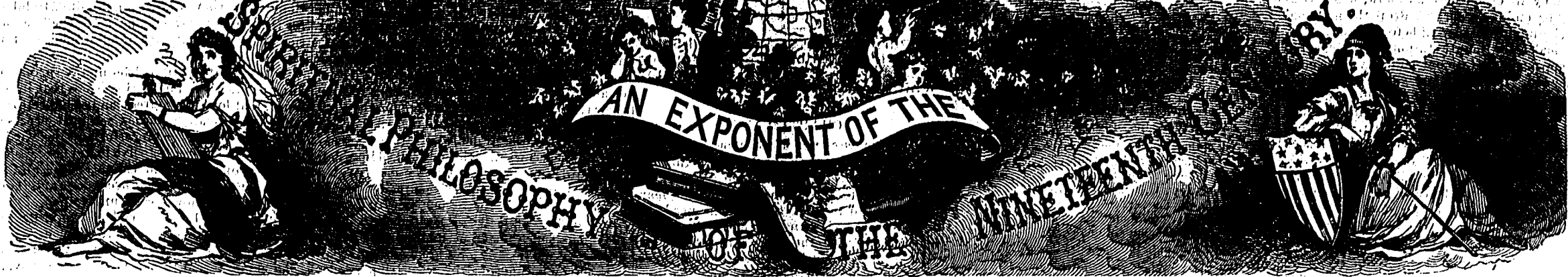


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NO. 18.

"GOOD-BY, GOD BLESS YOU."

I like the Anglo-Saxon speech
With its direct revealing;
It takes a hold, and seems to reach
Far down into your feelings;
That some folks deem it rude, I know,
And therefore they abuse it;
But I have never found it too
Before all else I choose it.
I do not object that men should stir
The Gaelic they have paid for,
With "Au revoir," "Adieu, ma chère,"
For that's what French was made for;
But when a cory takes your hand
At parting to address you,
He drops all foreign lingo, and
He says, "Good by, God bless you!"
This seems to be a sacred phrase
With reverence impassioned;
A thing come down from righteous days,
Genuinely, but nobly fashioned.
It well becomes an honest face,
A voice that's round and cheerful;
It stays the sturdy in his place,
And soothes the weak and fearful;
Into the porches of the ears
It steals with subtle unction,
And in your heart of hearts appears
To work its gracious function;
And all day long with pleading song
It lingers to caress you.
I'm sure no human heart goes wrong
That's told, "Good-by, God bless you."
—Eugene Field.

The Spiritual Rostrum.

The True Mission of Spiritualism.

An Inspirational Lecture Delivered by
W. J. COLVILLE,
In Grand Army Hall, 1412 Pennsylvania Avenue,
Washington, D. C., Sunday,
May 20th, 1892.

[Reported for the Banner of Light.]

INVOCATION.

Infinite Spirit of Light and Truth, Thou in whom the light of love shines ever brightly, and from whom the truth, with unbelated splendor, emanates to all the universe; Thou who art beyond all comparison, beyond all definition, our Father and our Mother; Infinite Spirit, we would offer unto Thee our praises continually in the midst of Thy measureless temple, for wherever we are we are in Thy audience chamber; all Nature speaks of Thee, all forms of existence proclaim Thy constant care. We rejoice with all the beauties of spring-time, with all the voices of Nature, with all her radiant forms of loveliness. On every hand are tidings of resurrection from death, the grave having no victory over immortal life. We rejoice that all who have passed on to join the army of the great majority invisible to mortal sight, progress unceasingly, and that whatever their occupations now may be, or whatever the location of their abodes, we recognize that they are all at home, all active, yet resting in their work, enjoying the employments pertaining to the immortal sphere. May there come to us all to-night on the wings of inspiration the blessed consciousness that life persists forever; may we know that while all forms of antagonism and war must die, Truth rises glorious and immortal above the wreck of spheres, beyond the passage of the years. May we realize that nothing save what is not fitted to survive can pass away, and in contemplating the survival of the fittest we would learn that all patience, courage, light, love and wisdom are everlastingly preserved. We would feel at this hour the touch of many an angel hand; we would listen to many an angelic benediction. May those who have been long oppressed with care because the earthly forms of their loved ones are buried out of sight, feel those blessed silent impressions which come freighted with assurances of life immortal. May there come to each and every one, wherever human hearts are craving for light, just that tempered ray of heavenly glory which is best adapted to the necessities of each. May there come to all such manifestation of the spirit as shall roll away every stone of doubt and error, dismiss every fear and put to flight all that holds intellect and affection in bondage. As myriad voices proclaim the truth unceasingly, as forms too numerous to count people the realms of universal life, as in every age poets, prophets, seers and sages have been raised up in all lands to proclaim truth in all phases and through all instrumentalities, so may we gladly welcome in this living present all manifestations of the spirit, whether in the opinion of mankind they seem high or low, majestic or ignoble. May we vanquish all earth-born distinctions between high and low, rich and poor, between those of one race and another; may we learn to reach out the right hand of sympathy toward all humanity, visible and invisible, and thus seek fellowship understandingly with spheres where character is the fitting measure of worth. If there be any who have entered our sphere of influence or are in any way related to us who are in states of bondage and ignorance, may it be our blessed privilege to shed the light that shall illumine their darkness, and to utter the word of deliverance which shall cause their prison doors to fly open that the captives may be all set free. As in the days of old the angels came to open prison doors to give liberty to those incarcerated by human folly and ignorance, and as bolts and bars gave way before the approach of those celestial visitants, so may every bond of error, every bolt of fear and every bar of prejudice and injustice—individual, national and international—yield at last before that glorious light which is even now breaking as the herald of the new day, the harbinger of a brighter dispensation. May we leave behind all superstitions and prejudices, all doubts and fears, all rivalries, jealousies and envies; may we cast aside all that makes for strife and cultivate all that makes for peace and righteousness; thus may earth blend with spheres celestial. May there be glad and beautiful communion between those on both sides of the veil, so that the experience of every soul shall lead each to exclaim, "There is no death, for when the stars go down upon the shores of earth they rise upon the brighter coasts of eternal realms. May we rejoice to know that there is no death, that what seems to be transition and translation, and unto all of us may seem dissolution be indeed transition to brighter states of consciousness; add larger fields of activity; so may we ever rising, ever progressing, continually mounting higher and higher up the endless ladder of spiritual endeavor, and as we place our feet first upon one and then upon another of the many rungs of the ladder of everlasting progress, may we know that any step achieved is achieved for eternity; that any victory once achieved is achieved for eternity; that no labor is ever lost, that no work goes unrequited, that there is no toll but will at length be crowned; thus may we work joyfully at all times whatever our tasks may be, knowing that we are working with countless legions of immortals, and that all things are moving forward to the goal of perfect

good. May the blessed assurance of everlasting life come unto us all; may we all rejoice in the knowledge that good alone is eternal, and thus be inspired to persevere in every noble work. Through unselfish effort may we realize the solidarity of all mankind; our brotherhood we would proclaim in every thought, word and action, thereby cultivating the disposition which characterizes all the emancipated in the realms of light, and thus affording means of conscious communication with them, that we may be all workers together in singleness of purpose in time and through eternity. Amen.

DISCOURSE.

We have been requested to speak, on this occasion, upon the good that Spiritualism has already accomplished, and the good it is yet destined to accomplish. The closing stanza of the song which has just been sung,

"But in all changes brighter things and better have their birth,"

The presence of perpetual love is ever on the earth." May well afford a text for any discourse, especially when that discourse is to be upon a great reformatory and in some senses revolutionary movement. Henry Ward Beecher frequently delivered a popular lecture entitled "Evolution and Revolution," and though the word evolution generally gives one an idea of a quiet, peaceful, orderly, gradual change from one state to another, revolution frequently startles persons into terror as there rises before them the thought of some impending conflict, possibly a terrible battle which may desolate the earth with fire and sword, and all the rapine and strife connected with warfare. But let us recollect that evolution, so calm, so orderly, so peaceful in its majestic flow, every once in a while brings us to a point where there is some sudden transition from one state or condition to another, which many writers on geology insist upon calling a cataclysm. This has its place in nature; a necessity arises for the storm as well as for the calm that precedes and follows it. But while a storm comes between periods of calm, as a mountain stands between valleys, the period of calm which heralds the storm is by no means like that which follows it. Before the summer tempest rages, all nature seems to anticipate the impending conflict of the elements—the elemental strife influences almost every creature, and stirs it to unrest. But when the storm is over, the peace which follows the tempest is a true and genuine calm; all nature, baptized and refreshed, springs forth into new and more radiant beauty; the storm has therefore done its work in bringing about a fuller condition of peace.

No great movement toward a realm of brighter light has ever been made in the world without agitation, conflict or unrest, or without arousing general outcry against it from the ranks of ultra-conservatives. Spiritualism, though it undertakes to demonstrate human immortality, and to confirm the essentials of all the religious systems of the world, desiring to throw aside only the tares which have grown up beside the wheat in the spiritual harvest field of earth, now that the day for winnowing has come—while Spiritualism seeks to do only this, it cannot do its work—peaceful though its mission be—without arousing opposition and determined hostility from those who have vested interests in prevailing superstitions. We are told that the apostles in the first century went to Ephesus, among other Oriental cities, and found the Ephesians given over to the worship of the goddess Diana, but they could make no permanent impression upon those Ephesians, either through their powerful and splendid eloquence or by the singular purity of their lives. The Ephesians were intellectually convinced that these preachers of primitive Christianity told the truth; but when they found that the occupation of the silversmiths was in danger, and therefore their financial interests placed in jeopardy, they almost as a body turned their backs upon the apostles, and declared they would have nothing whatever to do with the new gospel, because Diana's shrines required silver images, and the trade of the silversmiths of Ephesus would be greatly interfered with if a large concourse of Ephesians were turned away from the popular idolatry. Now, just as in days gone by, every reformatory movement has touched the selfishness of mankind when earnestly and faithfully proclaimed by inspired teachers, and has for that reason excited fierce opposition from ignorance and mammon-worship—so do we find to-day various classes of persons unready even to investigate the claims of the modern spiritual revelation, they being influenced by the same reasons which influenced others in days long since departed.

Many, indeed, there are who are afraid of everything new because of their constitutional timidity; many again refrain from inquiry because of their constitutional laziness; and yet many others out of undue regard for what is merely external. We must never forget that no change can ever be accomplished without some kind of effort. Those whose laissez-faire policy is subservient of all the highest interests of man, desire from fear of exertion to let anything alone under the pretext of letting "well enough" alone. Those who desire no change, because all change involves effort, are those who mentally stagnate; they never grow, for all growth necessitates effort and all effort results in growth. No matter how sacred any institution may be held, no matter how great the good it may have accomplished in its day, it has outlived its usefulness the moment it attempts to unduly magnify its office or to set itself up as a finality. Nowhere is this truth more positively promulgated than in the New Testament, where John the Baptist says: "I must decrease, that one who comes after me may increase." John's work was no failure, no mistake; but it must come, to an end that greater work might be accomplished.

All the present honest antagonism to Spiritualism, we are positively certain, will be buried not long hence, through the agency of convincing outbursts of inspiration and an illumination far surpassing any the modern world has yet experienced. The external phases of Spiritualism are like John the Baptist, going before to pave the way for some brighter illumination that is coming to the world hereafter. They are milestones on the road of progress, stepping-stones to loftier heights, like the instruction that children receive in schools before they can graduate and attend a college or university. Appeals to the senses are the preliminary work which must be done during the erection of a building before the scaffolding can be taken down and the beautiful structure stand forth to view in all its completed symmetry and majesty, ready for dedication and occupation. When we look back across the forty-four years of the history of Modern Spiritualism, we should immediately look forward to the many times forty-four years which are doubtless in store for the spiritual movement of days to come. We must judge the future by the past; but, as we study the law of evolution, we learn that the future is to be so judged by the past that the future shall not appear as a meaningless repetition of the past, but as a more unfolded child of the past; for in the order of evolution the law is that the elder shall serve the younger, for the newest time is the oldest in experience. The latest developments are the grandest and sublimest; this is the lesson we learn from the noble science of geology. In popular text-books of natural history and paleontology it is clearly shown that there were large reptiles before there were large mammals on earth; then the gigantic animals of the paleozoic and mesozoic ages gave way to forms still higher in the scale of life, and so from age to age the path of life tended always upward. The same law prevails in spiritual states; the present time is full of portent and prophecy of new and higher things to be revealed to the world. Modern Spiritualism is in essence identical with Ancient Spiritualism; but its outward signs and manifestations are adapted to modern countries and modern times, just as the outward signs and manifestations of the spirit for hundreds and thousands of years have been adapted to the times and places where those manifestations have occurred. We read all through the bible and the sacred books of all nations that manifestations of the spirit have ever ranged from the lowest to the highest planes of intelligence—from the apparently ludicrous to the manifestly sublime. Everything called "black magic" is a perversion of "white magic"; all that passes under the head of divination, and even all that may be termed necromancy or sorcery, is in some way connected with the history of man's spiritual unfoldment everywhere. Many professed preachers of the gospel and would-be interpreters of Mosaic law turn to portions of the Old Testament bearing on "witchcraft," and declare that Spiritualism is forbidden by the bible, that familiar spirits are frowned upon by prophets of the Most High, and that those who possessed the powers and qualities of clairvoyance, etc., were not permitted to live, or at any rate were not permitted to earn their living by the exercise of such gifts under the Mosaic dispensation.

Now let them turn to the biblical records and read them as they stand, and they will quickly find that while "divination" could be interdicted it could also be sanctified; while it was sometimes regarded as a proscribed occupation, it was frequently permitted, and even eulogized as characteristic of those who were called the prophets of the Most High. All that the bible does teach, when liberally and intelligently interpreted, is that the abuse of any occult power is a sin, but the rightful use of it is never prohibited. Whatever power we possess we have a right to use, and we have more than a right simply, if any advance in true philosophy is to be made by its exercise. Whenever persons undertake to say that there is danger in Spiritualism, it is well to remember that there is danger accompanying the exercise of any human power or faculty so long as ignorance is prevalent. There is danger in the exercise of the hand, for many people have been struck by a hand and slain; there is danger in the voice, for many people have abused their voices by speaking falsehood and calumny and in bearing false witness against their neighbors. There is danger in the abuse of any faculty or power; but we dare to stand upon a platform of universal freedom, to boldly proclaim and maintain that whatever man can know he has a right to know, and that when he has come into possession of any knowledge whatsoever it becomes his high prerogative to use that knowledge for human good. Evil consequences only follow the misuse or perversion of knowledge. When people assert that it may be against the will of the Most High that certain information should be possessed by man on earth they only misinterpret the fable of the tree of knowledge planted in the Garden of Eden. If there are any "secret things" pertaining to the Almighty which the Supreme Power does not intend man to know, God has never endowed any man with the possibility of discovering them. If God has secrets, he has no difficulty in keeping them; every man may rightfully use every talent bestowed upon him, and he who uses not his talents is a wicked, slothful, unfaithful servant, according to the New Testament; only those who used all their talents are pronounced good and faithful; the welcome words "well done" are pronounced solely in their behalf. To say that man can know anything he has no right to know, is to contend that the Eternal Power has given man talents and then revealed to

him that the only possible use of such talents is that they be destroyed or buried. Whatever can be investigated ought to be investigated; whatever can be discovered ought to be discovered. All knowledge is valuable, but when you have attained knowledge, take care how you use it; make a good use of it and it is a blessing to everybody; make an improper use of it and it becomes a curse.

We take the ground that Spiritualism is primarily a revolution, and that the Rochester rappings of '48, humble though they were, were only premonitory signals; and just as you ring bells and knock on doors to call the attention of those within, so all phases of physical manifestations are signs and signals, all intended to draw attention to the as yet unseen visitors. We may regard the spirit rap precisely as we do the knock upon a door when some one is seeking admission. Now rapping on a door is a very sensible act provided you have a worthy object in rapping. The rap is useful as a means to an end; but if you were to stand continually outside doors, knocking upon them with no purpose, you would justly be called a simpleton, for you would be throwing away time and energy. If there is nothing beyond a mere rap, or the movement of a table, if there is nothing more than an appeal to the senses, there being in that case nothing beyond outward phenomena, such phenomena are useless because they lead nowhere. If a road leads nowhere save to a dead wall it is of no value; but if it lead somewhere worth going to it is valuable, however narrow, winding or rocky it may be, or however beset with pitfalls; it is surely valuable if, by following it, we can at last reach some fair and beautiful country we could not reach otherwise. The modern part of Spiritualism has been very largely if not entirely introductory to the religion of the future. Spiritualism in the past has largely concerned itself with prevailing errors and superstitions; a great many utterances from the spiritualistic rostrum have been decidedly and persistently iconoclastic, and a great deal of spiritualistic literature has tended almost in the direction of agnosticism. How can this be accounted for? and can it be justified? We must remember that religion and its corruptions must be carefully separated one from the other, for while religion itself, being in essence light and love, is worthy of all dissemination, promotion and increase among men, the barnacles which have become attached to the ship have to be removed that the ship itself may be saved and purified; and though very frequently a denouncer of old creeds and worn-out idolatries may go a great deal too far in his denunciation—a man like Ingersoll, for instance, has said a great many things to which no one versed in Spiritual Philosophy could respond amen—even an iconoclast of his type has only one object in view, as we shall find if we sift his motives and discover the full purpose of his work, and that is to deliver men from oppressive superstition. Honest people never undertake to oppose anything they feel is true and useful. "I have no desire," says Ingersoll, "to take away anything that encourages human love and human progress. Whatever can console or uplift, whatever can gladden or shelter the human race, that I would not destroy nor diminish." Whatever can raise the rainbow arch of hope above the tomb, whatever can point to the blessed prospect of a glorious immortality, says the champion of modern agnosticism, that I would most gladly endorse and help to extend. We must remember that the prevailing superstitions connected with religion have led multitudes to give assent to the hopeless doctrine of materialism. Materialism has been a bleak refuge to many people from the fear of an angry God and endless perdition. Better no future life at all, say many, than one of endless suffering; better no God at all than a miserable caricature of Deity; better no conception of the soul of man than an idea concerning the soul that is radically false; better believe that death ends all, that there is nothing whatever of individual consciousness beyond the tomb, than to affirm what has been asserted times without number by sectarians, that all the untold millions who have failed to embrace some special theological opinions are doomed to everlasting damnation. We must remember that we are living in reactionary times—in the midst of protests of every description. On the first of May it was seriously feared in many places that there would be violent outbreaks of workmen against existing forms of government; in many parts of France, Germany, and elsewhere, there have been frequent threats of calling out the soldiery. Now as you read your newspapers day after day, and consider the unsettled state of opinion everywhere, both as regards government and religion, you cannot doubt that the present order of things is soon coming to a close. Remember, we do not predict a bloody conflict in America; we do not foretell a great international war; we do not say that the new dispensation will be inaugurated at the point of the sword, for we do not believe it will be. But we do affirm that however peaceful, however evolutionary the changes may be, the changes about to transpire (and even now transpiring) signify a radical revolution. People in general believe now a great deal more in Edward Bellamy's and Henry George's theories than they realize they do. It may be that the theories of neither or both of these writers embody a full and final thought of reform, but just so long as the majority of the people are out of harmony with prevailing institutions, those institutions must be either peacefully changed or forcibly destroyed, as Ignatius Donnelly graphically sets forth in "Caesar's Column."

Now what is the mission of Spiritualism in this work of social evolution? To transfigure,

to transmute, to transform; to explain the law of moral evolution, to show the true principle of development, and to so act upon the hearts and feelings, as well as upon the intelligence of individuals and communities, that they shall be directed away from whatever is merely external, and turned to the enduring realities of spirit. Materialism does not and cannot satisfy; neither do the old forms of ecclesiasticism satisfy the need of humanity; but the present age is sunk in materialism to such an extent that in the case of a large majority of people it is absolutely necessary that there be signs and wonders, physical demonstrations, that the senses be reached, and thus the intellect awakened to the perception of something beyond the senses. Now Spiritualism, as a whole, is not by any means comprised in its phenomena, nor is it entirely comprised in its philosophy. Its philosophy appeals to the intellect, it touches enlightened human intelligence; its phenomena appeal first to the senses, while its deepest and most interior teachings make their appeal directly to human intuition. There are, at least, three great classes of people who very frequently—indeed generally—fail to understand each other: First, those who must be reached through intuition; second, those who must be reached through philosophy; third, those who must be reached through palpable demonstration to the senses. These three classes do not as a rule come together, as they should, to consider what is necessary for the welfare of the whole of human society. Now, selfishness is utterly inconsistent with the discovery of truth, and the dissemination of truth requires that each and every individual member of the great human race should be so related to the family, as a whole, as to feel a constant interest in his brother's weal, causing him to work in every possible way to promote it. Selfishness is of the old brute order; and in so far as we are living according to the dictates of our animal nature we are engaged in selfish competition and the selfish or competitive person never thinks of the necessities of people who may be differently organized from himself. Among selfish people there are some who do not want any form of physical manifestation to take place, because they, individually, imagine they have no need of it; intellectual and other evidences meet their particular demands, which may be a perfectly true statement from their standpoint; but they are surely very selfish if they want to prevent others from obtaining that which a different temperament demands. Then you will meet other people who are constantly running after phenomena, and are perfectly satisfied with them, but do not want any philosophy. There are people who absolutely require philosophy to live upon, and if you do not give it to those persons, they will starve intellectually. Now, is there not room for phenomena and philosophy? for that which appeals to intuition, and for that also which appeals to intellect, as well as for what appeals primarily to sense? Let us be large and broad enough to take into our Spiritualism everything that can help the great progressive spiritual movement in its entirety. Even the "regular" medical practitioners, who have graduated from colleges strictly of the old school, now declare themselves willing to use whatever remedies will, in their best judgment, most successfully promote the recovery of their patients, and are professed reformers of any type, content to be less enlightened, less liberal, less tolerant than the "regular" doctors, who, in the eyes of many, serve as types of obstinate conservatism. When a "regular" physician says that it is his privilege, indeed his duty, to adopt whatever mode of treatment may be best for the individual patient in his judgment, shall not a "liberal" be at least as broad as he; and should not those whose care is the promotion of man's spiritual interests be, at least, as far advanced in theory and practice as those who profess to care chiefly for physical interests? When we consider the necessities of men as regards intellectual and spiritual things, we cannot fail to observe that persons of a scientific turn of mind (using that phrase as ordinarily understood) demand, and, indeed, absolutely clamor for certain external evidence upon which they may build, and from which they may deduce certain satisfactory conclusions with regard to the constitution of man here and now, before dealing with the question of a hereafter.

Where we think a great many Spiritualists fall into error is at this point: while they insist upon the fact of communion between the two states of existence, commonly called the two worlds, they seem almost afraid that the claims of mind-reading, thought-transference, or some other form of psychic science, may prove something in some way alien or hostile to the claims of Spiritualism. Now the Psychical Research Societies of England and America, as well as private workers in the field of psychic research in all parts of the world, have been very largely concerned hitherto with proving that one mind can and does influence another mind according to the law of what is popularly called "telepathy," and that this influence of mind upon mind can take place without the intervention of those who are generally called disembodied spirits. Then many persons rush to the conclusion that if there is such a thing as genuine mind-reading, a good deal of the phenomena of Spiritualism may be accounted for in that way without having recourse to spirit. The ground we take is this: One fact never disproves another. When you show that one mind can communicate with another here and now, independent of the ordinary senses, you simply establish the possibility of communion between a mind in earth-life and one that has passed through earthly experience to

a state beyond. Mind-reading, thought-transference, telepathy and all allied phenomena should be regarded by Spiritualists as stepping-stones to a complete Spiritualism, because all the wonderful powers of the human mind possessed by all of us here and now, which continue to endure after we drop the material body, being proved to exist before passing over, only make the manifestation of a departed soul appear more rational and easy to be comprehended. Do not allow yourselves to drift into a narrow view of Spiritualism; do not allow yourselves to exclude one thing because you have a desire to prove another. We must work for a larger Spiritualism, and a larger idea of psychic philosophy. People require deeper convictions, which will come through more perfect demonstrations of the central claim of Spiritualism in the future than we have beheld in the past; but if thinkers are desirous of understanding and extending the scientific philosophy of Spiritualism, they must investigate hypnotism, thought-transference, Christian Science and Theosophy; indeed you must investigate all phases of occult science in order to show the relation of one class of psychic phenomena to another, so that on the basis of all the discovered facts there may be constructed a larger school of philosophy which shall be ready to embrace all discoverable truth concerning body, mind and spirit. We look to the future Spiritualist for a broader philosophy and a keener discrimination of the agencies producing phenomena than to the Spiritualist of to-day. Instead of attributing every psychic occurrence to the action of incarnated intelligences, we must acknowledge that incarnated intelligences also exhibit in certain degrees powers which to a larger extent are only manifested through the activity of those who are enjoying the fuller experiences of the future life.

Now the central claim of the Spiritual Philosophy, as we have heard it pronounced substantially thousands of times through hundreds of instruments, is simply this: Man is here and now a spiritual entity, and the spiritual entity is the entire man and will remain so. If the spiritual entity is not the entire man, you should never announce a book to be sold at your bookstalls with the title "There Is No Death." If you do not believe that the entire man is a spiritual entity, even here and now, you cannot reasonably account for the discoveries of physiologists, and our physiology and psychology must agree, and all physiological discovery and demonstration corroborate the vital claim of Spiritualism that man is in his entirety here and now a spiritual being. This being the case, then, though the physical organism may change many times during a single earthly lifetime, we have no difficulty in accounting for the entire preservation of man's conscious unity; but this knowledge alone enables us to account for the continuous preservation of memory and individual consciousness. Understanding that the body is simply an instrument through which the spirit acts, a tool in the hands of a workman, the moment you acknowledge that this is the exact relation existing between body and spirit, and therefore man is here and now a spiritual, conscious entity—you have removed all doubt as to the continuation of consciousness when the material body is laid aside. Whatever tends to prove that intelligence is distinct from physical organization is surely a step in the direction of the ultimate demonstration that man is forever a conscious spiritual being. Miss Florence Marryat, in "There Is No Death," has wisely blended statements of philosophy with recitals of phenomena; she says at the close of that most interesting volume that through this spiritual revelation which has been granted to her, and which she has eagerly sought to communicate to others, she has at last reached a point in her consciousness where she has no more fear of death than she has of going to sleep with the certainty of waking the next morning. There can be no fear of death when we understand that there is no death. There is no fear of the next life when we know that there is no "next life," but only a continuation of the life that now is. There is in reality no next world, no other world, but only a continuation of one life in the one universe. A demonstration of the unity of the universe and immortality of individual life puts to flight all absurd speculations and visionary fabrications about another life, for we learn to regard the post mortem state as a natural and logical continuation of the ante-mortem. Such a philosophy not only takes away the fear of death, but it also removes all anticipation of vicarious suffering or atonement. It removes from the theologian all his fancied trust in a God who rules in one way in this world and in another way in some other world. We can now truly accept the great revelation of science that there is but one Life and but one Law. Nature's song of praise is one grand anthem of evolution, in the harmony of which all creation moves eternally.

If any are still found asking what good can arise from a knowledge of man's spiritual nature, our first reply is ever to the effect that truth is always valuable; and we indeed go so far as to declare that nothing but truth is of any real value to any one. All creeds and institutions have accomplished some good, but none are wholly destitute of truth. False views of life have only engendered strife and misery, but no system of human thought and practice has ever been wholly erroneous. If any good has been done, for example, by preaching everlasting hell, it is because a measure of truth is contained in or at least associated with the dogma, which is itself unsound. The law of consequence is eternal; effect follows cause in unvarying order; therefore it remains to be seen that so long as selfishness and injustice endure so long will suffering continue, or at least happiness will be but very imperfectly realized. It is only by means of fuller acquaintance with law that errors, whether theological or other, can be overcome. A book like Peter's "Discovered Country" is calculated to do more real good to those who are impressed by it than any number of exaggerated pictures of future misery, for that narrative does certainly follow very closely in the path of reason and justice. But it is not to tell man of the consequences of misdeeds that a spiritual revelation is especially needed. Dr. Parkhurst, Anthony Comstock and all who are forever analyzing and exhibiting "moral turpitude," are but blind leaders of the blind. Spiritual messengers lead men out of evil by attracting them to paths of righteousness. Man is by nature capable of good; he needs education vastly more than condemnation. Spiritualism is the chief factor in the world's moral progress to-day, because it undertakes to work more upon affection and less upon fear than any other system which undertakes to speak definitely on the question of the hereafter. As Spiritualists become more and

more liberal and enlightened, all phases of reform will find their fullest exposition on the spiritual platform.

IMPROVISED POEM.

WHAT IS TRUE LIFE? THE DESTINY OF AMERICA.

[Subjects Chosen by the Audience.]

What is true living? Ask the stars,
And they will answer, 'Tis to shine,
In their bright orbits to revolve
According to the Will Divine.
What is true living? Ask the flowers,
And they will answer, 'Tis to bloom,
To cover well the hardest rock,
And decorate the sealed tomb.

Ask of the children; they will say
That life is joy and joy is life;
Ask of the soldier on the field,
In moments of tremendous strife,
And he will answer, noble life
Is brave, courageous, firm and true;
Never to desert, but faithful stand
And fight until the conflict's through.

What is true life in righteousness?
Ask all the faithful ones of old;
Ask all the faithful of to-day,
For all are numbered in one fold,
And with one glad, united voice,
In joyous chorus all exclaim,
True life of righteousness is this:
Whatever the work, whatever the name,
To do the daily work with zeal,
With due alacrity, in peace;
To do whatever comes to hand,
And never let your action cease.

What is true living? Need it be
A life "neath gilded palace dome?"
Need it be where the Senate sits,
Or in the halls where strangers roam?
The President may faithful be,
The Senators may serve aright;
But little children in the street
Their equals are in God's clear sight.

The lowliest life that's ever lived,
Like to a little wayside flower,
Is just as great in God's true sight
As yonder stars, which seem to tower
Like sentinels above the earth,
Shedding their lustre here below,
Proclaiming truth and righteousness,
O'er all the earth sent forth to glow.

You ask what is the destiny
Of this fair Nation, this grand State:
Have you no voice in making it?
Is not the present the wide gate
That to the future leads? Oh! will
Ye not the present hour improve,
So that your future destiny,
As ye forever forward move,
Shall be according to the law
That clusters of rich grapes shall grow
Only on rightly-tended vines?
If seeds of righteousness we sow,
Then never shall a weed appear,
Nor thorn nor thistle shall be found,
If we but tend our garden well,
Uprising from the fruitful ground.

What is the Nation's destiny?
Think you that through all days gone by
This wondrous temple high did rise,
Exalted almost to the sky,
To be cast down? Ah, no! this land,
The home of many brave and free,
In days and ages yet to come
A glorious destiny shall see.

If sometimes fierce, harsh, unjust words
Or cruel acts make Nature frown;
If sometimes the high destiny
(By tricksters' thirst of renown)
Seems all forgotten, surely, then,
Such moments bring a thrill of dread;
Yet all these fears shall pass away,
The Nation shall lift up her head,
And in the days to come fulfill
All that brave Washington has said,
All that for which brave Lincoln strove,
And all the heroes counted dead.

They are not dead!—th' illustrious throng,
They live in ever-growing light,
Those glorious souls that fought so well,
And struggled through the darkness night.
Where are they now? Not far away,
Not distant from this land they love,
But close beside it night and day;
While all the while the heavenly dove
Is whispering low the glorious song—
The land shall yet arise and be
All that its founders prayed and hoped—
The cradle of sweet liberty.

Oh, fair Columbia! thou shalt rise,
With stars and stripes around thy frame;
With laurel crown upon thy brow;
A place midst nations thou shalt claim
Greater than either Greece or Rome
Or Palestine in days gone by.
Thou shalt arise, stretch forth thy hand,
And grasp the palm of victory.

Thy people must be freed indeed
From prejudice, from wanton pride;
From worship of the paltry gold,
Which higher thought hath long defied.
The worship of material state,
Mere earthly joy and mortal ease,
Must be cast down; for whatsoever
Only the carnal sense doth please,
Can never weave a radiant crown,
Or bring the Nation true renown.

Ah! in the years which lie before,
Doubtless there will be strife and pain;
Yet when the conflict shall be o'er,
Will come the peace through strife we gain.
Only cast out the pride of place,
Cast far away the greed of gold;
Only acknowledge the fair grace
Of liberty (ne'er bought or sold),
And then with minds made truly free,
The Nation shall at last behold
Its bright and glorious destiny,
Sublimed e'en than seers have told.

BENEDICTION.

As the years revolve, and the veil grows ever more transparent which screens the realm of spirit from the gaze of sense, may each and every student of life's mystery rise consciously nearer to that blessed condition where the Angel of Change shall appear as one of the brightest of Heaven's messengers.

New Publication.

INQUIREND ISLAND. By Hador Genove.

This work cannot fail to awaken thought wherever read—and to the disadvantage, surely, of modern theology. "Between the pestilential miasmas of superstition and the cold glaciers of reason," remarks the author (whose pen name is blotted by some who claim to know is a cover for a litterateur of some celebrity), "lies the fertile table-land of common sense, and it is there I have endeavored to take my stand." Charles H. Kerr & Co., 175 Dearborn street, Chicago.

The political "fur" is now flying in England; Gladstone is making what he feels (through increasing age) to be his last canvass; and Henry M. Stanley, the African explorer, is up for office, too. Gladstone proclaims a certain campaign report to be a "Tory figment," and a lively daily hereabout recommends this crystallized Gladstonianism for use in the campaign in the United States, rather than the harder terms used by Yankees generally when nominating each other as "chief prevaricator."

CAUSE AND EFFECT.—Crackley.—Hugh! Call dat a burglar-proof safe? Why, I could open it easy if I had time! Crackley.—Well, yer'll git time if ye do!

Good Cooking

Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gail Borden's Eagle Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

POURQUOI LA VIE?

BY LÉON DENIS, OF TOURS, FRANCE.

Translated exclusively for the BANNER OF LIGHT, with the sanction of the author,
BY W. N. EATNS.

The Purpose of Life; A Rational Solution of the Problem of Existence; What We Are; Whence We Come; Whither We Are Going.

CHAPTER V.

The Succession of Existences.

We have said that to obtain an enlightened conception of his future, man must first of all things learn to know himself. That he may walk with firm and certain step, he needs to know whither he is going. It is only by acting in conformity with the higher laws that man will labor effectively for his own improvement and for the welfare of society. The important thing, then, is to discern these laws, to learn the duties that they impose upon us, and to foresee the consequences of our deeds.

When the day comes that man shall be profoundly impressed with the grandeur of the part he plays in the universe, he will be better able to free himself from everything that depreciates and degrades him to-day. He will be able to govern himself according to the dictates of wisdom. He will have learned how to prepare the way by his efforts for the fruitful union of mankind in a grand family of brothers.

But how far are we from this condition? Although humanity is advancing in the way of progress, it must be admitted, nevertheless, that the immense majority is still walking through life as through the gloom of a rayless night, ignorant of themselves, knowing nothing of the real purpose of existence.

The mind of man is shrouded in thick darkness; the rays of the truth which reach it, pale and weak, are powerless to illuminate the sinuous road along which the countless legions of humanity are marching; powerless to reveal to them the splendor of the ideal and distant end.

Ignorant of the destiny which awaits him, ceaselessly tossing between prejudice and error, man at times curses life. Bending beneath his burden, he lays upon his fellowmen the cause for his sufferings, which are too often the result of his own improvidence. In rebellion with God, whom he accuses of injustice, he sometimes, in his folly and despair, abandons the salutary struggle which alone can fortify his soul, enlighten his judgment and prepare him for a higher order of labors.

Why is it so? Why does man descend, feeble and unarmed, into the vast arena in which without truce, without respite, this mighty battle is eternally waged? It is because in the vast system of the world this globe of ours occupies only an inferior place. It is the dwelling-place of almost none but infant spirits, that is, of souls that have only recently been born to reason. Matter sits as sovereign over our world; it bends us under its yoke, limits our faculties, checks our impulse toward the good, our aspirations for the ideal.

So, to discover the why of life, to catch a glimpse of the supreme law which rules all souls and worlds, it is necessary to free ourselves from the oppressing influence of matter, to withdraw from absorbing occupations of a material class, from all those ephemeral and changing things that hamper our mind and obscure our judgment. By raising ourselves in thought above the horizons of life, by laying aside all consideration of time and of place, by soaring in some sense above the details of existence, we shall perceive the truth.

Let us for a while, by an effort of the will, leave the earth, and climb these imposing heights. From their summit the immense panorama of countless ages and boundless spaces passes before us. As a soldier in the midst of the battle sees only confusion around him, while the general, whose glance embraces all the changes in the conflict, makes his calculations for them, and foresees the result; as a traveler lost in the mazes of the forest can, by ascending a mountain, see all the diversities of the earth merge in one harmonious plan, so the human soul, from these heights at which it soars, far from the tumult of the earth, far from the dark lowlands, discovers the universal harmony. That which when below appeared to it contradictory, inexplicable, unjust, seen from these heights of thought, is in perfect accord with all. The crooked ways are straightened, everything is in union, one purpose and one design link each to all the rest; the dazzled spirit appears the majestic order which directs the course of existences and the march of the universe.

Seen from these illuminated heights, life is no longer to our eyes what it is to the crowd below, the vain pursuit of ephemeral joys, but a means of intellect-development and perfection, of moral elevation, a school in which gentleness, patience and duty are learned. And this life to be efficacious cannot be isolated. On either side of its limits, before birth and after death, we see, as in a shadow unrolled before our eyes, a multitude of existences, in our passage through which, at the price of toil and suffering, we have acquired, bit by bit, shored by shored, the little knowledge and ability that we now possess. By them, in future existences, we shall win what we to-day lack, a perfect reason, a knowledge without a gap, an infinite love for all that lives.

Immortality for each one of us throughout the infinity of time unrolls like an endless chain. Each existence is a link which is connected with a link behind and one before, with a life distinct, different, but integrally united with the others. The future is the consequence of the past. Step by step, the being rises and increases in powers and faculties for virtue and wisdom. Architect of his own destiny, the human soul, free and responsible, chooses his course. If this road be a bad one, the falls that he will have, the pebbles and briars which wound and bruise him, will enlarge his experience and strengthen his waking reason.

CHAPTER VI.

Justice and Progress.

The higher law of the universe is incessant progress, the uninterrupted ascent of beings toward God, the center of all perfections. From the lowest depths of creation, from the most rudimentary forms of life, by the aid of numberless transformations we are moving toward Him. Within each soul is deposited the germ of all faculties, of all powers; it is the soul's task to make them unfold and grow, by its own efforts and its own labors. Viewed under this aspect, our advancement, our happiness in the future, is our own work. There is no longer any place in the divine economy for saving grace; justice is the watchword of the plan;

for if we all have struggled and suffered, we shall all be saved.

Thus is revealed in the rôle of suffering all its grandeur and its usefulness for the advancement of all beings. Each globe that rolls in space is a vast workshop in which spiritual substance is incessantly elaborated. Just as the crude ore gradually changes under the action of heat and water to a pure metal, so the human soul, under the heavy blows of suffering, is transformed and strengthened. It is in the furnace of affliction and trial that great souls receive their true temper. Sorrow is the supreme purifier; the crucible in which are melted away all the impurities which defile us: pride, egotism, indifference. Sorrow is the only school in which the feelings are refined, and pity and resignation are learned. Sensual pleasures, by attaching us to matter, retard our rise to higher planes of life, while asceticism, self-denial, break the bonds which fetter us and prepare us for new states of life, and for a higher ascent. The soul, purified, sanctified by great tribulations, sees the end of its painful incarnations. It leaves forever the material globe and mounts the magnificent ladder of the worlds of bliss. It traverses the boundless field of time and space. At each conquest over its passions, at each forward step, it sees its horizon enlarge, its sphere of activity increased. It discerns more and more clearly the grand harmony of things, and participates in it more closely, more effectively. Time for it exists no longer; ages pass like seconds. United to its sister souls, companions in the infinite journey, it pursues its moral and intellectual ascent in the midst of an ever-increasing light.

Our observations and our researches thus disclose a great law, the plurality of the existences of the soul. We lived before birth, and we shall live after death. This law is a key to the solution of problems hitherto unsolvable. It alone explains the inequality of conditions in life; the infinite variety of characters and talents which mankind displays. We have known, or we shall know, all the successive phases of earthly life; we shall pass through all the conditions of existence. In the past we were like those savages that people the backward continents; in the future we shall be able to rise to the heights of the immortal geniuses, the giant spirits, who, like beacon-lights, have guided humanity in its march. The history of humanity is our history; with it we have traveled the arduous ways; with it we have gone through the social evolutions which are the theme of history. Time and labor: these are the elements of our progress.

By this law of reincarnation the sovereign justice which rules over all beings is displayed in vivid light. By turns we forge and break our chains ourselves. The terrible experiences through which some of us have to pass are the consequences of our conduct in the past. The tyrant is re-born a slave; the woman haughty and vain of her beauty, will pass through earthly life again in a weak and suffering body; the idle man will return to be a laborer bent beneath an unwelcome task. He who has caused others to suffer will suffer in his turn. Useless to look for hell in regions distant and unknown; we shall find it within ourselves; it is hidden in the recesses of the guilty soul, and expiation is the only means that can release him from its pains; but there are no eternal punishments.

But, it will be said, if before our birth we have passed through other lives, why have we lost the memory of them? Of what benefit can it be to us to make expiation for faults that we have forgotten?

Memory! Were we to remember the past, would not our feet be fettered with a heavy weight? We have even now scarcely emerged from the ages of violence and brutality; what, then, must the past have been for each one of us. As we passed through the former stages of life how many tears have been shed, how much blood has been spilt by our deed? We have known what it is to hate, and we have practiced injustice. What a heavy moral burden this long perspective of misdeeds would be for a spirit still weak and tottering.

And beside, would not the memory of our own past lives be closely united to the memory of the past of others? What a situation for the guilty one to be branded for all eternity. Were this the case, hatreds and errors would be perpetuated and thus create deep and ineffaceable divisions in the bosom of a humanity already so rent. God has mercifully provided that the remembrance of a fearful past should be effaced from our feeble brains. After having drunk the waters of Lethe, we are re-born to a new life. A different education, a larger civilization obliterate from our spirit the chimeras which once haunted it. Lightened of this incumbrance, we advance with a more rapid step in the ways that are opened to us.

However, the past is not so completely effaced that we cannot trace some vestiges of it. If, removing ourselves from the influence of external things, we descend into the depths of our being; if we carefully analyze our tastes, our aspirations, we shall discover things which nothing in our present existence with the education which we have received can explain. Beginning with them, we shall succeed in reconstructing that past, if not in its details, at least in its characteristic features. As to the faults which impose upon us in this life a necessary expiation, although they are for the moment hidden from our sight, their first cause none the less exists always visible, that is, our passions, our impetuous character which new incarnations are designed to control and to soften.

So, then, if we leave at the threshold of life the most dangerous remembrances, we take with us at least the fruits of the works which we have accomplished, that is, a conscience, a judgment, a character such as we have ourselves made it. Our innate qualities are nothing else than the heritage, intellectual and moral, which our vanished lives have bequeathed to us.

And each time that the gates of death are opened for us; when, freed from the yoke of matter, our soul escapes from its prison-house of flesh to return to the world of spirits, then the past in all its completeness reappears before it. One after another it reviews its existences; recalls the falls, the halts, the rapid marches. By measuring the road it has traveled, it becomes its own judge. In the spectacle of its deeds of shame or of merit, thus spread out before it, it finds its punishment or its reward.

The purpose of life being the moral and intellectual perfection of the creature, what condition, what environment is the best fitted to realize for us this purpose? Man can, it is true, work for this perfection in all conditions, in all social surroundings, but he will succeed more easily in certain conditions which can be determined.

Wealth enables a man to procure the means

of effective study. It permits him to give to his mind a more fully developed and perfect culture; it puts into his hands great facilities to assist his unfortunate brothers, and to participate, with a view to ameliorate their condition, in the establishment of useful institutions. But they who deem it a duty to labor for the relief of wretchedness, for the instruction and the benefit of their fellowmen, are few in number.

But wealth too often dries up the springs of human affections and extinguishes that inner flame, that love of progress and social reform, which warms all generous souls; it erects a barrier between the powerful and the weak; it causes its possessors to live in a sphere which the poor of this world cannot enter, and in which, consequently, their necessities and their sorrows are unknown or misunderstood.

Poverty has also its terrible dangers: degradation of character, despair, suicide. But while the possession of wealth renders us selfish and indifferent to the lot of others, poverty, by bringing us into contact with the lowly, teaches us to sympathize with their sorrows. One must himself have suffered to appreciate the sufferings of others. Beside, while the powerful, in the midst of their honors, are jealous of each other, and strive to outdo one another in pomp and splendor, the humble, drawn to each other by their common necessities, live at times in touching fellowship.

Notice the birds of our climate during the winter months, when the sky is dull, and the earth is wrapped in its white mantle of snow: huddled together upon the edge of the roof, they mutually warm and protect one another. Necessity unites them in peace. But let the fine days come, the bright sun and abundant food, in envious emulation they begin to quarrel, beat and destroy each other. Such is man. Gentle and sympathetic with the sorrows of his fellows in the days of sadness and distress, the possession of material riches renders him too often forgetful and hard.

A modest estate is best suited to the spirit desirous to progress, to acquire the virtues needful for his moral elevation. Far from the vortex of deceitful pleasures, he will form a better judgment of life. He will seek from matter only that which is necessary for the preservation of his physical health and strength; he will escape falling under the rule of pernicious habits; and will be free from the innumerable artificial wants which are the curse of humanity. He will be sober and industrious, satisfied with little, valuing above all else the pleasures of the intellect, and the joys of the heart.

Thus fortified against the assaults of matter, the wise man, in the pure light of reason, will foresee the splendid destiny which awaits him. Enlightened as to the purpose of life, and the why of things, he will be firm. Resigned when sorrow comes, he will know how to make it minister to his purification, to his advancement. He will meet trial with courage, knowing that suffering is wholesome, that though it is the blow which rends our hearts, it is only through these wounds thus made that the baser parts of our natures can be removed. If men deride him, if he falls a victim of injustice and ingratitude, he will learn to bear his trials patiently. When he turns his thought to other brothers, to Socrates drinking the hemlock, to Jesus upon the cross, to Jeanne at the stake, he will find consolation in the recollection that it has always been the lot of the greatest, the most worthy and the most virtuous to suffer and die for humanity.

And when at last, after a life well spent, the solemn hour shall come, he will welcome death with composure, without regret; death, which he invests with the terrors of war, of death, the terror of the powerful and the sensual, but which to the right thinker is only deliverance from earthly trouble, the hour of transformation, the door which opens into the luminous world of spirit. He will cross the threshold of these supernatural regions with a quiet mind. His conscience, the representative of God, freed from the shades of matter, will rise before him as a judge, and demand of him: "What have you done with your life?" and he will reply, "I have struggled, I have suffered, I have loved, I have taught my brothers goodness, truth and justice; I have given to them an example of upright living and of gentleness; I have relieved those who suffer, and comforted those who mourn, and now let the Eternal judge me. I place myself in his hands."

CHAPTER VII.

The Supreme Design.

Oh, man! my brother! have faith in your destiny, for it is grand. You were born with untrained faculties, infinite aspirations, and eternity is given you to develop the one and to satisfy the other. To increase from life to life, to instruct yourself by study, to purify yourself by sorrow, to acquire larger wisdom and nobler faculties; behold what is reserved for you. God has done still more for you: he has given you the means of assisting in his immense work; of participating in the law of infinite progress, by opening to your fellowmen new paths, by elevating your brothers, by drawing them to you, by revealing to them the values of the true and the beautiful, the sublime harmonies of the universe. Is it not to create and transform worlds and souls? And this gigantic work, rich in delight, is it not better than a dull and sterile repose? To be a co-worker with God; to realize goodness and justice in all things and in all places, what purpose is grander, what more worthy of your immortal soul?

Raise, then, your eyes and embrace the vast perspective of your endless future. Draw from sight of it the energy necessary to withstand the winds and the storms of the world. March, valiant struggler; labor up the slopes that lead to those heights which bear the name of virtue, duty, sacrifice. Stop not on the way to gather the flowers from the hedge, to play with the gilded pebbles—forward, ever forward.

Do you see in the resplendent heavens the hosts of blazing stars, countless suns, drawing in their stupendous evolutions their brilliant trains of planets? How many ages upon ages has it required to form them. How many ages will have passed ere they are reduced to their primal form again! And yet, a day will come when all these glorious fires will be extinguished, when the giant worlds will have vanished to give place to new globes, other families of stars will emerge from the depths of space. Nothing of that which to-day fills your mind with awe and admiration will exist longer. The breezes of space will have swept away forever the dust of these worn-out worlds; but you—you will remain; you will still be living, and pursuing your eternal march in the midst of a creation incessantly renewed. What, then, will be to your purified and exalted spirit the shadows and the cares of the present? Transient incidents in your course, they will leave on the tablets of memory only sad and pleasant traces. Beyond those infinite horizons of immortality the sufferings and the trials of to-day will be as a fleeting cloud on the face of a clear, blue sky.

Estimate, then, at their true value the things of earth; do not treat them with neglect and disdain, for they are essential to your progress, and your mission is to contribute to their improvement in perfecting yourself. But place not your affections exclusively on them; seek before all else to draw from them the instruction which it is theirs to give. From them you will learn that the purpose of life is neither pleasure nor happiness, but the development by labor, by study, by the faithful discharge of duty of that soul, of that personality which you will find beyond the tomb, just such as you shall have made it yourself during your passage through this earthly life.

[To be continued.]

Banner Correspondence.

Massachusetts.

HYDE PARK.—P. O. Marsh writes: "It has been pretty generally believed, I think, that mankind have experienced every species of monopoly that human selfishness could devise. During the last fifty years, and more especially within the last twenty-five, men with more greed than conscience have combined for the purpose of cornering nearly every article of consumption, until our Legislators have been obliged to enact laws to restrain these rapacious human sharks. But very recently I have been made to realize that there exists, and has existed for centuries, the most gigantic monopoly ever known to man—that is, if the article which has been cornered is really what these monopolists claim for it, namely, God's Truth, the Divine Law, which they are pleased to call Theosophy."

On Dec. 12th I saw a notice in one of the Boston papers that a class for the study of the secret doctrine would meet at 104 Boylston street—rooms of the Boston Theosophical Society—and all who were interested in that subject were asked to attend.

As I was in the city that evening I called in, though somewhat late. I found ten persons present, and among them a deeply interested apparently in the study of this secret doctrine, as they call it; three more came in a little later, making, with myself, fourteen altogether.

I have read several works on the subject they call Theosophy, and had become quite interested, and very naturally enjoyed the conversation, questions, answers, etc. A Dr. B. if I remember the name rightly, was requested by the teacher to answer any questions that any one might wish to ask. A question was asked relating to reincarnation, which the Doctor answered probably to his own satisfaction, but not in a manner to suit me or strike me as being correct; so I asked for further information, but in getting it was impressed with the fact that he was a little mixed. I should have thought very little of that if it was not for the fact that while talking with another gentleman—who I judged to be a Spiritualist—he made the very broad statement that there was not, neither could there be, anything done by or through spiritual mediums; he could not account for entirely independent of disembodied spirits; in fact, there were no spirits to come back, or manifest in any way, to their friends.

I may never be able to correctly estimate the exact value of what I learned at that class, but it has resulted in some very serious thinking since, and I have come to the very satisfactory conclusion that if these Oriental monopolists, and their agents throughout the world, are correct in their claims, they are the most unprincipled creatures on the face of the earth. They claim to have the truth, the whole truth, and nothing but the truth, yet during the centuries that have elapsed since, they have kept these great truths a profound secret, while suffering humanity has been hungering and thirsting for what they claim to be a great and marvelous light.

Evidently they did not dare to show this great light until since the revival of Spiritualism, generally termed modern, but in reality as ancient as humanity itself, and which contains all that is claimed for Theosophy, secret doctrine, or esoteric Buddhism, as far as having any real virtue or divine truth.

Now it seems to me that all candid persons will agree that if the esoteric masters would keep what they claim to be such great and all-important truths concealed from the world in the dark recesses of the Himalaya Mountains in the heart of India all the centuries which they claim, while the world lay in gross darkness on account of that fact, let them keep them hidden and known only to themselves the balance of eternity. Just think for a moment how supremely ridiculous it is for a few men to gather up all of God's truth into a little corner of the earth, and keep it hid from mankind until even now, but the few who are in the ring, forget all about its very existence.

We have a living, vitalizing truth, which is sufficient for all who embrace it. Spiritualism is a religion without a creed, but Theosophy has a creed—although rather mild in form still it is a creed all the same—as shown on page 14 of "Why I Became a Theosophist," written by Anna Besant.

Mr. A. P. Sinnett, in his "Esoteric Buddhism," debases Theosophy to be a belief in the preexistence of the soul or spirit, and its repeated reincarnation. Now, this is the exact foundation upon which Spiritualism always has, does now, and must forever rest, consequently is much older than Buddhism, esoteric or exoteric, for that dates back only to its founder, Prince Siddhartha Gautama, Prince of India, born six hundred and twenty years before Jesus of Nazareth, and commenced to teach at the age of eighteen years. The great truths he then taught were received direct from the spirit-world, and the same in substance as those taught by his next successor, Lord Jesus of Nazareth, who also received them from the spirit-world in like manner. In the case of Prince Gautama, the reincarnating ego was symbolized by a young white elephant—and it is considered throughout India to the present day as a sacred animal on that account. The reputed immaculate conception of Jesus of Nazareth can only be accounted for on that hypothesis; it also explains his amazing statement to the Scribes and Pharisees, "Ye Jews Abrahams was I am." Now, I believe that every intelligent Spiritualist (that is, if he has developed beyond the phenomena point) has, or should have, sufficient knowledge of the unerring law of evolution to understand that it embraces the fact of the preexistence of the spirit, or life, and reincarnation; in fact, it is all one law, and cannot be separated without creating confusion.

If I am right, Theosophy is an interloper. It is like the hamlet that fastens itself to a ship's bottom, the first time she barrels, and if it is not scoured off at once, it increases in size until it starves the ship's progress. Let a tree bear never so good fruit, if the sprouts are allowed to grow in great abundance from the roots, it will soon ruin the fruit. The trees have always choked the wheat, and will smother it eventually if not plucked up by the roots. So must Theosophy be scraped from the bottom of the good old ship of eternal truth, or its progress will surely be retarded, if not wrecked entirely. The fruit is already injured, and will be entirely ruined if those theosophical sprouts are not torn from the roots at once.

BOSTON.—Jane D. Churchill writes: "Another season has rolled as a golden bead from the silver string of time into the shadowy past. Once more the birds are singing their sweet songs in the hush of the early morning; once more the fresh green grass decks the hillsides, and star-eyed flowers look up wonderingly from its velvety depths, the lilac shakes its subtle perfume on the air, the trees put forth their leaves of tender green, and apple-blossoms laugh for joy in the glad sunshine. Nature has awakened from her wintry sleep, shaken herself free from the grasp of the ice-king, and springs forth fresh and rosy, to meet the golden summer tide. And with this season of joy and beauty, delightful rambles through the cool green woods and pleasant days among the grand old mountains will be enjoyed by some, while others will seek old ocean's side and revel in its invigorating breezes."

But while a few are so blest as to be able to thus enjoy the comforts and pleasures of earthly existence, how many there are who are debarr'd from those pleasant things, who must work early and late, day in and day out, the work around, and scarce enough to keep soul and larger class that are even worse circumscribed than these: the inmates of the cement houses who work without ceasing amid heat and vile odors the livelong summer through; who have no time for anything but work; who are glad when night comes if they may throw their tired bodies down anywhere, happy if the cool night breeze find its way to them through the close-packed reeking alleys. What is life to such as these, who have no joy or pleasure in existence? The struggle for bread goes on until they are worn and woe, and bears them away from want and woe. Think of these suffering souls, oh! ye who

are far removed from the dreful conditions with which these poor creatures are encompassed, and let your hearts go out to them in pity and in love; espouse their cause; work that they may be set free, that their shackles may be broken, and they possess their just inheritance. Do you ask how this may be done? There is but one way, and that is through Nationalism. Nationalism only can forever do away with this sad and unjust condition of things. All other methods are but palliative, at best; no other can effect a permanent cure of our social ills. Spiritualism teaches that we are all brothers and sisters, children of the great eternal Spirit of the Universe. Is it right, then, that the larger portion of the human family be left to exist in want and misery, when Nature, the beneficent mother, has provided an abundance for all her offspring, and which but for man's selfishness and greed they would receive their portion? It seems to me that it is the duty of all true Spiritualists to work with fervor in the cause of Nationalism; that it is a sacred obligation they owe the angel-world to use every effort to put in practical operation its sublime teachings. Nationalism is but Spiritualism applied to the affairs of men, as all know who understand its method. In these summer days, while we enjoy the cool and pleasant hours by sea, lake or mountain, let us remember our brothers and sisters shut up in the crowded tenement-houses, the great cities, let us try to imagine ourselves in their place, even for one day, and I am sure we will commence at once to work for their emancipation. It is not right to live on enjoying the comforts and pleasures of life, careless and thoughtless of the privations of others; those who do so are Spiritualists in name only, and the good and sublime principles of Spiritualism have not become a living, vital power within them."

LYNN.—E. B. Merrill writes: "Our Lyceum closed its sessions for the summer with a reception to the Boston Lyceum, as reported in full in your columns. In connection with the Salem Spiritualist Society we are holding grove meetings at Camp Progress, where the Lyceum held its summer meetings last season. They opened June 13th at 3 P. M. Singing, led by Mrs. J. P. Mayes, was followed by an original poem written for the occasion by Mrs. E. B. Merrill. Speaking by local and visiting mediums, and singing by the Salem Quartet, and solos by Miss Amanda Bailey and Mr. Gardner of Salem, were much admired by the large audience. June 18th another large audience enjoyed the services and our beautiful grove. This summer we shall have tea, coffee andchowder to supply those who do not bring lunch, and at reasonable prices. There is not a better place of quiet resort for a Sunday than our grove. Come as early as you like, for some of the committee are on the grounds by 10 A. M. At the last business meeting of the C. P. L. Association, I was instructed to tender through this channel our hearty and sincere thanks to the Boston Lyceum for its complimentary benefit to us; also to Mrs. M. M. Stone of Swampscott, who gave the proceeds of our Monday afternoon and evening sittings to our Lyceum, and to Dr. Willis Edwards for a benefit circle."

We are much gratified to find many deeply interested in the Lyceum work, and hope to begin our fall sessions with a larger attendance than we have had. Sunday, June 28th, though cloudy, saw a large audience present at Camp Progress. Several mediums gave fine tests, and remarks were made by others. Before and after the regular services small social circles were held. Services from 2:30 to 4:30."

CHICAGO.—C. Catlin, Secretary of the First Society, writes: "It is with feelings akin to regret that I write you this, as a close one of the most successful seasons of the First Society of Spiritualists of this city. As usual, the services were conducted by the beloved pastor of the Society, Mrs. Cora L. W. Richmond. The subjects selected by the guides for the closing addresses were, 'Consider the Lilies,' and 'From Seed Time Unto Harvest.'"

We have been accustomed to listen to this eloquent and wonderful medium, it is needless to say both of these were handled in a masterly manner, and were not only great intellectual treats, but practical, personal appeals, proving an incentive, stimulating to a higher, higher and nobler life. We cannot afford to sympathize with those who thus far have, from any cause, failed to hear her, but we are glad to be able to announce that, although she leaves us during the summer vacation, not to rest, but still to labor and prosecute the work so closely interwoven with her life at the various camp-meetings to which she has been called, in response to an earnest, unanimous and sympathetic call, her guides have consented to minister to this Society for the coming year.

We confess to an uncomfortable 'tugging at the heart strings' as once again we breathe the word farewell; but when we remember how great our own privileges have been, we are constrained to be magnanimous; our fervent God-speed shall follow her, and our earnest prayers go out that the seed she goes forth to sow may speedily spring up, and yield an abundant harvest.

We look forward to the first Sunday in September, when once more we hope to settle down in the dear old rut, and beneath our own vine and fig-tree again feast upon the bread of life as given through her instrumentality."

Colorado.

DENVER.—B. Longrigg writes: "I have received the following revelation through my personal guides—in whom I have every confidence—by which a great mystery of the past is cleared. Hanging upon a certain occasion if they had anything to communicate the reply was given:

Yes—Benjamin Guion.

Friend Longrigg: When I last talked with you I stated what Wm. Russell told me to a certain extent about the loss of the steamship Pacific; but now I can give you the history of that disaster more fully. On the evening of the 20th of December, 1889, at latitude 49, longitude 48, about 11 o'clock the starboard boilers burst and shattered the ship. Not a soul was saved. The weather was calm. Three hundred and sixty persons were sent to the spirit-world at once. I have been with John Crowley, the chief engineer, and Captain Denton, and your friend Wm. Russell, and he bids me say that he was glad he called on you. The day before sailing he had a premonition that something was wrong, and told you so before bidding you good-by.

(Spirit William Russell speaks: I was on watch at the time; all I can say I found myself in spirit-life, and could not realize the change for some time. My dear wife is with me; she never recovered from her loss. She came to me in June, 1888, and we are truly happy.)

Wm. Russell who was the third engineer) says further that among the passengers were Mr. John Baldwin and wife and three children, Thomas, Baldwin, and Theodore Watson and wife of Boston (in the first cabin), and Jacob Townsend with three daughters and one son, in the second cabin; Charles Trumbull and wife of Salem, with Andrew Carson and wife and one boy aged fourteen years; also David Carson, Wm. good-by.

(Note.—We print this communication (which has been forwarded to us for publication) with the view of ascertaining the genuineness of its statements concerning the mysterious loss of the splendid steamer Pacific, years ago, and whether any of our readers are knowing to the fact of the persons named being on board at the time.—Eds.)

New Jersey.

ROSENHAYN.—A. C. Cotton writes: "I moved here about a year ago, and I am trying to sow spiritual seed which will bear fruit. This place is located six miles from Vineland. I built a hall here, and it is dedicated to Liberty; I have lectured in the hall some; we are now holding circles, and there is a promise of good medium being developed. Prof. J. Clegg Wright has lectured here three times, and to some profit to those who are in pursuit of Truth."

Mrs. Spinks.—"Is that new neighbor's piano an upright like ours?" "We miss Spinks." "No, it's one of the low kind."—Good News.

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A Hindu Temple.

HINDU AND CEREMONIES BY WHICH THE IDOL IS HONORED.

The Hindu temple of any size or pretensions is a complex institution. It is a group of buildings inclosed within one or more walls. It possesses certain privileges, granted by native rulers in days gone by and still respected by the present government. It enjoys what may be almost termed a royal revenue from houses, lands and offerings, and possesses hoards of treasure in jewels, gold and silver vessels and coins. The property is in the hands of trustees, who are elected or who claim an hereditary right to the office. The erection of the Hindu temple is the work of a slow system of evolution. Some holy man perhaps dies on the spot, or he has an ecstatic vision of the god in one of the incarnations. The space is invested with sanctity and an image set up to the deity. The landowner straightway builds a small shelter over it to propitiate the god in his favor. The ground around the edifice is next inclosed with a fence.

By-and-by the shed is removed and something more pretentious and lasting erected. The Dewan, or prime minister of the province, makes a pilgrimage to the shrine and leaves a rich offering in the hands of the Brahmans, who have instituted themselves as receivers, trustees and ministrants. More pilgrims come; offerings in kind as well as in jewels and money pour in, and new buildings are erected. Courts, halls, galleries, a tank, pillared platforms, walls, gateways and towers slowly grow around the shrine—the center point of the edifice. Other shrines of affiliated deities may group themselves near the original, but the Mulasthanum is always the same.

It holds the image of the deity to whom the temple is dedicated, and it is the scene of daily ceremonies. At all risks it must be jealously guarded against the intrusion of any but the twice born. When Clive took the temple of Sriangam—the largest in southern India, and a powerful stronghold in those days—2,000 fierce Rajputs stood before the door of the Mulasthanum, declaring that the Europeans should only pass in over their dead bodies. Their superstitions were respected, and Clive left the fanatics in possession.

In preserving the integrity of the sacred shrine the Hindu has something more to consider than his religious scruples. The restitution of the divine or mantric essence is a very expensive and intricate process, requiring large sums of money for its different rites. At Vellore there is a handsome temple which was decorated years ago by the Mohammedans. They killed a cow in the Mulasthanum. The building now stands empty and unoccupied, and the European may go into outer and inner courts as he pleases. The Mulasthanum is a small hall, richly decorated with carvings. It contains nothing but a stone dais, on the face of which is a tortoise in outline. The image rested formerly on the tortoise. There is a small gutter around the platform, which conducted the sacred water—used for the ablutions of the idol—into a reservoir outside. Pilgrims drank of this water eagerly in belief of its alleged miraculous powers of healing and purification. The temple would probably be used again by Hindu worshippers if funds were forthcoming sufficient to restore "the divine essence."

The idol is not usually made of wood or stone. It is molded in an amalgam of five metals—gold, silver, brass, copper and lead. In size it is smaller than the human figure. It is not called a "Swami" until the mantric essence has been infused into it by the proper ceremonies. These are performed by the Brahmans, who claim the power of placing the essence in any object, animate or inanimate, that they choose. Sometimes the object is a man, the chief trustee or "Moktesoor." He is then said to be divine, and is called "Swami," and, moreover, is worshipped as a god. The daily ritual which concerns only the idol, takes place inside the shrine at intervals during the day.

No worshippers are present except those who are taking part in the function. The image is tended in every minute particular as though it were a living human being. Nothing is omitted. It is washed with water from the sacred tank. It is dressed and fed. It is supposed to take pleasure in the company of the dancing girls; it sleeps and wakes, and finally is put to bed. During its toilet hymns of praise are sung, lamps are lighted, camphor and incense burned, and the tantom is frequently introduced. Part of the revenue of the temple pays for all of this, and a great many Brahmans find their occupation and their living in it.

The ritual of the festival is much more imposing. The image is covered with plates of gold and loaded with jewels. It is carried in procession upon a huge cart, surmounted with a throne of silver. It may now appear before the eyes of all, and it makes a slow and magnificent journey around the outer courts of the temple—which are open to all castes—and through the town. Offerings in kind and in money and jewels are received.

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MRS. ABY N. BURMAN, P. O. Station A, Boston, Mass.
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BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Bookellers, 9 Bowditch Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Occult, and Miscellaneous Books, at Wholesale and Retail.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impartial free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

Newspapers sent to this office containing matter for inspection should be marked by a line drawn around the article or articles.

Banner of Light.

BOSTON, SATURDAY, JULY 9, 1892.

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Communications for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER, in order to receive prompt attention.

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

SPECIAL NOTICE.

We have decided to offer those of our patrons, who feel disposed to labor for the extension of the circulation of THE BANNER, a pecuniary incentive, namely: until further notice we will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its aid and our behalf.

Specimen copies will be furnished gratuitously to canvassers and to those who desire to increase the circulation of this paper.

COLBY & RICH, Publishers.

The Theological and Real Man.

The theological conception of man as but a poor and unworthy creature, and worthy of nothing but the contemptuous expressions of the great and good Being who created him, finds a scant measure of encouragement in the Psalmist's reverential exclamation, "What is man, that thou art mindful of him? Thou hast made him little lower than God."

The orthodox Calvinistic idea has become the prevalent one, in order to promote to the utmost the deification of Jesus, or his exaltation beyond the reach of humanity. The lower man could be represented, the higher the standing of Jesus; as if one were necessary as a contrast and foil for the other. This debasing view of humanity needs vigorous and healthy correction. It is unworthy to survive as a belief in the common heart.

What says Shakespeare in the mouth of Hamlet? "What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a God!" Yet theology thinks it necessary for its own purposes to decry this masterpiece of creation, and belittle the supremest work of the Creator. And why? For no conceivable reason except that by setting out with man's utter worthlessness it may imbue in his belief its unnatural and monstrous dogmas respecting redemption and the remission of sin and the imputation of a righteousness whose meaning it shall always retain the right to interpret and practically apply. Theology is not to be mistaken for religion. Jesus preached no such dogmas as are to be found taught in theology.

It is answer enough to this dogma of contempt for man and his estate to consider for a few moments the physical and physiological wonders of his structure; what a laboratory of power, what an energy of chemical action, what a potent chemistry of digestion, what an electric battery for thinking, what beauty united with the marvelous, what consummation of form and face!

And then the intellectual and emotional and moral man! The perceptive power and the conceptual power; the recording power of memory; the power of the imagination; the faculty for loving; the faculty called conscience; the marvelous products of man's ingenuity and industry; the achievement of the immediate present and the continuous past; how patry the chatter of the theologians in condemning man to contemptuous insignificance, compared with the noble tribute paid him by the Psalmist and Shakespeare.

No humanity can be called complete that suffers its dignity and its glory, as history amply reveals them, to the deprecatory judgment of blind theological dogma. The occasional mood of self-deprecation cannot make us blind to the fact of man's high and eternal inheritance. Only a little lower than the angels! When we think of the outnumbering procession of the weak and simple, the average and ordinary, that have passed and are continually passing across this crowded theatre of life, shall we forget the long lists of the artists and architects, the poets and philosophers, the men of science, the deliverers and reformers, the statesmen, the founders of religions, and the rest of that great and shining company whose lives and deeds and thoughts and creations shed a lustre over the human character that no dogma of theology can ever dim?

Spiritualism in France.

By private letters received from France we learn that a great movement is going on in that country in favor of Modern Spiritualism. From the evidence laid before us we should judge that in no other country in the world is the new philosophy making such rapid and important advance. The spirit of the press has radically changed in relation to this matter, and is decidedly more favorable and more just than ever before. Nearly all of the leading papers give impartial and respectful reports of the conferences held in all the great centers upon this important theme. The most significant feature, however, is the character and standing of those who are now coming into the ranks of Spiritualists. The accessions are numerous from the most influential and elevated classes of society. Even the learned bodies are feeling the impulse of the new thought. The University of France, that old fortress of routine, is opening its doors to the new comer, and conferences on Spiritualism have recently been given by M. Denis in the great hall of the Faculty of Letters at Toulouse, before the members of the Faculty and their families. This gratifying result is due in great measure to the superior organization and methods of instruction adopted by the French Spiritualists. Time and space fall us to refer at present, as we wish, to this organization and method, for we judge that they are excellently adapted to produce great results.

We will call attention to one method only, which is of the greatest benefit to the Cause, and this is the holding of what are called "Conferences Contradictaires." In these conferences, which are open and free discussions of the spirit theory and philosophy, the lecturer, who is usually commissioned by the French League of Instruction, not only because he is a Spiritualist but also a man of trained intellect and profound learning, introduces the discussion by a carefully prepared address of an hour or more. The opponents of the theory have then the reply, in the presence of the audience, to his arguments and to refute them if they can. The lecturer then closes the debate by a defense of his position and a reply to the arguments of the opposition. The time, place and subject of the debate are announced sufficiently in advance to allow of preparation, and the task of replying to the lecturer is assigned to the most competent in the ranks of the opposition.

The interest which these conferences arouse is something phenomenal. From the reports of the press, both Spiritualist and anti-Spiritualist, we learn that M. Denis, in his recent tour in the service of the League, held conferences at Brussels, Liege and Verviers, at which audiences of 1200 people remained during four hours, following with close attention the progress of the memorable debates. Our correspondent says:

"The second public discussion, on the 27th of April, drew an audience which packed the hall of the Casino Mollere. With his well-known talent M. Denis held his hearers under the charm of his oratory for an hour and a half. The materialist free thinkers had come in large number, and to M. Oscar Beck had been assigned the task of replying to the speaker, and for an hour and twenty minutes he occupied the platform. It was past eleven o'clock when the French orator rose to reply to M. Beck. The public eagerly was waiting the result of the debate in which questions of so high importance were involved. M. Denis, in a magnificent speech for an hour, answered the objections raised by his opponent. His profound learning, his pitiless logic, his vibrating eloquence, roused the whole audience to enthusiasm. He left the argument of his adversary nothing standing. Even the materialists joined in the repeated applause with which the brilliant manner in which M. Denis repelled all the attacks made upon Spiritualism was acknowledged. The result of the battle was a splendid victory for the Spiritual Cause."

Some Labor Thoughts.

Samuel Gompers, the President of the American Federation of Labor, struck the very marrow of the situation when recently at Chicago he put the question: "How is it that, with all the new devices put in operation to produce the wealth of the world, the condition of the people is not improved in proportion to the methods of production?" This, said he, is the best evidence that there is something wrong at the foundation.

The real producers, he said, are entitled to a larger share than they are receiving. If the industries cannot be conducted without the blood of little children as the oil to make the machines go, then the sooner the industries go the better. It is not for the advantage and progress of the people to see young and innocent children deprived of the sunlight and opportunity of making a fair race in the struggle of life.

He said further that in those countries where the people work the longest hours there are the fewest inventions.

The opposition to agitation on the labor question means stagnation, and things that stagnate die. Agitation means life, thought, progress, development. Show me, he said, where there is no agitation, and I will show you serfs. The people refuse to be quelled. They do not want the peace of Warsaw, secured only at the point of the bayonet, but they want that peace which follows contentment and intelligence. Such a peace is permanent.

The speaker defended strikes, but did not want them "at the dictation of any self-titled leader." He favored arbitration, but not the kind that exists between the lion and the lamb. On equal terms arbitration may be good. When England has a dispute with a small nation she bombards the coast; but when she has a difference with the United States she wants to arbitrate.

He told his hearers that if they really wanted arbitration they should organize, and be in a position to defend their own interests against the banded "capital" trusts of to-day. Arbitration is possible only between two parties that respect or fear each other.

The industrial problem is fast taking precedence, and looming up in a way that overshadows all the petty and puerile issues of party politics and personal ambition. It is the latest problem given to humanity to solve, and the solution is sure to be reached in one way if not in another. The best way is for all classes to unite and work for a common end whose landmarks are justice and equity.

In our recent article, headed "A Word with Correspondents," the advice to inquirers was: "Do not covet the gifts of mediumship; for worldly ends, as such motives only attract coarse and selfish spirits, whose influence is not elevating," etc. Late events have especially caused us to again repeat the caution, as certain mediumistic individuals appear to prize the "almighty dollar" above their mediumship—which our spirit-friends say is all wrong.

How Public Opinion is Formed.

In a highly thoughtful article on public opinion and the inexplicable process of its formation, the St. Louis Globe-Democrat has lucidly traced it along its natural lines to the stage at which it is compelled to confess that public opinion is composed of elements that defy analysis. The Globe-Democrat can only reach the conclusion that the people "contrive in some manner to formulate views and purposes that gradually become persuasive and decisive." It considers that they "appear to rely largely upon their instincts and intuitions," and it thinks it is "wonderful to see how many times they anticipate the results of careful and mature reflection." It admits that it "cannot fathom the sources of its [public opinion's] inspiration at all times," but it affirms that its judgments are "absolute and conclusive as to both men and measures."

Our St. Louis contemporary regards public opinion and the processes of its formation in a political sense exclusively. The subject is susceptible of a far broader and more impressive and permanent application. When it states that "there are silent agencies constantly at work in ways that cannot be explained, and to results that cannot be foreseen," it implicitly admits the operation of unseen but intelligent influences about whose nature it does not care to speculate further. Now, suppose it concedes the active existence of these invisible but none the less potent agencies in the making up of the prevailing sentiment and opinion. Such a concession certainly does not diminish either the consistency or the value of that opinion. No matter how it is finally formed, the thing to consider is its final effect. That it is not a matter of haphazard, of mere chance, is as true as that it is made by silent and unseen influences operating outside of and above its visible precipitation.

And it is in the highest sense fortunate that public opinion is thus mysteriously inspired and formed. It would otherwise tend to sheer materialism. The Spiritual Philosophy lends its clarifying illumination to the whole subject. Men's minds are both consciously and unconsciously impressed with truths above the reach of reason and sense. They see most clearly when they least suspect the nature of the silent operation to which they are subjected. Of the fact that they are thus impressed, that they receive thoughts, impressions, hints, warnings, and all the elements that enter into the final formation of opinions, without questioning their origin or their purpose, they never have a serious doubt. And in this way it is that individual opinions of men are likewise blended and consolidated, so as to form that body of public or general opinion which at last prevails and governs society and public affairs.

The more clearly this primary truth is understood the better for us all. The mode of operation may continue to be a mystery, but the fact itself is as plain as personal experience when carefully studied can make it. The world of spirits all around us are interested in the guidance and shaping of human affairs. This is no problem set for puzzling and confounding human intelligence; it is a part of human experience, allied as it inevitably is to the wisdom and oversight of those who in the world of spirits care for humanity's highest interests and gladly watch over its welfare. There is nothing of a blind chance in this; all is according to divinely instituted order; men are impressed from higher sources while they seem to think and decide of themselves. This only illustrates in the clearest manner the intimate connection that exists not only between human minds but between mortal thought and that of the world of spirits.

The Symbol of the Cross.

Symbols are in themselves a language. Symbolism has been described as the very crystallization of human thought. A series of three lectures on this most interesting of themes by Mrs. Tappan, published by Colby & Rich fifteen years ago, contains many thoughts respecting symbols which will help to fertilize the reader's mind.

We are told that nature herself is the most symbolic of all possible existences; that the most important things in life are only suggested externally; that the forces at work in the vitalizing mechanism of the universe are barely hinted at in what men see and call reality. Every power and force in nature reveals itself by a series of signs and tokens. He who would know may find her innermost secrets.

The religion of the ancients was largely symbolic. The sublime ideas of the early patriarchal nations were expressed in what are to us unmeaning symbols. The religion of the ancients was necessarily symbolic, because they lived closer to nature, and nature expressed herself in a different manner from what she does to the scientific mind of to-day. The sun, as a symbol of the divine mind, was the great Egyptian idea of worship. Every form of life in the East had its deific significance. The idea of idolatry crept in, but the symbols remain. People were not devoid of worship because they had idols. Why are not Christians idolaters that have symbols of the cross on their churches, and inscriptions and stained windows?

If we have a symbol, let us have it mean something. The meaning of the symbol on Calvary is, that whosoever would take up his cross, and follow the Master, must do so in spirit. The cross means the golden rule—the Sermon on the Mount. It means that kind of victory and conquest over selfish pursuits and aims which brings the human life nearer to the standard it typifies. But there is no cross to the soul that has gained self-conquest. Life itself has no burdens; care falls from you, and death becomes the gateway of matchless life.

That only is a cross which the spirit feels is grievous to be borne, and which it is the intention of the divine economy for us to vanquish in that very feeling. The vanquishing of life's burdens is the greatest cross, after all.

Matter is the cross; material life is the burden. All temptations that lie in the pathway, the various difficulties and obstacles of existence, the spirit must meet and triumph over. It is as glorious a victory as that which sent any saint or martyr into heaven; it is as triumphant when attained. Take your burdens from you? Lessen your sorrows? Grievous to be borne? Hard and difficult to comprehend? The victory comes not by avoiding any difficulty, but only by surmounting it. The spirit cannot win its destiny, cannot gain its inheritance, cannot understand itself, unless the glorious kingdom of the spirit is untwined of self-sacrifice and pain.

When Spiritualists, everywhere are willing to cement the bonds of brotherly love, our Cause will advance more rapidly than ever before.

Angelic Messages.

An impressive discourse on this living theme was recently delivered by Rev. E. A. Horton in the Church of the Unity in this city. The speaker set out with the remark that to-day the great difference among men is the intelligence of hearing. While one will say it thunders, another will say it is an angel speaking. There are many phases of thought and life which disturb those who are earnest; the superficial are not troubled in this way. The serious person wants to know what life means. The question constantly recurs: Can we make the angelic message out of what seems to be black fatalism? Yes, we must give all assurances that behind the mutterings and discords there is an angelic symphony of divine intent, co-working with human nature. It is gradually creating a superb kingdom of righteousness and of love.

In the matter of the phases of nature there is no clashing. The world is sane. The outer world brings its educational influences upon the soul. We see it in the flower, the bird, the star. The laws of the universe concern every worshiper. It is a universe to be understood. Rightly to relate ourselves to that outer world is one step at least in an ability to hear the angelic message spoken. The contradictory utterances of experience confuse the modern mind, but when the true spirit is in us we possess the power to correctly interpret them. The angelic message is that there is a world to be conquered; march on; we cannot run away from our duty. We are to be with the bad men, with the incompetent and the stupid, with all humanity; and if we are steadfast, incomparable results for human welfare will follow.

On the edges of society and in its midst there are ominous sounds. Let charity be deep and wide, the principle of love that forbears to the last. Throw money, scholarship, social position into the problem, and note how quickly matters will come to a nobler solution. The angelic message says there is a kingdom to be established; and the effect of our daily purpose in our daily work and business is to knit us in with a kingdom as broad as the whole community, and still extending beyond our limits. This is all the time going on, built up on the scaffolding of our laws and usages. Its fair proportions will some day be seen. It is called civilization, the brotherhood of man, the true life of the soul, the city of God.

I believe, confessed Mr. Horton, that the other world is joined with this by divine currents and purposes; that our beloved live on, enfranchised and emancipated. The answer to give to all this seeming confusion in our lives is this—a character to make. The good, the true, the beautiful in a life here on earth will survive in God's own appointed way and place hereafter. The gospel should cast light on the common pathway of our lives and glint even the shadows that lie beyond the grave. The angelic messages out of the confusion of to-day are—a universe to be understood, a character to be made, a world to be used, a kingdom to be established, a heritage to enlarge, a destiny to apprehend, and good news, or a gospel, to enjoy.

Our Grand Pension List.

Superintendent Porter of the Census Department spoke, on Memorial Day, on the pension payments, furnishing some most interesting and instructive figures and facts. The total amount paid in pensions since 1867 is \$1,300,000,000. Taking the payment of the interest and principal of the public debt into the account, the country has paid altogether about \$8,000,000,000—six thousand million dollars. Still it has continued to prosper, even reckoning in the dark and dreary period from 1872 to 1879. The entire value of the property of the country in 1890 was \$16,000,000,000, and in 1890 it was \$63,000,000,000. Our factories produce a yearly value of \$8,500,000,000; our mines \$600,000,000; the assets of our railroads in 1890 amounted to \$10,000,000,000; our agricultural products reach \$630,000,000 annually, and the united volume of our exports and imports has increased 125 per cent.

The reasoning of Superintendent Porter is, that if a country with a population of thirty-eight millions, and a property valuation of thirty thousand millions, can successfully meet an interest charge of one hundred and thirty million dollars, a country with a population of sixty-five millions, and a property valuation of sixty-three thousand million dollars, will not seriously suffer from an annual pension charge of one hundred and twenty-four million dollars—a charge that is at most but temporary, and must, in the nature of things, soon begin to diminish. According to his computations, within fifty years there will not probably be left more than two hundred and ninety-three survivors of the great army of invalid pensioners. We are to bear in mind that ours is a sixty-three thousand million country in point of property value, and all the time on the increase. Hence an experiment or a policy that would almost certainly prove disastrous for a fixed population in a country whose resources are practically developed, can be triumphantly carried out in a young and vigorous country, all the time developing and growing, and governed exclusively by its own free people.

Our friend J. Jay Watson of New York City, believes in the adage that "music is the language of heaven," and, he adds, "it requires but little stretch of the imagination to give us faith in this beautiful thought. If it is the language of our celestial home, we ought to cultivate it with care. Music being the only universal language, teachers of refinement and leading thinkers are rapidly awakening to the importance of thoroughly training the young in it."

Mr. W. Dinning of Waukegan, Ill., being at a funeral where no provision for services had been made, was requested to repeat some of the poems his wife had written. They gave so much satisfaction he has had several of them printed, to be sung or read on similar occasion. They include an address, invocation, four hymns and doxology, and are designed for free distribution.

Modesty is an excellent trait, but we do not possess enough of it just now to refrain from calling attention to THE BANNER, whose columns from week to week are filled with the choicest reading matter, showing conclusively what faithfulness to our Cause will produce in these days of newspaper competition.

The message on our sixth page from the pioneer Spiritualist, Ira Davenport, the father of the well-known "Davenport Brothers," who were excellent physical mediums many years ago, is characteristic of the man: "We were pleased to hear from him, and send him our cordial regards."

Spiritualism in Sweden.

Writing as foreign correspondent of The Church Union (New York), George O. Bartlett, author of an interesting volume giving an account of the mediumship of Charles II. Foster, entitled "The Salem Boer," says:

"Late in the afternoon I left Trollhatta for Uddevalla. After a ride of half an hour, I was left at a hotel, where the only building was a small hotel. The dining room contained one solitary old man, jolly-faced and bald-headed. I asked him in pantomime, mixed with English, if I could be fed. To my astonishment he answered in broken English, 'Looking down on the table at which he was seated, I noticed a sheet of white paper on which were printed with a lead pencil the letters of the alphabet, and a row of figures from one to naught; a small piece of dark paper, spear-shaped, lay upon the white; he was touching the small paper with the tip of his finger, as if trying to make it move, a la planchette. He asked, as he noticed me looking at the papers:

"Do you know anything about these things?"

"I said, 'What things are you playing a game?'"

"'Yes, yes,' he replied, 'Spirits, Spiritualism, Medium?'"

"'Yes, yes, yes,' smiled he."

"It seemed singular indeed, in that isolated little corner of the earth, that the author of 'The Salem Boer' should be asked if he knew anything about such things." While at supper he told me of a servant girl, formerly in his employ, that had suddenly developed into a wonderful medium. She would touch lightly with the tips of her fingers the small spear-shaped paper, and it would move about, stopping at the different letters, which, when written down and placed together, would form sentences that were considered messages from the spirits. He mentioned many striking examples of her mediumship. As for instance, she told him one in which she saw the river was tripping frozen, the exact time the first ship, which would be an English vessel, would pass the river. As the time drew near, some two months later, and the sun broke the ice, he watched eagerly for the ship; it came, so he said, on time, as she had predicted. She left him some years ago, and he had never seen a medium since; but as I saw him at that little table, so he is often seated—waiting, hoping and believing that the mysterious power will some day come to him."

"Life in Two Spheres."

Hudson Tuttle's new book bearing the above title—a table of the contents of which will be found in our advertising columns—is one of deep interest, and instructive withal to every individual, be he Spiritualist or not. It should be in the possession of all our readers who wish to acquire further knowledge of the truths of the New Dispensation, or direct the attention of others to them.

"Lessons of the Hour."

We shall place before our readers next week a lecture bearing the above title, delivered by Mrs. Milton Rathbun last month, before the First Society of Spiritualists, New York City.

"The Glorious Fourth" passed off in this city perfectly satisfactory to all concerned, barring bad accidents and loss of life. Multitudes from surrounding towns monopolized the Common during the day and evening, those on the Common and Public Garden, it is said, numbering 40,000 persons, young and old. While speaking of the Fourth of July, it should remind every true American of the nation's dangers, and cause us to dwell for a time on our duties and privileges as sensible and patriotic citizens. Nothing in our public relations menaces us more to-day than the corruption of the suffrage, the degradation of the ballot from the purity and dignity with which our forefathers invested it. Here is a problem for our solution which our statesmen should speedily act upon before it is too late.

Dr. John Irwin, indicted with two others of New York for performing an alleged illegal autopsy on the body of Washington Irving Bishop, the "mind-reader," in May, 1889, was arraigned for trial before Judge Fitzgerald in Part II. of the Court of General Sessions, June 27th. The trial occupied two days, and resulted in a disagreement of the jury. The other two physicians indicted with Dr. Irwin were Drs. Frank Ferguson and Irwin A. Hance. They were both represented by counsel, and watched the proceedings with the deepest interest.

We are in receipt of a letter from Dr. Solomon W. Jewett, dated Philadelphia, July 1st. He is the oldest Spiritualist healer in America, and has made many wonderful cures. He says he is one of the oldest patrons of and contributors to the BANNER OF LIGHT, which is true. His experience with physical mediums has been very extensive. He informs us that owing to his great age (84) he is declining in health. We would gladly print his long communications had we the room to spare, but we have not at the present time.

We have just received, but too late for publication in this issue, an article from the pen of the veteran Spiritualist, learned author and lecturer, Dr. J. R. BUCHANAN, (late of Boston, but now a citizen of Kansas City), entitled "MEDIUMSHIP AND ITS MANAGEMENT," which will appear in our next edition.

Mrs. N. E. French of Newport, Me., sends a postal card stating that her father passed to spirit-life last Sunday morning, July 3d, and desiring the services of Mrs. Longley, as the funeral was to take place on Wednesday. She accordingly left for Newport Tuesday morning.

Mrs. Nettie Colburn Maynard, whose name has been brought into prominence the past year in connection with the volume entitled "Was Abraham Lincoln a Spiritualist?" passed to spirit-life from her home in White Plains, N. Y., on Monday, June 27th, a full account of which may be found on our eighth page.

Light speaks of the arrival of our friend and co-worker, Mrs. M. E. Wallace of New York, in London. The editor says: "It would be most agreeable to us to know that Mrs. Wallace should meet with all hospitality at the hands of English Spiritualists." We have no doubt she will.

Miss Dr. C. E. Carradice of Jacksonville, Florida, who is on a visit North, called at our office July 1st, and reported that Modern Spiritualism is on the increase in the South. She is visiting friends at Nahant, she said. Hope to see her again soon.

Who desires to go to London and attend the Anti-Vaccination Convention there? They want an American delegate, whose expenses will be paid. We nominate A. E. Giles, Esq., of Hyde Park.

Remember that the eloquent speaker, W. J. Colville, lectures at Onset Bay July 10th, a report of which we shall give our readers. He will also speak at Cassadaga July 24th.

See Bro. Young's advertisement of the Lake Pleasant camp-meeting on our fifth page. A grand time is anticipated at this camp the present season, as well as at the others.

For Camp-Meeting circulars, call at the Banner of Light office.

BREOHAM'S PILLS sell well because they cure.

Sudden Demise of Kate Fox-Jencken.

Following almost immediately the announcement of the demise of Mrs. N. C. Maynard came that of the sudden passing to the higher life of **Kate Fox-Jencken**, the youngest of the three known world workers as "the Fox Sisters," through whom Modern Spiritualism made its advent in 1848. The event occurred at her residence, 609 Columbus Avenue, New York City, Saturday, July 2d.

She had for a week previous complained of not being in her usual health, suffering to a considerable extent from pains in region of the heart. These increased daily, until on the afternoon of Saturday they became so intense that the elder of her sons, Ferdinand, ran for the doctor, but on his return with Dr. H. A. Moore, his mother had passed beyond human aid. Dr. Moore stated she had undoubtedly died of a complication of heart and kidney troubles; but as he could not give a certificate, the Coroner's office was notified. Deputy Coroner Weston, who examined the body, agreed with Dr. Moore, and consequently gave a burial permit.

The transition was so sudden that but few New York Spiritualists were aware she was even ill, she having given convincing proof of the verity of her mediumship at public meetings only a few weeks previous.

Last Sunday a large number of visitors called at her late home. Her two sons, Ferdinand and Henry, were there to receive the mourners and others as they filed through the parlor to take a farewell look at the remains. Funeral services were conducted last Tuesday afternoon by Walter Howell, the eloquent spiritual lecturer, particulars of which we hope to give in our next.

Kate Fox, as our readers are aware, was the youngest of the Fox Sisters, in whose presence what are known as "the Rochester Rappings" took place at their father's home in Hydeville, N. Y., the latter part of March, 1848. She was born in Bath, Canada, near Lake Ontario, and was married to Mr. H. D. Jencken, an English lawyer, in 1873, in St. Paul's Cathedral, London. Mr. Jencken died in Spain about eight years ago. Mrs. Jencken's brother, David Fox, is a farmer in Wayne County, New York. She left two sons, Ferdinand and Henry, eighteen and sixteen years of age respectively, and a sister, Margaret Fox Kane, the only surviving one of the three.

ALMOST THE LAST LINK BROKEN.

To the Editors of the Banner of Light:

But more than a link remains of that celebrated trio, the Fox Sisters. Kind, noble hearted Mrs. A. Leah Fox-Jencken was the first to lay down the burden of life's trials and perplexities, and now Mrs. Katie Fox-Jencken has joined her.

Quite recently I had a most interesting conversation with Mr. George C. Bartlett, author of the book entitled "The Salem Seer." A few days ago Mr. Bartlett received a call from Mr. Hodgson, the Secretary of the Society for Psychical Research. In an animated conversation which ensued between the above mentioned gentlemen, Mr. Bartlett (one of the clearest-headed, far-seeing investigators of Modern Spiritualism) said to Mr. Hodgson in substance, "My dear sir, you are hunting after new evidence in all parts of the earth, when here right in the city of New York are the two Fox Sisters, through whose organizations the famous Rochester rappings first became manifest. It will not be long that we shall have these two remarkable women with us. Isn't it about time that the truth or untruth, as the case may be, was fully demonstrated as to the oft-mooted question, 'Are the rappings which come through these sisters produced by them, or by an intelligent force entirely outside of their own volition?'"

Mr. Bartlett little thought at the moment he was talking to Mr. Hodgson that a few days would fulfill his prophecy in part.

J. JAY WATSON.

THE ARENA.—Several papers in the July number of this monthly discuss topics of vital practical interest to the nation and to individuals. Wm. M. Springer represents the Democratic Party, Thomas E. Watson the People's Party, and J. C. Burrows the Republican Party, each giving reasons why his own party should elect the next President. Mrs. Annie L. Diggs of Washington gives vivid pen pictures of women who are molding public sentiment at the South and West in the movement known as the Farmers' Alliance. A discussion is opened by Ed. Reed, upon whether Bacon or Shakespeare wrote the plays bearing the name of the latter, which promises to be an exhaustive, scholarly and complete presentation of each side of this literary problem of the age. The gifted actress, Julia Marlowe, finds an appreciative biographer in Mildred Aldrich, whose sketch of her diligent and persistent pursuit of an ideal has placed her in the front rank of dramatic artists, is accompanied by pictures from new photographs accompanying it. The editor writes upon "Hypnotism and Mental Suggestion." The frontispiece is a portrait of M. French-Sheldon, the first woman explorer of Africa, who contributes a narrative (illustrated) of her "Circumnavigation of Lake Chala." Boston: Arena Pub. Co.

The Fox and the Farmer.—There is a very neat fable, and one applicable to all sorts and conditions of men, to be found in the June issue of Cassell's *Family Magazine*. It is about a farmer and a snake. It seems the farmer had rescued his snake from being roasted alive in a tree located near a cattle-pen that was on fire. The snake promised that he would not bite him, but after all danger was past he claimed the right to change his mind. After much discussion it was agreed to leave the matter to an umpire to settle the dispute. The umpire happened to be a fox that conveniently came along just then. The fox heard both sides of the case patiently, first, however, insisting that the snake should get down from about the farmer's neck, where he was threatening him, and take his proper place on the ground. The snake admitted making fair promises to the man, but claimed the right to change his mind. First he said he would not bite, and then he said he would. The fox took two minutes to consider the case. He then gave his foxy decision. It was that the farmer should knock the snake on the head with his stick! The snake was killed. Was the fox an exception to his race? and did the exception prove a rule?

A letter from Mamie E. Miller, of Grand Rapids, Mich., June 29th, 1892, says: "Seldom has there been so much interest manifested in spiritual things here as at the present time. People are anxiously seeking evidences that prove the continuity of life beyond so-called death. All are eager to find an answer to the question, Do we live again and know each other in the great beyond? Bro. Colby of California has been with us, and set many to thinking earnestly, through his wonderful demonstrations of independent state-writing. Dr. H. T. Stanley of Hoosic Falls, N. Y., is still making his presence felt through his good work among our people. We find him a genial gentleman, an excellent medium, and a magnetic healer of wonderful power, which, in addition to his medical knowledge, fits him for a work seldom equalled by any one heretofore among us. He speaks for the Union Society, to large and appreciative audiences, and his tests are clear and convincing. And so the good work goes on."

Summer Days.—Now is just the time to visit Maranacook Lake in Maine, seventy miles beyond Portland, all the way by rail. A fine hotel is located there, with a camp-meeting ground capable of accommodating three thousand people. *Craig's Point*, however, which is opposite the Grove, where there are already six fine cottages owned by Spiritualists, is the nearest locality we know of, wherein to rusticate during the heated term. Cooling breezes ripple the surface of the water, bearing health and comfort to the weary toiler from the crowded city; bracing bloom to the cheeks of the visitors; while steam-laughs skim across the Lake laden with pleasure parties, whose chief object seems to be to drown dull care and live in the glories of the present.

Passed to Spirit-Life. From his home in Derry, N. H., June 28th, Hon. James Priest, aged seventy-nine years. Mr. Priest was a staunch Spiritualist, a man of sterling integrity, and a prominent worker for the advancement of Modern Spiritualism in the Granite State. He was a subscriber of this paper many years.

NEWSY NOTES AND PITHY POINTS.

WONDERFULS OF MAMMON.

At first it's cash,
And then it's crash—
When brokers get broke;
'Mid all their dreams,
And wily schemes,
Their projects end in smoke.
But now and then,
With clearer ken,
Some swallow up the whole,
And laugh meanwhile,
With heartless smile,
When gained the golden goal!

MORAL.

But by-and-by,
When these men die,
And spirit-life begin,
Shall sufferings great
On them await,
'Till purged of selfish sin!
Their souls earth-cramped
Must be revamped,
By penitence and prayers:
'Tis heaven's decree
That this should be,
Ere happiness is theirs.

—VERITAS.

It is proposed to honor the memory of Columbus and celebrate the fourth centenary of the discovery of the New World by establishing in Jamaica a marine biological station. Prominent scientific men approve the scheme; but there would first be a necessary outlay of \$75,000.

A lecturer on Theosophy, says a daily print, had concluded his long address, and stood looking at the audience. At last he said, "If there is any question that any of you would like to ask me before I sit down I should be pleased to answer it." Amid the deep silence that followed this remark an earnest-looking man near the door rose up, and said: "I'd like to know, professor, if anybody has ever yet discovered a reliable and certain cure for warts."

Fish and meat, it is said, are not good "voice-producing" diet. Those Italians who eat the most fish (those of Naples and Genoa) furnish few fine singers. The sweet voices are found in Irish women of the country, and not of the towns. Norway is not a country of singers, because they eat too much fish; but Sweden is a country of grain and song. The carnivorous birds croak; grain-eating birds sing.

Eternal vigilance is the price of liberty; power is overstealing from the many to the few. The manna of popular liberty must be gathered each day or it is rotten. Only by unintermitted agitation can a people be kept sufficiently awake to principle not to let liberty be smothered in material prosperity. —Wendell Phillips.

Shining Water's medium is requested to call at this office, when in town.

A curious belief is said to prevail in Norway. When people are in quest of a drowned body, they row to and fro with a rooster in the boat, fully expecting that the bird will crow when the boat reaches the spot where the corpse lies.

Jeezon.—"Did you ever see a man rob himself?" **Gason.**—"No. Did you?" **Jeezon.**—"Yes. I just saw a butcher steal his knife before cutting a steak." And **Jeezon** smiled wickedly as he vanished round the corner. —Comie.

A newsboy last week named Hop-penhelm hopped on to an electric car, which was going at a rapid rate, and when he hopped off he had lost three toes on his right foot. As a matter of course the daily press had to say the motorman was to blame, and in other cases as well; when the fact is in nine cases out of ten the railroad folks are not culpable at all. Everybody with a level head knows that the electric cars in this city are a great convenience.

[A QUERRY SANGUINEOUS.]
"Ah there!" the tenors shriek so loud; "Ah, there!"
rejoice soprano shrill;
"roar out the basso crowd; "Ah, there!"
the alto softly trill;
And then the choir together sing in one melodious flood:
"Are there no sins to be forgiven, or washed away in blood?"
—Puck.

The general assembly of Louisiana has passed a bill whereby lotteries will not be allowed in the State after Dec. 31st, 1893; but the act exempts from its operations the premium bond drawing of the city.

Mrs. O'Hare.—"Faith, 'tis an elegant job me man has now, Mrs. McClune." "Tis a night watchman he is." **Mrs. McClune.**—"And how in the world do you call that an elegant job, Mrs. O'Hare?" **Mrs. O'Hare.**—"Why, sure, he sleeps all day, and that saves his board; and he works all night—'n' that saves his lodgin'!" —Puck.

Assistant Secretary Spaulding has authorized the free entry of a statue of Christopher Columbus, to be erected in Baltimore, Oct. 12th, by the Italian residents of that city.

The muffled drum's sad roll has beat
The soldier's last tattoo;
No more on life's parade shall meet
That brave and fallen few.
O' Fame's eternal camping-ground
Their silent tents are spread;
And glory guards, with solemn tread,
The bivouac of the dead.

British statesmen have come to see that the United States means to be self-sustaining, and they are beginning to recommend a similar policy for Great Britain.

Shadows have no claws.—*Ram's Horn.*

An eminent German doctor has discovered that four-fifths of the people who reach eighty never go to bed till the small hours. "Early rising," says the doctor, "tends to exhaust the physical powers and to shorten life."

The Chicago drinking-water, says the daily press, is so foul that the Board of Health has anxiously advised the inhabitants of that city to boil it before using.

THEIR SUMMER VOICE.

Said the maid, "What do the wild waves say?"
And the youth that she did admire
Answered: "Four dollars a day—
Meals extra and boats for hire!"

An idea has been advanced to provide means by which a cannon stationed in the capital city of every State in the Union can be discharged by the touch of an electric key on the platform at Chicago—one touch of the key discharging all the cannon simultaneously, or, should circumstances require it, cannon in a greater or less number in different cities—the moment the Fair opens.

"It's getting warm, isn't it?" said one young oh-lok-on to another which had just emerged from the shell. "Yes," replied the other. "That's the reason I left off my ova coat." —*Judge.*

Glycerine and lemon juice, with a pinch of borax, will undoubtedly whiten the human skin. It is perfectly harmless, and if applied every night before retiring, one will, after a time, be pleased with the result.

The loved are only nearer
For passing of the veil,
The loved are only dearer
When voice and vision fail;
And small the need to tell us
What nature whispers sweet,
That there is a land of glory
Where the parted are to meet.

A. B. W.

Some people believe that any crisis in our lives is led up to, as in books and plays, and announces itself as such to ourselves and others; but, as a matter of fact, the events which affect us most generally happen quietly, when we are engaged on our daily work, and thinking least about them.

Alexander Calder, formerly President of the British National Association of Spiritualists, recently passed to spirit-life, after a brief illness; cause, pneumonia.

The Quarterly Convention of the Vermont State Spiritualist Association was held at Tyson on the 3d of last month. Report of proceedings next week.

Its concentrated, curative power makes Ayer's Sarsaparilla the best blood-purifier.

Friendly Notices.

To the Banner Publishers:

I do not know to what particular group of angels I am indebted for a gratuitous six months' subscription to your valuable journal, but I strongly suspect the one which presides over the mortal destiny of my kind friend, J. Jay Watson, of New York City. Since my own father passed to spirit-life I have never known a man so constantly and so generously thoughtful of the comfort of all with whom he comes in contact as dear Prof. J. Jay Watson. Sympathetic kindness flows as naturally and unceasingly from his heart as music from his soul, and only such mediumistic sensitivities as have been privileged to enjoy the latter can form any just conception of the former.

I assure you, gentlemen, I am more than grateful for THE BANNER'S welcome presence, from whatever bounteous source it is bestowed. My income affords me only the plainest sustenance, else I should long ago have sent a subscription; for although I am in rapport with the spirit-world, and in correspondence with several powerful mediums, I like to know all I can of the general progress of our Cause, and to feel closely in touch with those who are so nobly working for it.

Cordially yours,

OLIVIA F. SHEPARD.

Yonkers, N. Y., June 18th, 1892.

Aphorisms.

Specially translated for THE BANNER OF LIGHT from *Annali Dello Spiritoismo*, Turin, Italy.

He who knows how to choose and to set limits to his desires, finds a sufficiency in a library of few books, a pharmacy of few remedies, a table of few dishes, and a society of few friends.

The fool, raised to honors, is like a man perched upon an eminence whence everything looks small to him, and on which he himself looks small to all the world.

War is a lawsuit, which ruins even the man who wins it.

Fanaticism is to superstition what delirium is to fever.

Folly is the reality of ignorance joined to the pretense of knowledge.

That which distinguishes the savant from the sage is that the second puts into practice what the first knows only in theory.

An Electric Plant.

Translated from *La Lumière* for the Banner of Light.

A journal from Madras brings the information that in India a plant has been discovered that, at a distance of twenty feet, strongly influences the magnetic needle; if the needle is taken nearer, its excitement becomes intense. The plant exhibits the strongest magnetic energy during the daytime; the power diminishes to zero during the night; a storm increases it tenfold. Neither birds nor insects ever rest on this plant, contact with which is fatal to them.

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 P. M. Advertisements intended for the seventh page of THE BANNER must be at the office on Saturday of each week before 1 o'clock.

Spiritualist Camp-Meetings for 1892.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is now drawing nigh; and the reader will find subjoined a list of the localities and time of session where such convocations are to be held.

As this paper is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the platform speakers will not fail to call attention to it as occasion may offer—thus cooperating in efforts to increase the circulation of THE BANNER OF LIGHT, and thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Lake Brady, O.—The Ohio Confederation of Spiritualists will dedicate this new spiritual resort on Sunday, July 24th, 1892. The exercises for the summer will begin July 24th, and continue until Aug. 28th.

Cassadaga, N. Y.—The Thirtieth Annual Summer Assembly of the Cassadaga Lake Free Association, July 1st, Chautauque County, N. Y., will continue from July 24th to Aug. 28th.

Onset Bay, Mass.—Meeting from July 10th to Aug. 28th.

Cape Cod, Harwich Port, Mass.—The Cape Cod Camp-Meeting from July 10th to 31st.

Liberal, Mo.—The Second Annual Camp-Meeting of the Liberal Spiritualist Association commences Aug. 20th, and closes Sept. 19th.

Denver, Col.—A Spiritualist Camp-Meeting will be opened at Taylor Park for the first two weeks in September—perhaps to continue to the 30th.

Hastlet Park, Mich.—The Hastlet Park Association will hold its Tenth Annual Camp-Meeting from July 31st to Aug. 28th.

Clinton, Ia.—The meeting at this place will open July 31st and close Aug. 28th.

Chesterfield, Ind.—The next camp-meeting will commence July 21st, and continue to Aug. 15th.

Summerland, Cal.—The camp meeting will be held from Sept. 11th to Oct. 2d.

Lake Pleasant, Mass.—The annual camp meeting will be held July 24th to Aug. 28th, inclusive.

Queen City Park, Me.—The tenth annual Camp-Meeting commences Aug. 14th, and closes Aug. 28th. Matilda H. Cushing, Secretary.

Sunapee Lake, N. H.—The meeting this season will commence Sunday, July 31st, and close Aug. 28th. Jane D. Churchill, Secretary.

Queen City Park, Vt.—The meetings at this camp ground, in Burlington, commence July 31st and close Sept. 6th.

Temple Heights, Me.—The Tenth Annual Camp-Meeting commences Aug. 12th and closes Aug. 21st. G. H. Rich, President; F. O. Gould, Secretary.

Pine Banks, Maine, Mass.—The Union Spiritualists will hold meetings the first Sunday in each month during the season. Dodge & Logan.

Devil's Lake, Mich.—July 28th to Aug. 8th.

Nainiac, Ct.—The Connecticut Spiritualists' Camp-Meeting from July 1st to Sept. 3d.

Manistota, Wis.—July 24th to Aug. 14th.

North Collins, N. Y.—Sept. 1st to Sept. 4th.

St. Paul, Minn.—The Northwestern Spiritualist Association will hold a camp meeting at Merrimac Island, beginning July 1st, and continue over Sunday, July 24th.

Movements of Platform Lecturers.

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

Mrs. Cella M. Nickerson has been filling engagements in West Duxbury during the month of June; spoke in Hanson, July 3d. Will now visit the several camps where she is engaged—Sunapee Lake, Queen City Park and Lake Pleasant—returning to Boston about the 10th of Sept. Parties wishing to make engagements with her can address her at Wollaston, Mass., Box 285.

F. A. Wiggin, lecturer and test-medium, with his family is spending two weeks at his country residence at Mirror Lake, N. H. He lectures at Nainiac Camp, July 17th; Lake Sunapee, July 31st and other dates; Onset Bay, Aug. 7th and 9th; again at Lake Sunapee Aug. 14th and other dates. Queen City Park is engaged for ten days, beginning Aug. 17th.

Mrs. E. E. Warner-Bishop, inspirational speaker, will make engagements to lecture anywhere in the United States or Canada. Terms reasonable. Address as above, Box 122, Mayfield, Michigan.

A. E. Tisdale's camp engagements are as follows: Cape Cod, Onset Bay, Parkland, Lake Pleasant, Queen City Park, Temple Heights, Verona Park, Rima, East Madison. He is wishing his services for October, November and December, 1892, can address him at his home, No. 547 Bank street, New London, Conn.

The local papers in Woonewe, Wis., and Chasening, Mich., have recently given excellent notices of the discourses of Frank Ripley. The *Argus* of the latter place remarking in the course of its reference: "Mr. Ripley's lectures are replete with the best thoughts and deductions; and in treating upon the most important problems of life in a common-sense manner, and from a scientific standpoint, his talk is very interesting and instructive."

A Chance.

To make a visit to the great fairs of Kansas, Nebraska, Arkansas and Texas at ONE-HALF FARE is offered by Missouri Pacific Railway Co. See card headed Harvest Excursions.

CONNECTICUT.

Danversville.—The Norwich Spiritual Union held its second annual Bazaar at Alexander's Lake, Tuesday, June 28th. About one hundred and fifty people were present. Joseph D. Biles supplemented a fine address with about fifty tests. Much is to be credited to the earnest, untiring efforts of Mrs. J. A. Chapman, Secretary of the Norwich Union, for the inauguration and success of these annual gatherings, and she is ably and efficiently assisted by such true and staunch Spiritualists as Dr. and Mrs. W. V. Clapp, Mr. and Mrs. O. S. Spaulding and Mr. Sanford Chapman—all ladies and gentlemen who have the best welfare of Spiritualism at heart, and are earnest, faithful workers in everything that helps spread the glorious truth.

Mrs. Chapman informs me that efforts will be made next year to hold the picnic on a larger scale. The Norwich Spiritual Union has the reputation of employing the best talent in the field, and when one meets its members and notes the enthusiasm and earnestness each displays in the work, the secret of its success is made plain. A more genial, pleasant company of ladies and gentlemen the writer never met. To associate with such is a pleasure, and one we hope may be granted us again in the future. May unstinted success meet their labor in the grand work.

W. DELOSS WOOD.

MARYLAND.

Baltimore.—The Psychic Spiritualist Society of Baltimore closed its lecture season Sunday evening, June 26th, in its hall on Howard street. Everything passed off very nicely; a full and attentive audience, which seemed to appreciate the lecture given by the regular speaker, Mrs. Walcott, and remarkable tests acknowledged by Rev. S. L. Beal, who has kindly assisted the society from time to time during the season. The society presented the speaker with a donation, and Miss Gaule with a handsome basket of flowers, as some little acknowledgment of their appreciation of the work they have done.

Not much has been said about this Association; but for seven years it has been quietly, and I hope surely, working its way for the good of the Cause. Yes, for eight seasons has Mrs. Walcott been at its helm; at first in her own home; afterward, fully organized, meeting in a hall for seven years. It has always been self-sustaining, and so far giving free admission to its meetings. While we cannot boast of building a Temple in that length of time, as we should like to have done, we are not discouraged, and look forward to beginning the work with renewed effort in the fall.

M. I. C.

NEW HAMPSHIRE.

Washington.—Mrs. Abbie N. Burnham of Boston spoke for the Spiritualists of this place the Sundays of June 19th and 26th to good audiences, and the entire satisfaction of all. Her spirit tests were highly appreciated by the many admirers. Societies in want of a good speaker are advised to engage Mrs. Burnham. Mrs. Kate R. Stiles will be with us the first two Sundays in September.

N. A. LULL, Com.

ALE AND BEEF

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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 expiration of their subscription, as we stop every paper after that date. It is the earnest 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.

COLBY & RICH, 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. HALL'S JOURNAL OF HEALTH: A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents. THE CARRIER DOVE: Illustrated. Published monthly in San Francisco, Cal. Single copy, 25 cents. ALYCEA: A Monthly Journal, devoted to the Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents. THE WATCHMAN: Published monthly in Fort Wayne, Ind. Single copy, 10 cents. THE PROGRESSIVE: Published weekly in New York. Single copy, 5 cents. THE THOROUGHIST: Monthly. Published in India. Single copy, 50 cents. THE BETTER WAY: A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents. ALEXANDER: A Semi-Monthly journal devoted to the Phenomena and Philosophy of Spiritualism. Single copy, 5 cents. NEW THOUGHT: A Monthly Magazine. Edited by Moses Hull. Published in Chicago, Ill. Price 10 cents. THE PATH: A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 50 cents. THE PROGRESSIVE THINKER: Published weekly at Chicago, Ill. Single copy, 5 cents.

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Special Notices forty cents per line, Minimum, each insertion.
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No extra charge for cuts or double columns.
Width of column 2 7/16 inches.

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

THE BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our columns, they are at once discontinued. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Wallis may be addressed at Glenora, Yates Co., N. Y. Jan. 2.

Andrew Jackson Davis, Physician, will be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from 8 A. M. to 3 P. M. No new patients after 2 P. M. July 2.

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

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps 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.

If each subscriber to the Banner of Light will urge himself with getting one new subscriber, the circulation of the paper will be doubled at once, and with little trouble. Let each subscriber try it.

Send for our Free Catalogue of Spiritual Books—A contains the finest assortment

Message Department.

It should be distinctly understood that the Messages published in this Department indicate that spirits are passing to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the material sphere in an undeveloped condition, even though they progress to higher states of existence, are not able to receive the doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions of such kind are therefore not to be taken as messages of spirits, but as the expressions of the writer.

Notice.
The Banner of Light Free Circle Meetings have been suspended for the summer. Due notice of their reopening in the fall will be given in these columns.

Questions Answered and Spirit Messages
GIVEN THROUGH THE TRANCE MEDIUMSHIP OF
Mrs. M. T. Longley.

Report of Public Séance held April 8th, 1902.
(Continued from last week.)

Rev. Herman Bisbee.
Years have passed since, in the earlier days of my experience in the spiritual life, I returned to express myself from your platform to my many friends in Boston and surrounding places.

To-day I am privileged to give a thought from my enlarged point of view, and to extend a hand of love and greeting to my co-workers and friends on earth. I rejoice that they have traveled onward with myself, that they have not been standing idle in the great field of human labor, but that they have been pressing forward, harvesting the wheat, and sowing out the tares, that they have been trying to reap the rich fruition of truth's glorious harvest that is spread for the world. That pleases me.

I find that more than one mind that I walked in company with has gathered a spiritual truth here and a revelation of immortal knowledge there for the enrichment of his soul; and I am gratified at this, because I feel that no intelligent mind is justified in standing still. It seems to me that every human being who has reached years of intelligence and discretion was it as a duty to himself to seek diligently for an understanding of God's truth as it is spread out through the operation of many laws in this wonderful universe of ours. By study and reflection in the various departments of scientific lore one may learn many things that will help to expand his soul, to sweeten his nature, and to strengthen his character. By coming in contact with human life one may observe and gather information which will assist him in his upward journey.

So I feel that I should be culpable if, in returning here to my friends, I could only say to them I have not advanced since last you heard from me, and I still occupy the same position. I am, however, gratified to be able to say that I have been reaching onward to explore many conditions of human experience. I have been trying the soundness of human affairs, and have come into a knowledge of certain laws and principles which sway human souls in their actions that I never dreamed existed before. I have been studying the law of heredity, and have come in contact with the operation of that law in human life which have almost dumfounded me. And yet I feel that I am only in the vestibule of the great temple of learning, and that not yet am I prepared to enter the domain of knowledge itself.

It would indeed gratify me to hold personal communication with my fellow-students, that we might exchange thought; for I feel that my friends on earth have gathered up many pearls of wisdom and truth which I would do well to receive, that they can impart to me something of importance which I have not yet found for myself; and, on the other hand, I feel that I can afford to them through personal communication gleams of truth and spiritual knowledge which they cannot gain by searching through physical laws or in the domain of matter independent of spirit-intelligence. Therefore I am confident that if we can communicate in this way we shall be mutually assisted in our search for light, and be uplifted in understanding by the experience.

I bring my fraternal fellowship and fraternal love to all friends, and would have them know that I never forget them and their work. I am remembered as the clergyman who passed out very suddenly some years ago, whose field of labor was in South Boston. I do not call myself a minister now, only in the sense that one soul can minister to another in seeking to perform helpful service of some kind; but I am a student, studying the laws of life here and in the spirit-world, and anxious to impart to my friends the lessons that I have learned. Herman Bisbee.

David Wilder.
I stood here, Mr. Chairman, at your last circle with good friends of mine who are in the spirit-world. We were Spiritualists, active, progressive Spiritualists while on earth, and we are no less so now. I listened to the remarks of fellow-workers who possessed your medium, and I found the time not lengthy enough to permit me to speak, so I come to-day to send my hearty God-speed to my spiritualist friends in the spirit-world. I feel that I am doing the Heavenly Father's work, and that every comforting word they speak, every ray of truth they bring from the other life to bless some heart on earth, is a glorious light for them in the spirit-world. They are doing the work laid upon them by wise counselors, and although they sometimes seem discouraged, yet I know that they have been uplifted and benefited because of this mission which is theirs.

I do not come to make an extended speech, but only to bring my love to the good friends on this side, and to say I am more and more elevated in thought and gratitude at the life which is mine, and the broadening opportunities I find to reach out and to grow in spiritual qualities. More and more thankful I am to know that I shall not be confined to one field of action, to one locality, or to one world, but that I, as a progressive spirit, in company with congenial minds, shall be privileged to go on and on from field to field, reaping that which is prepared for my acceptance, gaining that understanding of life that is necessary to our unfoldment, and then passing on to other worlds for greater work and experience. This can be the lot and portion of all. We are not denied that which the soul earnestly asks for, for that belongs to the soul and is its by birthright.

So, friends, be up and doing. Let your aspirations spring forth and grow. Do not confine within yourself the quality that God has made to be expressed in good and useful ways, but let them flow forth, and you will find a greater knowledge and power coming to you as a result.

I am David Wilder of Boston, materially speaking. My friends are here.

Sophia Coles.
I am Sophia Coles, and I have friends in Albany that I hope to reach by coming to you in this way.

I presume my friends know little if anything of Spiritualism. They have heard of it, but I do not think they understand how it is that spirits can return to earth and make themselves known through other individuals. I doubt if they know much of mediumship and its laws.

I knew nothing of these things when I was here, and I have had to study them from the spirit-side; but having learned of these truths, I have been anxious for a good while to reach my friends in some intelligent way, and have them know that I can visit them in their homes and see something of their lives. I am not with them all the time, I do not know everything that they do, and all the experiences that come to them, but I do sometimes mingle with them and take part spiritually in their enjoyments and experiences.

I wish to tell my friends of my spirit home, and to say that the dear, beautiful soul, Jessie, whom some of them know, is with me there, and that we have pleasant associations and companionship. Many other friends are also

there living near us in their pleasant homes, giving us sympathy and kindly cheer, and helping to make our lives bright. We have much, oh! indeed, everything to be thankful for, and life here seems so warm, so full, and so limited compared with that which we have now; yet that was important, that was for the benefit and the unfoldment of the spirit, and I do not wish to cast a shadow upon the conditions of this life, for I know that they are undoubtedly just what we need while we are here.

Tell my friends I wish they would form a circle or visit a circle somewhere near their homes where spirits can come and communicate. If they would sit in their own homes I think it would not be long before they would feel the presence of their spirit-friends, and gather knowledge from them concerning many things of which they are now ignorant.

Joseph C. Oram.
[To the Chairman:] I am told that all travelers are welcome to this station they may come; and so, sir, I step forward, hoping to be received by my good friends in Deering, N. H. I have not only relatives and friends there, but also those whom I have known and respected in different parts of New England, in Maine, Massachusetts, and at other points, principally, however, in New Hampshire; so I feel as if I might certainly find some who will believe that I have returned from the land of song to visit this earth-life and make myself known.

I was an active man in various ways, but was in my element in the realm of music. In vocal instruction I found my forte, I think, and I am pleased to say that I am able to carry on that line of study, work and practice in the spirit-world. Oh! if I could voice to you the harmony of the spheres, if I could give you the slightest comprehension of that great soul-world of sound that I may mingle with, and of the glorious tones of expression that this human voice over there is capable of, it would give me great satisfaction. This I cannot do, because the mortal ear is dull and is not capable of catching the vibrations of harmony that the spiritual realm evokes. However, perhaps my friends will be pleased to know that in the spirit-world I have renewed my strength and age, and feel in the prime of vigor and health, that I have renewed my occupation, and continue on with it, not so much perhaps as a teacher, as a student who is seeking to know and to express more and more of this wonderful power.

I do not wish to come back to the earth-life to live, though I had many pleasant associations here and much to be grateful for, but I wish that I could take every one of my friends by the hand and introduce them into the spirit-world and to the joy and melody that I feel around me. The time will come when they will all be there, so I can wait with patience, though I desire to have them enjoy the life with me as soon as they can. Joseph C. Oram.

[At the close of the circle a gentleman in the audience recognized this message and pronounced it correct as far as his knowledge of the circumstances extended.]
Clara Cushing.
I have tried so many times to come here and speak that I thought to myself, "If I do not succeed to-day, I will give it up; that there is no use for me to try any longer." I know that those who come here do not wish to send any back, or to crowd them out; but, somehow, the magnetic forces surge to and fro, and it is not always possible to keep in line against them. The currents are so strong one has to be positive, and also seek the assistance and protection of the band that gather here by experience, and that is why I suppose I can come.

I wish my friends on earth to feel that I have tried many times to come to them. Some of them know a little of this Spiritualism; perhaps they know more of it than the world has any idea of, for I have seen more than one reading your paper, and wishing that I or some near and dear friend, would come to your circle and communicate. In answer to that thought I am here. I have tried to come many times, and it was not my fault that I did not speak. We love our friends, and if they knew how hard we try sometimes to reach them with a thought or word of affection, or with some token of our identity, I am sure they would not fret because we do not come, but would try to wait with patience until some gleam is given that shall assure them we are not far away.

I had many things on earth to attract and hold me to this life. I did not wish to give them up; I had no desire to die and pass away; but at last, when the links were broken, binding my spirit to the body, I slipped out of the form easily and without pain, and, finding myself in a world of light, that was as sweet and fragrant as the country in the summer-time, when the lanes and meadows are decked with flowers, I could not feel sad, or wish to be back in the old life. I found, too, that it was for the best.

Tell my friends that this is my feeling now, as it has been. Though some of them think I cannot come, others are learning that it is possible for spirits to return. I would say to them that I can come back, with other dear ones who have passed on, to give you our love, and to try to help you on your way. We know that you, too, will come to the spirit-world by-and-by, and we shall try to prepare lovely homes that will be pleasant for you when you join us there, if you will only try to do your best, that the material you send out through your life-actions may be bright and beautiful, for this is what we have to make use of in erecting your homes.

My name is Clara Cushing. My friends live in Bangor, Me.

Report of Public Séance April 8th, 1902.
Spirit Invocation.
Oh! Infinite Presence, thou great Over-Soul, impressing all life, permeating all being with the majesty of thy power and the tenderness of thy love, be thou the light of our way, that we may be led onward to see and to understand clearly the lessons of life, the pathway that we should tread, and the destiny toward which we would our steps. Oh! may we receive from thy great storehouses of truth gleams of knowledge and wisdom, and profit by them so as to unfold greater power of comprehension and spiritual perception. May we gather from thy ministering angels who return from immortal life to impress us with a knowledge of divine things, such glorious lessons and tidings of great joy as will stimulate our minds to new effort, as will encourage our souls to press onward for these beautiful things; and may these angelic beings bring to our hearts such refreshment as will give us new life and force.

We desire to come into the atmosphere of the pure and good who dwell their way from spiritual worlds toward us, that we may be baptized with the holy spirit of their celestial lives and receive the spiritual power of their spiritual force and magnetism that will strengthen our characters and assist us in our desire to press forward and to accomplish good works for our kind. Be with us this hour, oh! thou Divine Spirit; be with us, oh! ye beautiful souls who wish to do good and are seeking opportunities of reaching mortals with your influence of light and cheer. We desire your companionship, we seek your blessing, and we ask that we may not only be benefited personally by your inspiration, but that we shall be fitted to extend to our brothers and sisters something of benefit and blessing because of the good we have derived from spiritual sources and from heavenly souls.

QUESTIONS AND ANSWERS.
CONTROLLING SPIRIT.—You may now present your queries, Mr. Chairman.
QUES.—[By W. Ruby, Louisville, Ky.] Can spirits bring flowers from another country or from the spirit-world for their friends to keep, the same as they may keep natural flowers grown here?
ANS.—In demonstrating spirit-power over material things, unseen intelligences have been known to bring into this outward atmosphere various objects, among them materialized flowers. Those that are really materialized, or fashioned from the elements of the atmosphere at the will of the spirit-operator, may not remain with you as long as the flowers which you pluck from your gardens, because the elements of which they are composed cannot be held together for any length of time, and the action of strong light, whether artificial or natural, upon these materialized objects will cause them to disintegrate. But spirits have also been known to bring flowers into the séance-chamber from the gar-

dens or conservatories of earth, and often from long distances. We know of many instances where fresh and fragrant blossoms have been brought into the séance-room wet with dew, and to all appearances having just been plucked from the parent stems. These flowers, of course, belong to the earth, and they will remain fresh, perhaps, as long as flowers usually do that you have gathered from your garden. These same flowers, however, may be fed with magnetic forces by spirit-attendants, so that they may continue to shed beauty and fragrance in your apartments for a much longer time than they would do without this spiritual atmosphere to sustain them; but they will fade eventually, because they belong to the earth, and follow the course of all earthly things.

Q.—[By "Student."] In the course of the earth's physical development, is it probable that man will be able to cultivate an understanding of the laws of nature sufficiently to be able to dwell here at will, leaving this plane only when he may feel it a fitting time to do so?

A.—We do not know as the time will ever come upon this planet when man will be able to remain here in the physical form as long as he may will to do so, or that he will not be obliged to part with his corporeal frame until he desires to pass away from the earth and its environments. Such a time and condition may come in human experience. We are not prepared to say that it shall not happen in the course of the development of this planet.

We believe that as man develops in knowledge, and an understanding of the qualities and powers of his own nature, he will be able to so regulate his life and conduct as to overcome, in a large measure, the adverse conditions which prey upon him to-day, and which bring disease and decay to his system. We believe that by-and-by, in the ages yet to come, humanity will have unfolded its powers of magnetic force, in superior knowledge of life, and its laws so as to be able to continue a hold upon the earth during a much longer period of time than he is able to do to-day. When man understands the laws of his being, and seeks to live in accordance with them, then will he have very little disease, but will supply to his physical system such elements and forces as it requires to build up and strengthen the entire structure, so that decay will not constantly be making inroads upon his mortal frame, as at the present time.

We have no doubt that the time will come when man will be able to live upon this planet two or three hundred years, gaining knowledge and experience through this physical existence, so that when he is called to go hence, he will not struggle or rebel, but will slip out of the form of clay as he slips out of his winter overcoat when it has served his purpose, he having been prepared for something better suited to his desire and use as a spiritual man.

INDIVIDUAL MESSAGES.

Julia Arkwright.
[To the Chairman:] My name, sir, is Julia Arkwright. I have friends in this State. I have friends whom I love in Pittsburg and Clinton. Perhaps they will be pleased to learn of my return through a spiritual, medium and be ready to hold me a friendly hand. I come to them with much love.

I lived here for nearly half a century, and I had many experiences. Some of them were very trying, and some were pleasant, but I had to live a life of work. I knew what it was to rise early and to toil through all the hours of the day until late at night, and sometimes I grew very tired of it all and thought I would be willing to lay down the body and pass from earth if only I could be sure of getting rest.

I did not know of Spiritualism here. I believed in a sort of way in the religion of my folks, of those with whom I had been trained. They seemed to believe that one must cling to the church and accept its teachings, binding himself to its creeds and following in the narrow way which it pointed out in order to be saved from terrible evil after death, and I felt it my duty and took it as a matter of course to follow in that same line and believe upon Jesus Christ and his power to save my soul from sin. When I passed away I found life was different from what I had been trained to think it would be. I found no angels playing upon their harps and singing psalms of praise, but I found men and women passing back and forth as they do here, from home to home and place to place, and they seemed very matter-of-fact, busy people. I could see but little difference between this world and that, only they were at ease there; they did not seem to fret about what they should have for to-morrow, or about what they were coming to by-and-by. They did not seem to be worried, or to misunderstand each other as we find people doing here, but otherwise than that it seemed very much like the world I had left.

I had a great deal to learn, and I have been a good while learning my lessons of life concerning both worlds. It took me some time to understand that spirits could come back and talk in this way. I thought it was all foolishness to dream of such a thing; and not until I went to please some of my friends on the other side, to spirit-circles, and watched the influences take possession of mediums and manifest themselves, did I understand what this Spiritualism is.

I speak of this because it seems necessary to me. Perhaps my friends will learn of my return, and feel pleased that I can come with a thought and word of love for them. I wish they would try to understand this for themselves, and I wish that they would earnestly seek for light concerning spirit-life, so that they may not have to spend so much time in learning these lessons after they get out of the physical form.

Joe Ashley.

[To the Chairman:] I have heard tell, sir, that you have a good many of the army boys coming back one time and another, and as I am one of the soldier boys, I thought I'd like to step in here and surprise the folks by telling them I've got back from the other country to send them a message.

I haven't a great deal to say, but I want to tell the friends who live here that it's a very good sort of a place we find after we get out of this sort of a life. As the lady who has been speaking here, we have a good many lessons to learn. I had a good many things to look over and to learn; and one of the most important matters that I had to look over was my past life. They all have this to do. It comes up before us, strong and clear, and makes itself not only seen, but felt. We have to look over all we have done, and sometimes we'd like to turn away from the shady places, and we wish that the light from the brighter ones would blot them out, but we have to blot them out by our own works.

Take it all together I've been getting along first-rate. I want the good folks on this side to know this, and to know that I've met many friends over there. We're moving along the best we can, trying to do our work, and get ready to meet our friends when they come over in such a way that they won't be ashamed of us, and that we shall not be ashamed of ourselves. We're trying to rub up our lives, make them brighter, and do our work well.

I would like to come to Agnes in some such way as this. I think I could tell some things about her affairs that might be helpful, and perhaps the time may come when I can make some of my thoughts known.

I am from Manchester, N. H. You can say I am Joe Ashley.

Peter C. Brooks.

Mr. President: I do not know as I have the right to make myself prominent to-day, but I do feel that it will be a privilege and a blessing to me once more to manifest my intelligence through mundane ways as an old Bostonian, as a man of affairs and a business endeavor while in the body. I identified myself with the interests, mercantile and otherwise, of this great city, and I feel identified with it now to a large extent. It has thrown its lines out into the suburbs, and brought them into its embrace very widely since I was here, and the city has increased in usefulness and importance, but I feel it to be the same old place, and it holds for me magnetic forces that are useful to my life.

I return to gather them up, and incorporate them into my being.

Now, sir, as an old merchant of this city, I want it understood that I am a business man of the spirit-world, that the faculties and energies which were mine here did not decay with the body, but, as age advanced, the spirit seemed to put out its faculties and energies, and when I passed from the body they re-coiled and stood still in the spirit-world. I had a long road to travel, many things to take up, study, and go over time and again; but I learned them thoroughly, because the new life was different from the old. I had to learn how to adapt myself to its conditions, and there was much for me to do.

In looking back over many years in the spirit-world, I find that I have changed very much, although I am still the same man that I was here. And that I am now capable of taking hold of new ideas in connection with human life that in the past would have seemed very startling to me, for I was more of a conservative than a radical. I am glad that I have been able to grow and keep pace with the times, and try to use an influence upon individuals and states in this mortal life with the hope of having them work a silent but beneficent effect in the world.

I hardly know whether any one will care to hear from me or not, sir, at this time, because new interests are here, new thoughts and employments engage the time and attention of those who may have known of me; but I feel that I am not out of place in speaking, and that I shall gain a new impetus for my own spiritual advancement in making it understood just how and where I stand at the present time. Peter C. Brooks.

Capt. John McGowan.

I am glad to touch this port and to find it so pleasant and hospitable.

I have cruised in many waters during a long career, and I have met many strange people. I was identified with the Marine Revenue Service and with naval affairs for many years, and when I raised anchor and sailed for the other shore of life, I hardly knew just what I should reach. However, I found a safe haven, a beautiful country filled with smiling, happy faces and genial hearts, and I can hear, sounding over the waters, "All's well." I come back to send over the waters the call to my friends, that they may know "all's well" with me.

I lived very many long years on earth. Most of them were active, but toward the end I rested and made preparations for the final voyage. The spirit-world is bright, and it is full of opportunity for those who reach it with minds alive. I was one who is on the lookout for that which is ahead, but many come who are asleep, or nearly so, and it takes them long to arouse to the situation and to know what and where they are. Those who are at the front can gather up many ideas and find their understanding quickened to realize life as they never had realized it before.

I have met dear ones at spirit shore, and find them strong, hearty and well, full of loving service to their kind and of genial association for me. I would like my friends here to know of these things. I bring my children's love and greeting from the immortal world. I say to them: "Seek, and ye shall find; knock, and it shall be opened unto you." The great door of knowledge shall be unsealed, and you shall receive light and understanding from the spiritual world; you seek for it with diligent hearts. I will give you my word if it is desired. Whenever any one who is near me asks for knowledge from the spirit-world, I will do my best to answer the call and give truth that will be understood.

I passed on from Elizabeth, N. J., where I have friends. I have friends also in other places, and I want each one to know that I am with him or her in spirit. Tell my boy that wherever duty may call him, I will follow in his track to give him blessing from the spirit-world, as I will all who are near to my life.

[This message was declared to be correct in every particular by a lady who was present in the audience and who stated that she was very well acquainted with Capt. McGowan's family.]

Charles Manley.

[To the Chairman:] It has occurred to me, my friend, that perhaps some of the good people of Erie, Pa., would be interested to hear from me. I have thought that by coming in this manner I might rouse some of those who have known me in past years by calling their attention to the spiritual country.

Now you may say, "We live in the spirit-world; we are very active there, doing our work from day to day as you attend to yours here, and it do not please us at all to be thought of as dead, to be compared to dust or to inanimate things, when we are so much alive and so filled with the desire to work and accomplish much. It don't seem just right to be thought dead; and then, again, we don't like to be reckoned as away off in another world, so far away that it is impossible to hold any communication with our kind or to know anything of the doings of this world. It doesn't please me at all to have my folks think I've gone down to the bottomless pit—perhaps they do not think that exactly—or to have them, on the other hand, think that I've been taken away up to a distant locality beyond the stars, where I am tuning a harp, because I never had a faculty for anything of that sort here. It was hard work for me to tell one tune from another, and I should be miserable to keep to that line of work because that would be work to me, and not a pastime."

You may tell my friends that I am busy. I am trying to develop my own faculties that I tried to make use of when I was here. I've got new ideas on those things I dwell upon when on earth, and I am working them out according to my understanding, hoping to bring practical results in the future. I am very much happier thus employed than I would be trying to sing and to play on a musical instrument.

I give my love and greetings to all friends who wish to receive them. I have been gone a good while, and I suppose I am not thought of very often now, because it comes natural to many to think of their friends who have passed away as having gone out of vital existence. I thought I would give out a few words to let them know I am here. I have friends in Erie and other places near by in Pennsylvania, and I give love to my friends and would read your paper and learn of my return.

I am Charles Manley.

Rebecca Armstrong.

My name is Rebecca Armstrong, and like all others I come hoping to have a word reach the dear friends I left on earth.

I have known of some of my friends being interested in Spiritualism since I passed away, and I have known that they asked, "Why do not our friends come? Why do not we hear from some of those who have passed away from our homes, that we may be better satisfied that Spiritualism is a truth?"

They love to be friends, think, how hard spirits have to work to get back with intelligent word to their friends on earth. I have not found it any easy matter to come and communicate. I have found it to be really hard work to get into line and get power enough to communicate so as to make myself understood. There is here and in other places where I have tried to communicate always a large number of spirits, each one anxious to give his thought and word, and the sending his will and message upon the medium so that it seems sometimes like a confusion of forces, and I have often wondered if each one would succeed in getting in just the right word and the correct communication. I have watched and waited, hardly daring to venture forward for fear I might get mixed up and not be able to do what I wished, but to-day I feel more confidence, I feel stronger and more as if I might be able to do something, and so I come bringing love to my friends and telling them I am with their dear ones in the spirit-world.

Fannie wishes me to give her love to the friends here. George said before I left, "If you do succeed in communicating, don't forget to say a word for me." None wish to be forgotten, and if the dear ones on earth would only feel that the loved ones who have passed away hold precious thoughts of them in their hearts and send out affectionate regards from time to time, I am sure they would feel that

there has been no separation, that there is always beautiful and loving association between kindred souls, and that by-and-by there will be a sweet reunion of all who are in sympathy with one another.

I do not speak much of material things. The earth, with its old life and experience, has faded away from me; not that I forgot, but it is more like a dream, it is more like the shadow, and the present is the substance because it is the reality. As I look back over the past with fond remembrance of the earth, it seems as if that was only a little while after all, only a few years of discipline, and it is as a dream; so I do not refer to the past, but I speak of my love and remembrance, and I would tell my friends in Cleveland that I will never at any time forget their welfare, and that I will do all I can to brighten their lives.

Ira Davenport.

[To the Chairman:] Your Spirit-President motions me to approach, and I am glad to do so, for, as an old friend of mediums, as the father of mediums, and as one who has for many years been used to give attendance to mediums, I feel that I can speak in regard to the work of Spiritualism and its importance.

As the spirit who preceded me said, mortals have very little idea of the great work many spirits have in trying to reach their friends on earth. They know little of the delicate laws controlling mediumship, and how easily these laws are affected so as to prevent the intelligent spirit from making his message understood.

I am glad to see the Cause so ready and I know that its work is going on all over the world; I know that its power is felt in millions of human families, and that the light of the spirit-world streams down into human hearts on every side, giving them warmth, strength and new life. In looking at this from the spirit side, one does not need to be a prophet to make the prediction that in the years that will follow there will come a new power and life in Spiritualism that will make itself felt more widely even than it has been felt in these last few years. A new influx of power will take hold of the people, and make them acknowledge and recognize the presence of a spiritual force that is intelligent, and that is persistent in its work.

I give my greeting to my old friends. Many of them still linger along waiting for their summons to pass to the higher life. The time came to me and was welcomed. My friends and mine came settling upon my body, grew feeble, and I was glad to see my old friends. I should find on the spirit-side—good friends, broad fields of labor, and opportunities to accomplish my work.

Members of my family who have passed on join me in greeting to good friends on this side. They are all happy, and each has a work to do. My granddaughter desires me to give her love to her dear friends, and to tell her brothers, companion and all with whom she was associated, that she has a career in the spirit-world, and that she has a new field of activity, and that she can outwork the powers within to much greater advantage and usefulness than she could on earth. She does not, however, forget the loved ones on this side, and her greatest joy is to return and minister unto them in such ways as they need her presence.

My own children send out their love and greeting to those who are here, and who sometimes call for a spiritual influence that may be helpful in hours of trial and weariness. To say good-spirits and co-workers in the field of Spiritualism I give the best word of greeting and love. Ira Davenport.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

April 12.—A. E. Newton; Nicholas Brown; C. S. Abbott; Charles H. Twichell; Helen Baker; George Anderson; Charlotte Smith.

April 13.—M. E. Kenney; John A. Squire; Fannie M. Chapin; Henry Sampson; Jane Elliott; O. R. Lane; Walter Savage.

Messages here noticed as having been given will appear in due course according to routine date.

June 24.—Fannie A. Conant; H. S. Finn; George L. Breed; George Kenney; Emily Chase; Levi K. Conoley; Naota, to her medium; Closing remarks by John Pierpont.

To the Liberal-Minded.
As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promotion of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life.
From his late residence, 337 Congress street, Portland, Me., June 23d, Dr. Henry A. Lamb, aged 69 years.

Dr. Lamb had been in failing health for a year past (the result of his Grippe). He was born in Lincolnville, Me.; graduated at the Harvard Medical School; and had practiced medicine in this city over thirty years. He leaves a widow and two children, a son and daughter. He was a deep student of scientific subjects; a firm Spiritualist, he has for many years been at the head of a Spiritualist Society, meeting weekly, and he has done much for the advancement of the cause of free thought among us. Services were held Sunday, June 23d, at 2:30 P. M., conducted by Rev. Henry Blanchard of the First Universalist Church, the Old Folks Church service, was read by the officers of Beacon Lodge, of which he was a member. The remains were interred in that beautiful "city of the dead," Evergreen Cemetery.

Thus we bid good-bye to the mortal remains of our friend, realizing that what we bury in the earth is but the garment—the man has obeyed the call to come up higher. H. C. BERRY.

From his brother's home in Broad Run, Md., on Thursday, the 19th of May, Dr. F. A. Grove. The remains were conveyed to Quincy, Ill., for burial.

More than twenty years ago he became interested in Spiritualism; and in later years he had ample evidence of its truth in his own person—which was a comfort and solace to him during his lingering illness. Mrs. BELLE HENRY, Kirkville, Mo.

From her home in Bradford, Pa., June 16th, Mrs. Socrates Barber, aged 45 years.

Her hope was bright; she saw a beautiful world beyond this; her faith was strong in a higher life to come. Many friends were present at the obsequies to pay well-merited respects to her whom to know was to love. The choice collection of flowers showered upon her casket, pictured alike her life on earth and the glorious scenes into the enjoyment of which she has entered. Mrs. E. A. ROBINSON, 97 Corydon street, Bradford, Pa.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Two words on an average make a line. No space for poetry under the above heading.]

The following countries have a larger national debt than the United States: Austria, Hungary, France, German States, Great Britain, Italy, Russia, Spain and Turkey. The national debt of France is the largest, being \$42,000,000, against \$30,000,000, the national debt of the United States.

ARE YOU BILIOUS?
THAT USE
PARSON'S
PILLS.
"Best Liver Pill Made"

Verifications of Spirit-Messages.

I noticed in THE BANNER of June 11th, a communication from J. T. SPRIGGS of Utica. I was well acquainted with him in earth-life over thirty years. He represented his district in Congress, and was well known and respected by a large circle, not only local, but throughout the State. H. D. TURNER.
New York, June 14th, 1892.

I recognize the message in the BANNER of LIGHT of June 11th from J. T. SPRIGGS. I knew him well for years, and his father also; every word confirms me that it is from Tom Spriggs. He went from Rome to Utica; he was a member of Congress, and a smart, intelligent man, far above the average. I have shown the message to some of his friends. Most of them think it must be from him. WILLIAM HODIEN.
Rome, N. Y., June 20th, 1892.

I have read with much interest the message of JOHN KEPLER in THE BANNER of June 4th, and recognize it as from one whom we knew in youth and early manhood; he was a German. The late Dr. George Putnam of Roxbury was one of the friends who assisted him to obtain an education; with him he used to visit the old Putnam farm in Sterling, Mass., owned and occupied by my father, Ezra Kendall, where he spent his vacations. I was not personally acquainted with him later in life, but knew he became a very able lawyer, and that he married and went West. I judge the message to be correct, and am happy to hear from him. MRS. A. E. BROWN.
Sterling, Mass., June 11th, 1892.

I see by THE BANNER of June 4th that its Free Circle has had a call from INA BAKER the second time. I was well acquainted with her, and have been from her childhood up. All she said of herself and family is true. I am satisfied from what she said it was from Ida, and none other. I saw her nearly every day the last year of her life on earth, and was with her the last hour. She used to say my calls did her as much good as a whole drug-store. She made a request of her sisters that when she passed to the higher life I should be called on to talk at her funeral. When she passed on I spoke, and so did R. D. Jones. She has often called on me since (for I hear the voices). Often she has come in company with Annie Conant for she had been a reader of "The Banner" all her life. L. M. GARDNER.
Rochester, N. Y., June 25th, 1892.

In THE BANNER of June 14th, 1890, there appeared an account of a spirit calling himself EMERSON PRIEST from Hudson, Mass. The sample copies sent me were distributed, but before all were out Mrs. Mary Clifford of this place was our house, and taking one and glancing at it saw the name, and at once recognized it as that of her sister's husband, whom she well knew; calling his living wife by the name of Lucy seemed to identify him. So sudden was the surprise to Mrs. C., she said it "almost took away her breath." A. C. COTTON.
Rosenhayn, N. J., June 24th, 1892.

In THE BANNER of May 21st I find two communications I wish to verify; one from JOHN ARNOLD, whose acquaintance I formed at Lake Pleasant; the other that of Dr. J. M. HOLT. I was born in Bridgewater, and knew Dr. Holt as one of the pioneers of Spiritualism, and I went to his home to investigate it. Dr. Holt was a frequent visitor at my father's. His words to his daughter were much like him. When greeting me at conventions and other spiritual meetings he always said: "God bless you, child; I am glad you have come." I was glad to hear words of cheer and encouragement to his own dear ones, and note his knowledge from personal experience of the fact of spirit return, and his labors in conjunction with other spirits of his native town. His dear smiling face was always full of love and good-will to humanity. May he come often and bring his great magnetic forces to the weak and weary of earth.

MRS. S. A. JESMER-DOWNS.
Charlestown, N. H., June 9th, 1892.

In THE BANNER of June 25th is a communication from Dr. W. G. SMITH of Chicopee, Mass. Thinking that possibly no one would look up the matter and write you, I do it myself. I called upon an acquaintance of mine who once lived in Chicopee, and learned that Dr. W. G. Smith used to reside in that place at 103 Cabot street, lived to be quite an old man, and passed over within a year. My informant said he was well acquainted with him. He was also well acquainted with Wm. Gilmore, the man Dr. Smith refers to in his communication, and is quite positive Dr. Smith came from England, as he intimates in his communication.

B. F. FARHAR.
28 Myrtle street, Springfield, Mass., June 28th, 1892.

July Magazines.

MAGAZINE OF ART.—The frontispiece is an etching of a painting, "Circus," by J. W. Waterhouse. "The Royal Academy" has its second paper by the editor, with five illustrations. "Scenic Art" is considered from the standpoint of a critic by Prof. Herkimer, with four illustrations. A biography of Bastien-Lepage, whose painting of Jeanne d'Arc established his reputation as an artist of fine spiritual perceptions, is reviewed, the illustrations being from two of his works. "Cracow and Its Art-Treasures," by Miss Helen Zimmerman, will find many appreciative readers, its interest being largely enhanced by nine engravings. "Our Illustrated Note Book" has six illustrations. "The Chronicle of Art" and "American Notes" report new works and new artists. New York: Cassell Pub. Co.

MAGAZINE OF AMERICAN HISTORY.—A fine portrait of Abraham Lincoln is the frontispiece. The editor, Mrs. Lamb, contributes the opening article, illustrated. "The Beginnings of the City of Troy." Cyrus Thomas supplies a study, a paper upon "The Pre-Columbian Literature of North America." Hon. W. L. Scruggs relates, with considerable minuteness of historical detail, "How England Forced the Slave upon America." Franklin Becker gives his views of "What Constitutes Good Citizenship." A facsimile of "One of Washington's Letters" illustrates a contribution by Kate Mason Howland. New York: 743 Broadway.

THE COTTAGE HEARTH.—An opening illustrated story, "The Silver Spur," is followed by "Talks Concerning Some of the Old Masters," and other stories. Abby Morton Diaz writes upon "Character Work in School and Home," and the several departments that follow are replete with information of value to all housekeepers. Boston: W. A. Wilde & Co.

JENNIES MILLER MONTHLY contains portraits of the Queen Regent and the Baby King of Spain, who are to visit our country next year. Mrs. Miller contributes "Important Trifles." Papers that follow are by Lillian Russell, Geo. A. Sala, Foster Coates and others. New York: 114 Fifth Avenue.

THE QUIVER presents an animated and useful table of contents—wherein continued stories, interesting sketches, and illustrations, literary notes, etc., are skillfully blended. Cassell Publishing Co., New York City.

OUR ANIMAL FRIENDS.—This monthly is doing excellent work in behalf of the cause it represents, and in the number before us (May) makes a strong appeal for an increase in the number of officers in the service of the Society, which we hope will be successful. An account is given of the hard work attending a night's tour in the interests of animal protection. "How the Warrior" is the true story of a large dog that went to the wars in '61 and returned a hero. Interesting facts are given respecting "Animals in Central Park," and suggestions regarding "Shoeing Horses." New York: 10 East 22d street.

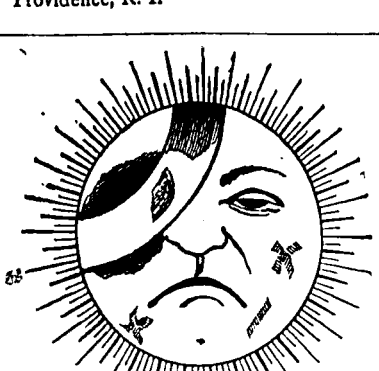
For Over Fifty Years
MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Horsford's
ACID PHOSPHATE.

An agreeable preparation of the phosphates, for Indigestion, Nervousness, Mental and Physical Exhaustion.

Recommended and prescribed by Physicians of all schools.

Trial bottle mailed on receipt of 25 cents in stamps. Rumford Chemical Works, Providence, R. I.



When "old Sol" makes all things sizzle,
Drink Hires' Root Beer.
When dull care makes life a fizzle,
Drink Hires' Root Beer.
When you feel a little dry,
When you're cross, and don't know why,
When with thirst the children cry,
There's a sweet relief to try—
Drink Hires' Root Beer.

A 25 cent Package makes five gallons.

SMITH TELLS THE TRUTH.
Thousands have had Millions may have instant Relief and Speedy Cure from Skin, Scalp and Hair troubles by using CACTUS BALM SKIN CURE.
It is compounded from a Specialized, marvellously successful formula, and is so wholesome that we will drink it from your bottle. Endorsed by thousands. Sold by Druggists, Grocers, and Dealers. Sent Free. For full particulars, write to W. H. KEELEN, 21 Hawley St., Boston, Mass.

"Cactus Balm Skin Cure" cured my Scalp Troubles, the Falling of my Hair, and gave me a New Growth in less than a month." Mrs. N. K. KENNEDY, May 20, 1892.
"By its use, Salt Rheum on my hands, arms and body disappeared within a week, after several months of medical treatment had failed." W. H. KEELEN, 21 Hawley St., Boston, Feb. 13, 1892.

WATER OF LIFE.

A pure unadulterated mineral water, which is unequalled in curing all forms of KIDNEY, LIVER, BLADDER, STOMACH and BOWEL disorders. Will cure MALARIA, RHEUMATISM, DYSPEPSIA, and remove CALCULI from the bladder. Sure remedy for Bright's Disease, and will restore and build up systems suffering from loss of vitality and general debility. Write for free pamphlet containing full particulars, Testimonials and Photo Engraved Letters concerning this remarkable Water, to W. H. KEELEN, 21 Hawley St., Boston, Mass.

Mar. 19, 1892.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the harmoniously married. Full delineation, \$2.00, and four-cent stamps. Brief delineation, \$1.00, and four-cent stamps.

Address, MRS. A. B. SEVERANCE, 1300 Main street, White Water, Walworth Co., Wis.

LATEST!
Pamphlet No. 2, just issued, contains particulars of the "Patent Galvanic Chain Belt," "Suspenders and Spinal Alliance." Latest Improved! Best in the World. Pamphlet sent free on request. Write to J. B. FARRAR, 28 Myrtle street, Springfield, Mass., June 28th, 1892.

FREE
Dr. Judd's Electric Belt and Battery Combined, sent to any one on trial free. Price, \$3, \$6, \$10, \$15 if satisfied. Cures Rheumatism, Lame Back, Effects of La Grippe, Weakness of either sex, other diseases. Headache Relieved in One Minute. Free Medical Advice. Electric Trusses. Give Size. Agents Wanted.

DR. JUDD, Detroit, Mich.

"ANNOUNCEMENT."

DR. W. S. ROWLEY OF CLEVELAND, O., wishes to announce, having graduated at two of the best medical colleges in the U. S., besides taking a course in Homeopathy, he is now fully prepared to carry out the scientific method of work of Dr. Wells and others through his well-known Occult Telegraphy.

Send for Circular "W." to W. S. ROWLEY, M. D., 9 Glen Park Place, Cleveland, O. June 25.

NOTICE.

OWING to sickness in my family, I am inclined to sell my cottage at Temple Heights Spiritual Camp Ground. It is sold by every one to be the most beautiful site that can be found on Fenobscot Bay. It is a beautiful summer resort, always cool in the hottest of weather. My price is six hundred dollars for this beautiful summer home. Inquire of H. H. MAYNARD, Bangor, Me.

PARALYSIS CURED WITHOUT MEDICINE.

LOCOMOTOR ATAXIA. EPILEPSY. RHEUMATISM. NEURALGIA. SCIATICA. GOUT. GRAVEL. EASY CURED. ADDRESS DR. C. L. FLETCHER, 6 CENTRAL MUSIC HALL, CHICAGO. FOR A VALUABLE BOOK FREE—July 2.

WALLACE SPOONER, PRINTER.

17 Province Street, Boston. Spiritualistic Tracts, Circulars and Cards specially attended to. 260000 Sept. 8.

Healing by Magnetism

A Tany distance. Consultation by letter, \$2 each. PROF. FESOR LUCIAN PUSCH, Magnetopath, 5 Bahnhofs street, Breslau, Germany. 130000 Mar. 10.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San Jose, Cal. July 9.

Hattie C. Stafford.

Rojo Bud Cottage, Onset, Mass. NEWTON STANSBURY, Manager.

Sealed Letters Answered.

ADDRESS MRS. ELIZA A. MARTIN, Lock Box 157, Fitchburg, Mass. Terms \$1.00. 40000 July 2.

DEAFNESS & HEAD NOISES CURED

By PAINLESS TREATMENT. No Operations. Whispers only by F. HOSCH, 284 W. 14th St., N. Y. Write for book of proofs. 100000 Apr. 16.

OPIMUM Morphine Habit Cured in 10

to 80 days. No pay till cured. DR. J. S. HENK, Lebanon, Ohio. 40000 June 4.

DIAGNOSIS FREE.

SEND two 3-cent stamps, lock of hair, name in full, age and sex, and I will give you a CLEARVANT EXAMINATION OF YOUR AURA. Address J. C. BARTON, M. D., Franklin, Magneto Institute, Grand Rapids, Mich. 100000 July 2.

Mediums in Boston.

DR. JAMES R. COCKE,

24 Worcester Street, Boston, Office hours from 9 to 10 A. M., 3 to 5 P. M. DR. COCKE gives special attention to the diagnosis of diseases, and also devotes considerable attention to instruction in Psychic Phenomena. 100000 July 9.

Osgood F. Stiles,

DEVELOPING, Business and Test Medium, also Clairvoyant Physician. Sittings daily from 9 A. M. to 6 P. M. Development of Mediumship a specialty. Magnetic treatments also given by Mr. and Mrs. Stiles. 573 Tremont street, corner Union Park. 100000 July 9.

J. K. D. Conant,

Trance and Business Psychometrist. Sittings daily from 10 A. M. to 4 P. M. Sances every Sunday evening at 7:30; also Friday afternoons at 2:30. No. 11 Union Park, Boston, Mass., between Shawmut Ave. and Tremont street. Will hold Public or Private Sances. 100000 July 9.

Miss A. Peabody,

BUSINESS, Test and Developing Medium, Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston. 100000 July 9.

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. 40000 July 2.

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. 40000 July 2.

Mrs. Hattie A. Young,

TRANCE, Business and Developing Medium. Sittings daily. Ladies 25c. Family and St. Gentlemen 50c. and \$1. 27 Winter street, Room 16, Boston. 40000 July 2.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 223 Tremont street, corner of Eliot street, Boston. 100000 July 9.

Dr. M. Lucy Nelson,

MAGNETIC, Massage and Steam Baths. 33 Boylston street, Suite 6, Boston. 20000 July 2.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. 100000 June 4.

DR. JULIA CRAFTS SMITH,

25 years successful experience. Gives Free Clairvoyant Examination Thursdays to ladies. 15 Warren Avenue, Boston. Apr. 2. 600000

PSYCHOMETRIC and Business Reading, or

six questions answered, \$3.00 and two stamps. MRS. F. BURTON, 1472 Washington street, Boston. June 4. 100000

DR. JULIA M. CARPENTER, 303 Warren

street, Boston, Mass. Apr. 16. 100000

The Writing Planchette.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those uninitiated who wish to be satisfied as to some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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

PLANCHETTE, with Pentagraph Wheels, 50 cents, securely packed in a box, and sent by mail, postage free.

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

For sale by COLBY & RICH.

A Rare Opportunity.

IN consequence of age and infirmities, I desire to sell 100 or more lots in the growing town of Rosenhayn, Cumberland County, N. J., situated on a beautiful, fertile, and healthy land, good water; brick yard (patent), capacity 30,000 per day; button, sewing and other factories. I have a store 20x30, two stories, tenement above; a hall 5x50, 3 stories above. I have a well, 100 feet deep, which I want to sell, or to sell an interest in lands and buildings and business. I am in the real estate business, and want to give up to a younger man. To a working Spiritualist will be a rare bargain, \$1000 less than it is worth. Single lots for sale for cash at low price, or part cash and balance on installment. I have a well, 100 feet deep, which I want to sell, or to sell an interest in lands and buildings and business. I am in the real estate business, and want to give up to a younger man. To a working Spiritualist will be a rare bargain, \$1000 less than it is worth. 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