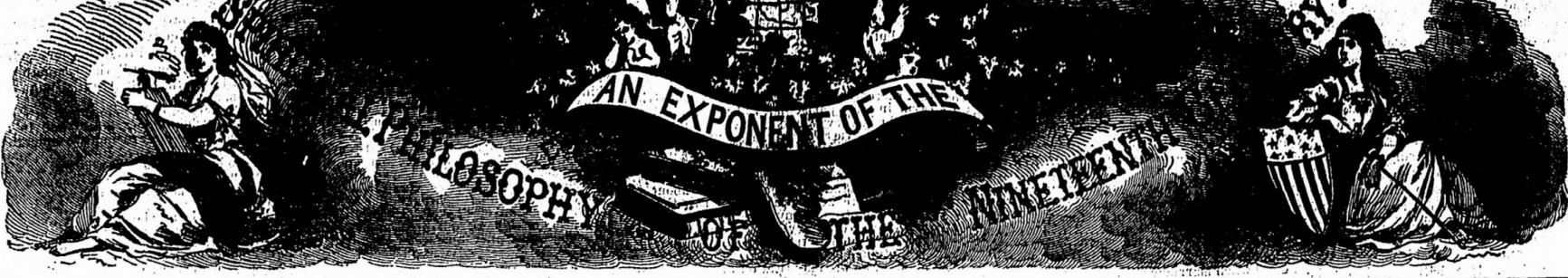


BANNER OF LIGHT.



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The Spiritual Rostrum.

BETWEEN TWO MOUNTAINS.

An Address Delivered in the Banner of Light Free Circle-Room, June 10th, 1889, by
SPRIT HENRY CLAY,
Through the Trance-Mediumship of
MRS. M. T. LONCLEY.

(Reported for the Banner of Light.)

Friends—The season has again arrived when we are accustomed to meet in annual conference upon the things that have been, and upon those events in human affairs of interest to ourselves individually and collectively that are to come. Once more we stand upon this platform, happy to greet you with words of welcome and with smiles of cheer, for we recognize the work that you have performed, and we realize also, good friends, that you would have been glad indeed to do even more than you have achieved in the interests of truth and humanity.

In spiritual life we record motives and aspirations and desires side by side with the deeds accomplished, and therefore when we look into the heart of a human being and see there aspirations for high living, good motives for action, the desire to do and to be something of importance in the world, we gather up these as records, as significant of the life that is within, and judge of that heart accordingly.

We come to you this morning, friends, with courage and hope for the future, as well as with a retrospect in our hearts for the past.

We know that changes have taken place within your ranks, and among the advocates of the cause generally, during the past year. We know that some have been removed from this mortal plane and that others are coming forward to take part in the active battles of life. We know that there are great purposes on every hand that must be carried on by earnest souls if we would see the fulfillment of our high hopes and ends established upon the earth, and we know that there is yet much to be done, much earnest and hard labor, from which we—spirits and mortals—must not shrink. We shall very frequently in pursuance of that labor be met with scorn and contumely; we shall sometimes find disappointments and rugged places, where perhaps we anticipated only that which was pleasant and bright to see; but in view of all this let us unitedly, whether denizens of spirit or earth-life, be ready to gird on our armor and to declare, though the battle is raging strong and the race is a long one, that we are ready to do our best in all that is to come.

Friends, as we stand here this morning, we gaze before us into the spiritual atmosphere and behold many intelligences gathered, wise and good spirits, some of them unknown to mortal fame, but whose souls have been bright, and whose purposes high, and they are not unrecognized in the spirit-world; and others are with us at this time who have been known, who have done their part, sent out their influence and stamped their individuality upon the ages and upon the world itself.

Their influence is not lost; their lives have not been in vain, though sometimes it may seem to you that these have all been for naught; that the world has not gained so much as we might have hoped from the lives that have gone out. These spirits have done their work in contact with physical events, and they are still sending back their powers and their influences from the eternal world. They are not idle; their hearts are earnest; their minds are strong; and although they cannot move a mountain in a moment, or by one stroke of the hand, nor can they affect the affairs of a nation in a year or perhaps in a generation of time to such an extent as to revolutionize things that need to be overturned, yet, step by step, day by day and atom by atom the work is going on—the change is gradually making itself felt, and shall be by-and-by understood.

We look forward to the interests and to the

future of this nation as a nation, and we find there shall yet appear that which will prove to the worlds beyond, it is a broad and fair and free country indeed. There is much that needs to be brightened, it is true; tarnish has gathered upon the shield of liberty and of progress, so that it requires to be polished; but this necessary work is going on, and will reach in time a successful conclusion.

Through the years to come we behold the spiritual world sending out its forces, its influence and its intelligence toward this and toward other lands; and we behold one after another of the minds of earth becoming receptive to these higher inspirations, and throwing open their souls to receive from beyond those impressions and ministrations that shall prove of service to mankind. As the years go by we find there are coming forward more and more of those who are thus susceptible, and so shall we bring forward instrumentalities to do that higher work which needs to be performed.

The slow growth of a world may teach us a lesson, that a nation cannot be founded and perfected in a year or in a century. The slow development of a planet proves to us that through its processes it must throw off and eliminate those forces that are unrefined; it must discharge, when they have been utilized to their fullest extent, those conditions and forms of life and growth that are gross and crude. And so with the development of a nation: it may be necessary, at times, to utilize those forces and forms of importance to individual lives that are in a measure gross and crude; but as the development goes on, these shall be eliminated—that which is good shall be extracted and used, and that which is useless or evil shall be cast aside. We are therefore hopeful, we are full of courage, in looking abroad over the affairs of this country; we know that its people shall have their times of depression, that they shall have their seasons of discouragement; but on the other hand there shall come hours and times of prosperity, seasons when the soul may feel encouraged that this republic, the hope of the world, is pressing surely on to the fulfillment of a mission truly divine!

Turning from the thought of the nation, or from the thought of large bodies of people, we fix our eyes upon the BANNER OF LIGHT establishment, and find there are lines going out from it in all directions; lines of power and of usefulness, extending to the utmost borders of this fair land and even beyond the ocean waves; they are fastened in human hearts that are drawing spiritual nourishment, through those same lines of magnetic usefulness and strength, from this place, as being the fountain-head of spiritual knowledge and inspiration in this country. These lines of nutriment are fed by springs from above. There are associated with you in your work intelligent spirits who do not look to the results of a day or a week, but they sum these all up together. They look forth into the many homes that have been gladdened by the spiritual messages—into the many hearts that have been instructed by the teachings of a high order, that have come from this establishment, or by way of this establishment, from minds gifted and inspired on earth or from intelligences imbued with the word of truth who come from on high. We gaze abroad and number these hearts and homes by the thousands, and realize that an educational influence has gone forth from this establishment on earth, which has been a strong factor in the progress of the human race during this last quarter of a century—a strong factor in the progress of civilization in this country, and has extended its influence even into other countries beyond the seas, but which is a work that the spirit-world has inaugurated with the assistance and hearty cooperation of our friends of the BANNER OF LIGHT.

Why should we not feel at ease and happy to-day, when we realize what is done in this line by your ministrations! You are doing a missionary work—are sending out an educational influence that appeals to the spiritual nature of man, and instructs the inner consciousness concerning life and its duties, here and hereafter.

Therefore, friends, we are encouraged. So much is done, so many hearts are blessed and consoled, so many minds instructed and opened to the light through this labor of ours, that we feel to rejoice to-day, that for many years we have been able to pursue this labor, and to know that it is done well. When we think, friends, that not a word goes into the pages of THE BANNER that we could blush for any eye to scan; when we realize that not a sentence is imprinted therein which we are not willing the whole world should read and ponder upon, we may well feel that this is a work worthy our attention, and we may well be glad to afford one day in the year, or a portion of a day, to meeting in council together, for reuniting our magnetic forces and for again recognizing the chains of fraternal love and feeling—those golden links within our hearts stretching out to other lives in worlds beyond.

We gaze over the events of the past year, and we find much of turmoil and conflict and depression. There have been abroad throughout the land—and even been felt in other lands—much of conflict, much of disappointment in the various departments of life; and certainly they have been felt in the spiritual ranks and among our own people. There has been less of consolidation, more of distribution of forces, and therefore we may not seem to be as united in thought and principle and expression; as a body of Spiritualists, at this time, as we were a few years ago. This is true; but it seems to be the inevitable result of all these conflicting elements that have been abroad in the world;

therefore we must take it philosophically, and work in accordance with that which comes.

During the year that has passed, we find that there has been an apparent indifference manifested by its adherents in the mortal toward the progress of the spiritual cause, and especially toward the interests and prosperity of the spiritual press. We find an almost unaccountable apathy concerning these aids to growth and education in the minds of those who should certainly be on the alert to support all those means of human advancement such as the spiritual press affords; but it seems to be a time of apathy, a time of indifference in various departments; as it were, the depression that comes before the general uprising of a new power. It seems to us that we are now in the valley between two mountains, one of which we have scaled, the other of which rises before us yet to be scaled. It seems to us that we stand here in the depression, gazing backward at that which has been and looking forward to that which is to come.

We do not find those broad views of life, of progress, and of human thought, which in times past, when we stood upon the mountain top behind us, spread out before our view—those beautiful prospects of hope, of aspiration, of anticipation and desire! But it does not follow that they are swallowed up, or shall never appear again. We have only descended the other side of the mountain, in order to cross the valley, to reach that height which we have yet to climb.

To our minds this is a time of depression, this is the interim between two great forces and two great periods in the world's history of progressive thought and understanding.

Forty-one years ago there came a general overflow of spiritual power to this land, an overflow that spread far and wide. It did not confine itself to any one section, it appeared in various quarters, giving the same intelligent message, the same intelligent force to human hearts; and from that time to the present this spiritual light has been moving on, entering homes and lives, and making itself understood. During the last two or three years it has not seemed to concentrate itself so powerfully in organizations and in localities as it has been diffusive, making its way irrespective of organization or of class.

Human thought, human advancement and human intellectual power itself seem to come in waves; and where there is a tidal wave of accession there also is a backward recession, which for the time leaves the sand strewn only with drift-wood and weeds.

To-day we stand between the mountains, in the valley, where we may gaze back and realize what has been accomplished in forty years of spiritual communication. We, as members of the BANNER OF LIGHT establishment, may look back over its thirty years of active labor and recognize what wonderful strides have been made in the progress of humanity toward a higher and a better state of civilization, of conquest and of spiritual power, than it ever knew before; so we may glance back in retrospect and be grateful for what has been done, while we also look forward with hope to that which rises before.

As we climb the next ascent we shall take with us all the best thought of the world, all the grandest purposes and principles and all the loftiest sentiments that belong to the human race. We are not alone to-day when we stand to proclaim for the cause of truth, not alone even as Spiritualists, for there are pressing on with us high minds and noble intelligences. We move on with the ranks of Spiritualism as standard-bearers, as we have a right to do; we may scale the mountain heights in advance of those who are to come after, because we have broken the way over other mountains, and will now lead, and proceed onward. But what do we find coming up to follow, some of them timidly and with uncertain steps, and others boldly, as if they wished to know what this good thing is we have found? Why, the best thought, the most earnest minds, the sincerest power, purpose and intelligence of the world at large: in the religious world those who are in advance of the masses, those who must think for those who will not think for themselves. These advanced ones see the signs of the times; they know that they must step forward; they realize that unless they do study and investigate and try to learn of the spiritual forces and powers in the world they will be left far behind and lose their place, and so they are stepping forward, eager to snatch from Spiritualism its very best and brightest teachings and inspirations—not always ready to accord credit to spiritual powers, but anxious to make use of them for their own work.

Do we object to this? No, not essentially. We do claim that all that has been given in the name of the spirit-world belongs to its workers and its platform on both sides of life; but if others come up and crave this which has been given, and believe earnestly that they can dispense it in practical ways to other lives, we do not object to their sharing of our bounty; they may take it in if they will, and if it stimulates their own souls to make new effort, to generate higher ideas, so much the more glory for the powers of light beyond, so much the more triumph for humanity at large. They may take it into their lives, into their churches, into their strongholds, and feed their people upon it. We know it will prove to be the bread of life.

We of the spirit-world shall in the future continue with our work; we shall not pause, nor withdraw our efforts from mortal life; even though we find recreants on every side, even though we find discouragements and disappointments in our path, we shall continue and move along our way, finding such instrumentalities for our work as we can, doing the best

we can as opportunities open before us, and waiting for the future which shall bring greater power and fuller opportunity to mortals and spirits alike.

Here we stand, in the interim, between two great periods of human progress. For the balance of this century you may not behold much that is of startling importance to the world, for we are now as a people trying to take up and incorporate into our systems of socialism, of religion, of politics and of life generally, those ideas and theories and elements that have been strewn lavishly abroad, that may be useful if you give them their proper significance and place.

As this century closes upon you you will find that higher thought, grander discovery and greater achievement are coming to the world than ever before. You are standing upon the threshold of a new age; you are stepping forward into the vestibule of a temple of power and of beauty of which you do not dream; when the new century arrives, and humanity opens its eyes upon it and understands that era and its significance, it will exclaim with one voice: "The world has never known such a wondrous age!"

The present confusion, the conflict of ideas and opinions, are only that which comes before the adjudication of all points and issues and questions that belong to human life. After a time we shall find the pace of the New Dispensation accelerated and its strength renewed; new vitality will spring forth and infuse new life into the veins of this work and into the hearts of the people, and we shall understand and realize that we are not east down, but that we have been upheld until such time as a new impetus could come from within and from without to assist the forward movement in its work.

There have gone out from us, as mortals, friends long tried and true workers in the spiritual vineyard, and they are missed from the mortal side. On the spiritual plane they work and seek to do their part still. By-and-by, when they understand more thoroughly the conditions of that higher life, they will do still better and understand more fully those laws which are operating between spirit and matter, and under whose guidance they must come in, working with mortals on this plane. You have parted with friends, but let it be only to say "Good-night" here, anticipating the glad "Good-morning, hail!" when they shall meet you as spirits and shall bring to you that rich encouragement and good cheer which will be as sweet refreshment to your souls.

We meet to-day, friends, in the opening season, when the beauties of nature are full of promise, when there is a prophecy of the abundance and fruition that shall come in the future. We come from the spirit-land as the flowers come, full of happiness that life is ours; and it rejoices us to behold these bright blossoms that you have brought in such abundance, for they are symbolical of life, of harmony and sweetness for humanity. The opening rose tells its tale of love, and bears its fragrance to the human heart, and other blossoms smile in sweetness and whisper of that which will not fade. The mountain laurel has its deep significance, for it tells of the struggle that is made, amidst the thicket upon the rocky heights, to gain the flower and bear it to those who are loved; so the laurel has been adopted as a wreath for the brave, for those who have scaled the rugged heights, surmounted difficulties by the way, and gained the summit at last. The laurel as a token of victory is brought to humanity, and it fills its place well. So with the flowers and sunshine of early summer, with all the revelations that the season has to give, we approach you on this occasion to once more confer with your spirits, bring our magnetic forces, our spiritual influences, and again to renew our vows of fealty to the spiritual cause as we have done in the past. May we as individuals here assembled—may Spiritualists generally, and the great body of universal humanity—gain new strength as the years proceed, to rise from the valley, scale the mountain of upward unfolding development, and clasp with grateful hearts the grander glories which await on its upper heights the fearless hand of earnest and soulful endeavor!

POEM BY FATHER MCGLYNN.

The following lines were written Aug. 22d by Father Edward McGlynn, at Queen City Park, Vt., for the album of Charles W. Sullivan:

I fain would be a poet and sing songs
So full of hope and love and grace to men,
That they should have the charm and potency
To lure them from ignoble thoughts and cares
To love of the ideal, infinite
Truth, Goodness, Beauty, Light, Life, Holiness,
Which men call God, but whom the Man of men
Taught us, as man had never taught before,
To call by more endearing, human name
"Our Father," and by this sweet name
Taught that the potent law of God is love,
And that who best would show his love for God
Must give the best loving service unto men.
This, Father, would I sing with trumpet tongue,
In notes so sweet and clear and strong, that men
Touched, softened, ravished by the strain, should turn
From selfish thoughts to love of all in Thee.
Father, if Thou give not the gift of song,
One boon I crave: Thou wilt not, sure, deny:
Let me my life a poem make, compact
In sweet accord of harmony divine
Of thought and will and deed with Thy sweet will.
Then may my life some light and leading be
To wayward brothers while I tarry here;
And, when I go, some word or deed of mine
May still lure erring brothers back to God.
EDWARD MCGLYNN.

The anniversary of the battle of Sedan was celebrated at Berlin Sept. 1st, and the German papers, noting it, complain that while the peace then assured has continued beyond expectation, "the cost of an armed peace is enormous." An industrial and financial panic is said to be hanging over the great Empire of the Kaiser—being officially recognized by Emperor William as far as the workers are concerned, in a State paper in which he declares that something must be done to protect the working-men from the extortions of the capitalists.

Original Essays.

WHAT ARE THE GREATEST NEEDS OF THE SPIRITUAL MOVEMENT TO-DAY?

BY WILLIAM HENRY.

First, I will suggest as a primary need, unity of action. The question immediately arises: What cardinal principles shall form the basis of such union? First, all should unite and make their best efforts to convince the world that spirit-communion is a fact. For myself, to establish so grand a truth, and one that evidently may become so valuable in every department of life, I would make available all the testimony that could be gathered from all sources, without special regard to the intellectual powers or moral standing of witnesses or mediums. The world has never rejected a discovery in astronomy, the mechanic arts, or anywhere else, because the discoverer or inventor was ignorant, untruthful or immoral. We never make inquiries as to abilities or character. The first question asked is, is it true? The next, will it be of any use to the world? I see no reason why the same rule should not be proper in the investigation of Spiritualism, the grandest of all discoveries, and one that promises more to man than all the discoveries and inventions of the past.

Some may say the fact of spirit-communion is already established, and may be confirmed by any sincere investigator as readily as any fact in chemistry, or any of the sciences. Undoubtedly such persons are claiming too much. There is yet too much of contradiction, too much that is vague, too much inexplicable to expect all who are busy in other pursuits to stop to investigate. I think we have pursued our investigations and made sufficient discoveries, so we may reasonably invite and challenge investigation from all classes; but so long as the facts continue as at present, Spiritualists are bound, and it remains their primary duty, to multiply proofs, and overcome objections, some of which I have referred to.

As helps to extend and cultivate a deeper interest in so sublime and what must become so beneficent a discovery, every Spiritualist should cultivate simplicity and sincerity, avoiding dogmatism and exaggeration, assuming the position of an unprejudiced witness only anxious that the truth may be made plain. "In union there is strength"; "United we stand, divided we fall," are maxims that always have been and always will be true. If Spiritualists cannot unite in an undivided line, first to establish the primary fact of spirit-communion, and be guided in their investigations by duty, reason, charity and a supreme love of our fellows, and a deep reverence for truth and justice, they cannot hope for success or happiness. If many or few unite with a view of learning the full meaning of the words I have mentioned, they will call to their aid the great and good of all worlds and all spheres. In other words, Spiritualism will not become a power for good until its believers are baptized with the highest aspirations for truth and goodness: a supreme love to God and "all things, both great and small." The only bases for a spiritual temple to rest upon are facts. While faith and hope may stimulate investigation and study, nothing but facts can be of any permanent value. Readers need not infer that I think spiritual societies must be formed, churches or halls built, and Spiritualists commence a rivalry and warfare with those already in existence. In my opinion, neither the growth in numbers nor prestige, nor the general good-will, often require such a course. From past experience, from the highest and broadest view we can get of the future, from the spirits of brotherhood within and the teachings of the denizens of the higher life, such a course would foster sectarianism, hinder a broad and generous progress and keep alive petty rivalries, which always have been and always will be curses to the world.

Modern Spiritualism is undoubtedly the revival of the phenomena and experiences that inaugurated the Christian era. The leader, Jesus of Nazareth, spoke of it as the heaven that would leave the whole lump. I think Spiritualists of largest growth and spiritual insight regard the revelations of the present as an answer to the prayer so often repeated: "Thy kingdom come; Thy will be done on earth as it is in Heaven." As in the first century it was a leavening influence, so in the nineteenth it has come to fulfill its mission.

It has already accomplished much in that direction. The olden religious systems have been modified in letter and more yet in spirit. They have outgrown many superstitions. The terrors of an endless hell of fire and brimstone are being gradually assigned their place among other by-past blasphemous ideas of God. The absurd and untenable doctrines of the plenary inspiration of the Bible, the fall of man, a future resurrection of the body, and that crowning and most tenacious dogma, vicarious atonement, are on their last trial. And an innumerable multitude of the wisest and best men of all countries are writing: "Tried in the balance of reason, truth and justice, and found false." Besides, invisible hands are writing the same over the heads of the preachers in the pulpits, and, best of all, upon the hearts and in the heads of their most thoughtful hearers.

The voices of millions from the life beyond, expressed through their mediums and prophets of to-day, are proclaiming the glad evangel that the kingdom of heaven is now, and here! That all hearts and all institutions of men are to be molded and leavened into the state of

peace, love and wisdom which prevails in the heavenly spheres.

Perhaps one of the principal causes of contention and inharmony among us is the question of mediumship. There are among honest Spiritualists, no doubt, those who are too credulous, and are doing themselves and the Cause much harm by patronizing and countenancing undeveloped mediums, and sometimes, perhaps, mistakenly upholding dishonest pretenders. I think when fully understood it will be seen that there are broad distinctions and plenty of grounds for discriminating between mediums who seldom or never give any proofs of being genuine mediums, and those whose mediumship is undoubtedly of a very high order, though the medium, individually, may prove to be lacking sometimes in truthfulness and other virtues. If treated with candor, and their real gifts appreciated, the temptations to use deception would be removed from such media, and they be ultimately saved from their vices. If Spiritualism is of the same spirit that animated Jesus, who cast out seven devils from Mary Magdalen, it seems to me there should be a spirit among us that could in charity do a like service for some of our mediums, by removing temptations from their life-path. It is not the mediums who have unmistakable spiritual gifts, but are sometimes untruthful and dishonest, who are the barnacles on the Cause; it is rather the great army of superficially developed mediums who advertise bombastically that they will perform services which they really cannot fulfill once in a hundred times, that brings contempt upon our holy cause, disgusts honest investigators, and keeps back others from investigating.

The other extreme is constituted of those who have become disgusted with the above classes, and have assumed the rôle of spiritual detective, and—seemingly forgetful of the dangers of disturbing or pulling the grain with the tares—have commenced a vigorous weeding out which has terrorized, disheartened and driven from the field many honest mediums partially developed, and alarmed the genuine and reliable.

It seems to me I have made a fair statement of the situation, and it seems equally plain that both extremes should at once start out in the direction of the golden mean, in the spirit of "Charity for all and malice toward none." It seems to me Spiritualists above all other people should often reflect upon the old maxim: "A little learning is a dangerous thing." In my judgment there is no subject that demands more cautious investigation or more study, patient waiting and candid reason and judgment than that grandest of all subjects—the spiritual dispensation. Until the soul and spirit of man are revealed to us, our learning will only serve to make the darkness visible. Let us "seek first the kingdom of heaven," and when that becomes ours in answer to sincere prayer and earnest effort, we are prepared for all duties, for all studies and all acquisitions. As Paul has said: "All things are ours." Not ours to hold as a miser holds his gold, but ours to use and enjoy as equal partners in the universe—joint possessors of all that the senses can reveal aided by the telescope and microscope, and joint-heirs of those grander glories yet to be revealed, which Paul has said: "Eye hath not seen nor ear heard."

To sum up, let us keep constantly in view the grandeur and the possibilities which this revelation has brought to us; the obligations we owe our fellow-men, who have not received this light; the obligations we owe coming generations.

Thanks unmeasured do we owe the spirit-world for the light it has flashed across our ways; for strong faith, and buoyant hope, strengthened and confirmed by knowledge; for making us instruments and pioneers, in a dispensation which is to be an answer to the hopes and prayers of the good and noble of all ages: The coming of the kingdom of Heaven on earth! In view of the high calling which has come to us, how can we be diverted by petty differences and strifes? Should any hardships discourage us?

The work for us to do is mostly right at hand. It is a personal work. Spiritualists, if faithful to the work always at hand, will soon become a power everywhere. If we hold anything as a personal possession, it will irradiate from the eye, glow in the face, and tell in every word and movement. When we know "the letter killeth, but the spirit giveth life," we shall awake from the state of stupefaction in which most of the men and women are dozing away life's great boon and opportunities for doing good, to what an old apostle called "Newness of Life." When we attain to an inward possession of spiritual gifts—"Charity" being the greatest of all—we will discover how little need be said, when that little is confirmed by experience, and consecrated by the heart.

Such words will be more than "apples of gold in pictures of silver"; they will be as convincing as illuminated truth, and as irresistible as the drawings of Love.

The greatest need of Spiritualism to-day is Spiritualists, according to the model I have feebly indicated above. As worthy patterns to encourage and inspire us I will point to Jesus of Nazareth and his early apostles in the first century; and to Florence Nightingale, Dorothy Dix, Achsa W. Sprague, John Pierpont, Victor Hugo and many more in our century. What they accomplished is only a tithe of what we may hope to accomplish. For Jesus said, and all the rest saw, that greater works should follow. We need to feel and know that no benevolent thought or deed is in vain. They are seeds sown which if need be will be nurtured by kindly hands and watered with tears.

It may not be critically true that all things are possible even to God; but all things necessary for the growth and happiness of man are possible to all who seek them.

Farmersville Station, N. Y.

THE CAUSE OF SUICIDE.

BY JOHN WILLIAM FLETCHER.

I read your able editorial upon the above theme in reply to the insinuation that a belief in Spiritualism was to be accepted as a cause, and I should like to add a word to what has already been said.

The question of a man's right to take his own life must be, I think, conceded, just as he has a right to destroy his own property, if he can do so without imperiling that of others, but the consequences to himself afterward are what Spiritualists are prone to emphasize to such a degree that he must be bold indeed to take a step that is sure to bring such terrible consequences upon the spirit. The great philosophers of the past have taught that man has a right to take his own life. Epictetus, Pliny, Seneca, and others, advocated it. Hume says: "It would be no crime for me to divert the

Danube or the Nile from its course if I could; where then is the crime of turning a few ounces of blood out of their natural channels?" Rousseau, Montaigne, and Budget have taught about the same thing, the idea being with them that to die was to leave behind all that had made life hard and miserable, and to take up a life of joy and peace, if perchance death should not end all."

Dr. Pilgrim, in his exhaustive article in the "Popular Science Monthly," deals with this question at length, and instead of saying that religion has anything in particular to do with the matter furnishes the following table of statistics of those who have resorted to suicide:

Married men with children.....	205
Married men without children.....	470
Widowers with children.....	528
Widowers without children.....	1,405
Married women with children.....	1,091
Married women without children.....	153
Widows with children.....	153
Widows without children.....	238

We here learn the interesting facts that, when marriage is childless, the number of suicides is doubled in men and trebled in women; and also that maternal love diminishes the number of suicides among widows with children by one-third over those of childless unions.

He adds that while he considers that the suicidal tendencies are about equally divided among men and women, as seen in the insane, yet the latter have, as a rule, a larger degree of hope and more religious fervor. This, however, does not hold true in Japan or India, where the suicides among women are twice as great as among men, seemingly caused by the terrible hardships endured among women in nations removed from the more refining influences of civilization.

Again Dr. Pilgrim cites that "in 1,983 cases of suicides examined in Paris, the maximum number occurred between six a. m. and noon, and thereafter regularly declined, reaching the minimum at the hour before sunrise," which would go to show, through knowledge of mental science, that the morning hours are the ones most impregnated by positive and conflicting thoughts which the sensitive feels, and he longs to get away from himself. A comprehension of spiritual law will be the only way out of this terrible state of things. When man understands his duty to himself, that "death" is the open door to a fuller consciousness rather than to an oblivious sleep; that every duty left undone on earth must be faithfully performed, then, and not till then, will man see the wisdom, for his own sake, of bearing "those ills we have," rather than flying "to others that we know not of."

Spiritualism has taught distinctly that the aftermath of a suicide is one of untold suffering and misery; that he must, in a more difficult way, perform his earth-work, and be held here until it is done, while by enduring with courage life's trials, bearing the burdens of each day with patience, the soul grows brighter, nobler, and at last attains the Nirvana of Peace. The wise teachers from the unseen world have ever sought to impress upon mankind the fearful consequences resulting from snapping the cord of life.

Let the world-weary children of the earth understand that their redemption from sorrow alone can come from duties fulfilled, and soon this "wild fuming" from life will cease.

142 West 16th street, New York City.

SWEAR BY THE FLAG.

The following verses were composed by JUDITH A. H. DALLEY, a short time since, while that gentleman was en route on the trip to Cuba, N. Y., and recently printed in the "Citizen," Brooklyn, N. Y.

See'st thou that Flag? Press thou its waving folds Close to thy heart, and in thy soul of souls Write there thy vow; and let thy purpose be To keep it stainless, emblem of the free.

See'st thou that Flag? The red, the white and blue? Swear by each emblem in thy purpose true, Whether on sea or on thy native land, Firm by that flag thou wilt forever stand.

See'st thou that Flag? The red, the blue and white? Swear by these emblems that each sacred right, Vouchsafed by it upon thy native land, Are free to all who 'neath its folds shall stand.

See'st thou that Flag? The white, the blue and red? Swear thou allegiance to the souls that shed The crimson current of their lives to give A nation birth; Freedom, the right to live.

See'st thou that Flag, in star and glory given? Symbol to earth, and canonized in heaven? Eternal as the stars that crown the sky, So fadeless may our starry banner shine.

A Spirit's Prediction Fulfilled.

The Washington (D. C.) Post of Aug. 15th reported that Mrs. Willie Bittling, residing on the Conduit road, one mile and a half beyond Georgetown, had her sight restored in a singular manner, the particulars relating to which, as given by the father-in-law of Mrs. B., are as follows. Mr. J. D. Bittling said:

"Several weeks ago my son's wife was taken sick, and for days her life was despaired of, though she received the best of medical attention, and was carefully and tenderly nursed by Mrs. Bittling and other members of the family. A little more than two weeks ago, after having several severe convulsions, her sight was entirely lost, as the attending physician and others will state. I think it was the next day after the loss of sight there began a series of strange manifestations in her room. Distinct knocks or rappings could be heard coming from the bed upon which she lay, and chairs would move from one side of the room to the other. Now I want to say that this sounds funny, but I witnessed the manifestations, and when I see or hear a thing I know it. But to proceed: A few days after my daughter-in-law went blind, she told us that on Sunday, Aug. 11th, she would go to sleep at 7 o'clock, and when she awoke at about 9 o'clock her sight would be restored.

"Last Sunday evening myself and family were in the sick-room, and I must confess I put no confidence in what she had said as to the return of her sight, but I determined to be a very close observer. At about 10 o'clock my daughter fell asleep and slept soundly until 8:45 o'clock, at which time she awoke, and speaking to those around her, said: 'I shall soon be out of this darkness. My sight will be restored at nine o'clock. The spirit has told me so, and I have confidence.' We talked to her and hoped that her belief might prove true. Just as the clock was striking the hour of nine, she reached out her hands and said: 'I see! I see!'

"I glanced at her eyes and discovered that the film which had been over them had disappeared, and they danced and sparkled as they did before she was taken sick. That is all I know, and I know it to be true. That people will doubt it I am well aware, but am satisfied with the return of her sight."

Since Saturday night there have been no rappings and moving of chairs, the lady stating that the spirit had told her that they would cease with the return of sight at nine o'clock Sunday night.

The following from an exchange contains excellent advice, which the girls of the present day may well heed: "Educate the girls, and the boys will soon be there. So long as the girls are willing to associate with tobacco and whiskey, with low aspirations and evil practices, just so will boys gravitate to that level. But when the girls demand fewer cigarettes and more brains, when they ask honor for honor, purity for purity, when they will have the steady nerve and strong muscle of total abstinence, the boys will soon see things as they are and begin to climb to a higher plane."

Banner Correspondence.

New York.

WAYLAND.—Frank A. Howland writes: "I herewith hand you an item which may not only be of interest to your thousands of readers, but is still another proof (so far as earthly proof can be given) that

"There is no death—What seems so is transition."

I sincerely affirm that what follows is strictly true in every particular, as I was present during the last few weeks of the lady's illness. Her name is Hattie Doughty, aged 21 years, eldest daughter of Mrs. M. Doughty, of Wayland, N. Y. She had been afflicted with that dread disease, consumption, for more than a year past, though confined to her bed only about one week before her departure. I saw the lady daily, and often many times a day; conversed with her on ordinary subjects, am positive that her mind was in a normal condition, and that she retained all her faculties until the last moment. She was sketched in all religious subjects to a remarkable degree, and I am told did not desire to converse upon any theories of a future life.

During the forenoon of Aug. 14th Miss D. appeared to be sinking rapidly, and her devoted mother was constantly at her bedside. Toward noon she seemed to be dying, and friends gathered around to witness the final dissolution. A profuse clammy perspiration issued from every pore; the bright eyes were sunken and lids closed; the lips and tips of the fingers were a livid hue, and a state of general collapse prevailed. For some time after this neither breathing nor pulse were perceptible. Owing to the grief and anguish of those present no exact note of the time she lay in this condition can be given; but suddenly and without warning Miss D. opened her eyes, passed a hand over her forehead a few times, partially raised up in bed, and with a startled, anxious look at her mother, said in a clear voice, "Where have I been? Explain to me; I don't understand this. Oh! what am I back here for? I did not want to come."

Her sister was first to ask: "What did you see, Hattie?" "I have been far away, and saw a great many people, and shook hands with so many strangers; and they were so pleased to see me. And they took my skin off from me without any pain, and then I felt so much better. But, mamma, I shall return to you again."

Her mother replied: "Oh! Hattie, how can I spare you?" "Why, mamma, my spirit will be with you, and I shall know all you are doing." She then asked for food and drink, of which she partook in small quantity. Many other questions were asked her, which, owing to great physical weakness, she could not reply to audibly.

Some time after this her physician came into the room, when she spoke to him pleasantly and said: "What do you think now, Doctor?" "What he replied, 'I think it is nearly over.' " "But see! Doctor: I am perspiring so freely, and yet I am so cold—so cold!" "Soon after she raised a finger of each hand to her ears with the remark, 'I cannot hear all you say, Doctor,' and in a moment more added, 'I am losing my sight, also, for I cannot see you.' The physician seeing the end so near, stepped from the room to summon a member of the family, when she moved her eyes in the direction of her mother, and with a pleased, affectionate expression, said: 'I must go now; goodbye, mamma,' and with a last gasp instantly expired.

Query: Dare the Christian world say this lady dreamed, or will it admit that the silver cord was yet hardly broken, and that she was permitted not only to have a glimpse of the fair beyond, but to bear a portion of the glorious tidings to her loved parent, that the anguish of parting might be lessened? And to-day that mother admits that no number of prayers over her child, no quotations from Holy Writ, no arguments nor proffered consolations from any or all religions, could by any possibility give her the satisfaction and sweet peace of mind which the angelic birth of her child has done.

Permit me to add that Mr. A. Osborn, a merchant of Boston, was in Wayland during the last week of this lady's illness, and will add his testimony to the truth of this article.

Massachusetts.

LAKE PLEASANT.—Frank B. Woodbury writes: "On the evening of Aug. 16th occurred at Lake Pleasant one of the most enjoyable social gatherings of the season, the anniversary reception of Mr. and Mrs. Barnes, who one year ago were united in marriage. Their cottage was handsomely decorated upon the outside with a large number of lanterns, while the interior was made doubly attractive by floral decorations. F. B. Woodbury acted as master of ceremonies, and introduced the following array of talent: Song, by Mrs. Mason; address, by Mrs. Sarah Barnes. Presentation of two handsome hand-painted banners in behalf of the friends present to Mrs. Barnes, by Mrs. Alice Waterhouse. Song, guitar accompaniment, by Dr. Buffum; remarks, by Edgar W. Emerson; duet, by Mr. Bacon and son; Boultelle; remarks and tests, by Dr. Arthur Edges. Remarks appropriate to the occasion were also made by Mrs. Carrie E. S. Twing, Miss Jennie Rhind, Mrs. Clara Field-Conant, Mrs. Loring and Mr. Haskell, at the close of which the host and hostess invited the company to partake of a bountiful collation, served in a large dining-room near the cottage. About one hundred invitations were issued, nearly seventy of these being to members of the Boston Ladies' Aid Society, of which Mrs. Barnes is President, who were at the lake at the time of the reception. At a late hour the happy company dispersed, heartily wishing Mr. and Mrs. Barnes many happy returns of the day.

Among those who have recently passed to spirit-life who deserve to be mentioned is Mr. Jacob Jewell, of North Cornville, Me. The funeral services were conducted by Mr. Woodman, a friend, seventy years old. One after another the brave pioneers of the cause of Truth are being translated to spirit-life. Shall we not hold it sacred to cherish and protect the religious liberty they have labored to sustain?

ONSET.—A correspondent writes: "A lady of my acquaintance (not a Spiritualist) had a sitting with Maggie Gaule, of Baltimore, Md., when she was at this camp. During the sitting she was informed that some relative of hers had gone out of the form by railroad accident, or would do so within three days. In two days from the date of this statement she received the intelligence that a near relative had been killed by the cars, thus fulfilling the sorrowful prophecy and giving another evidence of the value of the gifts of this noted Southern medium."

LAKE PLEASANT.—M. A. Parsons of West Winsted, Ct., writes that the meetings at this place have been addressed by able speakers. She says many of the attendants are from the churches. Though evidently not a Spiritualist, our correspondent appears to greatly enjoy spiritual meetings, and earnestly recommends Lake Pleasant for its sociability and warm-hearted, genial hospitality.

BOSTON.—The following admissions of the rapid decadence of Congregationalism made by clergymen of that denomination, sent us by a correspondent, do not indicate a very near approach of the fulfillment of the prediction we have often heard that that form of religion will "cover the earth as the waters cover the sea." The following is from the annual meeting of the General Association of the Congregational churches of Massachusetts but recently occurred at Newburyport. Among the resolutions adopted thereat was the following: "The Association supports the petition for the passage of the so-called Blair Sunday-School bill or similar law." Comments are unnecessary, as that fact speaks more potently than words, and clearly shows the signs of West Medford, spoke on "The Relations of Young Men to the Cur-

rent Religious Movements in Our Churches." He admitted the following: "They had the enthusiasm of young men, and those enthusiasms had not been stamped out of them by reading Carlyle and Arnold, the greatest enemies of the church to-day, [applause] the latter of whom was stamping out young men's enthusiasms with his pessimism."

Seventy-five young men out of every hundred did not attend church; ninety-five did not belong to any church; ninety-seven out of every one hundred had no cross and carried no burden in connection with the work of the kingdom of God. Out of the 7,000,000 young men in our midst 500,000 were never found inside of any church, so the young men of to-day presented a great problem to the church. The church needed to adapt itself to the new situation. Mr. Hill then suggested many improvements to catch or hold the young men for the church, as this was the correct solution, as the young men must be brought one by one into the kingdom of heaven. Here is a worse condition of things, from direct ministerial admission, than Spiritualists had even dared to claim."

Pennsylvania.

ERIE.—Irvin Camp writes: "I wish to verify the message of WILLIE CAMP, through the mediumship of Mrs. Smith, as published in your paper for Aug. 3d, 1880.

This is the same spirit who, at Cassadaga Camp, through the mediumship of C. E. Watkins, achieved the marvelous phenomenon of instantaneous slate-writing, and without the use of a medium's hand or a pencil for either instant or angel's use, wrote in pencil-powdered words this message: "Now, dear father, whenever you doubt that we still live, remember I wrote this quick as a flash."

A detailed account of this séance was published in THE BANNER soon after. This same spirit at Mantua Station, O., in November following used this incident, with a most significant gesture, in a materialization séance with Mrs. Newton Cobb, as one of the proofs of his identity with the dear boy who left this life at eleven, to reappear to his aged father, as he in his message correctly estimated, "over thirty years" thereafter. An account of the interesting séance was also sent to THE BANNER by your Erie correspondent, Sidney Kelsey, and published in due time therein.

I need only add that in many ways and at other times than those above instanced, I have been undoubtedly assured that "my Willie," though dead, has never died. Many, many thanks for THE BANNER Message Circle and its gifted mediums."

Connecticut.

NEW HAVEN.—E. P. Goodsell writes: "The enactment of any law affecting the religious belief or worship of the people by any State is interdicted by the Constitution of the Union so plainly that its absolute prohibition cannot fail to be understood. 'Congress,' it says, 'shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or the press.' Notwithstanding this, spirit mediums have been and are being imprisoned and fined for exercising what to them are religious duties. The framers of the Constitution readily foresaw that a class of men would if not prevented by law, usurp the rights of the people and destroy their liberty of choosing a religion of their own—each individual learning the truth in his own way and worshipping God as his own conscience dictated. Congress may be flooded with petitions to grant to the States power to enact laws that shall oblige people to profess a certain form of religion and no other, and prohibit the doing of certain acts because contrary to that religion, but it can never constitutionally grant that demand. Let but one infringement of that charter of our liberties be made and its day of destruction will be near at hand, and the people of the United States be ruled by a religious despotism, than which none is more exacting or more cruel."

September Magazines.

THE ATLANTIC MONTHLY has as its opening number an article on "The Isthmus Canal and American Control," by Stuart F. Weld; Henry P. Robinson contributes in "The Gold Heart" a stirring sketch; "Phryne's Triumph," by Margaret J. Preston, poetically depicts a triumph of female intuition over masculine reticence; Frank Gaylord writes biographically of "James Wilson"; "The Bogum's Daughter" and "The Tragic Muse" find interesting continuation; in "The Day of Rest" Charles Worcester Clark enters the lists as an advocate for less work on Sunday, and has his shot at Sunday newspapers, certain railroad practices, etc., etc.; much other matter—quite a moiety of it being of a rather "classy" order—is to be found within the covers of the Atlantic for the present month, together with the usual departments. Houghton, Mifflin & Co., publishers, Boston.

THE MAGAZINE OF ART.—In the Chimney Corner" is the subject of an etching given as the frontispiece of this number, by M. Le Rat, of a painting by the great German artist, Adolph Menzel. Though not designed to be, this is quite in keeping with a paper Mortimer Menpes contributes "On the Printing of Etchings," accompanied by a chalk drawing of himself. An historical sketch of "The High Street of Oxford and Brasenose College," by T. G. Jackson, F.S.G., with its seven illustrations, will prove interesting reading regarding that famous college town of England. The remaining articles include, "Humorists in Art," four illustrations; "George Fuller, Painter," an American artist, with portrait of reproductions of two of his works. New York: Cassell & Co., 104 and 106 Fourth Avenue.

MAGAZINE OF AMERICAN HISTORY.—The editor, Mrs. Martha J. Lamb, gives the third chapter of "Historic Homes and Landmarks; Their Significance and Present Condition," with many illustrations, including a Map of Early Farms and Estates of New York in 1644-1665, during which time it was a walled city, with two great gates opening into the outer world. In the first named year a brush fence was built on the present line of Wall street to prevent domestic animals straying into the woods and wild ones into the town. Robt. Stiles contributes a paper upon "Lincoln's Restoration Policy for Virginia." In "Growth of a Great National Library," an account is given of the U. S. Congressional Library from its inception in 1800, the collection now numbering nearly a million works. An interesting miscellany is given as "Original Documents," "Notes," "Queries," etc. New York: 743 Broadway.

THE COSMOPOLITAN.—"The Opening of Oklahoma" is the subject of a lengthy descriptive article and a dozen engravings showing events connected with the creation of a city in half a day. Some account is given of "The New England Conservatory of Music," by E. D. Walker, accompanied by portraits and interior and exterior views to the number of twenty-two. Portraits of Lucretia Mott and L. Maria Child are given in connection with an article by Abby Morton Diaz upon "Conventions During the Anti-Slavery Agitation." The present is one of the best issues of this enterprising monthly, the frontispiece of which is a two-thirds length picture of "Garmen Bylva," Queen of Roumania, a story from whose pen is also given. The opening article treats of Japan, and includes in its illustrations pictures of the Mikado and Empress. New York: 303 Fifth Avenue.

CASSELL'S FAMILY MAGAZINE.—The present number commences a new serial story, entitled "Engaged to be Married." New chapters of two other serials are given, and the department of fiction is completed with "Mr. Simpson's Story." The reader is given a glimpse of "French Character as Seen Through English Spectacles." In Miscellany we have a leaf for young mothers, "Volante's Tale," "How to Keep Children Well and Happy," "Hints on Arranging Flowers," etc. New York: Cassell & Co.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WYRECRANF OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM." Colby & Rich, 9 Bosworth street, Boston, have it on sale.

Free Thought.

"HINDUISM IN THE UNITED STATES."

To the Editor of the Banner of Light: I have been favored with a copy of your issue of May 11th by your very able and energetic English agent; and in it I read with much interest, under "Free Thought," the communication: "Hinduism in the United States," signed J. R. Buchanan.

The Society in India mentioned is far from being in a "flourishing" state; and its condition is not at all likely to improve under the control of the Government. The Society has its efforts to be "all things to all men." Is a fiasco. The pandering to Mussulman, Brahman, Parsi and Buddhist is resented by the hostile sects and castes.

Hinduism is not homogenous, and each of those above named, and the many others, are split up into numerous sections, disputing and quarreling amongst themselves, if possible, quite as bitterly as sectarian Christians and Spiritualists.

The various ancient philosophies and religions of India undoubtedly contain in their modern survivals great admixture of local and indigenous cults; but the fundamental principles are alien, undoubtedly introduced at an early period by the superior races of immigrants, and more or less affected by later graftings of ideas from afar East and West, perhaps from Egypt and China, and the intervening countries, and later from Greece, etc.

We must therefore take into consideration, as probably important factors, the philosophies and religions of the other ancient civilizations of Asia, etc., and bear in mind the complications involved.

To the folk-lore student there is much that is curiously interesting in the inner-life of the peoples of the Far East, as of all other lands, especially those civilizations that have produced in the past the great thinkers, whose ideals are even yet the classic standard.

Systematic, scientific investigation of religious questions is yet too young amongst the Occidentals. The Orthodox has its theologians, theologians and social, for those who presumed to think independently, far more so for those who dared to promulgate their heterodoxy; but now we have broken down the barriers, and seeking far and wide—impartial investigation into the depths of Oriental metaphysics and philosophies, materialistic and spiritual—will be an imperative duty for those to pursue who can bring to light the treasures buried beneath the superimposed accumulation of selfish and sacerdotal castes and ambitious theologians.

We have for choice many vast fields, impossible for any one individual to follow up; division of labor alone can achieve success, and the Theosophist may select Sanskrit, Chinese, Pali or those others more familiar, and carry on investigation to practical advantage.

The half-dozen systems of Aryan (Indian) philosophy and metaphysics cannot be all designated Hindu, Brahmanism; the contemporary rise of Buddhism, Jainism, the monotheism of the Parsis, and the schools of Nirvana; Gotama, Vaishnava; Kanada, Sankhya; Kapila; Yoga-Patanjali; Mimansa, Jainism; Vedanta, Vyasa, etc.

In China there is what we still call Confucianism, notwithstanding his grandson having recorded that "the master" only claimed to be a collator of what was most authentic and best of the ancient classics of his time. There is the Taoist school, not the mass of gross superstition it has become. In Eastern Asia, has its basis, Buddhism, in Eastern Asia, has its basis, although divided into innumerable sects, in the older Branch, or Enlightenment, which has very materially leavened Brahmanism and other creeds and philosophies with which it has come in contact.

Having briefly alluded to some few of the salient grooves of work for the earnest student of Theosophy, permit me to add that there is much reason in what you learned contributor puts forward, in that, not personally, after some years' residence in the far East, amongst highly intelligent and very learned natives, the personages named in the letter now under remark do not appear as capable leaders. Those others who have their teaching (?) at second hand, far away less, appear competent exponents of the higher, purer ethics, the nobler teachings of the archaic wisdom that underlie all the Eastern Doctrines.

For example, the Buddhism of the Catechism of the President (London 1871) may be very well for the masses, but it is not the Buddhism, in the views of the more highly intellectual Chinese and Japanese, though perhaps finding some parallel in the sects most affected by the illiterate and consequently superstitious section of natives.

It is not from such dogma we of the Occident, of the latter years of the Nineteenth Century, will learn aught; nor is it through the mediation of such self-appointed leaders and teachers that we will be benefited in our search after enlightenment.

On the higher plane of development, the vast bulk of what has been and is being given forth is worse than worthless; the few grains of real seed are not original, and are but the ancient gems that have been abstracted from their proper position, and set in a meretricious mounting of tawdry base metal.

The true sacred doctrine of the Orient is not in the practices of the Yogi. The Tantra are not the highest teachings. There are no riddles to solve, no puzzles to join together; the path to its knowledge, if it is true, no royal road, and it is secret, or rather we should say "unrevealed," only in the sense that it is incomprehensible to the undeveloped, untrained intellect. No asceticism or monothem or quietism is demanded of the vast multitude.

It is of those who would be "teachers" of whom tests of capacity alone are demanded, and rightly so. Had we competent instructors, all might reach to the utmost limit of individual capacity and attain to "enlightenment."

C. PROUDEN. 7 Artillery Buildings, Victoria street, London, S. W., Eng.

By prayer I mean a certain spiritual attitude, a spiritual communion with whatever is elevating and harmonious in the universe. I don't mean the kind of prayer that asks God for money to build a house, while the petitioner sits and waits for the postman to bring a check; not the parrot-like recital of "Our Father who art in Heaven." I mean prayer which is a fervent desire for more strength, courage, hope, unselfishness and charity. There are no words which will describe the joy which follows such uplifting of the spirit. My prayers are answered when I experience this renewal of hope, this exalted, delightful, all-satisfying feeling. God Ingersoll may call it nervous excitation, hysteria, or whatever he pleases. It is life and health and peace to me, and all the arguments that were ever laid to the contrary could not move me a hair's breadth.—Eleanor Kirk.

Some shocking violator of the proprieties asserts that the letters W. C. T. U. mean: "Women constantly tormented us."

The Wonderful Carlsbad Springs.

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

The Carlsbad Sprudel Salt (powder form) is an excellent *Antacidum* and *Laxative*. It *cleans the complexion, purifies the blood*, is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper carton, and has the signature of *Engel & Mendelsohn Co.*, sole agents, 6 Barclay Street, New York. One bottle mailed upon receipt of One Dollar. Dr. Taboldt's lectures mailed free upon application. Mention this paper.

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Colby & Rich, Publishers and Booksellers, 9 Bosworth Street, Boston, Mass., keep for sale a complete assortment of SPIRITUAL PHENOMENA, REFORMATORY AND MISCELLANEOUS BOOKS, of Wholesale and Retail prices, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by express, to be sent by mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit in the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open to the expression of important facts, but we decline to endorse the varied shades of opinion to which correspondents give utterance. No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article. When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address. Notices of Spiritual Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

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

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We shall print next week the verbatim report, prepared specially for our columns, of a lecture delivered before The First Society, Buffalo, N. Y., by WILLARD J. HULL, (its President) on "THEOLOGY AND SCIENCE, IN THEIR RELATION TO SPIRITUALISM."

Creed and Character.

The primary object of life, remarks Rev. Dr. Lyman Abbott, in the Christian Union, editorially, is not a knowledge of the truth, but development of character. Dr. Abbott, as our readers know, is the successor of Henry Ward Beecher as pastor of Plymouth Church. He is making answer to an inquirer who would know what security there is that one will arrive at the truth of the teachings of the Bible, in view of the fact that different conclusions as to these teachings have been reached at different times and by different men during the same as well as at different periods of the world's history.

Dr. Abbott admits that while truth is instrumental to the development of character, so are errors also. We acquire wisdom, he says, by our mistakes as well as by our successes. Wisdom is better than learning, and the wisest man is not the man who has made no mistakes and fallen into no errors. He further admits that the theological problem is not to have correct ideas about God, but to come into personal acquaintance and familiar fellowship with him, which we do by seeking. We learn—he proceeds—by our questioning: that is, the plowing; and the soil must be furrowed before the seed can be sown. The prize consists in making out the problem. It is exercise that makes muscle, and it is exercise that makes faculty. While it is not very important that we know whether there is a future probation or not, he says it is very important that we possess the spiritual sympathy that shall prevent our being indifferent to the spiritual future of our fellow-men.

Summing up, Dr. Abbott unhesitatingly affirms that "nothing is infallible," meaning nothing that we know; "neither church, nor Bible, nor the individual conscience." He does not consider that a "misfortune, but a blessing." "If," he explains, "we had an infallible teacher, we should all be lazy. We might have more, but we should be less. We should possess information, but not wisdom; we should have correct creeds, but no faith; we should possess right opinions, but not character. Indiscriminate charity impoverishes the soul, whether it be leaves and fishes or truths that are given. The wise father makes his children answer their own questions, if they can, and often requires them to wait for the answer till they can. He lets them err and learn by their errors. This is God's method of dealing with his children."

This is a candid and a noble admission, coming from the quarter it does, and defines the changing relations of that orthodox creed which has been wont to boast its infallibility of creed and conduct to the absolute truth, which has never yet been found. The iron-bound creeds do not contain it, and never will. It cannot be put into a creed, since it is as large as God's inconceivable universe.

In a succeeding article on divine discontent, in the same issue of the Christian Union, Dr. Abbott says no one is at rest, and no one ever has been at rest. "All the sign-boards of life point onward. If men look backward it is only

that from the past they may derive some wisdom that shall aid them in the victories of the future. This restless impulse is no thoughtless discontent with present conditions; involves no revolt against the facts of life; it simply means that in every soul there is an impulse which impels onward, which makes one conscious that the greatness of life is still in advance, and that there is nothing here adequate to one's need or capacity. This restlessness which pervades all society, which gives birth to all progress, is an evidence of the presence of God in the soul of man—is a clear and impressive prophecy of the larger life into which the faithful souls are to come."

This is stating the problem of progress and development fairly and well. Its corollary, however, is by no means to be omitted, nor does Dr. Abbott omit it, which is this: that "this nobler discontent never means detachment from life, separation from the common work of common men; it means rather deeper sympathies, more unresting activity, a greater desire for service. . . . The restlessness which indisposes men to work, which takes them out of common life, is not the divine discontent, but that human discontent which earnest men and women are above all things to avoid. The divine discontent anchors men in the world, while it keeps them from being out of the world." And it is this so-called discontent which is the sign and token of unceasing progress. The one simply stands for the other.

The same issue of the Christian Union contains a sermon on Ideals by Rev. Alfred Williams Monier, who is accounted one of the few orators in the English church, the broadest of broad churchmen, and a very advanced thinker. He is a morning preacher at the London Foundling Hospital, and a successor there of the well-known Sydney Smith. He is, says Dr. Abbott, esteemed by many the most eloquent of London preachers. The sermon begins with this sentence: "There is no necessary connection between creed and conduct." A man's creed, says the preacher, may be good, and his conduct bad. He may have no creed at all, and yet his conduct may be sublime. People who hold the same creed often act in different ways, and people who hold different creeds often act in the same way. Men's actions are determined, not by what they believe, but by what they love. What we care for supremely determines the quality of our conduct upon the whole, makes it in the man either good or bad; and that which a man supremely cares for may be called his ideal.

One kind of ideal may be summed up in the word Pleasure, the other in the word Character. The one consists in getting good things, the other in becoming good. The one is self-aggrandizement, the other is self-development. Every one lives for one or the other of these ideals. Everybody gives the preference either to pleasure or to character. Only such parts of a creed, therefore, affect a man's conduct as he cares about; such parts as are capable of exciting his emotion and enthusiasm. The man with a high ideal knows that he might escape what is popularly called hell, or any other place of torment, and still be lost; for the only salvation he cares about supremely is a salvation from sin, a salvation of character.

A man's creed affects his conduct, not directly, but indirectly through his ideal. To some extent, his ideal may be modified by his creed; but no creed will change it altogether. Belief alone will never make a man prefer goodness to pleasure. Likes and dislikes are not determined by the intellect. A man does love either enjoyment or goodness supremely, and no mere belief will lead him to transfer his affection. His creed will not make him love pleasure, nor will it make him love goodness; but it may raise or lower his standard in either case. The diametrically opposite influences of their creed on the conduct of the Scottish Covenanters and the Spanish Inquisitors are cited in illustration. Still, the connection between creed and conduct, however close, is not a necessary one. As time goes on, men learn to pay more respect to the teaching of their own moral instincts, and less to the verbal authority of creeds. So far from allowing their ideal to be modified by their creed, it is the creed which they try to bring into harmony with their ideal. And in spite of all creeds, they refuse to believe in the wickedness of God.

A Rabbi's Estimate of Jesus.

Rabbi Joseph Kranskopf appears in Frank Leslie's Illustrated Newspaper with a full-page article on Jesus, which is most readable from many points of view. He begins by sketching the appearance of the Roman armies under Titus before the gates of Jerusalem, and shows that from that date Israel ceased to be a nation of the earth. The fall of the Holy City sounded the knell of its destruction. Such carnage as was enacted inside the walls of Jerusalem the bloody legions of Rome had never witnessed before. The sword consumed what the famine had left, and what had escaped the sword fell a prey to the flames. More than a million of Jews perished during the siege, and nearly a hundred thousand were sold into slavery. Many hundred thousands became fugitives. But Israel survived even this catastrophe. She endured what no other people has withstood. The Jew alone outlived the cruel mistress of the world. Death had no power over him. He is the immortal of history.

How account for a fact that stands without a precedent in the records of the human race? To explain it by urging miraculous Divine intervention does not satisfy. The miracles of history are outgrown. Mankind has learned to trace effects to their natural causes, and to deduce from causes their natural effects. The cause, in the case of Israel, is the Messianic hope which has controlled Israel from the Babylonian captivity till now. There is another cause, and that is the rise and growth of Christianity. Thus the false and the hostile prove the saviors of Israel—a false, unfounded hope, on the one side, and an enemy seeking to crush the source from which it sprang, on the other. The Messianic hope began to manifest itself a little while before the Babylonian captivity; the patriotic prophets (in the Hebrew, orators) were alarmed by the dangers that beset disrupted Israel; they longed for the coming of a leader of the people, a savior of the nation, for one who combined military prowess and moral rectitude, and who would restore the lost tribes of Israel, unite the two kingdoms, rid the country forever of its enemies, and return triumphantly to Jerusalem, cleanse it from its idolatries and sin, rededicate it to the people to the service of the one God, and inaugurate the millennium with Jerusalem for its capital, and Israel for its priest-people. The Israelites pored and brooded over these passages. They longed for and dreamed of that Savior. Although restored from captivity,

Judaism still tributary to foreign power, and her enemies continued to afflict her. What did the prophecies amount to? Sacred Writ they did not believe to be fancy, therefore they believed the Savior would come, and come any day. They went to their sacred writings to find the exact time and manner of his coming. They twisted and turned and interpreted their meaning in every way, and gave Messianic colorings to whole chapters. Dreams were turned into dogmas. And by degrees there arose a Messianic theology, which professed an accurate knowledge of everything that related to the coming of the Messiah. From that time forth their existing political degradation and suffering had a meaning. At last the deliverer would come and complete the work begun by Elijah. He will rout the enemy and destroy the ungodly. He will take the government of Israel into his own hand, and make all the nations of the earth tributary to him. He will crown Jerusalem with a celestial glory, and all nations will worship at its sanctuary, and acknowledge the God of Israel as the one and only God.

Up to this time only a descendant of David, a great warrior and patriot, a deliverer, was looked for. But soon the Messianic dreams of the prophets are recast in heathen molds, from which comes forth a Messianic-conception bearing small resemblance to the original Jewish belief. The deliverer and Savior becomes the central figure in an angelology. Heaven is opened to the view, and he is to be seen seated on a throne of glory and worshipped by the hosts of heaven. He is said to have been created before earth and sun and stars were made. Strange portents announce his coming. He is spoken of as the suffering Messiah, and a miracle-working Messiah. The time was ripe for his coming, and the people prayed without ceasing for his appearance. Messiahs accordingly began to appear. One came from Samaria. Another, an Egyptian Jew, came. Pilate ended their careers with the cross.

Others followed, only to meet with a similar fate. At length one came from Nazareth, Joshua by name, rendered Jesus in the foreign tongue. He labored among the poor; healed the sick; preached; exhorted them to forsake their evil ways, to think more of the religion of the heart and less of the dead letter and meaningless forms. He advised them to look for no millennium in this life, but to live here so as to partake of it in the life to come. A number of faithful and zealous disciples gathered about him, and, helped by a multitude of enthusiastic followers, succeeded in either forcing upon him or strengthening in him the belief that he was Israel's long-expected Messiah. Thus deluded, and impelled by his impetuous followers, he permitted himself to make a treasonable entrance into Jerusalem, for which he was speedily punished by Pilate on the cross, thus sharing both the delusion and the fate of the Messiahs that preceded and followed him, but unlike them, not doomed to oblivion. And although he fulfilled none of the Messianic expectations from his birth to his death, he alone has succeeded in maintaining till this day his position in history as the Messiah of Israel.

After years of silence, caused by the fierce but fruitless struggles of Judea with Rome for liberty, his followers and disciples organized themselves into a sect, and began to spread the doctrines of their martyred master. They invented a biography for him, a list of miracles, and a series of portents, to answer the objection that he whom they proclaimed as the Messiah had failed to satisfy the requisite conditions. Bible verses were distorted and mis-translated to reconcile one delusion with another. Moral maxims and parables were put into his mouth which were the literary property of older Jewish teachers. All nations were impressed into contributing their quota to metamorphose the historical Joshua of Nazareth into the mythical Christ—into a savior who never saved Israel, a deliverer who did not deliver them to their Holy Land, a restorer who never restored their ancient glory.

Yet he was a savior of Israel, for if it had not been for him and for the Messianic hope the Jews would not have existed to-day. These were the two factors that played such important parts during this critical epoch. Israel never would otherwise have survived the catastrophe brought down on its head by Rome. The more bitterly the enemy persecuted them; the more the enemy tortured and burned, the more the Jews were convinced that he in whose name these atrocities were committed and who tolerated them could not have been their expected Messiah—the more firmly they clung to the belief that their true deliverer would come. That belief inspired them with hope and courage; enabled them to endure heroically ignominy, degradation, loss of human rights, death. They never surrendered nor despaired.

And Israel maintains to-day much the same attitude toward these Messianic factors. The greater part of Israel, called orthodox, still believes in the coming of the Messiah. They reject the Christian Christ as completely as they did before. But the rationalists in Israel discard a belief in the coming of a personal Messiah. They believe in the ultimate dawn of a Messianic age, such as the idealistic prophets dreamed of. They concede to the followers of Jesus credit for their labors for the highest civilization; but they reject as completely as their orthodox brethren, Jesus as the Messiah. They admire his life and teachings, but his divinity they reject.

The Harvest Moon Festival

At Onset Bay will take place, we are informed, on Sept. 28th, 29th and 30th. Details concerning the excursion trip, etc., will be given next week.

We recently had a very pleasant interview, through the mediumship of Mr. Arthur Hodges, with our old friend, Col. Fred Pope, formerly of the Custom House, this city. He was a dear friend of our former medium, Mrs. J. H. Conant, through whom he received many spirit messages, from time to time, from friends of his who had passed on. During our interview he remarked that he was very happy in the society of his old friend Fanny, as he always familiarly designated her. He also sent loving regards to his family, who still reside in this city.

Charles E. Watkins called at our office on Saturday, August 31st, and desired us to correct the report that is current in various quarters to the effect that he had abandoned his mediumship. He asserted that he was as firm in his convictions as to the truth of Spiritualism and its phenomena as ever; but that he had temporarily abandoned the exercise of his mediumship in order to benefit his health, and that he might enter into another form of employment for the fuller support of his family.

Dreams and Dreaming.

In a recent discourse on this engaging subject, a clergyman of this city asserted that the descriptions of the visits to the heroes of antiquity in their dreams, by persons who give them predictions as to what fate awaits them, is not mere poetic imagery; they were survivals of the time when all the world believed in the reality of this sort of vision—of beings from the unseen coming to man in his hours of sleep. In fact, a philosophy which existed concerning human nature had this as a basis. The soul was believed to be an entity, using the body only as a dwelling-place, or as its servant. It was believed to possess the power of coming and going to and from this body, if not at will, at least under certain conditions and circumstances. It was in this way the primitive man interpreted sleep and dreams and trances and swooning.

If, said the speaker, we have come to regard their fancies as unfounded, we have no very deep or profound wisdom to put in their place. They believed that during sleep the soul could go away and return again to the body. We find this belief all through the ancient world in every religion—the belief that a dream either was or might be the medium of divine revelation. And the other belief, that the soul journeyed during the hours of slumber, that the experiences it passed through were quite as real as its waking experiences, and that the dreams that come to people may be the means of divine revelation. How much wiser are we to-day than they were? "No science, no philosophy, can yet explain the simplest dream."

What is this power of dreaming when we are awake and self-conscious—this idealizing faculty of ours? No science, no philosophy understands it. Do we not make journeys as marvelous as in any of the fancies of the antique world, though the soul may not leave the body? Do we not in reality converse with those who are far away, with those who live no more? And may it not be true that these visions, these dreams, these ideals of ours, these glimpses of the better thing that has not yet come down out of the heavens, are really revelations of the Divine? "The things that we have created live by the power of the Infinite Spirit that is in all things; and if we gain a glimpse of something better than the sun has ever risen upon, is it not one of the thoughts of the Infinite—a revelation of a possibility that our power, our patience, our devotion may create in the future?"

An ideal differs from a dream in this way: though we are thinking of something that is not yet a hard fact, we are guiding our thought by the experiences of the real world in which we live, and are thinking out something that may possibly be created. We are planning methods by which that creation may come to pass. The character of these waking dreams reveals the kind of men and women that we are. They are a self-revelation, and we may be the better and wiser for them, if we will. And how much of comfort, of rest, and of relief comes to us in our dreams—our waking dreams! And still, again, we are to treat them as ideals of the future, as inspirations, as motive forces for the actual life in which we are engaged. It is the dreamers that save the world.

Our Message Department.

We call the attention of every reader of the present issue to the paragraph, in another column, headed "Special Notice." We have repeatedly published it in these columns, as an explanation of THE BANNER'S position regarding its Message Department.

The sessions held at our Circle-Room are religious meetings, protected by the laws of Massachusetts, and occurring on Tuesday and Friday afternoons instead of on Sunday. By reference to the notices of "Meetings in Boston," it will also be seen that Spiritualist services are held in this city by other parties on Wednesday afternoons at Eagle Hall.

THE BANNER séances are supported by its publishers at their own expense, and FREE OF COST to the public who choose to attend; we as freely open the doors of communication for all returning spirit intelligences who present themselves; but we have never undertaken in the past, and cannot undertake now or in the future, to obtain messages from any special spirit at the request of friends on earth, no matter how deep may be our own personal sympathy with the bereaved.

Tribute to American Womanhood.

A glamour surrounds the titled and mighty of earth—whether the one gazed at be of the male or female sex. Too many free-born Americans, looking abroad for their ideal, are therefore apt to attach fictitious values to the inhabitants of trans-Atlantic countries, and to forget the native worth which is presented to their view on this side of the great ocean ferry.

This feeling received a clear reprimand—if those who came under its provisions had the true sense to discover it—in the remarks called out at the time by the decease of the late Mrs. President Hayes. One of the best tributes to American womanhood which we remember to have seen—and which appeared in a Boston daily—contained, in this connection, the following, every word of which is true:

"The United States has been most fortunate in the ladies who have borne away at the White House. There is a goodly number of them, for in our republican government the social sceptre cannot rest more than a few years in any fair hand. Yet, long as is the list, you will hardly find in it a name that does not hold high place in the memory of the nation. On this point our country has nothing to fear from a comparison with the proudest monarchy of Europe. No royal house, though it may have kept its blood in the purple for centuries, can show an array of queens superior in worth, dignity and purity of character to the ladies who have queneed it in our Presidents' households. Superior do we say? We might safely challenge to equality, for it will be news to us to learn that any crowned line can match our Republican roll."

Mrs. Richmond in Boston.

The First Spiritual Temple, corner Newbury and Exeter streets, Boston, reopens Sunday, Sept. 8th. Mrs. Cora L. V. Richmond, of Chicago, Ill., will speak on that date, and the following three Sundays, at 2:45 P. M. Mrs. Richmond will also accept calls for week-evening lectures within easy distances of this city, during her September engagement.

All the Spiritualist Camp-Meetings in various sections of this country the present season have had great success—going conclusively to show what a deep interest the people take in the Cause.

Taking Alarm!

The Homeopaths of the Empire State are justly becoming aroused—for sheer self-protection—by the action to their disadvantage evidently intended by the Allopaths thereabout. The thirty-eighth annual meeting of the Homeopathic Medical Society of Northern New York was recently held at the Town Hall in Saratoga, where this matter was fully ventilated and a series of resolutions passed, indicative of a determination to maintain the interests of the system of Hahnemann at all hazards.

The ground assumed in these resolutions, and the views of prominent members of the society, as expressed at this session, were so succinctly set forth by Dr. Paine, of Albany, that we make the following extract from his speech, as embodying the Homeopathic side of the controversy:

There is no doubt but that the allopathic school has entered upon a well-organized and systematic effort to modify the mode of entrance into the medical profession in this country, by making the license the standard of qualifications instead of the diploma, and by placing the granting of the license under State control. This change of method involves two things: first, the withdrawal from the diploma of the right to practice, and transferring it to the license; and, second, the control of the license by the State, i. e., by State boards of medical examiners, to be appointed for that purpose, State by State, throughout the country. It is found and admitted that the allopathic school, in its efforts to bring about this change of method, is making use of single State examining boards in each State throughout the whole country. That this system of establishing single State examining boards will prove decidedly injurious to homeopathic interests, there is not the slightest doubt; for the reason that by giving the allopathic school a majority representation therein, these single boards will soon be made outrageously favorable for promoting partisan purposes; that, if, sooner or later, we make use of for impeding the growth and prosperity of the homeopathic school. Hence it will be at once seen that single examining boards, having allopathic majority representation, are none other than sectarian boards; and that legislation, providing for the establishment of such sectarian boards is class-legislation of a most objectionable form.

While homeopaths do not propose to endeavor to prevent the allopathic school from instituting needed reform, they do propose to prevent the appointment of single State examining boards, unless the bills for establishing these boards are amended so as to provide either for separate homeopathic examining boards, or else for the exclusive control of homeopathic applicants for license by the homeopathic members thereof.

This is very good for Homeopaths—as such; but why in common justice cannot the disciples of this system—who so clearly recognize that the Allopaths are really their enemies—find it in their hearts to quit forever all alliance with the regulars, and join forces with the irregulars, the eclectics, the magnetic healers, etc., in battle for the preservation of freedom of medical practice for all systems? Such an alliance would quickly put the scheming Allopaths where they belong, i. e., on a basis where they are to be judged—equally with other methods—by their *curres*, and not by their pretensions!

The Free Public Meetings

Held on Tuesday and Friday afternoons of each week at the BANNER OF LIGHT building, will be resumed on the 17th and 20th of September by Mrs. M. T. Longley and Mrs. B. F. Smith respectively.

The Boston Spiritual Temple Society

Will, on Sunday, Oct. 6th, commence its eighth lecture season, in Berkeley Hall, corner of Tremont and Berkeley streets. Speaker for October, Mrs. Nellie J. T. Brigham, to be followed by Mrs. R. S. Lillie for the month of November.

Mr. Arthur Hodges, of this city, is an excellent trance medium, and accordingly we recommend him as such. We attended one of his séances recently at Lake Pleasant, when our lately translated clerk, Mr. C. C. Dudley, palpably made his presence known. His disease was of a cancerous nature, and he suffered for a long time. Psychologically the same symptoms of distress were apparent upon the medium while in control by the spirit of our friend and former co-worker. Several of our personal spirit-friends were present to aid the spirit who so signally manifested his presence. We learn that he felt very happy at his success in making himself known. Brother Dudley has also manifested at our Public Free Circle, agreeable to a promise made his wife previous to his demise, a report of which is printed in THE BANNER OF Aug. 24th.

The present number of THE BANNER closes its sixty-fifth volume. Those of our patrons whose subscriptions expire at this time will, we trust, allow their names to remain on our books. Not only do we earnestly request this, but that each will use his best efforts to induce others to have theirs added to our subscription-list, that we may thereby have our hands strengthened to carry on the important work delegated to us to perform in behalf of our common humanity.

There is a standing notice under the editorial heading of this paper, which states that all matters appertaining to its financial business must be addressed to the BUSINESS DEPARTMENT of our establishment; yet its patrons pay no attention to it, but insist on sending their favors to the editor instead. Our editorial correspondence is so large that we have no time to give attention to business correspondents. Such matters are attended to promptly by our business partner. The friends will hereafter bear this fact in mind, and act accordingly.

Sensationalism is no part of Spiritualism, whether exercised by mediums or believers in our philosophy who are not medial instruments. This class of mediums is an injury to the Cause, and has been the indirect means of much of the inharmony existing in our ranks. It is high time that this sort of thing cease and legitimate work take its place. Then our glorious Cause would be blessed indeed.

A correspondent writes from Santa Barbara, Cal., that the sisters Elizabeth and Sarah Ramsdell (who brought out the spirit Theodore Parker pamphlets in times past) are at present at Santa Barbara, in destitute circumstances, and we are desirous to call the attention of the philanthropic to their sad condition. Remittances can be mailed to them at the above address.

By reference to an announcement on our fifth page, it will be seen that the price of the work entitled "The Religion of Spiritualism," by Samuel Watson, has been reduced to \$1.00 per copy. The book is one which can be made to do excellent service among inquirers—especially those who were recently of the church in their affiliations.

Dr. D. J. Stansbury, after a very successful season at Onset Bay, has now located at 64 Dwight street, Boston. See card in another column.

Mrs. Hattie C. Stafford has returned to Boston, from successful visits to Onset Bay and Lake Pleasant, and will re-commence her work at Mr. Rutland street on Sunday afternoon, Sept. 8th. Mr. G. T. Albert has also returned to the city and may be found at the same address.

Cassadaga Lake, N. Y. We regret to state that by some unfortunate arrangement of circumstances the report of the closing session of this camp, from the pen of our regular correspondent, failed to reach us until about the hour of going to press.

To the World-Workers in Congress, Assembled in Paris, France. The participants who are now holding their annual camp-meeting on these grounds send you greetings and extend to you the hand of sympathy and fraternal love in your official capacity as the representatives of the different orders and societies of world-workers, who are laboring, each in his own way, for the development of the Divine Humanity that is eventually to save and bless the world.

We recognize the distinctions that must necessarily exist between men, and extend the hand of fellowship unto all, feeling that whatever exists in finite expression in human life, no matter how imperfect, is but the reflection of the changing condition incident to individual and general growth, whose processes are as yet imperfectly understood.

This management secures a succession of the best speakers, and mediums for almost every known phase of manifestations through our grounds.

Many people every season receive evidence of the continuity of life through the sublime and many-sided manifestations of the spirit that here find expression.

Just now the various phenomena are receiving marked attention, and some of the most prominent Materialists of the age are being converted to our views through these and other agencies.

We sympathize most heartily with you in your efforts to remove all barriers raised by a difference in belief among men, and uniting upon the central idea of immortality as opposed to the limitations of agnosticism and materialism.

May your sessions be harmonious and the results obtained correspond to the grave and earnest consideration that we know the live problems of the age will receive at your hands.

A. GASTON, H. S. McCORMICK, M. M. TORSEY, Committee.

A New Work by Mr. Colville. Mr. W. J. Colville will shortly place in our hands for publication, the MS. of his new work, "THEOSOPHY, A STUDY OF MAN AND THE UNIVERSE."

Due notice will be given in the columns of THE BANNER from time to time as to how the work progresses, and when it will be issued.

The following is a synopsis of its contents: Theosophy, or the Wisdom-Religion, what is it and how did it originate?

A critical study of all the great religions of the world, their points of unity and difference.

Spiritual Anthropology, a study of man here and hereafter.

Spiritualism in all countries and ages; the identity of Spiritualism with the truth in all religions.

Practical Theosophy, or spiritual knowledge applied to government, industry, health and social life.

Reviews of all important works treating on Theosophy, Spiritual Science, etc., etc.

Practical directions and advice for the cultivation of the intuitive instinct, and the prevention and cure of moral, mental and physical discord.

This work is especially intended for busy people and investigators, and will be a fearless, non-partisan review of this great subject, entirely unbiassed by the peculiar notions of any particular school.

NEWSY NOTES AND PITHY POINTS.

RETRIBUTIVE JUSTICE. A hell there is far worse than Dante's lies—A hell of Conscience far beyond the skies—Where those who've sinned must reap their seed and reward.

In due atonement at the throne of God, The throne of God is Justice, Truth and Right, Where dwelthol angels in the sphere of light.

There's no escape. The record all can scan. Such is the law that governs every man. Then heed the warning ere it is too late, Lest you be bound in iron chains of Fate!

Until remorse shall purify your soul, And lead you upward to the heavenly goal.

New York, Chicago, Cincinnati, St. Louis, and other cities, are working hard to have the world's fair of 1892 located within their respective borders.

Mr. Edward Atkinson thinks the motive of this great enterprise should be the exhibition of the progress in human affairs in four hundred years.

Digger—Good gracious, Delver! why are you watering those fields with the rain pouring down upon you? Delver—I water them at this hour every day. There's nothing like system. I can't help it if the weather has n't any.—Town Topics.

The "owadocous" Boston Post is hilarious over the way in which things in the United States Indian Department are conducted—a school-book episode exciting its risibles so thoroughly that it exclaims of the red men under said department's sway: "Their digestion might be disordered by impervious dried apples, their hands and complexions ruined by four-cent soap, and their bodies shattered by rheumatism through flimsy blankets, but no everyday goods books, such as are used in hundreds of American school-rooms, would rise to the high ideal of the 'powers that be.'"

On summer's heart she lays her hand—Her fair white hand that striketh chill; Her wistful eyes look o'er the land—The forest seems a misty band—A sunset light slips o'er the hill.

So walks she sad, this woman fair, Down through the melancholy days, Till silence broodeth everywhere, And all her floating yellow hair Enwavers the world in mystic haze.

Gen. Boulanger, it is reported, has decided to submit to arrest the week preceding the pending French elections.

"Speak'n' of twins," said old Chumpkins, "there was two boys raised in our neighborhood that looked just alike to their folks, and their folks looked just alike to each other. The only way you could tell 'em apart was to put your finger in Lem's mouth, and if he bit yer 't was Dave."—Leviathan Journal.

The New York directory indicates a population of 1,700,000 for that city.

Miss Canada, as to annexation, loquith—according to the Hamilton Spectator: "As to flirting with you, Uncle Samuel—no. Absolutely, no. We love you, esteem your manly virtues, highly value your friendship, but Canada can never be more than a sister to you. She will always take an interest in you, and trusts you may find a partner with whom you may yet be happy. Go, and in the whirl of pleasure or the intoxication of business forget her as quickly as you can, but seek not to win affections that are already placed."

Keep doing, always doing. Wishing, dreaming, intending, mourning, talking, signing and pining, are idle and profitless employments.

Miss Vassar—Oh, Emily! I understand that you took the prize offered by the Ladies' Magazine for the best essay written by a young lady under 30. Miss Vassar—Yes, somehow I got it; I don't know how. I don't know how I got it. I don't know how I got it. I don't know how I got it.

The soap used is now being utilized for making soap for market. A factory has been started at Wichita, Kan., where the weed grows plentifully. The pioneers of the plains discovered its use forty years ago. The root, without any manipulation, is an excellent substitute for a bar of soap.

FOUR SEASONS, From the Caster of Time. Spring: Showery, flowery, bowery; Summer: Hoppy, floppy, poppy; Autumn: Wheezy, sneezy, freezy; Winter: Shippy, drizzly, hippy.

The recent appointment of Miss Joanna Baker to the Chair of Greek at Simpson College, Indianola, Ia., is a significant fact as showing the progress of woman since it was first permitted to her to acquire the alphabet. Miss Baker succeeds to the position filled by her father, Prof. O. H. Baker, seventeen years ago, in the same institution.

Special Notice.

We would respectfully notify our friends and the public that we do not at this time solicit the attendance of any particular spirit at our Free Oracles; and we especially request that no one will petition us to call for any spirit in order to receive a communication from him or her.

The messages printed on our sixth page are uncollected by us, the spirits giving them appearing voluntarily and making themselves known to the best of their ability. All who come are made welcome, and those who can control our medium are given the opportunity, and are assisted by other spirits to do so.

It will not aid the work for any one to send us the name of a spirit-friend, hoping thus to receive a message, as our spirit-band are avowed to sending out a communication with such a name attached, it being much better for parties wishing to receive a message from our oracle to mentally request their spirit-friends to forward one, and to patiently await the result.

Movements of Platform Lecturers.

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

Bishop A. Beals is engaged by the St. Paul, Minn., Spiritualist society for the months of September, October and November.

John William Fletcher lectures in Conservatory Hall, Boston, Mass., N. Y., Sunday, Sept. 8th, and every Sunday for the present. Address for future dates, care BANNER OF LIGHT, 9 Bosworth street, Boston, Mass.

Miss Jennie H. Hagan closed her engagement with the Cassadaga Lake Free Association, Sept. 2d. She will lecture in New York, N. Y., Sunday, Sept. 8th, and every Sunday for the present. Address for future dates, care BANNER OF LIGHT, 9 Bosworth street, Boston, Mass.

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W. L. Jack, M. D., will be at his home, corner Main and Merrimack streets, Bradford, Mass., about Sept. 10th. Communications should be sent to his address at Haverhill, Mass.

Miss Knox has returned to the city and is located at 208 Tremont street, where she will be happy to receive calls from her friends.

Miss Jennie Leys will accept calls to give a single lecture, occasionally, in Boston and adjacent towns. Please address her care, 10 West Medford, Mass.

Lyman C. Howe spoke at the North Collins, N. Y., annual meeting, Aug. 23rd, 30th, 31st and Sept. 1st. He will lecture in Buffalo, N. Y., the Sundays of October. He is ready to make engagements, east or west, for the Sundays of November, December, January, February, March and April.

Frank Algerton, the boy medium, is lecturing in Salem, Mass., the month of September. He met with such success at Parkland, Pa., that he was engaged in Philadelphia for the month of March. Address 9 Bosworth street, Boston, Mass.

E. B. Fairchild spoke in Sterling Sept. 1st; he speaks in Attleboro, Sept. 10th; Salem, Sept. 29th; Oct. 13th, in Newburyport; November, in Springfield, Mass.; Brockton Dec. 22d. Address care J. W. Fletcher, 9 Bosworth street, Boston, Mass.

Mr. J. Frank Baxter lectured last Sunday in Portland, Me.; is now lecturing daily at Etna, Me., Camp Meeting, and will conclude there next Sunday, 8th inst. He is expected to lecture in the vicinity of Bangor until the 12th, when he returns home. On the 13th he will be in Bangor, Me., and will visit Hanson, Mass., which will prove as ever before, doubtless, one of the red letter occasions among the Spiritualists of Plymouth County.

Mrs. C. M. Nickerson opened the meetings at Attleboro, Mass., Sept. 1st. Her engagements for the fall are: Boston, Sept. 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st. She will also lecture in Newburyport, Mass., Oct. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st.

Mrs. Helen Stuart-Richings has been informed—being seriously ill at her father's home in Detroit, Mich., but is slowly convalescing. Mrs. Richings has been obliged to cancel her September engagement, but expects to be sufficiently recovered to meet that of October with the Anderson (Ind.) Society. Mrs. Richings is a worthy worker on the West coast, and we are glad to hear of her recovery.

Mrs. H. S. Lake has been speaking during the past week at the Spiritual Camp Ground, Parkland, Pa. She is engaged there until Sept. 11th, after which she goes to Philadelphia for the remaining Sundays of the month.

Spiritualist Camp-Meetings for 1880.

ONSET BAY, MASS.—Meetings will be continued at this place on Sundays during September. Trains leave Boston, 8:15 A. M., 9 A. M., 1 P. M., 3:30 P. M., 4:05 P. M.; Sundays only at 7:30 A. M., 8:15 A. M., Leave Onset, 8:15 A. M., 11:30 A. M., 3:30 P. M., 5 P. M.; Sundays only at 6:20 P. M., 8:31 P. M.

PARKLAND, PA.—Meetings will continue till Sept. 11th.

ETNA, ME.—Twelfth Annual Meeting, Aug. 30th, to hold ten days.

NIANTIC, CT.—Meeting now in progress.

EAST PORTLAND, ORE.—The Third Annual Camp-Meeting of the Oregon State Spiritual Society will convene at New Era, Clackamas Co., Sept. 6th, and continue ten days.

America.

America is now EXCELLING the foreign countries in the manufacture of goods, especially in the finish and wearing qualities. The fact seems to be well-known by our people, as they are now using the home-manufactured goods more than ever before. In buying foreign goods they have to dress when they come to this country, and so often the case, but the home-made is glad to know of any defect, and wants to replace anything that is not right and guard against it in the future.

Those who feel interested in American manufacture will be glad to know of these facts. There is no firm or better goods produced than those made by JOHN C. HUTCHINSON, Johnston, N. Y. Those caring for neat and serviceable hand-gear will be interested in his little book, "Aunt Glover's" which can be had by sending a stamp to his address, which we would advise you to do.

Spiritualistic Meetings in Boston.

First Spiritual Temple, corner Newbury and Essex streets.—The "Spiritual Fraternity" Society will hold public meetings every week as follows: The Temple Fraternity Society for Children meets Sundays at 11 A. M. Afternoon services at 7:30, and 9:30 P. M. Evening meetings at 7:30, 9:30, and 11:30 P. M. Every postmaster averages two assistants, and this in round numbers amounts to 115,300 persons, which number added to 77,000 gives 194,300 persons over whom the service has control.

Count Tolstoy places so high an estimate upon "Tokology, a Book for every Woman," by Alice B. Stockham, M. D., of Chicago, that he has volunteered to translate it into Russian. Baroness Gripenberg of Finland, has offered to put it into Swedish. Since Uncle Tom's Cabin no American book written by a woman has had such a large sale as "Tokology." Dr. Stockham sailed for Europe Aug. 17th to counsel with those interested in putting this work into the hands of the people of foreign lands.

"What is an echo?" asked a teacher of the infant class. "It's what you hear when you shout," replied a youngster. "Is it caused by a hill or a hollow?" asked the teacher. "No, it's the reply." "How so?" "The hill throws back the holler."—Binghamton Republican.

Special Notice to Subscribers.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest wish 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.

For Sale at this Office.

THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, N. H., illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE BANNER OF LIGHT: A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents. DOUGLASS' JOURNAL OF MAN: Monthly. Published in Boston. Single copy, 20 cents. THE GARDEN: An Illustrated Magazine. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE JAZZAR: NOTES AND QUERIES, with Answers in All Departments of Literature. Monthly. Single copy, 10 cents. THE NEW THOUGHT: Published weekly in Chicago, Ill. Single copy, 5 cents. THE PHOENIX: Published monthly in Fort Wayne, Ind. Single copy, 10 cents. THE TRUTH-SEEKER: Published weekly in New York. Single copy, 5 cents. THE HEAD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE: Published monthly in New York. Price 10 cents. THE THEOSOPHIST: Monthly. Published in India. Single copy, 50 cents. THE GOLDEN GATE: Published weekly in San Francisco, Cal. Single copy, 10 cents. THE HORIZON: A Spiritualist weekly journal. Published in Cincinnati, O. Single copy, 5 cents. THE PATH: A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 50 cents.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

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

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

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

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

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. 13w 3y6

Dr. D. J. STANSBURY, Medium for Independent-Slate-writing, etc., 14 Dwight st. Hours 10 to 4. 5T

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. 13w

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

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

ADVERTISEMENTS.

Rowley's Occult Telegraph

An Acknowledged Scientific Fact!

DEMONSTRATED fully before leading scientists during the past three years, and fully vindicated by recent successful experiments under the supervision of the most prominent Electrical and Medical Experts. It is a wonderful combination of Spirit Power, and is used for healing the sick, thousands of whom can testify as to its efficacy. A very intelligent spirit calling himself Dr. Wells diagnoses and prescribes with marvellous accuracy. Leading physicians everywhere apply to it in their obscure and difficult cases. Send for circular B, giving full details and testimonials. Address: ROWLEY, 88 Euclid Ave., Cleveland, O. 5T 4w

DR. W. E. REID,

EDITOR OF THE Spiritual Instructor, WILL be pleased to meet his friends and all Spiritualists and Liberalists, for a few days, at 114 Chandler street, Boston. Take Columbus Avenue car. DR. REID

Will answer Sealed Letters in Berkeley Hall on Sunday night, Sept. 8th. All are invited to attend and bring their sealed letters, and slates for Independent-Slate-Writing. 5T 1w

DR. STANSBURY,

OF SAN FRANCISCO, CAL. REGULAR Eclectic and clairvoyant Physician, Medium for Independent-Slate-Writing, etc., can be consulted at No. 54 Dwight street, near Tremont street, opposite Odd Fellows Hall. Hours 10 to 4. Engagements made in advance. 5T 4w

Miss Jennie Leys,

To Spiritualists and others interested, gives greeting: and desires to say that she will receive a class in Spiritual Science, on Friday and Friday evenings, for five weeks, beginning Sept. 24th. Hours, 2 to 4. Terms for the series of ten discourses, five dollars. Single tickets, seventy-five cents. Circulars written. Questions, letters, \$1.00. 10 Park street, Boston. 12w 5T

BEST TRUSS EVER USED. Improved Elastic Truss. Worn night and day. Positively cures all cases of Stricture, Hemorrhoids, and all other ailments where. Write for full descriptive circulars to the DR. HOWE & CO. ELASTIC TRUSS CO., 74 Broadway, N. Y. Mention this paper. 5T 13w

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. 10 Circles Monday, Thursday evenings, and Tuesday afternoon at 10:30. Sittings by appointment. 17 Bennett street, corner Washington, Boston. 1w 5T

Merriam's Golden Drops.

A SYRUP as harmless as honey, and a sure cure for Dysentery. Found at GEO. GOODWIN'S, 35 Hanover street, Boston. 1w 5T

10 Years' Experience 10

THOMAS A. BEARE, Publisher and Astrologer, 172 Washington street, Rooms 12, 13 and 14, Boston, Mass. Full notices written. Questions, letters, \$1.00. Brief consultation, \$1.00. Send stamp for prospectus. 5T 1w

Mrs. Jennie K. D. Conant,

OF SCOTLAND, Business Psychometrist and Trance Test and Medium. Sittings from 10 A. M. to 4 P. M. Circles every Sunday and Tuesday evening at 7:30; also Friday afternoon at 3:30. 20 Bennett street, Boston. 1w 5T

Mrs. C. B. Bliss,

MENTALIZING MEDIUM will host her Cottage West Central Avenue, Ouse, during the month of September. A31

Mrs. Webb,

THE Wonderful Astrological Medium, can be consulted in person or by mail. 367 West 23d street, New York. A31

MISS KNOX, Test, Business and Medical Medium.

Sittings daily. 208 Tremont street, Boston. 5T

TO LET, furnished, Six Rooms for housekeeping.

With hot and cold water, 22 Shawmut Ave., Boston. 5T

ASTROLOGY—PROF. MORRIS has returned.

Consultations by appointment. Notices written, \$5 to \$50. Questions answered, 50c. Address: with stamp, 12 Groton street. 40w 5T

STOUT PEOPLE.

DR. J. W. FLETCHER will be at 16 Somerset Street, Boston, Friday and Saturday, Sept. 6th and 7th, where he can be consulted from 10 to 4 P. M.

DR. FLETCHER, Medical and Test Medium. Circles Sunday, 3 P. M., at East Spring St. A31

NEW AND BEAUTIFUL SONGS.

With Music and Chorus. BY C. P. LONGLEY. With fine Lithographic Title-Page, bearing excellent Portraits of C. P. LONGLEY and Mrs. M. T. BELLHAMBRE. LOWY and Reynolds, Boston, U.S.A., of much significance and beauty.

"We will Meet You in the Morning," "Little Bird's Song to Be," "Open the Gates, Beautiful World," "Echoes from Beyond the Veil," "Sweet Summer-Land Hopes," "Gentle Words and Loving Hearts," "Your Darling is No Stranger," "Vagabond Heart for Little Child," "Back from the Silent Land," "Will You Be My Angel Name?" "Glad That We're Living Here to-day," "Ever I'll Remember Thee," "Lover's Golden Chain," rearranged.

"All are Waiting Over There," "Open Those Pearly Gates of Light," "They'll Welcome Us Home to-morrow," "Moths Love Forests," "There are Homes Over There," "On the Mountains of Light," "The Angel Kneels," "I Love to Think of Old Times," "We'll All Be Gathered Home."

Forty cents each, three for \$1.00. The last nine songs on this list are also published in a separate plain title-page, which sells for twenty-five cents per copy.

For sale by COLBY & RICH.

Price Reduced from \$1.25 to \$1.00.

THE RELIGION OF SPIRITUALISM;

Its Phenomena and Philosophy.

BY SAMUEL WATSON.

Author of "The Cluck Struck One, Two and Three," thirty-six years a Methodist minister.

Mr. Watson's long connection with one of the largest and most influential religious organizations in this country, together with his well-known character for integrity of purpose and faithfulness in the discharge of every known duty, combine to render this a book that will attract the attention and command the serious attention of thoughtful minds. It contains the principal records of a critical investigation of nearly all phases of spirit-manifestation through a period of twenty-seven years, commencing with a belief that Spiritualism was the product of delusion, and a purpose to expose it, and ending with a conviction that it is a truth far transcending all others in value to mankind. The book here presented will prove one of the most valuable not only to Spiritualists but to those who, not having witnessed the phenomena, have no information of the facts which form the basis of the foundation upon which Spiritualists base not merely a belief but a knowledge of the reality of a future life. It is eminently well adapted to place in the hands of those who are skeptical of the claims of Spiritualism, and to convince them to have nothing to do with the subject upon which it treats.

New edition, with portrait of author. Cloth, 12mo, pp. 424. Price \$1.00, postage 10 cents.

For sale by COLBY & RICH.

Physical Proofs of Another Life

GIVEN IN

Letters to the Seybert Commission.

BY FRANCIS J. LIPPITT.

Some of the most astounding and irrefragable evidences of the truth of Materialization and Independent-Slate-Writing are presented in this pamphlet of sixty-six pages. The illustrations which embrace a dozen, consist of photographs of the position of the cabinet, arrangement of sitters and fac-similes of slate-writing in English, French and German, and of telegraphic characters. The medium for the manifestations was Mr. Pierre L. O. Keeler, and the well-authenticated statements given are designed to offset the charges made by the Seybert Commissioners in their Preliminary Report.

Pamphlet, Price 25 cents.

For sale by COLBY & RICH.

"Psychic Studies."

A New Monthly Periodical, Edited and Published

by A. BERTH ROBERTSON, of San Francisco.

Mr. Robertson completed his studies in many respects, he has prepared a series of essays based on the most advanced conceptions of spiritual truth, with the belief that on such a foundation alone a scientifically demonstrated religion can be established. He has been especially desirous to bring to the public as being less expensive than any other to persons interested in such studies. The subjects of the essays which are published in this periodical are: "Our Relationship," "Pre-natal Conditions and Heredity," "Physical and Moral Education," "Conservation of Health and the Vital Forces," "Mysticism," "Justice, Charity, Sympathy," "The Power and Proper Exercise of Will."

First three numbers now ready. Single copies, 10 cents; one year, \$1.00.

For sale by COLBY & RICH.

If a Man Die, Shall He Live Again?

A Lecture Delivered by PROF. ALFRED WALLACE at Metropolitan Temple, San Francisco, California, Sunday Evening, June 6th, 1881.

This Pamphlet embodies, in clear typography and convenient form, the first and only discourse delivered in America on the subject of SPIRITUALISM by the well-known English Scientist during his late visit to our shores.

It is devoted largely to a clear and forcible recounting of the author's personal experiences, and to a comparison of the same with the argumentative or theoretic development of the claims of the New Dispensation upon the consideration of the present age.

Copies may be had for circulation at the following low rates: Pamphlet, pp. 24, price 5 cents; 10 copies for 50 cents; 25 copies for \$1.00.

Also an edition of the same Lecture, prefaced by a brief but comprehensive Biographical Sketch of Prof. Wallace, and embellished with a fine autotype portrait of this well-known Scientist. Price 10 cents per copy.

For sale by COLBY & RICH.

BEYOND THE VALLEY,

Message Department.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the circle of this world...

The Free-Circle Meetings

Held at this office will be resumed as follows: Mrs. Longley will begin her sances on Tuesday, Sept. 17th, and Mrs. Smith on Friday, Sept. 20th.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held June 4th, 1880. Spirit Invocation.

Oh! thou Spirit of all tenderness and love, thou who art the God of Humanity, who doth acknowledge every child, however lowly and humble he may be...

Oh! our Father, in whom we live and move and have our being, we, thy children, are seeking anxiously for instruction, groping amid the darkness of ignorance, and yet reaching outward...

We desire to come into communion and sympathy with thy children of earth, that we may not only display to them such knowledge as we have received from on high...

Oh! our Father, may we at this time come under the inspiration of angels, beings who delight to minister to humanity, may we gather from their pearls of wisdom and of knowledge, and may we sink deep into our hearts...

We would welcome all who come to us in the name of humanity, which is the name of brotherly love; and oh! we would extend to each one that which he seeks, whether it be strength and encouragement, hope, good cheer, or whatsoever the human soul may crave...

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

Q.—[By G. B. Canada.] IN THE BANNER of April 27th, 1880, in answer to a question on evolution, the control said: "Therefore it seems to us that not until the organic structure assumed the human form—even though crude and uncultured and imperfect as it must have been—was this external life of the planet peopled by human intelligences..."

Ans.—Our remarks upon the former occasion, as mentioned by your correspondent, were not intended to imply that we considered human life to have come forth upon this planet first merely as one pair of human individuals. We have no such idea. To our mind, so far as our study of the planet is concerned, it seems that the planet gradually developed from a non-habitable condition for humanity to one that was habitable, and that by slow processes of growth or unfolding the surface of this earth came eventually to such a state as would produce human beings and give them opportunities for development.

Your correspondent might ask: If the human did not spring forth at once, a created man, with intelligence sufficiently unfolded to give him observation and calculation, and assist him to provide for himself, how then did mankind first appear upon this planet? As we have before said, we thoroughly believe in the evolutionary theory; indeed, evolution is something more than a theory to the spirit who has studied and observed the progress of the planet now operating throughout humanity and throughout nature: we can say that evolution is an established fact. We believe the time was when man could not possibly exist on this planet, so gross and crude were its manifestations of life, and so unrefined that even the roughest man could not take his place upon the footstool; and the development of life here must have been in correspondence with that gross, crude and unrefined condition that we had only advanced; but through endless ages of unfolding the planet put forth constantly more and more of a refined appearance, sloughing off that which was gross and crude, and bringing forth that which was higher and more advanced, until by-and-by that condition which could only provide existence for the very grossest and coarsest forms of animal life passed away, and a higher stage of unfoldment came upon the world; consequently there came forth the more refined forms of animal life, which only preceded those forms of physical existence which to-day you call the organic bodies of mankind.

Just how this evolutionary process goes on we are not prepared to say; but we do believe the time will come when scientists and students exploring the realm of natural law will discover just where the animal merged into the human form, and learn perhaps just at what period the planetary unfoldment of the organic structure moved to the stage of man; we will vitalize or individualize by that intelligence which sets him apart from the brute creation, and which makes the man nothing less than an immortal spirit.

We wish it understood by your correspondent and others of an inquiring mind concerning this subject, that we do not think humanity first appeared in only one locality; we certainly do believe that the human gradually emerged from the animal kingdom in various parts of the earth. Undoubtedly, owing to climatic conditions, through favorable surroundings, those human forms that first appeared may have seemed more refined and advanced in one locality than perhaps they did in others, and it may have taken the human form and the human mind much longer to advance under some circumstances than under other environments.

We have a doubt of this. We know that the Australian Bushman, under the conditions and circumstances of his environment, has progressed very slowly compared to other races, even of what is called the savage man, in other parts of the world, and yet perhaps those other races which to-day are showing signs of advancing growth may have appeared upon this plane of existence at the same period, or perhaps earlier or later, as the case may be, than has the Bushman of Australia, of whom we speak as an illustration.

Q.—Mrs. M. E. Morrell, of New York, writes that the clairvoyant sees buildings and homes in spirit-life, but when asked where they are located, she cannot tell. She desires the BANNER of Light to explain where are the spirit dwellings and their locations, objects and surroundings.

A.—Similar questions to this have been propounded to us and many other spiritual intelligences at various places where they communicate with mortals. It is difficult for us to give you an idea of the locality and of the distance in space of the spirit-world, because we have nothing by which we can reach your understanding in this particular. You have your vague ideas of the planets, you have your astronomical knowledge of the existence of certain stars and worlds, and of their distance from this body called the earth; yet were we to tell you that the spirit-world is located millions of miles away from this planet earth you could not comprehend the thought; while on the other hand, if we say to you the spirit world is right here in close contact with your own earth, many of you cannot take in the thought, because you say: "If the spirit-world is here, and is as substantial and natural as you claim, why does it not so impinge our sight and grasp? why does it not so impinge upon us from day to day that we shall not be vitally aware of its existence, even through our physical sensations?" And yet we claim that spirit is substantial, that really matter alone is fleeting, and eludes the mental grasp. That which you call matter, these objects around you, are made up of atoms that are constantly changing in force and changing in position; they are constantly throwing off that which they have exhausted, and gathering to themselves new elements and new force, which enable them to maintain their hold. By-and-by, under the processes of time, these material objects will, as you say, go to decay—that is, they will change their form; although the elements which go to make up these objects cannot be destroyed, they will only be transformed into other objects for your sight and use; but though the material decays, though the outward form dissolves and disappears from your view, the spirit that gave it life remains forever; that vitalizing power which kept the form true vitally held it in its position until the power has been withdrawn to enter into other forms, is the spirit, which cannot be destroyed.

If the spirit of an atom, or if the vitalizing principle of a material form, cannot be destroyed, even though it may disappear and become lost to your scientific view, then certainly the spirit of mankind can never be lost, and must have an abiding-place somewhere. We are now coming to the question, and we hold that if you are vitalized to-day by spirit, individualized by an immortal life-principle, that life-principle or spirit is with you; and yet you cannot see it, you do not handle nor vitally become conscious of its presence. You converse with your friend, and only gaze upon the outward mask which veils the spirit from your view, yet the spirit is there, sensibly, substantially, and doing its work.

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A.—Similar questions to this have been propounded to us and many other spiritual intelligences at various places where they communicate with mortals. It is difficult for us to give you an idea of the locality and of the distance in space of the spirit-world, because we have nothing by which we can reach your understanding in this particular. You have your vague ideas of the planets, you have your astronomical knowledge of the existence of certain stars and worlds, and of their distance from this body called the earth; yet were we to tell you that the spirit-world is located millions of miles away from this planet earth you could not comprehend the thought; while on the other hand, if we say to you the spirit world is right here in close contact with your own earth, many of you cannot take in the thought, because you say: "If the spirit-world is here, and is as substantial and natural as you claim, why does it not so impinge our sight and grasp? why does it not so impinge upon us from day to day that we shall not be vitally aware of its existence, even through our physical sensations?" And yet we claim that spirit is substantial, that really matter alone is fleeting, and eludes the mental grasp. That which you call matter, these objects around you, are made up of atoms that are constantly changing in force and changing in position; they are constantly throwing off that which they have exhausted, and gathering to themselves new elements and new force, which enable them to maintain their hold. By-and-by, under the processes of time, these material objects will, as you say, go to decay—that is, they will change their form; although the elements which go to make up these objects cannot be destroyed, they will only be transformed into other objects for your sight and use; but though the material decays, though the outward form dissolves and disappears from your view, the spirit that gave it life remains forever; that vitalizing power which kept the form true vitally held it in its position until the power has been withdrawn to enter into other forms, is the spirit, which cannot be destroyed.

If the spirit of an atom, or if the vitalizing principle of a material form, cannot be destroyed, even though it may disappear and become lost to your scientific view, then certainly the spirit of mankind can never be lost, and must have an abiding-place somewhere. We are now coming to the question, and we hold that if you are vitalized to-day by spirit, individualized by an immortal life-principle, that life-principle or spirit is with you; and yet you cannot see it, you do not handle nor vitally become conscious of its presence. You converse with your friend, and only gaze upon the outward mask which veils the spirit from your view, yet the spirit is there, sensibly, substantially, and doing its work.

Your friend withdraws from the casement of clay, yet he may be by your side just the same, and if your clairvoyant vision is awakened, you will behold him standing beside you. You will say he appears as natural and substantial in his make-up as he did when he walked in the body of flesh; but when you put out your hand and touch him, you do not feel any substantial body, as you would have done in handling the form that has been laid away. That is very true; yet you know your friend is here, that he occupies a point in space, that he has all intents and purposes, the same as in the past. This friend will say to you: "I have a home as substantial and real and beautiful as was my home on earth, and it has its appointments and furnishings for my comfort and convenience. I will take you, in spirit, to that home of mine; you shall behold its objects and surroundings. And our clairvoyant friend does behold a beautiful residence, surrounded perhaps by lawns and flowers, and trees and natural scenery which is so delightful for the eye to gaze upon. He enters the spirit-home of his friend, and finds he has luxurious appointments there; it is furnished with taste and refinement, and he says: "How strange that anything spiritual should be so substantial! How is it that these things exist and yet we see them not with our natural eyes?"

In the first place, the clairvoyant must remember that the spirit-home may be located far away in space, and yet his spirit may have been withdrawn from contact with the material form to such an extent as to behold these sights far away, without having to traverse the distance for himself.

Science has discovered something of the possibilities of the human senses through the aid of the telephonic machine; but what you to-day receive through the aid of this little instrument is undoubtedly very feeble compared to that which you will understand in a century or two. Undoubtedly at that time the work of the telephone will have become advanced so as to be able to bring humanity in one locality to the sound of that which is transpiring thousands of miles away, perhaps across the deep ocean itself. Well, if this can be done for the hearing, then may it be accomplished for the sight.

We believe an instrument will be constructed in years to come, so wonderful that by gazing into its polished depths you will be able to see the reflection of scenes that are taking place thousands of miles away. Does this seem absurd to you, friends? Well, the very thought that by placing a little instrument at your ear in the privacy of your own apartment you may clearly hear the conversation of a friend twenty-five, fifty or a hundred miles distant, a quarter of a century ago would have seemed just as absurd as does the statement we make to you to-day.

Very well, if this may be accomplished by the physical sense of man, what may not be accomplished by the spiritual sense? And we claim that the spirit-sight is far-seeing; that when properly developed it may extend to long distances; that the clairvoyant who is well unfolded in his spiritual perception may sit in his private apartment, and passing under the influence of spiritual attendants may project his sight to far distances, and be able to see the homes and surroundings of his spirit-friends.

We claim, then, that the human gradually emerged from the animal kingdom in various parts of the earth. Undoubtedly, owing to climatic conditions, through favorable surroundings, those human forms that first appeared may have seemed more refined and advanced in one locality than perhaps they did in others, and it may have taken the human form and the human mind much longer to advance under some circumstances than under other environments.

We have a doubt of this. We know that the Australian Bushman, under the conditions and circumstances of his environment, has progressed very slowly compared to other races, even of what is called the savage man, in other parts of the world, and yet perhaps those other races which to-day are showing signs of advancing growth may have appeared upon this plane of existence at the same period, or perhaps earlier or later, as the case may be, than has the Bushman of Australia, of whom we speak as an illustration.

Q.—[By the same.] What is the condition of suicides in the other life? Does it not depend upon the circumstance that induced the suicidal act?

A.—The conditions of the suicide in the spirit-world are as varied as are the habits, tendencies and circumstances of life of humanity. One individual becomes weak and cowardly, so to speak, the contact with life and its duties; he sees so much of seeming

hardly before him, so much of struggle and of that he is willing to meet it, and therefore, friends, he comes to contemplate the thought of suicide as something far preferable to a continued existence upon the earth. It may be that this individual has no established former knowledge concerning the future life; to him all is unknown and dark; but there is, as he likely, to his mind, to be no future existence as to be an eternity, and therefore he finally brings himself to take the step and to risk the chance of finding anything upon the other side of life. This individual, we will say, deliberately contemplates the deed, thinks upon it day after day, until it becomes a morbid idea in his mind, and at length he commits that fatal act which severs the spirit from the body. It may be that he will rouse to a sense of his condition immediately after passing from the mortal form. He finds that he is still a living entity; that because he has been cut off from the physical life he is not by any means cut off from the spiritual life, and that vital activity which is inherent part of his nature. He must still contemplate the future and its opportunities as well as its employments. He finds he has not sloughed off the responsibilities of life because he has thrown off the outward form, but there open before him duties and labors, and perhaps heavy trial and discipline, such as he had not calculated upon in his former physical life. Then the spirit is not separated from the physical existence; there is nothing that holds him to the side of the material conditions of life. Perhaps it is family ties that draw him back; perhaps he beholds those who were dependent upon him now struggling for existence, and bearing with the ills and the trials that he should have assisted them to bear; and if this be so, the contemplation of their sorrow and affliction will be such as to bring keen misery to his heart; he will regret the deed he has done, be sorry that he did not struggle on to the physical life, doing his duty as it came into his mind trying at all times to make the best of life. He has not thrown off responsibility nor discipline nor experience; these will all come, but he will find they are not so freely brought to him as they might have been had he remained on earth. He must learn his lessons, but under greater difficulties than had he continued to study them on this side of existence. Then you will see at once that the coward; he is lashed by the sting of conscious regret and by the knowledge that he cannot now undo the deed which he has done. That is one form of punishment for a suicide.

Then perhaps another comes to the front who has been so hampered by conditions, so pressed down by inherited tendencies, so straightened and circumscribed in life as to be unable to express himself as all as it should be his privilege to do. Under these circumstances the spirit has not been able to manifest itself, the mind is really in a partially abnormal condition, and because of the stress of these circumstances the individual commits suicide and passes from the body. He finds himself outside the mortal form, and perhaps in a little while realizes fully what he has done. It will depend entirely upon his own inward nature and how he looks upon the deed, whether or not he will suffer because of that which he has done. He contemplates the deed, and he throws off the mortal form and thus evade the circumstances and experiences of physical life, he will not suffer keenly, he will try to make up for that which he has done by learning as rapidly as possible the lessons of life in his new condition. But, on the other hand, if he feels that he would have gained experience in spite of his crude and cramped condition, if he had had moral courage to remain in contact with physical life, and to suffer patiently regret for what he has done, and will find the penalty of the deed in this suffering.

Then, again, we find an individual who is sick, who is so diseased in body as to become a burden to himself and to his friends. He is, to an extent, helpless in the world, and he feels that were he removed from those upon whom he is dependent, they would perhaps be happier and find more comfort in life. This thought he broods upon, it becomes a mania with him, and by-and-by, when no one is near him, he manages to commit the act which sets his spirit free. But the man did not reason logically and philosophically upon his position; he did not realize perhaps that the very burden his life imposed upon his friends was only a needed experience by those hearts. It may be that the very patience and endurance were called upon to cultivate in attendance upon him would have ripened their spiritual natures and made them more sympathetic and loving, more generous and beautiful in character and expression, so that it would have helped to round out their inner lives. It may be that the very endurance and patience that he would have been called upon to bear in his sufferings might have been needful in rounding out his spirit and preparing it for the joys of a higher life.

He did not realize this when here, but the knowledge may come to him when he stands outside of the physical form; therefore, if he looks back to the deed in that light he will regret it and suffer pain in consequence. But if he feels that it was best for him to pass away that his friends might be relieved of the burden of suffering, and that he himself might be released from the physical form which had become useless for his spiritual expression, he will not suffer, he will not be sad; he will try to realize from the life that is now his such knowledge and instruction as will perhaps help him to live better in the world to come.

We do not judge for a suicide, because every life must judge for itself. We do not believe in cutting off the physical life; we think it much better that it should extend on as far as possible, that the human spirit may unfold as fully as it can while in contact with the earth. We do not believe in taking one's life into his own hands, because it seems to us this physical life has been given for a purpose by a divine law, and that of man, and that this life should be lived to the fullest extent that we should gather up experience, pass under discipline, gain knowledge and understanding of the world and of our fellows, so that when we pass on we may know something of life, and be ready to enter a higher school of promotion than we could have done had we been cut off earlier from this stage of existence.

Every life must face itself, in time must pass judgment upon its own deeds, gather them up and understand them in the fullest measure, and rest assured each will find his own reward or his own punishment in that which he has done just in proportion as he has been foolish or wise.

Q.—If God is a principle permeating all nature, unchangeable and unalterable, what advantage can we have by praying, or expressing our gratitude to Him?

A.—God we accept as the divine spirit, a principle, certainly, permeating the universe, breathing through all space, vivifying life itself in every form and manifestation, and yet something more than an abstract principle, something more than a diffusive idea that comes in contact with and permeates all things, because to our mind God is an intelligence, and as such must be all-wise, all-powerful; for we see on every hand evidences of design, of law, of order, all of which are signs of intelligence, and that of intelligence of the highest degree. We could not certainly consider God to be less than man, and yet God was not a tall figure, and he could be no man, for in man we see the evidence of intelligence to a marked degree; we behold the human mind expressing itself in almost an infinity of ways, so that, as we trace the progress of the race, we can view it stepping upward, age by age, to grander heights of achievement and attained knowledge.

This we know is man. What, then, is God? Shall the Divine Spirit be considered to be less than the intelligence of man, the intellect of the Great Infinite Source of all life, of all mentality, of all wisdom, is less than this individualized power that we call man? If not, we must say God is mind, intelligent mind, full of wisdom, of truth, of power and of love, for though his principles are manifested abroad throughout the universe so diffusively that they permeate every atom in space, that is the great outflowing of the spirit through all the universe—the great outflowing of the intelligence of love and of wisdom. So the

spirit of man may outflow itself in such magnitude as to permeate other lives and to move objects and things in existence, and yet we would not say man is only an influence, only a principle, because his magnetic power permeates these objects and these people; we would say he is a distinct entity, which cannot be obliterated from the universe. And so we say God is a distinct, even though a diffuse, principle, or intelligence, that is the all-wise, all-powerful, all-potent, all-wise, all-wisdom, of infinite understanding.

If this be so, why should we not pray to the Great Spirit? What though we cannot point to any one locality in space where he is enthroned? because while we cannot point to any one locality in space where perhaps the general knowledge of the world is enthroned, we know that it does exist in minds everywhere, and we know that God exists everywhere, for we see his manifestation in the flower upon the sand and in the atom beneath our feet. We may pray to God as the spirit of all life, of all love, the soul of all intelligence, and why? Because we expect to receive a direct reply? No; but because it will bring our own spirits into an aspirational frame of mind; because it will make us receptive to the inflowing of this spiritual intelligence and wisdom that we call God; because it will expand our natures and uplift them a little above the material things of earth, nearer the atmosphere of the divine spirituality, and by thus expanding them we shall come into closer relationship with those beings that are above and beyond these things of time and sense. We pray to God as we might pray to exalted spiritual intelligences, seeking for wisdom and light, because we have found that whenever the mind is brought into a prayerful attitude, whenever it is withdrawn from the external and placed in an aspirational frame of mind, the spiritual, whenever we feel it desirable to learn of the highest wisdom, call it God if we will, we are uplifted in thought, and we are more thoroughly vitalized by an abiding sense of the nearness and goodness of the Eternal and Supreme Spirit of all Love.

Q.—[From the audience.] Who is the Being the Jews used to worship under the name of Jehovah? and under what conditions does he manifest himself in the spirit-world?

A.—The Jehovah of the Jews, the God of ancient times, was, in our opinion, so far as we have learned anything upon the subject, really a spiritual intelligence, just as much a man in image and in understanding as are the spirits who come to you to-day, claiming, perhaps, to be your old friends and associates. There were among the Hebrews undoubtedly a class of highly sensitive individuals, who, under the laws and customs and environments of their time, became susceptible to external influences, to spiritual conditions; but these minds did not understand that which to-day is well comprehended by thousands of human beings, and there is an open highway between this world and the world of souls, through which communication may freely flow. Such minds as became inspired partially by the external influences of which we speak could not draw the same inferences from this communication or inspiration which you might do at the present time. We believe that a large band of spirits, interested in the progress of the Hebrew nation, desirous of bringing assistance to its growth in power and popularity, physically speaking, as well as mentally gathering around this people, and that this spiritual band of intelligences was controlled or directed by one positive will-power, by one intelligent mind, but simply a man who had passed through experiences in contact with this and other planets, and had come to be what some of your people would now call a tutelary spirit.

This master-mind, if we may so express it, was undoubtedly represented to certain individuals on earth as a Lord or governing power, as a Jehovah, and this people came to contemplate the existence of such a spirit as the God of Nations and of Humanity. They understood something of the nature of this powerful spirit because he was warlike, aggressive, a leader of armies as well as of individuals, a tutelary spirit who had under his command many other bands of human intelligences, and so gaining their inspiration in fragments from those spiritual impressions that came to them, susceptible persons on earth outlined and framed a system of opinions and thoughts concerning the Great Unknown for those who should rely upon their teachings. Therefore we believe there sprang forth a conception of God as of a great war-loving Jehovah who loved those who should fall down and worship him, and who rewarded them for their subservience, and who punished severely those who should turn away from him with indifference and contempt, such as these of whom we speak are living and do live to-day, and have their work and their usefulness, but they are subject to the laws of progression, and are passing under discipline and through experiences which are refining their natures, throwing off that tendency to command and that high authority which perhaps in former times they arrogated to themselves, and bringing out those high positive qualities which make them powerful in their line of thought and expression, and bring to them the opportunity and the power to serve mankind in useful ways.

We have no personal knowledge of this tutelary spirit that you have mentioned; we only give to you our idea, from what we have learned through other spirits and through study in the spiritual world, and we have no doubt that it is correct.

That there was a spirit high in authority, dictatorial in manner, a leader of men and of spirits, exercising a ruling and advance over a nation, interested in its growth and its development, eager to lead it on in power and authority, that it might spread and grow and flourish, and send forth its influence throughout the world, and that conceptions of such a spirit and his bands of followers came impressively to the Hebrews, and even to those who preceded the Hebrew nation upon the earth, we do not doubt, nor that from these fragmentary impressions came forth that idea of God which has obtained even throughout the Christian world, for many long centuries, but which to-day is rapidly passing away, so that we find even in the most bigoted strongholds of old theology, there is a liberalizing element, a softer, more humanitarian idea of the Father of All that we could possibly have found a half century ago.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held June 7th, 1880. Dennis Hill.

I have entered this room several times before, to listen to others, hoping it might be of benefit to me, as well as to the mortals they were directing their conversation to. I suffered much before passing away, but I did not come here to tell of that. I came hoping to reach some of my dear friends in South Boston, and I know through this channel in some way this question will be taken to them. Often has the question been asked mentally: "Why is it that Dennis does not speak as well as other spirits?" It is our desire that we may reach our friends, and we try in every way to make them understand of our coming into their homes. Oftentimes they feel and realize our presence; at other times it is coming very plain to you they know not of our coming; they will be disappointed to see us turn away, and to return again, and to perceive us trying to make them understand we are not dead, and are not so far away from them but we can commune with them if they will only do their part. I did not think of stopping long to-day. As I entered the room, on beholding so many spirits anxious to speak here, I felt almost like stepping backward; but knowing that some dear ones are waiting patiently for a word from me, I am very grateful for this privilege. Dennis Hill.

Lydia C. Draper.

I hardly know, kind sir, how to take control of the medium, as I have never made the attempt before, and I feel a little sensation of the trouble that I passed through. It is not one of my monthly trances, but I will hold the organ and put on the new. Strange, it seemed

to me, as I saw one and another wending their way back to earth; it seemed hardly possible that we should be able to make ourselves known. I was interested in this philosophy, Mr. Chairman, before I passed away. I believed that the dear friends could come to us here on earth, but I did not understand how, as though I should have liked to learn. Now, I find, I may go on learning continually in spirit-life. How glad I was to find an opportunity granted me to come into this meeting, which I had learned so much about in this life, by reading the good paper, and by hearing it spoken of.

I was able to hear my friends converse, even before the body was placed away. Lyman, in regard to the services, everything was as real to me as to you. While the body awaited the burial, I was anxious to make them hear my voice, but I failed, and realized that I must wait until there was a channel open for me to speak through.

In Madison, Wis., the body was laid aside. I have no wish to return into the old tenement, but I do have a strong desire to commune with my friends. Long before the Angel of Life came and beckoned me up higher did I feel the loved ones coming around me. I wish to send greetings to each friend left in the body, and especially to those in my own quiet home. When there is an opportunity, I wish they would improve it to commune with me privately. I am satisfied with my home in spirit-life. Lydia C. Draper, wife of Lyman C. Draper.

Susan Fisher.

As the lady has just said, we are all anxious to make ourselves known in our homes, but we must come through the channels that are provided for us. I am very anxious to make them know at home, out in the Highlands—for it is not very far away that I left the old form—that I can return. How happy we are as we meet in spirit-life the familiar faces, not only of kindred, but of dear old friends. We say they are beautiful, but this really fails to express our feelings in regard to our homes. We know of the anxiety that emanates from the spirits of those who love us with regard to hearing from us. Oh! how sweet the thought that in a little while we shall all come together and shall know as we are known!

I wish my friends to know I have made the attempt to speak once before, but I failed. I have visited the halls in this good old city and I have been in different surroundings, hoping to make some dear one aware of an influence from beyond. It is pleasant to meet dear ones going on before, and it is pleasant also to hear our names spoken by those yet dwelling on earth. I would much rather speak privately. I shall be remembered at the Highlands. Susan Fisher.

J. Stockton.

I went out rather suddenly, but what matters that? I had nothing to do with it. I wish this message to reach Louisville, Ky., for that is where they sent me out from the old body. I thank them for it, now, although they did not understand that they were doing me a great kindness in sending me across the line. I did not feel so at the time, but I find I am much better off. I have a better body and a better home than I could have had here. I said I was shot. I wish them to know that I am a live man, and they did not do me really any injury; I merely changed homes.

I feel grateful that there is a channel open for me. I had listened to other spirits about long enough, and I thought I'd just try and see if I could use the medium. [To the Chairman:] I want to ask you if you're a friend to me, before I go any further. [Yes, I'm your friend.] I don't distrust you at all, but I keep a pretty good watch over you. I want to know whether I've got among your friends or not. I have, and I'm not very apt to be mistaken.

At one period, since I passed out of the old form, it was not very old either, but we are apt to speak of it that way. I did make myself known in a little gathering to the Doctor. And what do you think he said to me? He says: "Who are you? Where did you know me?" It was a pretty rough way to go at anybody. But he certainly found out that I was J. Stockton, who went out in Louisville, Ky., at Williamsport, Pa., in 1861.

I'm glad of one thing—I've never found a worse place on the other side than on this; and I want to say to every one of you: Do not trouble yourselves about finding any more of a tight corner than you have here in this life; when you get out of that old shell, you'll thank I don't know whom, but somebody, that you have got out of it—and it makes no difference, if you only have a thankful spot in your heart.

I'm so glad to find there are no dead people on our side that we're as much alive and a great deal more so than the people are on the other side; you go wherever you please—nobody to say, "These are private grounds, don't enter here." I tell you, it's worth a great deal to feel this freedom, and to know you're just as big a man as the one that keeps the hotel and just as good. You do not know how happy I feel to think I can give out a few words.

I had as good a mother as any person in this room—I assure you of that. Never speak ill of your mother, who cared for you when unable to help yourself. I am a spirit in my spirit home. I have no wish to enter earth-life to stay, but we have strong desires to let our friends know that we are not dead.

George Perry.

I was an old resident of Malden, Mass., Mr. Chairman. Jane, my dear companion, stands beside me, asking me to send greetings to the loved ones from her as well as myself. We are happy together in our spirit-home. I would say to each one of your kindred: Learn what you can of this philosophy. I did not understand these things as well as I have had the privilege to learn of them since I left the old form. I am now happy when I can come into conversation with some one in spirit-life who was a firm Spiritualist before leaving earth, for I find I can gain some new points from such a one. How different from what I could expect have I found this life of the spirit! How unlike the teachings of years ago! You, dear mortals, are blest with knowledge in these days; seek it and appropriate it. This is the advice I would give my friends. I have no fault to find with the teachings of the past, but I know that much more light is given in the present age, and that what is termed Spiritualism is making a vast inroad on all the other isms of the day. How often you hear it said: "I do not believe anything of it." Investigate; then you have a right to make such a statement. I know it is a truth that spirits always did return to earth—it is no new theory—and they always will. George Perry.

Quincy Baker.

In St. Johnsbury, Vt., I hope the words I speak will reach some dear friends. I am happy to say to them that I have found the life beyond much pleasanter than I had imagined it would be. It is bright and beautiful, more so than I can tell you; and old friends welcome us so warmly into the spirit-homes. I have stated once before, in a little gathering, that I am happy. I wish to make an impression upon some dear friends that will induce them to wear a little concerning the future that awaits them. They are groping in darkness, when they might have light; still they prefer darkness, not trying to learn of the beyond. They know the change must come, but where they are going they cannot tell. Then why not learn something through what is given from those who have passed on? If you will not take our word for it, you must wait until you reach the country beyond the river yourself. It is beautiful, and it is real, as we have said before. Quincy Baker, St. Johnsbury, Vt.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

June 7.—Elizabeth Davis; Edward D. Stone; Mathilda Pease; John Bamford; Carlie Thompson; John J. Brigham.

QUESTIONS SENT BY CORRESPONDENTS FOR ANSWER IN OUR FREE CIRCLE-ROOM ARE TAKEN UP IN THEIR TURN, AND CONSIDERED BY THE CONTROLLING INTELLIGENCE. PERSONS SENDING SUCH QUESTIONS WILL IN DUE TIME FIND THEM PRINTED WITH THE ANSWERS ON OUR SIXTH PAGE. WE ASK THE FRIENDS TO HAVE PATIENCE, AS SOME TIME MUST NECESSARILY ELAPSE BEFORE THEIR FAVORITE CAN BE PUT IN PRINT.

