

VOL. 69. (COLBY & BIOH, 9 Besworth St., Boston, Mass.

BOSTON, SATURDAY, JUNE 20, 1891.

82.50 Per Annum, Postage Free. NO. 15.

TABLE OF CONTENTS.

FIRST PAGE .- The Spiritual Rostrum : The Life and Writings of H. P. Bla vatsky.

BECOND PAGE.—Poetry: Under the Shade of the Trees. Things Worth Recording. Free Thought: Spiritualism as a Moral Force in Human Life. THIRD PAGE.-Literary Department: Clairvoyance. Letter of Archdeaco

Farrar to Charles Bradlaugh's Daughter. June Magazines, etc. FOURTH PAGE .- Decay of Old Beliefs. Panic-Stricken ! The Common place in Life. The Peril of the Hour. An Instructive Anniversary. Spiritualism Aided by "Gates Ajar." "Why She Became a Spiritualist." To the Spiritualists of America, etc.

FIFTH PAGE.—Newsy Notes and Pithy Points. To Investigators. the Ministers are Saying. New Advertisements, etc.

SIXTH PAGE .- Message Department: Questions Answered and Individual Spirit Messages given through the Mediumship of Mrs. M. T. Longley.

SEVENTH PAGE.--Poetry: "Just Turned the Corner." Banner Correspond-ence: Letters from Maine, Michigan, District of Columbia, Rhode Island, and Texas. Mediums in Boston. Miscellaneous Advertisements.

BIOHTH PAGE.-Camp and Grove Meetings: Sunapse Lake, N. H.; Jottings from Cassadaga Camp; Verona Park, Me., etc. Meetings in Boston and Elsewhere. In Memoriam. etc.

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.]

MONG 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 ponderous 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 mnnner.

From a child Helena Petrovna Blavatsky had been a remarkable secress, 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 incipiency 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

foreign to European thought. But should we on that ac-count, or for any similar reason, refuse to diligently peruse and carefully investigate these teachings? Are we not liv-ing in an age of boasted freedom and fellowship among na-tions? and are not the leading nations of the West priding themselves upon the brotherly welcome they extend to so-journers in all parts of the earth? The time, we say, has fully come for a voice to be heard orying from the Orient to the Occident, enlightening those would be instructors of Asia who, under the name of Chris-tian 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, Confucians, et al., a com-plete 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 is scriptures, to enlighten then natives as to the essence of their own faiths, rather than to substitute a system of the-ology indigenous to a foreign clime and utterly incompre-hensible to the Hindu mind. Almost all scholars, Max i Müller included, have spoken and written under the announced auspices of more or less decidedly Christian in fluence, therefore they can hardly be said to have written or spoken from a wholly impartial standpoint; even Sir. Edwin Arnold in his "Light of Asia," causing Bud-dha to rank inferior to Christ. We are not discussing at this time or in this connection the relative merits or de-merits 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 b accessible solitudes are the custodians of an amount of sci-entific information truly bewildering in its extent if we may judge from the glimpses of it disclosed in "The Scoret Doctrine." In that amazing treatise, the book of Dzyan and commentaries thereon introduce the reader to a con-ception of creation perfectly consistent with our very lofti-est conceptions of the operations of the Infinite. The nameless ineffable Being alluded to as Para-Brahm is spok-an of a being as bird, above our intellectual comprehen en of as being so high above our intellectual comprehen-sion 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 hierarchs 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 lim-ited, 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 invet-erate foe; this is not true, unless by Christianity is meant erate foe; this is not true, unless by Christianity is meant the regnant ecclesiasticisms, and not the ethics of the gos-pels. In her open letter to the Arohbishop of Canterbury, published in *Lucifer*, her official organ, a few years ago, she tersely defined her position, making a very plain and un-mistakable 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 dis-putable pasages in the Pauline epistles. Universal Broth-erhood being the foundation and cornerstone of the the. putable pasages in the l'autine episties. Universal Bron-erhood being the foundation and corner-stone of the the osophic temple, it is impossible to read any of Madam Bla-vatsky's writings without frequently encountering the severest denunciation of such forms of competition as jeopseverest denunciation of such forms of competition as jeop-ardize 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 cleri-cal and lay, who have not only taught the doctrine of fra-ternity, 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 atheist, are always on the lips of bigots and infidel and atheist, are always on the lips of bigots and 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 ludi-crously out of place for spiritualistic and free-thought or-gans to join in the cry against Madam Blavatsky, when the very people who have attacked her so remorselessly and medicine the set of the medicine the set of vociferously have been the first to complain when they have been ostracised and vilified on account of their own have been ostracised and villed on account of their own heterodoxy. It has always 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 Spiritu-alists in general is clearly traceable to the amount of lilb-erality which characterizes many whose pride it is to erality which characterizes many whose pride it is to boast of mental freedom and release from all shackles of intelerance. On the question of spirit-communion Madam Blavatsky was certainly somewhat unfavorably prejudiced her best friends, those most intimate with her to the last, her best friends, those most intimate with her to the last, say she spoke strongly against the ordinary scance, and many of her most loyal and loving disciples share her an-tagonism; 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 spiritual comreaders fully on the question of individual spiritual com-munion. Two views may be taken of her utterances: one readers fully on the question of individual spiritual com-munion. 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 specially emphasize the word active, for it is on the point of the ac-tivity or necessary passivity of the ego in Devachan that Spiritualists and Theosophists differ most decidedly; all agree that when the mortal form is laid aside conscious-ness, individual consciousness, persists, but two schools have arisen whose contentions are sometimes inflamed and bitter on the score of the nature of *post-mortem* conscious-ness, and it should be immediately conceded that this is a fair field for logical discussion, but it should offer no in-ducement to rallery and abuse. Lady Calthness claims to have received a communication from H. P. Blavatsky since her passing out, and as a mes-sage 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

- + F

INN LATON.

sions as to whether they can or cannot; if they do, they certainly can, and if they can they presumably do when-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 Wis-dom. Keligion, or Theosophy, meaning the religion of the truly and deeply wise in spiritual things, predicates or postulates no personal Deity as Creator, but reverently ac-knowledges such a Deity as may be described best in omore," "Being whom none can comprehend and none explore," and "God defined is God dethroned." 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 intellect such as that of Max Müller the seeming athelism 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 prevaling in all countries. The opening pages of the first volume of "The Secret Doc-trine" are replete with an able dissertation on the nature of the Godhead. The main conclusion reached is very similar to that of the mean conclusion reached is very similar the Godhead. The main conclusion reached is very similar to that of the great scholar just referred to, and in the Gif-ford Lectures by the same authority the position taken in the earlier Hibbert Leetures 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. Gestefeld, in her profound metaphysical treatise, "The Science of the Christ," uses this form of expression with that evident intent. As the unconscious is of neces-sity lower than the conscious, it is strictly illogical to speak of the absolute as inferior to the relative; but the tran-scendence of the absolute is so vast as to be ultimately un-thinkable. Thus there certainly is a Great Unknown, and possibly an Infinite Unknowable. Such teaching is evidently Spencerian rather than Chris-tian, agnostic rather than evangelical; but it is not there-

Such teaching is evidently Spencerian rather than Chris-tian, agnostic rather than evangelical; but it is not there-fore 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, because his conception of Deity was entirely super-anthro-nomorphic

because his conception of Deity was entirely super-anthro-pomorphic. In the "Key to Theosophy" the author stoutly repudi-ates the imputation that Theosophists are atheists because a form of Southern Buddhism teaches in an atheistic strain. The theosophical tenets are largely professed by the North-ern Buddhists, who, it is claimed, are in possession of the great esoteric truths proclaimed by Gautama to his privi-leged 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 bravely replied that if Deity fills immensity, it stands to reason that nothing, however low, can be entirely desti-tute 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.

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 cre-ating builder of the universe. Such is the language of Madam Blavatsky; and who shall say that it does not per-fectly accord with the very best and fullest deliverances on the subject from the most intelligent and reverential 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 grouping in the dark concerning these—to some minds—seemingly unfath-omable mysteries. Between reincarnation as taught by Theosophists, and transmigration of souls, as held by some of the most illiterate and thoroughly uninitiated Orien-

eralities, leaving the question open to the testimony of experience; for after all the world is more interested in the evidence that spirits do communicate than in discus-sions as to whether they can or cannot; if they do, they certainly can, and if they can they presumably do when-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. If the the following: First the Wisshortly after inserted an article by Hudson Tuttle criticis-ing 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 sys-tem rests was susceptible of no proof whatever. It becomes clearer every day to diligent students of current literature that the very basis of prevailing antagonism to theosoph-ical 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 pos-sible to become a fellow and active member of the Theo-sophical Society without confessing faith in the dootrines, beyond the single base doctrine of brotherhood, it seems logically impossible for any deep thinker to weigh the mat-ter carefully and without prejudice, and fail to arrive at a central agreement with the fundamental points in what may be termed Karmic philosophy.

central agreement with the fundamental points in what may be termed Karmic 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 objec-tions by carping at "Isis Unveiled," a much earlier and far less valuable production. The woman who wrote the "Se-cret Doctrine" exhibited in that work such tremendous erudition, that the apostles of nescience do not even at-tempt to refute it, but reserve their criticisms for her ear-lier work, which, though truly remarkable and highly val-uable, 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 aggran-dizement? dizement

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 received from them a special com-mission to enlighten the age, for to many minds the fact of her probity is quite essential to the acceptance of her claim to how had a more information minimum and what do have 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 mat-ter off-hand, by saying that her writings speak for them-selves, and certainly they do; that, even were the charges of plagiarism brought against her by persons who are ut-terly incompetent to even review her work, much less to criticise 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 appreciation of an epoch-making individual, 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 inthe nature of our answer is largely argumentative and in-ferential, 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 ne-cessary to stamp her as a brilliant diplomat; had she served the Russian Government in its secret service, as her ene-mies declare she did, she could have lived in pride and lux-ury, and made such use of her phenomenal talent for litury, and made such use of her phenomenal talent for lit-erature 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 unsparingly to the vilest forms of contumely and reproach; for the sake of what she believed to be the truth she submitted to avery form of believed to be the truth, she submitted to every form of relentless persecution; she lived and died in comparative poverty, when she might have 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 un-popular cause was sufficient to draw from her such a volun-tary 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 utterly failed to understand her, as well as by these who will blue missers restricted hur 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 deter-mine 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 tes-timony borne by reliable persons privileged with personal knowledge of and close association with the author. Now e challenge any one to prove that the doctrines in-culcated in Madam Blavatsky's works are anything but pure and elevating from the highest moral standpoint; they uniformly inculcate all the virtues and decry 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 prac-tice "magic," unless they had first purged themselves of all uncleanness in thought as well as deed, and were pre-pared to live an altruistic if not an ascetic life, devoting all their energies to the furtherance of the welfare of huall their energies to the furtherance of the welfare of hu-manity, without any regard for their personal advance-ment by so doing. In that gem of mystic composition, "The Voice of the Silence," the very heart's core of The-osophy is revealed, and we unhesitatingly affirm that not even Thomas à Kempjs, 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 theosophi-cal literature there is nothing complimentary or consola-tory 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 Karmic retribution. The standing tones there in a model more original and work and the second original diverses and down and the second original diverses and down and the second original and work and the second original diverses and down and the second original diverses and the second original diverses and the second original diverses and down and the second orinterest and more original diverses and the second original d Such works as these have no fascination for the vain 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 besitated 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 Broth-erhood 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 comthe secret forces of the universe and learning how to com-pletely dominate all things sensuous to the spirit. How-ever interesting and instructive a biographical sketch of Madam Blavatsky might be, the greatest interest dentres of course in the amazing system of philosophy she so elab-orately 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 ambi-tious and not entirely unsuccessful attempt to show the essential unity of all religions, and nave the way for fuller tious and not entirely unsuccessful attempt to show the essential unity of all religions, and pave the way for fuller xpositions 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 con-tents of the two already in circulation have been suffi-ciently assimilated by students of occult mysteries to cre-ate a demand for still further enlightenment on the subject of cosmogony or cosmology and the hidden teachings of

of the most illiterate and thoroughly uninitiated Orien-tals, there is the widest conceivable divergence of view, as the former doctrine is purely evolutionary and progress-ive, while the other is distinctly retrogressive in its tenden-cy. The spiritual "monad," or true ego, is stated by The-osophists 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 terres-trial existences somewhat in accordance with the philoso-phy of Allan Kardec, which has been widely accepted in shy of Allan Kardec, which has been widely accepted in

phy of Allan Kardec, which has been widely accepted in Europe for many years. The spirit itself (atma) is imperishable and incorruptible, being itself always perfect, while the lower ego, or "human soul," as it is usually designated, is potentially but not act-ually perfect. Through a succession of embodiments in ma-terial form this lower ego is brought into perfect oneness with the birther age or it is presumed may be east off if

terial 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 "Per-fect Way," have agreed that the highest principle is abso-lutely 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 each all of wave to correlate wave areas further than to ask all of you to carefully consider your answer to 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 choice, why should or how can one soul elect to annumate 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 utter-ly 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"

If, as Madam Blavatsky's writings teach, every "monad" expresses itself through every phase of existence below the human before arriving at man's estate, then the great respect shown to the very lowest creeping things by devout Hindus is neither paradoxical nor absurd, for the respectgoing involutionist 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 ani-mal 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." A Darwinian might accept the former, while he would totally

to the extent of giving way to outbursts of ingovernable rage. Mrs. Annie Besant, Mr. Bertram Keightley, and the Countess Wacht-melster, all inmates of her household, say she used her temper, but did not lose it i and when asked to explain what they mean by using temper, they reply that to use one's temper and not to lose it, is to employ a le-gitimate weapon against error, not to lose command over one's judgment, and be com-pelled in a fit of anger by unbridled 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 in-dignation for the common venting of personal

dignation 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 af-ter truth by her brusque manner, though in-quisitive people, actuated by no worthy mo-tives, found her a most uninteresting, and sometimes rather terrible person to encoun-ter. 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. just deserts.

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 need-less to urge anything in favor of such a wo-man's claim to acceptance as a fearless teller of the truth as she has found it. Now what led Mrs. Besant to Madam Blavat-sky, and held her at her side as boon compan-ion, loyal friend, and devoted associate in all her labors? There are few women in the world to-day who have suffered more for righteous-ness 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 turn-ed adrift upon the world. The cruel, unjust civil law took her child from her for no other reason thon here wise se

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 deep-ly, but she never flinched or faltered in her Bradlaugh in his efforts to improve the condition of the working people. Always first and foremost in every benevo

lent 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 sup-plied the want she could not but feel in the icy negations of materialism, which freeze the isy negations of materialism, which freeze the soul and turn hope into despair if once they find a lodgment in the intellect. As coëditor of *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 unflagging will to its mortal instrument, and the physical frame of the initiate into the mysteries of the Wisdom-Keligion was ready to be committed to the flame, while her immortal essence, dis-encumbered of the mortal clod, might ascend to a sphere of existence where, in some sense

encumbered 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 es-timate 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 slightingly and disrespectfully of the body as as sometimes did. A superlative estimate placed upon inward and enduring character often car-

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 the mini-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. Britten and many other ardent Spiritualists have taken such decided and vigorous exception, it cannot in fairness ship to put forward an unsatisfactory theory relating to the source whence the communications and phenomena proceed, as to denounce 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 medi-ums 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 high-er standpoint than that ordinarily taken. In the heat of controversy judgment is blassed, 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 psychi-cal research. cal research. It has been extensively published that the Psychical Research Society has dealt Theoso-phy in general, and Madam Blavatsky in particular, some exceedingly heavy blows. Sup-pose it has? Is that a reason why Spiritualists, who have complained over and over again of 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 directel against themselves and the mediums they elect to champion. Our tribute to Madam Blavatsky and her Our trioute to hadam Blavatsky and her writings is no eulogy or panegyric; we are in no sense blind followers of any person, no mat-ter 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 opposi-tion to spurious claims of every kind made by "bibliolatrists of different schools, that all lit-erature, no matter how sacred some people may erature, 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 plea. Read the works of Madam Blavatsky as you should read everything, fairly and dispassionately; accept from them what-ever 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.

UNDER THE SHADE OF THE TREES.

What are the thoughts that are stirring his breast? What is the mysileal 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? Bighs the worn spirit for respite or ease? Is it a moment's coil hait that he asks, Under the shade of the trees?

Is it the gurgle of waters whose flow Ofttimes has come to him, borne on the breeze, 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 psaims of ecstatic delight, Heard the harps harping, like soundings of seas, Watched earth's assailed ones waiking in white Under the shade of the trees.

Ob! 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? Yea, it was noblest 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 Appliances; His Patient Investigation and, Finally, Firm Conviction of the Genuine Character of the Spiritual Phenomena; The Threadbare Allegation "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. upon inward and enduring character often car-ries an enthusiast to the extreme of decrying 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 spiritualis-tic séance; indeed, she condemned it in rather unmeasured terms, probably because she had seen a good deal of the darker side of phenom-enal Spiritualism in America and England; but though she spoke strongly in opposition to practices she disapproved of, she never accused Her face expressed frankness, sincerity, calm-

almost a non-conductor, but if forming a link necossary to complete a circuit between the sky and earth it might possibly be shattered by a stroke of light-ning; but if the power of all the galvanic apparatus over made was to be collected in one current, there would be no power to 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 reaction.". . . . " It was ascer tained by Guizot that one of the most powerful gal-vanic batteries ever made could not give a spark before 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 can not 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 lippantly, as the various phenomena occurred, Oh! it is electricity." This letter was published in the Philadel-

phia 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 rans 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 diam eter, the letters cut out from an alphabet card were nalled 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 axletree, 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 po sition, the smallest weight being allowed to act unresisted upon the cord and pufley, the rotation would be reversed. Of course any person actuating the table and seeing the letters could cause the disc so 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

Hence in becoming an immaterial spirit, it must ad quire 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 con-sider them as agents in producing phonomena which can only be ascribed to invisible, imponderable, rational and affectionate beings, especially when they themselves sanction this inference by word and deed?"

Professor Hare had from his carliest 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 it 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 ples, and teaching the subjection of the cargo 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 com municate 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:

JUNE 20, 1891.

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 altitude which Spiritualism, as a teacher and an exemplar, occuples. 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 spirituelle person, re-

gardless 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 revelator 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 revelator 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 princinal 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 l 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 destroythe 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

2011 131 If the Baby is Cutting Teeth, Be sure and use that old and well-tried remedy, MRS. WINELOW'S SOOTHING SYRUP, for children teething It soothes the child, softens, the gums, allays all pain, "dures wind colic, and is the best remedy for diarrhee.". મની ગાળી જોવામાં હ

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 unaccus tomed 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 to see; to look behind ourtains, 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 confide 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 exclusively by one of the earliest and ablest writers on Spiritualism and its history; and constitutes, as it pro-ceeds; a biographical tribute-drawn from the memory and notes of the author-to men and women publicly known in the opening days of the Cause, the surpassing value of which to present (as well as future) Bpiritualists cannot well be overestimated.-Kd. B: of L. 出版中

seems to have received corroborative testimovolve containing the alphabet, hidden from the ny 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 ? have been involved in any inconsistency of principle. It always appeared to me that in explaining the plan etary 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 holce; 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 mo tion, 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 associ ated 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 fails which does not account for the ration ality 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 invisible and imponderable 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 upreasonable 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 un idea from its necessity to the operations of God. Parting with its mate rial attributes, were the soul not to acquire others. even if it tould exist, it would be perfectly lielpless.

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. What matters the criticism of the world, its scorn and rebuffs? They are but as the trials of child hood: 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 et us harmoniously unite with trusting faith.

Future Life for Animals.-A correspondent of ondon Maht relates the following incident that will interest those who inquire regarding the future of ani

mals: "We had our little pet dog nearly seventeen years, and it was over a year old when it was bought. At last the time came when we could perceive that the end was drawing near, and we sat sadly watching by 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 penell in her hand, and immediately, and very distinctly, the writing came: Buz (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 convuisions came, and just before the breach, ceased, induction of a dear son who passed away in the dear the little or a few hours, but, in the course of the night convuisions came, and just before the breach. the ease is and with the ceasing of the breach the dear little. dreadure gave several short clear barks, as of joyful recognition, such as dogs usually give when we coming a friend."

· JUNE 20, 1891.

BANNER QF LIGHT.

nona concerning their higher natures, institling them with principles of honor, of virtue, and of purity; pointing them to a nobler manhood than their sires attained, and tenching them a reverence and respect for womanhood, which will do more to assist them in after years to look upon the sexual relation as a sanctified law of Divine Life, and to regard their wives as helpmeets and companions, entitled to all tender treatment and personal consideration, than all the defiance of law and trampling under foot of our social regulations by a host of public reformers can do.

"Free Love," as understood by the world, is no part of Spiritualism; neither will its advocacy over reform an existing wrong. Those most prominent in its exposition and indorsement in times past, during the earlier years of Spiritualism, have discovered this, and have voluntarily entered the marriage relation, living in harmonious association with their respective husbands and wives, in this country and in Europe. Spiritualism never had any part in their reckless declarations, and now that it is freed from their shadow it moves serenely on its course, promoting the happiness of human hearts by its appeals to the highest nature of the race.

It has been said of some of those who are outspoken in their denunciation of marriage, that they claim as guides and leaders certain noble spirit-intelligences whose former years were spent amid the gorgeous splendors of Greece and Rome; and inquiry is made, why, if inspired by such eloquent and seemingly advanced minds, these workers should decry the value and the sanctity of the marriage institution, if it is not right for them so to do? To my mind, it is quite likely that just such unseen powers influence these restless and socialistic mediums; for when I reflect that the intellectual classes of ancient Greece and Rome were composed principally of a set of sybarites and licentiates, whose personal will was their only law, and whose dominant selfishness manifested itself in the indulgence of their own appetites and passions, regardless of social law and order, or of the rights of others; and as I reflect that spirits teach that the world beyond is made up of those who pass to it from this, and that many who have been steeped in profligacy here are thousands of years in working out to a more purified estate there, a century being but as a day in an eternity, I may believe that certain of the old nobles-even of splendid intellect and marvelous powers of expression-can influence brains on earth to advocate the free-and-easy doctrines that attracted their own natures when denizens of this terrestrial globe. But nevertheless these are not the teachings of Spiritualism per se, as I and hosts of Spiritualists of the present day define the term; nor are they the moral principles inculcated by the exalted souls of the higher spheres.



(From Cassell's Magazine.) CLAIRVOYANCE:

A MYSTERY OF THE SEA.

Let me premise that I had, at the time of ... Let me premise that I had, at the time of which I write, a servant who was one of the most wonderful clairvoyants I have ever met with. A single word would at any time suffice to throw her into a state of hypnosis. From this she would pass, almost immediately, into the stage of somnambulism which nearly ap-proaches to ecstasy. When in this condition her mind seemed to be utterly untrammeled by the limits of either time or space. The girl, when she was in her normal condition, was not conscious of the fact that she was clairvoyant.

when she was in her normal condition, was not conscious of the fact that she was clairvoyant. It was the middle of February, 1885. The brig Audacious of Northwood was lying at anchor in the French port of Havre. The vessel had her ballast on board, and appeared all taut and trim. She was waiting to run out at mid-night on the turn of the tide. The time was Sunday evening

Sunday evening. The captain and mate, Fred and Harry Col-wood (they were brothers), were still on shore. Havre, in common with many English and

nonneed as an uiterly unreliable romance. It will be accepted as a positive proof that the writer is wholly destitute of the oritical fac-ulty. Nay, more: not a few will from hence-forth conclude that I am facils princers in the reprehensible art of lying. These things can-not be helped. Facts are given exactly as they occurred. The causes which underlie the phe-nomena disturb my philosophy and elude my search. My brethren, many of whom ungen-erously hint that I am a willing ally of the Prince of Darkness, may assist me somewhat. I am, I trust, not past praying for. "Turning to the girl, I asked if she were asleep. She replied, "I am." The next step was a command, backed by all possible force of my will, that she should so annihilate the restraining inducnees of time as to cause it to be to her, at that moment, the third Tuesday in February. "What is the day of the month?" I in-quired.

quired. Quick as thought the reply came. "It is Tuesday, Feb. 17th."

A glance at any almanac for that year will show that the answer was correct....

Time had been conquered. It was as though it had not been.

Thine has been own dered. It was as though thad not been. There remained space. In order to accomplish my purpose it was es-sential that I should transport the maid-ser-vant from Northwood to Aldeburg, a distance of fully one hundred and fifty miles. This was not to be a bodily transportation, but a mental one. The corporeality was to remain sitting in my easy chair, while the girl herself wan-dered freely through space. I succeeded in this purpose also. Under the combined influences of will and of suggestion, the girl was conveyed by train to London. A cab bore her to Liverpool street, whence another train hurried her away to the pleasant little Suffolk watering place.

pleasant little Suffolk watering place. All this occupied about five minutes -- no

more. more. Further questions elicited such a graphic de-scription of the red-tiled houses, standing back from the sea, of the pebbly beach, and of Orfordness, that I am persuaded the clairvoy-ante must have seen all, as if in some panorama. Yet she had never visited the eastern counties.

The true difficulty began here. How should the Audacious be found?

the Audacious be found? Clearly only by the girl waiting upon the beach until the vessel hove in sight, and then joining it. This would scarcely be more diffi-cult than the events which had preceded. It was not long—in reality not quite half a minute—before she gave me the welcome in-telligence that the brig was in sight. Here oc-curred a slight pause; then she continued, "I am on board." Let me attempt to describe what followed in the person of the clairvoyante as nearly as may be in her own words: "I am on board the Audacious. Capt. Col-wood is at the wheel; it is very cold, and both

wood is at the wheel; it is very cold, and both he and his brother Harry are wearing blue guernseys and seaboots. I see three men, whom I do not know, and little Sammy Ste-phenson has just gone down the companion-

vay. "The men are now bending on the flags to sig-

In the captain is anxious. He is talking to his brother; he says the brig drifts a little to leeward. What is the noise? It is too loud for the cry of the gulls, and it does not come from the shore. The men are talking; three of them are gazing anxiously astern. They say it is a steamer, and that we are lying di-rectly in her track. "Will she see us? Surely, yes. "The captain hears her. He is porting the helm; but there is no wind, the sails refuse to draw, the brig continues to drift. That is all. "Now the men are shouting, the boy blows the horn. They are endeavoring to make

the horn. They are endeavoring to make themselves heard on board the steamer. Will

"The steamer approaches. She looms up like a great mountain through the mist; the

like a great mountain through the mist; the swish of the screw is distinctly audible. "Help me! I am frightened. I am too young to die! Capt. Colwood says she will run us down. All are alarmed; there is nothing but confusion on board. What shall we do? They do not hear us on board the steamer, for she has not altered her course by a hair's breadth. Is there no one on board her? Surely they do not intend to murder us in cold blood! "The vessel is upon us. She strikes. The two

ahins grind toget the spars onps gring together; the spars twist and twine. Oh! what a crash. The steamer is backing; she parts from us. Ah! what an awful colli sion! We are cut down from the quarter to below the water line. A yawl might sail through the chasm. We are doomed to de-struction. struction. "The captain speaks. He tells the crew that "The captain speaks. He tells the crew that there is no time to launch the boats. They must jump for their lives. It is going to stand by the brig until the last. "The men are in the water. They are una-ble to swim. Fear and cold have benumbed and paralyzed them. "The steamer is almost out of sight. Those on board of her have left us to die. They are cuilty of murder.

"I will search her, "I am in the hold. The black yawning cav-orn is filled with barrels. These constitute the bulk of the cargo. They are filled with sugar. Having discovered this, I return to the light of

built of the cargo, They are filled with sugar. Having discovered this, I return to the light of day. "What strange force impels me? I am drag-ged by invisible hands to the side of the vessel. They raise me. I am unable to resist; the water is boneath me. I stand upon the waves as upon the solid earth. Above me towers the great square stern. Upon it, engraven in golden let-ters, I plainly see her name. It is Alexandria, New York. "Once more I return on board. The cap-tain is more calm. As he stands upon the quarter-deck, I approach him. What do I see? The bows of the vessel are stove in, the thick, outstanding foremast is broken off close. Are the men intending to repair this? "Now the captain replies to me; but he evi-dently does so under constraint. He must be compelled by the same mighty force which binds me to do its bidding. He no longer hides the name and destination of his vessel. "Slowly and distinctly he utters the words. I do not miss one. It is the steamer 'Alexan-dria, from Valparaiso to the port of Sunder-land—last from Cardiff.''' Then, with a sigh, the claivoyante said: "I an very tired.''

Then, with a sigh, the claivoyante said : "I am very tired." Do any doubt the truth of this simple story?

They need not do so. I am aware that the evidence, thus strangely I am aware that the evidence, thus strangely obtained, would be valueless in a court of law. The testimony of my eye-witness would be rejected as the cunning story of an impostor. But, notwithstanding all that may be advanced in opposition. I am persuaded that the Audacious, with the bodies of her ill-fated orew, rests off the Southwold coast, and that the steamship Alexandria was the guilty vessel which did those men to death. The sequel remains to be told. Inquiry elicited the startling information

The sequel remains to be told. Inquiry elicited the startling information that the Alexandria, when she entered the port of Sunderland on the night of Feb. 18th, had her bowsprit snapped off, while her bowplates were also started. No satisfactory explanation of any accident had been vouchsafed by the captain. What further corroboration of the truth of my story could be required or given than this?

Letter of Archdeacon Farrar to Charles Bradlaugh's Daughter. [From the Pall Mall Gazette.]

Archdeacon Farrar has addressed the following letter to Mrs. Hypatia Bradlaugh Bonner in reply to a communication which she had addressed him :

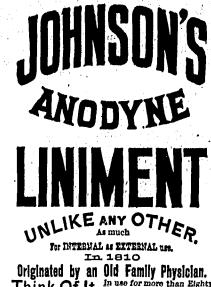
Dear Madam-I do not know a single reason-ably-educated Christian who takes the mere symbols of heaven for heaven. We do not sup-pose that heaven is a cubic city, or a pagoda of jewels, or even an endless seven-fold chorus of allehiahs and harping symphonies. Long ago a Christian poet sang:

a Christian poet sang: "Oh! for a deeper insight into heaven; More knowledge of the glory and the joy Which there unto the happy souls is given; For it is past belief that Christ had died Only that we dernal psalms might sing. That all the gain Death's awful curtains hide Is this eternity of antheming, And this praised rest; shall there be no endeavor?" etc., etc. If I could find a print here be no endeavor?

etc.] etc. If I could find a printed sermon of mine en-titled "What Heaven Is." you would see that we regar.¹ the chace of progress, of fruition of a!" the chack of endless and beneticent activity, of a love which knows no fear and no hatred, of a growing more like to God because we shall see Him as He is. In Browning's poem you will see this view of heaven con-stantly set forth; and the eminent theologian Whicheot said, two centuries ago, "Heaven is Whichcot said, two centuries ago, "Heaven is a temper." I have often quoted with approval the saying of Confucius, "Heaven means principle

ciple." The old detestable notions of happy souls re-joicing over the torments of the lost have long been exorcised, and if you have time to glance at my "Eternal Hope," or "Mercy and Judg-ment," which now represent the best opinions in the church, you will see many proofs that the Calvinistic horrors of an unnatural theol-ory have been never authorized by many men ogy have been never authorized by many men,

ogy have been never authorized by many men, even by the greatest Christian fathers and can-onized saints of the mediaval church. Let me add, I for one have not uttered a syllable of disrespect about your father, though I am a sincere and convinced believer. Lonly met him once, as chaplain of the House of Commons, and we exchanged a courteous greeting. Had I been able to show him Christianity as I see it, I do not think that he would have wished to be counted among the foes of our Gospel-if such was his attitude. But Christianity has been more sorely wounded in the house of its friends than by its enemies.



Think Of It. In use for more than Eighty ration after Generation have used and blessed it. Every Traveler should have a bottle in his satchel. Every Traveler should have a bottle in his satchel Every Sufferer From Rhoumatism, Nervous Headacho, Diphtheria, Coughs, Catarrb, Bron-chitta, Asthma, Cholera Morbus, Diarrheea, Lanieneas, Sueneas in B-dy or Limbs, Stiff Joints or Strains, will find in this out Anodyne relife and speedy cure. Every Mother Anodyne Linders, Cramps and Pains liable to occur in any family without notice. Delays may cost a life. Relieves all Summer Complaints like magic. Price, 26 ot. postpaidi (biot-ties, 21 express paid, 1.8 Johnson & Co, Boston, Juss.

CURE FITS! When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPL LEPSY or FALLING SICKNESS a life.long study. I Because LEPSY of FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottloof my infailible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., N. Y.

Jan. 10. 6m* HE LYCEUM BANNER. A Monthly Jour-THE LYCEUM BANNER. A Monthly Jour-nal for Conductors, Lenders and Meunbers of the Chil dron's Progressive Lyceum. Edited and published by J. J. MORSE, assisted by FLORENCE MORSE. American sub-scription 40 conts per annum. The Lyceum BanNeR con-tains Interesting Serials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Chat, The Golden Group, Historical Sketches of our Lyceums and their Box, Outlines of Lyceum Lessons, List of Lyceum Letter Box, Outlines of Lyceum Lessons, List of Lyceum and their Vorkers need to know, see The Lyceum BanNeR, Month-ly, price 2 cents. Special Terms to Lyceums. The Progress-ive Literature Agency, 80 Needham Road, Liverpool, Eng-iand.

THE CARRIER DOVE. A Monthly Journal, devoted to Spiritualism and Reform. Edited by MRS. SCHLESINGER. DR.L. SCHLESINGER and MRS. J. SCHLESINGER. Fublishers. Terms: 52.50 per year; single copies, 25 cents. Address all communications to THE CAR-RIER DOVE, 121 Eighth street, San Francisco, Cal.

SPHINX. Anti-Materialistische Monatsschrift für die wissenschaftliche Untersuchung der "mys-lischen" und "magtschen" Thatsachen, mit Beiträgen von Carl du Prei, Alt, Russ. Wallace, der Professoren Barrett und Coues, mehrerer Brahminen u. s. w., herausgegeben von Dr. Hübbe Schleiden. Subscription: \$1.75 for six months, \$3.50

Address COLBY & RICH, 9 Bosworth street, Boston, Mass A LCYONE is a Journal devoted to the spread the Phenomena and Philosophy of Spiritualism, without theological controversy. Bent two months to any person who will enclose is conts in stamps with bis order. STAR PUBLISHING CO., 33 Sherman street, Spiringfield, Mass. H. A. Budington, Editor. Subscription, 81.00 a year. THE BETTER WAY. A Large Forty-Eight Column Journal, published at Clincimati, O., every Sat-urday, at 8200 per year in advance. Advertising Rates are THE DEFIER WAT. A Darge FORY-Light Column Journal, published at Chncinnatl, O., every Sat-urday, at \$2.00 per year, in advance. Advertising Rates are reasonable, and will be furnished on application. Specimen copies FREE to any part of the world. THE WAY PUB-LIBHING CO., Chncinnati, O.

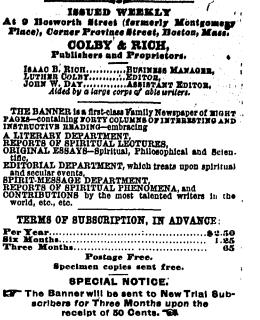
THE SOWER. A Monthly Magazine, the Mediums' True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism. Sloo per amuno. Address BLISS & BUROSE. 2324 Fifth street, Detroit, Mich.

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, 53.00 a year, 51.30 for six months, Scents per single copy. Address J. P. MEN-DUM, investigator Office, Palno Memorial. Boston, Mass.

RELIGION OF MAN AND Ethics of Science.

BY HUDSON TUTTLE.

The Past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not servile trust in the Gods, but knowledge of the laws of the world, bellef in the divinity of man and his eternal progress toward perfection, is the foundation of the RELIGION OF MAN and the system of Errites as treated in this work. The following are the titles of the chapters:



BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

Spiritual Philosophy.

8

In remitting by mail, a Post-Office Money Order on Bos-ton, or a Drait on a Bank or Banking House in Boston er New York City, payable to the order of COLBY & RIOH, is preferable to Bank Notes. Our patrons can remit the frac-tional part of a dollar in postage stamps—ones and twos pre-ferred

ferred. ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time. Subscriptions discontinued at the expiration of the time

be changed, our patrons should give us two weeks' previous be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as future address.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Cata-logue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their re-spective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this

AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are pubished and for sale by COLBY & RICH:

New York, N. Y.-BRENTANO BROS., No. 5 Union Square: (Branch Stores, 1015 Pennsylvania Avenue, Wash-ington, D. C., and 101 State street, Chicago, 111.;) The office of The Truth-Seeker, 28 Clinton Place.

Philadelphia, Pa.—J. H. RHODES, M. D., 722 Spring Garden street; at Academy Hall, 810 Spring Garden street, and at all the Spiritual meetings.

Pittsburgh, Pa.-J. H. LOHMEYER, 4 John street. Cleveland, O.-THOMAS LEES, 142 Ontario street

San Francisco, Cal.- J.K. COOPER, 746 Market street. Chicago, 11, - CHAS. MACDONALD & CO., 55 Wash-agton street; THE POST OFFICE NEWS CO., 101 Adams

Troy, N. Y.- W. H. VOSBURGH, 609 River street. Brattleboro', Vt.- E. J. CARPENTER, 2 Market Block Providence, R. I. WM. FOSTER, JR., 50 Battey st. Detroit, Mich.-AUGUSTUS DAY, 73 State street. Rochester, N. Y.- ALFRED JACKSON, Arcade Book ore: WILLIAMSON & HIGBEE, 62 West Main street. Springfield, Mass.-JAS. LEWIS, 63 Pynchon street Lity Dale, N. Y .-- G. F. LEWIS, Publisher of the Day

Washington, D. C.--The Roberts Bookstore, D. MUN-CEY, Proprietor, 1010 Seventh street, above New York Ave Milwaukee, Wis.-OTTO A. SEVERANCE, 135 6th st.

St. Louis, Mo.-E. T. JETT, 802 Olive street. Memphis, Tenn.-JOHN LANG, 221 Main street.

Denver, Col. G. D. HENCK, 1624 Curtis street.

Grand Rapids, Mich.-MR. DAVIDSON, corner of earl street and the Arcade.

Australian Book Depot. - CHAS. H. BAMFORD. \$7 Little Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. P. ROWELL (10 Spruce street), where advertising contracts may be made for it in New York. (10 Spruce street), wher for it in New York.

OUTSIDE THE CATES:

AND OTHER TALES AND SKETCHES. Band of Spirit Intelligences, through the Medium ship of MISS M. T. SHELHAMER.

"The men are now bending on the flags to sig-nal the name of the vessel to the coastguards. The signal is seen, and Fred says, 'That is right. Now they will be satisfied at home. I will write from Yarmouth.' "It is growing colder; the wind is going down with the sun; a thick mist creeps up; it is foggy and dreary. The waves lap against the bows; it will be a bad night. We are near-ing Southwold ing Southwold. The captain is anxious. He is talking to

oreign seaport ossesses a sailor's mission In this work a Lady Beauchamp and her daugh ters took deep interest. The two officers had been present at the service, which closed at 9 o'clock. An hour later they returned to the ship. Precisely at midnight the Audacious left Have with a fair wind. Two days later the brig showed her colors off

Two days later the brig showed her colors off Aldeburg. From that hour nothing was seen or heard of her. She vanished utterly from human ken. It is certain she never entered Yarmouth Roads. In due course the Audacious was written off the Northwood Mutual maritime list, and, ex-cept by the few who were most nearly interest-ed was forgotten

ed, was forgotten.

I had known Fred Colwood from his infancy. I had known Fred Colwood from its intensity. His aged father and mother sat weekly under my teaching in the little old-fashioned chapel at Northwood. I had been present when the good, homely old mother had wept over her son, and had placed the Bible in his sea-chest on the memorable occasion of his "going foreign" for and had placed the block in his sea-chest on the memorable occasion of his "going foreign" for the first time. When Fred had successfully taken his certificates as first mate and as cap-tain, no one could have rejoiced more heartily and unaffectedly than 1 had done, unless it were his mother. Not the least of my simple minis-torial alconverse had hear to write him in marterial pleasures had been to unite him in mar-riage to Bessie Ambrose, the rustic belle of our fishing village. Nearly a month had elapsed before the anx.

iety respecting the Audacious approached the acute stage. We were a patient, slowly-moving people, who had been taught many lessons in long suffering. Gray-haired men loved to tell the story of

how, in their young days, the Hawk had been blown away right up into the Gulf of Finland. When she came back in the following spring,

When she came back in the following spring, with all her crew safe and well, the women, who feared lest they had been bereft of their husbands, were wearing black; all of them, that was, but one, and she, the heartless jade; was on the point of marrying again. At the end of a month an event happened: It was nothing less than the receipt, by Mrs. Colwood, of a letter from Lady Beauchamp. What a letter that was! It came like a sun-beam falling across the rugged field of the moth-er's sorrow, and conveying sweetest comfort. er's sorrow, and conveying sweetest comfort. It was from a woman who knew how to write with unobtrusive sympathy to a distressed sister. It told the broken-hearted one of the pres-ence on that last Sabbath evening of the two young sailors at the Havre mission, and of the evident interest which they had taken in the simple service.

simple service. That communication has ever since lain bid-den in the village woman's breast. If Lady Beauchamp had never done anything for others except to write that letter she would not have lived in write. lived in vain.

lived in vain. The uncertainty as to the fate of the Auda-cious troubled me. I lost appetite—an unusual thing with me—and was. unable to settle down to work. Whenever I endeavored to comfort mourners—and such were plenty in Northwood —the words which I would have spoken stuck in my threat.

in my throat. What had become of the brig and its crew?

What had become of the brig and its orew? I was sitting reading in my study on an even-ing in early April. My wife was present sew-ing. The boys had gone to bed. The servant entered. What prompted me I am unable to say, but it was an Irresistible im-pulse. I waved my hand gently toward thie Abi-gail, who immediately sank back into a chair. She had fallen asleep: A few passes, made in the usual manner, sufficed to throw, the girl into a somnambulic condition. How shall what followed be best described? The narrative will be unquestionably de-

guilty of murder. "The men have disappeared from view. No.

I see them: down, down below the black wa-ter. Harry Colwood has the boy Stephenson in his arms. I am looking upon the faces of the dead.

The captain and I are left. The Audacious "The captain and I are left. The Audacious is settling down by the stern. Only her deck is above water. She reels. She is sinking, stern foremost. We are waist-deep in water. Fred Colwood is muttering something — his prayers—no! He says, 'Bessie—'" Here the sleeper sprang from her seat, cry-ing piteously, "Help! I am drowning! Save

"I am alone in the sea. I can see no one.

The captain must be drowned." This was sufficient. The fate of the Auda-cious and her crew had been strangely revealed The vessel, like too many others, had been

run down by a passing steamer, which, because merchants look on time as being of greater value than life, had inhumanely left its wretohd victims to perish. Who was the destroyer?

Who was the descroyer? This was not difficult to discover. Almost immediately the clairvoyante was placed upon the runaway's deck, and her de-tective commission was made clear to her. With an air of mysterious excitement the

With an air of mysterious excitement the pythoness (was she not this?) recommenced: "I am on board a steamer. This is the first time I have been in such a place. How did I come here? What a wonderful ship it is! larger than the whole of our village. "The crew are mustered on deck. There are forty of them-men and boys. The officers are present; all are talking together; it is quite a Babel, for not one-half of them are English. They are blaming the lookout, and say that he was asleep. What does he reply? I am unable to say. He is a foreigner, and his English is so bad that it is impossible to understand him. They are swearing horribly-the officers at the men, and the men at one another. "The captain commands order.

"The captain commands order. "Now all is silent, except for the hollow thud

"Now all is silent, except for the nonow that of the engines. "The captain is surely a bad man. Listen! He is offering each man and boy an additional week's pay if only they will swear to maintain absolute silence about the collision. "They swear; and they will keep the secret of the sea locked in their own breasts. "It is awfult I am among murderers! "I shrink from addressing these men. Yet I must do so. A stronger power than my own will compels me to speak to them. I ask the name of the ship.

F. W. FARRAR. Yours truly,

June Magazines.

THE ATLANTIC MONTHLY opens for June with a fine article by Carl Schurz, titled "Abraham Lincoln," in which the aims, labors and results of the great Liberator's life are clearly set forth; as a matter of historical reference, in future, this paper will prove invaluable to readers of this popular magazine; 'The House of Martha" (Frank R. Stockton) reaches Chapter XXXVI inclusive: George Herbert Palmer contributes interesting " Reminiscences of Prof. Sophocles" (late of Harvard); S. E. Winbolt writes of 'Rowing at Oxford"; Samuel J. Barrows paints a pleasing picture of "What the Southern Negro is Doing for Himself"; Bliss Carman in " The Last Watch ' sings a stirring song of the sea; other papers not here mentioned, with the regular departments, make up a fine issue, which closes Vol. LAVII. Next month,

among the attractions of the new volume, The Atlantic will commence a serial by Mary Hartwell Cather-wood, entitled: "The Lady of Fort St. John." Boston: Houghton, Mifflin & Co., publishers.

WIDE AWAKE .- A story with the flavor of "Looking Backward" is told for boys by Tudor Jenks. Vermont Boy's Trip to Boston in 1825," will recall the early reminiscences of old folks, as described by John L. Heaton, and pictured by Garrett. A lesson for eldest daughters is given by Oliver Howard in " Amanda Jinkum's Burdens," a story that will interest all. A fine romance contributed by Annie Bronson King, entitled. "This Way Went the Lady Mary to Paradise," is illustrated by the frontispiece. Three folk-lore storles are "Legend of the Rhode Island Greening," "The Gypsy's Cornfield," and "The Stupid Compadre and the Cunning Comadre." A new serial story is commenced, and "Men and Things" comprise a large variety of interesting minor articles. Boston: D. Lothrop Co.

Passed to Spirit-Life,

From her home, in Morrill, Me., Mrs. Margaret Adams

From her home, in Morrill, Me., Mrs. Margaret Adams, aged 69 years and 6 months. Her maiden name was Bassick, and her home was in Waldo. She was a woman whose good sense and kindness won her many friends. With her, Spiritualism was not a belief but a knowledge, and it sustained her in all life's cares and sor rows-especially in the great berewenet when her two (only) some passed out by drowning at the same time. When near the change, she said : "I am willing to go; I want to go and meet my boys!" Then calmby she passed through "Life's open door." She leaves a husband, a sister and three brothers, who will miss the beloved wife and sister. The funeral services were held at her home in Morrill-Mrs. M. J. Wentworth of Knox collicining. The floral tributes were becautiful. Among them were a pillow from Mr. Admars glekle and " (ale Ajar" from Mr. and Mrs. Edmand Bassick of Bridgeport, Ct. The cut flow-ers were contributed by Mr. W. Bassick and Mr. N. Bassick and wiyes.

and wives. The interment occurred at Belfast; brief but appropriate services, as suggested by Mrs. E. Bassick, were field at the orave. M. J. WENTWORTH, grave.

From the home of his parents, Mr. S. E. and Martha Dwight, Stafford, Ct., June 3d, 1891, Frank Dwight, in the 39th year of his age.

He leaves a wife and daughter, two sisters and both par

Ho loaves a who and anagaron, and Miss Jonnie B. Rev. Mr. T. O. Druley (Universalist) and Miss Jonnie B. Hagan officiated at the funeral, with the assistance of a choir, which rendered appropriate music. The floral trib-utes were very beautiful. He leaves many friends who mourn his departure from this life, although they would not call him back again. JENNIE B. HAGAN.

From his home, in Tilton, N. H., June 3d, 1891, Mr. Charles Glidden Durgin, aged 83 years and 10 months.

Glidden Durgin, aged 33 years and 10 months. He was a man well known and respected in the town where he rosided. Ho leaves a widow, who has the knowledge of spirit communion to sustain her in the time of trouble. The funeral services were conducted by EDGAR W. EMERSON.

this work. The following are the titles of the chapters: **PART FIRST-Realigion and Science.** Introduction; Religion; Fetishism; Polytheism; Mono-theism; Phallie Worship; Man's Moral Progress Depends on his intellectual Growth; The Great Theological Prob-lems- The Origin of Evil, the Nature of God, the Future State; Fall of Man and the Christian Scheme of Redemp-tion; Man's Position, Fate, Free-Will, Free-Agency, Neces sity, Responsibility; Duties and Obligations of Man to God and Himself.

and Himself. **PART SECOND-The Ethics of Science.** The Individual: Genesis and Evolution of Splitt; The Laws of Moral Government; The Appetites; Selfish Pro-pensities; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Tappi-ness; The Path of Advance; The Will; Is Man Free? Cul-ture and Development of the Will; The Charter of Human Rights; Liberty; Duties and Obligations; Sin, Punishment – Present and Future; Duty of Prayer; Duty to Children; to Parents; to Society; Duty as a Source of Strength; Obli-gations to Society; Rights of the Individual; of Govera-ment; Duty of Self Culture; Marriage. 320 pages, finely bound in muslin. Sent postage free for \$1.50.

For sale by COLBY & RICH.

THE ILLUSTRATED **Practical Mesmerist:** CURATIVE AND SCIENTIFIC. BY WM. DAVEY.

BY WM. DAVEY. Contents—Physical and Mental Qualifications of the Operator; Age; Health; General Physical Adaptations; Mental qualifications, etc., etc.; Practical Directions for Messmerizing; Pavorable Circumstances; MEDICAL APPLICATION of MESSMERIAS, Full Special Instructions for Treating Various Diseases; SCIENTIFIC APPLICATION of MESSMERIAS; Rigidity; Pixing a Subject to the Floor or in a Chair; Mesmeric Concatenation; General Rigidity; Power of Will; Raising the Arms; Transmission of Sensation; Phreno-Mesmerism, and Practical Instructions for Conducting Experiments Genorally, etc., etc., pp. 96. Bound in illustrated boards, with a portrait of Mesmerian and embedilished with nine pages of Illustrations. Price 76 cents.

Summer Bays at Onset.

BY SUSAN H. WIXON, Author of "Apples of Gold," "All in a Lifetime," "The Story Hour," etc.

CONTENTS-Where is Onset Hay? How Did They Find It? The Old Pan. Blossoming Like the Rose. Out on the Water. The New Birth. A Day in June. Onset Museum. Legend of Onset. Woodland Rambles. The Haunted House. Onset in September. Close of the Season. Story of Wacosta. Pamphlet, pp. 84. Price 25 cents. For sale by COLBY & RICH.



Helen Harlow's Vow. BY LOIS WAISBROOKER.

An interesting and helpful story, graphically portraying woman's helpless and dependent condition, the numerous snares that beset her in every path she may seek to travel, what timely words and friendly aid will do to a despairing and sinking woman, and what obstacles a determined and plucky woman may overcome. Cloth, price §1.23, postage 16 conts. For sale by COLBY & RICH.

LYCEUM LESSONS.

By G. W. KATES. Being a Series of Questions and An-swers in Lesson Form, Exercises upon each Lesson, and a Series of Questions without Replies. Just what is needed by every Lycoum. These Lessons will be a great help to the Lycoum Leader and Scholar, and of great value to the General Cause of Spiritualism. The inquirer after truth will find much to instruct. They are so written that all minds may find the lessons of practical utility. Bristol board covers, 10 conts each; \$1.00 per dozen; \$7.50 per hundred.

For sale by COLBY & RICH.

NATIONALISM;

Or, The Next Step in Civilization. An Inspirational Ad-dress by W. J. COLVILLE, delivered in Twilight Hall, Bos-ton, Mass., Sopt. 30th, 1880. Pampliet, price 5 cents. For sale by COLBY & RICH.

POT SAID BY COLBY & RICH. TULES AND ADVICE FOR THOSE DE-USE OF A STATE OUT AND A STATE OF A STATE OF A STATE OF A STATE OUT AND A STATE OF A STATE STATE OF A STATE OF A STATE OF A STATE STATE OF A STATE OF A STATE OF A STATE ST

By a Band of Spirit Intelligences, through the Medium-ship of MISS M. T. SHELHAMER. This volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Out-side the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to oue of peace in the "Suurise-Land"-developing on the way stories of the Conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life"-by Spirit Busie-a pure and simple relation of the life pur-sued by a gentle sont in her home beyond the vale. Part second of this interesting book opens with "Morna's Story," in five instalments-an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of avereal chap-ters each." Here and Beyond" and "Bitpery Places," which "Morna" has given to the world through the oolumns of the BANNER OF Lingtr; and the book concludes with a new story of sixteen chapters, which that interesting spirit pre-sents to the public for the first time, entitled " The Blind Chairvoyant; or. A Tale of Two Worlds." Those who have read the serials emanating from the polycotion. The one volume of 515 pages, neally and substantially bound in cloth. Price 3125, possage free. Brossens to the public for the first time, entitled " The Blind Chairvoyant; or. A Tale of Two Worlds." Those

Special Inducement for Purchasers.

ALL purchasers of C. P. Longley's book of beautiful songs, A "Echoes from an Angel's Lyre," will receive as a premium one copy of the same author's songs with sheet music, bearing lithographic title-page, with por-traits of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled "Grand Jubliee, or Marching Away." Purchasers may select the premium they desire from the list of songs in our advertising col-unns. Price of book postpaid, §L12. For sale by COLBY & RICH.

A Brief History of the Late Military Invasion

OF THE

HOME OF THE SIOUX.

EDITED BY T. A. BLAND.

The opening chapter gives a review of the rights of the Bioux nation of Indians granted them, or supposed to have been, by a treaty made by the United States in 1878, by which, as a consideration, the Indians surrendered all right and title to the Black Hills region. Of the Binack Hills region. Of the Binack Hills region, the Indians surrendered all right and received from one of the Bloux delegation, during its recent visit to Washington, a brief statement which he gives in full. Interesting accounts by Indians and others of subsequent events are also narrated. Pamphiet. Ryo, np. 32. Price 10 cents.

Pamphlet, 8vo, pp. 32. Price 10 cents. For sale by COLBY & RICH.

SENT FREE.

RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN.

DI EXURA In REPUISE presentation Comprehensive and clear directions for forming nd con-ducting circles of investigation are here presented by an able, experienced and reliable author. This little book islo contains a Catalogue of Books pub-liahed and for sale by OOLBY & RIOH. Sent free on application to COLBY & RIOH.

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by DE. STONE: For sale by this office. Price \$1.25; cloth-bound copies \$2.00.0; (c. 1.27)

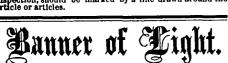
this office, Price \$1.53 cloth-bound copies \$2.00.1 (a berry NSPIRATIONAL AND TRANCE SPEAK-1) ING. A paper read before the Conference of Spiritual-sits held in Lawson's Rooms, 14 Gower street, London, W. O. Eng., by Mr. U. J. Morse. This locture will be read with interest, coming, as it does, from the pen of one of England's gitted mediums, who has a loctured so estisfactorily in the United States. Paper, S cents, Doetard I cent. For sale by COLHY & RIGH. This is contage of the States. Paper, Trice Spients: A.S. and about blow did hereit. For sale by COLHY & RIGH.

BANNER OF LIGHT.

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTION.

BPECIAL NOTIOE. Colby & Rick, Fublishers and Booksellers, 9 Resworth Mirece (formerly Monigomery Fince), gerner of Prevince Sirver, Hiscison, Mass., keep for sale a complete assoriment of Spiritual, Fre-greesive, Reformatory and Miscellaneous Hocks, at Wholesale and Recall. Thus Cash.-Orders for Book, to be sent by Express, accompatied by all or & least half cash. When the more be accompanied by all or different to be sent by Mad, must be paid 0.0.D. Orders for Books, to be sent by Mad, must invariably beacompanied by cash to the smouth of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps -ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mall or express. Buscriptions to the BANKER of Liourt and orders for our published in Santer through the Purchasing De-partment of the American Express Co. at any place where that Company has an agency. Agents will give a money or-der receipt for the amount sent, and will forward us the money order, stized time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under 55.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. The whole does not come authenticated by the name and address of the writer. The writer sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.



BOSTON, SATURDAY, JUNE 20, 1891.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

IBAAC B. BIOH	BUSINESS MANAGER.
LOTHER COLBY	

All communications relative to literary or editorial matters must be addressed to the EDITOR. All business letters must be sent to ISAAO B. RIOH.

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

17 PERSONS LEAVING THE CITY DUBING THE SUMMER MONTHS **OAN HAVE THE BANNER MAILED** TO ANY ADDRESS ON RECEIPT OF 25c. PER MONTH.

During the months of June. July and August the Banner of Light Bookstore will close at 5 P.M. each day, and on Saturdays at 2 F. M. Advertisements intended for the seventh page of THE BANNER must be at the office on Saturday of each week before 1 o'clock.

Decay of Old Beliefs.

Rev. John W. Chadwick of Brooklyn, N. Y. preached a discourse recently on the twilight of the tradititional Christianity of the churches and the creeds, in which he showed that nothing alters the fact that there is a twilight in theology, a dim and formless time, foreboding general catastrophe and wreck, whatever may emerge thereafter into heaven's light.

He said there doubtless are hundreds of ministers in the pulpits, thousands of people in the pews, who don't know that anything serious is going on. The real thinking of the world is done by a comparatively small number of people, but it is given to these to determine the state of the world. And wherever in unanimous if faint-hearted gentlemen: If Orthe theological world real thinking is going on, thodoxy itself announces so many and such

which the original meaning has departed to return no more.

This, however, is the method of progress, the device of history, for softening the break between the old and the new. The new wine is always being put into the old bottles, and the old labels are retained to recommend the vintage to those who think the old is better. The meaning of all language, and especially of all theological language, is a continual flux-it is always undergoing a subtile transformation. In a thousand books and pulpits the old expressions, phrases, creeds are kept along, but made the vehicles of doctrines and ideas which, as compared with those originally in-

tended, are as moonlight to sunlight, or as water to wine. It is this silence of the preachers that, more than frank denial or mysterious transformation, marks the theological temper of the time, and the contempt into which once

Panic-Stricken!

venerable beliefs are falleu.

It is evident that Spiritualism has at length made such headway in the churches that the conservative pulpiteers at last are thoroughly alarmed, and are entering upon some kind of a concerted movement to draw off the lightning nto their own reservoir. There is no question that they see what havoc is being made in the ranks of their congregations by the inroads of the New Dispensation, and they consequently begin to understand the necessity of doing something to put an end thereto-and at once, if possible.

Some of these ministers are, however, so well grounded in their opinions-having never allowed themselves to think of anything elsethat the attempts of their panic-stricken breth ren to stay the threatened danger seem entirely supererogatory. One of these self-satisfied magnates of the Church, at a ministers' meeting held in a Western city not so long ago, read a paper which the local press declared to be "able," in which he stated in opening that he had not troubled Spiritualists to any large extent for a knowledge of their doctrines, nor had their doctrines troubled him. We see nothing particularly "able" in such a statement, though we do see plainly enough either the insolent spirit of solid bigotry, or a mental

attitude akin to "whistling to keep up one's courage." After quoting the usual biblical texts regarding "peeping and muttering," the legal outlawing of the "witch," etc., etc., as proof enough to his mind that Christians ought to

know the Scriptures were for them and against the Spiritualists (carefully ignoring, however, the multitude of instances contained in the Bible going to prove spirit-return and communion), he proceeded to state certain propositions which he thought proved the falsity of its doctrines. Among these (and oh! the weary stupidity of it!) was the fact that little was done which could not be accounted for by some sleight-of-hand performance. (Isn't it

demic of sleight-of-hand performances has broken out in all parts of the world within the structure of the nation reposes; why not, then, last third of a century?) The writer of this paper undertook to substantiate his assertion by giving as a reason that the most of it was done under cover of darkness, which shows, sure enough, as he said at the start, that the doctrines of Spiritualism had not troubled him. Drawing in a full breath, this "whistling"

absolutely marvelous, though, what an epi-

divine then struck a "high" key, and advised his trembling brethren that the true attitude of Christians toward the whole matter (Spiritualism) should be "one of aversion mingled with compassion."

No sooner had he ceased than all the frightened reverends with one accord added their abuse to the "man of straw" he had just been so industriously kicking about-seeking safety by this easy method from their real trouble. But it will be pertinent to inquire of these

The Peril of the Hour.

No one who looks abroad over the business interests, instincts and practices of the American people at the present day can fail to see at a glance a danger which threatens the stability of the whole mercantile and, with it, the social fabric of the country.

On every hand the mad rush for wealth is maintained with unceasing vigor, and an increasing departure from the probity and mercantile honor which characterized the fathers of the republic. Every now and then-through some combination of circumstances unforeseen on the part of the "sharp" financier-a vast disaster descends (like a great shipwreck on the sea) upon some large and widely reputed mercantile house, or some heretofore honored member of the mercantile fraternity, and the public stands aghast at the dire revelations which result, ramifying out from the larger misdeeds of the principal to smaller and smaller degrees among various lesser intermediaries, till the entire credit of the whole volume of business interests seems to be laid open to the most direful suspicions as to its stability, and as to who can be trusted.

A case in point where this haste to be rich led a hitherto highly-respected individual in that city to deeds in violation of the laws, whose discovery brought abiding ruin to his life, is recorded in the Philadelphia Inquirer of the 10th inst., and points a stirring moral in this direction. According to its displayed heading, on the previous day a heartbroken, wretched man appeared in court with teardimmed, eyes, and trembling with shame, acknowledged his guilt in faltering tones before a crowd which was moved to sympathy by the melancholy spectacle:

the melancholy spectacle: "Broken in spirit, crushed in heart, hopeless and in every way wretched (says the account), with nerves unstrung and his portly body trembling in overwhelm-ing shame, John Bardsley, with tears rolling down his blood-suffused face, made a pitlable picture as he stood, yesterday, before the bar in the new court-house, and, under the stare of hundreds who but a few short months before respected the man and en-vied his position, entered pleas of guilty to the indict-ments of the Commonwealth. Previously accustomed to unusual aftention, and ambitious for respect as well as admiration, no man probably in that court ever before feit the sting of di-grace with a keener pang. The wretched prisoner's foriorn appearance, his weakened and changed phys-ique and his evident torture of mind, especially when, choking with grief, and with head hanging on his boson, he replied faiteringly, almost inaudiby, to the crier's call, and muttered the simple, forceful word, 'guilty,' appealed strongly to the feelings of many drawn to the scene by no other impulse than morbid curiosity." urlosity.'

Here is a solemn picture of ruin and mental distress which is held up to the public view in all its sad proportions. May it prove a salutary lesson to American youth, that sober honesty is the only real path to abiding success. Fortunes are made in these days by a breath, and a breath destroys them again-leaving often (as in this case of malfeasance) a state of affairs worse than a thousand physical deaths to their whilom possessors-but sturdy self-respect and the steady discharge of agree ments between man and man will win in the end. The general public really recognizes this potent fact, and applauds it in the abstract as being the real foundation on which the whole seek to practically interweave this grand truth into every detail of our busy American life?

An Instructive Anniversary.

The numberless avenues into which the interests of women have been directed owe much to the organization known as the Ladies' Physiological Institute, which was founded when only "ladies," not "women," were tolerated in respectable society. The greatest field of the Institute is to secure healthy and moral children, its best work being with the young. The Institute recently observed its forty-third anniversary in Boston. Popular opinion was against its founders; but they put forth a tremendous effort, and founded an active, living organization, which is destined to become a power.

Educated men, scientific men, physicians of high repute, were happy to lecture on the Institute platform. 'The membership multiplied, and daughters no longer felt ashamed that their mothers were studying the mechanism of their own bodies. Boston is glad to have woman's judgment on the school board, and no less glad to have physiology taught in the schools. The Harvard Annex, the Institute of Technology, the Boston University open educational avenues to woman that before were closed to her seeking. Miss Dr. A. M. Beecher remarked that the changes which have come in the realms of art, science, literature, morals, theology and politics, changes that are everywhere incident to growth, have wrought conditions for women that were not dreamed of half a century ago. By gradual processes are God's plans worked. Nature completes as she moves, and states principles to be left for our own solution and application. We reap what others have sown, and others must reap and gather the fruit we are sowing. Woman, she said, must gather to herself all the forces of her own nature, and hold them sacred and holy, and must give to and take from her sisters all that will nourish the whole or holy womanhood that; is part of a divine economy. of the infinity that in all ages has been held most exalted. She refuted the objection that women do not need club life, on the ground that they should be allowed their own freedom to do and act as they thought best for their own future and the development of their own sex.

tured to us our loved and lost still living, and in ways that we could comprehend. They were not dismal shadows floating around in space. They were ours, just as they always had been. The process called death had not extinguished their love or blotted out their memories. Granted that 'Gates Ajar' was an entirely uninspired book-which I do not believemerely a work of the imagination, it was a healthy work, and had quite as much reason for its theories as any that had preceded it.

This book, which led so many from the wilderness of doubt and despair, has been followed by others equally helpful, and the effect has been to soften and broaden the thoughts and feelings of the people. We can ask questions now concerning these things without being seriously misunderstood, and for this liberty we are chiefly indebted to our great writer and thinker, Mrs. Elizabeth Stuart Phelps-Ward. I have always been glad that to a woman was given this mighty power to roll still another and a heavier stone from the sepulchre."

"Why She Became a Spiritualist.""

The author of a recently published volume bearing the above name was born in Maulmain, Burmah, in 1835. Her father was Dr. Adoniram Judson, who was appointed in 1812 a missionary to India, and whose first wife (Ann H.) was the first female missionary to the Burmese empire. Our author's mother was Dr. Judson's second wife, Mrs. Sarah Hall Boardman Judson. Dr. Judson and the companions who shared his self-constituted exile for the purpose of extending a knowledge of what they deemed to be the only means of securing eternal happiness, were highly esteemed by all who knew them, and the memories of their lives and labors are to this day held in loving and grateful remembrance by the Christian world.

It was with feelings of profound surprise that the Church listened to a report that the daughter of Dr. Judson had renounced her former bellef, or rather non-belief, become a Spiritualist, and was zealously engaged in advancing a knowledge of the truths of Modern Spiritualism; that she had organized a Spiritualist Society in a Western city and was its inspired teacher. To establish the correctness of that report, which many were disposed to question, this book has been written; and it remains to be seen in what manner the Christian world will regard one of their own who, having seen a great light, turns her face toward it, even though in doing so she is forced to turn from ways that for nearly half a century she has followed.

Miss Judson was educated in this country. From 1853 to 1876 she was engaged as a teacher in private homes, female seminaries and colleges, part of the time keeping a private school in Plymouth, Mass. teaching in the High School of that place the last seven years of that period. After a year's travel in Europe she taught in College Hill, O., remaining there until 1879, when she went to Minneapolis, Minn., and established the Judson Female Institute, conducting it until 1890, when she disposed of it, and has since devoted her time somewhat to giving private lessons, but chiefly to teaching and preaching the truths of Spiritualism. In her own words: "She used to try to be happy. She is now happy without trying to be so. If her happiness were founded on delusion, it would be unreasonable and foolish. It is founded on solid facts, and it therefore increases with each revolving year."

The lectures that form the contents of this volume were written with great rapidity in the seclusion of Miss Judson's study, special plans being adopted to shut out all distracting elements. Each of them was written as herein given in about six hours. She says she could not have accomplished the work so rapidly under ordinary conditions, and that the labor did not exhaust her vital forces, as had been the case in her literary efforts before becoming a Spiritualist. During the five months in which the book was written she was engaged in teaching five forenoons of each week, holding a number of séances at her house each week, and presiding at all the Sunday meetings, at which she usually was the principal speaker.

The opening lectures define Spiritualism and the good it accomplishes. Those that follow describe the author's personal experiences, direct proper methods of investigation, review the unreasonable dogmas, set forth very clearly the "Spiritualism of Jesus" and what he really taught, hold Spiritualism to be the foundation of all religions, and that it ultimately will be the universally accepted religion of mankind. Other matters are intelligently and instructively dealt with, a selected poem following each lecture. A finelyexecuted portrait of Miss Judson faces the title page. • WHY SHE BECAME A SPIRITUALIST: Twelve Lectures Delivered Before the Minneapolis Association of Spiritual-ists. By Abby A. Judson, Daughter of Adoniram Judson, Missionary to the Burmese Empire. 12mo, cloth, pp. 263.

ET The Prince of Wales is getting whaled dreadfully-in the newspapers-while his friend Cumming is being disgraced by the British nabobs. The facts of the case are in a nutshell: The whole baccarat party had been out to dinner, and all of them took too much wine! So when they wound up their jollification by "chipping in" on the card-table, they were all presumably "under the weather"-hence it was an easy matter to accuse some one of cheating, and that one happened to be Mr. Cumming, who we don't believe cheated at all. The fatal mistake he made was in signing his name to an affidavit that he never would play cards for money any more. But his motive was to shield the Prince of Wales, his personal friend. This whole matter grew out of too 24th. much imbibation of intoxicants, which muddled the party's brains; and now the sad affair should be condoned-this time, at least-Cumming reïnstated in the army, the Prince scolded by his royal mamma, and the scandal wiped out. 107 That veteran among the Shakers, F. W. EVANS, writes to us from Mt. Lebanon, N. Y. "The BANNER OF LIGHT is rightly named. It sustains its position as the standard of Spiritualism nobly. It discriminates between the real and unreal judiciously, and is a most valuable exponent of true Spiritualism. As an educator, it is of inestimable value to the inquiring public. Thanks for your labors." Thanks, also, to you, friend Evans, for your kindly words. In common with other editors of reform journals, we seldom meet with such expressions of encouragement, so that your good wishes are doubly valuable.

To the Spiritualists of America.

An Appeal.

Many of the most benevolent and wealthy individtals who became identified with Modern Spiritualism in the early part of its history have passed from mortal life. Quite a large number of them had at different times expressed regret that no well-organized and egal institution existed among Spiritualists to which they might make bequests, with the confident assurance that the funds thus bestowed would be wisely used for the advancement of the Cause which they loved. The cause for that regret no longer exists. The "VETERAN SPIRITUALISTS' UNION," chartered by the State of Massachusetts, and having its headquarters in Boston, has been founded, with the express purpose of becoming the almoner of that bounty, which the principles of Spiritualism should inspire the wealthy and benevolent adherents to devote to its manifold uses and methods of expression.

The accompanying By-Laws and their Preamble will sufficiently explain the form and general purposes of this Institution, which we confidently believe will be a power for good while we live, and long after its present members shall have passed to the higher life. We desire not only to instruct the public mind as to the beneficent principle of Spiritualism, as scientific, philosophical and religious, but to exemplify by our deeds its just, humane and benevolent effect upon our lives, in making us "our brothers' keepers," in the sense of caring for the sick and destitute among us, in the time of their greatest need.

The officers of the Union serve without salary; the Trustees are persons of irreproachable character, who will be cautious but prompt in the exercise of their duties.

In addition to the very large number of Spiritualists who will become general members by the payment of one dollar, there are hundreds in every State of our Union who could contribute twenty-five dollars for a life membership without inconvenience; but this appeal would fail of its object if it did not inspire that smaller but wealthier class of our fellow-citizens ' who have the courage of their convictions," and are never ashamed to acknowledge their belief in Spiritualism, and whose abundant means will fully justify them in making bequests that shall be expressed by thousands. Bequests to all kinds of scientific, religious, educational and charitable institutions are among the most frequent methods for the distribution of surplus wealth. If, indeed, our acquaintance with Spiritualism has taught us that it includes the principles of every good word and work, shall we not be equally generous and just in our gifts or legacies for DR. H. B. STORER. its promotion? President Veteran Spiritualists' Union.

Boston, June, 1891.

VETERAN SPIRITUALISTS' UNION. Chartered Under Laws of Mass., 1891.

OFFICERS FOR 1891-2.

President, Heman B. Storer. Vice-Presidents, Amos H. Richardson, Mrs. H. S. Lake, Charles M. A. Twitchell. Clerk, William H. Banks.

Clerk, William H. Banks. Corresponding Secretary, Mrs. Mary T. Longley. Treasurer, Moses T. Dole. Auditor, William D. Crockett. Trustees, Jacob Edson, Abby A. Woods, William Boyce, Christopher C. Shaw, Marcellus S. Ayer. Historian, John S. Adams. Director, James H. Lewis.

Historial, Joind S. Audins. Director, James H. Lewis. The objects of this Union are to enroll, organize and acquaint the advocates and adherents of Spirit-ualism. to aid, encourage and inspire those who dem-onstrate and declare fis truths; to gather, arrange, classify and record the important facts connected with the movement, and the lives of those most act-ive, earnest and able in its service; to solicit be-quests and donations from all Spiritualists who desire, through its agency, to alleviate the necessities of the sick or destitute among its members; and to formu-iate plans for further action along lines consistent with the advance of modern thought. Life Membership shall be conditioned upon the fact that the person has paid into the Treasury of the Union the sum of twenty-five dollars. General Membership shall consist of all persons who have been open, avowed and active adherents of Spiritualism for ten years, have signed (or authorized the Clerk, in writing, to sign their names to) the By-Laws, and have paid an annual due of one dollar. APPLICATION FOR MEMBERSHIP.

APPLICATION FOR MEMBERSHIP.

Being in sympathy with the objects of the VETERAN SPIRITUALISTS' UNION, and being eligible, according to the above conditions, I hereby authorize the Clerk to appell my name as a to enroll my name as a _____ I enclose _____ dollar. member, for which I enclose

Signed,

Date,

Residence, -

We have prepared a Certificate of Membership, showing the birthplace of Modern Spiritualism (12x14 inches in size), signed by the President, Clerk and Treasurer, and bearing the Corporate Seal of the Union, which will be given to each member. Frames will be furnished in two styles: white, gilt finish, 50 cents; gilt plush, \$1.25. Please indicate which you would like, if either, and remit the amount for the same.

change, collapse of old ideas as the world has of dissatisfaction in the churches, which comnot witnessed for some sixteen centuries of recorded time.

In almost every Christian sect, continued Mr. Chadwick, there is to-day a not inconsiderable body of men who have broken squarely with those doctrines which less than fifty years ago were the staple of all preaching, without believing which there could be no salvationdoctrines of biblical infallibility, total depravity, election, future punishment, and so on. From the outspoken utterances of these men a collection of disavowals could be made which. two centuries ago, would have sentenced them to prison or the stake, one century ago would have branded them as atheists and infidels. and half a century ago would have cost them all repute and standing in the more orthodox churches. Episcopalians and Congregationalists and Presbyterians vie with one another for the headship of the great revolt.

And he proceeded to give a list of the alleged heretics of the day, with personal descriptions and illustrations: Quoting an Andover lecturer at Cornell University, "Modern science is not antagonistic to the religion of Christ, but it is fatal to those confessions of the Christian religion which have been embodied in an antiquated psychology, anthropology, cosmology and history. The process of readjustment is going on, and it is much more thorough in the actual beliefs of men than in the revised creeds that are supposed to represent them. Even the new biblical criticism has won a victory almost as complete as that of astronomy, geology and zoölogy." But, most significant of all, said Mr. Chadwick, is the appointment of Dr. Briggs, the most scholarly and liberal of the revisionists, to a theological chair second to none in its importance for the education of young men for the Presbyterian ministry. Here is a teacher, said he, bringing to the Bible a more radical and reconstructive criticism than Theodore Parker brought to it forty years ago. Here is a teacher who advances reason to an equal part in revelation with the Bible and the Church-a temporary arrangement, since both Bible and Church are historical expressions of the reason of mankind. But what a notable advance on the position, not yet half a century back, that revelation is in defiance of all reason, or the expression of a truth which reason cannot verify, and to which it cannot attain

These public disavowals in the orthodox world of doctrines might be multiplied a hundredfold. They would furnish an exhibition of rejections, qualifications and admissions touching the body of traditional belief that might well make it seem a cause already lost. Yet these outspoken phrases of unqualified dissent do not declare the twilight of traditional belief so much as the laborious obscuration of the old doctrine, and the maintenance of a show of venerable forms and phrases from them.

there are the signs of such disintegration, superior truths, as they claim, why all this stir pels the ministers to confer together on what is best to be done?

The Commonplace in Life.

It would save all of us no end of trouble if we could only see and accept the fact that the greater part of our lives is necessarily what we choose to term commonplace. Idealists as the most of us are, consciously or unconsciously, we should be such to some purpose if we only lifted the drudgery of life up into the region of spiritual relationship, and sought to establish permanently in our thought the simple truth that the humblest service in which we may be called to engage is a part of the grand economy of the universe. Mr. Savage of this city preached an eminently suggestive and practical discourse on this same topic awhile ago, his aim being directed to convincing his hearers that they need never try to go out of their own

sphere, and in fact out of themselves, in order to find all the stimulus they wanted for leading glorious lives. Most people, he said, are very ready to admit that others may perhaps lead exalted lives, but their own excuse for not believing that they can do so themselves is that they are peculiarly situated. On the contrary, he insisted that it is possible in every life to redeem the commonplace, to make it significant, and to lift it up to a place of glory. Everything is commonplace to those who have become familiar with it.

What is famililar ceases to be a wonder; the commonplaceness inheres, then, not in the things themselves, but in the heart and soul of man. And the grand visions are there, too, if one finds them at all. If, in one sense, everything is commonplace to him who is familiar with it, on the other hand, nothing is commonplace to him who can look below the surface and see the meaning of things.

To show, by one of the most striking illustrations in all literary history, that all these things are in the eye and heart, Mr. Savage remarks that Scotland was a commonplace country, with no romance around its hills and its lakes and its wonderful scenes, till the mighty magician of the North, Walter Scott, waved his wand over its fields and mountains and made them all alive with story, and created people that are more real to the thought of the world than are its kings and its queens, and all those who have made their mark in the history of its past. And from this he rightly proceeds to the assertion that everything in a country, in life, in a scene, is commonplace or not "according to the eyes that look at it, the ears that listen

to its sounds and the souls that catch and give back the reflection of its 'natural features." In reality, nothing grand has ever been attained except by dealing with the commonplace materials of the world and infusing a soul into 计算法 医白癜

Spiritualism Aided by "Gates Ajar."

In Eleanor Kirk's letter to The Gloucester (Mass.) Times of June 5th, she replies to a correspondent who asks why it is not thought "respectable" to follow our friends with practical thought when they have passed beyond the grave, and endeavor to learn something of their state. "Why," it is asked, "should we be called cranks and lunatics because we are not satisfied to calmly fold our hands and wait for the resurrection?"

Evidently the correspondent who makes these inquiries had Modern Spiritualism in mind, for to no other subject are they applicable; and the writer of the letter referred to apparently recognizes the vast amount of aid afforded by the author of "Gates Ajar" toward making an investigation of its claims "respectable," and a belief in the naturalness of the spirit-world allowable without rendering one liable to being called "a crank or a lunatic," when she says:

"For my correspondent and others who have been hurt in such ways by austere, prejudiced, but doubt less well-meaning triends, I have a crumb of comfort. When Elizabeth Stuart Phelps wrote 'Gates Ajar, the keynote of freedom in spiritual matters was struck. There was more help, more instruction, more saving grace in that little book than in all the theological works that have ever been given to the world. It took hold of the heart and the imagination. It pic- of 27th.

W. J. COLVILLE is now open for summer engagements. He will be happy to make very favorable terms with officers of Camp-Meetings if any such will cooperate with him by furnishing a suitable place for the holding of classes in the Science of Health, etc. Arrangements are already perfected for Cassadaga, Address, Room 1, 4 Berkeley street, Boston.

WT Visitors at our Camp-Meetings should have Miss Lizzie Doten's books of spiritual poems, as well as Warren Summer Barlow's and John W. Day's excellent poetic works. For sale by Colby & Rich, wholesale and retail book-sellers, 9 Bosworth street, Boston, Mass. Catalogue sent to any address, free.

105 The fine music of the Band Concert upon Boston Common last Sunday was attended by thousands of our citizens, although the thermometer marked as high as ninety degrees. It is said that at least ten thousand people enjoyed the occasion.

10 We are requested by Mrs. Webb to announce that, owing to the state of her health, she will, by her physician's advice, close her work in Boston on and after June 20th, instead

Deferred Until Next Week:

Reports of several of last Sunday's meetings, on account of our going to press one day earlier than usual -as announced in our issue of the 13th inst.: Among them the discourses of W. J. COLVILLE at Berkeley Hall, and MRS. H. S. LAKE at First Spiritual Temple. Next Sunday the subjects of Mr. Colville's addresses at Berkeley Hall will be: at 10:30, " The Gift and Law of Prophecy." At 3, answers to questions from the audience. At 7:30, "The Pope's Encyclical Letter and the Labor Question."

At 2:45 Mrs. Lake's subject at the First Spiritual Temple will be: "An Inquiry into the Nature, Needs and Manifestations of Love." Meeting of the Psychical Research Society Tuesday evening, June 23d. Last Social of the season Wednesday evening, June

Those of the clergy who are so determined to oppose the New Dispensation that they are willing, practically, to join hands with the agnostics and materialists in opposition to the acceptance of any proof of a continued life beyond the grave, should ponder on the declaration of a clearer-seeing member of their fraternity, who on a certain occasion made the pertinent query: " Have we not well nigh cut the throat of Christianity in our efforts to get rid of Spiritualism?"

107 The Attorney-General of New Hampshire says there is no hope for the reprieve of Sawtell -- that his alleged confession is fabulous. Undoubtedly. But one thing we wish to say to the Attorney-General, and it is this: Don't hang that fiend! If you do, you will liberate the spirit and set it free to return to earth, and through revenge cause trouble to those he hates-especially the judge and jury who pronounced him guilty of murder. Therefore, Sawtell should be allowed to live in his hereditarily infamous earthly body until nature orders otherwise. But put him in close confinement during his natural life. That will be hell enough for him. We pity the poor devil. He was born bad, and his progenitors are the responsible ones in reality. When the inevitable laws of heredity are fully understood-as they will be in time by earth's people-hanging for crime will be done away with. The fiends, so born, will be put in prison the same as wild beasts are secured.

We are in receipt of the Testimonial Report upon Therapeutic Sarcognomy, adopted recently by the graduating class at Dr. J. R. Buchanan's College, in Boston. We shall place it before our readers next week.

105 Mrs. Auguste Cyriax, wife of Dr. B. Cyriax, editor of the Spiritualistiche Blätter of Berlin, Germany, passed to spirit-life on the 30th of April last, after a short illness, at the age of seventy-six years.

by Our thanks are hereby returned to Mrs. A. A. Howard, and other friends, Keene, N. H., for a donation of choice flowers for our Free Circle-Room table.

Ball-players and athletes need Johnson's Ano-dyne Liniment for bruises, lameness and cuts.

BANNER OF LIGHT.

NEWSY NOTES AND PITHY POINTS,

"TWINKLE, TWINKLE, LITTLE STAR." Coruscate, coruscate, diminuitive stollar orbi How inexplicable to me sceme the stupendous prop-lem of thy existence! Elevated to such an immeasurable distance in the illimitable depths of space apparently in a perpen-dicular direction from the terraqueous planet we

Resembling in the darzling and unapproachable offul-gence a crystallized carbon gem of surpassing bril-liancy and impenetrability glittering in the ethereal vault whose boundless immensity we endeavor to bring within the compass of the human intellectual grasp by the use of the concrete term firmamenti— World's Fatr City.

"Hydrophobia is receiving its annual boom," says the new morning paper in Boston, yclept The News. You are right, neighbor. Every year the human enemies of the dog-man's most faithful ally-make it a noint to spread alarming reports all over the country. the majority of which stories when hunted down prove to be base fabrications, or at most founded on harmless fits which some dogs have when overheated, just as naturally as cats have convulsions sometimes when overfed.

WHAT THE WHALE SAID. - Dr. Butler, of New York, tells of a Sunday school boy who was being asked: "What animal in the Bible once spoke?" re-plied, "A whale." "A whale? When was it the whale spoke?" "When-when he swallowed Jonah." "Indeed! And what was it the whale said?" "Al-mast theu percurate tracts he of Olderbard "Almost thou persuadest me to be a Christian."-Ex.

New Brunswick (north) has suffered severely from forest fires the past week.

THE MOST MODEST MAN ON RECORD.—"Yes," Snippens remarked solemnly, "Brown is a modest man. Why, do you know that he has to retire to his room whenever he wants to change his mind?"—The Volce.

Peter Johnson, the Gay Head Indian, who was so renowned for his services in saving the lives of passengers when the steamer City of Columbus was lost. was brutally murdered at New Bedford, Mass., June 8th, by some unknown party.

The people who were hinting around a while ago that it was time for V. R. to abdicate in favor of H. R. H. are beginning to feel overjoyed that she did not. Victoria knew her Fauntleroy better than the world did. Now world did.-News.

The Chilian "Congressionalists "-whom the world calls "rebels"-are appealing to European powers for belligerent rights.

The Count of Paris is fulminating an active campaign in France in the interests of the Orleanist party-hence against the Republic. A bas, le Compt !

"Uncle John," said little Emily, "do you know that a baby that was fed on elephant's milk gained twenty pounds in one week?" "Nonsensel" exclaimed Uncle John. "Whose baby was it?" "It was the elephant's baby."—Our Dumb Animals.

Mozambique has revolted against the Portuguese Hard times for the Doms now-a-days in Africa, and Europe, too.

MEDICO-THEOLOGIC BIGOTRY: 'T were better that the sick should die, than live, Unless they take the medicine I give; 'T were better sinners perish, than refuse To be conformed to my peculiar views; 'T were better that the world stand still, than move In any In any other way Than that which I approve.

The average number of pupils belonging to all the Boston schools the past year was sixty seven thou sand and twenty-two. The average cost per pupil was \$28 47, an increase of five cents per pupil over last year. The increase in the average number of pupils was ten hundred and nineteen.

Jelous people alwus luv themselfs more than they do thoze whom they are jelous ov.-Josh Billings.

The "vard" was originally the length of a king's arm; the foot, the length of his pedal extremitles. The word "inch" is derived from the Latin uncia, a twelfth part. Probably the inch was originally the length of the second joint of the forefinger. "Mile" is derived from the first word of the Latin phrase "millia passuum," "a thousand paces."

Why can't somebody give us a list of things that everybody thinks and nobody says, and another list of things that everybody says and nobody thinks?--Dr. O. W. Holmes.

Boston's real estate owners "are worth" nearly a billion dollars.

Every one of Alexander's followers carried their heads on one side, as he did, and the flatterers of Dio-nysius run against one another in his presence, stum-bled at and overturned whatever was under foot, to show they were as purblind as he.—Montaigne.

Nineteenth-century toadies, political and religious, are now also industriously imitating the "turnedand "purblind

Works of Spiritualistic Reference and Study for Investigators and Students for sale by Colby & Rich,

TO INVESTIGATORS.

9 Bosworth Street, Boston, Mass. The following titled Books on Modehn Spin-ITUALISM-beginning with those calculated to meet the wants of the new beginner in this research, and leading up to more profound and philosophical works-will prove instructive to the student and investigator of our Cause. We accordingly append below a list of some of the spiritualistic publications that will answer this demand, all of which are for sale at this office:

Scientific Basis of Spiritualism. By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. 81.50.

Transcendental Physics. An Account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipsic, etc. 75 cents. Spirit-Workers in the Home Circle. By Morell Theobald, F. C. A. \$1.50.

Outside the Gates: and Other Tales and Sketches of the Two Worlds. By a Band of Spirit Intelligences, through the Mediumship of Mrs. M. T. Longley, Banner of Light medium. \$1.25.

Missing Link in Modern Spiritualism. By A. Leah Underhill, of the Fox family. \$2.00.

Answers to Ever-Recurring Questions from the People. By A. J. Davis. All persons should read this book, as it will develop thought on the part of the reader. Price \$1.50, postage 10 cents. Philosophy of Spiritual Intercourse. By A. J

Davis. Concerning Spirit Circles, Guardianship of Spirits, etc., etc. \$1.25, postage 10 cents. Real Life in Spirit-Land. Being life-experi-

ences, scenes, incidents and conditions illustrative of spirit-life and the principles of the Spiritual Philoso phy. Of practical value to any who are anxious to study the theories of Spiritualists and mediums, etc. 75 cents, postage 12 cents.

Apostle of Spiritualism. A biographical monograph of J. J. Morse, with an abstract report of a Lecture, entitled "Homes in the Hereafter." Paper, 15 cents.

Astounding Facts from the Spirit-World, wit nessed at the house of Dr. J. A. Gridley, Southampton, Mass., by a circle of friends, embracing the extremes of Good and Evil. Cloth, \$1.00, postage 10 cents

Clock Struck One, and Christian Spiritual ist. Revised and corrected. Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, three Ministers, five Doctors, and others, at Memphis, Tenn., in 1855. Price, \$1.00.

Discussion between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Harris, Christian. Paper, 10 cents, nostage 2 cents.

Is Spirizualism True? Lecture by William Denton. 10 cents. Gist of Spiritualism. Being a course of five lec

tures delivered in Washington, D. C. By Warren Chase. 50 cents.

Witchcraft of New England Explained by Modern Spiritualism. By Allen Putnam. \$1.00, postage 10 cents.

Spiritualism Defined and Defended. By J. M. Peebles. 15 cents.

Eight Liberal Lectures. By A. B. French. This work contains one hundred and forty pages, with portrait of the author. 50 cents. Is Materialization True7 and Eleven Other

Lectures. By Mrs. Cora L. V. Richmond. 50 cents. Life and Labor in the Spirit-World: Being : Description of Localities, Employments, Surroundings and Conditions in the Spheres. By members of the Spirit Band of Mrs. M. T. Shelhamer-Longley, medium of the Banner of Light Public Free Circle. Cloth \$1.00, postage 10 cents.

Light on the Hidden Way, with an Introduction by Rev. James Freeman Clarke. Cloth, \$1.00. Mediumship; Its Laws and Conditions. Pow

ell. 25 cents. Mediumship; A Course of Seven Lectures by Prof. J. S. Loveland. \$1.00.

Mediumistic Experiences of John Brown \$1.00. Mind-Reading and Beyond. By Wm. A. Hovey.

\$1.25. Materialized Apparitions: If Not Beings

from Another Life, What Are They? By E.A. Brackett. \$1.00. Immortality Demonstrated Through the Mediumship of Mrs. J. H. Conant. \$1.25, postage

2 cents

What the Ministers are Saying.

"IF THAT BOY BHOULD STRETCH " ! What does this mean? It simply means that the creed coat has become too small for the growing boy. That is the figure the Ohurch presents to day: a large, overgrown, big-headed boy, with great new thoughts swelling in his brain, with great new sense of universal broth-erhood swelling in his heart. This boy is dressed in a suit of the last century. Olothes are too small, trousers above his ankles, coat sleeves half way up his arm, jacket tight to his skin. What if that boy should stretch him-self? I would not answer for the conse-quences.—Rev. Dr. Rossiter, North Presbyteri-an Church, New York City. What does this mean? It simply means that

"UNDERSTANDEST THOU WHAT THOU READ-EST?"

A creed is to be read as understanding its true authority. No creed rests upon the au-thority of Christ himself. Creeds do rest ap-parently on the authority of the councils which ssued them. But this is not all that might be issued them. But this is not all that might be desired. A universal council is not a synonym for the Almighty. Creeds are not transcripts of some heavenly manuscript set up from copy brought down by little angels. Constantine, indeed, commanded the assembled bishops to receive the decrees of the Council of Nice as "dictates of the Holy Spirit;" but then Con-stantine is open to the suspicion of not being an expert in things of the Spirit.—Rev. Heber Newton, Episcopal, New York City.

"MIGHT BE ALL MYTHS."

As to the Bible, he [Rev. Dr. Emerson] said, he did n't know that there ever was such a per-son as Moses. He was never there to see. But some theologians seemed to know all about him. It sometimes seemed as though they had slept in the same bed with Moses and the patriarchs. In the same bed with hoses and the patriarchs. He himself did n't know that there were any patriarchs. They might be all myths. It was impossible at this remote period to know ab-solutely.—Report of the 54th Annual Session of the Rhode Island Universalist Convention.

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

W. F. Peck is speaking the month of June at Somers-ville, Conn. Most of his time for next year is already engaged. Has a few open dates, which may be had by applying soon. Address during June as above.

applying soon. Address during June as above. J. Frank Baxter is this month lecturing in Missouri —Sundays in St. Louis. On his return he will speak Sunday, July 5th, in the afternoon in West Duxbury, and in the evening at North Plympton, Mass. His grove and camp-meetings for this season are fixed as follows, as relates to *Sundays*, and most places have several additional week dates: July 12th, Wachusett Park, Westminster; July 19th, Harwich Camp Meet-ing, Ocean Grove; July 25th, Parkland Camp Meeting, Penn.; Aug. 2d, Plymouth County Grove-Meeting; Aug. 9th, Queen City Park Camp Meeting, Burling-ton, Vt.; Aug. 16th, Onset Bay Camp Meeting; Aug. 2dd, Temple Heights Camp-Meeting, Me.; Aug. 30th, Lake Pleasant Camp-Meeting; Sept. 6th, Stoa Camp-Meeting, Me.; Sundays, Sept. 13th. 20th and 27th, he lectures in Ellsworth, Me., Sutton, N. H., and Salem, Mass. Mass.

G. W. Kates and wife are lecturing during June at different points in Indiana, in the interest of the State A sociation Camp Meeting. Their address until Aug. 10th is Anderson, Ind.

Mrs. H. W. Cushman has gone to Lake Pleasant camp for the season. Will return the first week in September.

Mrs. H. S. Lake is engaged at the camp-meetings of Parkland (Pa.), Harwich and Onset (Mass.), Cassa-daga (N. Y.), Sunapee (N. H.) and Niantic (Conn.). Present address, 52 Worcester street, Boston, Mass. Dr. F. H. Roscoe of Providence, R. I., is open to re-ceive lecture engagements for the season of 1891-92. He is already engaged for the month of October. Ad-dress No. 430 Broad street, Providence, R. I.

dress No. 430 Broad street, Frovidence, R. 1. Oscar A. Edgerly during the month of May filled engagements in Haverhill and Taunton, Mass. for the present month he is speaking for the Spiritual Al-liance, Albany, N. Y.; during the month of July he will be in Helfast, Me. Would like to make engage-ments for the last three Sundays of September; also has open dates in October. Address Newburyport, Mass Mass.

A Card.

To the Editor of the Banner of Light : I notice that the various spiritual papers in their Onset items and announcements mention my name among the list of speakers who are to lecture at that place-Onset-this season. Allow me to correct what is evidently a mistake on the part of some one.

I have made no engagements to be at Onset this summer, and cannot do so, as my duties and travels will lead me in a different direction. A number of my friends are writing me to know when I will be at Onset, as they wish to time their visit to that place to accord with mine. You will therefore oblige me. Mr. Editor, in printing this correction in THE BANNER.

MRS. M. T. LONGLEY.

ADVERTISING BATES.

85 cents per Agate Line,

DISCOUNTS. 10 per cent. 19 ** on,

Advertisments to be renewed at continued rates must be left at our Office before 18 M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesity of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they dis-cover in our columns advertisents of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

107 Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

Dr. F. L. II. Willis may be addressed at Glenora, Yates Co., N. Y. April 4.

A.J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. April 25. tf

J.J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colum & Fish Colby & Rich.

James Burns, 15 Southampton Row, Lon-don, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

ADVERTISEMENTS.

WHY SHE BECAME A Spiritualist. By ABBY A. JUDSON, Minneapolis, Minn.

Contains Portrait and Life of Author, her method of going under Spirit Influence, twelve Lectures, selected Foems, and Communications from her Missionary Father and Moth-er, and ther Guides. Tastefully bound in cloth, 263 pages. Price \$1.00, postage fo cents. Remit by P. O. Order or Registered Letter to **MINS ABBY A. J UDSON**, 1026 Harmon Place, Minneapolis, Minn. June 20.

Diagnosis Free.

Send date of birth and 25 cents for test by Solar Biology. Will indicate trade or profession for success, and adaptation of those intending marriage. DR. F. THAYER, Mental Magnetic Healer and Clairvoyant, Box 96, Detroit, Mich.

Mrs. Hattie A. Young,

TRANCE. Business and Developing Medium, will hole Circles every Sunday evening at 7:30, also every Tues day afternoon at 2:30. Sittings daily. Also her Indian Reme dy for Piles; a sure cure. 22 Whiter st., Room 16, Boston. June 20. lw*

The author has taken part in the leading reforms of the past fifty years, from the "martyr days" of the pioneer anti-slavery movement to our own time, is widely known as a speaker and writer, and has had a wide range of ac-qualitance with men an-1 women of eminent worth, moral courage and marked ability. A partial table of contents is as follows: Autobiography of Chilhood and Youth. Old Hatfield, Oliver and Sophia Smith, Wun E. Channing, John Plerpont, The-odore Parker. Antr. Starery and Woman Suffrage. W. L. Garrison, Henry C. Wright, C. L. Remond, Gerritt Smith, Abby K. Foster, Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reme dies furnished. Now located at Hotel Aldrich, 98 Berke ley street, Boston. Hours 10 to 7. is May 9. A.C. AC.
 Quakerism. Griffith M. Cooper. John and Hannab Cox, Isuac T. Hopper, Thomas Garrett, &c.
 The World's Helpers and Light Bringers. J. D. Zimmermann, W. S. Prentiss, Win. Denton, E. B. Ward, Jugod Arinorl Mori, President Grant and Sojourner Truth, &c.

ley street, Boston. Hours 10 to 7. 18 May 9. J. G. TRUMAN, Healer and Physician under a spirit Direction, is in Dade County, Florida, near Lemon City, preparing land-foundation for the erection of a Cooperative Union Mediums' Resort and an Industrial School for Destitute Children, under guidance of a power-ful band of spirits. Would like communication with those Interested. His address is Motto, Dade Co., Fla. June 20.

A STROLOGY.- Most fortunate dates for all purposes, life writings, advice, etc., full descrip-tions free. Send date and hour of birth with stamp. T.A. BEARSE, Astrologer, 172 Washington street, Rooms, 12 and 4, Boston, Mass. Iw* June 13.

THE SIXTH SENSE

ELECTRICITY.

DR. R. GREER, OF CHICAGO, THE INVENTOR OF the ELECTTRIC DIADEM, and the first to de-monstrate to the world the superiority of the DIADEM over all other electrical appliances for imparting electrical energy direct to the brain, has for many years been known throughout America as a scientific medical electrician of note, so that when he first placed his mechanical invention before the American public it was at once accorded a cordial welcome, and after a fair trial, was endorsed by all honest, progressive physicians and eminent scientists. For the cure of all brain and nervous diseases, resulting from lack of energy, DR. GREER declares there is nothing to compare with the wondrous curative power of the **ELEOTHIO DIADEM**. Price 55. Send by mail postage free on re-celpt of price. Send for pamphlet giving further particu-lars. Address

DR. R. GREER.

Progression.

THE CROWN ELECTRIC CO., May 30. If 127 La Salle Street, Chicago, Ill. TWELFTH EDITION.

THE VOICES BY WARREN SUMNER BARLOW.

BY WARREN SUMNER BARLOW. THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. THE VOICE OF A PENBLE delineates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF A PENBLE delineates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF A PENBLE delineates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF SUPERSTITION takes the Creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Gar-den of Eden to Mount Calvary! THE VOICE OF PIAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause. Tweifth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Frinted in large, clear type, on beautiful tinted paper, bound in bevelod boards. Price eff on pastage 10 cents

During, Price 81.00, postage 10 cents. 2027 Persons purchasing a copy of "THH VOIOBS" will receive, ree, a copy of Mr. Harlow's pamphlet entitled "ORTHODOX HASH, WITH CHANGE OF DIET," if they so order. For sale by COLBY & RICH. 0000

Upward Steps of Seventy Years.

BY GILES B. STEBBINS,

OF DETROIT, MICH.

Spiritualism, Natural Religion, Psychic Research, Investiga-tions, Facts. Prof. Stowe, Rev. H. W. Bellows, Victor Hu-

go, we, we, kelugnous Outlook, Liberal Christianity. Rev. Dr. Bushnell's "Deeper Matters," A Needed Leaven, Two Paths, Church of the Future, Coming Reforms.

THERAPEUTIC SARCOGNOMY.

go, &c., &c

Cloth, gilt, pp. 308. Price \$1.25. For sale by COLBY & RICH.

ot in their respective departments.

PARALYZING THE CLERK.—She (handing in a tele-gram)—"How dare you read it, sir? It is strictly pri-vate."—Judge.

The total production of kerosene in the country is 34,820,306 barrels.

A SUCCESSFUL OPERATION. — Foung Doctor—"I performed my first surgical operation to-day. A man man shot himself and I attended him." Old Doctor— "Ah! did you save him?" Young Doctor—"No, he died; I had to cut him all to pieces, but I got the bul-let."—Yankee Blade.

The Boston Globe says it has been "favored by two royal visitors." What a burlesque upon the intelligence of the nineteenth century-almost the twentieth!-in this democratic country!

Nothing makes a man so mad as to have his wife twit him that she is exclusively the financial manager of their household.

[NO ONE CAN BEAT THIS.]—A fish hawk pulled a large salmon out of Elk river one day last week. The fish was too large for the bird to carry off; so, leaving it on the sand, the bird five off to a pile of drift.wood, and picking up a stick with a sharp and jagged edge returned to where the fish lay and sawed it in two, when it flew away with half of the salmon. The other half was served for our dinner.—Del Norte (Cal.) Record. Record.

The energetic President of the Massachusetts Society for the Prevention of Cruelty to Animals, George T. Angell, offers twenty prizes of \$10 each and forty prizes of \$5 each for evidence by which the conviction of rsons may be obtained who violate the laws of the State by killing any insect-eating bird or taking eggs from its nest.

Four men have been sentenced to be done to death by electricity in this State during the week beginning July 6th. If the sentences are carried out, another deed will be perpetrated for which posterity will have to apologize.—The Twentieth Century, New York.

Nova Scotia and Newloundland are attacked by La Grippe.

Geronimo, the famous Indian raider, was killed while resisting arrest near Benson, Ari., June 13th, by Deputy Sheriff Gray and his posse.

A city contemporary remarks with truth: "The fact that Sam Small [the famous revivalist] is short in his accounts does not prove that all preachers are dishonest, but simply that the loudest talking and noisiest exhorters are not necessarily the best men."

The excursion steamer John Brooks made her first trip to the Shoals last Saturday, filled with a jolly party, who enjoyed the voyage very much. But last Sunday—when the thermometer rated 00° in the shade -this ship was on the Atlantic with a joyous crowd of Bostonians, who were delighted with their experiences. The company remained at the islands two hours, and arrived in Boston at about eight o'clockM The daily line to the Isles of Shoals, Portsmouth, and other local ities along the coast, will doubtless be well patronized

Lifting the Veil; or, Interior Experiences and Manifestations. By Susan J. and Andrew A. Finck. \$2.00, postage 12 cents. Scors of the Ages. By J. M. Peebles. Ancient,

Mediæval and Modern Spiritualism. \$2.00, postage 12 cents. Addendum to a Review in 1887 of the Seybert

Commissioners' Report : Or, What I Saw at Cassadaga Lake. 1888. By A. B. Richmond, Esq. Cloth, 75 cents; paper, 50 cents. After Dogmatic Theology, What? Materialism,

or a Spiritual Philosophy and Natural Religion. By (Hles B. Stebbins. Cloth, 75 cents; paper, 50 cents. Rays of Light: Two Chapters from the Book of My Life. With Poems. By Mrs. R. Shepard Lillie. General Passenger and Ticket Agent, Chicago, Ill. \$1.25. Nature's Laws in Human Life: An Exposition

of Spiritualism, which places Spiritualism on trial; evidence pro and con. as to its truthfulness. pp. 308. Price reduced to \$1.00.

An Epitome of Spiritualism. A pamphlet of over one hundred pages. The gist of Spiritualism, its laws and phenomena, in a nutshell. Price reduced to 25 cents.

Physical Proofs of Another Life, given in Letters to the Seybert Commission. By Francis J. Lipnitt. 25 cents. Studies of the Outlying Basis of Psychic Sci-

ence. The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. \$1.25.

Use of Spiritualism. By S. C. Hall, F. S. A. Being a letter addressed to Clergymen, and others, containing a reply to the oft-repeated question, "What is the Use of Spiritualism?" From England. Cloth, 75 cents.

Besides other Spiritualistic Works of the deepest interest to humanity. Catalogues sent free.

Married.

Miss Nettie M. Holt, the well-known medium, and Mr. Forrest F. Harding, were married June 9th at the residence of the bride's parents, Mr. and Mrs. Eben L. Holt, No. 46 Russell street, Charlestown, the officiating clergyman being Rev. Charles F. Lee. A reception was held after the ceremony, which was followed by a fine wedding supper. The presents received were numerous and costly, including useful as well as ornamental articles. Mr. and Mrs. Harding will take up their abode at No. 14 George

street, East Somerville, Mass. Mrs. Harding will not be identified with the spiritualistic meetings at America Hall, Boston, hereafter. It is the earnest wish of hosts of friends, however, that she will not abandon the platform altogether. She is held in high esteem for her mental and moral worth by many who would feel sorry indeed to be deprived of the privilege of again hearing her speak under the inspiration of some of her bright controls, particularly little "White Flower." C. A. D.

"If a Man Die, Shall He Live Again?"

ties along the coast, will doubtless be well patronized by the public during the heated term. For full par-ticulars inquire of the general agent, Mr. W. E. Pear-son, 300 Washington street, or at the Company's wharf, 430 and 432 Atlantic Avenue, Boston. FOR SEASICICINESS USE HORSFORD'S ACID PHOSPHATE." Dr. W. W. BLACKMAN, Brook-lyn, N. Y., Bays: "I am very much pleased with it in seasickness. Several cases have been brought to my attention where it afforded prompt and en-tire relief."

1. 1. A.

One Moment, Please

Do you contemplate visiting Dubuque, St. Paul, Minneapolis, Marshalltown, Des Moines, St. Joseph, Leavenworth, Kansas City, or any point in the Northwest, the Puget Sound region, or the balmy South or

Southwest? The CHICAGO, ST. PAUL & KANSAS CITY

RAILWAY will furnish you transportation enabling you

to safely, quickly and comfortably reach your destina-

tion. Its splendid equipment and excellent manage-

ment have made it a popular favorite. F. H. LORD,

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated-on receipt of ten cents to cover postage.

Description of the sent by correspondents for an swer in our Free Circle-Room are taken up in their turn, and considered by the Controlling Intelligence. Persons sending such questions will in due time find them printed with the answers on our Sixth Page. We ask the friends to have patience, as some time must necessarily elapse before their favors can be put in print.

Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the ex-piration of their subscription, as we stop every paper after that date. It is the carnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work. COLBX & RIOH, Publishers.

For Sale at this Office:

THE Two WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALI'S JOURNAL OF HAALTH. A Progressive Family Health Magazine, Published monthly in New York. Single copy Logarithm, Science S

copy, 10 cents. THE OARDIER DOYE. Hinstrated. Published monthly in San Francisco, Oal. Hingle copy, 25 cents. THE BIZARRE. NOTES AND OUTBRIES, with Answers in all Dopartments of Literature. Monthly. Single copy, 10

all Departments of Literature. Function, Single Copy, av cents. RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Obleago, Ill. Single copy, 5 cents. THE WATCHEARN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents. THE THYTT-BEEKER. Published weekly in New York. Single copy, 8 cents. THE FORLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents.

THE THEOSOFHIST. Monthly. Published in India. Sin-

This THEOSOFILIST. MORNAY. THIS DETTER WAY. A Spiritualistic weekly journal. Pub lished in Chindmath. O. Single copy, 5 cents. ALOYONE. A Semi-Monthly Journal devoted to the Phe-nomens and Philosophy of Spiritualism. Single copy, 5 cents.

nonens and Frinceopy of Spinteaunan Augis, copy, o THE PATH: A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Fhilosophy. Single copy, 30 cents. THE PAGORESETVE THINKER. Published weekly at Chi-cago, Ill. Single copy, 3 cents.

A Story for the Masses.

BY MARY E. BUELL.

This is a new and pleasing Story so interestingly told that each individual character of its dramatis persons speedily comes to be regarded by the reader as a familiar acquaint-ance, and all of them as every-day associates. One of these possesses spiritual gifts, being both clairvoyant and clairau-dient; and, added to these, a clear perception of the philoso-phy and phenomena of Modern Spiritualism. In the course of the narrative much is explained that is problematic to those a newly investigating the subject, and in some instances to long established Spiritualists. The following is a list of the twenty-five chapters com-prising the book:

A Fragment of Home-Talk. The Youngest Member. Formal Introductions. The Bride. The Fourth of July. The Reception. Mr. and Mrs. Allison Go Home. Sunday and Other Days. Going to the Country. An Eventful Day. Tests of the Sixth Sense. Sunday in the Country. Monday Morning. ainy Day. The Bride. A Rainy Day. Game of "Interruptions." The Judge's Story. Electrical Presentations. The First Call. Invisible Liniment. Remember the Sabbath Day. Remember the Babbath Day. Confidence. Questions and Answers. Luncheon. The Last Babbath. The Wedding and the Wedding Journey. Earth to Earth.

521 pages, substantially bound in cloth. Price 81.35. For sale by COLBY & RICH.

NEW ILLUSTRATED EDITION.

THE ELEUSINIAN AND BACCHIC MYSTERIES.

A Dissertation, by THOMAS TAYLOR, Translator of "Plato," "Plotinus," "Porphyry," "Iamblichus," "Pro-clus," "Aristotle," etc., etc. Edited, with Introduc-tion, Notes, Emendations, and Glossary, by ALEXANDER WILDER, M.D.

ALEXANDER WILDER, M.D. In the Mysteries, the dramas acted at Eleusis and other sacred places, were embodied the deeper thoughts and re-ligious sentiment of the archaic world. The men and wo-men initiated into them were believed to be theneeforth under special care of God, for this life and the future. So holy and interior were the doctines considered which had been learned in the Sanctuary from the two tablets of stone that it was not lawful to utter them to another. What was seen and learned elsewhere might be admirable; but the exercises of Eleusis and Olympia had in them the something divine, and those who observed them were "the children of God," and imaging Him in wisdom, intuitive discernment

and love. The reader, desirous of getting the kernel of the doctrines of Plato, Orpheus, Eumolpas, and their fellow-laborers, as well as of the Alexandriau Eclectics, will obtain invaluable

ald from this treatise. Fourth edition, with eighty-five illustrations. 1 vol., 8vo cloth. Price 55.00. For sale by COLBY & RICH.

For sale by COLBY & RICH. **FULL AND COMPREHENSIVE INSTRUC-**TIONS HOW TO MESMERIZE. Ancient and Modern Miracles by Mesmerism. Also, IS SPIRITUALISM TRUEY BY PROF. JW. OADWELL, for thirty-five years the most successful Mesmerist in America. Ancient and modern miracles are explained by Mesmer-ism, and the book will be found highly interesting to every Spiritualist. It is the only work ever published giving full instructions how to mesmerize, and the connection this science has with Spiritualism.

Spiritualism. This edition also containa Prof. Cadwell's Modern Spirit-ualism vs. A Bellof in the Bible, and makes a book of 23 pages, paper covers. Price 50 conts. For sale by COLBY & RIOH.

SOULI THE SOULWORLD; THE HOMES OF THE DEAD, Fenned by the Residerucian, P. B. RAN-DOLFH.

DOLPH. This work is dedicated to those who think and feel; who are dissatisfied with current theories and raad speculations regarding the Soul-its origin nature, destiny; who are wearled of the unsatisfactory platitudes of the Eolist, and desire a better ground of faith in Human Immortality. Oloth, Irmo, pp. 324. Price 52.00, postage free. For sale by COLBY & RIOH.

The application of Sarcognomy, the Science of the Soul, Brain and Body, to the Therapeutic Philosophy and treat-ment of bodily and mental diseases by Electricity, Nervaura, Medicine and Hemospasia; with a Review of Authors on Animal Magnetism and Massage, and presentation of New Instruments for Electro-Therapeutics. By JOSEPH RODES BUCHANAN, M. D. This volume opens with two full-length illustrations of Sarcognowy, on the anterior and posterior views of the hu-This volume opens with two full-length illustrations of Sarcognomy, on the anterior and posterior views of the hu-man body. It contains it wenty-six chapters of vigorous and trenchant presentation of the new philosophy and new prac-tice, showing important errors in the doctrines of the lead-ing physiologists, explaining the relation of the soul and brain, and their join action as the source of vitality, not by speculative argument, but by experiment and pathology. Showing the anatomical, neurological and therapeutic rela-tions of the spinal column; explaining the vital relations of all parts of the brain; a new view of health—its relations of the brain and its preservation; illustrating the application of the psycho-vital forces; a full exposition of pneumatic treatment, guilded by Sarcognomy, as the most important contribution of the century to therapeutics; a comprehen-sive review of electro-therapeutics; marratives of the ora-natus described; electro-therapeutics guided by Sarcogno-my (53 pages)—is a complete code of practice in diseases generally.

generally. One volume, imperial 8vo, 700 pages, cloth, neatly printed and elegantly bound, with valuable and original illustra-tions. Price \$5.00, postage 35 cents. For sale by COLFY & RICH.

If a Man Die, Shall He Live Again?

A Lecture Delivered by PROF. ALFRED R. WALLACE, at Metropolitan Temple, San Francisco, California, Sunday Evening, June 5th, 1887.

This Pamphlet embodies in clear typography and con-venient form, the first and only discourse delivered in America on the subject of SPIRITUALISM by this widely-known English Scientist during his late visit to our shores. Copies may be had for circulation at the following low rates: Pamphlet, pp. 24, price 5 cents; 13 copies for 50 cents; 30 copies for \$1.00. Also an edition of the same Lecture, prefaced by a brief but comprehensive Blographical Sketch of Prof. Wallace, and embellished with a fine autotype portrait of this well-known Scientist.

n Scientist.

Price 10 cents per copy. For sale by COLBY & RICH.

The Status of American Spiritualism,

AS SEEN DURING A FOUR YEARS VISIT,

BY J. J. MOBSE. With an Appendix: Hints to Enquirers into Spiritualism. Pamphlet, pp. 34. Price 16 cents. For sale by COLBY & RICH.

TENTH EDITION.

THE LIFE-LINE OF THE LONE ONE;

Or, Autobiography of Warren Chase.

BY THE AUTHOR.

IFY THE AUTHOR. Those who sympathize with the many great purposes, high aspirations, broad charity, and noble individuality of the author, will give wide circulation among the young to the autorise circumstances of a "dishonorable britch, and the lowest condition of poverty and New England slavery," conquered ignorance, obscurity, poverty, and organic inhar-mony, and rose to the position of legislator, public lecturer, spiritual teacher and trenchart writer. 'Ototh, pp. 310. Frice \$1.00, postage 10 cents. For sale by COLBY & RICH. THE SPIRIT OF THE NEW TESTAMENT; or, The Revelation of the Mission of Christ. By a Woman. A book for all reformers, workers for the freedom of Wo-man, Spiritualist and liberal thinkers, who realize that the true spirit of Christianity, long missunderstood and forgotien by the churches, is the most powerful weapon in behalf of liberty and reformation to.day. ""A veryremarkable book."—Affan. "Novel and suggestive ideas."—Womark Augustic, etc. Superior cloth, pp. 326, \$160. For sale by COLBY & RICH.

DOEMS OF PROGRESS. By MISS LIZZIE DOTEN, author of "Poems from the Innor Life." In this book will be found many of the beautiful Inspirational Poems given by Miss Doton since the publication of her first volume of poems. Illustrated with a line steel engraving of the talentid anthores: Price \$1.00, postage 10 cents; full glit, \$1.50, postage 10

1.1.1. 4

报告

.11

onts. For sale by COLBY & RICH.

For sale by COLBY & RIGH." MARRIAGE AND DIVORCE; or, The Di-or More Question, Should Legislation Admit None, Case or More Grounds of Divorce ? Which Shall Control? the Married Pariners, or Statesmanship, or Church Regulations? By ALFIED E. GILES, suthor of "The Sabbash Question Considered by a Lawman," 'Oyli and Medical Liberty in the Heating Art, "A Letter to Massachusetts Members of Congress on Plural Marriage and the Mormon Problem," etc. Paper, 10 cents. For sale by COLBY & BIOH.

BANNER OF LIGHT.

Message Department.

6

SPIRITUAL MEETINGS Are held at the Hall of the Banner of Light Es tablishment on Tuesdays and Fridays of each week at 0 o'clock P. M., Free to the Public.

On Twesday Alternoons the spiritual guides of Mns. M. T. LONGLWT occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Guestions forwarded to this office by mail, or handed to the Obairman, will be presented to the presiding spirit for con-sideration. The Guestions and Answers will be published each week under the above heading. On Friday Alternoons Mns. LONGLEY, under the influence of her musices to their relatives in the earth-life, reports of which are printed on this page each week, an opportunity to do so.

The dot so in the dot the page understood that the Messages published in this Department indicate that spirite carry with them to the life beyond the characteristics of their earthy ityes—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, event mally progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more. It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by inform-ing us of the fact for publication.

ing us of the fact for publication. Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Bpirituality their floral offerings. EXPLETENTS of inquiry in regard to this Department must be addressed to COLBY & RIOH. J. A. SHELHANER, Chairman.

QUESTIONS ANSWERED By Spirits through the Mediumship of Mrs. M. T. Longley.

Report of Public Séance held March 24th, 1891. Spirit Invocation.

Spirit Invocation. God of the Universe, Author of all Life, Animation and Power, thou who art the All in All, the Supreme Intelligence, we worship thee in spirit and in truth, for we recognize thee as a living soul. Oh! we would at this time be uplifted in thought and aspiration, un-til our minds shall reach out in contact with spiritual life to learn of heavenly things. We desire to come into association with and under the ministration of divine intelligences, from whom we may receive such stimulus to our own mentality as will enable us to un-fold more fully in spirit, mind and heart. Oh! our Father and our Mother Goodness, we would reach forward to grasp those lessons and to gain that

Ohi our Father and our Mother Goodness, we would reach forward to grasp those lessons and to gain that light which will illuminate the inner being, and in-struct each so as to help to unfold the inner powers for a higher expression; and ohi ye bright spirits of worlds beyond, help us in our work, attend us as we aspire for knowledge of your life and your duties. We desire to accompilsh more of useful work for mankind. We desire to gain instruction, that we may present it to those who are ignorant of the ways of life. We know that there is no death, and that the soul, step-ping out from earthly environments, only gains a higher altitude, where peace, truth and wisdom may be found, if the intelligence is expansive and progress-ive; we would teach mankind on earth that death is but a change of condition, that it only brings to the unfolding life new opportunities for growth, study and labor; and thus believing, may we all press forward, confident in the thought that he who rules the uni-verse does so in wisdom and in love, and that he will guide and guard his children through every experi-ence and every change. We ask the bleeving. once and every change. We ask the blessing of the angels, and the benedic-

tion of our Father to rest upon us all, now and forever

Questions and Answers.

CONTROLLING SPIRIT.-You may now pre-sent your queries, Mr. Chairman.

QUES. [By one in the audience.] Should one earnest to help the unfortunate and suffering unite with any of the different churches in their way of bringing light and assistance to their fel-lowmen, if he could seem to do no better—that is, if he were surrounded by that influence and seemed powerless to do mytch auronay would 8eemed powerless to do much anyway, would uniting with any church be all well and good, and not a stumbling-block?

Ans.—This is a question which one must answer for himself, because he will under-stand, perhaps, all the circumstances and ex-periences which another, even a spirit intelli-gence, cannot do. Every intelligent person is responsible for his deeds and thoughts, and must answer for the deet and thoughts.

responsible for his deeds and thoughts, and must answer certain questions for himself. This may be one of them as applied to his life. Can one who desires to be of service to man-kind find opportunities and avenues through which to accomplish some good work by unit-ing himself with a church? Why not? Why cannot one who is deeply imbued with a desire to bless his kind, to benefit material life, find avenues for doing this in avery department of to bess his kind, to belief that that hie, ind avenues for doing this in every department of life? We think that he can. We do not mean that one may connect himself with various re-ligious bodies or other kinds of organizations and find a pody automate at every place for each ligious bodies or other kinds of organizations and find a ready avenue at every place for ac-complishing what he desires; but we do mean that one may find avenues for doing good through the various walks of life, in and out of the church. We do not advise any one to tram-mel himself by subscribing to creeds and dog-mas which he cannot accept, does not believe, and will not attempt to follow. Should he do this, he would occupy a false position, be un-true to himself and to the world; but one can unite himself with any liberal body of relig-ious people and find an opportunity of exercis-ing a helpful influence in that way. What do we mean by religious people? We do not mean those who are merely theological in opinion, who subscribe to certain rules and in opinion, who subscribe to certain rules and dogmas, and have no toleration for those of their kind who do not accept the same thought and the same denominational belief which they and the same denominational belief which they accept; but by religious people we mean aspira-tional, pure-minded individuals who desire to reach the light. We may find a religious mind in the various walks of life, perhaps not con-nected with any churchly organization, or per-haps identified with some denominational body. This religious person is one who is *spirituelle* by neture, reching out for a knowledge of by nature, reaching out for a knowledge of spiritual things; he is one who intuitively feels that man has an inner nature, which has its desires, its demands, its needs for expression and unfoldment; he is one who intuitively recognizes a Supreme Power in the universe that is all-wise, loving and kind in its expressions through life; he is one who feels that man is something more than an animal, or a physical machine, sent here to do a certain work, live a certain number of years, and then to be cast forth into oblivion; he is one who believes that ward, pressing ever onward toward a perfected state. Such is a religious man, made so by na-ture expressing itself in lovely ways. Such a one will feel kindly toward his fellows, will have sympathy with the unfortunate, and will have sympathy with the unfortunate, and will desire to benefit humanity; and if such a na-ture is in the church, or is a member of any de-nominational organization, then will he, by his influence, by the magnetic aura which emanates from his life, sweeten the whole association. Such a one will send an elevating influence throughout the organization, and therefore will he be able to perform good works. It is not so much what we belong to or whom we associate with, provided we have interiorly the desire to be pure and to do good; because The basic properties and to be provided works.
 It is notice built with the source of construction of the source of the chains of the source of the source of the chains of the source of t

expression, and know that it comes from the Diving Intelligence to us; that this spirit of truth is implanted in the human soul, and that it seeks for manifestation and recognition. So man in the ages past has feit this impulse and this spirit of truth breathing through his na-ture, and that is why he has tried to respond. to express his thought of the spirit, and of the eternal world, that is why he has been led to accept these forms of religious itleas, and has called them good. If one feels that in the church he can do more good, and that perhaps he can gain more good for himself than he could do or receivo outside the pale of that organization, then he that he cannot gain for himself instruction or elevation, if he knows that by remaining in the church he is only cramping his own free powers of expression, and that he is subscrib-ing to faiths and articles which he dees not be live, then he is untrue to himself by remain-ing, and it is his duty to step out into the light which he feels is abroad. It is a question of consolence, and one which every man and

eternal world, that is why he has been led to accept these forms of religious ideas, and has called them good. If one feels that in the church he can do more good, and that perhaps he can gain more good for himself than he could do or receive outside the pale of that organization, then he as an individual has a perfect right to enter or to remain within that body; but if one feels that he cannot gain for himself instruction or elevation, if he knows that by remaining in the church he is only cramping his own free powers of expression, and that he is subscrib-ing to faiths and articles which he does not be-live, then he is untrue to himself by remain-ing, and it is his duty to step out into the light which he feels is abroad. It is a question of conscience, and one which every man and woman must settle personally. We can only give our opinion, that one person may find good and gain good, send forth an ennobling influence, and be uplifted in turn by such asso-ciation; and that another, different by nature, constitution and temperament, may only re-ceive harm and perhaps do harm, violate his own sense of right and truth, and certainly not exercise a helpful influence by pursuing such a course.

such a course.

Q.-[By "Seeker."] What, in the opinion of the spirit-world, is to be the outcome of the pres-ent Ministerial Convention for the investigation of Spiritualism 7

A .- We think that question has been dwelt

A.-We think that question has been dweit upon in this circle room several times since the new movement has been mentioned. Spirits are not all agreed upon this subject. There is as much difference of opinion in the spirit-world as there is on earth, and we find, even among thinking Spiritualists, a great va-riety of opinion regarding the result of this in-vestigation. Some of our very good friends in the spiritualistic ranks believe that it is a the spiritualistic ranks believe that it is a movement menacing to mediums and to Spirit-itualism. They think that this body of indiitualism. They think that this body of indi-viduals who propose to investigate our Cause have no intention of finding a verdict favor-able to mediumship and to Spiritualism; but that their aim is to investigate it according to their own imperfect methods, and then, if they cannot explain the results according to their own minds, they will assure the whole world that the matter is unworthy of attention, or that it is a stupendous delusion that must soon die out. Other Spiritualists believe that this movement, on the part of the clergy and friends, will have no effect whatever upon the Gausa; that whether their verdict is favorable Gause: that whether their verdict is favorable or unfavorable to the claims of Spiritualism, or unavorable to the claims of Spiritualism, the work will go on just the same and be unin-fluenced by it; and still other Spiritualists welcome this advance on the part of the so-called investigators, believing that it is intend-ed for good purposes, that it will result in bringing Spiritualism more prominently be-fore the world, and that it will also bring to these searchers as well as to those who have these searchers, as well as to those who have not before been interested in the subject, new light upon these occult laws and manifesta-tions, and upon the hidden or inner powers of

mankind. So you see there is a variety of opinion among So you see there is a variety of opinion among Spiritualists and among the dwellers of the spiritual world. Some believe that the move-ment is adverse and hostile, intended to be-little Spiritualism, or to do it harm, while others believe that it is a good work, intended to open out the thought and claims of Spiritu-alism to a fairer consideration by mankind. We all have our personal opinions

alism to a fairer consideration by mankind. We all have our personal opinions. We believe that we should give the research-ers every opportunity to pursue their investi-gations; that we should not decry their mo-tives, or in any way seek to retard their move-ments in this respect. We do think that these ladies and gentlemen would do well to study the law of spiritual manifestation before they attempt to investigate hecause unless they attempt to investigate, because, unless they confine themsives to the operations of that law, the results of that research will be feeble law, the results of that research will be feeble and of little use; but if they will undertake to study the law and the manifestations accord-ing to the conditions which are required for this expression of soul-force, no doubt the re-sults will be beneficial, at least to themselves, for they certainly must gain light and new knowledge upon the subject. We are willing that the investigation should be made, let the results prove what they may. If those indi-viduals are fair-minded and sincere, they will do their best to bring forward an explanation do their best to bring forward an explanation in accordance with facts; they will not allow any preconceived opinion or personal preju-dice to influence their minds in the slightest degree; and if this is done, we may be satisfied to await the end.

SPIRIT MESSAGES, Given through the Trance Mediumship of Mrs. M. T. Longley.

Report of Public Séance held March 27th, 1891.

Katle B. Robinson.

Hatie B. Robinson. I come with joy, with great peace and satisfaction in my heart. I have not spoken from your platform for a good while, and my friends are beginning to inquire if I have forgotten them and past associations, and if I have lost interest in the work of mediumship. Those who knew me best will not ask if I shall ever lose interest in our glorious Cause, because they know well that it was something very dear and sacred to me. I think I appreciated my mediumship, because I knew it was unfolded by angelic guides and helpers, and that it was used by them to reach humanity with truths concerning the immortal life. I do not know as any of us prize as much as we might the blessings that are ours, but some do appreciate these more than others. I hope that every medium will feel the responsibility that rests upon her, and also value, for its worth and usefulness, the mediumship that belongs to her. I think we have a right to do this, for it is something the world has not given and the world cannot take away. It is brought from the higher life, and stimulated and kept alive by spiritual powers and presences.

world cannot take away. It is brought from the higher life, and stimulated and kept alive by spiritual powers and presences. Our glorious Anniversary is close at hand— the day we celebrate in the annals of Spiritu-alism—that day which to all true Spiritualists must seem the most beautiful in the year and the most significant, because it commemorates the birth of spiritual truth on earth. I know many claim that Spiritualism is as old as the universe, and in one sense it is. No doubt hu-man beings have seen and conversed with spirits through all the ages of the past; no doubt the invisible workers of the higher life have been able at times to give manifestations is u outward life; but we know that the birth of Spiritualism dates from 1848, and that the day we observe is the one which comes to us, as Spiritualists and mediums, with great power and significance. I thought I would like to send greeting to my friends at this time, so many old workers are passing away. Many have come to the spirit-world since I was called, and it seems to me that many more will come before this cen-tury closes. I think I shall welcome some whom I have known and loved even before this year has gone to rest; but it will be with gladness that their friends will greet them on

whom I have known and loved even before this year has gone to rest; but it will be with gladness that their friends will greet them on the spirit side. Those who are faithful to the work, who live up to the light which streams in upon them, and who do not deny the truth, need have no fear to cross the slining river, for they will find it only a little stream in-deed, which can be easily crossed, and on the other side the flowers will bloom more bright-ly and the birds will sing more sweetly for them than they ever have on earth. Friends will meet them, and harmonious conditions be theirs who are faithful and true.

theirs who are faithful and true. Give my regards, Mr. Chairman, to the editor of your paper, who was a good friend to me and to my friends on earth generally, and there are many of them. Some who are very near and dear to my heart I visit often, bringing my influence and leaving it, with the hope that it may prove useful and helpful in some

I have recently visited one of my particular I have recently visited one of my particular friends in Philadelphia, one who often called upon me there, and always gave me cheer and sympathy. She always left me something that seemed tangible, though it was a magnetic force that helped me. I was better for her coming. I appreciate this, and I have tried to assist her by coming from the spirit-world. I have tried to make her feel more cheerful and princh because of my presence. Leave ittle have tried to make her feel more cheerful and bright because of my presence. I saw a little shadow falling over her not long ago, and I tried to lift it. I did succeed in impressing other thoughts upon her mind, and she took a new view of the circumstance that annoyed her, so I feel I did some good after all. I send my love to that friend, with the assurance that the symmethy she has given me in the part I the sympathy she has given me in the past I prize deeply, and I will try to repay it to her a hundred-fold. Katie B. Robinson.

did when here. I think that my mind is enarging, in that I can understand (iod's truth beter than I did when on earth. Ifere I was billed to an extent, or saw through a glass darkly; there I see the spiritual conditions face to face.
 I throw out these thoughts, hoping they will be received by my friends. I would like to have them investigate Spiritualism, and see it it does not contain a truth for them, something that will be helpful and uplifting to their souls. They can venture to look a little beyond the boundaries of their own religious opinions, and I think they will find a truth and a light in other fields that may be of benefit to them. I will do what I can by influencing their lives, or, if possible, by coming to them directly and giving them what I have gained, in the hope that it will enlighten them. I thank you and all concerned who have been engaged in opening this way for returning spirits, for I feel that I shall gain experience by coming.
 Margaret Crawford.

Margaret Crawford.

My name is Margaret Crawford. I have been out of the body a number of years. I have not manifested before, not because I did not wish to, though I knew nothing of this spirit return before I passed away. I soon learned of it in the spirit-world, for my friends told me all about what they had found. My sister said that she had come near enough to mediums to make them see her as she stood by their side, and then I wanted to come to send my love to my friends, and also to try, if possible, to make some of them see me, or feel my presence suffi-ciently to recognize me and to know that I was with them, but I have not succeeded in so

was with them, but I have not successed in so doing. Today I find the way open, and I come in, bringing my love, and desiring to tell my friends that although I may have lost some ex-periences on this side, although I had to give up some things and some associations that were pleasant to me, yet what I have gained on the other shore has, at least, fully made up to me for that which has been lost, so I have no recreat and no comulaint to make. It is all well, and I trust it is all well with my mortal friends. I have sometimes been allowed to come near

enough to my friends to see their outward con dition, although I could not make them know I was by. I realize something of the shadows that have come to them; I know something of their painful experiences; I know that they have been called upon to part with friends, and they have not had the comforting assurance of spirit-communication. This, I hope, will be brought to them sometime, and I know it will make their lives sweeter by receiving it. My friends live in Portland, Maine.

John Manning.

[To the Chairman:] I reckon you do n't in-vite strangers from the South? [Yes, every one is welcome.] No matter where from? [That makes no difference.] Well, that's kind in you.

I come up North here to find the open way. not to the pole, but from the spirit-world to the earth-world. I don't know much about this; it's new to me. We don't have any of these meetings in our parts, and so if I don't do very well I hope I'll be excused, for I need

do very well I hope I in de excused, for I need experience. I was an officer, doing my duty, when I was sent out of the body. I went out by the hand of a darkey, and I do n't feel altogether right about it—that is, when I come back into this atmosphere. When I am away in the spirit-world, it seems all right enough, though I did n't care to be hystled out

world, it seems all right enough, though I did n't care to be hustled out. I come around these parts once in a while, and I hear you Northern people talk about the "nigs"; but I tell you you do n't know only half of it. By way of a change, some of you ought to come down our way and learn the other half; then, perhaps, you would be better able to draw a conclusion. Now I know some of your good spirit people here that are full of able to draw a conclusion. Now I know some of your good spirit people here, that are full of philanthropy and sentiment, will tell me I am prejudiced; but then, I do n't think I am, and so I reckon I have got to work the matter out, think it over, and learn all about these things from the spirit side.

think it over, and learn all about these things from the spirit side. 1 do n't come here, stranger, to growl about things. I just came to see if there was such a thing as getting a message through these lines to old Alabama; and I thought if I succeeded in doing so, whether it was good, bad or indif-ferent, no matter, I should find out it could be done; then I would try to get some of our peo-ple, who might make a stir by coming, to come this way and make themselves known. This this way and make themselves known. This is my principal object in speaking; then I would like to let my friends know I have re-gard for them, and that I do n't forget the past. I hail from Bessemer, Alabama, and I am John Manning.

Villie Davis.

(To the Ch

Daniel C. Newcomb. Well, I have sailed the seas, and I have lived upon the land. I have, in the course of my experience, been called to cross that great sea which man terms "death." I made the voyage and reached the other shore, as all do who are bidden to go, and here I am back to give out a call to my friends across the waters, and to say to them. It is well with me; it is well with those who are in the far country. I had a long experience in this world, but I suppose it is nothing to the long experience I shall know in the other world. Altogether I begin to feel that my life-work was not so ex-tended, after all, because so much stretches out in front of me in this new life. To the Chairman:] I was connected, sir, with town offices, and I gained some expe-riences in the capacities that I filled. I was upon the school-board, officiated as clerk, and filled other offices that I will not mention. I do not speak of this to boast in any way, but to show that I remember something of what I was concerned in here, for some people seem to think that a man after death has no memo-ry, and has no special activity. Now, I find it quite the contrary. A man seems to be more positively active after he has thrown off the old hulk than he was when moving about in it. I send greeting to my friends. I want all to know there is extended life, and that the veil that shuts down upon us serves merely as a thin curtain between the two worlds. It is not very heavy, after all, if we could only real-ize that, the two worlds are not widely sepathin curtain between the two worlds. It is not very heavy, after all, if we could only real-ize that the two worlds are not widely sepa-rated. I spoke of the great river because we have been taught to believe that there was such a tide. It is a figure of speech, and only that. As far as I know anything about it, it is just like stepping from one room to another to go out of the body into the other life. I shall be well remembered in Wellfeet, Mas-

achusetts, and down that way. I do not for-get the old place; I have a fondness for it. I am glad to know when any good comes to its people, and I will do all I can to make it come. I am Daniel C. Newcomb.

Nomeka.

[To the Chairman:] How do, brave? [How do you do?] Nomeka come to your Council to speak to the squaw in the far West. She be me's medie, and she say sometimes: Why I no ever get word from hunting-grounds, from spirit-world friends there? They no come to say word through other medie to me. Nomeka come to say: All come, friends all bring influ-ence, bring strength, bring wise counsel to medie's brain when she need. She live in at-mosphere spirit-friends bring, so not need word through other 'chines so much as palefaces who no get the power. Me come to give the word, send love of the [To the Chairman:] How do, brave? [How

who no get the power. Me come to give the word, send love of the band, say the medie's marm-squaw in the hunt-ing-grounds watch over, care for her, give her power, and want her to be faithful to the work. We know she has many things to try her spirit, to make way hard to go, but spirit-friends help to go through all the forests and the shadows, and bring her out into the clear sunlight when the new moons come—not now, when the har-vest comes to the palefaces. Say to medie: No feel bad, no fret, keep courage good, all will be made right. Nomeka brings love, and comes to this Council to get new power for good work. to this Council to get new power for good work.

White Feather.

White Feather. Please to say to the friends I made through my own medie in the summers gone by, White Feather sends her love to them. White Feath-er promised the friends she made to give them help, make them strong, and try to show them how to do the good work. The medie has gone to the spirit-world. She with White Feather come here to-day to bring the blessing and the love to the palefaces who know and want them; but though the medie has gone, and White Feather no longer treads the shining pathway to these earthly grounds

the shining pathway to these earthly grounds through medial channels, she does not forget. She keeps her word, and comes to say this day at this council fire, the work is being done, the influence is carried over the land, and the promise will never fail. White Feather wants to speak for herself to

Q.--{By "Totem."] Do the braves in spirit-life see any marked danger of a reöpening of hostilities with or by the Sioux during the coming spring **?**

A.-Some of our Indian friends predict a little excitement among the braves in the Sioux bands in the spring, but the more wise and in-telligent among our Indian friends of spirit-life do not anticipate any serious trouble. There is discontent and dissatisfaction, not only among the Sioux Indians, but among cer-tain other tribes of the West. They are not pleased with the manner in which their affairs have been adjusted by the heads of the govern-ment departments, and they feel rebellious in consequence. Therefore, if you should learn of uprisings here and there, or of some excite-ment breaking out which seems a menace to bands in the spring, but the more wise and in ment breaking out which seems a menace to the whites, you need not be surprised; but, on the whole, our Indian friends do not look for

any very serious disturbance. It would be well, however, for the government to keep its promises to its red wards; it would be well for this nation to be exactly just and honest in its dealings with these peoole, because, if it is not, shame and disgrace will follow. We say this, not that we look for any special judgment from an arbitrary power to fall upon the country, even if it does mis-treat those who claim its protection; but we do know that every nation and every govern-ment that has been unjust in its dealings, and has pursued a false system of so-called protec-tion toward others, sooner or later has reaped sorrow and pain for its experience.

Q.--[By "Rex."] Did the soul of man even have a previous existence in an animal form?

A.-This is a question that has been exercis A. - This is a question that has been exercis-ing the human mind during the last few years quite constantly. Who shall say whether or not in some age of the world the soul of man has animated the animal form? Certainly not, has animated the animal form? Certainly not, however, in its present manner of expression or of activity. The soul we recognize as a principle of life, as a controlling force or vital flame, coming primarily from the great Source of all Intelligent Life. Just through how many con-ditions of matter, just through how many con-ditions of existence that vital flame of life has manifested and operated, we may not say-only the Infinite Mind can determine that; but we do not believe that the soul of man could have existed in the animal form in just the same degree, and with just the same power that it exists in the human form, because, were it so, that form of animal life would have man-

Hiram A. Tenney.

Hiram A. Tenney. [To the Chairman:] Good afternoon, sir. [Good afternoon.] You will pardon me for stepping in upon you, but I have been informed that you hold open meetings for such as care to express themselves from the spirit-world. I am happy to find the opportunity of sending my thought and regard to my friends on earth. They will not be expecting this, they may not credit it, and perhaps they will say: Our friend cannot come back from beyond the grave; no traveler returns from that dark bourne. But I assure them that I have come back this way with the hope of gaining their attention, and of impressing some truth upon their minds. with the hope of gaining their attention, and of impressing some truth upon their minds. Those dear ones of my family who still linger on the earthly side may not accept this, but I hope they will feel that father has come, send-ing his love and assuring them that all who pass from the body find a safe home on the spirit-side. I lived a good term of years on earth, and my days were filled with duties and with business cares. I was many years, sir, connected with the public library of New-buryport. I am familiar with that institution, and I still retain a fondness for it and its work. I consider it educational, inasmuch as it teach-es the public a great deal that it could not gain from any other source; so I call all such work humanitarian, and am interested in it.

I have not an extended speech to make. might tell my friends of the institutions and might tell my friends of the institutions and forms of life and government of the spiritual world, but I have no right to take the time from some other intelligence, by trying to do so. I would like to inform those I am specially interested in concerning the life of that world, its duties and employments, and if I can find a medium through whom to manifest privately to my friends, I shall be happy to come in this way. I trust that some one will try to give me such an opportunity, and I will do my part from the spiritside. Hiram A. Tenney.

Well, I come from the Summer-Land, you you? Well, I come from the Summer-Land, and I've got so many pretty, pretty flowers for my mamma. She lives in Boston. I aint a lit-tle girl now, like I was when I went away, 'cause I've grown, I have, in the spirit-world; but I feel like a little girl when I come to the lad

lady. oh! you've got some of those little flowers, aint you? I've got some like 'em in the spirit-world. They 're heart's-ease. I'll bring some to my mamma, and I'll bring some roses and

some violets. I want to say that I haven't been sick, and I I want to say that I haven't been sick, and I haven't had an achy head since I went away to the Summer-Land. I used to have it all right through here [placing her hand on her head], and my mamma cut my hair off so my head would n't burn up hot so much; but after a while I got sick, and did n't feel good at all. Folks don't feel good when they get sick, do they? [No.] I don't know how long a while I was sick; anyhow I got out of it, and went to the Summer-Land. It's nice over there, and I've been going to school ever since. I do n't want to choke up [coughing and choking]. I did when I was here. Please to say I come back and send lots of

Please to say I come back and send lots of love to all I used to know. I want to tell Mrs. Young (she was so nice to me) I saw her little boy in the spirit world, and he sends lots of love. She was so good to me. She gave me a big orange, and I'll bring her some flowers, too, so it will make her feel good. You do n't know my name, do you? [No; what is it?] It's Villie—it's Villie Davis.

Mrs. Susan A. Streeter.

Like all who come, I am here seeking my friends on earth, hoping to be received with kindly love and welcome, because, as we pass out of the body, and find ourselves surrounded by new conditions, we do not forget those loved ones who are still in mortal life, and sometimes

forms of life and government of the spiritual world, but I have no right to take the time from some other intelligence by trying to do so. I would like to inform those I am specially interested in concerning the life of that world, its duties and employments, and if I can find medium through whom to manifest privately to my friends, I shall be happy to come in this way. I trust that some one will try to give me such an opportunity, and I will do my part from the spiritside. Hirram A. Tenney. I. **O. Emery.** [To the Chairman f] Please to report me, sir, as J. C. Emery, from the spirit-world now, but formerly from Montpelier, Vt. I have friends in that town, and friends in other places in the hope that something may be accomplished in this way. I cannot say that I was a Spiritualist, or that I had a great respect for Spiritualist, or that the realities of the spiritual world; and they destiny of human life since I lived on earth. I cannot say that I was a Spiritualist, or that the realities of the spiritual world; and they destiny of human life since I lived on earth. I was interested in the State Missionary work and understanding in stare the forms of life on earth. I was interested in the State Missionary work and for a little while to that the proves a freat deal concerning the substantial, and just as objective to my senses and understanding has are the forms of life on earth. I was interested in the State Missionary work and fore all the state Missionary work and fore all the state the forms of life on earth. I was interested in the State Missionary work and fore all the state Missionary work and fore all the state Missionary work and fore all the the the mathen form the spirit sole and there in this way. I was interested in the State Missionary work and fore all the the place, but kind, wise souls fand around who give me the power to say the stand around who give me the power to say the stand around who give me the power to say

the friends she loves. She knows they have a warm place in their hearts, and will feel that she has come from the hunting-grounds of peace to leave them joy. Good moon.

CONTROLLING SPIRIT. - The band wish to thank the donors for the lovely flowers placed here for the spirits this day.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK

April 3.—Paulina Wright Davis; Lotela, for Laura A. Warner, T. J. McCormick, Charles W. Smith, Frank O'Neil, John G. McKinnon, James Moore, John W. Hull, Nancy Lynch, William Lord, Richard, Elizabeth and Sarnh Uploin, Henry Case, Hannah Staccy, Charles Walker, Maria, Bo-becca and Deborah Babson, Jimmy Watson, Emily Chace.

Messages here noticed as having been given will May 29.-John Stevenson: B. G. Chapman; Maria Wiley, May 29.-John Stevenson: B. G. Chapman; Maria Wiley, Dr. J. G. Ladd; Martha Ann Russell; Capt. John Johnson; Fred. I. Glaze; Ellen Carberry; R. D. Maynard; Susan Place. Oliver Bield, Theorem St. J. K. J. Kaynard; Susan

Place. June 5.—Oliver Field; Thomas Sherwin; Mary E. Hewins; William Brown; John Mackay; Nellie Spaulding; Mattie Roberts; May Flower, to her medium, and for Mary Saw. yer, Joseph Strong, Charles C. Dudley.

WHAT IS A BLUSH?-Dr. T C. Minor being asked just what a blush was, and how it was caused physiologically, gave, it is said, the following "regular" diagnosis of the case:

agnosis of the case: "A blush is a temporary crythema and calorific effulgence of the physiognomy attologized by the per-ceptiveness of the censorium when in a predicament of unequilibrity from a sense of shame, anger, or other cause, eventuating in a paresis of the vaso-motor ner-yous filaments of the facial capillaries, whereby, being divested of their elasticity, are suffused with radiant, acrated compound nutritive circulating liquid, emanating from an intimidated pracordia."

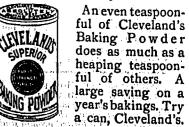
ORIGINAL. No. 41 Strawberry Cottage Pudding.

BY MRS. DEARBORN, Principal Boston Cooking School.

Cream 1/4 butter; add 3/4 cup sugar gradually, beating all the time; then add I egg beaten till thick and light. Mix together a generous pint of pastry flour and 2 tea sp. Cleveland's Baking Powder; add this to the first mixture alternately with one cupful of milk.

Beat well together, pour into a buttered baking-pan and bake about thirty minutes in a moderate oven. Cut in squares and serve, with stewed and sweetened strawberries and cream. (Copyright, 1891, by Cleveland Baking Powder Co.)

Use only Cleveland's baking powder, the proportions are made for that.



JUNE 20, 1891.

BANNER OF LIGHT.

IT PAYS

· To be cautious in the choice of medi-

cines. Many are injured by trying experiments with compounds purporting

to be blood - purifiors, 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 mod-

erate prices, only when the manufactur-

ing chemist handles the raw materials

in large quantities. It is economy,

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.

than Ayer's Sarsaparilla has a show in the market. If people consulted their own in-

terest, 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, Drug-

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

Ayer's

Sarsaparilla. I have sold it for eighteen

years, and have the highest regard for its

"Although the formula is known to the

trade, there can be no successful imitation of Ayer's Sarsaparilla. Without having the

impossible for other parties to put together such valuable ingredients, at the low cost

Sarsaparilla

It stands at the head of all similar prepara-

tions."-Mark A. Jones, 50 years a druggist,

Cures others, will cure you

DONALD KENNEDY

Of Roxbury, Mass., says

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

GOOD HEALTH!

al bt. Presb.

8w

 \Box

Ŋ

May 30.

Hote

ark

0

0

Y

3

May 23.

"THE NEW METHOD."

urch. New (

Package makes 5 gallons, Delicious, sparkling, and appetizing. Sold by all dealers. A beautiful pio-ture Book and cards sent Free to any one r ddressing

THE O. E. HIRES CO.,

Philadelphia

4teow

60 Cambridge st., E. Cambridge, Mass. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

enormous facilities of the J. C. Ayer Co.

gist, Washington st., Providence, R. I.

"It is a wonder to me that any other

therefore.

prescribe

of Aver's

healing qualities."

Mediums in Boston.

Yor the Banner of Light. "JUST TURNED THE CORNER."

BY A. GRANT 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 gally she ran to meet papa. And give him a happy surprise.

Years after, when flown had 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 opportuni-ties to judge, I think there have at no time been so many intelligent seekers for truth as at pres-ent, since the advent of Modern Spiritualism. ent, 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 Spir-itualism, but this I do know, that the dead know what the living know: for when mining in the

What the living know; for when mining in the West, the earth caved in and buried me 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 suc-

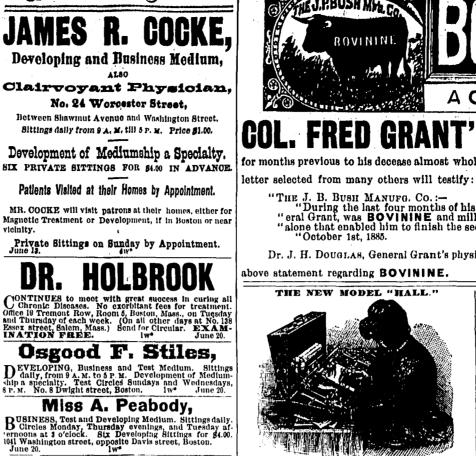
Cess.' The Spiritualists in Belfast are still holding cess.' The Spiritualists in Belfast are still holding parlor meetings, and an interest is pervading that city. On Anniversary Day a large audi-ence gathered at the Opera House. Mrs. Bridg-ham and myself were the principal speakers. Mrs. A. E. Clark, President; Mrs. Durham, Vice-President. Miss Hicks and others made interesting remarks. Mr. A. E. Clark offici-ated as President pro tem., and opened the ser-vices with appropriate remarks. Dr. B. Colson spoke in his usual pleasing and entertaining manner, relating by request very striking ex-periences 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. Went-worth was with them two Sundays; Hon. Sid-ney 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 aplace for meetings, and with good success. Mrs. E. Whitney is President, Mrs. Adams Vice-Presi-dent, and earnest women they are, and many others with them.

Whitney is President, Mrs. Adams Vice-Presi-dent, and earnest women they are, and many others with them. Brooks has had an opportunity to listen to spiritual discourses, us well as to the gifted Unitarian minister of Belfast, Mr. Savage. Mrs. Bridgham gave an address in April in Brooks that greatly interested many. Mrs. M. Wentworth spike in Union Church in Mar. J. Wentworth spoke in Union Church in May. Mr. John Gordon is the prime mover and sup porter of the meetings. He is a stanch, true Spiritualist, who loves the cause of truth."

Michigan.

GRAND RAPIDS. - H. W. Boozer writes: \$1.50. Sold by every Druggist in the U.S. " Lovely June, that makes this State a climatic and Canada.

paradise, brings to the rostrum of the Pro-gressive Spiritualists' Society that embodiment of logic, oratory and biblical lore, Moses Hull. The Spiritual Phenomena Association is do-ing 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-writ-ing and will scope set his face Cassadagaward and will soon set his face Cassadagaward. We bid him God speed on his mission of suc-



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. 1w June 20.

Miss J. M. Grant, LEST and Business Medium. Office Banner of Light Building, 8% Bosworth street. Room 7. Hours 9:30 to 5. June 6. 4w*

Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. 83 Rosworth 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. 4w* June 6.

Florence K. Rich, TRANCE AND BUSINESS MEDIUM. Hours 9 to 12, to 6. 118 West Newton street, Boston.

MRS. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albarg B. R. Station, Co-lumbus Ave., Magnotic Healing and Business Myrdium. Cir-cles Monday and Saturday overhings and Friday Atternoons at 3 o'clock. Platform test speaking. June 20.

Mrs. M. R. Stebbins, Clairvoyant Waysleian, 1366 Washington st., Suite 6, Bosto April 4, 27

Kannedy's Medical Discovery cures Horrid Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremos May 23. DSYCHOMETRIC, Physiogmetric, and Busi-ness Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington Street, Boston. 3w' June 13.

MRS. J. C. EWELL, Inspirational and Medi-June 8. DR. A. H. RICHARDSON, Magnetic Healer Waverley House, Charlestown. Jan. 3.

DR. JULIA M. CARPENTER, 303 Warren Street, Boston, Mass. ut Mar. 14.

The Psychograph,

DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numer-ous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed Capt. D. B. Edwards, Orient, N. Y., writes: "I had com-munications (by the Psychograph) from many friends. They

NEJ.P.BUSH MHL CO. BOVININE 1Han A CONDENSED FOOD GEN. GRANT COL. FRED GRANT'S LET ER. "= was sustained

for months previous to his decease almost wholly by the use of **BOVININE**, as the following

"THE J. B. BUSH MANUFG. Co.:-"During the last four months of his sickness, the principal food of my father, Gen-"eral 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. "Cotober 1st 1885." "FRED D. GRANT."

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

above statement regarding BOVININE.



A Perfect Typewriter. Best Manifolder. Terms to Agents Liberal. Portable, Incapensive. Writes all Languages. Read Mr. Horell's Opinion: "I wish to express my very great satisfaction with the Hali typewriter. In pressions 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. HowELLS.

acting for Catalogue and Specification of Work. Address N. TYPEWRITER CO., 10 Temple Place, Boston April 11. 261cow

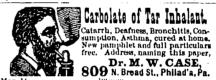
The Writing Planchette.

Science and a series of the se

to use it. PLANCHETTE, with Pentagraph Wheels, 50 cants, securely packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. - Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES can-not be sent through the mails, but must be forwarded by express only, at the purchaser's or must. For sale by CULBY & RICH.

SOUL READING.

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCH would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading trails of character and puttor life; physical dhesae, with prescription therefor; what bushess they are hest adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously mar-ried. Full delineation, g2.00, and four 2-cent stamps. Brief delineation, g1.00, and four 2-cent stamps. Brief delineation, g1.00, and four 2-cent stamps. Address, MRS. A. B. SEVERANCE, 1000 Main sareet, 1000 Ma

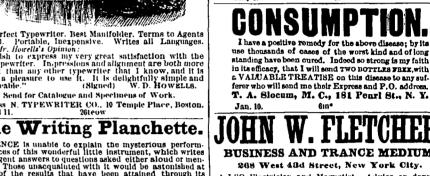


Mar. 14.

WATER OF LIFE.



MRS. H. J. CURTISS, Bolivar, Allegheny Co.,



I have a positive roundy for the above disease; by its use thonsands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTLES FILE, with a VALUABLE TREATISE on this disease to any suf-ferer who will send me their Express and P.O. address. T. A. Slocum, M. C., 181 Pearl St., N. Y. Jan. 10. 610* JOHN W. FLETCHER,

Rew york Advertisements.

THE "GLOVE THUMB RETROGRADE"

Seamed Mitts cannot Rip. are a Perfect Fit, Pure Silk,

and are manufactured only by the Jennings Lace Works,

N. Y. All Large Dealers Keep Them. May 2. 13w

يتحضر والفاحد المالي

BUSINESS AND TRANCE MEDIUM, 268 West 48d Street, New York City.

A LSO Electrician and Magnetist. Advice on develop ment, and private searces attended at residences. Public séance every Thursday, 8 P. M. May 2.

"HERBA-VITA." HERBA-VIJA.

The Old Oriental Cure. No family should be without it. CURES Constipation, Corpulency, and all complaints caused by a clowgred condition of the system, especially those affecting the Liver, Kidneys and Howels. Send for 12-page circular of testimonials. Trial Packages 19 cents, Large hor Shoo. Small Bor 25 cents. Live Agents wanted n every to

HERBA-VITA REMEDY CO. Mar. 21, Up-town office \$49 West 59th street, New York.

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

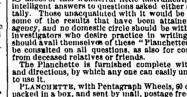
HOLD Materializing Scances every Sunday, Wednesday and Heiday evening, Sociock, Tuesday and Saturday, O'clock, at 323 West 36th street. New York. Daily Sitting for Communication and Business. 15w April 11.

DR. DUMONT C. DAKE, 499 nally successful in "curing incurables." Bond for May 22.

DR. F. L. H. WILLIS May be Addressed until further notice,

Clenora, Yates Co., N. Y.

Clenora, Vales Co., N. Y. DR. WILLIS may be addressed as above. From this point cally. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge w.'.h keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Bcrofula in all its forms, Epilopsy, Paralysis, and all the most delicate and complicated diseases of beth seres. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Termi. April 4. MANAV. C. MICHEREL Business, Prophetic



his genial face here again. The divine harmonies of music are fitly illus-

The divine harmonies of music are fitly illus-trated in the presence of Mrs. Jeannette A. Crawford, late of your city. Ingeniously and ingenuously she gives her 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 grand-eur.

eur. Phenomena. like a kaleidoscope, are an everchanging paporama of interest, always and un-failingly revealing the new. Truly, added to all the beauty of this month of roses, we have

all the beauty of this month of roses, we have the divine in music. Could we realize the hope now fondly in-dulged, that June will also bring us the pres-ence 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 remaining with us for the month of June is Miss Maggie Gaule of Baltimore, one of the best test mediums that ever visited Washing-ton. 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 en-thusiastic audiences, even the skeptics being armarad at har clear, nonitive tests. On a rethusiastic audiences, even the skeptics being amazed at her clear, positive tests. On a re-cent Friday evening it was my privilege to attend, and the great sense of satisfaction awakened by the exercises made me feel like rejoiong aloud. We trust the good angels will guard 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 • at his late residence on Walcott street at 3 o'clock Wednesday afterncon, 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 Splritualists of Northern Willametto Valloy will hold a Grove Meeting at New Era, Chackamas Go., Ore., begin-ning Friday, June 12th, and ending Monday, July 6th. Good speakers and meelums are being congred for the occasion. Half fare tickets on the railroads will be allowed those at tending the meeting. There will be a hotel opened on the grounds during the meeting for the accommodation of visitors, and those who do not choose to caup. Camping fuellities are good, wood and water convenient, and food for tranue at prasonable raites. This camp is a bednitful spot; the stately firs growing there afford a delightful shade in summer weather. By order of Committee, WILLIAM PHILLIPS.

Canal M. Press, Church, New Orleans, La. Schufor Lundreis of testimonials Agents wanted, HEALTH SUPPLIES CO., 510 Broadway, N Y HIRES ROOT BEER THE GREATHEADTH DRINK

May 16.

CARLAND'S

Vegetable Cough Drops.

"IF YOU WOULD KNOW" YOUR Future Business Prospects, consult FRED A. HEATH, 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. 26*

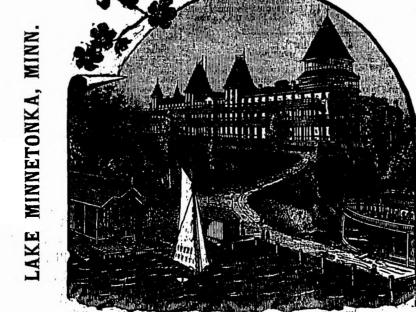
DEAF NESS & HEAD NOISES CURED hard, Successful When all remedies (ast. Sold FREE Mar. 28. Jy

DR. STANSBURY,

Onset, Mass. The only medium sitting with scaled slates. Sond for Cir May 2. cular. tf

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh. Astlinna, etc., etc., it has no equal. It is warranted to ure Coughs, Coids, Whooping Cough, Sore Throat, Hoarsenex, Influenza, Bronchittis, and Inflammation of the Lungs. It is free from all oplates and inflarmal, or any other injuritous ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengtheuing the system; and as BLOOD PURIFIER IS TRULY UNHIVALLED. A box, taken accord-ing to directions, is *scarranted* in all cases to give satisfac-tion, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 459 Briggs street, Harrisburgh, Pa. Price, per box (one-fourth jound), 25, cents, postage/free. For sale by COLBY & RICH.

1



D URING the month of July the Northwestern Spiritualist Camp-Meeting will be held on most beautifully-selected prounds in the immediate vicinity of the Hotol. Bome of the most prominent Speakers and Mediums in this country have been engaged. Among them we notice the mass of Rey. Moses Hull and Mrs. Mattio E. Hull, inspirational Speaker ers, Composers and Authors; Mrs. Ada Shehan, inspirational Speakers and Piatform Test Medium; Mrs. Anna Orvis, in-spirational Speaker and Psychometrist; Mrs. H. S. Slossen, Indewender and Piatform Test Medium; Mrs. Anna Orvis, in-Gineinnat, the Spirit-Photographer; A. Willis and Mrs. Bessie Aspinwall, Mediums for Full-Form Materialization; Hugh R. Moore, Independent Voice, Trumpet and Etherealizing Medium; O. J. Barnes, Trumpet; Dr. A. B. Dobson, Spirit-Physician of world-wide fame; and many Test, Busingss and Healing Mediums from St. Faul, Minneapolis and abroad. All will have an opportunity to investigate the peculiar claims of these peculiar peculiar, A artis, for the round trip has been made with the R. R. Companies by the Ohristian Endeavor Society, good for sixty days, giving all a chance to visit these beautiful clies and the Northwest, and attend the Ohristian Endeavor Convention and Bpiritualists' Camp-Meeting.

To visit these deautiful cities and the northwest, and attend the Onright Endeavor Convented and Spiritualists camp Mostling, 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 B. N. ASPINWALL, MANABOR, May 9.

Weekly Rates, \$8.00 to \$10.00. Translent, \$2.00 Per Day.

MRS. B. F. SMITH, TRANOE MEDIUM IVI holds Sittings daily, Fridays, Saturdays and Sunday excepted, at Vernon Oottage, Orescent Beach, Revere, Mass Terms, \$1.00. Hours, from 9 A. M. to 6 P. M. tf Oct. 11.

Mrs. Eliza A. Martin.

Camp and Grobe-Meetings.

Sunapce Lake, N. II.

To the Editor of the Banner of Light:

This Camp-Meeting has been so long and favorably known that it is quite unnecessary to vorably known that it is quite undecessity to multiply words in its praise. The natural beauty of Sunapee has made'it for years a fa-vorite resort for Spiritualists during Camp-Meeting season. All are charmed with its pure, health-giving air and its peaceful, har-monious surroundings. The clear waters of the Lake abound with finny 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 favora-bly known, is President of the Camp-Meeting Association. Mr. Eben Cobb, also a veteran worker in the Cause, is Vice-President. With worker in the Cause, is vice-freshent. With such efficient officers at the head we are as-sured 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 to attend.

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. Wiggin (formerly Baptist clergyman), Mrs. E. R. Morgan, Mr. A. E. Tisdale, Mrs. Kate R. Stiles. Fine musical and other talant has been se-

Fine musical and other talent has been se-cured for the Saturday evening entertain-

cured for the Saturday evening entertain-ments and other occasions. The Thursday evening social dance is a pleas-ant 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

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 in-terest of our coming camp-meeting. The pros-pects grow brighter for a successful inaugura-tion of that great undertaking. To Dr. J. W. Westerfield we will owe the results largely. He has furnished the means and personally di-rected the work. Donations are being liberally made—and more will come, so the Indiana Association of Spiritualists will have a free gift of an im-proved camp-ground. The lodging-house, din-ing-hall, auditorium and cottages are nearly completed. Wells of good water have been dug and the springs will be developed. Nat-ural gas has been piped, and is ready for use in lighting and cooking. Crowds of people will attend, but ample pro-vision will be made. All who expect to at-tend 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 meet-ings, mediums meetings, Lyceum, singing meetings, orchestra—or in any useful way. It will be the people's camp-meeting. WHIT.

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 ves-sels passing to and from domestic and foreign ports, its pure, healthful atmosphere and sea food, render it very attractive to inland resi-dents. The quality of its meetings has never been surpassed elsewhere. A truly spiritual atmosphere environs the visitor and pervades

atmosphere environs the visitor and pervades the Camp. The season of 1891 will commence on Sun-day, July 12th, and close Sunday, July 20th. Dr. H. B. Storer has presided at these meet-ings for many years, but being called to the Presidency of Onset Camp, that office at Har-wich will be filled by Rev. S. L. Beal of Brock-tor

ton. 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.

wharf on the arrival of the boat with expected guests. Rooms can be secured in the Lodging House or in private cotinges, by applying to Dr. C. F. Ware, Bucksport, Mc. Good milk can be obtained on tho 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 pur-chaser. 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 Bunday, Aug. 16th. He will be followed by Mrs. Sarah A. Byrnes, Mrs. Kate R. Stifes, and other able speakers. Mrs. Hurd, a fine platform test me dium, and others, are expected to be present. We prophesy two weeks of harmonious communion with Mother Nature and her children, in a true spirit ual atmosphere of progress. Our meetings have always been characterized by a prevailing spirit of harmony that inpresses every one who attends them; while the beauty of the scenery, with the ever-chang-ing pancama on the river, leaves a picture on mee-nery'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 Frater-nity.

Jottings from Cassadaga Camp. To the Editor of the Banner of Light:

As per announcement the annual picnic of this camp was held June 5th, 6th and 7th. The outlook for the

coming season is much more promising than ever before. There are already twice the number of people

fore. 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 pur-chased 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 amelloration prevails, and moves the hearts of Cassadaga's workers, on the platform and otherwheres. On Friday P. M., the 5th, Mrs. R. S. Lillle was enthu-slastically greeted by a goodly assemblage in the au-ditorium, 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 reünited with her friends here, and of the home feeling and identifi-cation which she feil for Cassadaga camp, more than for any other.

" She spoke of her pleasure at being retinited with her friends here, and of the home feeling and identifi-cation which she felt for Cassadaga camp, more than for 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 dared to discuss the sonship of Christ and to change the import of scripture and creed. The literature of the day is vastly changed. The subjects, Magnetism. Hypnotism, Theosophy, Na-tionalism, Woman's Suffrage and others, which are but branches of the old tree—Spiritualism—have be-come the most prominent ones of pulpit 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. Let mercy, love and human kindness possess us, and let us do nothing that shall not bene-fit others. She had great hopes for the coming sea-son, and feit that we should be more abundantly blessed than ever before. Saturday A. M., the 6th, conference convened. Chair-man Barrett made the opening speech, which bespoke his hearty good-will and a velcome to all lovers of truth. He feit that the last year had been one of earn-est work and improvement, and that the outlook for an abundant harvest was unusually promising. 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 lecture field. So eloquent and earnest a champion of truth could but be sadly missed. Few if any speakers have made a deeper impression for good than he, and wo are indeed glad that he has de-cided to devote himself to the calling to which God has elected and so admirably endowed him. Mr. J. T. Lillie, who is indispensable in the music and good cheer of the camp, is with us, and luter-

Initial of that all of us must have heard them.
Mr. Willard J. Hull was called for, and made a few pleasant remarks.
Mrs. Lille 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 and helper.
Mr. Mather made some pleasant remarks. Mr. E.
W. Bond of Willoughby, O., spoke of the universality of spiritualistic and liberal thought. He had recently ilistened to the renowned Rev. T. DeWitt Talmage-and found his discourse abounding in the philosophy of Spiritualism, though thetured, 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-expounders wherever found, whether in the churches or out.

expounders wherever found, whether in the clurches 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 conscientiously listen to him. Mrs. Stearns gave a review of her work for the year, and spoke touchingly of the child-life. Mrs. Lillie, who is to remain at the camp for the summer, suggested a line of study, or rather of read-ing, in class, and discussion of the same, and named the late work of Dr. J. Rodes Buchanan upon Spirit-ual Therapeutics as suitable one for the purpose. Hon. A. B. Richmond spoke briefly. Judge McCor-mick, Mrs. Carrie E. S. Twing and Mrs. Carrie Wat-son were also with us, giving strength and encourage-ment 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 "De-mocracy of Death," the scope and comprehensiveness of which could not be made manifest in a brief synop-sis. In the near future it will be given in full to your readers. The discourse was prefaced by the reading of that exquisite poem by Edwin Arnold, "He Who Died at Aran." exquisite poem by Edwin Arnoid, "He who bled at Azau." The speaker said: "It is my desire to state briefly the need, ay, the demand, of the thinking part of man's being to know something about death, and what the grim spectre'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 no-cessary at times, as when the mariner, storm-tossed, builfeted 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 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 burled embers of his fire, be snuffed out in darkness. The higher thought, unattended by faith, has beheld a peak, frigid and barren, bounding either extreme of the infinitesimal span, and wonderingly exclaimed, 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 like a king. Death is a magnate whom nei-ther pomp nor misery hath aught 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 hast gave a word-pleture of the "grim monster" transformed and illuminated by the facts and philosophy of Spiritualism. It was a lecture which orthodoxy, and its antipodes, 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."

spley, original and ingenious illustrations, and closed with a doscription of the church of humanity, which has its foundation in the human heart, and is reach-ing angelward. "In the knowledge of individual ro-sponsibility and individual duty, are to be found the t-mote of salvation, the seed of progress. The hope of the world is the love of man. The inoral idea is great-or than the armed power of nations., This could not have been said even a century ago. But we are grow-ing rapidly, like the buds encysted from winter's blasts, which leap into life and beauty with the warmit of spring. So the mind of man, set free from the transmets of creeds and barbarous laws, blossoms into hitherto unknown forms, and waits in eager ex-pectation for still more wonderful uncoverings." In the atternoon Mrs. Lillio occupied the restrum and spoke upon subjects submitted by the audience, viz., "What is the true mission of Splittualism? Is it to establish proof dimmertality, or to convince the church of their errors?" "Biblied Account of Crea-tion." "Who Helps and Who Hinders the Progress of Splittualism?" Mother's Love." "Democracy of Life." The idea conveyed was that Splittualism fand not come to antagonize; it had come as an illumina-tor; it had come to lift the consequences to another. There is no power strong enough to lift the conse-quences of one's individual acts and place them upon the shoulders of another. "As a man sows so shall ha also reap," and not another. The importance of puri-ty-physical and splittual-was strongly emphasized, and upon the subject "The Democracy of Life," the inequalities and wrongs in the world were touchingly portrayed. The closing poem was upon "Mother's Love," and Ourse the antifully rendered Ourse the subject "The Democracy of Life," the inequalities and wrongs in the world were touchingly

portrayed. The closing poem was upon "Mother's Love," and was beautifully rendered. Окрил Е. Tousey.

MEETINGS IN BOSTON.

Spiritual Meetings are held at the Banner of Light Hall, 9 Bosworth street, every Tuesday and Friday after-noon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

to the public. Berkeley 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 3 P.M. All scata free. Voluntary collections. Lessons in Theosophy In Berkeley Parlors Tuesdays, Thursdays and Saturdays, 7%. First Spiritual Temple, corner Newbury and Exotor Streets.- Spiritual Fratemity Society: Sunday, "Temple Fratemity School for Children" at 11 A.M.; Lec-ture at 3% P.M., by Mrs. H. S. Lake. Tuesday, Industrial Union at 7% P.M. Wednesday, Sociable at 7% P.M. E.A. O. Sanger, Secretary. Dwight Hall, 514 Tremont Street, opposite

Dwight Hall, 514 Tremont Street, opposite Berkeley.-Bpiritual meetings at 2% and 7% P. M. Mrs. Fr. Heath, Conductor, office Hotel Simonds, 207 Shawmut venue. Restor

John A. Andrew Hall, corner Essex and Chann-cey Streets.-Sundays, at 10% A. M., 2% and 7% P. M. Even Coub, Conductor. Eagle Hall, 616 Washington Street.-Sundays at 10% A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. F.

Alpha Hall, 18 Essex Street.-Services every Sun-day at 10% A. M., 2% and 7% r. M.; also Thursday, 2% r. M Dr. Ella A. Algginson, 85 Dartmouth street, Conductor. Rathbone Hall, 604 Washington Street.—Spirit al meetings every Sunday, at 2% and 1% P.M.

Ragle Hall.—*Wednesday, June 10th*, 1891.—Meet-ing 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 read-

of spirits present. Mrs. Wilkinson gave several read-ings, which were pronounced correct. Mrs. Besse under control of little "l'ansy," gave several tests, which were fully recognized. Sunday, June 14th.-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 highly appreciated. The evening meeting opened with a song by the Planist, Mrs. Cariton; remarks 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 also gave readings. Meetings are held at this hall every Wednesday atternoon at 3 o'clock; Sundays at 11 o'clock A. M., and 2:30 and 7:30 F. M.

afternoon at 3 O Clock, Summer and 2:30 and 7:30 P. M. F. W. MATHEWS, Conductor.

Alpha Hall .- Last Sunday morning, after singing ed by Mr. Bennett and Miss Lillie 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. Higgin-

Afternoon.—Following an invocation selections of Scripture were read by Mrs. Higginson. Tests were given by Mr. David Kelley, Mrs. Lizzle Kelley and Mr. Bell of Cambridge. Evening.—On account of the hall having been en-gaged, the meeting was held at 724 Washington street. The services consisted of congregational singing, an invocation, Bible reading, remarks and tests by Mr. Bell and Mrs. Davis. Meetings will be held in Alpha Hall every Sunday at 10:30, 2:30 and 7:30, and every Thursday at 2:30. Mrs. Higginson will diagnose disease and give treat-ments free. All invited. E. A. H.

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

MEETINGS IN NEW YORK.

MEETINGS IN MASSACHUSETTS. Cheisen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pligrim Hall, flawthorn street, afternoon and evening to the first and third Tuesday' of every month. Friends cordially invited. Mar. M. L. Dodgo, Secretary.

1 V

New Bedford .- Bunday ovening, June 7th, closed the meetings in this beautiful city by the sea for the present season. The writer delivered on that occathe meetings in this beautiful city by the sen for the present season. The writer delivered on that occa-sion a poom entitied, "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. Hale of Boston, who was present, participated in the exercises in a manner highly appreciated by the au-dience—one of the largest assemblages which has convened during the present season. Mr. Geo. E. Jacobs, the President, Chas. H. Wood, Vice President, and Mr. E. K. 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. Nettle M. Holt-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 dur-ing the successful season just closed. The fine music rendered on each occasion has con-tributed 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

With a fine organ, which the united efforts of the friends of the Cause have purchased and paid for, and with the cheerful augurles which the present extends concerning the future, the President, Secretary, and the Spiritualists here look forward with great hope and cheerfulness to the opening of the next season. The speakers were entertained by good Auntle Brightman and E. H. Shaw, and all speak highly of the royal welcome they received. That God may bless the Spiritualists and liberal thinkers 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. An old-fashioned costume party will be given at the same place June 20th. GEORGIA DAVENPORT FULLER, Cor. Sec'y.

NEW YORK.

Watertown.-Spiritualism in this busy city more than holds its own, and judging from the marked in tah holds its own, and judging from the harked m-telligence and earnest zeal of the officers and mem-bers of the Literary Club, and the harmony that pre-valls at their gatherings, the public work in this place 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 partly due to the labors of Lyman C. Howe, whose praise, by the way, is in every one's mouth, as is in-deed the case with Bishop A. Beals, and it is refresh-ing indeed to follow the labors of such workers, who have left nothing save tender and affectionate memo-ries behind them. But I was speaking of the Water-town Literary Club and its prospects, and these are somewhat unique, for the Club, though young, is mainly composed of veteran Spiritualists, who seem determined, as far as human reason can foresee, to avoid the fails and guicksands of petty jealousy which all too frequently prove disastrous unto similar under-takings, and have evidently taken for their motto " In Essentials Unity, in Non-essentials Liberty, in All Things Charity." This Club has a good hall, good music, kind feelings, and brains to appreciate a good thing, as is evidenced by their appreciation of Bros. Howe and Beals; the writer has officiated for them for two Sundays, having good and attentive audiences. R. H. KNEESHAW. telligence and earnest zeal of the officers and mem-

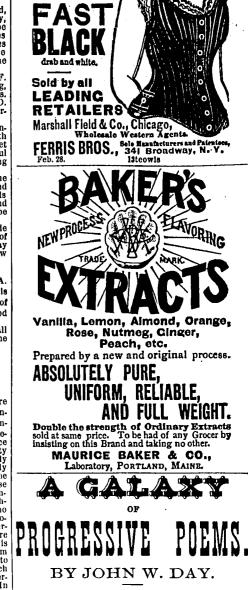
CALIFORNIA.

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 Hall, with Dr. W. S. Eldridge as speaker, who was, as usual, interesting in his remarks, and more than in-teresting in the tests and psychometric readings from articles handed him from persons in the audience. Some who went in with no bellef in Spiritualism, psy-chometry, or his power to see or describe spirits, were forced, from evidence given, to admit that there was something there that was beyond their comprehen-sion, and they believed they would investigate and see what it was. The healing power that he has de-monstrated 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 bassed from his darkened prison-house of clay, which

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 advo-cate of woman's rights, and a firm Spiritualist from 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 lit-tle girl of ten years of age to our home, who was a rapping medium, through whose mediumship a com-munication was given, which settled the question of



BY JOHNN W. DAY. It will be with feelings of pleasure that those who have from time to time read the poems of Mr. Day in the col-umus of the BANKR OF LIGHT and elsewhere, will meet a carefully selected number of them in the neat, conven-ient and desirable form in which they are bero presented. They bear the impress of spiritual thought, a liberal, pro-gressive nature, independence, and a full recognition of the rights of every individual in whatever circumstances he may be placed and by whatever environments surround-ed. A single glance at them will convince any one that they are not ephemeral productions, to be once read and then laid aside, with no thought of future reference; but of that class which one feels called upon to read many times, and each time with a certain sense of inward satisfaction which, while many experience, few can describe. To readers of the BANNER of LIGHT the book will be of special interest and value, even aside from its intrinsic merits. Its author's long connection with the paper, his close relation to the Cause they so highly esteem, and his extended period of arduous and faithful service in its be-half-should, as they unquestionably will, prove an irre-sistible incentive to every Spiritualist to become the own-er of a copy. Some idea of the scope and value of the volume may be

sistible incentive to every spirituanse to become the volume may be obtained by a perusal of its table of contents, as follows: INTRODUCTORY. (An Aboriginal Aspiration.) (Suranta Angels.) (Spirit Nearness.) JACK. (Spirit Nearness.) (An Societ Tife.) (Contents, as follows: (Mistorical.) (The White Societ Tife.) (Spirit Nearness.) (Spirit Nearness.) (Technical and Prophetic.) (Spint Reamess.) JACK. (Animals in Spirit-Life.) SPRINGFLOWER. (Demonstration of the Inner Vision.) A WOMAN OF HUNGARY (Died for Fatherland.) THE EMIGRANTS. (No Hell.) TO A SEA-SHELL. (A Morai from the Deep.) "O-GRAB-'EMI" (No Trustsi) THE "THE BORNAL TTUE." (Technical and Prophetic.) "WHEN MY ShIP GETS IN PROM BEA." (Fadeless Youth.) THE MILLENNIAL SUN. (Spirit the Potential.) MOINING BY THE BEA. (The Soul's "Other Chance.") LADY FRANKLIN. (WOMBA'S Devotion.) AUTOPHONIA AUTOPHONIA. (Patience Conquers.) HOPE. (For All.) NOTES. (No THESE) WINE OF THE SPIRIT. (Eternal Progress.) FORKET SPRING. (A Legend of Cape Ann.)

DON'T WEAR STIFF CORSETS.

FERRIS' GOOD

SENSE

Corset Waists

We learn from the columns of The Summer-

land (Albert Morton, editor), that arrangements are made by which reduced fares on all ments 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, Summer-land, Cal., the Corresponding Secretary of the Association, announcing the intention to at-tend the meeting, and enclose stamp for re-turn postage, when particulars will be given. Intending visitors should make application for certificates early as convenient. The meeting will commence on Saturday, September 5th, and close Sunday, September 27th. Information as to tents, accommoda-

September 5th, and close Sunday, September 27th. Information as to tents, accommoda-tions and other matters, may-be obtained on application to the Secretary. Several prominent speakers and mediums are engaged, and in due season a detailed pro-gramme of the order of proceedings and fur-ther 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 con-tinue in session until all business has been transacted.

JERRY ROBINSON, President, Lookout Mountain, Tenn. GEO. A. FULLER, M. D., Sec'µ, 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. A. M., and return on Sunday P. M. or Monday. Excursion ticket only \$1.75. Excellent speak-ing 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 them-selves 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. Adab Sheehan of Cincin-nati 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 last two weeks of August. The officers have made every provision for the com-fort and entertainment of their guests. An interest has been purchased in a small steamer which will run daily between the Fark and adjacent ports, carrying passengers to and from the meetings. The Boston and Bangor steamers all stop at Bucksport, and cop-veyances for passengers and their baggage to the Park will be found at the whart. If notice is sent to the officers a committee will be in attendance at the



A cream of tartar baking powder. Highest of all in leavening strength.-Latest U. S. Government Food Report. 111

Adelphi Hall, corner of 52d Street and Broad-way.—The First Society of Spiritualists holds meetings overy Sunday at 10% A.M. and 1% P.M. Meeting for mani-festations and general conference at 2% P.M.—Friday ecen-ings, at 6 o'clock, meetings devoted to lectures, tests, psy-chometry and psychical phenomena, are held in this hall, Mrs. M. E. Williams presiding.

Mrs. M. E. Williams presiding. Knickerbocker Conservatory, 44 West 14th Street.-The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A. M. and 8 P. M. Speaker until further notice, Mrs. Helen T. Brigham. Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue.-The Progressive Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-ductor.

The **Psychical Society** meets every Wednesday even-ing at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordinally welcomed. J. F. Snipes, Presi-dent 28 Programs. dent, 26 Broadway.

Psychical Society .-- This Society, every Wednes day evening, at 510 Sixth Avenue, has been considering current events in theology and Spiritualism, and

ing 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 sessions for the fourth year, and friends of honest en-deavor and unselfish sincerity, willing to acquire and impart a better knowledge of the laws of life, are in-vited to help. Medial, literary and musical talent specially welcomed. For its good name, steady service and business suc-cess, much credit is due the official fidelity of its con-scientious Treasurer, Mr. L. F. Deming; and a con-tinuation of similar methods of administration, and the engagement of the best available speakers and demonstrators, are sufficient guaranty of future and permanent success, and of increased benefit to tho spiritual and intellectual character of its many well-wishers. J. F. SNIFES, Pres. 26 Broadway.

26 Broadway.

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

nue and Olive street, where he was to render service for the Society for Spiritual and Ethical Culture. Mr. Baxter's efforts in March here led the people to an-ticipate good work, 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 hearing 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 that man's lectures this month."

deciare they will not miss one "of that man's lectures this month." From 9 until 10 o'clock Mr. Baxter exhibited his me-dial powers, giving one of the finest séances for spirit description ever witnessed in the clix. Many spirits were desoribed, characteristics portrayed and names given, readily and freely recognized by friends or rel-atives in the house. When such a large company assembles as that in this city on that occasion, in so warm a month and in the South, with weather unpleasant, and applauds so freely the several points in argument and facts in phe-nomens, 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 Spiritual-ism."

"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 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.

1

munication was given, which settled the question of

rapping medium, through whose mediumsnip a com-munication was given, which settled the question of immortality more than forty years ago. He was always the friend of mediums, and many have been enter-tained in the home of Dr. D. and his estimable wife-than whom a more faithful companion never lived--who joined him in all good works for suffering hu-manity. As a physician he accomplished wonders, being more true to Nature than the laws of the medical world, challenging the latter 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 savior, knowing he could relieve them from pain and suffering. He was the admiring 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 no-ble wife was a ministering angel to the very last, and I am 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. Lillie served in her usual acceptable way. An abundance of lovely flowers came, as tokens of love and sympathy, to surround the mortal form, and cheer the friends. Heaven strengthen and bless the wife, is 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 Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free, All cordially invited. Samuel Bogart, President, Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday even-ing at 7% o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Ald. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays 10% A. E. and 7% P. M. W.J Band, Secretary.

The People's Spiritual Conference; held every Monday evening at so'clock in the Parlors isi Le Engton Avenue, three doors above Franklin Avenue L Station. In teresting speakers, good music, questions answered, test given. Admission free; all are cordially invited. Also meet ing every Friday at 3 p. M. Mrs. Mary G. Morrell, Conductor Spiritual Meetings are held in Mrs. Dr. Blake's par ors, 284 Franklin Avenue, near Lafayette Avenue, every sunday evening at 8 o'clock. Samuel Bogert, Conductor.

Eureka Hall, 378 Bedford Avenue, between So th and So. 5th streets, Brooklyn, E. D. Mrs. Dr. L. Knowle Douglas will lecture on Sundays at 11 A. M. and 7% P. M.

The Woman's Spiritual Conference meets at par-ors No. 211 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Scats free; all invited. A. McOutcheon, President.

MEETINGS IN PHILADELPHIA.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 610 Spring Garden street. Ohldren's Lyceum at 2 P. M. Joseph Wood, Presi-dent; Samuel Wheeler, Vice President, 1114 Wallace street; Robert A. Thompson, Secretary, 614 Venango street.

The Second Association meets every Sunday after noon at 3% in the Church, Thompson street, below Front T. J. Ambrosia, President, 1223 North Third street.

Keystone Spiritual Conference every Sunday at 2% P. M., southeast corner 10th and Spring Gardenstreets. Wil-liam Rowbottom Chairman.

Special Notice.

Special Notice. As the Indiana State Association of Spiritualists has en-gaged us to lecture in the State during June, we would like to hear from any locality able to pay the expenses of one or more meetings. All collections to go to the Association. Any donations of money, bed-clothing, tonts, or other neces-saries for the Camp to be hold July 16th to Ang. 10th, will be thankfully received. Members of the Association are also desired. Fees, one dollar per annum. Address, G. W. KATES AND WIFE, Anderson, Ind. the second

(A Legend of Cape Ann.) | Price **31.00**, postage free. A copy of the above named volume of Poems will be supplied, if desired, together with a yearly subscription to **The Banner**—whether new or renewal—on receipt of **31.00**, or two copies of the book, together with one year's subscription, for **33.50**. For sale by COLBY & RICH.



BY GERALD MASSEY.

BY GERALD MASSEY. BY GERALD MASSEY. The Poems of Mr. Massey were first placed before the American public in 1834, and at once became enthusiastically admired in this country, as they had been in England by such men as John Ruskin, Hugh Miller, Mathew Arnold and Walter Savage Landor, and highly praised by such au-thorities as the British Quarterly Review and the London Athenzeum. Those who held that early edition in such esti-mation will warmly welcome the present. It contains the best poems given in the former, critically revised, and fin some cases added to, and upward of two hundred additional ones written since that time, inspired by the reformatory, progressive and spiritualistic events that have made the last third of accentury the most notable period in the bistory of the world. Their beauty of capression, impressiveness of thought and vividness of description are unsurpassed. Landor has said they "remind us of Shakspeare in the best of his sonnets"; and Ruskin: Thay are "a helpful and pre-clous gift to the working classes." "The Spiritualist, and being such, and one of its ablo ad-vocates, his poems, as they frow appear, are of special inter-est to our readers. In his preface ho say: "The Spiritualist who has plumbed the voil of death as I have, and touched the solid ground of fact, has established a faith that can neither be undermined nor overthrown. He has done with the cannot be dereved in soulf. And I have ample testimony that my poems have done welcome work, if only in helping to destroy the tyrnany of death, which has made so many mental slaves afraid to live." Two outmes, liven, fine closs, grand doin, p. Sta and fir. Price §1.00, postage free. "To volumes, liven, fine cloth, pp. Sta and fir. Price §1.00, postage free. "To volumes, liven, fine cloth, pp. Sta and fir. Price §1.00, postage free. "To volumes, postage 8 cents each, or both togother, §2.00, postage free. "To reale by COLBY & RIOH.

Price Reduced. Lectures by Gerald Massey. We have received from Mr. Massey a supply of his inter-esting Lectures in pamphlet form. The following is a list of the same:

esting Lectures in pamphlet form. The following is a list of the same:
THE HISTORICAL (JEWISH) JESUS AND the Mythical (Egyptian) Christ.
PAUL AS A GNOSTIC OPPONENT, NOT the Apostie of Historic Ohristianity.
THE LOGIA OF THE LORD; OR THE PRE-Christian Bayings Ascribed to Jesus the Christ.
GNOSTIC AND HISTORIC CHRISTIANITY.
THE HEBREW AND OTHER CREATIONS Fundamentally Explained.
THE DEVIL OF DARKNESS; OR, EVIL IN the Light of Evolution.
LUNIOLATRY: ANCIENT AND MODERN.
MAN IN SEARCH OF HIS SOUL, DURING Fifty Thousand Years, and how he found it.
THE SEVEN SOULS OF MAN, AND THEIR CUIMINATION THE COMING RELIGION.
Price of each of the above, is conts, postage free.

Price of each of the above, 15 cents, postage free. For sale by COLBY & RICH.

oceanides, A Psychical Novel.

BY. ERNST VON HIMMEL,

BY. ERNST VON HIMMEL, Addition of "The Discovered Country." The favor with which the author's previous work was re-ceived will attract many readers to this. Its scone of action is more in this sphere of life than was that of the other. A story that partakes more of the conditions of earth than heaven is told, interwoven with which are theories purporting to be advanced by a spirit, of the correctness of which a di-vergence of views will be likely to exist among those who peruse its pages. 12mo, paper, pp. 418. Price 50 conts. Yor sale by COLBY & BICH.

PRACTICAL AIDS FOR TREATMENT. A Bpiritual Science Lesson. By W. J. COLVILLE. Pamphiet. Prices Science, Destage 1 cent. For sale by COLBY & RICH.

17