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Woman Suffrage in Wyoming.
The recent Woman's Suffrage Convention
held in Minneapolis, Minn., heard a report from
Wyoming that made the members cheerful. A
woman doctor, who lived three years in Wyom-
ing, gave interesting testimony. The witness
had often voted there, and was once a clerk of
election. Her representation of the voting
processes there was supplemented by the asser-
tion that the last time a member of the terri-
tory legislature introduced a bill to disfranchise
women he was laughed down by the House.

These excellent reports of the suffrage pro-
cesses in Wyoming were given by a woman who
quarreling of circumstances when men and wom-
en voted together. Women voted quite as
generally as the men. She knew no woman
who did not care to vote, or who was indiffer-
ent about the issue of an election. The witness
never knew of a family quarrel because a
man and wife took different sides in politics,
and she never thought of the possibility of a
woman voting against her husband. She knew
of no woman who was known to be pro-
pale. All this is a very interesting testimony.

The Spiritual Rostrum.

What is the Nature of the Operations
of Interchanging Thought Passing Be-
tween the Spiritual Man and his
External Surroundings?

Delivered through the Trance Mediumship of
SIMON DE MAIN,
Formerly of High Grange, Eng., now of Sher-
brooke, Ohio.

(Reported for the Banner of Light by C. G. Oyston.)

What a wonderful conception, a noble idea, beautiful in soliloquy, but difficult to prac-
tically express. Nevertheless we will endeavor,
as far as our limited powers will allow, to give
a few remarks, not necessarily to treat the sub-
ject exhaustively, but to indicate a course of
reasoning by which you may follow us in our
deductions. We have never yet attempted to
exhaustively elaborate any subject suggested
for our consideration, but we have left marks
by the way to guide you in the path we wish
you to pursue. Man dwelling on the earth plane
often revolves in his mind certain questions
and ideas which are very mysterious to him,
and doubtless a little indication from us will
be beneficial, and assist him in his inquiry into
the great problems of existence. As we have
previously observed, thought is a spiritual sub-
stance, which makes man's future home more
beautiful than it otherwise would be, and the
question naturally arises, how is this effected?
A very pertinent question, indeed. You have
here on the earth material substance, with
which you are apparently acquainted, though
little acquainted with it in reality. This sub-
stance is possessed of a certain amount of solid-
ity and cohesion or attractive power. Along
with this it is endowed with a quality which
may be called elasticity, that enables you to
impress your thoughts upon your material sur-
roundings. You must use tools, and by dint of
labor, perseverance, skill and art, you can trans-
mit the reflex of your thoughts on to material
substance. Look at the painter; what weary
hours are passed by him in his efforts to make
his thought visible to his fellows. How nicely
adjusted are the materials he uses, that they
may harmoniously blend with each other, and
produce that pleasure which the artist desires.
Even the sweet singing poet before he can so
complish that which his soul longs for, must
write and re-write repeatedly, until he produces
that higher quality of thought which arduous
labor can alone evoke. The sculptor molds the
rude, unshapen block into a representation of
the human form until every feature is distinct-
ly visible; and yet this beautiful evidence of
artistic skill can only be elaborated by the few.
To come nearer home: How difficult it is to
commit your thoughts to paper. It is a labori-
ous process for the spirit encoined in flesh to
produce beautiful thoughts, or transmit his in-
ternal spiritual part on to his external sur-
roundings. However, in the spiritual life, this
difficulty is removed. Now there is such a thing
as spiritual substance. It has a greater amount
of elasticity and a lesser amount of solidity,
therefore it can be easier wrought. Thus the
individual has not such great impediments in
causing his thought to become embodied as in
the physical world. Man yonder has no need of
canvas, paint, or brushes. It is not necessary
for him to rack his brain, to strain his mind, or
insanity before he can place his thoughts on
record. However, even a spirit cannot produce
thoughts at will. Many an individual on earth
is striving to do this. Some have deformed
reason in an effort to produce the impossible.
This is a great folly, peculiar not only to man-
kind on earth, but spirits in particular labor
under a false impression as to the legitimate
exercise of this function. They endeavor to go
on the same lines to follow on the process
commenced on earth, when in fact they cannot
do so. Thoughts rise unbidden, and they are
often unwelcome guests, which the individual
would fain dispense with had he the power, but
they take possession of the spiritual nature, and
the recipient is powerless to prevent them, or
drive them out. Then on the other hand, how
often have you noticed the borders of the
thoughts to come to you, and like sweet visions
they have passed before your mental view, but
their visits have only been transient, and you
have no power to retain them against their
will. You cannot prevent them coming, nor
can you prevent them going away. Thoughts
come spontaneously, and they are the outcome
of the spiritual being. You cannot express
thought or feeling from your internal nature
without producing effects upon your external
abode. No cloak of hypocrisy or mask of con-
cealment will avail you in the spiritual realm,
nor can dissembling equivocations hide your
deformities there. Spirit, as we previously
declared, is elastic, but with sufficient density
to suit the requirements of the inhabitants of
that world. The process by which thought is
transmitted is regulated by a law of spirit, and
you cannot suspend that law for a single mo-
ment. If that law were suspended, there would
not be a dark deed visible in the spiritual world.
The vast number of individuals dwelling in the
gloomy regions of spirit life, finding that law
held in abeyance, they would emerge out of
their darkened habitations, and thus the salutary
and educating influence of compensation and
justice would be thwarted and forestalled in
their operations. Hence it is that thought is
a spiritual substance. This seems something
incomprehensible to the human mind on earth.
Now, for instance, we will employ a metaphor:
Suppose that this window was one solid plate
or sheet of glass—a transparent substance. You
go and breathe upon that glass, and as a con-
sequence something settles or adheres to it.
You have placed it there, and it clings and ob-
scures the light. You can make any figure you
are capable of producing. You can commit your
thoughts to that substance, but it is only for a
moment. Is that not a substance which ena-
bles the impress of your mind to be made upon
it? Then it is by the same process you embody
thought in spirit life. A spirit, in the spiritual
realm, breathes upon his internal nature, and
your true condition, as far as you have pro-
gressed as a spiritual being, is determined by
this outer expression of your own soul. If you
are devoid of all the finer susceptibilities of
development there will be no beauty to har-
monize or diversify your surroundings. Here you
must use a medium of material substance to
impress your thoughts objectively, but yonder
there is no need of the material. Thought set-
tles down around you, and according to the de-
gree of advancement the surrounding is beau-
tiful and embellished with all the loveliness
that the mind of man can conceive. Now what
is the process by which this is accomplished?
It must, however, be understood in this relation, that
the mind of man is not a solid substance, but a
medium of thought, and it is susceptible for im-
pression with the subtle thought that may be
transmitted to it.

embellishes the external habitation of the
spirit? It is the active operation of the internal
nature of man. If all the faculties which
unfold beauty are in full force these eman-
ations are evolved, and a grand panorama of in-
expressible beauty is spread before the in-
dividual's enraptured gaze. You might stand
in the presence of a group of high and lofty souls,
whose whole being is aglow with spiritual love
and sympathy. Every one would breathe out
thoughts of beauty and magnificence so pure
that you could not bear to look upon these evi-
dences of spiritual culture and unfoldment, nay,
the prospect would overwhelm you, yet you
would never cease to gaze upon them, but
stand there, breathing out their spiritual
natures. It is a law of spirit that whatever is
breathed from within the soul of man takes
shape externally, and forms the individual's
spiritual home. Were this not so you could
never determine the exact spiritual condition
of your companions in spirit life. You might
meet a number of individuals here on earth,
painters, poets, sculptors, artists of the highest
order, and if they were to remain silent in your
presence you could have no means of ascertain-
ing their true mental and spiritual condition,
and you would forever be kept in ignorance of
their inner unfoldment. This same law applies
in the spiritual realm. If thought did not be-
come portrayed in external form, no inhabitant
of that condition could be adequately apprised
of the state of development attained to by his
companions. This is a grand and sublime law
which indicates unmistakably how far man has
ascended the hill of progress. This criterion is
a correct ascertainment of the advancement of
even the highest spirits in the spiritual world.
We say that the process by which thought is un-
folded and impressed is so subtle and mysteri-
ous that not the slightest degree of human disem-
powerment could interfere with its operation. Even
those spirits initiated into the mysteries of spiritual
life fail to detect the mode of operation of this
divine law. In that world the internal spiritual
being, with all its capacities and qualifications
being expressed on the outer surroundings, the
visitor looks upon the external adornment, and
reads truly and correctly the status of unfold-
ment, and is enabled to determine the condition
of the individual, even the artist would criti-
cally examine and judge the quality of his own
productions. As he reads them one thought
begets another, and one thought is displaced by
another. His surroundings are ever changing,
ever affording instruction, not only to himself,
but his fellow beings also. It would be well for
us to instruct ourselves in these things while
here. Let him direct his eyes to heaven, and
the halls and corridors of his spiritual nature. One
reflection would beget another, and every suc-
ceeding thought would be more beautiful than
its fellow, and that individual would come out
of his reverie a brighter and a better man.
When you go into each other's society for an
interchange of thought you look round the
surroundings which you have entered, and you
are enabled to ascertain the state of the sur-
roundings and refined. In the spiritual life you
will have friends come to visit you, and the first
thing that will occupy their attention will be
your external habitation. They will speedily
ascertain whether your society will contribute
to their happiness, or the reverse. Their sur-
roundings will also operate upon you, and their
internal state will be read in turn. When you
go into a company of artists on earth you will
find that various evidences of the quality of
thought unfolded are stored up in their port-
folios. One individual hands his specimens
round for the edification of the company, and
the others in turn contribute their portion to
enhance the pleasure of the evening's enter-
tainment. Thus in the spiritual world every
individual is a portfolio of beautiful impres-
sions or otherwise. Though the thoughts eman-
ating from you may not be as lovely as you
wish, they come by law, and you are compelled
to express them. Your friends perceive your
exact condition. There is no help for it. You
must appear exactly as you are, no matter how
ashamed you may be. Thus man on earth
cannot give by the power he can command
to embellish his external, so that when he at-
tains to his spiritual home he may mingle with
the inhabitants of that world without having
cause to blush for shame, for your condition
will surely betray your state of unfoldment.
Your thoughts are evolved, and they remain
there until they are dispersed by the power of
your will. However, you cannot use your will
arbitrarily for there is a law operating which
regulates the action of the will. Every stage of
progress you make can be determined by your
external unfoldment.

Remember that you cannot appreciate in the
spiritual world any more than you can on the
material plane of existence. You cannot ap-
preciate that which is not developed within
yourself; therefore you will remain in one
place and have the same surroundings adapted
to your nature, and which afford you pleasure,
but as soon as you feel dissatisfied there is a
craving for something more lovely and beau-
tiful, and you proceed onward. But you can only
go so far. By slow degrees do you accomplish
your purpose. You cannot possibly ascend too
far. When you would fain ascend higher you
become overwhelmed; you feel a shrinking, ap-
prehensive feeling, and you are contented to
remain in an humbler state of condition. In-
dividuals dwelling on the material world wonder
why it is that after living a comparatively
pure and exemplary life, they cannot attain to
the highest state possible, where all is aglow
with divine love and beauty. The same law
that prevents you from ascending to visit the
planetary system with your physical body will
forbid you to enter that condition you are not
qualified to prepare for. Whether this law
manifests against you or not, you must stand
the test of that law. Your habitation will de-
pend for its embellishment upon your internal
nature, and however beautiful, or dark, or ugly
your spiritual dwelling may be in its construc-
tion or development, you are simply looking
at yourselves internally or turned inside out.
It is the habitation so that the inhabitant. If
the abode of the spirit is beautiful externally,
you may, with decision and precision declare
that the occupant of that dwelling is beautiful
spiritually. It is well that it is so, for every be-
ing yonder stands upon his or her own spiri-
tual merits, and of course if you have done well
here you will be outwardly adorned with ex-
quisite spiritual beauty in accordance with your
purity and goodness. Not all the powers in
the universe can save the individual from the
outcome of his own deeds. What, then, is the
Christian's hope? Do they suppose that this
law must be suspended for their individual ben-
efit? What a narrow chance they have of con-
cealing their misdeeds here. The operations of
this law subserve a mighty purpose in the human
unfoldment and progress. The activities of
spiritual beings are estimated under its influ-
ence, and man becomes happier and more beau-
tiful in his nature in obedience to the indica-
tions and intimations of this mysterious power.
The material part affords man a medium of hy-
pothecating his true condition of devel-
opment, but yonder it is different; for the pos-

sibility of hiding your undeveloped condition is
entirely out of the question. No individual
need expect his surroundings to be exquisitely
lovely at first, for material conditions usually
mingle against such a high order of inner un-
foldment. How the thoughts of the emanci-
pated spirit quiver on the atmosphere. Have
you never seen the gorgeously beautiful but
terribly dancing in the sunbeams? That pretty
insect is not only a lovely object to children,
but to upgrown people also. But the thoughts
of man are a thousand times more charming
and dazzling in their adornment than these
splendid creatures that flit about in the sun-
beams of earth-life. Thus man yonder need
not be lonely. His surroundings are not al-
ways adorned with pictures, but his thoughts
take wing and float about, and he is charmed
and delighted with the melody and music dis-
coursed by the offspring of his own soul. These
thoughts are breathed forth, and by some un-
appreciable process in harmony with the divine
law they take form like a butterfly or the
warbling bird, and the atmosphere is vibrant
with delicious notes and songs of joy. Thus
there are a thousand different ways in which
man's thought can contribute to his happiness.
However, we have only given you one side of
the picture. There are the low undeveloped
beings inhabiting the rocks and caves in spirit-
life. The expressions of their thoughts in that
gloomy solitude is nothing calculated to con-
tribute to their happiness.

Their thoughts take form and they cannot
get away from them. The undeveloped being
is shut up with his own emanations, and they
assume horrid shapes and continually inspire
him with fear. Therefore cultivate an ap-
preciation of beauty and loveliness, and this ex-
ercise will create within you loving thoughts and
pure desires which will have a potent influence
upon your life and conduct, as you pass through
material existence. No matter what external
adverse conditions may assail you, there is no
power, be it for weal or woe, can exercise such
an effect upon you as your own thoughts, for
your happiness or misery is determined in ac-
cordance with the quality of your internal em-
anations. It is true the state of things we
have pictured belongs and is peculiar to spirits
in a comparative high state of spiritual ad-
vancement. Think not that those groveling
in the lower spheres are thus endowed, for they
have neglected to cultivate the finer faculties
of the soul, therefore they cannot unfold
beauty which is foreign to their true spiritual
condition. They are termed woe in spirit life,
and in that state they must remain until they
are taught these things, even as you would
teach a child. You here, however, ought to
stand out ready for activity, ready for prac-
tical operations in spiritual work. In the vast
range of our experience there is not a lovelier
vision—not a more magnificent scene can be
presented to the human gaze than the thoughts
emanating from man, if he is properly devel-
oped. No matter how transcendently beautiful
other spirits may be, no surroundings can op-
erate so beneficially upon you as your own
thoughts. No matter how noble in proportions,
how perfect in symmetry and development the
animal life may be, there is not an animated
form in spirit life that has not the same sym-
pathetic feeling, the same thoughts, the same
thoughts that have emanated from your own being.
They are your own spiritual offspring—you
have begotten them. They will be accessories
to your happiness so long as you require them
in your thought-sphere. Follow this idea out
to its ultimate. Carry it away to those mighty
angels possessed of almost omnipotent power,
and consider what their creations must be like.
Those high and holy spirits who are perfect
from them animated forms for the benefit
and instruction of lesser developed beings. If
man did not possess the creative power within
him he could not make his thoughts visible to
himself or his friends. He can, however, pro-
ject from him thought-forms and endow them
with life and vitality. Therefore, we say, man,
look up and strive to unfold these bright and
glorious creations. No longer grovel upon the
earth-plane, but raise your aspirations to a
grand and sublimer conception of life and
activity. You talk about the creative faculty
of the soul of man. The creative energy of the
human soul is manifested in the revolutions
and beautiful unfoldments of the earth which
you daily tread; in the majestic orb of day
which ministers to the comfort and happiness
of the human race; in the material world
that has been created; in the material world.
In the vast suns and systems revolving in the
infinite canopy above; in the sighing of the winds,
the ripple of the streams; in every blade of
grass and flower that bedecks the smiling earth.
Thus we might go on to an indefinite extent,
showing how thought manifests itself through
all created being. Have you never felt intelli-
gently what might work you could accomplish,
what philanthropic measures you would adopt,
if you had but the power to give outer expres-
sion to your inner desire? Imagine, then, that
you are freed from your present embarrassing
conditions, the obstacles are removed from
your pathway, and your spirit has greater fa-
cilities for exercising its functions, when, like
a mighty river, your inner being can evolve
and throw out streamlets in all directions for
the benefit of your fellow beings. Imagine
what exquisite joy will be yours to give expres-
sion to your philanthropic resolves. Oh! if this
were denied you, you would be deprived of one
of the sweetest enjoyments in existence. You
have heard men talk of thoughts that breathe
and words that burn; now you can understand
that thoughts really can breathe and adorn
your future home; yes, they can become living
objects for the time being.

ANNIVERSARIUM.

Oh! mother dear, when spring of youth is fled,
When early mates are numbered with the dead,
What is that early trust which once was mine,
And blurs the loving heart in willing chains?
Though years four score and twelve greet thee to-day,
And mingled joys and pangs have filled the way,
That early trust in God's unfailing grace
Hath power to lift Earth's shadows from thy face.
For God is good, and compensates old age
With somewhat of the gifts of seer and sage;
To catch sweet glimpses of new life sublime
That follow close upon the steps of time.
The spirit's attributes, Love, Beauty, Truth,
Ever clothed with God's immortal youth,
And if with these our souls we truly feed,
A blessed immortality is ours, indeed.
Then once again, on this, thy natal day,
We on thy soul God's richest blessings pray,
And may thy spirit in contentment rest,
Secure in trustful peace upon its breast.
Requiescat, Oct. 22d, 1885. G. A. K.

23—In Dr. Beard's book on "American Ner-
vousness: Its Causes and Consequences," he
says that the replies to a large number of cir-
cuits sent to schools were enough to show clearly
that "nearly everything about the conduct of
the schools was wrong, unphilosophical and un-
psychological, and that they were conducted so
as to make very sad and sorrowing the lives of
those who were forced to attend them."

Original Essays.

COMPENSATION.

BY CHARLES DAWDARN.

PART SECOND.

If the reader has recognized the scientific
truth contained in the first part of this essay,
he may have wonderingly asked, "What does
it all mean?" With the most deliberate inten-
tion to be personal we reply by another ques-
tion: Do you hold yourself responsible if the
spore of malaria or cholera find lodgment in
your system? Nay, you appeal to us for sym-
pathy. Then why should you hang your head
with shame if the spore you thought cholera
should prove the seed of a mental pestilence?

So our first thought is that self-conceit is in
the wrong place when we hug it to our breasts
as we walk through the wards of the peniten-
tiary. The second thought is that there can be
no safety to any one save in knowledge. We
can neither destroy an atom nor its history.
All we can do is to learn how it grows so as to
compel it to remain unfruitful. It is possible
to do so as to give the spore of cholera no soil
in which to grow; and it is just as possible for
man to discover the laws of mental contagion,
and perhaps chase the enemy to his lair.

The third thought is that we should regard
all shortcomings as the result of natural causes,
which will so change our conception of justice
that we shall take shame to ourselves when the
statute of crime point to a fresh outbreak of
moral disease. If it be true that society can
already forbid the ravages of cholera and typhus
and yellow fever, so may society make clean
the temple of the soul which we call the human
soul.

I know the mighty power of the concentrated
thought men call "prayer," but Koch never
prayed out the cholera bacillus, nor Prof. Pasteur
the germ of hydrophobia. All faith-cures and
prayer-cures are but blunders in the dark, for
true progress must be founded upon the growth
of human intelligence.

Now let us leave the general responsibility of
the community, to come right down to that
which is yours and is mine. Man on earth is a
compound of animal and spirit. From the ani-
mal side of life we have one conception of con-
duct, and from the spiritual side of life another
exactly opposite. It is often a question of
which shall be uppermost. Matter has its laws
as matter; spirit its laws as spirit; but the mo-
ment they are mingled the result will depend
every time upon the proportion of each. The
man with a huge back brain and a low fore-
head has more of the animal than the man
with a two-and-a-half-story head, and who lives
away up in his garret. Whoever assumes these
men equally responsible to the same standard
of conduct is simply proclaiming his own igno-
rance, for to one matter stands as master,
whilst to the other spirit is leader. The per-
fect man in earth-life, when he arrives, will be
found to be equally balanced. But our law-
makers assume that you and I can work a mira-
cle and balance ourselves to-day.

Watch that young rascal running off with
your apples. He is thinking of the good time
he will have eating them. If you show him
that he is sure of a whipping he will picture
more of pain than pleasure as likely to come,
and then he won't steal. If a man be held back
all his life by fear of punishment, we may call
him an honest man, but the spirit-world calls
him a thief. But he who refrains because to
steal is to do an injury to a brother will not be
affected by your law, for his conduct is based
on spirit-motive, and the spirit-world counts
him an honest man. Society to-day is composed
of man-made spurious honesty on the one hand,
and genuine manliness on the other, and every
grade between. I do not know how much a
man may change his nature, but we see he can
change his conduct, for the boy does not steal
an apple if he fears a whipping.

We have now found, as a result of careful,
logical thought, based on scientific truths, that
"compensation" in another life for the ills we
experience here is simply impossible. Then
we turned back to take a look at mortal man-
hood, that we might try and measure human
responsibility in earth-life, and here, too, we
find manhood's action wondrously affected by
the atoms that are gathered together to make
his body the form we see and meet.

Life is strangely, yes, terribly imperfect on
earth to day, and in nothing more than this—
in the illusion that makes us all think ourselves
better than we are. If we could once realize
that we all contain atoms with histories and in-
stincts of crime, vice, untruthfulness and fraud,
I am sure it would make us judge more leniently
those who do us wrong. Yet if it be our duty
to live here on earth, it becomes equally our
duty to see that another does not kill us or ren-
der our lives unhappy. All this inquiry into
the cause of our being what we are cannot af-
fect our duty toward ourselves, although it
may very much affect our responsibility toward
each other.

What will philosophy teach us of the link be-
tween the life that now is and the coming man-
hood of to-morrow? We cannot carry with us
claim for "compensation" for ills of earth-life.
That we have discovered, so we now drop the
idea forever. But how shall we view our re-
sponsibility to each other from the standpoint of
spirit-life? Of course we have also to mark our
responsibility to ourselves.

I think a little common sense will give us the
light we need here. The spirit is the man first,
last, and all the time. Future generations will
smile as they read how man of to-day whipped
and imprisoned and hanged his criminals, hold-
ing them responsible for the history of crime

which the atom had had written all over it in a distant past. But the spirit-man measures all human acts by the standard of spirit. Some day, when we have reached spirit-life, we shall look back and see how far we could have molded our own conduct, and by just so much will adjudge ourselves guilty or not guilty.

Imagine two spirits born into earth-life on the same day, in the same country village. One has an earthly form which compels him to act as a miser, with one hand in your pocket and the other on your throat. The other spirit peeps out amidst atoms that compel him to become a philanthropist whose praise is in every mouth. Some day, in the distant future, when each shall have climbed up through the spheres, they meet in the realm of soul. One brings the experience of matter that made him a miser; the other has learned the sensations of a soul working through matter as a philanthropist. As they meet, can you suppose that the philanthropist feels pity for the miser? or the miser admiration for the philanthropist? Must they not realize that each has lived out his life according to its conditions?

Let us as Spiritualists look at this question in the light of Spiritualism. Here is a man who has wronged you spitefully and maliciously. He makes neither restitution, atonement, nor compensation, but passes on to the spirit-world. Death is no alchemist to turn a base metal into pure gold; and he is the same man as before, though now under different conditions. If he would still like to injure you he certainly cannot do it as he did on earth, but unless you are yourself a medium he must find an instrument through which to work. Some day he discovers that every effort to hurt another darkens his own soul, and by so much makes him unhappy. It may take him a hundred years to find this out, but sooner or later the hour arrives when he begins to reflect. He realizes the wrong he has committed, and feels he would give worlds, if he had them, that it were undone. But man can undo neither thought, word nor deed. And remember that if you too have gained spirit-life, it would be impossible for you to receive "compensation" for the wrongs you have suffered through him. You find that you have exactly what you earned, you are just where you belong, and you would be unhappy if called to any position either higher or lower than where you find yourself. If your foe took from you wealth or character, he can restore neither in spirit-life, because your spirit has already all that belongs to it there, whether for weal or woe. And if you have cultivated forgiveness, the very wrong done you may have left you a brighter and purer spirit.

So we find that the wrong-doer has all the time been injuring himself; and it is the spirit-essence of all wrong to another that it is wrong to yourself. Your foe is awake to that truth now, and seeks self-forgiveness. His first feeling is of sorrow toward you, and by humble confession he shows his own repentance. But the effect is on himself, for you have already forgiven him as a brother. His wrong was an earthly wrong against his own spirit, and it is on earth that he must atone out it. Compensation is out of the question; atonement to you, so far as he could make it, is accomplished; but there remain yet in his heart the seeds of those lower passions that made him do you wrong.

The farmer whose land is full of foul seeds knows that to kill them he must let them grow. Seeds will lie a thousand years and then sprout; but after they have sprouted they are easily killed. And our spirit penitent must return to earth to exactly those conditions where his old propensities will start again into life, and then kill them by his own effort. For instance, the spirit was a miser on earth. There is nothing to be done in the spirit-world, but the spirit of a miser is still in his heart. So he lies him down to earth—now, he has never left our streets—and in close association with one of like mind he feels all his old grief as the gold chinks in the iron-bound chest. But now begins his struggle. He and the mortal must grow hand-in-hand into humanity. The spirit impulse reacts on the shrewd money-getter, till some day, by a mighty effort, a debt against some poor woman is forgiven, or the hungry receive bread. And as the mortal miser gets a new sensation, the spirit miser feels a glow of sunshine from the Summer-Land.

Here stands a spirit-drunkard, aflame with thirst in a life that knows no alcohol. He, too, can only work upward from below. Presently some poor medium, whose passions run riot, has a spirit-partner in his debauch; and the spirit shares drop for drop in the mad ecstasy. But he struggles to overcome, and every effort is a rainbow of promise to his soul. And if he can lift his mortal brother into a higher life, that means death to the sprouting seeds in the spirit-heart.

I would that all of spirit contact with mortals were born of such effort of the soul, but alas! through millions return to preach the gospel of self-effort, there will be myriads beside who will still live to lust, and come naked and barefoot from spirit-life to earth.

So "compensation" is of the earth, earthy; atonement is of soul to soul; and both shall be needless when manhood reigns supreme. Let us try to make our self-effort to-day. If I have wronged you in the past, I ask your forgiveness now. Show me how I may atone, and win your love, and we will not postpone it to another life, but will so brighten our spirits whilst on earth that "compensation" and atonement shall have no claim upon us; though responsibility shall be accepted as a royal attribute of soul through all eternity.

DEMATERIALIZATION.

To the Editor of the Banner of Light:

In view of the agitation and unrest caused by recent alleged exposures in materialization, and of the further strain likely to come upon this so little understood phase of supernatural manifestation, I feel moved to send you a few particulars of a séance I attended while on a visit to your city last week, in company with Mrs. Abbie Tyler and two lady friends from Chicago.

I will pass over the details usually given of the opportunity to examine the cabinet, its location, etc., etc., and address myself to the very unusual demonstration of dematerialization, which, as it was presented at this time, would not have been enhanced by any amount of the usual test conditions. The rapidity and ease with which the forms appeared, the diversity of sizes and appearances, were very marked; but that which was most surprising and convincing was the perfect melting away of the figures several feet from the cabinet, in full view of those present. I had seen this phenomenon before, but there was always attending it a fluttering rapidity of motion that left an uncertain, or unsatisfied, and disappointed feeling, it being an appearance of backing and stepping into the cabinet, as it were, difficult to describe, yet

which I have no doubt the reader if acquainted with this phase of mediumship will recognize. There was here nothing of this incompleteness to vex the sense of sight. One of the forms called Mrs. Tyler, and announcing herself as a sister, permitted her to introduce her three friends, whereupon the spirit chose one of them—and the most skeptical one—to go into the cabinet, where she was convinced of the distinctness between the spirit-form and the medium's form, all the while "Auntie," the cabinet spirit, seemed to be giving directions to go into the cabinet, this spirit leading out our friend, bade us remain in a group, while she for a second retired to the cabinet; having divested herself of the lace veil that had enveloped her, she once again assured us of her delight in greeting us; then this form of beauty made a swaying motion, much the same as the dervish throws his body forward before prostrating himself, and in an instant disappeared suddenly as if swallowed by the waves. In a few minutes there appeared a female form, who, standing three feet at least from the cabinet, sang in a sweet but tremulous voice a verse or so, and as the form began to sink, the singing continued until the head alone seemed on the floor, and still the voice came distinctly, until there was only visible a little white light about the size of a handkerchief. This grew, elongated, until it was a shaft of about four feet in height, when it suddenly took again the form of the woman, who once more sank herself down, down out of our sight, and that was the last of her. Mrs. Tyler, who counts over sixty materialization séances she has attended, truly says one might go to a hundred and never see so wonderful a thing as this. One lady held the hands of one of the forms until it faded entirely out.

A noticeable and perhaps pleasing feature of this séance was the absence of the phosphorescent illuminating that has recently so characterized the phenomena in many cabinets. A peculiarity of dematerialization is this sinking appearance, the body going down, the head remaining intact until reaching the floor, instead of gradually disappearing as if dissipated into air, as they are supposed to be materialized. It would be much more satisfactory to the incredulous if this were not so, and the carnal heart shapes itself into forms of criticism, but since we are not able to do this work, or to understand its methods, it would be modest at least for us to wait patiently for light upon the law governing this manifestation of form-molding by spirit, when we will no doubt see that, however open to criticism we have thought these things have been, and are, the intelligent forces behind them are quite able to guide and guard the work to its full fruition.

Materialization has long been a bone of contention between different factions of Spiritualists, and within the ranks there have been crimination and recrimination, while without there is an ever-recurring crop of exposures. Within the ranks the forces are marshaled for and against the possibility of genuine materializations, while without it is universally denounced as charlatanism and fraud. When will Spiritualists come to an understanding of the facts regarding these occult phenomena? When will they recognize the truth that these manifestations are so inextricably intertwined—the false, or the seeming false, with the true—and this is the case with all phases of physical manifestations—that all its mediums are liable, either with knowledge or unconsciously, to be either the victim of or perpetrator of seemingly fraudulent manifestations? That the true and the false seem to run in parallel lines, and that the best and truest of to-day are likely to-morrow to be found on the opposite line? Recognizing this fact, let us sink the personality of the medium, and with "charity toward all, malice toward none," study with patience, earnestness and zeal, this problem. And above all, if, by any gift of grace, the mediums themselves could be induced to join this valiant band, and tell us all they know about the law, and willingly refrain from lending themselves at any time to questionable methods, and from any attempt to supplement the already greatest wonder of the age, an earlier solution of this much vexed question would be solved.

HELEN DENSMORE.

A Genuine Messiah—Bar Kochba, the Long-Expected of the Jewish People.

That the addresses of Rev. Solomon Schindler on the Jewish question are attracting the greatest attention in this community was easily noticeable Friday evening, Nov. 6th, at the Temple Adath Israel, on Columbus Avenue, the attendance being the largest in the series. The pastor spoke upon Bar Kochba, a genuine Messiah, and said: If ever Messianic expectations have been realized they were realized in Bar Kochba. He was a Messiah who tallied, every inch of him, with the hopes which his nation harbored concerning such a man.

The Jewish nation has been, and is still, blamed for rejecting Jesus of Nazareth as a Messiah. They have been called a stubborn people, which would always maintain its benedictions and best friends, false, thrice false! The Jews were, as they are still, wide-awake, and knew well how to distinguish a chimerical from a reality. While they remained indifferent to idealistic dreamers, as Jesus and Theudas may have been, they arose as one man when the person appeared who had all the qualifications of a Messiah. They placed at Bar Kochba's disposal an army of not less than five hundred thousand well-equipped soldiers; they heeded strictly his orders; there was not the least discord in their ranks, and during five years, more than two millions of Jews sacrificed their lives for him and his cause. Does such devotion indicate blindness or stubbornness? Alas! Bar Kochba was not successful, his cause did not triumph; the hero was therefore degraded to the level of a rebel, and the glorious last struggle of our nation was stigmatized as a rebellion.

Jerusalem had fallen in the year 70 of the new era, and Judea had been made a Roman province. Years of misery followed, and the hope that finally a Messiah might appear to restore their former independence grew stronger every day. Even the early Christians believed that the time was near when their Messiah would return. Sixty years had passed since, and, as the first exile had lasted only seventy years, the conclusion was near at hand that again, after seventy years, a restoration would take place. An excellent proof that the hope in the advent of a Messiah was rooted in political and not in religious ground; that the Jews did not expect a supernatural Messiah, but simply a man who would be their leader in the struggle for liberty, is that they prepared for the emergency. They expected in him a leader and nothing else.

The acknowledged head of the Jewish community at that time was Rabbi Akiba, whom I cannot help mentioning, as he has played a principal part in the tragedy of the Bar Kochba war. His history is wonderful, and reads like a novel. Up to his fortieth year he is said to have been ignorant of letters, unable to read or write; his occupation was that of a porter in the house of Calba Sabus, the Vanderbilt of his time. At this advanced age he fell in love with Rachel, his master's daughter. His affection was returned, but as Rachel knew well that her proud father would never consent to her marriage with a porter, and elements were not fashionable at that time, she advised him—strange to say—to study law. Akiba heeded

her advice, and began at the bottom of the ladder. During the many years of his studies, Rachel is said to have faithfully preserved her love for him. Finally Akiba, who had risen by step, gained renown, and when he returned to Jerusalem, accompanied by a host of disciples, and the acknowledged head of the Jewish community, Calba Sabus laid aside his prejudice and gave him his daughter for a wife, bestowing upon her a rich dowry, so that from that time they could live in abundance. Do you suppose that a man of the stamp of Rabbi Akiba, who not only believed in the divine origin of the Bible, but even maintained that every letter in it had a secret meaning, do you suppose for a moment that such a man did not understand the meaning of the prophecies in regard to a Messiah at least as well as Christian clergymen of to-day, who do not tire of quoting the Old Testament in support of their theories? This very Akiba, a second Samuel, pointed out Bar Kochba and introduced him to the people as the long expected Messiah; this very Akiba, traveling for years, visiting all Jewish colonies, levying money and men for the Messiah. From one of his trips he is said to have returned with thirty thousand disciples, probably young men whom he had enlisted for his cause.

Bar Kochba, or Bar Kosiba, whose name he derived from the small town of Kosiba, or Kishib, was the embodiment of all the qualities expected to appertain to a Messiah. He was of powerful, herculean build—tall, muscular, strong; he was the model of a soldier; he was modest, and willing to listen; and for all Palestine he gave him a large army of picked soldiers, and all the supplies he wanted. Bar Kochba, on his part, did not remain idle during the two years which Severus needed to organize his forces for the task. He made an attempt to rebuild Jerusalem and the Temple; he made use of the prerogatives of a king, and issued coins stamped with the inscription, Cheruth Jerusalem, Freedom of Jerusalem, a few of which are still to be seen, fortified a number of cities; and he was confident of his final success that he is reported to have uttered the almost blasphemous words: "Oh! God, if it does not please thee to assist us, withhold at least thy aid from our enemies; we shall then stand on our own, and be victorious." Severus did not dare to meet his adversary in open battle; he adopted the same strategem which Fabius, the uncrowned, had used against Hannibal. Bar Kochba had no horse to check the ravages of the Romans, and in the end, his army, was unable to break this circle which Severus contracted inch by inch. Soon the Iron Band closed around the fortress of Betar, into which Bar Kochba had been forced with the flower of his army. The Roman general finally despairing of capturing the city, epidemics decimated his legions, and though he had fought for a whole year before Betar, he had not gained the least advantage over his foe. He was about to raise the siege when two Samaritan traitors showed him a secret aqueduct which supplied the city with water. He shut the water off at once; but even the most excruciating pains of thirst could not make the noble garrison of Betar surrender the place. Not before the Romans had found a way into the city by enlarging the same aqueduct was the fate of Betar and that of Judea sealed. On a Sabbath day Severus stormed the city. Bar Kochba, a second Leonidas, fell, sword in hand, and a noble warrior; he would not survive the final doom of his nation. A legend says that when a man brought the head of Bar Kochba to Severus, and claimed that he had slain him, the latter said: "If this man has not been killed by God himself, the power of a mortal could never have harmed him." Another legend reports that his body when found was encircled by a snake, which would allow nobody to harm it. Thus died Bar Kochba, a hero and a patriot who would have sacrificed his own life upon the altar of his country, if such had been possible. Although he has been almost forgotten, although the masses have never heard of him, although our Christian friends are not aware that the Jews once accepted a Messiah, and cheerfully spilled their blood in his service, because he was the type of that Messiah of which they had dreamed, which was sung in his praise, Bar Kochba is no name in the history of the Jewish nation. The Talmud contains numerous passages referring to him, and even the gospels allude to him—another indication of the time in which they were written. A Greek historian, Dion Cassius, speaks with reverence of him. There are the coins still to be seen which he had caused to be struck, and even the minutes kept by the Roman Senate bore evidence to his greatness.

Here we have a Messiah, recognized by the people, recognized by his representatives, rabbi, Akiba, a Messiah, who laid down his life upon the altar of his country; but did Judaism make a god of him? Did it allow him to change one of its laws? Did he or his followers ever attempt to change a law on the ground of his Messianic authority? Has ever a cult or a ceremony been instituted to commemorate his life and death? Though the Jewish nation mourned him with bitter tears, his ill luck moved him share of the name of a successful; and it is due to modern research that the marvelous career of Bar Kochba is brought to acknowledgment and his heroic patriotism is duly appreciated.

Although Rabbi Akiba had introduced Bar Kochba as the expected Messiah, he never attempted to make a god of him. Rabbi Akiba survived the fall of Betar. It is said that he was miraculously escaped before its capture, and for a short time he was the eye-witness of the sufferings through which his nation had to pass.

It has been claimed that the misery which then followed the Jewish nation was a punishment of God for their rejecting Jesus of Nazareth as a Messiah, and that it is a proof that they must have crucified him. How can such a claim be reconciled with the justice of God? How could they acknowledge an unknown man, whose name they afterward were used to change, if not to abolish the law? Or, were the sad consequences of the Bar Kochba war a punishment of a just God? Had they not had all cause to believe in the Messiahship of Bar Kochba? But were they to believe in the Nazarene? Had Bar Kochba not led the life of a conscientious Jew? Had he ever attempted to lead them from the path of virtue? Had he not been successful in the first years of the revolt? As he showed all the qualities of a true Messiah, could they help believing in him? Is their devotion to him and his cause of no merit in the eyes of God? Was their heroism deserving of the cruel punishment which followed? The argument that the Jews must have crucified Jesus, because they have been persecuted since, is simply absurd. Turn it around, and you will come nearer to the truth. Ignorant misery had run quite smoothly if not of pity to make it with some alleged predictions: If our oppressors had persecutors had not considered it a high distinction to serve as the instruments of punishment. The cast-iron sword was the die because it was forcibly made to fit it.

But let me return to Rabbi Akiba. He was finally imprisoned on the charge that he had been an instigator of the revolt and he suffered martyrdom at the hands of the Romans. The agony of death, even if the narrative of the group is correct, is less than the sufferings of Rabbi Akiba, who was spared alive; but in the hour of death he did not despairingly exclaim: "My God, why hast thou forsaken me?" he died with the words on his

lips: "Hear, oh! Israel, the Lord our God is one God!"

Israel has never forgotten its noble heroes nor its martyrs. It has paid them their tribute of tears, and mourns them still; but it never made saints of them, it never worshipped them, it never preserved their relics and worked miracles with them.

The revolt of Bar Kochba was the last military enterprise of our nation. After it, it ceased to be a political body, and its future history is that of a religious sect. We do not claim today to be a nation. We are good Germans in Germany, good Frenchmen in France, law-abiding Englishmen in England, and in this our glorious republic, which, better than any other country in the world, protects our liberties and our rights, we are true and faithful Americans, ready to prove it with our blood if an emergency for such a proof should arise. We wish for no other country and for no other form of government, and all our efforts are directed toward the one great aim, cherished by all true Americans, without distinction of race, color or creed, the aim to make our beloved country respected and honored all over the world.

Spiritual Phenomena.

MATERIALIZATIONS UNDER IMPROVED CONDITIONS.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

How glad I am to be able to say that the Berry Sisters have so arranged their séances that the phenomena they present can be called demonstrations, without any qualification as to the fact, and not dependent upon the testimony of recognitions, which of course may be satisfactory to the recognizers, but they are so much the question of constitution—one person being perfectly satisfied with what another one would not be—that, for one, I count the whole valueless as testimony; and the question with me and many others has simply been: Is the materialization or form-embodiment a fact? On that important point, through many of the mediums now in this city, I have been made sure, and have said so with strong language as I could command, and on the point I am certain.

It did not require any new arrangements to convince me that the Berrys were good mediums; I had had proof of that, notwithstanding the claim of the grabbers (which investigation proved to be a rough fizzle); but the side-room which was used for a cabinet, and which had a door that opened into the entry, was always a suspicious condition; no matter how marked or sealed up, with one relating the circumstances of a séance, the thought would always remain that confederacy was possible, and being so, was entitled to the benefit of a doubt in the line of solution.

I have lately attended a séance given by Miss Helen Berry (who for the present is the acting medium). The sisters live now at No. 53 Rutland street, where they have a large airy room for their séances. They have a very simple arrangement for their cabinet, being four upright sticks about six and a half feet long, with light cross pieces on the top, the whole covered with dark cloth; the four upright sticks rest on the carpet on the parlor floor; that is, the cabinet has no floor to it. It stands near the centre of the back part of the room, about four feet from the door that opens from the back parlor, which door is locked by members of the circle. This simple enclosure, called a cabinet, is about five feet wide, four feet deep and six and a half feet high; no opening in the cloth on any of the sides except the one in front for the egress and ingress of the forms. One can walk all around it.

On this occasion I sat very near the left front corner of the cabinet; could touch it without leaning forward. The moment before the séance began I had called out that it was empty, for I was in it and examined it. Immediately after Miss Berry entered, and then the only human being in that cabinet was the medium; that is just as demonstrably certain as that there is but one sun in our solar system. In a very few seconds two forms came out, and during the hour and a half over forty came out, often two at a time, moving about or embracing friends who recognized them, or wanted to. Of these there were as many male as female; many times the change of sex was instantaneous—that is, one came out as the other retired. The reader of this must remember that these forms, whether they were persons recognized or not, were not the medium, and must have been extemporized out of nothing, for no one could get in there, and nobody was in there but the medium. I thank Mr. Albro for a rare privilege, for it enables me to make rather an unusual statement: When one of the spirits was out in the room the manager said I might go into the cabinet and see how and where I found the medium, and I did so; and while a spirit-form was out in the room I slipped into the enclosure and found the medium, seemingly entranced, sitting in a chair in the corner of it. I will add, also, that unknown to the manager, a half an hour before, I had slipped in, while Mr. Brackett was promenading with the form of a female spirit that he recognized. I did not do anything out of order, as Mr. Albro had told me that I might go in. After I had been in this semi-surprisingly, he said he would tell me when to go in, and I thought I might as well keep dark as to what I had done—it is easy to keep dark in these circles, I wish it was not so—and when the permit or suggestion came, I went in really for the second time, and I tell him of it now for the first time in this public way. Perhaps there is some advantage in my being a "shadow"; both of my penetrations were satisfactory, and as I was sure would be.

I am not attempting to give a report in detail of this séance, only to state enough of it to make it clear to the reader that, under the circumstances and the new conditions, there was no possibility of being cheated. It is hardly necessary to say there was no hole in the floor, for there was none in the carpet. There was no possible rear entrance. I am a level-headed man and a logical one, and if there is any evidence in my senses I have evidence that thirty or forty human-looking and acting forms came out of an empty enclosure, or at least one containing nothing but air, a chair, and the medium in it.

Before closing I will add what somewhat startled me: I was seated at the end of the circle, and had the passage-way at my left side, and could touch, as I said, the corner of the enclosure, and of course was about one foot from it; suddenly up rose from the floor, at my left side, a female form. It made me catch my breath; for it had not come down the passage-way behind or rather one side of the cabinet, it did not crawl out at the bottom of the enclosure, as a boy will sometimes crawl into a circle, for there was no mark in the cloth, and one's foot, even, could not go under it; the

tried it; it seemed to have materialized on the floor at my side, and came suddenly up, somewhat as a mermaid would, if pictures of such were realities. It being proved to me (and if I have been lucid and am reliable I have proved it to the reader) that these several forms were extemporizations, that is so astounding a fact that the upspringing of a human form at my side, where none was or could be, now that I have caught my breath, need not be any wonderment, for the greater includes the less.

I am not drawing on my imagination or my credulity for my facts. I am aiming to tell the exact truth—just what I saw and just what I know, and, I think, just what all present will say is a correct statement of the affair. Now I do not know as the next one will equal this, yet I see no reason why it should not; but I get sometimes annoyed by parties who attend séances and do not see them as I did. Well, that is their bad luck. I often go to séances and am disappointed; for some cause they do not come up to the mark, but these less satisfactory exhibitions do not set at naught a positive and palpable fact that was satisfactory. Let me say, in closing, that the hardest thing I have had to swallow in my experience of the manifestations, is the fact of the materialization of human forms, but, with the evidence I have, to doubt it, would be to stultify my intellect and doubt the evidence of my senses. If ever I have had certain evidence of anything in objective life, I have had the evidence of what is called the materializations of forms. A fact is a fact, no matter what happens thereafter, and if frauds abound even more than they have they will not invalidate the statements herein and heretofore made by me.

Information Wanted.

To the Editor of the Banner of Light:

On Monday evening, April 14th, 1884, Mrs. S. E. Patterson, the Philadelphia slate and automatic writing medium, wrote automatically a message in my presence, closing thus:

"I will give my maiden name, as you would not recognize my married one."

GABRIELLA GREELY,
Elder Daughter of Horace Greely.

The message was printed in full in the BANNER OF LIGHT of Oct. 17th, 1885, since when I have learned, from reliable sources, that "Horace Greely had two daughters who grew to womanhood. Ida, the eldest, married Gen. Smith, and died several years ago. Gabriella, the third daughter, is still living and unmarried."

That Mrs. Patterson is a genuine and strictly honest medium I have not the slightest doubt. The question then arises: How is this transposition of names to be accounted for? Almost from the commencement of the phenomena the difficulty that spirits frequently find in giving their earth-names correctly has proved a stumbling-block to inexperienced investigators. Some mediums have even seemed obliged to resort to symbols or other indirect methods to accomplish the purpose, as, for instance, the late Mrs. Pearson of Kneeland Place, Boston. I was present with her one evening when a sister from Vermont insisted upon an alleged spirit-friend, from whom he had just received a truthful message, giving him his surname. "What," said the spirit, "is that you wear on your foot?" "Zoot," said the man. "No," replied the spirit. "Shoe?" "Yes." "What is that you ring?" Again asked the spirit. "Bell," was the reply. "Yes, Shoe-bell" which was correct. Again, under like circumstances, a spirit asked, "What is that you put on doors?" "Look." "Yes," said the spirit, "Look," which was the real name of the inquirer's spirit-friend.

Again, on another evening, a lady present insisted upon a spirit-friend's telling her name. "Call the letters of the alphabet," said the spirit. They were called over, and the letters N I T R A M indicated. "What do they spell?" asked the spirit. "Why," said the lady, "Nitrated. I never had a friend of that name." "Spell it," said the spirit, "the other way—Martin!" "Yes," added the lady, "that was the name of my friend."

The BANNER of the 7th Inst. contains a very interesting reply from the guides of the Public Circle medium to a question concerning transfiguration. Might it not be well, Mr. Editor, to obtain some light, if possible, from the same source, on the question I have adverted to in the foregoing communication?

Nov. 7th, 1885. THOMAS R. HAZARD.

New Publications.

THE VOICES. By Warren Sumner Barlow. 32mo, cloth, pp. 226. With portrait. Boston: Colby & Rich.

This, the eleventh edition, is an unmistakable proof of the popularity of a poem that, as a work of a controversial or didactic nature, has been pronounced by eminent authority, "without an equal in contemporary literature." The truths it enforces are recognized only by minds enfranchised from the bondage of creeds and the dogmas and superstitions that gave those creeds the possibility of existence. Clear and concise in expression, a veritable *multum in parvo*, the first reading of the book will bring to many an aspiring soul a full sublimation of light from the spiritual heavens, and put it in possession of treasures of thought whose value will be beyond all human power to estimate.

THE READING CLUB, AND HANDY SPEAKER. Serious, Humorous, Pathetic, Patriotic and Dramatic Selections in Prose and Poetry, for Readings and Recitations. Edited by George M. Baker. Nos. 15 and 16, 16mo, paper, pp. 112, 127. Boston: Lee & Shepard.

These compilations cover a wide range of subjects, and are made with due regard to the varied tastes and requirements of all classes and all occasions, without a preponderance of any one. Nothing better can be obtained for the purpose for which they are designed. From the same publishers we have received the last four numbers, 13, 14, 15 and 16 in one volume, cloth, pp. 448, bearing the title, "THE POPULAR SPEAKER," which should find a place in every home for private or public use as an enlivener of dull hours.

PARLOR VARIETIES, Part II. Plays, Pastimes and Charades. By Emma R. Brown, and Lizzie B. Scribner. 16mo, paper, pp. 148. Boston: Lee & Shepard.

For an evening's entertainment any of the dozen short amateur plays can be produced with much satisfaction, affording interesting study and rehearsal to the performers and a large fund of enjoyment to auditors.

Prof. Huxley says that he would like to see a scientific Sunday school in every town. "I cannot," he adds, "but think there is room for all of us to work in helping to bridge over the great abyss of ignorance which lies at our feet. If any object that it will dishonor God, on any special day, to awaken the mind of the young to the industrial wonders of the works called his, and to teach those laws which must be his law, there must be something wrong in their logic."

Foreign Notes.

From *La Prensa* we learn that, on the issue of *La Nueva Luz*, a new spiritual organ, societies were formed in Calabozo and San Francisco de Yare to support it. Also the formation of two other societies in Buenos Ayres, and one in Paraguay. *La Fraternidad* also publishes a copy of the Boston *Spiritual Temple*, speaks highly of the work performed by Mrs. O. L. V. Blomfield in England; and gives a lengthy account of the medium J. H. Mott, taken from a late issue of the *BANNER*.

El Clarito Espiritista acknowledges the receipt of the *BANNER*, and copies editorial remarks about the prevention of cholera. It also informs us of the advent of a new paper, *El Nuevo Ideal*, published at Matanzas. We notice with pleasure that a Catholic bishop has denounced from the pulpit the barbarous custom of bull fighting, and prohibited his people attending any of these exhibitions.

The articles in the *Revista Espiritista* are too lengthy to be reproduced in the *BANNER*; we notice, however, that *La Sociedad Espiritista Union Fraternal* of Tarrasa, will shortly commence the publication of a monthly, devoted to the interests of the Spiritual Philosophy and to call the attention of outsiders to the aims and work of the society; also, owing to the advent of the cholera, that *El Iris de Paz* has temporarily suspended publication.

El Faro Espiritista claims that Spiritualism is making great headway in Brazil, permeating every class of society, and societies springing up in every part of the Empire. It notices the London visit of Mrs. M. E. Williams, the materializing medium, accompanied by Mrs. Anderson.

The second day of November seems to be the day in France for the living to visit the graves of the dead. *Le Messager*, under an appropriate caption, has an editorial of some length containing, among others, the following truthful sentence: "It is a pious pilgrimage for a small number, but for the many only a careless promenade, for few, very few, have the conviction of the connection which exists between those who are still in the form and those who have quitted their mortal bodies. We Spiritualists have that conviction, and observe the day carefully. The remembrance of those that we have known who have passed on will always be salutary to us."

This journal issues a supplement for distribution among the visitors at the various cemeteries of a sort of propagandist character, presenting death under our new aspect, and refers to it editorially in another column of the paper, commencing as follows: "Our readers will receive in supplement our article; the second November, an issue of twenty thousand copies. Ten thousand copies of this bulletin, or propaganda, will be distributed gratuitously to-day and to-morrow (1st and 2d) at the entrances of the cemeteries of Liege; it has also required of us nine thousand copies for Brussels, and other contiguous places. M. Ch. Mortier, President of the Society for Psychological Studies of Gand, informs us that twelve members will distribute on the 2d of November at the entrances of the cemeteries in that city a paper giving extracts from Spiritualist authors, and testimonies from scholarly people who are in our favor."

Le Messager prints an extract from the ideas of Victor Hugo. The fact is not a new one; nor did it originate with him; still, finding it among the expressions of a singularly great genius, one will read it with added interest. We translate the idea as follows: "The butterfly is the caterpillar metamorphosed. It is so completely the same insect that each part of the crawling being is found in the winged animal; but the metamorphosis is so complete that one believes he sees an entirely new creature. Thus in our existence beyond the tomb we will not be pure spirits, for spirit is a word void of signification for the reason, as well as the imagination. It is the life without the organs of life. It is the personality in the form which determines it and fixes it. We will have probably another body, radiant and divine, that is 'spiritual,' which will be the transformation of our earthly body."

The translator thinks the venerable poet had in his mind what the French people call the *perspective*, or as we would say, the spirit-body that we invisibly carry through life. He certainly would not point us to a bodily resurrection.

The same paper has quite a lengthy article from the *BANNER OF LIGHT* describing the musical and other manifestations by Jesse Shepard, which took place in Springfield, Ill. Under the heading of "News," it has an item from *The Index* of Boston, wherein the writer testifies to independent state-writing by the medium, Dr. Blane. An item also is taken from *Mind and Matter*, where Jacob Millisack of Cambridge testifies to independent state-writing through the mediumship of Dr. Dobson; the communication is quite full in detail, remarkably correct, and it is impossible that any one but the identical spirit could have given it.

The *Truth Seeker* (33 Clinton Place, New York City), publishes the following petition, which bears its own important lesson with it to the mind of the reader:

To the Senate and Assembly of the State of New York: The Constitution of our State guarantees that "the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind." The general principle of American Government is equality of all men before the law. This, as your Honorable Body is aware, involves the principle already acknowledged in theory, of the total separation of Church and State. But Church and State are now practically united by the following statutes:

1. The law exempting Church Property from Taxation.
 2. The laws appropriating Money from the Public Treasury for the support of Institutions founded and managed chiefly by sectarian Denominations.
 3. The law compelling the observance of Sunday as a religious holiday.
- The undersigned Citizens of the State of New York, do therefore respectfully but earnestly petition your Honorable Body to repeal all the laws or parts of laws of this State which are violations of the above principles. Our reasons for asking this are:

1. The Church is a voluntary association properly to be supported by the voluntary contributions of its members. 2. The State is compulsory. Every citizen must pay taxes. And we submit that it is just to a large and growing body of voters to be compelled to pay for the support of Churches which they cannot conscientiously attend for the hire of Ministers and the support of sectarian Institutions, and the legal observance of Sunday as a holiday, are discriminations in favor of one form of religion, are abridgements of the free exercise of religious preferences, and are therefore unconstitutional.

It is requested that all favoring the taxation of church property will out out and circulate this petition for signatures: Such should be sent, when ready, to the *Truth Seeker* office. The publishers of that paper further announce that they will supply gratis, on application, blank forms of the same instrument.

"The wicked Sunday papers must be suppressed." Is the latest edict of the Presbyterian Church. The "bull" has been issued by Howard Crosby and others. The fact is, these persons see in the publication of Sunday papers an unmistakable sign of progress. In olden time but a very few of the human race could read, and Old Testament consequently ruled them with an iron scepter. Time has changed all this. The people, or a very large majority of them, are now educated, and they feel that they have just as much right to read a newspaper on Sunday as on any other day, notwithstanding the seventh is called holy. This "bull" is an exceedingly pathetic appeal to "our Christian households"; but it won't avail. The people of the world are wide awake to-day—they have been lumbering long enough—and they are bound to know what is going on in it. This they can do by reading the daily papers, including those published on Sundays.

Rev. Mr. Savage last Sunday preached to a large congregation at the Church of the Unity, this city. The first of a series of lectures on social problems. As it was one of his very best utterances, we shall give a synoptical report of it in the next issue of the *BANNER OF LIGHT*.

Catholic Bishop Ireland's sermon in Baltimore last Sunday was a remarkable production. He said that Christianity outside the Catholic Church was simply fragmentary, and therefore unprogressive. There is undoubtedly much truth in this statement; but when the reverend gentleman avers at the same time that there is no true progress except in the teachings of his church, he is simply very much mistaken. Spiritualism has come upon the stage at this time, by and through angelic teachings, and it is the only direct avenue to the immortal shore, as it is shorn of bigotry, superstition, creedism, and "I am holier than thou" saintism. In concluding his sermon the good Bishop made an eloquent appeal to the people of the United States as follows:

"Oh! free America, wherein we breathe the air of liberty! Oh! free Republic, of which we are so justly proud, mayst thou recognize in the Catholic Church, principles which will surely preserve your free institutions, and may the bonds of union between the church and the country never be severed."

Is not this a cautious intimation of an union of Church and State? In our view it is. As "coming events cast their shadows before," it is the imperative duty of every true American to be on his guard. A union of Church and State never preserves free institutions, as all history proves.

Le Messager mentions the decease of M. A. Bellemare, Spiritualist and Christian, honorary Counsellor of the general government of Algiers, and copies from the *Reform Algérienne* the following notice:

"Profound philosopher, retired scholar, indefatigable searcher after truth. M. Bellemare left very important works, which remain as a monument of the efforts he has made to bring out what knowledge he could from the immense field of spiritualist philosophy and metaphysical science. Orientalist scholar, his investigations have thrown much light on points that had remained obscure. Death has come and interrupted his important labors. But why should we grieve, why abandon our thoughts to sadness? The soul, the heavenly fire, is not extinguished in the ashes of the tomb. Follow in thought the illustrious man toward immortality; he is now experiencing the reality of what he dreamed and what he loved. M. Bellemare has endeavored to get light out of the cloudy darkness that surrounds us; he tried to demonstrate the harmony or wholeness of the broken chains that encompass the worlds in space, now floating above us on the transparent waves of ether, tracing their course there. The earth is a vast tomb; life ends only above the tomb; happiness is the protected fruit, the food for hungry mortals. Ah! that the life so well filled by this good man may serve as a model for us! Bellemare absent from the body has entered into immortality, which forms the crowning point of creation, the unending of the chain of the ages and the object of his desires."

The Oklahoma "boomers" are on the move again—this time resorting to the clever artifice of dividing their force into small parties which scatter over a wide scope of country; a mode of tactics which will render the work of the United States troops in removing them much more difficult. Indeed, the possibility of actual guerrilla hostilities is declared by Little Rock, Ark., despatches to be by no means remote—the object of the leaders being to draw on a collision between the troops and the boomers on the eve of the assembling of Congress, for the manufacture of a political sentiment which may lead to the opening of Oklahoma for settlers. We trust President Cleveland will stand firm in the righteous position he has already taken in defense of the Indians against the demands of these territorial invaders.

We are informed by Dr. James A. Bliss that the *BANNER OF LIGHT* can be found on the tables of the N. D. C. Reading Room, 718 Washington street, Boston, Mass. The Reading Room is open to the public daily (except Sundays) from 9 A. M. to 5 P. M.

Wella Raphael Anderson—son of Wella P. and L. Pet Anderson—a native of New York City, passed to higher life from San Francisco, Cal., Oct. 28th, aged 19 years 5 months 18 days.

Australian Items.

A deep interest exists in Adelaide in Spiritualism. Correspondence and editorials relating to it appear occasionally in the leading papers.

An anti-vaccination movement is in progress on the North Coast of Tasmania. At Ulverston a public discussion took place between Dr. Davis, the public vaccinator, and W. P. Button, Esq., J. P. A number of persons testified to the evils they had witnessed as the result of vaccination, and the feeling of the meeting seemed decidedly in favor of Mr. Button's views.

A free thought paper with an open page for Spiritualism has been started at Sydney, under the name of "Common Sense."

Dr. H. G. Petersen, who for more than a year has had his office at 84 Bosworth street, has removed this week to his residence, 6 Worcester Square, this city. The *BANNER OF LIGHT* has, on different occasions, taken pleasure in recommending Dr. Petersen—a recommendation which has been practically corroborated by his eminent success as a magnetic healer, and still further emphasized by his professional call to Sagua la Grande, in the island of Cuba, where the Doctor's sojourn from December, 1884, to the middle of March, 1885, was rich in benefit to high and low, and a demonstrative proof of vital magnetism as a powerful curative agent. We published at that time laudatory excerpts from prominent Havana papers, *Boletín Commercial*, etc., and also the Doctor's highly interesting letter upon Cuba's intellectual and spiritual life. We therefore cordially wish him continued success in his new quarters, and are convinced that the noble gift with which nature has endowed him (as well as many others) carries the promise of a prolonged, useful and honored career.

Dr. J. K. Bailey reports that he has just returned home (10th inst.) from his trip in Central New York, where he did good work in healing the sick and speaking. The *Weekly Ithaca*, of Ithaca, N. Y., of 23d ult., gives him the following notice:

"The lectures of Dr. J. K. Bailey, at Freeville, last Sunday, are spoken of very highly by those who were in attendance. Old Wood says: 'Dr. Bailey gave us two excellent lectures on the theme advertised; will do the cause much good,' etc. We are also informed that there was a fair attendance, considering the busy season of the year."

Mrs. Hattie G. Mason, test and clairvoyant medium, formerly of Springfield, is now located at No. 65 Pembroke street, Boston. Also A. Waldo Mason, vital magnetist.

We have in our window a fine cabinet photograph of Mrs. L. A. Coffin, who is having remarkable success as a psychometrist.

To the Editor of the *Banner of Light*:

I will not ask for space to tell a long story, but simply say that at Mrs. Fairchild's séance, my seat being near the cabinet, a lady, who had been called up to see a spirit-friend, was about returning to her seat, when the medium, who was standing in the room, said: "Will not the spirit satisfy the lady by coming out and dematerializing?" Immediately a female came from the cabinet and vanished into nothingness. What room for skeptical criticism? ANNOT WALKER.

Hornford's Acid Phosphate—Beware of Imitations—Imitations and counterfeits have again appeared. Be sure that the word "Hornford's" is on the wrapper. None genuine without it.

ALL SORTS OF PARAGRAPHS.

CARITAS.

Heaven's pure-souled painter, Fra Angelico—His calm brush, angel guided, noon and night Starting the cloister silence with fresh light From some saint's face—unconscious lent the glow Of beatific peace to souls below. Until (so famed God's vision on his sight) Gleaned of his own radiant being, he delight Played round each outcast in the realm of woe. No less, to-day, rare souls there are who live In touch with all things just, and pure, and true—Sweet Love, their gracious and abiding guest—Who from their hearts would beam glad grace not to give The sinner and the publican their due. Nor care to judge mankind but at its best. —W. H. Saville, in the *London Spectator*.

A Japanese court has just set an example to civilization by firing an editor twenty-seven years for neglecting to acknowledge the source of extracts clipped from a contemporary.

"Don't want that silver dollar!" say all storekeepers, hotel landlords, and everybody else, in fact. We passed one over the counter to pay for our dinner yesterday. "Aint you got anything else?" queried the clerk; "we've got the safe full now, and we don't want any more silver dollars." And so this story goes up all over the country: "Don't want that silver dollar! Aint you got something else?"

The readiness with which Rev. Mr. Fulton relegates to hell everybody whose creed, or politics, or music, he doesn't happen to like, and the flippancy with which he takes the place of endless torment, prove either that he doesn't himself really believe in it, or that he is a moral monster in his insensibility. An infuriating religion will never convert the world.—*Herald*.

There is a new epidemic in our midst, which it behooves all good people and... competent engravers to counteract in all legitimate ways. It is the epidemic of execrable cuts which are appearing of late in our city dailies. They are terrible burlesques upon our civilization. What can be done to stop such questionable methods?

Andrew Harper, who died recently in Mississippi, wrote the famous piece of American humor known as the Hard Shell Baptist Sermon, the text of which declared, "An' he played on a harp of a thousand strings, sprets of juss' men made perfect."

THE POOR INDIANS—"The Indian Uprising in the United States," was the startling headline with which an Edinburgh paper introduced its account of the recent outbreak of Caoceres in Peru.

It is reported that W. H. H. Murray has given up the restaurant business in Montreal, and will settle in Burlington, Vt.

It turns out that rustlers, and not Indians, have been keeping up the scare among the settlers in certain counties of New Mexico. A band of rustlers was shot and killed, and the rustling has been discontinued.

As illustrative of the popularity of Strauss in Vienna, the story is told that some years ago a woman whose chief delight in life had been to hear a Strauss waltz, made a clause in her will ordering that Strauss and his band should be engaged to play at her funeral, each musician to receive a ducat. When that event occurred, although the heirs and the clergy at first protested against this innovation, it was finally agreed to carry out the wishes of the deceased. Strauss appeared with his band, who played one of his waltzes, standing around the coffin.

A down-East fire company, in a resolution on a deceased member, says: "He has responded to his last alarm." It is a wonder they did not add that he "has gone to his last fire."—*Lowell Times*.

The Armstrong case has been concluded in London, and Mr. Stead, editor of the *Pall Mall Gazette*, has been convicted. The fact is, he was convicted before he was tried. The London Courts are the worst farce on the earth. King-craft and priest-craft have nearly ruined "Old England."

The scales of capitalists are rapidly taking the scales off of workmen's eyes.

He who is wise will advertise—He who is a goose will say "his nose." And now and then a man will say, "It is time and money thrown away to blow your business through the papers and out those advertising capers." And so he "saves" his time and dollars, while some one else his custom "collars"; his trade is dull, he is in despair—not half the people know he's there.—*Ex*.

Those who have been discussing the recent problem, "How shall we fill our churches?" are respectfully referred to Parson Downes for a solution.

People generally know but very little of that most beneficent work of the nation, the United States National Home for Soldiers, divided into five branches, namely, the Central, at Dayton, O.; the Western, at Leavenworth, Kan.; the Northwestern, at Milwaukee, Wis.; the Southern, at Hampton, Va.; and the Eastern, at Togus, Me. It opens its portals to the deserving soldier, without regard to nationality or condition, provided he has an honorable discharge, and can trace his injury or disability to service in the line of duty.

I think women are bound to seek the suffrage as a very great means of doing good.—*Frances Power Cobbe*.

In an advertisement by a railroad company of some unclaimed goods, the letter "P" dropped from the word "lawful," and it read: "People to whom these packages are directed, are requested to come forward and pay the awful charges on the same."

The news—The war cloud in the East has burst at last, Serbia and Bulgaria having closed in a deadly struggle which is watched with interest by Russia, Austria, England and Turkey. Particularly, on Sunday, Nov. 15th, Col. Djunditch, commanding the Timok River division, drove the Bulgarians from their camp at Kieles and captured 150 prisoners. An official report from Col. Beneky, commanding the Shumadia Division, says: "After a brilliant charge the Servians carried the Bulgarians beyond Teashard. Col. Djunditch with the Timok division has taken Kieles. The Servians troops continue advancing everywhere, and have captured 400 Bulgarian prisoners. The Servians have lost 200 wounded and killed. The Bulgarians are looking to Turkey for aid, and are reported falling back along their whole line. Serbia has the hidden impulse of Austria. In this affair, while Russia sits silently with Bulgaria, and the prospect of a general war after all is steadily looming up, the British in Burma are not having it all their own way; they captured King Theebaw's only man-of-war, but the steamer Doodson, sent to Mandalay to remove the king, was captured and the king himself was taken. Louis David Riel, the commandant of the insurgents in the North-West, met death at the hands of his countrymen by being shot at Regina, at 8 o'clock on the morning of Nov. 16th. He died like a brave man, and his execution bids fair to create a terrible revolution of feeling in the minds of the people of Canada. Dr. Galt, a well known Canadian, who had been in the North-West, was shot and killed at Regina, at 8 o'clock on the morning of Nov. 16th. He died like a brave man, and his execution bids fair to create a terrible revolution of feeling in the minds of the people of Canada. 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