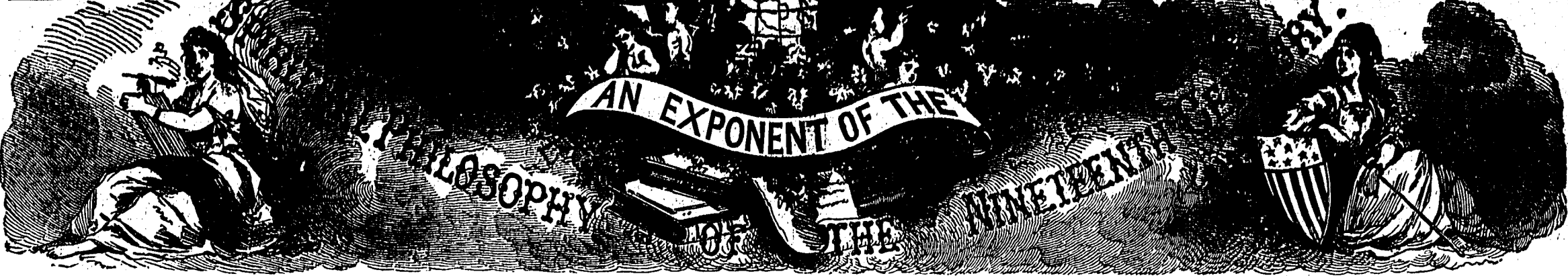


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## The Spiritual Rostrum.

### The Life and Writings of H. P. Blavatsky.

A Lecture delivered by  
W. J. COLVILLE,

In Berkeley Hall, Boston, June 7th, 1891.

(Reported for the Banner of Light.)

AMONG the truly remarkable women who have appeared upon the scene of public action during the progress of this most striking and eventful century, no more astonishing figure has been seen than the remarkable woman whose life and writings form the topic of this discourse. It is always extremely difficult to deal justly with one whose career has been so entirely out of the ordinary as hers, for the very subjects with which she dealt in her pensive writings are so strangely unfamiliar to the masses, that the mere mention of the titles and headings calls for elaborate explanation to the uninitiated.

The modern theosophical movement started in New York in 1875, and was at first, according to all accounts, little more than an attempt on the part of a few earnest students of psychical phenomena to penetrate more deeply than they had yet done into the mysteries of occultism, conducting their researches in a strictly scientific manner. From a child Helena Petrovna Blavatsky had been a remarkable seeress, but as a girl she did not understand the source whence she derived her visions. In this respect she was not at all singular, as very few persons of mediumistic temperament and unusual psychical endowments have in their youth, or in the incipency of their psychic development, any clear conception of the mysterious force which acts upon and through them. Spiritualists all over the world have been consistent and persistent in claiming mediumship as the source whence this remarkable woman derived the most singular evidences of her seership; and had they contented themselves with taking this position, neither an unkind nor illogical one, there would be nothing of importance to reply to or refute; but, unfortunately, those who surely ought to have done better have joined remorselessly with the enemies of occultism in all its phases, and denounced as an impostor one of the most self-sacrificing women of the age.

Of noble Russian birth, married in early girlhood to a man old enough to be her grandfather, from whom she quickly separated, of an adventurous cast of mind, courting obstacles rather than shunning them, when youthful and inexperienced she hesitated not to travel unattended in remote countries, far from home and kindred, always in pursuit of knowledge, and gladly courting information from every quarter from which it could be obtained, it is not to be wondered at that she made many warm friends, and fully as many bitter opponents, for her outspokenness was far more her distinguishing characteristic than any gentleness of demeanor or expressed desire to please.

Women in Russia are frequently far more intellectual and highly educated than men, and it is to the Russian women we must look for the great intellectual light which ere long will certainly burst from that strange and in many ways benighted country. As a Russian woman Madam Blavatsky is a peculiarly interesting study; strong in intellectual powers, a phenomenal scholar, an exceptional linguist, imperial, impatient of all restraint, mentally fascinating but physically unattractive, she stands before the world as an anomaly, a strange aggregation of conflicting elements, but out of the chaos loomed up a wonderfully impressive and massive personality, a born commander, yet one who was ever ready to yield to superior officers, and who boasted of nothing so much as that she was only the servant and messenger of a mystic Brotherhood of Mahatmas who in the fastnesses of the Himalayan mountains had been for ages as a community exploring the secret forces of the universe and learning how to completely dominate all things sensuous to the spirit. However interesting and instructive a biographical sketch of Madam Blavatsky might be, the greatest interest centres of course in the amazing system of philosophy she so elaborately expounded in her singularly voluminous writings. Her first great literary effort was "Isis Unveiled," a work of fourteen hundred pages in two bulky volumes, an ambitious and not entirely unsuccessful attempt to show the essential unity of all religions, and pave the way for fuller expositions of the leading tenets therein suggested, which are to be found in a much more original and wonderful work issued quite recently, also in two large volumes, "The Secret Doctrine"; of this work two equally bulky volumes remain to be given to the world when the contents of the two already in circulation have been sufficiently assimilated by students of occult mysteries to create a demand for still further enlightenment on the subject of cosmogony or cosmology and the hidden teachings of the East.

We do not wonder that H. P. Blavatsky has been traduced and vilified, and that her writings have found small favor in the eyes of the world at large, for, like herself, her books are not attractive to society as at present organized; they are too profound for the average reader, too revolutionary in their theology for the conservative student of religions, and quite out of accord with many of the pet theories of some of the most celebrated modern scientists and speculative philosophers. Then it is not flattering to the pride of Europe and America, at the end of the nineteenth century, to be invited to take a journey to far Tibet, and to be informed, entirely without apology for the fact, that despised Orientals are in possession of a vast accumulation of knowledge to which the vaunting West is a total stranger.

Theosophy is no respecter of ages, countries or persons; it strikes out for uncompromising democracy; it proclaims universal, not tribal or sectional brotherhood, and declares that wherever there may be found diligent students of the universe, there we shall discover the true possessors of divine wisdom (theosophy). The peculiarly Hindu cast of Madam Blavatsky's teachings makes them repulsive to many; the language in which they are at first presented is the unfamiliar Sanskrit, and the ideas themselves are very

foreign to European thought. But should we on that account, or for any similar reason, refuse to diligently pursue and carefully investigate these teachings, we would be living in an age of boasted freedom and fellowship among nations; and are not the leading nations of the West priding themselves upon the brotherly welcome they extend to sojourners in all parts of the earth?

The time, we say, has fully come for a voice to be heard crying from the Orient to the Occident, enlightening those who would be instructors of Asia who, under the name of Christian missionaries, go to India and other Eastern climes with a system of theology which they themselves entirely misunderstand, and in exchange for which they require of Brahmins, Buddhists, Parsees, Christians, et alia a complete surrender of all their faith, customs and traditions.

The work of the Theosophical Society in India has been to derive the fullest and most reliable information relative to the inner teachings of the Vedas and other ancient scriptures, to enlighten the natives as to the essence of their own faiths, rather than to substitute a system of theology indigenous to a foreign clime and utterly incomprehensible to the Hindu mind. Almost all scholars, Max Müller included, have spoken and written under the announced auspices of more or less decidedly Christian influence, therefore they can hardly be said to have written on a wholly impartial standpoint; even Sir Edwin Arnold in his "Light of Asia," has not escaped the thing of a shadow upon his "Light of Asia," causing Buddha to rank inferior to Christ. We are not discussing at this time or in this connection the relative merits or demerits of the different religious systems in the world; we are seeking only to define as clearly as possible the chief difference between the position of H. P. Blavatsky and her associates, and that of almost every other individual or society of any repute which has endeavored to interpret the Oriental religions to the West; and now let us add the important item that Theosophists do not wish it to be understood that they are defending or supporting the prevailing tenets of the masses in India. Theosophy, or the wisdom-religion, though received through the medium of Oriental language, is taken from the masters, whose knowledge far transcends that of the multitude, and who in their inaccessible solitudes are the custodians of an amount of scientific information truly bewildering in its extent if we may judge from the glimpses of it disclosed in "The Secret Doctrine." In that amazing treatise, the book of Dzyan and commentaries thereon introduce the reader to a conception of creation perfectly consistent with our very loftiest conceptions of the operations of the Infinite. The name of Being being allowed to us, Pan-Brahm is spoken of as being so high above our intellectual comprehension and our senses that it is utterly useless for us to seek to know the concealed mysteries of the Eternal One, who is pure unconditioned Being, but hierarchies of the heavens who have charge of the ever-succeeding cycles are spoken of as angelic entities far beyond ourselves as at present unfolded, but at the same time finite and therefore limited, possessed of vast but yet measurable power in the government of all things.

It has been repeatedly stated by her critics and censors that Madam Blavatsky hated Christianity, and was its inveterate foe; this is not true, unless by Christianity is meant the regnant ecclesiasticism, and not the ethics of the gospels. In her open letter to the Archbishop of Canterbury, published in *Lucifer*, her official organ, a few years ago, she tersely defined her position, making a very plain and unmistakable distinction between the ethics of the gospel, which are purely altruistic, and the variable discordant theories of those who base their dogmas on the most disputable passages in the Pauline epistles. Universal Brotherhood being the foundation and corner-stone of the theosophic temple, it is impossible to read any of Madam Blavatsky's writings without frequently encountering the severest denunciation of such forms of competition as jeopardize the interests of a majority to serve the selfish and ambitious ends of a minority. The church of to-day is slowly creeping in the direction of theosophy, and there have always been individuals in its communion, both clerical and lay, who have not only taught the doctrine of fraternity, but have lived the fraternal life; but the church as a whole has never stood for the practical exemplification of the teachings of its alleged founder, whom it professes as its divine master and director in all things. Nothing is easier than to bandy abusive epithets; the words heretic, infidel, and impostor, are so easily hurled, and by so narrow-minded partisans of an exclusive dogmatism, but so respectable has heresy become that to be unorthodox to-day is a credit to one's intelligence and no discredit to one's moral character or standing in any respect. It seems ludicrously out of place for spiritualistic and free-thought organs to join in the cry against Madam Blavatsky, when the very people who have attacked her so remorselessly and vociferously have been the first to complain when they have been ostracised and vilified on account of their own heterodoxy.

Lady Caitness appeared to us the poorest policy, displaying the pitiable weakness of a person's or party's own position whenever it has been thought necessary to bolster up a theory of one's own by recriminating those who think and teach differently. The present disunited state of Spiritualists in general is clearly traceable to the amount of illiberality which characterizes many whose pride it is to boast of mental freedom and release from all shackles of intolerance. On the question of spirit-communion Madam Blavatsky was certainly somewhat unfavorably prejudiced; her best friends, those most intimate with her to the last, say she spoke strongly against the ordinary seance, and many of her most loyal loving disciples stood her at antagonism; but may not this defect in her philosophy be due rather to some unpleasant experiences of her own than to any wish on her part to put an obstacle in the way of any genuine and profitable phenomena? In the "Key to Theosophy," the most popular of her books, she endeavors to make her position clear, but often fails to satisfy her readers fully on the question of individual spirit communion. Two views may be taken of her utterances: one is that there is no possibility of such communion; the other, that under favorable conditions it does actually take place. Since her bodily demise the following statement has been made in a circular officially compiled and circulated by the Theosophical Society: "It is true, that the personality we know as H. P. Blavatsky will be with us no longer; but it is equally true that the grand and noble individuality, the great soul that has taught all of us men and women to live purer and more unselfish lives, is still active." We especially emphasize the word *active*, for it is on the point of the activity or necessary passivity of the ego in Devascham that Spiritualists and Theosophists differ most decidedly; all agree that when the mortal form is laid aside consciousness, individual consciousness, persists, but two schools have arisen whose contentions are sometimes inflamed and bitter on the score of the nature of post-mortem consciousness, and it should be immediately conceded that this is a fair field for logical discussion, but it should offer no inducement to rally and abuse.

Lady Caitness claims to have received a communication from H. P. Blavatsky since her passing out, and as a message purporting to be from her seemed of great importance, the gracious Duchess very kindly forwarded it immediately to one of the nearest friends of the departed, who in reply thanked Lady Caitness for her good intention, but utterly repudiated the message on the ground that Madam Blavatsky had repeatedly requested her friends to avoid seances and place no reliance in alleged spiritual communications. Evidently the teachings of what is generally accepted as Theosophy are somewhat obscure on this subject, for in many of Madam Blavatsky's writings we find statements to the effect that the higher intelligences can and do communicate for special and beneficent purposes, but ordinarily the one passed from earth is resting in subjective happiness in Devascham, enjoying a period of needed and merited repose between two active incarnations.

Now in speaking of the literature of Spiritualism proper, and resorting to the testimony of Spiritualists in general, we are forced to the conclusion that all spirits do not and presumably many cannot make themselves known to their friends on earth; but on the score of this fact we may inquire whether the incapacity is due to a lack of desire or power to consciously recognize one's earthly friends, or only to an absence of available media.

Our own teaching on the subject is that post-mortem states of consciousness are greatly diversified, and that it is illogical and decidedly unwise to dogmatize at all in generalities, leaving the question open to the testimony of experience; for after all the world is more interested in evidence than in dispute, and it is certainly not our duty as to whether they can or cannot if they ever actuated by sufficient desire.

A general and necessarily brief and inadequate summary of the views put forward in the voluminous treatises which Madam Blavatsky has given to the world may be couched in language something like the following: First, the Wisdom-Religion, or Theosophy, meaning the religion of the truly and deeply wise in spiritual things, predicates or postulates no personal Deity as Creator, but reverently acknowledges such a Deity as may be described best in such lines as "Being whom we call God, and know no more," "Being whom none can comprehend and none explore," and "God defined is God destroyed." To the superficial mind, such statements are atheistic in tendency, but to an intellect such as that of Max Müller the seeming atheism of Eastern thought is a significant witness to a profound and earnest endeavor on the part of the world's deepest thinkers to arrive at a conception of the Infinite far above the limited ideas generally prevailing in all countries.

The opening pages of the first volume of "The Secret Doctrine" are replete with an able dissertation on the nature of the word "God." The main conclusion reached is very similar to that of the great scholar just referred to, and in the Gifford Lectures by the same authority the position taken in the earlier Hibbert Lectures is still more strongly affirmed. Max Müller taking special pains to show that it is possible to use the somewhat disagreeable neuter pronoun, and style the Eternal Being "It" in preference to "He" or "She," not with a view to expressing the thought of an unconscious but a superlatively conscious being.

Mrs. Gesteferd, in her profound metaphysical treatise, "The Science of the Christ," uses this form of expression with that evident intent. As the unconscious is of necessity something of a deity even in burnt-out cigar ashes, and the absolute as inferior to the relative, but the transcendence of the absolute is so vast as to be ultimately unthinkable. Thus there certainly is a Great Unknown, and possibly an Infinite Unknown.

Such teaching is evidently Spenserian rather than Christian, agnostic rather than evangelical; but it is not therefore atheistic, and we may safely say that no Theosophist can be an atheist, unless one is pleased to call all Buddhists atheists, and to include the great European Jew, Spinoza, in the same category; and if the definition be pushed to such extreme limits, even Kant may be styled an atheist, for his conception of Deity was entirely super-anthropomorphic.

In the "Key to Theosophy" the author stoutly repudiates the imputation that Theosophists are atheists because a form of Southern Buddhism teaches in an atheistic strain. The theosophic tenets are largely professed by the Northern Buddhists, who, it is claimed, are in possession of the great esoteric truths proclaimed by Gautama to his privileged disciples, while to the masses he taught only a system of practical philanthropy. Some Theosophists have been asked whether they are not forced, by the logic of their seemingly pantheistic reasonings, to confess to there being something of Deity even in burnt-out cigar ashes, and they have replied that if Deity fills immensity, it stands to reason that nothing, however low, can be entirely destitute of divinity. Thus it may be fairly assumed that the teachings of Theosophy do decidedly favor the view now taken by nearly all great thinkers, that God is immanent as well as transcendent, and that universally.

The Absolute does not think, because it is Absolute Thought itself; Deity is the incessantly evolving, not creating, builder of the universe. Such is the language of Madam Blavatsky, and who shall say that it does not perfectly accord with the very best and fullest deliverances on the subject from the most intelligent and reverent new school theologians of the West?

On the subjects of Reincarnation and Karma we have frequently spoken and written at some length, but wherever we go we find multitudes who are still groping in the dark concerning these—to some minds—seemingly unfathomable mysteries. Between reincarnation as taught by Theosophists, and transmigration of souls, as held by some of the most illiterate and thoroughly uninitiated Orientals, there is the widest conceivable divergence of view, as the former doctrine is purely evolutionary and progressive, while the latter is distinctly retrogressive in its tendency. The spiritual "monad," or true *ego*, as stated by Theosophists to have a conscious existence entirely distinct from the lower "principles" in man as we find him on earth of which there are six, the "monad" itself being designated seventh. This true *ego* expresses itself on this earth, and also on other planets, in a succession of terrestrial existences somewhat in accordance with the philosophy of Allan Kardec, which has been widely accepted in Europe for many years.

The spirit itself (*atma*) is imperishable and incorruptible, being always present with the lower ego, or "human soul," as it is usually designated, potentially but not actually perfect. Through a succession of embodiments in material form this lower *ego* is brought into perfect oneness with the higher *ego*, or it is presumed may be cast off if finally perverse and impenitent.

All Theosophists, including Anna Kingsford in the "Perfect Way," have agreed that the highest principle is absolutely immortal, but many controversies have been held over the possible obliteration of a sinning personality. Into this deep water we shall not attempt to wade at this time, further than to ask all of you to carefully consider your position in the following question: If all souls are equal at the start, have equal opportunities afforded them through a succession of embodiments; if all have equal freedom of choice, why should or how can one soul elect to annihilate itself while another elects to perfect itself in expression, all being essentially equal? The only logical reply we can frame is, that the superstition that any will perish is utterly unsupported by reason, and may be safely discarded as an accretion and no fractional part of Theosophy.

If, as Madam Blavatsky's writings teach, every "monad" expresses itself through every phase of existence below the human level, and that the very lowest of the great triad is shown to the very lowest creeping things by devout Hindus is neither paradoxical nor absurd, for the respecter of life in all its manifestations being both a thoroughgoing involuntarist and evolutionist, refuses to arrest the progress of any creature on its upward path, and surely every person endowed with average intellect can detect a vital difference between this conception and the traditional fallacy of a transmigration of human souls into animal bodies; there is all the difference involved in the counter statements "we were formerly apes," and "we are now human, but shall become apes in future." The Darwinian might accept the former, while he would totally scorn the latter statement. Successive incarnations (embodiments is a better word) in human form, do not imply that any soul goes over the same ground twice, therefore in one sense there is no re-embodiment; embodiments are successive in an orderly chain in which no link is inserted, then taken out and reinserted, but all links are forged in regular order from first to last, or as in the making of a rosary no bead needs to be strung, unstrung, then strung again, but a number of beads are strung in succession. Personal expressions are compared to pearls in a rosary in Oriental metaphor, the string which connects them all being individuality, which is continuous. There are some points of difference, it is true, between the doctrine of reincarnation as ordinarily accepted by Theosophists and that of embodiments as taught in "The Soul" a series of teachings given through the mediumship of Mrs. Cora L. V. Richmond; still in spite of some appreciable difference, the essential background is the same, viz., uncompromising recognition of universal, undeviating equity. The law of Karma (sequence) follows as a natural consequence of supreme equity, and ordains that every soul in expression shall exactly what it has sown; this law does not overlook heredity, but explains hereditary tendencies by placing the whole matter on an orderly and equitable basis.

According to the doctrine of Karma there are no punishments and no rewards as those words are commonly accepted, nothing but results; therefore "forgiveness of sins" is placed on a totally different footing from where it stands in the opinion of those who believe in remission of penalty, which Theosophy declares both undesirable and impossible. Universal brotherhood can never be established so long as people believe in special providences or special

privileges; universal providence and universal privilege can alone be recognized with the broadest and fullest idea of fraternity. Our eyes have been closed before to the real *anima* and sentiment of those who oppose the teachings of Theosophy, they would have been fully opened at the time our book entitled "Studies in Theosophy" was in press. The BANNER OF LIGHT published in its columns one of the lectures contained in that volume, and very shortly after inserted an article by Hudson Tuttle criticising the claims of Theosophists in general; and among other singular assertions, his article contained the statement that the brotherhood of a race was demonstrable, but the larger view of brotherhood on which the theosophical system rests was susceptible of no proof whatever. It becomes clearer every day to diligent students of current literature that the very basis of revealing antagonism to theosophical teachings is that they put all humanity on a common level, and this position is not favored by any but such as desire to fulfill the Golden Rule perfectly, and witness its demonstration in universal order. Though it is quite possible to become a fellow and active member of the Theosophical Society without confessing faith in the doctrines, beyond the single base doctrine of brotherhood, it seems logically impossible for any deep thinker to weigh the matter carefully and without prejudice, and fail to arrive at a central agreement with the fundamental points in what may be termed Karma philosophy.

There are no works extant which even attempt to go into the elaborate detail undertaken by H. P. Blavatsky, and it is a noteworthy fact that the shallow sciolists who most vociferously accuse her of plagiarism let the "Secret Doctrine" severely alone, and trump up their paltry objections by carping at "Isis Unveiled," a much earlier and far less valuable production. The woman who wrote the "Secret Doctrine" exhibited in that work such tremendous erudition, that the apostles of nonsense do not even attempt to resist it, but reserve their criticisms for her earlier work, which, though it has been made a subject of ridicule, was never regarded by herself as anything more than an introduction to what was to follow. Was this marvelous woman sincere? Did she believe in her own teachings, or was she duping others for her own aggrandizement?

These are questions one hears raised wherever her name is mentioned. Her bitterest foes have agreed to style her a wonderful woman, but was she an honest woman or a scheming adventuress?

We have a right to inquire into the moral purpose of one who claimed to have had access to a mysterious order of Mahatmas, and to have been entrusted with a special mission to enlighten the ages, for to many minds the act of her probity is quite essential to the acceptance of her claim to have had a specially important mission entrusted to her charge. We might easily and logically dispose of the matter off-hand, by saying that her writings speak for themselves, and certainly they do; that, even were the charges of plagiarism brought against her by persons who are utterly incompetent to even review her work, much less to criticize it, strictly true, the doctrines taught are their own vindication; but we do not propose to let the matter rest with any such generalization. We are discussing the claims to apostolic authority, and making individuals and our hearers and readers have a right to expect from us a decided expression of opinion; and in this case we speak from conviction rather than from conjecture; for though the nature of our answer is largely argumentative and inferential, we cast it in that form because it is furthest of all from our desire to impose any mere dictum of our own upon anybody.

Let us state the case fairly and impartially, entirely on its own merits: Madam Blavatsky had all the ability necessary to stamp her as a brilliant diplomat, had she served the Russian Government, in its secret service, as her enemies declare she did, she could have lived in pride and luxury, and made such use of her phenomenal talent for literature as to draw to her feet an immense admiring crowd of the highest representatives of the fashionable and wealthy classes; had she sought honor and glory, she could have been covered with eulogy from all quarters, had she but devoted her energies to catering to popular taste. How did she act? She exposed herself unsparringly to the vilest forms of contumely and reproach; for the sake of what she believed to be the truth, she submitted to every form of insult, persecution, and even to the loss of her health and life; she rolled in wealth, and all for the sake of giving to this century a philosophy which only a very small minority of the people in any district are prepared to receive even partially. Agree or disagree with some of her theories and actions as we may, we have nothing but admiration for one whose devotion to an unpopular cause was sufficient to draw from her such a voluntary sacrifice; and though rugged of exterior, and capable of bearing any amount of ostracism and insult bravely, she had deep and tender feelings, and could smart and bleed under the merciless blows so frequently hurled against her by those who willfully misrepresented her.

It is generally admitted that there are three decisive tests which may reasonably be appealed to with a view to determine the character of any author: these are, 1st, The moral character and tendency of what is written; 2d, The type of readers most generally attracted to the books; 3d, The testimony borne by reliable persons privileged with personal knowledge of and close association with the author.

Now we challenge any one to prove that the doctrines inculcated in Madam Blavatsky's works are anything but pure and elevating from the highest moral standpoint; they uniformly inculcate the highest virtues and deny the vices; indeed, so stern and uncompromising are they, that many would-be occultists have turned from them bitterly disappointed because they held out no inducement whatever to any persons who might desire to study and practice "magic," unless they had first purged themselves of all uncleanness in thought as well as deed, and were prepared to live an altruistic life if not an ascetic life, devoting all their energies to the furtherance of the welfare of humanity, without any regard for their personal advancement, by so doing. In that gem of mystic composition, "The Voice of the Silence," the very heart of the theosophy is revealed, and we, the very best of us, find that not even Thomas à Kempis, or any other saintly scribe, has ever held before mankind a higher ideal of spiritual life than is there presented. In the whole range of theosophical literature there is nothing complimentary or consolatory to the selfish egotist whose infernal motto is "every man for himself and the devil for the hindmost."

Theosophy offers no prize or encouragement to any save those who are philanthropic enough to throw themselves into unremunerative work for oppressed humanity, leaving all recompense to the unerring justice of Karma retribution. Such work has no fascination for the vain and frivolous, who will devour sensational novels in which occultism is lightly treated as an accessory to a love story; they are sought after only by those who sincerely desire to obtain the highest knowledge of all, and when one makes the acquaintance of those who study Madam Blavatsky's writings most, he will soon find that those who admire them and diligently peruse them are among the profoundest scholars and most unselfish workers for the general good.

It has been our privilege to make the acquaintance of quite a number of Madam Blavatsky's personal friends and ardent admirers, and we cannot say that we have ever found a more disinterested and industrious company of workers in a financially unremunerative field of labor. The leading, active members of the Theosophical Society are men and women of considerable culture, whose intelligence and endowments are far above the average, and they work hard for the pleasure they find in doing good; nowhere have we seen less grasping after lucre, and more willingness to work from love, than among officers in branches of the Theosophical Society. It is never amiss to mention the names of people in public life whose names are as household words in widely extended circles when one has nothing but good to say about them; we will therefore all attention to a few of the most conspicuous workers in the Theosophic vineyard, who were attracted to Madam Blavatsky personally, who have lived in her house, and speak from personal knowledge acquired through close association with her, concerning her disposition and mode of life in general. People who only met her occasionally, at promiscuous gatherings, and once in a while caught sight of a decided article from her pen, pronounced her a most irascible person, who frequently lost her temper

## Free Thought.

Written for the Banner of Light.  
Spiritualism as a Moral Force in Human Life.

BY MRS. M. T. LONGLEY.

The question of the moral power in Spiritualism to elevate the standard of personal purity in the lives of its adherents, is one that not only the outside world has been asking all along, but one that should interest every Spiritualist in the land. To my mind there is no doubt of the high moral attitude which Spiritualism, as a teacher and an exemplar, occupies. The grand philosophy of life that Spiritualism per se reveals to the world is based upon a code of moral ethics that, if adopted and practiced as rules of conduct by each individual who professes a belief in conscious communication between the two worlds, would shortly make our Cause the one movement of all others to win the attention and approval of every high-minded and spiritual person, regardless of their creeds or religious beliefs.

Edwin Arnold, in his matchless poem, sings of Buddha as the Light of Asia, because of the beautiful life of that tender soul, whose lofty example of devotion to principle and purity of character shed a halo around his person, and won the admiration of all who contemplated his unselfish work. But when Spiritualism becomes known, through the lives and the influence of its advocates, for what it really is, an elevating, character-forming, moral and intellectual force, that is to educate the race to a high standard of principle and precept, our Messiah—the revealer of these modern times which comes from on high as a sublime teacher and guide—will be known to all men as the *Light of the World*, the radiance of whose glory shall shine into every home, brightening up the darkened places of human misery, and bringing a flood of splendor to displace the gloom; and the grandeur of whose instructions will stimulate every life to new efforts for self-conquest and for spiritual unfoldment.

While the fundamental work of Spiritualism is to demonstrate the conscious and active immortality of mankind, and thus destroy the fear of death, while its mission is to bring loving hearts on both sides of the grave into intelligent and tender communion, so that the dread of separation from congenial friends will be banished from our hearts; yet this is not all the labor and mission of our divine Cause, nor is it the most essential. Spiritualism comes as a monitor and a preceptor, as well as a revealer of unseen things, and its message to the world is ever one of universal love and peace. Its moral attitude is one of elevated thought and aspiration, inculcating the purest principles, and teaching the subjection of the carnal appetites and passions to the higher law of the spirit, which is that of self-subjugation, and of personal purification. Therefore, the approval of immoral practices, or of impure relations with other lives, on the part of bodies or of individuals, is no part of the message or the revelations of Spiritualism.

I have been led to pen this article for the press because of certain questions that have recently come to me from various quarters, Spiritualists and non-Spiritualists, personal friends and strangers, taking occasion to ask me if I indorse the attitude of certain of our public workers upon the subject of marriage; and if I believe it would be better for the race if the conjugal relations between the sexes should be determined solely and unreservedly by the will and whim of the interested parties, independent of any legal regulation and restriction; do I, as a public worker for Spiritualism, and as the mouthpiece of a band of spirit intelligences, indorse the utterances and practices of the more radical individuals in our ranks who deny the usefulness and the sanctity of the marriage relation, and the holiness of the family associations and ties of the home circle, proclaiming it to be a more high and spiritual condition to live in such sexual relations as may best suit us for the hour, maintaining the power and privilege to throw off the obligations we have assumed in this line whenever a passing shadow may come between those two who have contracted temporarily to be as one, or when a new attraction may appear.

These are the kind of questions propounded me, and I, as a public medium, as a Spiritualist, and as a woman of the nineteenth century, when the word liberty is not interpreted by progressive minds to mean either license or riot, rise to reply to one and all of my inquirers: No! I do not deny the sanctity of marriage; I do not regard lightly the safety, the holiness and the purity of the family circle. I do believe that man and woman have a personal responsibility to bear in their relations with each other. I think that when a pair enters the bands of wedlock, it should be with the resolution in each heart to mutually bear with each other, and to aspire for harmonious relations together, with a sense of obligation and duty each toward the other.

While I admit and deplore the fact that a great social evil exists, and that many human lives have suffered martyrdom in secret under the marriage institution—an evil that must be overcome in the advancing enlightenment of the age—I do not believe that the method to remedy it is to defy all law and restriction, and to say, "I will do as I please, despite the enactments of legislation and the bans of society: I will be a law unto myself, be the consequences what they may. Some one must lead in the reform movements of the world, and I will be one of the leaders in leveling the marriage institution to the ground, and in destroying the permanency of the family hearthstone. Those who do not endorse or follow me, knowing that there is evil in the old forms, are cowards, and I alone am brave." On the contrary, I believe that the most faithful and serviceable teachers and exemplars are those earnest souls who, while not recklessly defying the law, but acknowledging the importance of certain regulations and safeguards, yet send their voice and influence, with the light of a pure moral character, through the wilderness of human distress, lighting up the darkened places, and calling attention to their needed reforms. Thousands of mothers in the past, whose lives have been shadowed by the evil of domestic infelicity, and of personal subjugation to an impure and passionate master, have educated and are educating their daughters in a knowledge of this subject, preparing them to understand themselves, and to protect their persons against the demands of passion, whether it be within the bands of wedlock or without. Thousands of mothers, who have been crucified by the cruelty of husbands whose instincts are below that consideration which the brute expresses toward its mate, are educating their

to the extent of giving way to outbreaks of ungovernable rage. Mrs. Annie Besant, Mr. Bertram Keightley, and the Countess Wachtmeister, all inmates of her household, say she used her temper, but did not lose it; and when asked to explain what they mean by using temper, they reply that by one's temper and not to lose it, is to employ a legitimate weapon against error, not to lose command over one's judgment, and not to be puffed in a fit of anger by a wild passion to say and do what one would bitterly regret afterward, but to strike a mental blow at error solely in the interests of truth, and thus "be angry and sin not," substituting righteous indignation for the common venting of personal spleen.

In London, where she resided for several years, up till the moment of her transition, she is spoken of by all who really knew her as one who never repelled any earnest seeker after truth by her brusque manner, though inquisitive people, actuated by the most noble motives, found her a most uninteresting and sometimes rather terrible person to encounter. The fact is, she saw through people. From a child her gift of psychical discernment had been phenomenal, and it was no hard task for her to penetrate the shell, see under the mask, and treat her visitors according to their just deserts.

The career of Mrs. Besant has been so much a part of English history, her utterances have been so extremely public, and her personal character so widely known, that it seems needless to urge anything in favor of such a woman's claim to acceptance as a fearless teller of the truth as she has found it.

Now what led Mrs. Besant to Madam Blavatsky, and held her at her side as boon companion, loyal friend, and devoted associate in all her labors? There are few women in the world to-day who have suffered more for righteousness sake than Annie Besant. When quite a girl she became the wife of a clergyman of the English Church, a man of narrow views and bitter prejudices. When she could no longer remain a conscientious member of the church she left it, knowing that in avowing herself a skeptic, she would lose her home and be turned adrift upon the world.

The cruel, unjust civil law took her child from her, for no other reason than because she was honest enough to avow her convictions instead of smothering them; she suffered deeply, but she never flinched or faltered in her brave, heroic course as the conductor of Charles Bradlaugh in his efforts to improve the condition of the working people.

Always first and foremost in every benevolent work, this brave, tireless woman labored under the banner of materialism till she met Madam Blavatsky and found in her a kindred spirit, while the teachings of Theosophy supplied the want she could not but feel in the icy negations of materialism, which freeze the soul and turn hope into despair if once they are lodged in the intellect. As a convert to *Lucifer*, and bosom friend of its editor-in-chief, Mrs. Besant summered and wintered Madam Blavatsky, and what is her testimony to that faithful soul? She declares that in spite of a distressing infirmity from which she continually suffered excruciating pain, the heroic disciple of the Mahatmas went on with her laborious undertakings till at length the cord snapped which bound the unflinching will to its mortal instrument, and the physical frame of the initiate into the mysteries of the Wisdom-Religion was ready to be converted to the flame, while her immortal essence, disencumbered of the mortal clod, might ascend to a sphere of existence where, in some sense certainly, repose awaits the faithful laborer who has borne in life's earthly vineyard the burden and heat of a long and toilsome day.

There are frequent instances in her writings which go to prove that Madam Blavatsky's estimate of the physical body was by no means high, perhaps scarcely high enough, for she often expressed herself after the manner of those of the ancient philosophers, who spoke of the body as a vile and almost worthless thing when compared with the glorious spirit which created, animated and employed it. It was evidently her intense appreciation of the higher nature of humanity which led her to speak as slightly and disrespectfully of the body as she sometimes did. A superlative estimate placed upon inward and enduring character often carries an enthusiast to the extreme of deifying the outer tabernacle. This form of speech may be extravagant, and not always salutary, but after all in these days of pampered flesh and neglected spirit we can hardly complain that the lower elements in man receive too little, and the higher too much attention; it is indeed extremely the other way.

It cannot be said that Madam Blavatsky in her later years was a friend to the spiritualistic science; indeed, she condemned it in rather unmeasured terms, probably because she had seen a good deal of the darker side of phenomenal Spiritualism in America and England; but though she spoke strongly in opposition to practices she disapproved of, she never accused mediums of deliberate imposition, nor did she regard Spiritualists as a body in any other light than that of fellow-seekers after truth, though she discountenanced some of the measures they adopted and differed from them in some of her conclusions. For such men as "M. A. (Oxon)," editor of *Light* (a distinguished London weekly), she entertained the highest respect; and surely whatever may be said against the theory of "shells," "astral bodies," etc., to which Mrs. Besant and many other ardent Spiritualists have taken such decided and vigorous exception, it cannot in fairness be regarded as the same assault upon mediumship to put forward an unsatisfactory theory relating to the source whence the communications and phenomena proceed, as to denounce sensitives indiscriminately as humbugs and arrant impostors, a course systematically followed by quite a considerable number of "Spiritualists" whose advocacy of "pure and unadulterated Spiritualism" consists chiefly in violent personal abuse of prominent mediums for all the various phases of spiritualistic phenomena, from inspirational speaking to full-form materialization.

Theosophy and Spiritualism are perfectly reconcilable when both are viewed from a higher standpoint than that ordinarily taken. In the heat of controversy judgment is biased, so that a very unfair estimate is made on both sides. Let the false ardor of partisanship abate, and a calm, reflective temper of mind take its place, and we shall soon discover a new vein in the literature devoted to the results of psychical research.

It has been extensively published that the Psychical Research Society has dealt Theosophy in general, and Madam Blavatsky in particular, some exceedingly heavy blows. Suppose it has? Is that a reason why Spiritualists who have complained over and over again of its incompetency and unfairness, should take a hand in its mud-slinging? The very ones who are first to accuse Madam Blavatsky on the testimony of that body have complained, and would loudly complain again, at the assertions of that very organization directed against themselves and the mediums they elect to champion.

Our tribute to Madam Blavatsky and her writings is no eulogy or panegyric; we are in no sense blind followers of any person, no matter how illuminated; and we cannot close this address without requesting all who have heard or who may read it to bear in mind that from first to last it has ever been our cry, in opposition to spurious claims of every kind made by bibliolatrists of different schools, that all literature, no matter how sacred some people may account it, must be judged by its own intrinsic merits, and never for an instant accepted on any other plan. Read the works of Madam Blavatsky as you should read everything, fairly and dispassionately; accept from them whatever you can find of benefit, leave what you fail to comprehend, and never for a moment lose sight of the truly theosophical maxim, "Prove all things." True Theosophy points us all to the inward voice heard only in the soul's deep silence as our sole infallible guide.

**If the Baby is Crying Teeth.**  
Be sure and use that old and well-ried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhea.

## UNDER THE SHADE OF THE TREES.

(This poem is founded upon the following incident, taken from an account of General Gordon's last hour. A few moments before his death, he called out in his delirium, "Order A. P. fill to prepare for action.") Here the intention of the poet is to show how the great man's mind was still unshaken. Just as he was about to die, he said, "I am not afraid of death. I am only afraid of the pain of dying." He then died.

What are the thoughts that are stirring his breast?  
What is the mystical vision he sees?  
"Let us pass over the river, and rest  
Under the shade of the trees."

Has he grown sick of his toils and his tasks?  
Sighs the worn spirit for respite or ease?  
Is it a moment's cool halt that he asks,  
Under the shade of the trees?

Is it the gurgle of waters whose flow  
Often has come to him, to cool and to cheer,  
Memory listens to, lapsing so low,  
Under the shade of the trees?

Nay—though the rasp of the flesh was so sore,  
Faith, that had yearnings far keener than these,  
Saw the soft sheen of the Thitherward Shore,  
Under the shade of the trees;

Caught the high psalms of ecstatic delight,  
Heard the harp harping, like soundings of seas,  
Watched earth's assailed ones walking in white  
Under the shade of the trees.

O! was it strange he should pine for release,  
Touched to the soul with such transports as these,  
He who so needed the balsam of peace,  
Under the shade of the trees?

Yes, it was nobler for him—it was best  
(Questioning naught of our Father's decrees)  
There to pass over the river, and rest  
Under the shade of the trees.

—Margaret J. Preston.

## THINGS WORTH RECORDING.

BY OBSERVER (MRS. LOVE M. WILLIS).

ROBERT HARE, M.D.,

EMERITUS PROFESSOR OF CHEMISTRY IN THE  
UNIVERSITY OF PENNSYLVANIA, ASSOCI-  
ATE OF THE SMITHSONIAN INSTITUTE,  
AND MEMBER OF VARIOUS LEARN-  
ED SOCIETIES.

"St. Aaron Comfort; Mrs. Gourlay the Chosen  
Instrument; Prof. Hare's Ingenious Appli-  
cances; His Patient Investigation and, Finally,  
Firm Conviction of the Genuine Character of  
the Spiritual Phenomena; The Threadbare Al-  
legation 'in His Dotage' Disproved by His  
Own Pen; 'Prof Hare Still Lives.'"

It was in the summer of '57 that we were invited by Aaron Comfort to spend a few days in Philadelphia, that we might see Prof. Hare, and, if possible, investigate some of his methods of testing scientifically the phenomena of Spiritualism. If we were accustomed to canonizing good men and women, and bestowing the title of saint upon them, we surely could not pass Mr. Comfort by. He had a nature so sincere, so devoid of personal pride, so generous and frank, that he represented the culmination of Quaker simplicity in spiritual faith. He belonged to one of the first circles organized for spiritual manifestations in Philadelphia. He stood always on the firm ground of certainty, and was always ready to extend a helping hand to those who yet lingered in the quagmire of doubt.

Unfortunately for our expectations Prof. Hare was absent, and did not return during our stay in Philadelphia; but the part of himself that related to his experiments was open to inspection. The apparatus arranged to detect fraud, the table and discs, made a formidable display; and although a full explanation by a learned professor would have been most instructive, yet their inspection and explanation were most interesting.

Mrs. Gourlay, the medium through whom Prof. Hare was able to make many of his experiments, was a lady of dignified bearing. Her face expressed frankness, sincerity, calmness and patience. The room in which she sat was literally filled with the ingenious contrivances formed for the purpose of ascertaining the producing cause of various phenomena connected with inert bodies. It would take a long time to describe them were we scientifically learned. In the first place he took brass billiard balls, placed them on zinc plates, and placed the hands of the medium on the balls, and the table moved. He next arranged a table to slide backward and forward, to which attachments were made causing a disc to revolve containing the alphabet, hidden from the view of the medium. The letters of the alphabet were variously arranged out of their regular consecutive order. Under this test sentences were formed, and intelligent communications received, the import of which the medium could not know.

Another test was made by placing the long end of a lever on spiral scales, with an index attached, and the weight marked. The medium's hand rested on the short end of the beam, where it was impossible to give pressure downward, but if pressed it would have a contrary effect, and raise the long end, yet the weight was increased several pounds on the scale.

In Prof. Hare's work entitled "Experimental Investigation of the Spirit Manifestations," he gives a full description of the various modes of testing table-moving, and of communicating by means of discs. In Plate II. of the book is represented the apparatus used by Mrs. Gourlay when we were present, and through a more simple one we received a long communication. The process was very slow for one unaccustomed to taking down the letters as the index pointed to them; therefore when no test was required an apparatus was used where the disc with alphabet was in view of the medium, and where her trained eye could rapidly take in the motions of the index, and designate the words. We remember distinctly through the thirty-four intervening years, the impression we received as we saw Mrs. Gourlay seated with her hands on the prepared apparatus, with the blank disc only in front of her, while we stood opposite and saw the index and lettered side of the disc, and watched the index point with accuracy and intelligence. It was impossible to restrain the impulse to look behind the disc, and see if some unknown hand were not aiding in that scientific process. For in spite of faith and confidence, a thoughtful, earnest mind hesitates to recognize that which has been deemed impossible. Let us give a broad charity to the thoughtful investigators of to-day who wish, like Thomas of old, to touch as well as see; to look behind curtains, and test carpets and screens.

The first letter that Prof. Hare wrote in reply to the inquiry respecting the influence of electricity in table-turning is interesting as showing his attitude in relation to the phenomena of table-moving. He says:

"I am of opinion that it is utterly impossible for any number of persons seated around a table to produce an electric current. Moreover, I am confident that if by any adequate means an electric current were created, however forcible, it could not be productive of table-turning. A dry wooden table is

"This interesting series is contributed to the BANNER OF LIGHT by a correspondent who writes as an alien writer on Spiritualism and its history; and constitutes, as it proceeds, a biographical tribute—drawn from the memory and the notes of the author—to a man and woman publicly known in the opening days of the Cause, the surpassing value of which to present (as well as future) Spiritualists cannot well be overestimated.—Ed. B. of L."

almost a non-conductor, but if forming a link necessary to complete a circuit between the sky and earth it might possibly be shattered by a stroke of lightning; but if the power of all the galvanic apparatus ever made was to be collected in one current, there would be no power in move or otherwise affect such a table." . . . "Powerful galvanic accumulation can only be produced by those appropriate arrangements which concentrate upon a comparatively small filament of particles their peculiar polarizing power; but nothing seems to me more inconsistent with experience than to suppose a table moved by any possible form or mode of galvanic action." . . . "It was ascertained by Galvani that one of the most powerful galvanic batteries ever made could not give a spark by contact to a conductor presented to it at the smallest distance which could be made by a delicate micrometer. If there is any law which is preeminent for its invariability it is that inanimate matter cannot per se change its state as respects motion or rest."

How common it has been through all the years since these words were written to say flippantly, as the various phenomena occurred, "Oh! it is electricity."

This letter was published in the Philadelphia Inquirer, and called out an answer from Amasa Holcombe, a gentleman of attainments well known to the scientific world, and whom Prof. Hare had met while he was exhibiting telescopes in Philadelphia. Mr. Holcombe says: "There is as much evidence that tables sometimes move without any person near them as that they sometimes move with hands on them. I cannot in this case doubt the evidence of my senses. I have seen tables move and heard tunes beat on them when no person was within several feet of them. This fact is proof positive that the force or power is not muscular." This letter, so straightforward and confident, made an impression on Prof. Hare's mind, and in conjunction with an invitation from Prof. Comstock, was sufficient to induce him to attend a circle, at which he received evidence of a power that was not electricity. The raps would occur, in spite of glass tubes, brass rods, and various simple devices. This led to his first device:

"Upon a pasteboard disc, more than a foot in diameter, the letters cut out from an alphabet card were nailed around the circumference, as much as possible deranged from the usual alphabetical order. About the centre a small pulley was secured, of two and a half inches diameter, fitting on an axle, which passed through the legs of the table, about six inches from the top. Two weights were provided, one of about eight pounds, the other about two pounds. These were attached, one to each end of a cord wound about the pulley, and placed upon the floor immediately under it. Upon the table a screen of sheet zinc was fastened, behind which the medium was to be seated, so that she could not see the letters on the disc. A stationary vertical wire, attached to an axle, served for an index. On tilting the table the cord would be unwound from the pulley on the side of the larger weight, causing the pulley and disc to rotate about the axle. Restoring the table to its normal position, the smallest weight being allowed to act unrestrained upon the cord and pulley, the rotation would be reversed. Of course any person actuating the table and seeing the letters could cause the disc to rotate as to bring any letter under the index, but should the letters be concealed from the operator, no letter required could be brought under the index at will. Hence it was so contrived that neither the medium seated at the table behind the screen, nor any other person so seated, could by tilting the table bring any letter of the alphabet under the index, nor spell out any word requested."

But under these conditions Prof. Hare had his questions answered, and the following communication from his honored father: "Oh! my son, listen to reason."

But our skeptical professor was not convinced that the origin was from the spiritual world, and he said, to the chagrin of the medium and the few persons present, that a matter of such moment, affording precise experimental proof of the immortality of the soul, should not be considered as conclusively decided until every possible additional means of verification should be employed. Thus commenced the various arrangements and appliances that finally bore triumphant testimony to the denied fact that spirit, and not electricity, was the moving power.

When this point was reached Prof. Hare seems to have received corroborative testimony from very many sources. He must have been a member of that kingdom of heaven which Jesus designates as belonging to the child-heart; for with all his scientific acumen he reached out to other minds to learn what was new and beautiful in this new world opening to him. His friend Dr. Geib translated for him the opinions of MM. de Mirville and Gasparin on table-turning and mediums. He listened to the affirmations of Rufus Elmer of Springfield, of Allen Putnam of Roxbury, of Robert Owen of England, Dr. Child of Boston, and many others. Perhaps it was this willingness to receive the testimony of others that so soon brought upon him harsh criticism and the terrible allegation that he was old, and thus unable to cope with scientific problems. As far as we can learn, no effort was made to meet him in a fair contest and disprove his facts. All over the land was published the fact of his conversion to Spiritualism, with the universal comment that he was in his dotage, and therefore could be readily imposed upon.

In Prof. Hare's "Apology for my Conversion," he disproves all these weak assertions, and shows his clear head, as well as his consistent philosophy:

"I do not conceive that in my change of opinion I have been involved in any inconsistency of principle. It always appeared to me that in explaining the planetary movements, after arriving at the Newtonian boundary made by momentum and gravitation, there could be no alternative between appealing to the spiritual power of God, or resorting to atheism. An appeal to the power of God has always been my choice; nevertheless holding that wondrous power to be of a nature wholly unintelligible to finite man. Confining the range of my philosophy to the laws of motion, magnificently illustrated by the innumerable solar systems, but no less operative in every minute mechanical movement, I hold that I could only come to the conclusion of Faraday that, if tables when associated with human beings moved, the movement must be in some way due to those beings, since agreeable to all experience of the laws of matter in the material world, inanimate bodies cannot originate motion. But as when the planetary motions are considered, any hypothesis falls which does not account for the rationality of the result, and therefore involves the agency not only of a powerful, but of a rational cause, so the manifestations of Spiritualism, involving both reason and power, might consistently justify me in looking for agents endowed with the reason and power manifested by the phenomena; this power being twofold and impermanent and at the same time rational, there was no alternative but to consider it as spiritual, no less than that to which planetary motion is due. In its potentiality the power thus manifested might be extremely minute as compared with the potentiality of the Creator; still it had to be of the same spiritual nature."

It has not appeared unreasonable to infer that the soul in assuming the spirit-form should acquire a power of which material beings are destitute, and of which they can only conceive an idea from its necessity to the operations of God. Parting with its material attributes, were the soul not to acquire others, even if it could exist, it would be perfectly helpless.

Hence in becoming an immaterial spirit, it must acquire powers indispensable and appropriate to that state of existence. It will then be admitted by all who believe in the immortality of the soul that, as for every mortal that dies a spirit is born, innumerable spirits must exist. Is it not, then, reasonable to consider them as agents in producing phenomena which can only be ascribed to invisible, impermanent, rational and affectionate beings, especially when they themselves sanction this inference by word and deed?"

Professor Hare had from his earliest childhood been devoted to science, and for fifty years he had been considered one of the most accomplished chemists of the age. His first great discovery, the compound oxy-hydrogen blow-pipe, was made when he was only twenty years of age. By this contrivance a degree of heat was produced sufficient to melt the most refractory minerals, gems and metals, and to let the art of working that important and most infusible of the metals, platinum, is indebted for an efficient instrument. The American Academy awarded him the Rumford medal for the discovery.

After inventing several modifications of the blow-pipe, making it more useful, he pushed his investigations into the hidden mysteries of galvanism, on which he conceived a new theory, and for the development of which he constructed new apparatus. By means of one of his inventions, called the galvanic deflagrator, he ignited charcoal in the electric current and produced a brilliancy of light which almost rivaled that of the sun, and the intensity of which the eye could not endure. Masses of platinum were instantly fused in this current. Professor Silliman pronounced this contribution to science the most important that had been made to the same department since the discovery of the pile of Volta. Can we not see here how important were his discoveries to the new application of electric power? And yet how little honor is given him by the public in general! He also thus especially prepared himself for his new developments and scientific experiments in psychic power.

After serving twenty-nine years as Professor of Chemistry in the University of Pennsylvania he resigned and stood ready for the great work prepared for him in the higher science, the credentials for which he received in trusting faith from distinguished individuals who were commonly esteemed dead. He says: "The sanction of the spirits was obtained under test conditions, so that it was utterly impossible to pervert the result from being a pure emanation from the spirits whose names were given."

There is something sublime in the directness and simplicity of this learned man when he accepted the new philosophy. He does not deem it wise to prevaricate in the least. He demands proof, and when he has it he acts in harmony with it. We give one interesting example of this trust: "Being at Cape May I requested one of my faithful guardian spirits to go to my friend Mrs. Gourlay in Philadelphia, and request her to induce Dr. Gourlay to go to the Philadelphia Bank to ascertain at what time a note would be due, and that I would sit at the instrument at half-past three to receive the answer. At that hour my spirit-friend gave me the answer."

"On my return to the city I learned that Mrs. Gourlay was receiving a message through the spiritoscope, which was interrupted to communicate my message, and in consequence her husband went to the bank and made the inquiry, which was given to me as stated. As the information differed from my memory it could not have been through the operation of my mind that the information was given."

Prof. Hare was pursuing his investigations when he was taken ill three weeks before his death, May, 1858, and believed he had received more important manifestations than any which had heretofore been given, but as they were witnessed only by himself and a medium, their nature was not publicly known.

A short time after his departure to his new sphere of duty Mrs. Gourlay received the following communication from him:

"I am here to redeem my pledge to manifest my presence to you as soon after my passage through the portal of death as conditions would allow, and to proclaim to you, and through you to the world, the fact that Professor Hare still lives; and that his soul is not destined to rot in the grave with its fleshly integuments, as I once thought, nor yet to dwell in the hell of popular theology where bigotry and intolerance long since consigned me. You already know something of the history of the grievances to which I have been subjected for conscience sake—more particularly during the last few years and days of my mortal life—by those who should have been my devoted friends, as well as by a world whose interests I have long and faithfully endeavored to advance by my investigations and demonstrations in positive science. But I am now beyond the reach of my enemies, where the shafts of malice and invective cannot penetrate, and where I shall be better than ever enabled to promote the real interests of humanity. I shall not, therefore, repeat the story of my wrongs. Suffice it to say I am now free and happy. I remain a lover and defender of the truth."  
ROBERT HARE.

We quote from a communication given through Hudson Tuttle to Robert Owen from Prof. Hare, published in *The British Spiritual Telegraph* of 1858:

"Soon your venerable form will be seen on earth no more. But you have this consolation: death is no more darkness—it is light. It is no longer wrapped in mist, and you will not step into the dark; but as you would step across the threshold from one room into another; as you would lay off a worn-out garment, so will you sink into the clairvoyance of death. The world moves slowly, but it will attain your standpoint, and this noble and inspiring thought will reward you for the non-fulfillment of your designs while you remain on earth. There is a future life, and death is but its gateway. Thy brother,  
ROBERT HARE."

In the life of this noble man we may draw lessons of hope, patience and charity. Many matters the criticism of the world, its scorn and rebuffs? They are but as the trials of childhood: when past they seem of no account. There remains for us, however, one duty: to cherish the memories of the heroes of the past, not for their glory or renown, but that they may be attracted by our thought and respect to the earth-sphere; that they may have the consolation of finishing their work, and of aiding in the progress of humanity. To that end let us harmoniously unite with trusting faith.

**Future Life for Animals.**—A correspondent of *London Light* relates the following incident that will interest those who inquire regarding the future of animals:

"We had our little pet dog nearly seventeen years, and it was over a year when it was bought. At last the time came when we could perceive that the dog was drawing near, and we sat anxiously watching for our long faithful companion. My daughter had at one time much power as a writing medium, but for years the power had almost ceased. However, as we sat, she took a pencil in her hand, and immediately, and very distinctly, the writing came. 'But (the name of the little dog is coming to me. I am here. Geoffrey (the name of a dear son who passed away in 1874). The dog rallied for a few hours, but in the course of the night unconsciousness came, and just before the breath ceased, and with the ceasing of the breath, the little creature gave several short bark-like sounds, of joyful recognition, such as dogs usually give when welcoming a friend.'"

[illegible]







# For the Banner of Light.

## "JUST TURNED THE CORNER."

BY A. CHANT BROWN.

"Papa has just turned the corner, And soon, very soon, will be home. I'm going to run out and meet him, To help him, so quicker he'll come."

Thus said our own little darling, The pride and delight of our eyes, As gaily she ran to meet papa, And give him a happy surprise.

Years after, when flow'd our darling, Death came once again to our door, And the loved of my life drifted over To the realms on that beautiful shore.

At night when weary with weeping, A voice as from heaven did come, Saying, "Papa's just turned the corner, And I'm here to welcome him home."

## Banner Correspondence.

### Maine.

KNOX CENTRE.—Mrs. M. J. Wentworth writes: "There is an increasing interest in Spiritualism in the sections in which I have been called to labor, and I think our Pine Tree State is awakening to the fact that we not only want to know but that possibly and probably we can know. So far as I have had opportunities to judge, I think there have at no time been so many intelligent seekers for truth as at present, since the advent of Modern Spiritualism. This spirit of inquiry among the people is feeling the 'quickening power' of such sermons as that of Rev. M. J. Savage on the 'Importance of Knowing We Live Again,' and the more conservative daring to say with Dr. Talmage, 'The dead know.'"

Recently I was conversing with a gentleman from Brooks. He said, 'I know nothing of Spiritualism, but this I do know, that the dead know what the living know; for when mining in the West, the early carved in and buried alive. I could hear them digging above to release me. I felt no pain or fear, for the dead were there with smiling faces, beckoning to me. With them was one I did not know was dead, but afterward learned he had died just before; and though a Universalist, the knowledge that I have that the dead know, is more than all faith, more than all of wealth or worldly success.'"

The Spiritualists in Belfast are still holding parlor meetings, and an interest is pervading that city. On Anniversary Day a large audience gathered at the Opera House. Mrs. Brigham and myself were the principal speakers. Mrs. A. E. Clark, President; Mrs. Durham, Vice-President. Miss Hicks and others made interesting remarks. Mr. A. E. Clark officiated as President pro tem, and opened the services with appropriate remarks. Dr. B. Colson spoke in his usual pleasing and entertaining manner, relating by request very striking experiences as a medium. The Spiritualists are contemplating another meeting.

The Rockland Spiritualists are up and doing; have had four Sundays filled. Dr. Fairfield gave Anniversary address; Mrs. M. J. Wentworth was with them two Sundays; Hon. Sidney Dean was with them June 6th.

There is an organized Ladies' Aid Society in Rockland, that I think will compare favorably, so far as results are concerned, with any. Its members are working for funds to build a place for meetings, and with good success. Mrs. E. Whitney is President. Mrs. Adams Vice-President, and earnest women they are, and many others with them.

Brooks has had an opportunity to listen to spiritual discourses, as well as to the gifted Unitarian minister of Belfast, Mr. Savage. Mrs. Brigham gave an address in April in Brooks that greatly interested many. Mrs. M. J. Wentworth spoke in Union Church in May. Mr. John Gordon is the prime mover and supporter of the meetings. He is a staunch, true Spiritualist, who loves the cause of truth."

### Michigan.

GRAND RAPIDS.—H. W. Booser writes: "Lovely June, that makes this State a climatic paradise, brings to the rostrum of the Progressive Spiritualists' Society that embodiment of logic, oratory and biblical lore, Moses Hull. The Spiritual Phenomena of this society is doing a grand work. The Home for the working medium radiates from its beginning the most beneficent results. W. A. Mansfield has made many converts with his satisfactory slate-writings, and will soon set his face Casagawadward. We bid him God speed on his mission of success, with the united hope that we may behold his genial face here again."

The divine harmonies of music are fitly illustrated in the presence of Mrs. Jeannette A. Crawford, late of your city. Ingeniously and ingeniously she has created a system of ethics with an exquisitely fine musical interpretation. It is needless to say this is a new thing under the sun to our people. From the east the fine mediumship of this lady has arisen to entrance us with delicious harmonies and soulful grandeur.

Phenomena, like a kaleidoscope, are an ever-changing panorama of interest, always and unfailingly revealing the new. Truly, added to all the beauty of this month of roses, we have the divine in music.

Could we realize the hope now fondly indulged, that June will also bring us the presence of one of our best known materializing mediums, our joys would be most complete. As it is, we feel 'our lines have fallen in pleasant places,' and for the outpouring are thankfully content."

### District of Columbia.

WASHINGTON.—Mrs. M. T. Church writes: "Our meetings are mostly all closed now, but remaining with us for the month of June is Miss Maggie Gaule of Baltimore, one of the best test mediums that have visited Washington. We have been particularly blessed this winter, as we have had good mediums of all phases here with us. Miss Gaule has held public meetings in Woun's Hall every Friday evening, and they have been crowded with enthusiastic audiences, even the skeptics being amazed at her clear, positive tests. On a recent Friday evening it was my privilege to attend, and the great sense of satisfaction awakened by the exercises made me feel like rejoicing in this noble, true woman, and bring her again to us next season."

### Rhode Island.

PAWTUCKET.—Mrs. Hattie Merrett writes: "The funeral of Mr. Thomas Merrett took place at his late residence on Walcott street at 3 o'clock Wednesday afternoon, May 20th, 1891. There were about one hundred present at the funeral services. The floral tributes were many; among them were an anchor from Mr. George Slocum and wife, a pillow from Mr. George Richards and wife, a wreath from his granddaughter, Lillie Richards, a basket of flowers from Mr. George Baker and wife, three bouquets from Mr. Caleb Merrett and wife, and other bouquets from his friends. Prof. Kenyon of Providence officiated."

### Texas.

BATTLE—Evelyn Riggs writes, in renewing subscription: "I find no spiritual paper I like so well as THE BANNER. Each number is a feast in itself."

Grove Meeting in Oregon.—The Spiritualists of Northern Willamette Valley will hold a Grove Meeting at New Elm, Clatsop Co., Ore., beginning Friday, June 12th, and ending Monday, July 6th. Good speakers and mediums are being engaged for the occasion. Half fare tickets on the railroads will be allowed those attending the meetings.

There will be a hotel opened on the grounds during the meeting for the accommodation of visitors, and those who do not choose to camp.

Camping facilities are good, wood and water convenient, and food for teams at reasonable rates.

This camp is a beautiful spot, the station is growing there afford a delightful shade in summer weather.

By order of Committee, WILLIAM PHILLIPS.

## IT PAYS

To be cautious in the choice of medicines. Many are injured by trying experiments with compounds purporting to be blood-purifiers, the principal recommendation of which would seem to be their "cheapness." Being made up of worthless, though not always harmless, ingredients, they may well be "cheap;" but, in the end, they are dear. The most reliable medicines are costly, and can be retailed at moderate prices, only when the manufacturing chemist handles the raw materials in large quantities. It is economy, therefore,

## To Use

Ayer's Sarsaparilla, the valuable components of which are imported, wholesale, by the J. C. Ayer Co. from the regions where these articles are richest in medicinal properties.

"It is a wonder to me that any other than Ayer's Sarsaparilla has a show in the market. If people consulted their own interest, they would never use any other; for it is not only the best, but, on account of its concentrated strength and purity, it is the most economical."—James F. Duffy, Druggist, Washington St., Providence, R. I.

Dr. A. L. Almond, Druggist, Liberty, Va., writes: "Leading physicians in this city prescribe

## Ayer's

Sarsaparilla. I have sold it for eighteen years, and have the highest regard for its healing qualities."

"Although the formula is known to the trade, there can be no successful imitation of Ayer's Sarsaparilla. Without having the enormous facilities of the J. C. Ayer Co., it is impossible for other parties to put together such valuable ingredients, at the low cost of Ayer's

## Sarsaparilla

It stands at the head of all similar preparations."—Mark A. Jones, 60 years a druggist, 60 Cambridge St., E. Cambridge, Mass.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$6.

Cures others, will cure you

## DONALD KENNEDY

Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid

Old Sores, Deep-Seated Ulcers of 40 years'

standing, Inward Tumors, and every dis-

ease of the skin, except Thunder Humor,

and Cancer that has taken root. Price

\$1.50. Sold by every Druggist in the U. S.

and Canada. ly May 18.

## GOOD HEALTH!

"THE NEW METHOD."

No patent medicines. Home treatment. A cure for dyspepsia, catarrh, constipation, emaciation, nerve weakness, diseases of women, indigestion, better than the Hall system and at half the price. "The New Method" is worth its weight in gold.

—Rev. J. B. Smith, Cambridge, N. Y.—"I am delighted with it."—Rev. George W. Tamm, Canal St. Church, New York City. Send for literature of testimonials. Address: W. A. HIRSH, HEALTH SUPPLIES CO., 710 Broadway, N. Y.

May 23. 4000

## HIRES

ROOT BEER THE GREAT HEALING DRINK. Package makes 3 gallons. Delicious, sparkling, and appetizing. Sold by all dealers. A beautiful picture book and cards sent free to any one ordering. T. E. HIRSH CO., Philadelphia.

May 30. 8w

## DR. STANSBURY,

Onset, Mass.

The only medium sitting with sealed slates. Send for Circular. May 2.

## "IF YOU WOULD KNOW"

YOUR Future Business Prospects, consult FRED A. YEAZLEY, the Blind Medium. Enclose Postal Note for 50 cents, or register your letter with lock of hair and stamp. Address 111 Butternut street, Detroit, Mich. June 6.

## DEAFNESS & HEAD NOISES CURED

By a reliable, scientific, and safe method. Success guaranteed. Write for full particulars. Free. Only by J. H. HAZEN, 954 Broadway, N. Y. Write for book of proof. Mar. 28.

## Lake Park Hotel,

LAKE MINNETONKA, MINN.

During the month of July the Northwestern Spiritualist Camp-Meeting will be held on most beautifully selected grounds in the immediate vicinity of the Hotel. Some of the most prominent Speakers and mediums in the country have been engaged. Among them we will have the names of Rev. Moses Hull, Inspirational Speaker, Compositors and Authors; Mrs. Ada Shuman, Inspirational Speaker and Platform Test Medium; Mrs. Anna Orvis, Inspirational Speaker and Psychometrist; Mrs. H. S. Slosser, the wonderful Test and Business Medium; Prof. Foster of Cincinnati, the Spirit-Photographer; A. Williams and Mrs. Boscoe Ainsworth, Mediums for Full-Form Materialization; Hugh R. Moore, Independent Voice, Trumpet and Etherizing Medium; C. J. Barnes, Trumpet; Dr. A. B. Dobson, Spirit-Physician of world-wide fame; and many Test, Business and Healing Mediums from St. Paul, Minneapolis and abroad. All will have an opportunity to investigate the peculiar claims of these peculiar people. A rate of one fare for the round trip has been made with the R. R. Companies by the Christian Endeavor Society, good for sixty days, giving all a chance to visit these beautiful cities and the Northwest, and attend the Christian Endeavor Convention and Spiritualists' Camp-Meeting.

Lake Park Hotel will be open for the reception of guests on and after May 1st, and will be kept as a first-class family hotel.

For rates and other information, address

S. N. ASPINWALL, Manager,

Weekly Rates, \$8.00 to \$10.00. Transient, \$2.00 Per Day. May 9.

## Mediums in Boston.

## JAMES R. COCKE,

Developing and Business Medium,

ALSO

Clairvoyant Physician,

No. 24 Worcester Street,

Between Shawmut Avenue and Washington Street.

Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

Patients Visited at their Homes by Appointment.

MR. COCKE will visit patrons at their homes, either for Magnetic Treatment or Development, if in Boston or near vicinity.

Private Sittings on Sunday by Appointment.

June 12.

## DR. HOLBROOK

CONTINUES to meet with great success in curing all Chronic Diseases. No exorbitant fees for treatment. Office 19 Tremont Row, Room 6, Boston, Mass., on Tuesday and Thursday each week. (On all other days at 138 Essex street, Salem, Mass.) Send for Circular. EXAMINATION FREE. lyw June 20.

## Osgood F. Stiles,

DEVELOPING, Business and Test Medium. Sittings daily, from 9 A. M. to 5 P. M. Development of Mediumship a specialty. Test Circles Sundays and Wednesdays, 8 P. M. No. 8 Dwight street, Boston. lyw June 20.

## Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 104 Washington street, opposite Davis street, Boston. June 20.

## Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 41 Winter street, Room 6, Boston. lyw June 20.

## Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 84 Bowdoin street, Room 7. Hours 9:30 to 10. June 6.

## Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. 84 Bowdoin street, Room 4, Boston. Hours 9 to 5. May 23.

## Mrs. A. Forrester,

TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight, Boston. lyw June 6.

## Florence K. Rich,

TRANCE and BUSINESS MEDIUM. Hours 9 to 12, June 13.

MRS. M. J. BUTLER will receive her patients on Tuesdays and Thursdays, from 9 to 10, at 75 Columbus Avenue. A few extra sittings for patients at the store of W. S. Butler & Co. can be made for patients. April 4.

MRS. CHANDLER-BAILEY, 26 Cazenove

street, Suite 8, Boston, near Albion St. Station, Co-

lumbus Ave., Magnetic Healing and Business Medium. Cir-

cles Monday and Saturday evenings and Friday afternoons at 3 o'clock. Platform test speaking. lyw June 20.

Mrs. M. R. Stebbins,

Clairvoyant Physician, 158 Washington St., Suite 6, Boston. April 4.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. May 23.

PSYCHOMETRIC, Physiometric and Business

Reading, or six questions answered for 50 cents and two stamps. MARGUERITE WILTON, 142 Washington street, Boston. lyw June 13.

MRS. J. C. EWEILL, Inspirational and Medical

Physician, 345 Tremont street, cor. Hanson, Boston. June 6.

DR. A. H. RICHARDSON, Magnetic Healer,

Waverley House, Charlestown. Jan. 3.

DR. JULIA M. CARPENTER, 303 Warren

street, Boston, Mass. lyw Mar. 14.

## The Psychograph,

DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of its existence, have been enabled to receive communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communicated by the Psychograph from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows: "I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity."

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk revolving to and fro, and the second time was done still more readily."

Price \$1.00, securely packed in box and sent by mail post-paid. Full directions.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only at the purchaser's expense.

For sale by COLBY & RICH.

## GARLAND'S

Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc. It has no harm. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredients; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNPARALLELED. A box, taken according to directions, is guaranteed in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 459 Briggs street, Harrisburg, Pa.

Price, per box (one-fourth pound), 25 cents, postage free. For sale by COLBY & RICH.



## BOVININE

A CONDENSED FOOD

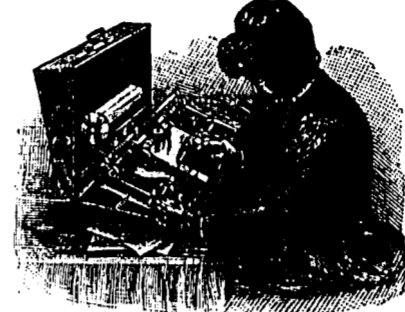
## COL. FRED GRANT'S LETTER.

GEN. GRANT was sustained for months previous to his decease almost wholly by the use of BOVININE, as the following letter selected from many others will testify:

"THE J. B. BUSH MANUFACTURING CO.:— 'During the last four months of my sickness, the principal food of my father, General Grant, was BOVININE and milk; and it was the use of this incomparable food alone that enabled him to finish the second volume of his personal memoirs.' 'October 1st, 1885. 'FRED D. GRANT.'"

Dr. J. H. DOUGLAS, General Grant's physician and faithful friend, cordially endorses the above statement regarding BOVININE.

## THE NEW MODEL "HALL."



A Perfect Typewriter. Best Manifold. Terms to Agents Liberal. Portable, Inexpensive. Writes all Languages. Read Mr. Howell's Opinion. "I wish to express my very great satisfaction with the Hall typewriter. Its precision and alignment are both more perfect than any other typewriter that I know, and it is simply a pleasure to use it. It is delightfully simple and manageable." (Signed) W. D. HOWELL.

Send for Catalogue and Specimens of Work.

Address N. TYPEWRITER CO., 10 Temple Place, Boston. April 11.

## The Writing Planchette.

SCIENCE is unable to explain the mysterious performance of an ancient and wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be used for development, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagram Wheels, 50 cents, securely packed in box, sent by mail post-paid.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only at the purchaser's expense.

For sale by COLBY & RICH.

## SOUL READING.

Or Psychometrical Delineation of Character.

MRS. A. R. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give an accurate and reliable reading of their character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; business and domestic life; and all other matters in order to be successful in the physical and mental adaptation of those intending marriage, and hints to the inharmoniously married. Full directions, \$2.00, and four 2-cent stamps. Brief definition, \$1.00, and four 2-cent stamps.

MRS. A. R. SEVERANCE, 1300 Main street, April 4. 6m\* White Water, Watworth Co., Wis.

## Carbolic Acid of Tar Inhalant.

Dr. M. W. CASE, 808 N. Broad St., Philadelphia, Pa. lyw

## WATER OF LIFE.

Do not fail to send for Pamphlet giving undoubted proofs of its virtues, also Photo-Engraved Letters from those it has cured. Write to 34 South Main street, Wilkes Barre, Pa. May 9. 5m\* J. R. FERRY.

## PARALYSIS CURED WITHOUT MEDICINE.

\*\*\*\*\* SPINAL DISEASES A DROPSY. EASILY CURED. ADDRESS DR. C. I. THACHER, 6 CLEVELAND, MUSIC HALL, CHICAGO. FOR A VALUABLE BOOK FREE.

Feb. 21.

## ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and you will receive the diagnosis free by spirit power. A. DOBSON, Muskegon, Iowa. lyw April 11.

## A LIBERAL OFFER.

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND your 2-cent stamps, lock of hair, name, age and sex. We will diagnose your case FREE. Address DR. J. S. LOCKER, Shirley, Mass. lyw June 6.

## For Sale or to Rent,

THIR Arthur Hodges Cottage at Lake Pleasant. Address A. N. STIMPSON, No. 249 Bridge street, Northampton, Mass. lyw June 6.

## NEW AND BEAUTIFUL SONGS,

With Music and Chorus.

BY C. P. LONGLEY.

With the Lithographic Title-Page, hearing excellent Portraits of C. P. LONGLEY and Miss M. T. SHELHAMER. LONGLEY, and representing a Spiritual Scene of the most beautiful and beautiful beauty.

"We'll Meet You in the Morning." "Little Birdie's Gone to Rest." "Open the Gates, Beautiful World." "Echoes from Beyond the Veil," with flute obbligato. "Sweet Summer Land Roses." "Gentle Words and Loving Hearts." "Your Darling Is Not Sleeping." "You cannot Love Pure and Best." "Back from the Silent Land." "What Shall Be My Angel Name?" "Glad That We're to Live To-day." "Ever 'I'll Remember Thee." "Love's Golden Chain," rearranged.

"All are Waiting Over the Veil." "Open Those Heavenly Gates of Light." "They'll Welcome Us Home to-morrow." "Mothers' Love Pure and Best." "There are Homes Over There." "On the Mountains of Light." "The Angel Kiss." "I Love the Olden Days." "We'll All Be Gathered Home."

Thirty cents each, four for \$1.00. The last nine songs on this album are new, and plain title-page, each song set for twenty-five cents per copy, or five copies for \$1.00.

For sale by COLBY & RICH.

## Dr. Hardcastle's

TOOTH-LIFE.

A Delightful Tooth-Powder.

THIS Powder thoroughly cleanses the teeth, hardens the gums, purifies the breath, prevents decay, etc. Of the four pages printed matter accompanying each box of "Tooth-Life," old Dr. Blankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true."

The proprietor says: "As a Spiritualist from my youth, I have had no confidence in any person who failed to find in the box of 'Tooth-Life' and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an American dentist and student during from 1868, of infinitely more benefit than twenty-five cents' worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment."

Put up in a neat box. Sent postpaid on receipt of 25 cents. For sale by COLBY & RICH.

## CATARRHS, Diphtheria, and all Throat Diseases,

## Camp and Grove Meetings.

### Sunapee Lake, N. H.

To the Editor of the Banner of Light:

This Camp-Meeting has been so long and favorably known that it is quite unnecessary to multiply words in its praise. The natural beauty of Sunapee has made it for years a favorite resort for Spiritualists during Camp-Meeting season. All are charmed with its pure, health-giving air and its peaceful, harmonious surroundings. The clear waters of the lake abound with many treasures that are the delight of the amateur as well as the more experienced fisherman. To go to Sunapee once is to go again.

Dr. H. B. Storer, whose ability and success in Camp-Meeting work are so well and favorably known, is President of the Camp-Meeting Association. Mr. Eben Cobb, also a veteran worker in the Cause, is Vice-President. With such efficient officers at the head we are assured that the coming season at Sunapee Lake Spiritualist Camp-Meeting will be one of profit and pleasure to all who have the good fortune to attend.

Among the many able and eloquent speakers and noted public test mediums engaged are the following: Dr. H. B. Storer, Mrs. Addie M. Stevens, Mrs. Juliette Yeaw, Mr. Eben Cobb, Mrs. H. S. Lake, Mr. Edgar W. Emerson, Miss Jennie B. Hagan, Mr. F. A. Morgan (formerly Baptist clergyman), Mrs. E. R. Morgan, Mr. A. E. Tisdale, Mrs. Kate R. Stiles.

Fine musical and other talent has been secured for the Saturday evening entertainments and other occasions.

The Thursday evening social dance is a pleasant and enjoyable feature of Sunapee Camp.

The Meeting will commence Sunday, Aug. 2d, and close Aug. 30th.

Excursion tickets from Boston can be had at the Lowell division of the Boston and Maine Railroad.

JANE D. CHURCHILL, Sec'y.

### Indiana Camp-Meeting.

To the Editor of the Banner of Light:

G. W. Kates and wife have been holding meetings here—Anderson, Ind.—the week of June 7th, and their lectures and tests have been, as usual, of much interest. They have gone into the State to hold meetings in the interest of our coming camp-meeting. The prospects grow brighter for a successful inauguration of that great undertaking. To Dr. J. V. Westerfield we will owe the results largely. He has furnished the means and personally directed the work.

Donations are being liberally made—and more will come, so the Indiana Association of Spiritualists will have a free gift of an improved camp-ground. The lodging-house, dining-hall, auditorium and cottages are nearly completed. Wells of good water have been dug, and the springs will be developed. Natural gas has been piped, and is ready for use in lighting and cooking.

Crowds of people will attend, but ample provision will be made. All who expect to attend should, however, address Dr. Westerfield. There is plenty of tent-space for all who may bring tents. Come prepared to help in the general meetings, conferences, women's meetings, mediums' meetings, Lyceum, singing meetings, orchestra—or in any useful way. It will be the people's camp-meeting. W. H. T.

### Cape Cod Camp-Meeting.

This oldest camp of Spiritualists in the country, hallowed in memory by the association of all or nearly all the now veteran mediums and speakers with its meetings of the past twenty years, is as fresh and vigorous as ever. Its present location upon the ocean shore—where the long, hard beach gives the most perfect facilities for bathing—its outlook upon the vessels passing to and from domestic and foreign ports, its pure, healthful atmosphere and sea food, render it very attractive to inland residents. The quality of its meetings has never been surpassed elsewhere. A truly spiritual atmosphere environs the visitor and pervades the Camp.

The season of 1891 will commence on Sunday, July 12th, and close Sunday, July 26th. Dr. H. B. Storer has presided at these meetings for many years, but being called to the Presidency of Onset Camp, that office at Harwich will be filled by Rev. S. L. Beal of Brockton.

The speakers and mediums engaged for this year are Rev. S. L. Beal, L. K. Washburn, Esq., Mrs. Juliette Yeaw, Celia M. Nickerson, Jennie B. Hagan, Dr. H. B. Storer, J. F. Baxter, Mrs. H. S. Lake, A. E. Tisdale, Joseph D. Stiles and Dr. A. H. Richardson.

### Summerland (Cal.) Camp-Meeting.

We learn from the columns of *The Summerland* (Albert Morton, editor), that arrangements are made by which reduced fares on all the lines of the Southern Pacific Railroad may be obtained by visitors to the Camp-Meeting. Address Henry B. Allen, Summerland, Cal., the Corresponding Secretary of the Association, announcing the intention to attend the meeting, and enclose stamp for return postage, when particulars will be given.

Intending visitors should make application for certificates early as convenient.

The meeting will commence on Saturday, September 6th, and close Sunday, September 27th. Information as to tents, accommodations and other matters may be obtained on application to the Secretary.

Several prominent speakers and mediums are engaged, and in due season a detailed programme of the order of proceedings and further information will be made public.

### Lookout Mountain.

The stockholders of the Lookout Mountain Camp-Meeting Association of Spiritualists are hereby notified that the ANNUAL MEETING of said Association will be held at the Pavilion on the Camp-Ground at the Natural Bridge Springs Hotel, Lookout Mountain, Tenn., on Tuesday, July 21st, 1891, at 9 A. M., and continue in session until all business has been transacted.

JERRY ROBINSON, President, Lookout Mountain, Tenn.

GEO. A. FULLER, M. D., Sec'y, 42 Portland street, Worcester, Mass. June 10th, 1891.

### Onset Bay Opening Day.

Do not forget the excursion to Onset Bay this week. Go down on Saturday or Sunday A. M., and return on Sunday P. M. or Monday. Excursion ticket only \$1.75. Excellent speaking from the platform on Sunday, June 21st. Opportunity to engage rooms or cottages for the season, or to purchase desirable lots before the prices rise, as they are sure to do.

A large company will doubtless avail themselves of this opportunity to visit the great Spiritualistic Home by the Sea.

### Lake Cora, Mich.

The Spiritualist Association of Southwestern Michigan will hold a quarterly convention at Lake Cora on Sunday, June 21st. Addresses will be given by Mrs. Adah Sheehan of Cincinnati and others, and there will be music under the direction of Mrs. Olive Denslow of South Bend, Ind.

### Verona Park, Me.

To the Editor of the Banner of Light:

The Ninth Annual Camp-Meeting of Penobscot Spiritual Temple will be held at Verona Park during the last two weeks of August.

The officers have made every provision for the comfort and entertainment of their guests. An interest has been purchased in a small steamer which will ply between the Park and adjacent ports, carrying passengers to and from the meetings. The Boston and Bangor steamers all stop at Bucksport, and conveyances for passengers and their baggage to the Park will be found at the wharf. In attendance at the officers a committee will be in attendance at the

what on the arrival of the boat with expected guests. Rooms can be secured in the Lodging House or in private cottages, by applying to Dr. C. F. Ware, Bucksport, Me. Good milk can be obtained on the grounds, and daily visits from the baker will ensure the replenishing of the empty lunch-baskets. A good restaurant is on the grounds, where full board can be obtained at reasonable rates, also single meals and provisions and fruits in quantities to suit the purchaser.

A good array of talent has been engaged for the platform, and we expect a spiritual feast that will give us courage and strength to meet the duties and trials of the coming year. Hon. Sidney Dean will open the meeting Sunday, Aug. 10th. It will be followed by Mrs. Sarah A. Byrnes, Mrs. Kate R. Stiles, and other able speakers. Mrs. Hurd, a fine platform test medium, and others, are expected to be present.

We propose two weeks of harmonious communion with Mother Nature and her children, in a true spiritual atmosphere of progress. Our meetings have always been characterized by a prevailing spirit of harmony that impresses every one who attends them; while the beauty of the scenery, with the ever-changing panorama of the river, leaves a picture on memory's tablets never to be effaced. All who desire to unite with us for a part or the whole of the session will be cordially welcomed by our Spiritual Family.

M. H. CUSHING, Sec'y.

### Jottings from Cassadaga Camp.

To the Editor of the Banner of Light:

As per announcement the annual picnic of this camp was held June 6th, 6th and 7th. The outlook for the coming season is much more promising than ever before. There are already twice the number of people located on the grounds for the season than at this time on any previous year. Many of them have purchased cottages, or are preparing to build and make the Camp their permanent home.

An atmosphere of peace and fraternal good-will pervades, and the spirit of progress and an earnest and thoughtful effort for human amelioration prevails, and moves the hearts of the Cassadaga's workers, on the platform and elsewhere.

On Friday P. M., the 6th, Mrs. R. S. Little was enthusiastically greeted by a goodly assemblage in the auditorium, and gave the opening address, which showed that the year had been spent in earnest work for the enlightenment and advancement of the people, which, as is ever the case, had redounded to her own spiritual growth as well.

She spoke of her pleasure at being reunited with her friends here, and of the home-feeling and identification which she felt for Cassadaga camp, more than at any other.

She then spoke of the world's advancement within the last year, saying that no year since the advent of Spiritualism forty-three years ago has been marked with so much progress as the one just passed. Even old theology is waking up to the questions and issues of the day and has begun to study the teachings of Christ, and to change the import of scripture and creed. The literature of the day is vastly changed. The subjects, Magnetism, Hypnotism, Theosophy, Nationalism, Woman's Suffrage and others, which are but branches of the same, are being brought to the forefront of the most prominent ones of pulp and press. The hearts of the people have been touched with the soul-inspiring impetus, liberty of thought. It is ours to be banner-bearers. Let us enter into our work with zeal, and with the outlook for an abundant harvest of good.

He also presented greetings from our beloved and eminent co-worker, A. B. French of Clyde, O., and bore to us the welcome news that he had decided to resume his labors in the field of the spiritualist philosophy, the champion of truth could be sadly missed. Few if any speakers have made a deeper impression for good than he, and we are indeed glad that he has decided to devote himself to the calling to which God has so abundantly and so admirably called him.

Mr. J. T. Little, who is indispensable in the music and good cheer of the camp, is with us, and intersperses the exercises with his sweet songs. He sang "Shall we know each other there?" making it seem new, and Mrs. Little sang, "I have a vision," a vision that had just appeared to her. She saw the platform before her filled with children. She heard their voices distinctly singing with Mr. Little—so distinctly it seemed that all of us must have heard them.

Mr. Willard J. Hull was called for, and made a few pleasant remarks.

Mrs. Little suggested that we make the conference an experience meeting, and each one relate something of their work during the last year. Several acted promptly upon the suggestion.

Mr. Sprague of North Collins spoke of some of the uses of Spiritualism to him. It had cured him of using tobacco, and had been to him an ever-present blessing in his life.

Mr. Mather made some pleasant remarks. Mr. E. W. Bond of Wiloughby, O., spoke of the universality of spiritualistic and liberal thought. He had recently listened to the renowned Rev. F. DeWitt Talmage, and found his discourse in the philosophy of Spiritualism, though untheistic, of course, with orthodoxy. But he (Mr. Bond) believed the world was moving upward and onward, and for his part he could recognize and affiliate with truth-seekers and truth-explorers wherever found, whether in the churches or out.

Mr. A. B. Gaston responded to Mr. Bond by tersely affirming that he believed Mr. Talmage to be the prince of theological prevaricators, and for his part he could not consistently listen to him.

Mrs. Stearns gave a review of her work for the year, and spoke touchingly of the child-life.

Mrs. Little, who is to remain at the camp for the summer, suggested a study, or rather a reading, in the class and discussion of the same, and named the late work of Dr. J. Rodde Buchanan upon Spiritual Therapeutics as a suitable one for the purpose.

Hon. A. B. Richmond spoke briefly. Judge McCormick, Mrs. Carrie E. Storer and Mrs. Carrie W. Storer were also with us, giving strength and encouragement by their presence and beaming faces.

Saturday P. M. Mr. Willard J. Hull of Buffalo, N. Y., treated us to a magnificent discourse upon the "Deeds and Legacy of Death," in the philosophy of Spiritualism, though untheistic, of course, with orthodoxy. In the near future it will be given in full to your readers.

This discourse was prefaced by the reading of that exaltation poem by Edwin Arnold, "He Who Died at Azan."

The speaker said: "It is my desire to state briefly the need, say, the demand, of the thinking part of man to know something about death, and what the grim specter's mission really portends in the economy of life. I am aware that my course will take many of you back to the caves from which you emerged into the light; but a recourse to first principles is necessary at times, as when the may storm-lost, buffeted and driven from his course, observes with eager eye the first lull in the storm and takes his latitude.

From the remotest antiquity the life of man has been menaced by the certainty that an hour would come when it must be given up, and, like the buried embers of his fire, be snuffed out in darkness. The higher thought, unattended by faith, has beheld a bleak, rigid and barren, bounding extreme of the infinitesimal space and wonder of existence, weary with fruitless hope: 'From whence do we come? Whither are we bound?' ... At every turn we meet the ubiquitous guest, who creeps like a slave and robs a king. Death is a magus whom neither pomp nor misery hath taught with which to bribe. Do you know that I have a reverent awe for that force in nature which at last brings to one common level the autocrat and serf?

The remainder of the discourse treated the subject scientifically and historically, showing the views and sacrifices of the past, and at last gave a word-picture of the "grim monster" transformed and illuminated by the facts and philosophy of Spiritualism.

It was a lecture which, while it antedates materialism, would be equally profited by hearing and reasoning upon.

Sunday morning, 7th, Mr. Hull again occupied the rostrum. His subject was "Our Church." It was prefaced by a fine poem, entitled "The Volunteer Organist."

The discourse was full from beginning to end of

apoly, original and ingenious illustrations, and closed with a description of the church of humanity, which has its foundation in the human heart, and to reaching the highest and individual duty, and to the finality of the world's salvation, the seed of progress. The hope of the world is the love of man. The moral idea is greater than the armed power of nations. This could not have been said a century ago. But we are growing rapidly, like the buds encased from winter's blasts, which leap into life and beauty with the warmth of spring. So the mind of man, set free from the trammels of creeds and barbarous laws, blossoms into hitherto unknown forms, and waits in eager expectation for still more wonderful uncoverings."

In the afternoon Mrs. Little occupied the rostrum and spoke upon subjects submitted by the audience, viz., "What is the true mission of Spiritualism?" It is to establish proof of immortality, or to convince the church of their errors? "Biblical Account of Creation." "Who Helps and Who Hinders the Progress of Spiritualism?" "Mother's Love." "Democracy of Life." The idea conveyed was that Spiritualism had not come to antagonize, it had come as an illuminator; it had come to lift the burdens of the weary, to enlighten as to immortality. It has never taught man that he can sin and shift the consequences to another. There is no power strong enough to place them upon the shoulders of another. "As a man sows so shall he also reap," and not another. The importance of purity—physical and spiritual—was strongly emphasized, and upon the subject "The democracy of life grows into unity and wrongs in the world were touchingly portrayed.

The closing poem was upon "Mother's Love," and was beautifully rendered.

ORPHA E. TOUSEY.

## MEETINGS IN BOSTON.

Spiritual Meetings are held at the Banner of Light Hall, 107 Devon Street, every Tuesday and Friday afternoon. Mrs. M. T. Longley occupying the platform; J. A. Sheilhamer, Chairman. These interesting meetings are free to the public.

Berkley Hall, 4 Berkeley Street.—W. J. Colville conducts public services with lecture every Sunday at 10 A. M. and 7 P. M.; Answers to Questions at 10 P. M. and 10 P. M. on Tuesday, Thursday and Saturday, 7 P. M.

First Spiritual Temple, corner Newbury and Essex Streets.—Spiritualist Fraternity Society, Sunday, 10 A. M. and 7 P. M. Tuesday, Thursday and Saturday, 10 A. M. and 7 P. M. Wednesday, 7 P. M. E. A. G. Sargent, Secretary.

Dwight Hall, 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2 P. M. and 7 P. M. Mrs. Dr. Heath, Conductor, Hotel Somerset, 207 Shawmut Avenue, Boston.

John A. Andrew Hall, corner Essex and Chancery Streets.—Sundays, at 10 A. M., 2 P. M. and 7 P. M. Eben Cobb, Conductor.

Essex Hall, 610 Washington Street.—Sundays at 10 A. M., 2 P. M. and 7 P. M. Wednesday, 7 P. M. W. Matthews, Conductor.

Essex Hall, 18 Essex Street.—Services every Sunday at 10 A. M. and 7 P. M.; at 10 P. M. on Tuesday, Thursday and Saturday, 7 P. M. E. A. G. Sargent, Secretary.

Rathbone Hall, 604 Washington Street.—Spiritual meetings every Sunday, at 2 P. M. and 7 P. M.

Essex Hall.—Wednesday, June 10th, 1891.—Meeting opened with singing, "Nearer, my God, to Thee." After a short address by the Chairman, Mrs. Bailey under control gave fifteen psychometric readings, all correct. Mrs. J. E. Davis also presented several tests of spirits present. Mrs. Wilkinson gave several readings, which were pronounced correct. Mrs. Besse under control of little "Pansy," gave several tests, which were fully recognized.

After the usual developing circle was well attended, and was very harmonious. The afternoon's exercises were opened with a song by Mr. Anderson and an invocation by David Brown—also remarks and delineations, which were well received. Mr. Anderson gave tests and readings, which were very interesting; Mrs. C. Bailey, tests and readings, which were readily recognized; Mrs. Dr. Bell, readings, which were highly appreciated.

The evening exercises were opened with a song by the Planets, Mrs. Carlotta Remond, followed from Mrs. Chandler-Bailey, she supplementing them by tests and readings. Mr. Willis of Charlestown addressed the meeting, delivering some very able remarks. Mrs. J. E. Wilson gave readings.

Meetings are held at this hall every Wednesday afternoon at 3 o'clock; Sundays at 11 o'clock A. M. and 2:30 and 7:30 P. M.

F. W. MATTHEWS, Conductor.

Alpha Hall.—Last Sunday morning, after singing led by Mr. Bennett and Miss Little Smith, and an invocation by Ella A. Higginson, remarks were made and tests were given by Mrs. Ella A. Higginson, Mr. Toothaker and Mr. Bell. The services closed with the reading of a poem by the Conductor, Mrs. Higginson.

Afternoon.—Following an invocation selections of Scripture were read by Mrs. Higginson. Tests were given by Mr. David Kelley, Mrs. Lizzie Kelley and Mr. Bell of Cambridge.

Evening.—On account of the hall having been engaged for the meeting, the services were held at the Alpha Hall, 514 Devon Street, at 7:30 and 9:30 P. M. on Thursday at 2:30 P. M. Mrs. Higginson will diagnose disease and give treatments free. All invited.

E. A. H.

The advice with each bottle of Johnson's Anodyne Liniment is worth many times the cost.

## MEETINGS IN NEW YORK.

Adelphi Hall, corner of 52d Street and Broadway.—The First Society of Spiritualists holds meetings at 10 A. M. and 7 P. M. on Sunday, Tuesday, Thursday and Saturday, 7 P. M. on Friday evening, at 8 o'clock, meetings devoted to lectures, tests, psychometry and physical phenomena, are held in this hall, Mrs. J. E. Wilson, Conductor.

Knickerbocker Conservatory, 44 West 14th Street.—The New Society of Ethical Spiritualists holds meetings every Sunday at 10 A. M. and 8 P. M. Speaker until further notice, Mrs. Helen M. Bell, Conductor.

Arden Hall, 57 West 25th Street, N. E. corner 4th Avenue.—The Progressive Spiritualists hold services every Sunday at 10 A. M. and 8 P. M. Spiritualists and investigators made welcome. G. G. Van Horn, Conductor.

The Psychical Society meets every Wednesday evening at 8 o'clock, between 10th and 11th streets. Good mediums and speakers always present. Instructors and the public cordially welcomed. J. F. Snipes, President, 28 Broadway.

Psychical Society.—This Society, every Wednesday evening, at 8 o'clock, between 10th and 11th streets, is held at 610 Sixth Avenue, has been considering current events in theology and Spiritualism, and pleasing speeches, music and tests have continued to entertain and instruct the public.

The close of its third anniversary will be celebrated on the 24th of June, with congratulations, addresses and refreshments. September 30th it will resume its work for the fourth year, and will continue its endeavor and unselfish sincerity, willing to acquire and impart a better knowledge of the laws of life, are invited to help. Media, literary and musical talent specially welcomed.

For good news, steady service and business success, much credit is due the official fidelity of its conscientious Treasurer, Mr. L. F. Deming; and a continuation of similar methods of administration, and the engagement of the best available speakers and demonstrators are sufficient guaranties of future and permanent success, and of increased benefit to the spiritual and intellectual character of its many well-wishers.

J. F. SNIPES, Pres.

## MISSOURI.

St. Louis.—Mr. J. Frank Baxter arrived Sunday morning, June 7th, amid a drenching storm of rain, and was taken to the new hall, corner of Garrison Avenue and Olive Street, where he was to render service for the Society for Spiritual and Ethical Culture. Mr. Baxter, who had been in the city for some time, had been a good worker and he was royally received as he stepped to the platform, and proceeded to deliver his introductory lecture.

In the evening Mr. Baxter was accorded a grand reception from a large and representative audience, when he took for his theme "Spiritualism in the Dawn of Victory," and handled it in masterly way and with remarkable effect, leaving valuable impressions, arousing new thoughts, and winning followers who declare they will not miss one of his future lectures this month.

From 9 until 10 o'clock Mr. Baxter exhibited his media powers, giving one of the finest séances for spirit description ever witnessed in the city. Many spirits were described, and the conditions of earth and heaven given, readily and freely recognized by friends or relatives in the house.

When such a large company assembles as that in this city at this occasion, so warm a month as this, and the South, with weather unpleasant, and applauds freely the several points in argument and facts in phenomena, it betokens great interest in the speaker and his subject. By request Mr. Baxter was announced to speak on Sunday, June 14th, in the morning on "Why I must be a Spiritualist," and in the evening upon "The Practical Benefits of Modern Spiritualism."

"Pa, why is it that they put a period after capt. and col.?" "I don't know, my son, unless it is because there are so many of them they want to put a stop to them."

Detroit Free Press.

"If that lady at the lecture the other night only knew how nicely Hall's Hair Renewer would remove dandruff and improve the hair she would buy a bottle."

## MEETINGS IN MASSACHUSETTS.

Chelsea, Mass.—The Spiritual Ladies Aid Society holds meetings at the Phoenix Hotel, 107 Devon Street, every Tuesday and Friday evening, at 8 o'clock. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

New Bedford.—Sunday evening, June 7th, closed the meetings in this beautiful city by the sea for the present season. The writer delivered on that occasion a poem entitled "Past, Present and Future," in which was embodied a touching tribute to the sons of New Bedford who fell in the civil war. Dr. W. A. Hiale, of Boston, who was present, participated in the exercises in a manner highly appreciated by the audience—one of the largest assemblages which has convened during the present season.

Mr. Geo. L. Nichols, the President, Chas. H. Wood, Vice-President, and Mr. H. Shaw, the Secretary, with other associates, have excellent reasons to be proud of the triumphs they have won in their battles for truth, progress and mental liberty. The audiences on nearly every Sunday have been large, showing the increasing interest of the people in this city in the grand religion of Humanity.

F. A. Wiggin, Mrs. C. Fannie Allyn, Mrs. Carrie F. Loring, Prof. Milleson, Mrs. Nettie M. Hilt-Harding, Mrs. E. C. Kimball, Mr. Edgar W. Emerson, Mrs. N. J. Willis, Mrs. Kate R. Stiles, and Joseph D. Stiles have been the speakers and mediums here during the successful season just closed.

The fine music rendered on each occasion has contributed much to the success of the meetings, with Mr. Lawton as organist, and Prof. Wood as cornet soloist. We hope the management will be successful in obtaining their valuable services for the coming season.

With a fine organ, which the united efforts of the friends of the Cause have purchased and paid for, and with the cheerful auguries which the present extends concerning the future, the President, Secretary, and the Spiritualists here look forward with great hope and confidence to the opening of the next season.

The speakers were entertained by good Auntie Brightman and E. H. Shaw, and all speak highly of the royal welcome they received. That God may bless the efforts of the Spiritualists and liberal friends of New Bedford is the prayer of

JOSEPH D. STILES.

Worcester.—Sunday, June 14th, Dr. George A. Fuller spoke for our society the second time this month, his subjects being "Inspiration a Necessity of Religion," and "The Divine Art of Healing." Good audiences, in spite of the hot weather.

The last supper and dance given at Grange Hall was a very pleasant affair, and an old-fashioned costume party will be given at the same place June 26th.

GEORGIA DAVENPORT FULLER, Cor. Sec'y.

## NEW YORK.

Waterbury.—Spiritualism in this busy city more than holds its own, and judging from the marked intelligence and earnest zeal of the officers and members of the Literary Club, and the harmony that prevails in the public work it is in this place that Spiritualism is likely to be productive of real good. This Society has not yet reached a very advanced age, yet it already shows signs of strength and stability too frequently lacking in older societies. Possibly this may be due to the labors of Lyman C. Howe, whose praise, by the way, is in every one's mouth, as is indeed the case with Bishop A. Beals, and it is refreshing indeed to follow the labors of such workers, who have not only a good heart, but a good head, and whose labors are for the benefit of the world.

But I was speaking of the Waterbury Literary Club and its prospects, and these are somewhat unique for the Club, though young, is mainly composed of veteran Spiritualists, who seem determined to do the work of the world, and to avoid the faults and quicksand of petty jealousy which all too frequently prove disastrous to similar undertakings, and have evidently taken for their motto "In Essentials Unity, in Non-essentials Liberty, in All Things Kindness." There is a good heart, good head, and good hands, and the Club is a good thing, as is evidenced by their appreciation of Mrs. Howe and Beals; the writer has officiated for them for two Sundays, having good and attentive audiences.

R. H. KNEESHAW.

## CALIFORNIA.

Santa Cruz.—The Unity Spiritual Society held its usual services Sunday evening, May 31st, at Beulah Hall, with Dr. W. S. Eldridge as speaker, who was, as usual, interesting in his remarks, and more than interesting in the tests and psychometric readings from the spirits, which were given in the audience. Some who went in with no belief in the power of psychometry, or his power to see or describe spirits, were forced, from evidence given, to admit that there was something there that was beyond their comprehension, and that the power of the mind was being demonstrated before our audiences is truly phenomenal. We notice a steady increase in attendance at our meetings.

MRS. TUTTLE, Sec'y.

## In Memoriam.

On the 16th of April, 1891, Dr. N. H. DILLINGHAM passed from his darkened prison-house of clay, which he had occupied during a period of eighty-four years. He was a man of marked characteristics, full of kind, tender sympathy for the oppressed of all classes, and of earnest indignation toward all oppressors. He was active in the cause of slavery; an earnest advocate of women's rights, and a firm Spiritualist. He was the time of the Rochester rappings. He was the first person who mentioned the new discovery, i. e., spirit manifestations, to the writer, and brought a little girl of ten years of age to our home, who was a rapping medium, and through which a communication was made, which settled the question of immortality more than forty years ago. He was always the friend of mediums, and many have been entertained in the home of Dr. D. and his estimable wife—Mrs. Dillingham, who was a most faithful companion who joined him in all good works for suffering humanity.

As a physician he accomplished wonders, being more true to Nature than the laws of the medical world, and he was the first to prove him wrong in his methods, which challenge was never accepted. He will be very much missed by many who looked to him as a physical adviser, knowing he could relieve them from pain and suffering.

Dr. Dillingham was a friend of Henry C. Wright, William Lloyd Garrison, Wendell Phillips, George Thompson of England, Lucretia Mott, Mrs. Colby-Luther, and a host of radical men and women, many of whom have been entertained in his hospitable home.

During the last two years of his life he was both blind and deaf, which was a sore affliction, but his noble wife was a ministering angel to the very last, and he was happy to record the fact that he appreciated her.

It had been his request that the writer officiate at his funeral, but La Grippe prevented, and Mrs. R. S. Little served in her usual acceptable way. An abundance of flowers, tokens of love and sympathy, to surround the mortal form, and cheer the friends. Heaven strengthen and bless the wife, the sincere prayer of

M. S. WOOD.

Ask for Ayer's Sarsaparilla, and do not take any other. Sold by all druggists.

## MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Everett