLES, May 4th.—The volcano of Vesuvius is in an alarming state of eruption. Streams of lava are coursing down the mountain on the Pompeii side.

It is said that the visitors to the Washington Centennial left in Gotham's coffers between \$6,000,000 and \$7,000,000.

Keen-sighted merchants advertise in the BANNER OF LIGHT, as they receive orders from distant parts of the country in consequence, as well as patronage nearer home. Why? Because THE BANNER circulates all over the country, and because our rates are less than those of the secular press.

I have studied Irish history with patience for a decade, and I can recall no previous ten years during which the Irish have made greater strides, nor any one year when they had more potent or so many reasons for looking hopefully toward the future.—James Redpath.

See Dr. Duke's advertisement on our seventh page. This gentleman is a wonderful healer. There is no doubt about it.

The St. Herald (Fla.) Press copies in full the New York Herald's editorial (with which it accompanied its publication of the letter of Rev. Heber Newton, on the spiritual dispensation), and says: "It (Mr. N.'s article) is a strong defense of Spiritualism, and its possibility of being true," from "one of the ablest theological divines in this country."

Lord & Thomas, Newspaper Advertising Agents, 45 to 49 Randolph street, Chicago, have brought out a very convenient type-measure—so says the supervisor of our printing department.

Considerable wonder is expressed that on Centennial day the great equestrian statue of Washington, in the Public Garden, Boston, was unhonored—neither wreath nor decoration being bestowed upon it.

Stern parent (to a young applicant for his daughter's hand). Young man, can you support a family? Young man (meekly). "I only wanted Sarah."—Boston Post.

Glass eyes for horses are now made with such perfection that the animals themselves cannot see through the deception.

Our thanks are returned to Mrs. S. M. Ingraham, of Windsor, Vt., for a donation of beautiful flowers for our Free Circle table.

The Eiffel Tower at the Paris exposition grounds is an expensive affair; but it was built to come high!

On the night of March 7th, Lydia Lamphire, of Piers, Mich., awoke her mother to tell her that she was tired, she could not sleep, and had been made tired by digging three graves, one for Ben Decker, one for Floyd Peck and one for some one she did not know, and that this grave she would have to fill herself if she could not find the one it was intended for. Dr. L. Day and others were told of the dream next day. Peck died March 10th, Miss Lamphire March 11th, and Decker April 24th.

Last Sunday's Boston and New York blanket sheets were filled with advertisements and coarse cuts. Reading matter uninteresting.

The New York World talks about the bluish of a black man!

The daily papers are printing a portrait of Confucius, the Chinese philosopher, with a long queue, when the fact is it was not introduced in China until three hundred years after the time Confucius lived!

A Toronto man says: "Not long since I had a letter from a lady in the West of England, asking if Toronto was not in the State of Illinois."

The express train from St. Petersburg, due in Vienna on Friday night of last week, was set adrift, presumably by robbers, while at full speed, and Count de Brazza's famous collection of gold and silver plate was melted into a shapeless mass. No one was injured.

According to the latest accounts from England Balfour's power in Ireland is on the wane. It is said that the Irish Secretary is unwittingly playing into the hands of his enemies. "This is the method Divine Justice adopts sometimes to right wrong."

NEW YORK, APRIL 30TH.

The drums kept time in monotonous beat To the tramp of thousands of marching feet, As the soldier-boys passed along the street In the mud.

Jo Cose says the intrinsic face value of a pretty woman is on a par with a well-executed forged check. It is hearts at first, but fades at the end of the game.

Practical charity is a good thing. We have conscientiously continued it for years. It is of divine origin. Good to think of, but bad, after all, to practice. Why? Because many of those whom we gave our robes to—with honorable exceptions, of course—inevitably returned to us, instead of encouragement, prickly thorns. As long as favors were rendered it was all right; but when withdrawn it was all wrong with them. In several instances we have been feeding crows—and now that there is a lull in our liberality, these black crows cry "Caw, caw, caw!" and would make decent people believe they have been treated badly.

THE RETURNING TIDE.

"Are you 'On to Oklahoma'?"
"Asked the man beside the road,
And the stranger in the wagon answered back:
"Yes, I'm 'onto' Oklahoma."
And he gave his team the goad—
"That's the reason I am on the other track!"
—Washington Post.

The daily papers of late are inquiring, "What is a kiss?" and Dr. Henry Gibbons in his recent lecture defines this osculatory procedure thusly: "It is," he says, "the anatomical juxtaposition of two orbicularis oris muscles in a state of contraction."

Dr. Talmage thinks the whole world will be converted to Christianity by 1890, says the Macon (Ga.) Telegram, and we can't help thinking the Doctor would make a first rate real estate agent in a boom town if he should at any time desert the sacred desk.

In regard to Modern Spiritualism, there are none so blind as those who will not see.

In the days gone by never to return, the "doctor" was regarded almost with reverence. But the people, having opened their eyes and consulted their common sense of late years, have in a large degree placed these professional men under the ban, and even gone to the extent of repudiating many of them. This is to be taken as the reason why these "regulars" are to-day

"kicking" so vigorously at the doors of our State legislatures, with their earnest requests to be protected by special enactments in their favor.

New Music.—We have received from the publishers, White, Smith & Co., Boston, the following: For piano-forte: "Mariana," transcribed by Sydney Smith; for cornet and piano-forte, "Boulangers' March," arranged by B. M. Davison; for violin and piano-forte: "Marguerite," arranged by A. Davenport. Vocal: "Clarette McCarty," Dan Lyons; "Near It," arranged by Edmund Forman; "The Pigs Are in the Clover," L. Marshall.

Reports from Tahiti show that the hurricane that swept Samoa was equally severe in that place.

PITABLE NARROWNESS.—The Congregationalist, catering to the "holier than thou" element of these modern days, puts President Harrison on the back as a "good boy" because he refused to ride from Washington to the New York centennial celebration on Sunday, and scowls at the Governor of Massachusetts because he started for Gotham on the Sabbath. To the minds of sensible persons the President in this instance played the part of an ancient "prude" in a theologic-political sense, while our Governor acted the part of a man.

Those who are interested in automatic music will find in the Zöllan (self-playing) Organ, in its various grades, a high-class instrument, offered at a reasonable rate. J. Howard Richardson will be pleased to show them to visitors at his New England Agency, 225 Tremont street, Boston.

The Paris exposition was formally opened May 6th, by President Carnot; a brilliant spectacle was presented under the great dome; the city was crowded and ablaze with illuminations. The absence of royalty, and the enthusiastic joy of a free people, were the prominent features of the inauguration of this great exhibition; under the auspices of the Gallic Republic.

The account is current that a man in Scranton, Pa., having a needle in his foot which "regular" surgeons could not extricate, applied in his pain to an "irregular" dynamo connected with the Suburban Electric Railway, and in fifteen minutes that needle was drawn out. Thus it is to be seen that even electrical machines are successfully competing with the "regulars." Who wants a doctor's plot law to prevent the exercise of such curative aid as he maying? Only the doctors—we have no hesitancy in saying!

CHIEF RED CLOUD IN WASHINGTON.—Red Cloud, head chief of the Dakota or Sioux Indians, has been in Washington of late. Red Cloud is the greatest living chief, and he will rank in history with Massasoit, King Philip, Tecumseh and Red Jacket. He is sixty-five years of age, but few marks of age are visible; his hair is black, his eye is keen, and his form erect and stately. He dresses in black cloth, and looks every inch a gentleman. His home is in southwest Dakota, near Pine Ridge Agency, where he owns a large farm and cattle ranch.—The National View.

The Catholic Congress, which convened at Madrid, Spain, April 29th, 1889, unanimously adopted a resolution demanding the restoration of the temporal power of the Pope.

It was not easy to see how gallant Capt. Murrell and his officers could possibly improve the record they had made, or heighten the public admiration for them; but they did both the one thing and the other when they insisted on turning over every dollar of their share of the "testimonial fund" to the Danish Immigrants, already indebted to them for their lives. To read about such noble fellows is as good as listening to a sermon. It is a sermon.

Mediumistic "Exposers."

Referring to the recent exhibitions of certain mediums in this country, allured to a denial of the truth as was Judas by thirty pieces of silver, more or less, the London Medium and Daybreak says, "The opinion of a medium upon such a subject is not worth listening to. Genuine phenomena are not accepted on their word, but by independent observation." Fact!

A new medium for materialization has recently held séances in Sunderland, Eng., at which very satisfactory evidences of the reality of that phenomenon were given. In reference to a proper course to be followed by the medium, our London contemporary very judiciously advises her to be careful in giving sittings, and to seek as little publicity as possible; adding: "Fame has been the bane of all mediums. By observing spiritual laws, great power will be given to mediums." This is especially true of materializing mediums. Nearly all the trouble that has come to them has been the result of their scarce rooms being open to a promiscuous attendance, without the least regard to the qualifications or disqualifications of those who constituted the circle. It is an old but wise adage: "Experience is the best schoolmaster," and we trust the lessons of the past will result in a more orderly conduct of this advanced form of spirit manifestation in the future.

THE THEOSOPHIST for April has for its opening article a treatise upon "Hiranyagarbha," which it says, "Every Theosophist knows is the 'golden egg' from which the universe proceeded." The application of this is made to the golden egg of love and hope within the hearts of men. In an article upon "The Christian Hell," a denial by a missionary at Serampore that Baptists believe in there being such a locality, is strongly refuted by an extract from a sermon by Rev. C. H. Spurgeon, in which that minister of "glad tidings" vividly sets forth the doctrine in "words that burn." A dozen other subjects are dealt with in the remaining pages, followed by reviews, correspondence, and a supplement containing an account of Mr. Olcott's Japan tour and other matters. Madras: the Proprietors at Adyar. Boston: Colby & Rich.

HALL'S JOURNAL OF HEALTH.—In the May number, the Y. M. C. A. of Waterville, N. Y., having issued a command that The Journal be no longer sent to its rooms, the editor takes occasion to remark that it is not published in the interest of any theological system or order of belief, and that it will not be deterred from printing what it knows to be true because the truth tends to weaken somebody's faith in the thirty-nine articles. This line of thought and declaration is followed out in a lengthy article, of so liberal and progressive a nature that it should call to its subscription list a thousand names to take the place of the one erased. S. H. Preston writes in his usual clear and forcible manner upon "Health and Hell," and other topics are profitably considered. New York: 206 Broadway.

Some time since an Italian named Ballinski was murdered in the corridor of a tenement house in Brooklyn, N. Y. The house was one of several rented and subtlet by a wealthy Italian, a Mr. Della. For a month after the death of Ballinski, he did not leave the place; he made his presence known by violently kicking upon the doors, knocking on the walls, and doing other things in so matter-of-fact and annoying a manner that the tenants of all the houses rented by Mr. Della vacated the premises. The Italian woman so fully believed the locality haunted by a "ghost," that they left in double-quick time. Mr. Della, so it is reported, paid his landlord for the big, empty tenement houses for several months; at last his money gave out, and he collapsed financially.

Mrs. CORA L. V. RICHMOND's address will hereafter be Rogers Park, Ill. Herself and husband have removed to this pleasant suburban home, some nine miles from Chicago. Mrs. Richmond has established his office there, and the Weekly Discourse, containing the reports of her Sunday lectures, will hereafter be published at that place. She continues her work for the First Society of Spiritualists in Chicago, as during years past. The season of 1888-9 has been a very successful one for her ministrations, and the parties given by the Society have proved to be occasions of great interest.

Elvira Wheelock Ruggles passed to spirit-life at Rockford, Ill., from the residence of Dr. Brown, on April 24th. She was born in September, 1836. Funeral exercises were held at Janesville, Wis., April 25th. She was a Spiritualist and free-thinker in the best and fullest sense of the terms. She leaves two sons, both in early manhood, who will sadly miss her kindly companionship.

The Camp Meetings.

Lake Pleasant.

(From our Regular Correspondent.)
The annual spring meeting of the Directors of the New England Spiritualists' Camp-Meeting Association was held at this place, on Saturday, May 4th. Aside from the official representation, there was quite an attendance of members of the Association, and others. The principal business of the session consisted of the adoption of the necessary measures for the accomplishment of many projected improvements upon the public buildings and the grounds, and for perfecting the final arrangements for the coming Camp-Meeting. A marked degree of interest was shown, and a successful session is well assured. The talent (both musical and for the platform) is of the highest order, and the transportation arrangements are excellent. This with good hotel service will conduce to a large attendance. Among other marked changes to be made will be the enclosure of the grounds with a fence, which will necessitate a small admission fee, similar to the system in vogue at Cassadaga, Lake and other large camps.

NOTES.

Among the extra talent engaged for the platform are Hon. Sidney Dean, and Dr. and Madam Le Plongeon of Brooklyn, N. Y.; these latter will speak upon the ruins, religions and customs of the Moas of Yucatan, which show an antiquity and civilization antedating that of the Egyptians. These lectures will be finely illustrated.

Messrs. Conner and McCracken of Greenwich, N. Y., will open the grocery store about June 15th. There are at this writing some twenty families here. The demand for the platform is ever being increased. There is a large demand for cottages and rooms than ever before at this season of the year.

The Railroad Restaurant and Dining Rooms will be opened early by Mr. Thomas C. Salisbury of Middle Falls.

The band will arrive July 20th. The first issue of the Wildwood Messenger was early exhausted.

Dr. W. A. Towne and family of Springfield have arrived.

C. O. Still of Springfield has the work of decorating the grounds with plants and flowers.

Parties from New York State are already here.

Mr. and Mrs. James Wilson of Bridgeport, Conn., were on the grounds for a few days.

J. M. Y. Lake Pleasant, Mass., May 5th, 1889.

Onset Bay.

The annual Camp-Meeting at Onset Bay for 1889 will take place as usual, commencing July 14th. The management have engaged the following as speakers:

Sunday, July 14th, A. M., Mrs. R. B. Lillie, P. M., Mrs. R. B. Lillie, Tuesday, July 15th, P. M., Mrs. C. M. Nickerson; Saturday, July 20th, P. M., Mrs. C. M. Nickerson; Sunday, July 21st, A. M., Mrs. Sarah A. Byrnes, P. M., Mrs. Sarah A. Byrnes; Tuesday, July 22nd, P. M., Mrs. Sholimar Longley; Saturday, July 27th, A. M., Hon. Sidney Dean, P. M., Hon. Sidney Dean; Tuesday, July 30th, P. M., Mr. E. B. Fairchild; Saturday, Aug. 3d, P. M., Mr. E. B. Fairchild; Sunday, Aug. 4th, A. M., Mr. J. J. Morse, P. M., Mr. J. J. Morse; Tuesday, Aug. 6th, P. M., Mr. J. J. Morse; Saturday, Aug. 10th, P. M., Mrs. M. S. Wood; Sunday, Aug. 11th, A. M., Mrs. Amanda M. Spence, P. M., Mrs. Amanda M. Spence.

On other days, we are informed, the time will be devoted to conference and experience meetings.

The music and vocal talent will be announced hereafter.

Joseph D. Stiles and Edgar W. Emerson have been engaged as public readers during the session.

The financial prospects for the coming season are said to be excellent, and no reason exists why the Camp-Meeting at Onset for the season of '89 should not prove a gratifying success.

A Voice from Onset.

To the Editor of the Banner of Light:

Onset-by-the-Sea is looking up again for another period of prosperity. Many cottages have already arrived, and cottages are renting much earlier than heretofore, which augurs well for a busy season near at hand.

Your correspondent will occupy the same position at Headquarters as formerly, and has added in connection with her other work the letting of cottages and the selling of property. Any one desirous of her services can communicate by letter, addressing the same to "Headquarters, Onset, Mass."

Mr. J. Q. A. Whitmore has had a nice summer residence erected during the winter on Point Boulevard. Several cottages have been built at South Independence.

Mrs. Henrietta Bullock has rented her restaurant to parties from Worcester, as she will not be at Onset this season.

Treasurer Johnson, who has been ill most of the past winter, has arrived for the season, and will attend to official business as in the past.

The Ladies' Industrial Union has done good work since its organization. This Society bought and located one year ago, at considerable expense, street lights for Onset, which have been a great benefit and comfort to the winter residents.

Onset, May 6th, 1889. GUSTIE F. HOWE.

Floral City, Fla.

E. F. Shaw writes us that he has in view the establishment of a Spiritualist Camp-Meeting for winter work—to be held in Floral City in November. The location is healthy, the land good (the best pine); a small lake is among the attractions. He would like to correspond with parties in the North regarding the working out of the practical details of the enterprise.

Origin of "Uncle Sam."

Speculation has recently arisen regarding the origin of the term "Uncle Sam" as applied to the United States Government.

In the war of 1812, between this country and Great Britain, Gilbert Anderson, of New York, purchased in Troy, N. Y., a large amount of pork for the American army.

It was inspected by Samuel Wilson, who was popularly known as "Uncle Sam." The barrels of pork were marked "E. A. U. S." the lettering being done by a facetious employé of Mr. Wilson.

When asked by fellow-workmen the meaning of the mark for the letters U. S., for United States, were then almost entirely new to them, and they did not know, unless it meant Gilbert Anderson and Uncle Sam," alluding to Uncle Sam Wilson.

The joke took among the workmen, and passed currently, and "Uncle Sam" himself being present, was occasionally rallied on the increasing extent of his possessions. Soon the incident appeared in print, and the joke gained favor rapidly, till it penetrated and was recognized in every part of the country; and, says John Frost, the Boston historian, will no doubt continue so while the United States remains a nation.

It is now firmly imbedded in the Mosaic of our language, like "Tippecanoe," "Log Cabin," and other short but expressive phrases, which refer to important events in the history of the Republic. Both "Tippecanoe" and "Log Cabin" have taken on renewed force and vitality since their adoption by Hon. H. H. Warner, of Safe Cure fame, in the naming of two of his great standard remedies, the principal one known as Warner's Log Cabin Sarsaparilla. They are based upon formulae so successfully used by our ancestors in the cure of the common ailments to which their arduous labors rendered them liable in the good old Log Cabin days.

The name of Warner's Safe Cure, likewise, will be held in high esteem, as familiar as a household word, while it continues to cure the worst forms of Kidney Disease, which the medical profession confesses itself unable to do.

Harvard and Bradford.—Sunday, May 6th, the speaker before the Fraternity course in Britain Hall was Dr. Wm. H. A. Simmons of this city, (but a native of Boston), who gave in the afternoon an account of his transfer from Theology into the comprehensive study of life and destiny, as presented in the spiritualistic philosophy. In the evening his lecture was a review of a history of Spiritualism considered in its ancient and modern aspect. Dr. Simmons is a clairvoyant and healer, and has taken position for professional work in the field of his business. Next Sunday the platform will be occupied by Mrs. Lizzie S. Manchester of West Randolph, Vt.

Providence, R. I.—Mr. J. William Fletcher lectures for us on the Sunday evenings of May. His discourse last Sunday on "The Outlook for the Future of the Church" was listened to with close attention. The interest in the circle at half-past five Sunday afternoon still continues.

Horford's Acid Phosphate makes Delicious Lemonade. A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

Movements of Platform Lecturers.

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

Mrs. E. Outler, trance test medium and psychometrist reader, would like to make engagements for camp-meetings. Address 1620 Sixth Avenue, Troy, N. Y.

Mrs. Emma Miner was engaged in Attleboro April 21st; Barnstable, Conn., 25th; is engaged for Haverhill May 6th; Williamsville, Conn., 12th and 19th; Hanson, Aug. 4th; Bridgeport, Conn., Oct. 6th and 13th. Other dates open.

Mrs. Carrie C. Van Duzee will lecture in Syracuse, N. Y., through the month of May. Her post-office address is No. 6 Jackson street.

Mrs. H. S. Lake speaks at the First Spiritual Temple, Boston, the remaining Sundays of May; in Albany, N. Y., the Sundays of June; in Rockland, Me., July 21st; Haverhill, Mass., July 28th and 29th. She has a few open dates for the season of '89-90. Address, 8 Worcester Square, Boston.

Frank Algerton lectures in Salem, Mass., next Sunday; in Lynn, Mass., the next two Sundays. He can be engaged for the first two Sundays in June. Address 6 Beacon street, Boston.

J. V. Mansfield, Boston, has health at present is reported excellent—proposes to journey eastward from California in June; he anticipates being at the Onset Bay Camp-Meeting in July; Lake Pleasant in August; and perhaps Queen City Park at a later date. He will return to San Francisco, N. Y.

John Wm. Fletcher lectures in Providence, R. I., next Sunday evening. Subject, "Chapters in the Life of Joan of Arc," followed by a test séance. He can be consulted at the Perrin House on Mondays.

Mrs. A. C. Colby-Luther lectures the Sundays of May in Psychic Hall, Pratt's Temple of Science, Westchester, Wis., which was dedicated to the investigation of all subjects pertaining to the greatest needs of humanity, on the 26th, 27th and 28th of April, by Mrs. Hodge and Dr. Phillips as test mediums; Prof. Loveland and Lockwood and herself as speakers. She regards that occasion as being one among the most important of her thirty-one years of public life as a speaker.

Mr. J. Frank Baxter will speak again in Fitchburg on Sunday, May 12th, and will lecture in Boston, Berkeley street, on Sunday, May 19th and 20th. In June he will lecture in Brockton, Rockland, Me., and West Duxbury. His Camp and Grove appointments for the Summer Sundays (week-days additional) are July 7th, Wachusett Park; July 14th, Parkland, Pa.; July 21st, Chagrin Falls, O.; July 28th, Hazlett Park, (Nemadji), Mich.; Aug. 4th, Mantua Station, O.; Aug. 11th, Cassadaga Lake, N. Y.; Aug. 18th, Niantic, Ct.; Aug. 25th, Lake Pleasant; Sept. 8th, Etta, Me. On Sunday, Sept. 15th, he will lecture in Hanson, and on Sunday, Sept. 22nd and 29th, open the new season in Lynn.

Mattie and Moses Hull would like to hold grove-meetings every Saturday and Sunday during June and July.

Emma J. Nickerson will make engagements to lecture in New England for the season of 1889-90. Permanent address, 122 West Concord street, Boston.

Bishop A. Davis will close his present work in New York on Sunday, May 12th, and will commence an engagement for the Spiritual Society of Bangor, Me., the third Sunday in May—remaining an indefinite time. All communications can be directed to him at Bangor.

Our Fund for Destitute Poor.

DONATIONS SOLICITED.

From E. H. Bontell, The Towers, Malden, England, \$24.20; P. Peter Whitcomb, \$2.00; F. J. Lippitt, \$1.00; Mrs. Anna Hibbert, \$1.00.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment:

From H. Anderman, \$1.00; Mrs. Geo. Morrill, \$5.00.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion. Special Notices forty cents per line, Minimum, each insertion.

Headings and cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, headed matter, fifty cents per line.

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

Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that purpose will be one-half price in excess of the regular rates.

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

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear false or fraudulent upon any face are accepted, and if it is known that they are false or fraudulent, we are using our advertising columns, they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties which have proved to be dishonest or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y.

Andrew Jackson Davis, Seer into the cases and natural cure of disease. For information concerning methods, days, terms, etc., send to his office, 63 Warren Ave., Boston, Mass.

Men suffering from Nervous Debility should send 10c. to Dr. FELLOWS, Vineland, N. J., for his book setting forth an External Application. A positive cure. Mention BANNER OF LIGHT.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named for those in foreign countries embraced in the Universal Postal Union.

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

ADVERTISEMENTS.

Music Agents Wanted. GENTLEMEN and Ladies, who can sing and play, to canvaas for P. J. Longley's Songs and Music, in both form and sheet music. Agents wanted at Camp-Meetings and in every city and town. Liberal inducements offered. Transmitted in English, and with a lithographic title-page. Address C. P. LONGLEY, Sydney street, Dorchester District, Boston, Mass. 3rd Myl.

Lecture Bureau. SPEAKERS supplied for Lectures, Funerals and public occasions at shortest notice. W. FLETCHER, 6 Beacon street, Boston, Mass.

Spiritualism. A Discourse in a Series upon "The Signs of the Times."

BY REV. M. J. SAVAGE.

In this Discourse, delivered at the Unity Church, in this city on the morning of last Easter Sunday, Mr. Savage, who has given the subject much study, draws that Spiritualism at its best is in perfect accord with science, philosophy, the highest morality, the finest ethical teachings, and the highest of all, the command displayed by the author in his treatment of the subject commands a reading of his views to all classes.

Price 5 cents. For sale by COLBY & RICH.

GEOMANCY: The Easiest Method of Divination. With 160 Illustrative Examples.

BY FRANK HARTMAN, M. D.

Author of "Magic," "Paracelsus," "Secret Symbols of the Rosicrucians," "Life of Jehoshua," Etc.

</

now what it was impossible for me even to imagine a number of years ago. It is quite a long time since I was spoken of as dead. But what a mistake! I was only just starting out in life. In Charlestown here, a little ways from you,

New York Advertisements.

New York Advertisements

DUMONT C. DAKE, M. D.,

304 FIFTH AVENUE, NEW YORK CITY, successfully treats all forms of *Chronic Disease*, however complicated. Patients afflicted with every kind of incurable, testify to permanent restoration. In the accurate diagnosis of disease, and as a Magnetic Physician, Dr. Dake's skill stands unequalled. Those unable to visit the Doctor in person can be successful if treated at their homes. Remedies sent by express. Send stamp for circular.

Dr. Dumont C. Dake, M. D., is a skillful medical attendant, and a genial spirit whose responses to the impressions of superior wisdom are vivid, and generous of good results.


—Eds. Banner of Light.

BEST TRUSS EVER USED

Improves the Weak, Fortifies the Worn, Relieves the Ailing, and Cures the Ruptured. Sent by mail everywhere. Write for full descriptive circular to the

DR. HOUSE, N. Y. ELASTIC TRUSS CO.

714 Broadway, N. Y.
Mention this paper.



Mrs. Stoddard-Gray and Son, DeWitt
C. Hough,

HOLD Materializing Séances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday 2 o'clock, at 323 W. 34th street, New York. Daily Sittings for Communication and Business. 13w* Mb2

MAGNETIC SANITARIUM.

HOME for the sick is now established at No. 232 West 21st street, New York, where the sick will be received, and every attention is rendered for speedy recovery. Also those needing magnetic treatment can have attention daily from

10 A. M. to 5 P. M. MRS. H. L. WOODHOUSE, Manager.
Ap20 4w*

Mrs. H. L. Woodhouse,
NO. 232 West 21st street, New York, the well-known Tea

HEAVEN AND HELL, by EMANUEL SWEDENBORG, 420 pages, paper cover. Mailed prepaid for **14 Cents** by the American Swedenborg Society.

MARY C. MORRELL, Business, Prophetic
and Developing Medium, 230 West 36th street, New
York City. 10w* Mh23

REMOVED—MRS. C. SCOTT, Trance and
Business Medium, No. 169 West 21st street, New York.
 Ap20 10w*

RUPTURES

CURED in thirty days by my MEDICAL COMPOUND and Improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. Y. [Mention this paper.] 13w* My4

ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address
F. BUTTERFIELD, M. D., corner Warren and Fayette
streets, Syracuse, New York. 26w* Ja5

RECEIVED FROM ENGLAND.
Raphael's Almanac
 OR,
 THE

The Prophetic Messenger and Weather Guide,
FOR 1889.
Comprising a Variety of Useful Matter and Tables,
Predictions of the Events, and the Weather

That will Occur in Each Month During the Year.
ACCIDENTS AND SICKNESS! STRIKES AND RIOT! HUNGER
AND THUNDER!
A LARGE HIEROGLYPHIC, by RAPHAEL, the Astrologer
of the Nineteenth Century.
Together with RAPHAEL'S ASTROLOGICAL EPHEMERIS

ERIS of the PLANETS for 1889, with Tables of
Houses for London, Liverpool and New York.

CONTENTS.

Sixty-Ninth Annual Address.
Monthly Calendar and Weather Guide.

The Voice of the Heavens.
Raphael's Every-Day Guide.
The Farmer's Breeding-Table.
Astro Meteorologic Table.
Table of the Moon's Signs in 1839.
Symbols, Planets, Moons, Signs, etc.
Useful Tables. Weights and Measures.

Covent Garden Measures; Fish Table.
 Ready Reckoner and Wages Table.
 Farmers' and Gardeners' Tables.
 Building and Income Tables.
 Manure and Weather Tables.
 A Calendar for 600 years.

Tide Table for the Principal Ports.
Stamps, Taxes and Licenses.
Postal Information.
Pawnbrokers' Regulations, Marriages, Annuities, etc.
Eclipses during 1889.
Best Periods during 1889 for observing the Planets.

General Productions.
Periods in 1889 for gathering Medicinal Herbs.
A Short Medical Directory for Different Diseases.
Birthday Information; also the Fate of any Child born during 1889.
Useful Notes.
The Crowned Heads of Europe.

Explanation of the Hieroglyphic for 1888.
Fulfilled Predictions in 1888.
Hints to Farmers.
Hints to Gardeners.
Horticultural, Botanical, and Herbal Guide.
Useful Hints, Legal and Commercial.
The Farmer, Receipts, etc.

Useful Receipts.
Positions of the Planets in the Nativities of the Rulers
Europe.
Price 35 cents, postage free.
For sale by COLBY & RICH.

"Echoes from an Angel's Lyre."
New and Beautiful Songs, with Music and
Chorus, in Book Form, by the
well-known Composer.

C. P. LONGLEY.

This book is nicely gotten up, printed on fine paper, and music size, neatly bound in boards, and is embellished with a finely executed title page, the symbolical picture of which was depicted to Mr. Longley by his friend, the late Dr. S.

"Only a Thin Veil Between Us."
"There are Homes Over There."
"Mother's Love Purest and Best."
"Open those Pearl Gates of Light."

"They'll Welcome Us Home To-morrow."
 "All are Waiting Over There."
 "On the Mountains of Light."
 "In Heaven We'll Know Our Own."
 "Glad that We're Living Here To-day."
 "We'll All Meet Again in the Morning Land."
 "The Angel Kisseth Me."

"We'll All be Gathered Home."
The book is now on sale at this office, and beside being choice and appropriate work for the parlor of every single person in the land, will be found a suitable holiday gift for friends.
Price \$1.00, postage 19 cents.
H. C. BUR. BUREAU

The Weekly Discourse
Containing the Spiritual Sermons by the guides of
MRS. CORA L. V. RICHMOND.

VOLUME IV.

No. 1—HOW IS THE SPIRITUAL FORCE OF THE
WORLD KEPT ALIVE?

No. 2—A SPIRIT OF CRITICISM (by Phoenix).

No. 3—A SPIRIT OF APPRECIATION.

No. 4—THE COMING CRISIS. WHICH, HOW AND WHY?

No. 4—THE COLOR CRISIS: WHEN, HOW AND WHY
IS IT TO BE?

No. 5—THE INVENTOR'S HOME IN SPIRIT-LIFE: HIG-
hly special reference to the late John Ericsson

No. 6—THE "ANNIVERSARY OF SPIRITUALISM"
MISNUMBER.

No. 8—REASON OR INTUITION: WHICH DISCOVERS
TRUTH?

Price 5 cents each.
Single copies of any numbers of Volumes I. and II., also be supplied at 5 cents each.
Also *The Weekly Discourse*, containing fifty-two numbers in each volume, handsomely bound in Half Roan, G

VOL. I.....\$3.00. VOL. II.....\$3.00
For sale by COLBY & RICH.
SENT FREE.

RULES
TO BE OBSERVED WHEN FORMING
SPIRITUAL CIRCLES
BY EMMA HARDINGE BRITTON

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Sent free on application to COLBY & RICH.

Price Reduced from 30 Cents to 15 Cents
MESMERISM, SPIRITUALISM, WITCH
CRAFT AND MIRACLE.
 A treatise, showing that Mesmerism is a key which

REASON AND REVELATION. A Discourse
By HENRY KIDDLE.

E
 A.

The eloquent and scholarly plea in behalf of mental freedom will attract the studious attention of all friends of civil and religious liberty, and is published in pamphlet form at a low price, in compliance with the desire of many who have read it and wish to give it a wide circulation.
 Paper. Price 5 cents.
 For sale by COLBY & RICH.

100

