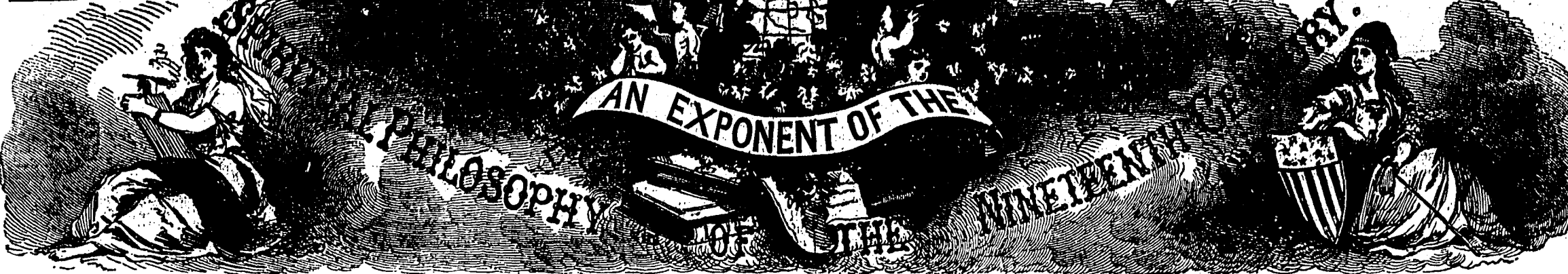


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The Spiritual Rostrum.

SPIRITS IN BONDAGE.

A Discourse by the Guides of
MRS. CORA L. V. RICHMOND,
Delivered at the Boston Spiritual Temple, corner
Newbury and Essex Streets, Sunday,
Sept. 8th, 1889.

(Specially Reported for the Banner of Light.)

"And He went and preached to the spirits in prison, those who were disobedient in the days of Noah."

The story which was carefully preserved among the early Christians was: that Jesus not only visited the spirits in prison, who were disobedient in the days of Noah, or in the days of the covenant, but that he also descended into the deeper depths—that he conquered the power of evil there. It was taught in the early church that he actually vanquished Satan by the power of his perfect love. This was during the three days that his body was resting in the sepulchre, when his spirit was set free, but had not yet ascended to the Father.

But the significance of this is, that there were spirits in prison; that they could be visited, and, presumably, that they could be benefited by that visitation; for it is entirely out of keeping with the divine nature of Jesus and his perfect love to suppose that he would have visited those spirits for the purpose of mocking or of reproving them. If there was no way by which they could be benefited, wherefore would he visit them?

Then it is doubly significant that during all these hundreds of years, excepting in the Roman Catholic Church, there has been no mention made of the possibility of disobedient spirits ever becoming exalted after death; they are relegated to the domain of darkness, where they must abide forever amid quenchless fires, or they are blotted out forever.

But our text relates more especially, as our subject does, to what constitutes the prison or bondage of the spirit. The idea of bondage with most people is either the literal tethering of hands and feet or the being enclosed in some dark, dismal dungeon, subject, possibly, to various kinds of tortures; that this is to last forever if the spirit be condemned, or is to last temporarily, according to the spirit's estate. But it seems to us that the prison-house and the bondage of the spirit consist in that state which is sufficiently comprehensible by all: that many who least expect it are dwelling in prisons to-day.

Spiritualists, as a rule, have a favorite explanation for the shortcomings, either of mediums or indeed of other people; and the charitably inclined, many of them, have recourse to some such phraseology as this, when any human being wanders from the path of duty or rectitude: he or she is not responsible, but is obsessed by an evil spirit, so frequently is it heard that this or that one was tempted to sin by evil spirits. Is there, then, no one to shield the evil spirits, no one to trace their evil doings back to other evil spirits, and so on until we come to the final father of evil, the veritable Satan, or the fallen Lucifer himself? If people are not responsible, but are obsessed, are spirits responsible? Are they not obsessed by others? If spirits in a certain state are obsessed by others more wicked than themselves, is there any limit to the possible hordes that may open to your vision? Are not these spiritual dungeons more appalling than hells, or as hell itself?

We have come among you to-day—you who are of various forms of beliefs, possibly, but chiefly of different kinds of individual thought in Spiritualism—to tell what we think constitutes spiritual bondage and the only spiritual prison-house. If those spirits who were disobedient in the days of Noah might be in bondage—we do not doubt it in the least, for we have seen spirits who have been possibly in spirit-life one, ten, one hundred years, or a thousand years, who were still among the shadows of their own creation—there still is no mention made that these spirits in prison or bondage ever took possession of mortals, ever besieged them around about, or did any particular act of violence; excepting where the "evil spirits" or "devils" were cast out by Jesus, and his disciples offer very good evidence to show, from an ancient translation, that these were physical diseases, and not evil spirits at all.

What constitutes the bondage in which spirits may be said to be found? Does Spiritualism recognize a supreme evil that is so po-

tent that it can not only take possession of mortals while here, but remain in spiritual states as an aggressive, all conquering power, and be traceable, possibly, to different and almost unfathomable degrees of darkness? For our own part we answer this question in the negative. Spiritualism does not recognize any absolute principle in the universe, excepting the principle of good; it does not recognize a positive element of evil, but it recognizes the relative condition of human ignorance as being human bondage and therefore being evil; but it does not say that ignorance is a positive power; it does not say that ignorance or evil is an absolute entity and therefore can preside over spiritual states *ad infinitum*; but it recognizes that the negative side of goodness is shadow; that the positive, spiritual light which is in the universe is good, and that no more than can those shadows that are lurking in yonder corners of this room come out and take possession of the sunbeams that are here, can the shadows that are in the hearts and minds of spirits come out and take possession of the light that is in you.

If, then, Spiritualism harbors a prison within itself which may possibly be worse than the hells of the orthodox Christian, is it not best that we shall ferret this out and discover what is man's real relationship to the shadow, and endeavor to eradicate that shadow by the only rational means that man has, spiritual knowledge?

The shadows of human life, the great background of human misery, want and misdoings, the darkness in which each human being finds itself measurably enshrouded, must forever be the lack of spiritual knowledge, must forever be the lack of spiritual unfoldment and power. To suppose that this negation enters spirit-life as a positive force, as an undying, quenchless energy, with sufficient power at its command to take possession of the interlarding forces of spiritual existence, is to suppose that the spirit-world is populous with the enemies of mankind. To suppose this is to conclude that there have been a sufficient number of darkened spirits who have gone out from the earth to more than stand between you and the light of the diviner spheres forever. But what happens? Consult any Dives that passes out from your midst, and he will prove himself to be helpless; he declares himself in misery because of the shadows which he has fashioned; but he says: "I am in shadow, I am helpless, I am as a babe in spiritual strength, and I am permitted to come to you for light." Consult any medium, and that medium will tell you there are any number of spirits that are in the shadows continually asking for light, because mortals stand upon the threshold of both realms somewhat clouded by the mortal sphere, somewhat uplifted by the spiritual conditions, the spirits are permitted to come to them to express their spiritual states, and to give such spirits an impetus to rise to higher states. Do they make the mediums miserable? Only temporarily, and that psychologically. Do they make the mediums commit a wrong? We answer, no. If the mediums commit wrong there is the shadow of wrong-doing within themselves, some ungovernable, unconquerable appetites that control them in some way. But other human beings commit wrong also, fewer among those who are subject to spirit-control than among any other class of people or psychological subjects.

Then let us see: the shadow in which Dives found himself was such as made it impossible for him to return, because he had not sufficient spiritual strength; but he wanted to testify as to his condition, and it is only since spiritual powers have made it possible for these spirits to communicate, to attest their condition, that the shadow state of the spirit-world has been represented or presented at all.

You have been told that all the manifestations from spirit-life were from evil spirits; you have been told this by those who were taught to profess the religion of Christ; but if so, then the manifestations belie the source from whence they come; Satan has signally reformed, evil spirits have been growing bright in all these years; for you do not gather grapes from thorns, nor figs from thistles. The wonderful light that Spiritualism has shed in the world has not been the light of destruction, but of salvation to the people. Therefore it cannot be shown by its works that Spiritualism emanates from those darkened states. Besides, if it were not permitted that Dives could return—if it were not permitted that the shadowy ones could manifest, then why should it be permitted to-day? There is no rational solution of this question except that Spiritualism has opened the doors both ways, into the shadow-land and into the realm of light, and that the shadowy ones, under guidance, are permitted to come to show you their conditions.

Now we want you to use the light of that kind of philosophy and reasoning which Spiritualists have been cultivating so long, and which, indeed, they think the proper method whereby to judge of any subject. The particular offense which any man is guilty of before he becomes, as it is termed, an evil spirit, is some act of violence against his friends, his neighbor, or human society. The evils which are fostered in silence, which have their fountain sources in many respectable and many exalted places in life, are not usually taken into account: where the criminal, the outcast, the extreme flowering out of human degradation is found, it is called the strata of evil: the slums of your crowded cities, the terrible crop of criminals that are yielded from thence. But it so often occurs that in the world at the present time the most daring criminals are those who are in the more exalted places of trust. It has be-

come the by-word of this prosperous nation that the defalcations among bank officers and treasurers of various institutions are so frequent, that your neighbors across the borders in Canada are beginning to feel somewhat the element which you are sending over there, since every little while some one takes refuge in Canada against the fulfilling of the law for his acts of defalcation. Now if crime in and of itself constitutes evil, then these men, whose education has been liberal, who have been trained in the schools and colleges of your land, who have, so far as you know, had the moral training of good society and good homes, these are in themselves something to study. What is the prison that constitutes their bondage? why is it so manifestly not in the midst of the degraded walks of life, but in the rank-and-file of what is denominated respectable citizenship? If these people had passed to spirit-life before the individual act which made them criminals in your eyes was discovered, every paper would have lauded them to the skies, the funeral sermons would have been of praise, the families and friends would have spoken of them as irreproachable neighbors, there would have been by common consent no stigma cast upon their names. What is it that in an instant of time almost has caused that verdict to change? After passing from the earthly life to the spirit-life, what kind of prison would each individual thus accused find himself in? Let us see if we can find a reasonable spiritual solution to this question.

The abject criminal, we mean the life that is continuously degraded, cannot rise to the grandeur of a great crime; it is very seldom that such an one commits a daring crime, simply because there is not the courage nor the strength to do it: the man who prowls around alleys, always stealing some small thing that he can lay his hands upon, whose life is one of continued debauchery, who is merely drinking the dregs of vice, has not the courage for crime, is startled by the first sound that he hears, and begs the policeman not to interfere with his taking that which may be his only subsistence, and who does something at the end of the long summer that he may be taken care of by the city, by the State, or by some public institution, is a life that in its bondage has not even the formula, has nothing with which to do anything that is very bad, bold or daring.

If you rise one step in the social scale, you pass one degree higher, and you find some one who under the influence of great passion, or great temptation, may commit murder, you may find a maniac who will commit a succession of murders as the outgrowth of his particular form of mental disease or weakness. Do you suppose that if the Whitechapel murderer could be found he would be a suitable subject for legal execution? do you not suppose the mania which possesses him is a disease in itself so deeply seated that when discovered he would be the most helpless of all beings spiritually? do you not suppose when found that, although defying the law under the cover of his physical body, which is his mask, his spirit would be as weak as the weakest babe that ever came into the world? Is it not reasonable, more reasonable to suppose the criminal a victim of monomania, than to accuse any spirit, of whatever degree of shadow, of doing that which it is impossible for such spirit to find power to do, and for which in spirit there is no motive?

Then when you go on to those who weave for themselves individual shadows, who build for themselves dungeons, who startle the world with crimes like that of defalcation, do you know where the causes lie? Do not accuse any decadent spirit of tempting a man to defalcation when there is all around him the seething Gehenna of speculation; when there is everywhere the temptation to live beyond his means; when display in every department of life is the principal aim; when the wife, instead, possibly, of assisting him to economize, to subsist upon that which is the legitimate result of his labor, insists upon having jewels, gaudy or precious things like other women who are well able; when even from the Christian pulpit you hear the praises rung of that kind of aggrandizement and wealth-seeking that makes it possible for human beings to wring from other lives, from the hearts of others, the wealth to appear in glittering attire, in dwellings that shall transcend in display those of their neighbors.

You have but to pass along the principal thoroughfares of any crowded city to know why a man who is weak is tempted to defalcation. You have but to take up any newspaper to know why the spirit of this temptation seizes him and gains possession of his life; and the instant discovery comes, why he is powerless; why he, even as a babe in the hands of his friends or of the law, suddenly awakens from the illusion. He has been self-deceived, self-imposed upon; he thought he could make good what he lost when the spirit of speculation first took possession of his mind; he wove the meshes around himself until discovery came; he was not intending from the first to be actually dishonest; he has been compelled to be so by the self-seeking which is the great burden of human life to-day.

Yes, if Dante, while picturing his "Inferno," had looked straight down into your crowded cities, your Boards of Trade, your marts teeming with all the excitement of fevered imaginations, and the horrors that come upon the poor man who cannot meet this struggle, it would have been a more fitting picture than of the states after death. For, as we see it, Hades, or the Inferno of Dante, is here and now; the prisons are here, the places where the chains are forged are here. It takes a good many years of watching and waiting and praying and striv-

ing to overcome the shadows that are woven in this intricate network of human temptation and strife.

The difference between the hells of earth and the spiritual dungeons of spirit-life must be the difference between active, aggressive, and oftentimes popularized and legalized wrong, and the passive, shadowy, inert result of that wrong when not overcome. You are in prison to-day; little suspecting it, struggling in the active ways of life, often stultifying the spirit that is within; you will, when the body is cast aside, find the chains that you have forged around yourself, or the chains that have been forged around you by the society which you represent—forged around you by the great god Mammon. Talk about a personal God! We do not wonder that there is no room in the world for the legitimate and spiritual worship of a personal God when there is one personal God here already, viz., Mammon! The whole world bowing down to a golden image, bringing its heart-drops, the best offerings of its life, and laying them at the feet of this Moloch who robs humanity of its spiritual strength, and will not even give a flower to grace the tomb of that fair image that it has defaced and despoiled. It was unto that god Moloch that a human victim had to be sacrificed at certain annual festivals—the fairest, proudest and brightest in all the land. When you read of the defalcations, when you read of the suicides, when you read of the dishonesty that is abroad in the world, you can simply say here is another victim to that Moloch whom we must serve, because we are bound hand and foot.

But in the great light of spiritual truth these prison-houses have been thrown open. Spirits who were the victims of these social, moral and spiritual wrongs, wrongs which the forms of Christian evangelization have not been able to assuage, are now, in the light of a new dispensation, clothed upon with their own deeds and works. They find instead of throwing all their sins upon another, and that other an innocent victim, they must meet their sins, and through this rise to the conditions of vantage.

We have seen in spirit-life a man of affairs, a man who governed in his department the entire trade of the city and country; he would have no successful competitors during his life, because he had the ability and will to grind every dollar even from the poorest of his employees, who, when he passed to the spirit-state, scarcely elicited the sympathy of the public; although all praised his "thrift" and "enterprise," none said he was beloved; who, on entering spiritual existence, found himself in so vast a prison, in so immense state of bondage that he was more helpless than the smallest babe that comes orphaned into the world. In every direction was but weakness. He could not start upon any enterprise; there was nothing but ropes of sand, chains of shadowy vapor. So, every way he turned, his spirit helplessly beat back upon itself in the waves of that impotency, of which he was then perfectly well aware. Why was he a spirit in prison? Why was he in bondage? Merely because *self alone* had claimed him here. He had woven no chains of light through sympathy, through assistance to others, through the common justice and love of humanity, therefore he was in bondage. The murderer might have more in spirit than he; for aside from the shadow of the one mad act the murderer might have love, might have been kind to his fellowmen, might have done some deeds of charity and benevolence. The thief might have less shadow, because although he had robbed his kind, he had not done so unceasingly; there had been, perhaps, hours or moments of generosity; he might have assuaged pain and suffering in many ways; but this gigantic man bent the whole of his vast energy and intellect to the one supreme, selfish end. And that was the typical Dives of ancient and the Dives of modern times; for such is the prison-house that the spirit of *self-seeking* builds for itself.

Then do you ask is all self-seeking, all that we do for ourselves, is that one of the means of bondage? Are we building prison-houses for ourselves when we earn our daily bread? No; when you earn your daily bread you are fulfilling the demands of nature; but when you reach out your giant intellect, and make others earn their daily bread as you shall declare; when you stretch forth your powerful arms, and compel others to starve or serve you, you are making a prison then. Yes, the difference is clear: the man who has a generous heart and willing hands, though he perceive that in active business ways he must compete with his kind, still he serves mankind willingly, still assists others willingly, and unto all gives the just measure of toil and labor, he is not forging chains. But the chains are forged by supreme self-seeking: the bondage of appetite, of individual passion, some particular morbid physical condition is not half so appalling as this bondage of self.

Many people say spirits come back and say: "Oh! I am so sorry that I drank; I am so sorry I did not control my appetites better, that my passions gained the supremacy." So they are sorry for the weakness which spiritually surrounds them. The moment the thralldom of the senses is cast aside, do they have appetites in spirit-life? No; but they have the bondage of not having overcome the appetite while here. The shadow of negation of the drunkard is that his spirit is as helpless as he was here when under the influence of his favorite beverage; he is not a spiritual drunkard; but as the spirit of a drunkard who could not conquer his material appetites and passions, he must creep to that strength which will give him sufficient power to overcome the results of that weakness. So it is with every demand of the senses: followed

beyond the legitimate use of the law of nature it becomes a weakness simply because it is not conquered here. But do not imagine that these victims of physical appetites and passions are the chief spirits that are in prison; do not for one moment think their bondage is the most terrible, or that their dungeons in spirit-life are the darkest and the most hard to bear.

Do you know we could picture to you that which would astonish each one were you to realize it fully? That into some prison-house of self, into some dungeon-cell of self-seeking, every human spirit finds itself entering. If the greatest and divinest of earth, who seem to live for others to the exclusion of selfish aims, find it in their hearts to say, "Oh! my life has been a failure; I see where now I have left many things undone that I might have done, where I have done many things that I ought not to have done"; if lives that are given to humanity can say this; if those who have taken strides in some great reform, seemingly devoid of self-seeking, can say this; if the martyrs for any truth for the freedom of humanity can say this; if even they on entering spirit-life find some dungeon of self-seeking, some laudation and popular praise that they were seeking, something that they did not wholly for humanity, but a little for self—what, then, will not be the state of those who daily and hourly plot and plod but for the upbuilding of self, and find at the end that all they have reaped in earthly dress and accumulated praise of mortals will but sink away into empty silence, leaving them alone and helpless in their prison-houses of self-seeking?

This would be a sad picture were it not true that all along this border-land of prisons, in the very depths of bondage which you find yourselves here, the spirit is struggling to be free; and as ignorance makes you slaves, so do knowledge and truth set the spirit free. As the bondage of the senses is the serving of self, so the serving of truth and abnegation of self is freedom. As one who has struggled long for the abolition of slavery said at the close of his life: "I do not know that I have done anything for freedom, but freedom has done much for me; I am the better for having spoken her name, I am wiser for having tried to assist others; if I have done nothing, mayhap there has been some spiritual progress." When Mr. Parker was praised for what he had done toward setting mankind free from the physical thralldom of slavery, and from the spiritual thralldom of creeds, he said: "I believe in God; I believe that God would have set man free if I had never been born; but it has been a great blessing to me to speak the word of freedom." So it is with those who, following the lines of the light of truth that are given them to follow, perceive at the end that the world would have been redeemed, humanity would have been saved, the spirit of truth would have come, even had they never lived. But by breathing the air of truth, by aspiring to the light of freedom, by reaching one's hands to assist another, one grows; it is an opportunity for the growth of the individual; and God, like a kindly parent, permits mankind to think they are benefiting one another, because it is a portion of the individual growth to love to help others.

Thus Christ visited the spirits in prison, not because he was so high that he could redeem them at once, but because the law of spirit really is that no angel is so high, singing praises unto God or attuning songs to harps of gold, that that angel does not bend to the lowliest condition of human life, and no prison vault is so deep, no dungeon of human selfishness so dark, that the light of that angelic sphere, like the golden sunshine of this autumn day, shall not eventually penetrate it and set the spirit free. But no outside light can do it, no redeeming power outside is alone sufficient. The individual that seeks to be uplifted by something outside of and beyond himself, while he is inert, will wait countless ages, as we have known spirits to wait for that redeeming Christ to come, for that Saviour to take him home, for the angels to come and bear him to Paradise.

Do you not now know the secret of Christ descending unto the prisons? It is the truth penetrating into your own prison cells, and your spirits perceiving that truth, the light shall set you free. It is the glory of the individual spirit that, triumphing over the shadows of the senses, over the imperfections, the darkness and byways of crime, finds out its own individual prison; and one strength that cometh from within and another that cometh from above, two strengths making an almighty power, the spirit rises to the vanquishment of its dungeon cells from within.

The conquest of the world is not over Satan, nor over outside sin, nor over evil spirits. The victory to be won in spirit and in earthly life is not over a palpable enemy that surrounds you or is seeking to betray you, but it is the victory over that insatiate self-seeking, over self-praise, over the desire of laudation, over the doing of good that one may be praised, over that seeking all the time to measure one's spiritual growth to see "how much greater I am to-day than I was yesterday." This is the subtlest of all imprisonments; and the picture of the goodly man who thought he was doing deeds of charity for the love of mankind, who lived a moral, upright life, at the same time found on entering spirit-existence that he had only been doing it because of the praises of his fellowmen, is a picture which opens up the prison-house of many a soul.

Let each one find his own dungeon; let each one seek out his own shadow; but above all let no weakness or imbecility of the individual conscience, or the lack of individual growth, tempt you to ever believe that there can be in spiritual states any dungeon cells deeper than

those of earth; whatever the degradation here, the passing into spirit-life is one step out of it; whatever the bondage in the senses, the passing to spirit-life is one step toward the release; for many it is entire release, for many are in the bondage of care, and the shadow of poverty and want—the fearful shadow which the nightmare of earth has thrown around them, and for which they are not individually responsible. But rest assured above it all the beckoning hands of ministering spirits and angels are always extended to help you.

If Spiritualism pictures this shadow in its true relation it is because there is sufficient light to overcome it. If Spiritualism portrays the dungeon cells of the senses, it is because there is the glorious sunshine that is all-competent and all-potent to control; if it pictures each individual state, it is as a portion of the individual growth; if it portrays the individual shadow it is because within every human spirit, whether embodied or disembodied, is a part of that divine light, a portion of that eternal truth, that quenchless fire which will one day redeem the spirit and set it free from the enthrallment of the senses, and weave for it from within garments of light that will be brighter than all the gold of earth.

Intelligently, consciously aided by all the high purposes of the spirit, this truth has set itself to work through individual lives, through the spirits of your departed friends, through ministering angels and teachers in all the avenues of human existence to disenthrall mankind—to set your spirits free from the bondage of creed, dogmatism, materialism, doubt, and all the enthralling prisons that surround you in the world today.

When thus set free, lo! the hells depart; hells no longer is in existence when it is not in the human spirit; and Lucifer, with his fiery and forked tongues of flame, has changed to an angel of light, who bears the message of the morning above the shadow-lands of earth; who, triumphing over all the darkness of human life and shadowed spiritual states, will teach man the victory that comes from self-conquest alone.

BENEDICTION.

As the glorious sunlight dispels the shadows of earthly night, so may the light of spiritual love and truth dispel the shadows in each human heart, and lead all unto the light of eternity. Amen!

Free Thought.

WHO ARE THE QUACKS?

BY HUDSON TUTTLE.

The ever-increasing success of what may be designated as the spiritual and hygienic systems of treatment of disease, heralded by Mesmer, Hahnemann and others, has awakened the "regular" profession to a sense of the danger of their craft, and it is amusing to hear them cry "quack" and "quackery" as the most offensive epithets they can apply to those who do not follow their lead. Of late they have organized for the purpose of suppressing quackery—in all methods not in their books—and thus compel the dear people, for whom they are so very solicitous, to employ them, and none other. If they could demonstrate, by incontestable evidence in practice, that medicine is a science, that it is accurate in record of facts, and by the symptoms the disease and indicated remedies could be so thoroughly understood that the result could be certainly foretold, then they would be justified in claiming the right to treat the sick in preference to others. Then they might call those who proceeded empirically, and had a less knowledge of the laws of life, charlatans, and pray the legislature, in behalf of the people imposed on, for a mutual protection.

But let us inquire if medicine is a science? if its professors really understand by symptoms the diseases of the body? if they can, with certainty, prescribe the remedies? If they can in any one predicated with certainty the result of a given line of treatment?

A brief glance at any medical work on disease or remedial agencies will convince the reader that, of all uncertain things, so-called "medical science" is the most uncertain. The only point approaching "science" is in the classification and description of diseases, or rather symptoms. It is popularly supposed that the physician who can read symptoms and name diseases with readiness is qualified to prescribe for the same. The two are regarded as complementary to each other. A greater mistake could not well be made, as the most skillful doctors will acknowledge. They will unhesitatingly say that to describe symptoms is an easy task, and to learn by such symptoms what organs are affected; but what results will be obtained from the medicines administered can only be known by the result. If this were not so, if medicines were certain in their action, disease would disappear with the administration of the remedy, and death would only come from accident and old age. Every issue of the "regular" medical journals has one or more new remedies to displace some old one which in its day was recommended as specific in its action. In every issue old and once-considered absolutely reliable and invaluable remedies are discarded as worthless or harmful. There is not the least assurance that the remedy most depended on to day will not be cast aside to-morrow by this "science," which antedates Hippocrates.

How conflicting the views of these "regulars" are on points of vital importance may be best understood by an illustration drawn from some well-known disease. Take fevers, which, from the decided symptoms and great organic disturbance they create, ought best to be thoroughly comprehended. One "regular" would have us believe that the predisposing cause is alkalinity of the blood, and that the neutralization of this fluid by an acid is the road to health. Another finds the microbe, the terrible fever germ, as the cause, and relies on "germicide" remedies, mainly quinine or arsenic. The two theories may not conflict, for the alkaline state of the blood may be essential for the growth of the microbes, but we must bear in mind that it has not yet been proven that the microbes are the cause of fever. A large following incline to the opinion that they are the effect, not the cause, of the breaking down of organic tissue by the disease.

In any case, aside from theory, fevers are self-limiting, and after a certain period the patient recovers, if the system has strength enough remaining for its recuperation. Remedies may palliate, the temperature when dangerously high be reduced, and, at the proper time, rightly selected nourishment be administered; in short, perfect hygienic nursing be maintained, and the chances are that after the system has freed itself of the corrupting influence which the disease has introduced, it will be restored. This hygienic treatment, however, can scarcely be claimed by the "regular" profession, for most emphatically it has been an outgrowth of the outside practitioners, or quacks, and been forced on the former. Reliance on hygienic treatment is more or less an accentuated denial of the reliability of drug remedies.

If there is uncertainty in such pronounced diseases, what may we expect in those of obscure origin? The most of such are passed by unrecorded. The patient lives or dies, and the doctor's opinion is unheeded. In a few cases the notability of the patients have brought them prominently before the public. The case of Garfield is still fresh in the mind. The daily bulletins of his physicians—the best in the country—made queer reading after the death of the martyred President. If medicine is uncertain, surgery ought not to be; yet we find that the most ignorant charlatan would

have come as near the truth, had he written those bulletins, as these most profound doctors. Witness, in his wildest weather prophecies, never went wider of the mark. They probed and doctored a pus cavity for the track of the ball, which they never located, or cared for at all, and, practically, his wound was as unhealed for as though his officious doctors had been a thousand miles away.

The instances of Colville and Allen Thorn-dyke Rice show how utterly powerless and inefficient the best "regular" practitioners are in the presence of grave forms of disease. If Rice was no more indisposed than his doctors said and thought, it must have been their medicine, and not the disease, which carried him off. And Conklin, probably, if he had by good luck fallen into the hands of a nurse who would have been content to have poulticed his ear until the abscess broke by natural means, would have recovered.

Unfortunately he was attended by men who relied on the probe and knife. Quacks? Oh! no. Charles Sumner placed himself in the hands of Brown-Squard, and the description of the tortures he suffered from the white-hot cautery makes one chill with horror. Any good result? Well, yes, the end of pain by death! The erudite A. E. Giles informs me that he once heard the great vivisectionist—Brown-Squard—relate how he treated the Duke of Wellington in his last sickness. He operated on Wellington's ear, and "gave him a spin around on one foot like a top," and he *laughed as he told it!* It is very easy in this slaughter-house method to make a patient "spin like a top," and it might be as well to have it known that such pain means exhaustion and death.

One instance more, which must suffice, although a volume might be easily filled, of the Crown Prince, who had the best medical talent of Europe to attend him. If we are to believe his English attendant, a simple throat trouble was aggravated by the "regulars," who would have made a Comanche bluish into what for want of any other term was called a cancer.

Could quacks show more ignorance, or do worse? Who are the quacks? What is a quack? "A boastful pretender to medical skill he does not possess; an empiric," says Webster. Do not the foregoing instances, and the many which may be recalled in the minds of every reader, where the "regulars" have been utterly powerless in the presence of disease, prove that this definition perfectly describes them?

Brown-Squard, of vivisection fame, who has bound more dumb animals on the dissection table, and cut through the quivering vital tissues with remorseless knife, than any other, in his senility makes a discovery, and everywhere physicians seize upon it. It is regular! No quackery! It is something to be tried. Medical science, however regular, cannot, like all true sciences, do what is said to be the crucial test of science, as it is, "it has been a self-system of empiricism. It cannot tell whether the erotic secretion of a dog will or will not, when injected into the veins, produce results differing from those of pure water—whether it will rejuvenate or kill the patient. The word is 'Let us try it,' and if a patient dies under the treatment, it is 'regular,' and 'regular experts' will shield the malpractice!"

We laugh at the Chinese doctors' prescription of a sirup made of a black cat's head, a dried toad, a snail, and six inches of umbilical cord; but we may not laugh, when we hold down our heads with very shame, that the medical science of our own day accepts with sufficient credence as to give it trial the corrupt theories and practice of Brown-Squard, who, from the day he bound the first piteously-crying animal on his table, through all the years he has tortured his patients by his unfeeling treatment, to this year of his senile imbecility, when he proposes a method of rejuvenation as based on his services, has been a self-proclaimed quack. Let me be understood. I do not condemn the "regular" profession, or any system. There are good, noble and true men and women in all, who devote their best energies to alleviate suffering. They are not scrupulous as to means, but believe in using every agency at command to cure their patients. Such are never idle. They have all and more than they can do, and are not clamoring for protective legislation. They are willing to take their chances in the "struggle for existence," where the most successful live in the prize. This is as it should be. The people who are cured ought to be the best judges, and only weakness and self-comprehending imbecility would seek for legal protection from more successful rivals.

Let it be held in sacred memory that every advance in the treatment of disease, and in the more important art of nursing, has been made outside of the regular practice—by those who have been persecuted as quacks! Hippocrates, the Father of Medicine, was the Prince of Quacks. He would be now styled in derision a root-doctor, and there is not a "regular" in practice who would meet him in consultation; in fact, "medical ethics" would forbid such a gross violation of "etiquette."

When the regular school heroically blistered and bled and salivated, until common sense rebelled, and true science taught that instead of "bad humors" the blister excreted as pure serum as that which was left; that instead of bad blood or other such rubbish, it was blood the patient was in great need of; that to tuncify a man's body with poisonous calomel was worse than the disease, it was the quacks who made the protest and freed suffering humanity from this veritable nightmare of practice.

Thus every step of progress has been made by an advance beyond the line prescribed by the regular profession into the realm of quackery, by that class of untrammelled free thinkers sneered at as quacks. Long live the Quacks!

CUT-PAPER FLOWERS.

To the Editor of the Banner of Light:

Col. Ingersoll's oration at the funeral of Horace Seaver possibly surpasses in beauty of expression any effort of the kind that he has previously made, yet, lacking the all-essential though indefinable something called life, it is as unsatisfactory and imperfect as a bouquet of cut-paper flowers. Between the one dark eternity out of which comes the babe at birth, and the other dark eternity into which plunges the old man at death, lies all that Col. Ingersoll recognizes of conscious, individualized life. His is not offensively dogmatic in the matter, but his honest opinion probably is that the life of future existence is as little sustained by known facts as is the idea of preexistence, and that both ideas are the progeny of superstition, conceived in ignorance, and conserved by the iniquity of impostors who get their pious living through the hopes and fears of the heavy-laden and the heart-broken, wherever "Love kisses the cold lips of death." How could he, then, on this occasion, crown his dead friend with a wreath of a million artificial flowers, or set up about the coffin of his cold complot any but images of glass and clay?

Nobody can be so ungracious as to find fault with the orator's tender truthfulness, as he tells the story of the dead man's life, the trials and temptations that beset him, the sweetness of his temper, his devotion to liberty and truth, the peaceful victories won, the light shed on the pathway of mankind, the serene setting of the sun, the twilight and the restful sleep of the tired laborer after the day of untroubled toil. "Life is life," and if there is another life will live for that; but if there is another life it is beyond that "mysterious sea whose shore the foot of one who comes hath never pressed.... We love, we hope, we disappear. Again we mingle with the dust and the 'knot intricate' forever falls apart." The immortality of good deeds done, not in but by the body, is all we can reasonably expect, and the body so soon crumbles into dust in the warm bosom of a mother or father. Such is the gist of this philosophy that "converts" the worldly to unbelief. On funeral occasions its floral offerings have the rustle of cut paper, and their perfume is that of the apothecary's shop.

Though a little monotonous in the frequency of his periods—which indicate that the natural flow of eloquence is confined on either side by rigid walls of circumspection, lest fancy leap the boundaries of that portion of the accepted canon of date by which is catalogued in her bound books—Ingersoll is to be commended

for the soft drapery he contrives to hang over the black portal of annihilation. "The measure of his years was full. When the day is done, when the work of a life is finished, when the gold of evening meets the dusk of night, beneath the silent stars the tired laborer should fall asleep.... It is better far to fall where nature softly covers all with woven mists and creeping vines." In short, since the hard fact is that a grave is a hole in the ground, let us be content to doff our coats and take a beautiful locality.

To most of us death opens a deep, wide gulf, and sets up an arbitrary and impenetrable barrier between us and our vanished friends; but with his artificial flowers the great orator contrives to cover some of the hideousness of eternal separation, and soften for us the pillow of woe with poetic imagery and some fancies in which he has probably little faith. He speaks of the choice which his friend made of "victories of the soul rather than of the body." He speaks of the choice which his friend made of "the soul, with the jewels of chastity, modesty, courage, and above all with a love of liberty"—thus borrowing the phrase of fables older than the prophets and their theologues, though conscious of his confident disbelief in any such fiction as "soul" or superstition-begotten entity sometimes called "spirit." He says that Mr. Seaver lived to see Giordano Bruno, the victim of the Church, a victor. Since it appears that the bigots burned the philosopher with his eyes open, even time afterward to repent, in his philosophy the absurdity of the conceit that the individual Bruno was in any reasonable sense a victor must have presented itself to the humorous side of the orator. Bruno was extinguished; he became a part of the ashes of those fagots that blazed about him—which makes it apparent that to call him a victor is absurd. His ideas triumphed, but he was quite dead first. In this, however, is the rustic of the painted cloth or paper flowers, and the flower has much the pretty look of nature's own handiwork. Such victory as this, if it be better than defeat, must be rather unsatisfactory to the victor; and coming generations may be pardoned for forgetfulness of the valor of ancestors who long ago passed into such mere handfuls of dust that any wind may blow them out of sight around the corner.

We do not censure Col. Ingersoll for his unbelief. He is honest in it. He has not seen with his eyes, or felt with his hands the print of the nails in the feet of the crucified Christ, and besides, it would be hardly courteous to prate of a future life over the helpless body of one who spent the best years of his life avowing his own chronic disbelief in such life. Mr. Seaver was a good man, and none the worse because he did not pretend to believe a doctrine which had no foundation in his own convictions; and Col. Ingersoll, the eulogist, striving bright and beautifully-colored (paper) flowers over Mr. Seaver's coffin, is an equally good man in his disbelief. It is an honor to both, and honor to us all for so we fit men (and women) in our fit places, doing our equally necessary and equally honorable work, though humbled by obscurity or pinched by want; but the fact remains that without the vitalizing idea of persistent conscious individuality, oratory over the dead, however brilliant its coloring, or captivating its images, is but a cold crust of white plaster over the intolerable stigma that death ends all.

It seems strange that so important to us as that of a future life should be left in such obscurity by the hand of nature that there can be conflicting opinions about it. But so shrouded in darkness is it that, to the mass of men, life hereafter is a matter of ignorant faith; with many sturdy thinkers a matter of positive unbelief; with many others a conviction hedged about with perplexing mysteries and devouring doubts, and with almost none a knowledge springing from the evidence of things seen, felt and heard. If Col. Ingersoll could know that there is a future life, what marvellously beautiful flowers would he strew over the dead! What wonderful phrases would he weave out of the abundant thought of poor tongue-tied humanity! But, lacking such knowledge, the greatest prospect of the century, tender-hearted and richly-endowed as he is, on an occasion when all circumstances combine to make truth touching and utterance sublime, has for his offering only a bit of his dried and artificial plants and set round with images destined to die, giving no good reason for life, so far as it concerns the individual, who, like all before him, has struggled through his period of consciousness between the two eternities of unconsciousness without a particle of benefit to himself. May we not conclude that the wholesome sense of ignorance which demands more light for the living should be supplemented by an equally wholesome sense of justice which demands more living for the dead? L. V. FISKE.

541 Main street, Hartford, Conn.

A New Bible.—Camp Comments.

To the Editor of the Banner of Light:

Spiritual Camp-Meetings mark a new epoch in the evolution of Spiritualism. Like all other new departures, they have their advocates and critics. Pessimistic thinkers are apt to see redemption or ruin in every new movement. Rational Optimism sees all as "parts of one stupendous whole," and every new phase of life a factor in progressive evolution. The camp-meeting enterprise has changed the outlook, and modified methods and results until we are in the midst of a revolution, and "What next?" is the instinctive watchword; and "Where are we drifting?" is the considerate query of the earnest and thoughtful. Manifestly Spiritualism is in transition state, and believers in progress can entertain no doubt of the ultimate issue. These great centres absorb the time, interest, energy and financial resources that hitherto have been distributed among local societies to maintain the educational systems of the platform and Lyceum in thousands of places now neglected. But they do another and perhaps larger work than that of each man; that smaller societies could not. But they do only absorb many lesser bodies; they also concentrate, to a great degree, the work of a whole year into one or two months, making a rich harvest, to be followed by many months of comparative apathy and spiritual dearth. In the nature of things, this will adjust itself, in God's own time and way, to the advantage of all.

Just now we are enjoying the fresh fruits of the camping season, and the echoes from the platform where a year's wisdom has been condensed, are ringing in our ears, and the warm bloom of social seasons and emotional sweetness breathes a blessed balm into sad hearts, and lights up the horizon of the future with prophetic cheer.

Vicksburg is a young camp, and fairly successful. It will probably never compete with Casagoda and Lake Pleasant, but it does a good work in its sphere. There I met and heard Mrs. Amelia C. Luther, whose radical echoes usually create a sensation and enthusiasm.

Mrs. Lena Bible, of Grand Rapids, Mich., gave several splendid discourses, and every hearer must have felt that at last he had found a bible whose divine origin could not be questioned. Her lecture on mediums and moral responsibility should be published in full, and studied and applied. It bore unmistakable evidence of divine inspiration. This bible breathes, thinks and acts and translates itself into language that reaches the listening soul, and commands acceptance.

Mrs. Belle Hamilton gave many acceptable talks and interesting readings from the platform. Her brother—Mr. Barnes—assisted in the same line, and also Mrs. E. A. Wells, whose psychometric tests and personations seemed quite conclusive and satisfactory to many. A lady from Grand Rapids, too, gave some striking tests, and was well received.

From Vicksburg I hastened to North Collins, N. Y., to attend the Thirty-fourth Annual Meeting of the "Friends of human progress," the last three days of August, and closing Sept. 1st. George W. Taylor presided, and the meeting was earnest and inspiring from first to last. Mr. and Mrs. Lillie always carry success to any meeting they approach. Mrs. Lillie's lectures seemed, if possible, superior to all precedents. The children's exercises Sunday morning were especially attractive. Mrs. Emma Train, the inspired poetess, assisted by Mr. and Mrs. Brian and Mrs. Nettie Browne, has done a grand

work for the rising generation, and it would be well for the Cause if all spiritual societies would profit by their example. Miss Rogers rendered a temperance poem which touched the tenderest chords of sympathy. There was more reformatory virtue in that impressive rendering of a thrilling poem than in the whole army of W. C. T. U. God-in-the-Constitutional-secular prohibitionists battling for dogmatry with the temperance issue for ammunition, and a strategic discipline. The great surprise of the season was realized when Willard J. Hull, of Buffalo, delivered his masterly address on "What is Salvation?" Mr. Hull is not a professional speaker. He earns his bread in the telegraph office, and is unknown to fame; but I venture the assertion that no more ability and rare eloquence has been heard from any platform in any camp of human progress in his time. The meeting was a success in every way. LYMAN C. HOWE.

Fredonia, N. Y., Sept. 4th, 1880.

Written for the Banner of Light. THE TWO ANGELS.

BY H. C. O'BLENES.

There is a legend of the olden time,
Of Abyssinian birth, it has been said,
Of one who keeps the portals of the Day.
With arms outstretched he heralds in the tints
Of early morn—the sacred dawning hour—
And closes up again the gates of Night:

Slumber never yet has sealed his eyes,
Nor powerless made his hands of matchless might;
His love is stronger than the sunbeams bright,
Which light the trackless ocean of the skies.

His breath is sweeter far than early morn,
Or lovely flowers kissed by the dewdrops fair;
His brow has never known the earthly care
That mortals know, nor to their sorrow born.

Sweet flowers he brings from the sylvan homes
Of the gods who dwell in the evening stars;
All crossed are his plumes by nebulous bars,
The color of morning his angel plumes.

Strains that we hear in the enchanted air
Are sweeter far than the orient waves,
Or the strenuous songs, or the music that lives
In the caverns of ocean, grand and fair.

And often 'mid the stillness of the night,
When all the bustle of the day has fled,
His lengthen'd ears our heads he holds shed,
To strengthen for the battle of the right.

And thus the legend of the olden time
Has made this angel's name 'Immortal';
And sounding still through the realms supernal
The soothing music of the ancient rhyme.

There is another—a better angel—
Who watches at the closing gates of life,
And ushers in those lovely, golden tints,
Which turn the morning into glorious day:
And when this day of life is fully past,
Those golden tints of morn are born again
To make the sparkling day on yonder side.
This angel's name is Death.

Houlghera.

Letter from W. J. Colville.

HIS ADDRESS ON NATIONALISM.

To the Editor of the Banner of Light:

As the subject of Nationalism is now so prominently before the public, and you have alluded to it in the most kindly manner in several recent issues of your paper, I venture to send you for publication an abstract of a lecture I was recently impelled to deliver in San Diego on this interesting and important topic. Rev. B. F. McDaniel, the eloquent and popular Unitarian minister of the place, is President of the Nationalist Club, which was formed at his house Aug. 20th, the day preceding the delivery of the address I send you. Mrs. Clara Foltz, a lawyer of great ability, the first lady admitted to the bar in California, and other eminent persons made appropriate and effective speeches. All the advanced minds among the Spiritualists of San Diego are deeply interested, and Edward Bellamy's book is generally used as a textbook. No one is supposed to regard the book as more than a help in the direction of further light and knowledge. Advanced thought of every kind is taking deep root in the minds of the people of California. I was in Los Angeles Aug. 14th, 15th and 16th, and though the weather was very hot the audiences were excellent. I only regret leaving San Diego just now, as there is so much to do there, and I have so many pleasant friends and such pleasant quarters. I spent Sept. 4th and 5th in San Francisco, and then turned northward to Portland, Oregon, where Miss H. M. Young has been for some time, arranging for an autumn campaign of lectures and classes. I hope the day is not far distant when my work may again lie in dear old Boston; my delightful visit last autumn I shall not soon forget.

With sincere regards and best wishes to numerous friends, believe me as ever your friend and fellow-worker,
W. J. COLVILLE.

(From the San Diego Star of Aug. 22d.)

Last evening Louis's Opera House was filled with a highly representative audience to listen to an able and comprehensive lecture by W. J. Colville. Rev. B. F. McDaniel called attention to the fact that Nationalism is evolutionary rather than revolutionary in its spirit, and it was much to its credit that it is essentially an American idea emanating from the hearts and minds of the cultured, not from the discontented feelings of the aggrieved classes.

Mr. Colville commenced by saying that the plot of Edward Bellamy's famous book was too well known to the reading public by this time to require any exhaustive review, and the lecturer was therefore happy in his idea of using the drift of the story as only an incidental means for presenting his own ideas on this most fascinating topic. In a postscript published in all the later additions of the book, Mr. Bellamy answers those who object to the thought that such a stupendous change in the world's industrial system can be brought about in so short time as one hundred and thirteen years—the book appearing in 1887—by referring his critics to several historical facts, which are certainly stubborn things for the objectors. He reminds them that in 1832 the original anti-slavery society was formed in Boston by a few "visionaries," and how in 1870, only thirty-eight years later, the society had no longer any reason for existing, as its objects had been fully carried out.

"This incident alone," said Mr. Colville, "and there are many like it in the recent history of human affairs, should at least be sufficient to endue with some moderation the statements of those ultra-pessimists who raise the objection to the revolutionary scheme, that human nature is so radically so selfish and competitive that any attempt at industrial reconstruction will prove null and void unless it be suddenly brought about by the compulsory agency of violence, or very slowly indeed by the leisurely processes of evolution."

"Now, to these fallacies," said the speaker, "two good reasons can be given, and both are forcibly stated in Looking Backward. In the first place the revolution is not a sudden one, but a gradual one. He credits human nature with upward rather than with downward tendencies. He attributes human error to ignorance rather than to malice premeditated, and in so doing harmonizes with all the greatest teachers whose works have been secured to posterity. Secondly, it must surely be conceded, even by the most leisurely pessimists, that these are days of great and wonderful outbursts. Long ages of evolutionary growth may have been necessary to the present transience, but to-day we are in the throes of the birth of a new state of society. History and

geology alike furnish us with analogous instances of a gradual brewing but sudden bursting of a storm. Now, shall the great crisis, evidently so near at hand, be ushered in peaceably or violently? Is the prime question of the hour. Are our present methods as hopelessly desperate as nihilists and anarchists would have us believe? Are the nihilists, as a body, monsters rather than men, as some incendiaryists make them out to be? Bellamy wisely and carefully answers all these questions with a decided negative. Some of his very strongest writing is in those places where he refers to the new order as a further development of the old, much as a butterfly is a development from the grub through the chrysalis; and also where he speaks of the people of a coming generation regarding the fury and riot attending social labor agitation today as more likely a device of the enemies than a work of the friends of the great bulk of the people. The curious psychological commencement of "Looking Backward" is doubtless chiefly intended to interest the lover of sensation in works of fiction; in its own way this introduction has some value to the student of psychology. But the author soon grows impatient of mystery, and launches out upon his immense subject by taking the young man, who has slept for more than a century, to the roof of his home in Boston, from which elevation he sees the grandeur, cleanliness and comfort of the new order materialized before him. The most important deductions to be drawn from the story are surely these:

First—Poverty is quite unnecessary, and will be outgrown as people discover the right way of working, so as to avail themselves of the immense wealth treasured in the earth only awaiting wise cooperative industry to place it in the hands of the multitude.

Second—Education is essential for every one, and that all may enjoy equal advantage the State must make provision for the maintenance of all children of indigent parents during the educational term.

Third—The State must not be foolishly regarded as a power, outside ourselves, which governs us, but as ourselves united in the work of self-support and self-government.

Fourth—The rights of man must be respected, and no legal difference be made between the sexes, who education must be so conducted that each and every child must be brought up to work at the trade or profession for which he is constitutionally best adapted.

Fifth—The incentive to ambition must be, not to acquire extra wealth so as to compel worship, but to cultivate the higher faculties of our nature, for in the new era what a man is, not what he has, will constitute his passport to general esteem.

Sixth—Crime must be treated as a disease demanding skillful, scientific treatment, to the end of its destruction, not its perpetration, which punishment often aids. Prisons must be abolished, and truly reformatory institutions substituted in their stead."

"These six propositions," said the lecturer, "are by no means the whole of the Bellamy system, but in the formation of Nationalist Clubs, and the general agitation of the subject from the platform and through the press, if we keep these always to the front we shall have at least a definite basis of concerted action, and be able to sustain as well as gain public interest in the movement."

September Magazines.

THE CENTURY.—"An American Artist in Japan," is the subject of an excellent portrayal of life in that country from an aesthetic point of view, a number of the illustrations by the author, Theodore Wores, augmenting its interest. Of "Napoleon in Exile" new and interesting particulars are given in a number of letters by British officers, furnished by Eleanor C. Price, and now for the first time published. Students and others attracted to Egyptian research will find much satisfaction in a paper contributed by John A. Paine, entitled "The Pyramid of the Exodus, and his Son, in the Light of their Monuments," illustrated with twenty-nine engravings and fac-similes. George Kennan resumes his "History of the Kara Political Prison," and Nicodan and Hay, in their "Lincoln History," treat of "Cabinet Changes, Lincoln's Reflection, and Chase as Chief-Justice." "Telegraphing in Battle" is interestingly described by J. Emmet O'Brien, with illustrations. The frontispiece of this number is a portrait of Chief-Justice Marshall. In "Topics of the Time" and "Open Letters" important matters are discussed, and spicy witticisms are dealt out in "Brie-a-Brac." New York: The Century Company. Boston: Danforth & Upham, 283 Washington street.

NEW ENGLAND MAGAZINE.—This is a new Monthly, under the editorial management of Ed. E. Hale and Ed. D. Mead, devoted especially to New England life, thought and history. The present number treats of Plymouth and the Pilgrims. Mrs. Diaz gives a description of "A Plymouth Pilgrimage," illustrated with views of points and places of interest, including the first street laid out in New England, Gov. Bradford's monument on Burial Hill, and "The Mayflower." Of its remaining contents are "In Plymouth Woods," "The Pilgrims' Life in Common," "The Pilgrims in Leyden," "The Author of 'Looking Backward,'" with a portrait of its author, Ed. Bellamy, and "Round About Scrooby." Numerous illustrations are given, also several poems. The frontispiece is a copy of Boughton's painting, "Priscilla." The magazine is one of superior merit, and worthy of receiving a liberal patronage. Boston: 36 Bromfield street.

THE PHRENOLOGICAL JOURNAL.—A portrait of Maria Mitchell, the astronomer, lately deceased, is given, with a sketch of her remarkable career. Elizabeth Oakes Smith contributes a critique upon Margaret Fuller, with whom she had an intimate acquaintance. Wilkie Collins is the subject of the paper upon "Notable People of the Day." New York: Fowler & Wells Company.

VICK'S ILLUSTRATED MONTHLY.—The colored frontispiece represents a cluster of Japanese Chrysanthemums. "Some Thoughts About Lawns" are timely, and folk will be interested in "How Berries are Gathered." Interesting notes are gleaned from foreign sources, and novelties in floriculture described. Rochester, N. Y.: James Vick.

THE FREETHINKER'S MAGAZINE contains several articles relating to Giordano Bruno, with a portrait and an engraving of the monument recently erected to his memory in the city where he was burned for heresy in the year 1600. Buffalo, N. Y.: H. L. Green.

THE AMERICAN AGRICULTURIST illustrates sea-shore farming, and gives a vast amount of information in every branch of its specialty. New York: 751 Broadway.

THE KINDERGARTEN commences a series of "Studies from Froebel," and in various ways proves itself a practical aid to educators of children. Chicago: Alice B. Stockham & Co.

A CARD.—Mr. Rothermel and myself are making a trip through the West, presenting our mediumship. Will you please say in the next BANNER that we are, and we will be by that time in St. Paul, Minn. Will visit Cincinnati, Detroit, Cleveland and Buffalo in a few weeks. Present address for mail matter, Columbia Hotel, 31st and State streets, Chicago, Ill.

EDWARD L. O. A. KEELER.

Chicago, Sept. 8th, 1880.

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Tabold, 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, adiposity, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism, flatulency, gravel, 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 aperient and laxative and Diuretic. It clears the complexion, purifies the blood. It 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 wrapper, and has the signature of Dr. A. L. A. Tabold on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Tabold's lectures mailed free upon application. Mention this paper.

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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 for the expression of independent opinion, 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 under 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 Spiritualist 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 oncoming 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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"The Gordon Rest."

A HELPFUL AND DESERVING WORK.

Many of our readers are aware that there exists in the city of Boston a most worthy and philanthropic organization known as the "Helping Hand Society." This society is composed of a large number of ladies who are interested in the welfare of the poor working-girls, and is the outgrowth and continuance of that work for this deserving class, maintained and pursued with unselfish vigor for many years by the late Jennie Collins at her famous "Boffin's Bower" on Washington street. The founders of the Helping Hand were trusted friends and associates of Miss Collins, and when the feeble physical frame of that noble woman could no longer hold her spirit, she left the good work, in which the best part of her life had been spent, in their hands, knowing it would be well sustained. The home of the Helping Hand is at 12 Carver street—a modest and pleasant brick dwelling—presided over by its lady matron, Mrs. H. P. McKinnon, who has succeeded in making it really a home to the thirty or more young working women gathered there. These are all of that class whose wage is low, and who could not find elsewhere any of the comforts and advantages which this home affords. While the occupants are in health and have employment they pay a very small weekly sum for their board and the conveniences afforded them; but if any lose their employment, or are ill, they are kept at The Home and properly cared for until health or an occupation is found. There are in The Home on Carver street a number of sleeping-rooms, most comfortably fitted up for the service of their inmates; some of them have been named by private individuals, who have each provided or paid for the furnishing of the special apartment named, which has been of no little assistance to The Home. One of the rooms of the house is named for Jennie Collins, in which is placed the special belongings of that lady, as brought from "Boffin's Bower," and upon the wall is seen a faithful likeness of Miss Collins, while another large portrait of the lady hangs upon the parlor wall of The Home.

And now we have something of special interest to record in connection with this worthy institution: Three years ago Mr. James Gordon, of Cincinnati, O., (a wealthy and devoted Spiritualist) passed to the higher life. Mr. G. had been a philanthropist on earth, and many were the instances of his benevolent work during the years of his useful life. After his demise it was found that, in addition to a number of other bequests for charitable purposes, this gentleman had bequeathed a certain sum, in trust, to Miss M. T. Shelhamer, (now Mrs. Longley, a very dear friend of his), to be used according to the lady's judgment in benevolent ways. On more than one occasion Mr. Gordon had conversed with his friend in relation to certain good works in which he was interested, and had specially mentioned JENNIE COLLINS and her labor of love for the poor misguided working-girls, so that when the nature of the bequest became known to Miss Shelhamer she resolved not to forget the Helping Hand Society when the time should come.

Shortly after this, a serial from the pen of Miss Shelhamer, entitled "Sowing and Reaping," was printed in THE BANNER OF LIGHT, in which the story of an old farmer who went about doing good—and who had taken certain poor working-girls to his home on the farm for rest and recuperation—was told. This serial

was read by Mr. and Mrs. George F. Simpson, of Hanson, Mass., who were induced by its perusal to offer to take four of the working-girls—two at a time—for a vacation of a fortnight each, to their country home. To this end Mr. Simpson wrote Miss Shelhamer, asking advice how to find the girls—whom letter was printed in our columns—and that lady finally concluded it would be well for him to apply to the Helping Hand Society, which was done. Mrs. McKinnon, the Matron of The Home, concluded to visit Hanson to see what manner of place it was, and what kind of people "these Spiritualists" were. Others besides the Simpsons had also promised to open their homes to the working-girls. She did so, and the result was that several young women were sent to Hanson to gain a needful rest and change of air.

Mrs. McKinnon, on her visit to Hanson, expressed herself much pleased with its pure air and quiet surroundings, and stated, if means could be secured, The Helping Hand Society intended to found in an unassuming way a country home for invalid girls—for such was badly needed. Mr. Simpson thought a suitable place might be found in Hanson, and promised to make inquiries.

About this time Miss Shelhamer came into possession of the legacy mentioned, and in a few days visited the Home on Carver street, presenting the Society with some hundreds of dollars in the name of the ascended James Gordon, she herself at the same time donating a sum for the furnishing of a room in The Home to be known as "The Gordon Room." The donation referred to put the Society in a condition to practically start its long-cherished scheme of providing a comfortable country home for its invalids, where pure air and bright sunshine would assist in restoring health to the weary ones who sought its retreat.

At length, owing to the indefatigable efforts of Mr. Simpson, a place in Hanson was secured, and in June last opened as "THE GORDON REST," in honor of the good man whose generosity had made its existence possible. It consists of a large commodious wooden house of sixteen rooms, convenient and sunny, and well adapted to the work to which it is now devoted. It is surrounded by several acres of good land, bearing shade and fruit trees, and which are rising in value. The place has been secured on easy terms, and we trust its managers will receive the pecuniary aid necessary to maintain it, and thus make it a permanent institution.

Its inmates are already beginning to feel new life and strength in their country home. We have no doubt that the angels had a hand in inaugurating The Home, and that they are blessing the mortals who have so opportunely cooperated with them.

The following letter, in which The Gordon Rest is mentioned, has been received at this office:

PLYMOUTH, MASS.

To the Editor of the Banner of Light:

How many readers of THE BANNER know of "The Gordon Rest," in Hanson, Mass.—a home for our weary sisters, where they can enjoy the country and worship God and Nature, free from care. Mrs. M. T. Shelhamer-Longley is a household word there, as she has, through her kindness and generosity, vouchsafed a substantial blessing and a name to The Home.

Thursday, Aug. 20th, two of the Plymouth Ladies' Aid Society and friends from Brockton met a party of Spiritualists at Mrs. George Simpson's. From there we were invited to dine with Mrs. Stevens. We then went to Foster Grove, where a photographer was in waiting, in the hope of having one more picture to add to his collection. On our way home we called at "The Gordon Rest," a large, square-built house, with tall fir-trees in front, and hammocks and easy-chairs on the lawn. I was delighted with its locality and surroundings, and think it a lovely country home; and it is to be hoped, when it is more widely known, others will become interested in its grand work.

SARAH A. BARTLETT.

Another Jew's View of Jesus.

IN THE BANNER OF Sept. 7th an editorial statement and estimate of a Jew's view of Jesus appeared—that of Rabbi Joseph Kraskopf, which was published in Frank Leslie's Illustrated Newspaper. We now present the view of another distinguished Hebrew of the same historic character, written for that very able Jewish magazine, *The Menorah*, by Dr. E. Schreiber, who treats in a fine spirit of critical appreciation on the life, career, character and teachings of Jesus the Christ. The searching historic investigations of the present day spare no subject, however sacred its associations, but turn an unprejudiced and colorless light on them all alike. The founder of Christianity should reasonably be no more exempt from the scrutiny of impartial criticism than any other character that has drawn to itself the sympathy and admiration of past ages. What greatly adds to the intrinsic value of Dr. Schreiber's learned article on Jesus is its entire freedom from the controversial spirit and an intention to offend the tender sensibilities of devoted Christian believers.

He first describes the universal expectation of a Messiah on the part of the Jews, which for centuries had formed the promises of the prophets. Palestine had been subjected to a succession of conquerors. The state religion, which was a pure theocracy, was menaced. Within a hundred years of Christ's coming, the whole population was in a state of ferment. The need being the greatest, the help must be highest. The Roman yoke lay heavy and hard on the people, whose sweet taste of liberty in the days of the Maccabees only served to render their present condition more unendurable. The Roman governors were rapacious beyond all precedent. The country was impoverished by incessant wars and the cruel draining of its last resources, aggravated by a frequent failure of the crops, by a merciless foreign despot. Worse than all, Rome was given over to idolatry, and thus assumed to govern and grind the chosen people of God. Pontius Pilate began his administration with an attempt to abolish Jewish law, because of the inroads which Judaism was making upon decaying heathenism. The Jews were successfully proselyting in pagan Rome itself.

The fear began to manifest itself that the conquered race would end in giving laws to their conquerors. The Latin poet Horace speaks of proselyting Jews and of their Sabbath. Ovid refers to the observance of the Jewish Sabbath by the Roman women. Seneca censures the observance of it by the Romans, and complains that the Hebrews had given laws to their conquerors. Roman women of high rank sent gifts to the Temple of Jerusalem. Finally the Roman Senate decreed the expulsion of the Hebrews from Rome and Italy, thus setting aside the decrees of Julius Cæsar. Next, Pontius Pilate abolished the Jewish law in Judea itself. His army entered Jerusalem displaying its ensigns with the effigies of the deified Cæsars and other symbols of idolatry. He plundered the treasures of the

Temple. The people were plunged in a panic of despair. Their patriotism took the form of madness. One Jewish leader after another came forward to excite popular revolt, and was crucified by the Romans for treason against the Senate. Crucifixion was the Roman method of public execution of criminals. At length another Galilean, by name Jesus, came forward as a national leader, and he, too, was crucified.

Jesus of Nazareth was only a political martyr. Galilee was the hot-bed of revolutions. Its people fully believed that this world had come to its end, and that a new one, the future world, would soon appear. Jesus courageously proclaimed that the time was fulfilled, the heavenly kingdom had come, and that he was the King or Messiah, the Saviour of his oppressed people. He was a Pharisean Jew with a Galilean coloring. He believed the hopes of the time were fulfilled in him. He was arrested and tried. He would not deny that he was the king of the Jews, and as the Jews were Roman subjects he was adjudged a rebel, and executed by crucifixion. He simply paid the penalty of all political martyrs. He had boldly attacked the whole civil, social and religious system of his time, and suffered the punishment.

The gospels do not agree concerning the trial, but it was flagrantly out of keeping with well-known principles of Jewish criminal law. He was tried at night—infraction number one; it was in the private house of the High Priest—infraction number two; he was executed on a holiday—infraction number three; he was condemned on his own confession—infraction number four; he could not have been guilty of blasphemy, since he only repeated a biblical phrase in saying, "I am the Son of God"—infraction number five; and he was crucified, when the Jewish law knows only death by the sword—infraction number six. So that Jesus was not arrested, tried, condemned or executed by Jews, but by the power of the Roman government.

As to his work as a teacher, while he rebuked unworthy and extravagant Pharisees, he never reproached the party as such. They never could have been called a band of hypocrites before the destruction of the Temple. The Sadducees were more hypocritical slaves of the letter than the Pharisees, who formed the popular party, and were the progressive friends of the national cause. In the main, Jesus himself adhered to their principles. The Sermon on the Mount was contained in the prophets and contemporaneous Jewish writings, whose authors were Pharisees. The Golden Rule had been proclaimed by a Pharisee thirty years before Christ, and was learned from the Greek Isocrates. Jesus does not attempt to abrogate the Pharisaic laws, but only insists upon the great importance of the commandments of the heart. His sayings on this score are to be found in Isaiah, in Micah, in the Psalms and in Jeremiah, much more emphatically expressed. He only denounces the ceremonies of the age when they interfere with the superior claims of the moral law. But there is nothing new in this. He did not abolish the Sabbath, but said that it was made for man, not man for the Sabbath.

What is known as the Lord's prayer is only a combination of Jewish prayers; not a sentiment in it is foreign to the Judaism of this day. Nor was his work new in extending the gospel to the heathen world. This was the work of the Apostle Paul. Jesus said emphatically: "I am not sent but unto the lost sheep of the House of Israel"; and he charges his apostles not to go into the way of the Gentiles, nor into any city of the Samaritans, but rather to the lost sheep of the House of Israel. His incitation to love one's enemies is a gush of feeling, that is impossible in practice. There is reason in being bidden not to bear them any revenge, to feed them if hungry, to restore their strayed animals to them; but what goes beyond this is unnatural. Nor can we be asked to renounce earthly treasures.

The Jewish sect of the Essenes, two centuries before Jesus, had tried to carry out the doctrine of communism; but it never found favor with Christians. The financial condition of Christendom to-day is a flashing commentary on this communistic principle of Jesus. Industrial progress and civilization would be impossible under it. Buddha, long before Jesus, said that hatred is not conquered by hatred, but by love. The ancient Pagan teachers and philosophers arrived at many of the doctrines taught in the "Beatitudes." We come upon this higher spirit in the writings of Plato and Xenophon, regarding the teachings of Socrates. The Talmud teaches that we should rather suffer than do injustice. Had Socrates lived in an age of religious superstition and moral decrepitude and among a people crushed under the heel of iron tyranny, it is altogether probable we should have had another Messiah in him. Jesus may have died a martyr for his ideas, but he was only one of the endless galaxy of martyrs who suffered in the cause of humanity, enlightenment, progress and science.

The Foreknowledge of God:

A DIVINE LIMIT.

A clergyman in Cleveland, O., not many Sundays ago preached a discourse on the above subject, putting the question at the outset—"Is the nature of God's knowledge such as to admit the possibility of change of purpose in his mind or a sense of regret in his heart? A savor of life, he said, is in that question. Our relations to God will be largely determined by what he is to our conception. The predominant thought we have of Him will mold our spirit-life and be the fountain of our moral impulses. And the nature of God's knowledge has in all ages been recognized as one of the most powerful elements in the formation of our conception of his character.

The controversy has long been going on between Calvinism and Arminianism, both usually admitting the unlimited prescience or foreknowledge of God, but differing upon the question necessarily involved necessarily or foreordination. The issue has finally been reduced to this—cannot God will to be ignorant of the contingencies in his universe; one side maintaining that it was both possible and necessary to a worthy conception of the moral character of God that he should hide from himself the knowledge of what might or might not be the result of our life-conduct here; the other holding that God's willing not to know implied his already knowing what he determined not to know, since he could not resolve not to know a thing which at the time he possessed a knowledge of.

The preacher then proceeded to quote Rev. Dr. McCabe, of the Ohio Wesleyan University, who had boldly announced that he had found a limit to the divine omniscience; and declared that heresy consists not in diverging from old lines of thought, however sacred they may be. He assumed two facts—the universe of necessi-

ties, and the universe of contingencies. The former means whatever is independent of cause, such as infinite intelligence, duration, space and mathematical truths. These are inseparable from being itself, and hence are necessary. The latter—the contingent universe—comprehends whatever might or might not exist or come to pass. The opponents of this school contend that there can be no contingencies if God be sovereign. But, on the other hand, if there be but the universe of necessities, God himself must be under their dictation, and hence not free. This antagonizes any conception of a perfect God, and hence his freedom must be conceded. But freedom in the divine will makes a world of contingencies inevitable. To be free, God must be able to originate the new, and this implies the bringing of something into existence out of nonentity. Then the conception of these existences could not have eternally been in the divine mind, else they would have been old and not new, self-existent and not originated.

Besides, if the conception of a thing which does not exist had an existence from eternity, then the conception of all things that do not exist must also have existed for an eternity; that is, God must grasp in thought all nonentities as well as all entities. But the number of nonentities is infinite; hence the infinite mind must be filled with infinite nothings. The conclusion is absurd, and so the conclusion that God's conceptions are eternal falls. That leaves us resting on this basis: the ability of God, as a thinker, to originate plans and conceptions anterior to his creations, and to make choice of one of two or more presented, establishes beyond all doubt the universe of contingencies.

Now look at man in the light of these deductions. He, too, is free by the endowment of his Creator. Deny him this freedom, and you abolish right, wrong, justice, moral philosophy and moral government. Make him thus irresponsible, and his remorse is cowardice, his conscience a liar. Well, then, he is free. But if free, he, too, must be a co-originator, co-causer with God, for only by these can his freedom consist. As God has been proved capable of new methods and resolves and their execution, and this ability is necessary to his liberty, so must man, if free, be capable of new methods, fresh resolves, and their execution. As the eternal existence of the conception of God's works would rob him of the power of originating, and make him the tool of an unavoidable necessity—so in man, any before-determined antecedents to his initiative purposes of volition would hopelessly enslave him, whether he knew it or not. He must stand out in the broad plane of being, with the originating, self-exercising liberty of almighty God, or else he is less than a son of the image of his Father.

Contingencies are not knowable to any mind, either finite or infinite. Whatever may or may not exist or come to pass is not, and cannot be, a matter of knowledge. Necessities are without beginning, invariable, and hence within the range of personal knowledge. Space would still be, though all minds were annihilated. Contingencies must have a beginning, must be originated, or neither God nor man is free. Their only birthplace can be in the exercise of a free will.

In this light may we comprehend the potency of prayer, praying for what is undetermined as yet, and determined in the divine mind only by our prayers. Metaphysical speculation as it is, there are possibilities of its making the soul of man more prolific.

Transition of Dr. W. F. Evans.

This grand old man recently passed to spirit-life from Salisbury, Mass., at the age of seventy-two years. His health began to fail three years since, and from that time on he seemed to be making an effort to put all material things from his mind. There was no organic disease, but the brain was too active for the body, and the weary system gradually wasted away. He was perfectly conscious of his condition and his prospects, and directed his family affairs and his own personal matters to the last. The principles of his well-known method of treatment of others he constantly and successfully applied to himself, and his wonderful self-control was but little less than marvelous.

In early life, as soon as his religious views took form, Mr. Evans united with the New Hampshire Methodist Conference, and for upward of a quarter of a century was an effective and highly appreciated minister of that denomination. The writings of Swedenborg falling in his way, they at once commanded his most serious attention. He gave to them a long, patient and critical study, which resulted in his adoption of the Swedenborgian theory of a future life, and the relation of this to that life, and his withdrawal from the Methodists.

Mr. Evans was by nature thoughtful and studious, and very much interested in mental phenomena; and through his investigations in this direction he many years ago became interested in healing physical disease by what is now known as the mental method, and more than twenty-five years ago some rather remarkable cures occurred under his treatment. He may, in fact, be called the originator of a form of healing that others have at various periods since professed to have been the discoverers of, and claimed to hold on a sort of patent right, dealing it out, each under a specific name that implied the intervention and aid of "divine Providence," at a price that placed it beyond the reach of the moderately-circumstanced. Mr. Evans was never in sympathy with these classes. He was, however, fully in sympathy with the Spiritualists—naturally so because of his Swedenborgian belief—and not only held to many of their views regarding the agency of spirits in effecting cures, but acknowledged that he was largely indebted to them for his success in many cases.

Becoming convinced of the truth of his theory of the operation of mind upon disease, he set about making it known. His chief book on the subject was entitled "Mental Cure." In it he illustrated the influence of the mind upon the body, both in health and disease, and a psychological mode of treatment. The design of the book was to explain the nature and laws of the inner life of man, and to contribute some light on the subject of Mental Hygiene, which was then beginning to assume importance in the treatment of disease, and to attract the attention of physiologists. The author aimed to illustrate the correspondence of the soul and body, their mutual action and reaction, and to demonstrate the causal relation of disordered mental states to diseased physiological action, and the importance and mode of regulating the intellectual and affectional nature of the invalid under any system of medical treatment.

Subsequently he wrote and published "Esoteric Christianity and Mental Therapeutics,"

"The Divine Law of Cure," "Mental Medicine: A Theoretical and Practical Treatise on Medical Psychology," "Primitive Mind Cure," and "Soul and Body." This last was specially in recognition and elucidation of spiritual powers, instructing its readers upon the spiritual science and idea of health and disease; and the spiritual philosophy of the cures wrought by Jesus the Christ. His books met with an extensive circulation, and are now well known on this and the European continent.

Mr. Evans not only wrote upon the subject, but communicated instruction orally. He was frequently consulted by men and women of ripened intelligence upon points suggested by his theory of cure, to all of whom he freely gave as he had freely received. He was a quiet, unassuming man; honest and upright in all his ways, of whom it may be truthfully said: "The world is better for his having lived in it." His reward is sure. His reception in spirit-life was grand.

Materialization and Conditions.

Notwithstanding the absence from the city of quite a number who are especially interested in the spirit phenomena known as personation of spirit forms, the attendance at the opening séance of Mrs. H. C. Stafford on the afternoon of Sunday, the 8th inst., was large, and the manifestations, as they usually are with that excellent medium, were very satisfactory to those present. The medial power of Mrs. S. has not diminished since her séances in this city last spring; if any change, its strength is augmented, as was evinced on two occasions lately, when, as we are informed, a materialization took place on the upper surface of a marble-top table, in an exceptionally good light. A friend of ours, who was present last Saturday, informs us that a repetition occurred of the materialization of a form on the seat of a sofa, this time that of the bright and vivacious spirit attendant of the medium, "Rosebud," the sofa being at the rear of the sitters, the space between it and the floor open to view, and the process from beginning to end closely observed by all. The individuality of the spirit was attested to by a brisk conversation with our informant and others, and her proposition to return to the sofa from the centre of the room where she then stood, and there dematerialize; but at Mr. Albro's suggestion she passed within the cabinet, and there disappeared.

Intimations are given that phenomena of this class are soon to take place that will set at rest all efforts of skeptics, of whatever phase of faith, to disprove their genuineness. And it is our opinion, based on long experience, not only with this but other phases of spirit-manifestation, that—with requisite conditions provided by the recipients of this irrefragable evidence of immortality—such incontestable proof for all will be palpably demonstrated.

The request for proper conditions is nothing unreasonable; it is one that every scientist makes when he undertakes to show by experiment the truth of any newly-discovered theory relating to the laws of Nature; and he who would object to furnish them, when within his province to do so, or would dare to intimate that they were asked for only to give the operator an opportunity to deceive, would soon find himself pilloried as a target for the ridicule of all sensible men.

Spirit-manifestations are not new; they are coeval with the existence of man on earth. Had the Christian church adhered to its original plan, and continued to recognize manifestations of spirits as palpable proof of a life beyond the present, and in support of its early teachings, it would, as was its design in the first and second century, all through the past ages and to-day, have brought "immortality to light"; but, instead of this, by the course it has followed, it had at the close of the first half of this century plunged that part of the world which was within its influence into the lowest depths of a midnight darkness concerning a future state, because it gave no palpable proof of its existence. For this reason, by superhuman effort and a determination to overcome all obstacles, spirit-manifestations are renewed by the spirit-workers as an imperative necessity. They come to rescue a world well-nigh sunk in a "slough of despond," and bring to it a knowledge which the church with its costly service and vast armies of salaried workers has failed to impart—namely, KNOWLEDGE of the life to come.

It would seem, therefore, that all that mortals can do to aid in this stupendous work should be freely and willingly done; and who so well qualified to determine in what way this aid can be rendered as they who, having entered upon that life, return to convince us of its actuality. All the aid they ask is, that we grant them certain conditions. Simple enough, to be sure, but yet how many hesitate to furnish them. It was said of the medium of Nazareth, Jesus, that in one place he "could not do many mighty works because of their unbelief." As the "works" he did were similar to those of the mediums of the present day, the same rule applies; and though a person may be considered over-credulous, a certain amount of honest belief is requisite on the part of the investigator of the claims of Spiritualism for the attainment of satisfactory results.

Still After the Indians' Lands.

The Interior Department Secretary, Noble, Sept. 16th appointed R. V. Belt, Assistant Commissioner of Indian Affairs, A. M. Tinker, Indian Inspector, and G. W. Parker, Special Indian Agent, Commissioners to negotiate with the Sisseton and Wahpeton Indians of Dakota for the SURRENDER OF SEVEN HUNDRED AND EIGHTY-NINE THOUSAND ACRES OF THEIR LANDS! And this nation calls itself Christian!

Another instance of a patient of "regularly diplomated physicians" narrowly escaping being buried alive, through ignorance of her actual condition, occurred in Elkhart, Ind., last month, a telegram stating that after several days' sickness the young daughter of Mr. and Mrs. F. M. Boschiller, of that city, was given up by the physicians as dead. Her father went to Lagrange, thirty-five miles distant, had a grave dug and made the necessary arrangements for the funeral. Upon his return, in company with several relatives, he was astonished, upon approaching his home, to find that his daughter, several hours after his departure, and while lying in her shroud, gave indications of being alive, and was then rapidly improving.

We shall publish in our next issue the second in a series of discourses, titled *The Home, The Church and The State*, given through the mediumship of Mrs. H. S. Lake, before the Spiritual Fraternity Society in the First Spiritual Temple, Boston.

Social Co-operation.

The labor question, appropriately to the occurrence of Labor Day on the first Monday of the month, is treated in two articles in the September number of *The Forum*, one of them written by Rev. Dr. Washington Gladden, and the other by Prof. Arthur T. Hadley. The former advocates, for the stable reconciliation of the growing estrangement between the rich and the poor, the introduction of the principle of equality in the pursuit of our current industries. He looks forward confidently to the establishment of the partnership system, but he puts larger faith in an expanding intelligence, which improved industrial methods will first promote, and then inspire to engage in the care of public interests. He would be understood, in short, to trust to a better education, to economy and saving, and to a deeper sense of their responsibility on the part of employers, that is, of capital, for the coming of the time when social order will stand much more surely on a greatly improved basis.

Prof. Hadley is not yet ready to accept the belief that arbitration, cooperation or socialism will any one of them or all together bring the relief desired and demanded by labor. He says they have each been tried, but with a small measure of success. He trusts more to the advancing education of the wage class than to anything else. He thinks the lessons of industrial law are just beginning to be learned by them, and that employers no less than employed are learning it, too. Experience and education are being gained by both at the same time, and a much enlarged wisdom in respect to their mutual relations will be the result.

The *Popular Science Monthly* editorially says that what is wanted is greater economy in production, and greater equality in distribution. "We want," it says, "a greater sense of social responsibility on the part of holders of wealth, and we want, especially, a diminution of the senseless passion for display." And while it thinks these things are on the way, it finds it hard to discern the signs of any approach of the latter. Still it is of the belief that "society is becoming every day more closely knit in the bonds of a common sympathy, the self-respect of the average man is daily increasing, and public opinion is becoming at once more rational and more humane." It considers that what we have chiefly to contend with to-day is, not the idleness or extravagance of a few, but a general lack of knowledge as to the best methods of social cooperation.

That is precisely the problem to be solved, and no other—how to discover and set to work the best methods of social cooperation. It cannot be denied that, as human beings in a state of combination and consolidation, the social classes are under the closest of mutual obligations to each other. How shall those obligations be most faithfully discharged? They certainly cannot be by a show of indifference and passivity on one side, and of impatience and a continual disposition to revolt on the other. The exercise of mutual forbearance, with the progress of education through experience, is the only sure solution.

Edgar W. Emerson.

Who has given the very best satisfaction in all places where his services have been called into requisition the past summer, has been called to speak and give platform tests in Danielsonville, Conn., Friday, Nov. 8th. We are informed that an attempt is to be made to form a society in Danielsonville the coming winter, and to this end Mr. Emerson's services will be an auxiliary of great value, as they will awaken a general interest in Spiritualism, and lead to an investigation of its claims. Mr. Emerson is a quiet, unassuming young man—not apt to "blow his own trumpet," as the saying is, and we feel like remarking that we appreciate just such men, because we do.

The special attention of our readers is directed to the able article on page two of this paper, by HUDSON TUTTLE, in which he very clearly shows "Who Are the Quacks?" What he says, near its close, of the evil results of some of the practices of the old school of "regular" physicians is every word true, as we have reason to know, by sad experience, that our only sister was prematurely ushered into the spirit-world by over-drugging. She has frequently returned and deplored her early transition, especially as it occurred through the ignorance of men who professed to know so much that the people placed implicit confidence in them in times of sickness. The drugs she was then compelled to absorb into her system, by their advice, had an ill effect upon her of such power that even now, after many years have elapsed, they affect her unfavorably whenever she enters the sphere of mundane existence.

The return of autumn calls for a replenishing of household furnishings, and those who may be in need of new carpets and rugs will find an extensive variety of the very best by visiting the establishment of the old and reliable firm of JOHN H. PRAY, SONS & CO. Their stock comprises superb specimens of Oriental art at reasonable cost; a special lot of choice Daghestan rugs for moderate price and excellent quality are unrivalled. We have not said what we have because this firm advertises in these columns—which shows their good sense as well as interest—but because we have seen their grand lot of fine new patterns of carpetings, which can be had at reasonable prices.

Mrs. Richmond's public lecture at the Temple, last Sunday, was a very fine production. A large audience was present. During the afternoon Mr. Ayer called attention to the lecture of Henry Clay—"Between Two Mountains"—published in *THE BANNER OF LIGHT*, 7th. He advised everybody to read it. He said he had found it full of good things, and all who had not seen it should procure a copy.

A private note from the excellent medium, Mrs. Ada Foye, dated Chicago, Sept. 10th, 1889, informs us that her health is improving, and that she will be prepared to commence her spiritual labors in that city for the Harmonial Society of Spiritualists on October first, as per notice elsewhere. Her address is care P. O. Box 517, Chicago, Ill.

The question is answered on our sixth page, viz.: "Would it be wise to accord the right of suffrage to women at the present time?" It is answered in the affirmative. We call especial attention to what the spirit intelligence said, as reported, upon this important subject at our Public Free Circle.

It should be distinctly understood that there is no place for business advertisements under the heading of "Movements of Platform Lecturers." This space is set apart for an entirely different purpose.

The Banner Free-Circles

Were resumed for the season last Tuesday afternoon. These meetings partake of a moral and religious nature. The Hall was well filled on this occasion. It should be remembered that these meetings are free to the public; all we require of visitors is neatness and quiet. Each session occupies one hour—when, on Tuesdays, appropriate questions propounded by mortals are answered by the intelligence in control of the medium at the time. The messages from individual spirits are given on Friday afternoons. For further particulars, see standing notice on the sixth page.

Thanks from ourselves and the spirit-world are tendered to Mrs. Dr. Nellie F. Thomas Burbeck, Plymouth, Mass., for a generous contribution of flowers for the opening session on Tuesday, and a special thank to "White Swan" from Lotela, for a cluster of pansies sent her.

A Strong Endorsement.

The Two Worlds (Manchester, Eng.) of Sept. 6th reprints from *THE BANNER* "A Skeptic's Testimony," contributed to our columns by Judge Cross of New York, introducing it by saying:

"The following scene, the editor of this paper is in a position to affirm to be a genuine and faithful transcript of what actually occurred, the parties are all known to and vouched for by Mrs. Britton, and she has only to add, she can testify to nearly one hundred thousand similar scenes having occurred through the same infatigable medium, Mrs. Ada Foye. Many of Mrs. Foye's tests have been given on the same platform with Mrs. Britton during the past thirty years, and that without one single failure or mistake."

"Outside the Gates."

Those who wish to peruse a work upon the spirit-world, its homes, inhabitants and relations, should not fail to secure a copy of the above-named work. It is a volume of over five hundred pages, handsomely bound and printed on fine paper. The contents have been given by the world by the spirit-band of M. T. Shelhamer (now Mrs. Longley, *THE BANNER* medium), and are told in the attractive form of several narratives, in which many important truths are revealed. It is just the book for the parlor table or as a gift to friends. For sale at this office, or sent postpaid for \$1.25.

Ho! for Onset!

The Harvest Moon Festival at Onset—aluded to in the last *BANNER*, Sept. 14th—is worthy of consideration by all who desire to spend three days at Onset, and enjoy the services, also the salt water sea breezes, at excursion rates of fare.

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.

Last year the whole State, every town, was lobbied by the "regular" (so-called) M.D.'s, to send representatives to the Massachusetts General Court to vote for the *Doctors' Monopoly Bill*. This is a FACT! strange as it may seem. What becomes of the "sacred ballot" under such circumstances? We have no doubt the same scheme will be set on foot again; but it is to be hoped that the *freemen* of Massachusetts will vote against such questionable methods. The press of the whole State should warn the people against such class-legislation, the same as the Boston *Globe* did last year. We have been fighting this medical monopoly scheme for fifteen years, as we have always considered that combination dangerous to the welfare of our community.

We had a very pleasant interview on Friday, the 13th inst., with Mr. George A. Bacon, of the Agricultural Department, Washington, who had just returned from his six days' excursion trip to Europe. He is greatly improved in health. His Notes of Travel, which we have had the pleasure of perusing, are very interesting. We hope to place them before our readers at an early day.

J. Milton Young, who has been actively engaged as agent of *THE BANNER* (and in various official capacities at the Lake Pleasant Camp-Meeting during the past summer), has returned to his home in Haverhill. Correspondents will please address him at the latter city, No. 9 Sixth street.

We have never given an editorial endorsement in the columns of the *BANNER OF LIGHT* of any medium for physical manifestations that we have been obliged by subsequent events to withdraw, notwithstanding the statements to the contrary of hypercritical individuals whose interest it was to misrepresent us.

We shall print next week, or the week after, an article entitled "HYPNOTISM: The Latest Theory," etc., prepared for publication by Mr. A. E. Newton just previous to his demise. Under the circumstances it will, no doubt, be perused with deep interest.

See what the Spiritual Intelligence at our Circle-Room said about the materialization of spirit-forms, a report of which may be found on our sixth page.

In our leading editorial, entitled "The Gordon Rest," mention will be found of the "New England Helping Hand Society and its Home for Working Girls," at No. 12 Carver street, Boston. In aid of this worthy enterprise a Fair is to be held in Horticultural Hall, commencing Dec. 2d and continuing through the week. Donations to its tables of clothing, bedding, farm produce, fruits, preserves, etc., will be very acceptable and render timely assistance to a highly commendable cause. All packages should be plainly marked with name of table for which they are designed, and sent to the hall, Nov. 30th, care of Fair Committee. Donations of money should be sent to the Treasurer of the Fair, Mrs. Dora Bascom Smith, 117 Appleton street, Boston, Mass.

Dr. Dumont O. Dake and wife, after an outing of eleven weeks—visiting Boston, Onset, Lake Pleasant, Cassadaga, Niagara Falls and Buffalo, N. Y.—write that they have returned home in good health, well pleased with their trip. The Doctor, who, by the way, is a very successful healer, can be addressed and consulted until further notice at the Shelhamer House, New York City.

A. S. Hayward, magnetic physician, will resume his office treatment Oct. 1st. Until that date he will visit patients, according to his advertisement on page seven of this paper.

It is almost as difficult to make some men unlearn their errors as to drive swine against their will.

ONSET DAY, Mass.—Meetings will be continued at this place on Sunday during September. Trains leave Boston, 8:15 A. M., 9 A. M., 1 P. M., 3:30 P. M., 4:05 P. M., Leave Onset, 9:15 A. M., 8:31 A. M., 11:30 A. M., 3:30 P. M., 5 P. M.

NEWSY NOTES AND PITHY POINTS.

The great London strike has subsided; but difficulty in settling the accounts is yet on. John Burns must feel thankful all his life to Cardinal Manning, for without the latter's help he never could have handled the immense strike. Wonder if J. B. is any relation of our friend J. Burns, of *The Medium and Day-break*?

The New York and Boston Sunday sensational papers print a great many more copies than are read. The advertisers pay the bills, however, just the same. What a hum!

The National Woman's Christian Temperance Union is to hold its sixteenth convention in Chicago, Nov. 8th to 12th inclusive.

It is said that Horsford's acid phosphate neutralizes the bad effects of Boston's bad drinking-water.

Dr. Talmage thinks the newspapers—daily and weekly—are not bad to take.

Indictments in New York have been found against Eva Hamilton, Joshua Mann and Mrs. Swinton. Mrs. H. has also been indicted for stabbing Nurse Donnelly. These conspirators ought to be sent to the State prison for life. It is high time that an example should be made of such miscreants.

A book of specimen work from the Electro Light Engraving Co. exhibits a remarkable degree of perfection in its specialty. Copies may be obtained by addressing the Company at 167 William street, New York.

A man never so completely deceives himself as when he imagines that other people are admiring the qualities in him that he himself most admires.

The four highest structures in the United States are the Washington Monument, 555 feet; the Capitol in Washington, 307½ feet; the Brooklyn Bridge Tower, 276 feet; and Trinity Church, New York, 283 feet.

"And now, my dear brethren, what shall I say more?" thundered the long-winded minister. "Amen!" came in sepulchral tones from the absent-minded deacon in the back of the church.

There is nothing more unreasonable than for men to live viciously and yet hope to escape the necessary consequences of their vices.—*Dr. Samuel Clarke*.

Good music is often hard to a-choir.

Country Editor (to minister)—"I hear that you preached yesterday on 'Save My Lambs,' Mr. B." Minister—"Yes."

Country Editor—"Would you mind giving me a synopsis of the sermon for this week's issue? We have just added an agricultural department to the paper, and it's catching the farmers right and left."

ELECTRIC FACTS.—Quarter of a million persons in the United States are engaged in business depending wholly on electricity. There are over one hundred thousand miles of submarine electric cable, the cost of which is \$1000 a mile, in operation, and over a million miles of surface telegraph. It requires but fifteen minutes to transmit a message from San Francisco, Cal., via New York, Canso, Penzance, Aden, Bombay, Madras, Penang and Singapore, to Hong Kong, China. There are four hundred miles of electric railway in this country, more in progress of construction, and one hundred and seventy thousand miles of telephone in operation. The greatest speed of an electric railway car has been a mile a minute. The ordinary speed is twenty miles an hour.

Author—"You little angel! You must not cry! Angels do not weep in heaven." Little Angel—"Yes, they do. Dr. Dexter says: 'The cherubim and seraphim continually do cry!'"

U. S. naval officers are enthusiastic over the trial trip of the new war-cruiser *Baltimore* last Saturday. She beats the water for speed.

Dance, dance; see the sweet rose Bend to the blue-bell, in light mimenting! Summer leaves fall as the Autumn gust blows; But they dance and die merrily, wildly possetting.—*Eliza Cook*.

Enthusiastic professor of physics, discussing the organic and inorganic kingdoms—"Now, if I should shut my eyes—so—and drop my head—so—and should not move, you would say I was a clod. But I move, I leap, I run; then what do you call me?" Voice from the rear—"A clod-hopper!" Class dismissed.

"Live within your income." Yes; for it's terribly hard work to live without it.

Look into your own home, into your own heart, my good friend, and see if it be not true that you are thanking God from time to time that you are not like vulgar publicans—the vulgar publicans being almost all the other people you know!

"What is the best thing for potato bugs?" asks a rural subscriber. Nothing has been as yet found more satisfactory than potatoes.

An English medical journal gives this list of the drugs that were administered to Mr. Maybrick by his physicians during his last illness:

Morphia suppositories.
Antipyrin.
Tincture of Iodine.
Bleaching.
Cocaine.
Nitro-hydrochloric acid.
Tincture of nux vomica.
Fowler's solution.
Purmer's pill.
Dilute hydrocyanic acid.
Tincture of benzoate.
Bromide of potassium.

When the United States purchased Alaska of Russia the amount paid was seven millions of dollars, or one and nineteen-twentieths of a cent per acre.

One should seek for others the happiness he desires for himself.—*Buddhist Scriptures*.

O virtue, won by earnest strife, And holding out the noblest prize, That ever gladdened earthly life, For thee we on to seek the skies! For thee what son of Greece would not Deem it an enviable lot To live the life, to die the death, That fears no weary hours, shrinks from no fiery breath?—*Aristotle, B. C. 384*.

HOT SALT BAGS.—Very frequently, when nothing else will relieve a severe headache, hot salt bags applied to base of brain, or very hot water poured on base of brain, will break up congestion and enable the patient to fall into a delightful slumber.

The national trait will come out. 'Cute Yankees in Paris always ascend the Eiffel Tower in the hottest part of the day, because, owing to the law of expansion, the structure is then five inches higher than it is at other times, and they thus get as much as possible for their money.—*New York Tribune*.

The first monument to Gen. Grant in this country is to be unveiled next month at Fort Leavenworth, the post where he passed his early career as a soldier. The honor of raising the fund for this monument belongs to the Kansas City *Times*, which headed and conducted the subscriptions for the purpose.

Dr. James Edwin Briggs, 111 West Thirty-third street, and Dr. Wm. H. May, of 60 West Twenty-fourth street, New York, have been commissioned as official Examiners in Lunacy by Judge Ehrlich, of the City Court.

The fisherman's back from the seashore, With a stock of big stories to tell, The landlord now counts up the shakels, And burns out the seaside hotel.

Barrett's dye-house is the oldest dyeing establishment in this country. It was formed in 1804, has been dyeing ever since, and still lives.

The splendid new Custom House in New York City will stand on the site of old Fort Amsterdam, where, in the far-back days, the Dutch general and his warriors used to lay besieged for weeks at a time by the Indians.

The Post Office Department has issued a circular inviting sealed proposals for furnishing adhesive postage stamps in such quantities as may be called for by the Department during a period of four years, commencing Dec. 1st, 1889.

Movements of Platform Lecturers.

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

Bishop A. Deane can be addressed during September, October and November at 701 East 84 street, St. Paul, Minn.

J. Frank Baxter lectured at Hanson last Sunday, 10th inst., and will lecture in Willimantic, Conn., on Sundays Sept. 22d and 29th. The first two Sundays of October he will lecture in Cleveland, O., opening the meetings of the Society for the Advance of Scientific Spiritualism; and the last two Sundays of October will address audiences in Brockton. For week-evenings address him at 181 Walnut street, Chelsea, Mass.

Prof. J. J. Carr, an accomplished speaker, will answer calls to lecture. Address, Boston, Mass.

Mrs. N. J. Willis, of Cambridgeport, will lecture in Hanson on Sunday, Sept. 29th, forenoon and afternoon.

A. E. Tisdale, the blind medium, desires engagements for the last three Sundays in March, the months of April, May and June. His address is Morrick, Mass.

Mrs. Nettie M. Holt has returned home from Verona Park Camp, and can be found at 46 Russell street, Charlestown, Mass. Societies and others wishing to engage her to lecture and give tests should address as above.

Mrs. E. A. Cutting-Luther is prepared to go out into the field and give direct aid in October. Would like engagements near Boston for that month. Gives tests.

W. F. Peck is speaking during September at Troy, N. Y. His engagements for the coming season are as follows: October at Albany, N. Y.; November at Philadelphia, Pa.; December and January at Albany. Address, 34 Lodge street, Albany, N. Y., until November.

Mrs. Mattie E. Hull will lecture in Investigator Hall next Sunday at 2:30 p. m. on the following subject: "The Move of Spiritualism." At 7:30 Moses Hull will give his celebrated lecture, "A Review of Rev. Dr. Witt Talmage's Discourse Against Spiritualism."

Mrs. Sarah A. Byrnes will lecture at Greenwich, Mass., Sept. 29th; at Willimantic, Ct., Oct. 6th and 13th; Portland, Me., Oct. 20th and 27th; Fitchburg, Mass., Nov. 10th; Norwich, Ct., Nov. 17th and 24th; at Brockton, Mass., Dec. 1st; Haverhill, Mass., Dec. 8th and 15th; Willimantic, Ct., Dec. 22d and 29th. Address Berkshire street, Dorchester, Mass.

Prof. J. W. Kenyon is occupying the rostrum of the Spiritual Society of Albany during September; lectures for the Stafford, Ct., society during October, and for the New York City society during November. Address, 40 Woodland street, Worcester, Mass.

Hicksville, O.—I wish to inform the readers of your paper that the Spiritualists held their nineteenth annual meeting at the Wentworth Grove in Carroll Township, Paulding Co., O., Sept. 7th and 8th. Mrs. Hudson Tuttle and wife, of Berlin Heights, O., were our speakers. They were also the speakers for our meeting ten years ago. The weather was fine, and on Sunday there was the largest crowd that ever assembled at the grove; and as we engaged the best of speakers, our meetings have always been well attended. The best of attention was paid to the discourses, which showed more than ordinary ability. The music by the choir was appreciated by all readers.

Mr. Tuttle is author of several books, and brought a number of copies of his latest publication, "Studies in Psychic Science," which were all sold, and more were called for.

Take it all in all, I believe that last Sunday's meeting will be pleasantly and profitably remembered by the thousands of people who were in attendance.

A. WESTWORTH, Sec'y.

Chicago, Ill.—Mrs. Ada Foye, the well-known eloquent inspirational speaker, and one of the best platform test mediums living, will conduct the services for the "Chicago Harmonical Society," at the hall 33 South Peoria street, at 2 and 7:45 P. M. every Sunday during the month of October. Mrs. Foye will, at the close of each lecture give tests of spirit identity and messages from the loved ones gone before.

The *BANNER OF LIGHT* is for sale in the vestibule at these meetings.

SECRETARY CHICAGO HARMONICAL SOCIETY.

Philadelphia, Pa.—The First Association of Spiritualists commenced its fall course of lectures last Sunday at 810 Spring Garden street. Mrs. H. N. Lake is the speaker for the month. She will be followed by Miss Jennie B. Hagan.

E. B. Fairchild, of Stoneham, Mass., spoke for the Spiritualists of Attleborough Sept. 15th, delivering two very instructive lectures. Music by Miss Marion Smith, which was highly appreciated.

HORSFORD'S ACID PHOSPHATE imparts new energy to the brain, giving the feeling and sense of increased intellectual power.

Anti-Medical Monopolists, Attention.

HEADQUARTERS OF THE NATIONAL CONSTITUTIONAL LIBERTY LEAGUE, BOSTON, MASS.

Every medium in Massachusetts is earnestly requested to send us his or her accurate address. Those who respond will be rewarded by return mail with the most interesting, highly interesting, and instructive literature to read and pass around, and large, long streamer containing two cutting cartoons, righteously ridiculing the "Regulars." All free.

J. WINFIELD SCOTT, Sec'y.

P. S.—Will send the literature to such other citizens as will make good use thereof. Let each send several such addresses.

J. W. S.

The Art of Dressing.

Every lady appreciates the importance of exercising taste and judgment in the selection of her wardrobe, so that whether she possesses few or many dresses, they will be of a quality that will wear well and retain their handsome appearance to the end. No matter what station in life, a black silk or satin dress is conceded to be the most becoming, elegant and, at the same time, serviceable dress a lady can possess, besides being appropriate in all occasions. One of the oldest and wealthiest silk manufacturing firms in the United States are offering to their patrons bargains in this line which have never been equaled, both as to quality and cheapness. They are able to do this because they deal direct with the public and not through traveling salesmen or retail stores. Send a stamp with your name and P. O. address to O. S. Chaffee & Son, Mansfield Centre, Conn., and they will mail you their samples and directions how to order. If you wish to secure a bargain you have the opportunity now offered; it should not be neglected.

Perfectly Safe.

Readers of this paper have noticed the large advertisements of Larkin's soap, which have appeared from time to time, and their attention is called this week to the one on the eighth page. The manufacturers find by experience that it is safe to do business in this way with the subscribers of a religious newspaper, since they seldom find any one who is not perfectly trustworthy. Freed from the element of risk and the expense of traveling agents, they are able thus to furnish the consumer with soap at the lowest wholesale price. By sending a postal card to this firm, a box of the soap, with accompanying goods, will be forwarded at once, to be paid for at the cash price, \$6.00, or return at the expiration of thirty days. That is, the goods are sent out on trial. Perfectly safe, is it not? One should, however, mention the fact that he saw the advertisement in the *BANNER OF LIGHT*. Address your postal card, J. D. Larkin & Co., Buffalo, N. Y.

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 thereafter.

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

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, headed matter, six cents per line, each insertion. Payments in all cases in advance.

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 picture 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 fair and honorable upon their face are accepted, and when it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns parties whom they have proved to be dishonest or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. 13w* Jy6

Dr. J. STANBURY, Medium for Independent Slate-writing, etc. 64 Dwight st. Hours 10 to 4. St

Andrew Jackson Davis, Seer into the causes and natural origin of disease. For information concerning his methods, date, terms, &c., send to his office, 65 Warren Ave., Boston, Mass. Jy6 13w*

ADVERTISEMENTS.

JOHN H. PRAY, SONS & CO.,

Have opened their Fall Importations of

Persian, India and Turkey

CARPETS

RUGS.

Among them can be found many choice specimens of Eastern art. Also a fine assortment of

EXTRA LARGE SIZES

ORIENTAL

CARPETS,

Especially imported to fit rooms of unusual shape or particularly large dimensions.

The attention of connoisseurs is called to a choice collection of Mohair and Silk Rugs, as well as a very attractive stock of

Small Antique Pieces.

DAGHESTAN RUGS.

We offer about 300 Rugs at

\$7.50 EACH.

These are taken from regular retail stock, and offered at this low price only to reduce our unusually large holding of Oriental Goods.

All of our Rugs and Carpets are marked on the ticket in plain figures at

Popular Prices.

JOHN H. PRAY, SONS & CO.,

CARPETS AND UPHOLSTERY,

558 and 560 Washington Street,

30 to 34 Harrison Ave. Extension, BOSTON.

Sept. 21.

STOUT PEOPLE.

OBESITY safely cured by one who has been a fellow-sufferer. Send stamp for particulars. DR. EDITH BEEHAN, 113 Ellison street, Paterson, New Jersey. Apr. 27.

FLORENCE K. RICH, EVANS HOUSE, 175 Tremont Street.

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS, AT 3 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely.

Mrs. M. T. SHELHAMER-Longley will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

Mrs. B. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give decanted individuals an opportunity to send words of love to their earthly friends—while her messages are reported at considerable expense and published each week in THE BANNER.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly forms—whether these be good or bad. The messages published in this Department are not intended to be a source of consolation to the living, but rather a source of instruction to the living, and a source of instruction to the living.

It is our earnest desire that those who recognize the messages of their friends will verify them by informing us of the fact for publication.

Natural powers for our table are gratefully appreciated. We are anxious to receive from our friends such such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to COLBY & RICH, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

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

Report of Public Séance held June 25th, 1889.

Spirit Invocation.

Oh! then Divine Spirit, thou God of Justice, thou God of Love and Truth, we worship thee at this time, with true heart-devotion, which bringeth an acknowledgment of thy power, of the immensity of thy work, of the grandeur of thy laws, and the all-pervading sense of thy presence. We are thy children, and thy parent, one who is always good, and full of tender mercy; one who will not betray his children, who hath all in his keeping, and giveth unto each one that discipline, that experience, which will bring forth knowledge in the soul and ripen the understanding. We are thy children, and we know that we are a part of thee; that although thou art infinite, eternal, omnipresent and omnipotent, yet we are a part of thyself, and partake of these qualities in our nature. We only ask that we may be brought into thy presence, and brought into that experience which will help to draw out those qualities that belong to the Father of All.

Unto this end we would be patient under discipline; we would receive with submission that which thou hast to bestow; we would that strength may be given us to press calmly on, even against the tide if necessary, of events and circumstances which may be of our unhappiness and pain. We know that there is a lining of brightness to every cloud; we believe that through all sorrow there runs a compensation of peace, which shall in time be unfolded to human understanding; and so, our Father God, we ask that we may grow in knowledge and comprehension, to realize thy great truths, and to receive thy law and thy word into our hearts.

We welcome the spirits who return here to-day from worlds beyond. Oh! may they be given strength to drop some word of encouragement, or to inspire some heart on earth with the understanding of thy law. May all alike, mortals and spirits, cooperate together in love and kindly association, that all may be blessed and uplifted and made strong through this communion between the two worlds. We ask thy blessing to rest upon each one of us now and at all times. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your queries, Mr. Chairman.

Q.—[By "Investigator" New York.] Is not the doctrine of "evolution" introduced in that of "Evolution," and would not its application to the latter greatly illustrate it?

A.—The doctrine of correspondence is undoubtedly contained in that of evolution, for it seems to us that evolution contains within itself the solution and the explanation of all doctrines, or rather all ideas that are based upon truth. We believe in that of correspondence, because we think that an observance of natural law will prove the truth of this idea of correspondence, as existing in the universe, and that if we trace effects to their causes, and vice versa, we shall find there is a distinct law of correspondence running throughout the entire universe.

But the law of evolution, to our mind, contains within itself not only that of correspondence, but all others that apply to life here in this universe, as well as to existence beyond. Believing that existence started from the germ—to say nothing of tracing it back further still, to the gaseous atmosphere itself—and that this germ contained within itself the possibilities, powers and potencies of all which we behold existing in the universe, is it not a wonderful thought that from this beginning has rounded out and developed all the stupendous line of existences which we behold around us? To our mind, the thought of an evolutionary law is far more vast, magnificent and grand than any other theory of creation that can possibly be originated in the mind of man. Believing that the complex is ever developing from the simple, that the perfected comes from the imperfect, and that the perfecting process is constantly unfolding from the germ, we may indeed see a wonderful scheme of creation arising before our mental sight.

Evolution, as we understand it, interprets and explains the phenomena of existence, and points forward to still greater unfoldments and grander possibilities of being—not only for the human, but also for this sphere of yours, called the planet Earth.

Q.—[By the same.] What becomes of the spirit of an entranced medium while he or she is under control?

A.—Some mediums, while under the influence of the spirit of the community, remain with their organic systems, although their mental natures may be overshadowed for the time by the controlling intelligence to such an extent, as to make those mediums either wholly or partially unconscious to their surroundings and to the material events that are taking place. Others, while entranced, pass out from direct contact with the mortal, and enter the spiritual atmosphere. One medium may have the power of so far separating herself from her organic form as to travel in spirit to a long distance, and at times, in return, to her body, she will be able to bring with her memories of what she has seen and experienced while absent from the body, so as to be able to relate to her friends the scenes that she has witnessed and the sounds that she has heard. Another may not pass out to a distance in the earthly atmosphere, but she may, while the mortal form is entranced by some decanted spirit, enter the spirit-world and come into communion with her own personal friends, and, as a consequence, pass a very pleasant hour with the denizens of the other world.

And then, as we have said, another medium may be in contact with her mortal form all the while and yet not be conscious of what is taking place with that body or what is taking place in her surroundings, because this medium is mesmerized or overshadowed by the spirit in possession of her organism. Still another entranced medium may not be wholly unconscious of her surroundings and conditions, and may partially understand what is taking place in her presence.

Q.—Would it be wise to accord the right of suffrage to women at the present time? Would they not, or a vast majority of such as belong to Christian churches, come under the direct influence of the clergy, and be readily induced to vote for such religious constitutional innovations as said clergy should deem best to promote church interests?

A.—It is not a question of emotion; it is a question of right and justice; it is a question of humanity. It should be asked if a woman is a human being, and good judgment and intelligence are a good judgment and intelligence. If so, has she not a right to be considered a citizen of whatever community she is an inhabitant? Therefore it is a question of right. If a woman is adjudged a reasoning

being, and is so far considered an intelligent, responsible human being that she is amenable to the laws, and at the same time is allowed by the laws and authorities, and by her friends, to exercise her right of judgment upon the care of her own household effects, upon the care of her person and upon whatever concerns and responsibilities she is engaged with in life, then she certainly must be considered a citizen in the question of suffrage. Should she not be considered a citizen of the community? She is certainly not an imbecile—not one who must be placed under restraint because she is an irresponsible being; she possesses wise judgment upon affairs that come up for important consideration, and so far as can be seen, she exercises thought and care upon the concerns which most interest her, whether of a social, religious or domestic nature. Very well, then; it is not a question of the wisdom of allowing female suffrage. One might just as well say, "We must restrain a man who belongs to a Christian church, from using the right of suffrage because he has bigoted ideas," and another might say: "We must restrain the Mormon, in his home in Utah, from exercising any governmental proclivities because he has peculiar ideas." It is not a question of religion or of religious observance.

Personally we believe in the right of female suffrage. We believe it belongs to woman to exercise the franchise, and to do her duty in this right, if she desires to do so. It is her right, because they have the balance of power and the control of office, to say that woman shall not exercise her proclivities in this line. The time has been when woman has been considered the weaker vessel. Man held his authority over her by the claim of superior physical force, and yet by the power of dogmatic might, and so there have been handed down from the dark ages such relics of this barbarous system of authority as we see overtopping today even here in the American Republic, among our otherwise liberalized male population, in this very particular line, that woman shall be restrained from holding public office, or shall be kept from having a voice in the franchise, because (and mark us), in many instances where this plea is brought forward it is only made to conceal the rather selfish ideas and intolerant opinions of those who make the plea; she would be ruled by her emotions, and would exercise her right of suffrage in such ways as would undoubtedly add to the power of the Christian church, or to that of some other autocratic, dominant force.

We do not think this, for we see that there are quite as many liberal minded women in this country of yours as there are men. We feel that the female mind is reaching out for knowledge, and for expansion, branching out into various avenues of thought and of cultured expression, and that there is just as much of bigotry, superstition, error and doubt in the male mind as there is in the female. We do not believe if the census was taken, and the strict opinions of both males and females could be given, we should find that they were about evenly balanced in liberal thought, even as in bigoted ideas.

Q.—[By Mrs. Charles R. Stuart, Leominster, Mass.] Why is it that certain spirits, who are able to materialize in full form, to shake hands, and whisper messages, cannot show their faces as well as hands? and why, when in response to earnest entreaty they for an instant lift the veil, there is nothing to be seen?

A.—We do not quite understand the question, whether your correspondent means that when the veil is lifted the apparition is too dark for the spectator to see the features of the apparition, or whether she means that when the veil is lifted there is no face whatever to be shown. If the latter, it certainly proves that you have a genuine materialization, and after all, very good evidence that you have something produced that is outside of the design and trickery of mortals.

Your correspondent wishes to know why, when a materialized form appears, and can shake hands with some one in the audience, it cannot produce its face as well as its hands. It may be that the form has been partially made up before the face has been attended to, and that the material has given out. When you are creating a certain object, if your material gives out before it is completed, some part of that object must be unfinished, and it may be so with this materialization of which your correspondent complains. We know not exactly why, but those spirits who are versed in materialization, and who have experimented with the physical elements of the atmosphere and the forces of materialization, have positively that it is much easier to form a hand, an arm, or some other portion of the body, than it is a face and a well-formed head. We think this may be because of the difficulty of molding the features correctly, so that they will fully represent the spirit whom they are intended to do. It is also very difficult, we are told, for them to form accurately the eye, so that it will appear natural, and at the same time resemble that which the spirit possesses when on earth. We have seen this in our experimenting with that phase of manifestation, are contented to labor upon other parts of the body, such as the hand, the arm or bust, which will not call for such accurate lines of representation, and which they may create without difficulty.

We must remember, friends—and we have said it more than once before—that materialization is yet only in its infancy. This may seem a strange assertion to you when you remember that the form of materialization has been before the public for perhaps a decade of years; but what is ten years in the growth of a great work? Simply nothing at all; and ten years of experimentation to a spirit with a stupendous labor is of little moment. We say that materialization is in its infancy; you have not begun to learn what are its possibilities, nor to comprehend its powers. Neither has the spirit-world. Those intelligences who are operating upon material elements, in order to make them subservient to their own personal will, know that although they have at times accomplished much, yet it is small to what they hope to by-and-by. It is to them like the first crude productions of a great sculptor, who looks upon his work with a dissatisfied air. It may pass current as something life-like and beautiful to those uneducated minds who are not well versed in high art; but it does not represent the ideal which he has in his soul; he knows something far more grand and beautiful can be accomplished, and therefore he determines to attempt, again and again, until he succeeds in expressing in stone that wonderful thought and glorious ideal which he has in his soul. So with these scientific spirits who are interested in that particular line of spirit-manifestation known as materialization: they are not satisfied with the crude forms that they have been able to send out to the public gaze. These may pass for a while, as showing what may be done by the spirit in materializing material elements, and they indicate what may be the possibilities of spirit-power over matter; but that is all.

Those spirits who are really interested in the work have no selfish purposes of their own to further, and no desire to popularize their mediums; they are ready and anxious to continue with their experimentation and effort until something more grand and beautiful and complete is brought to view, and we believe that during the next ten years very much more will be accomplished in this line than has been as yet. Not in public, perhaps, not in promiscuous circles, among indiscriminate individuals, but in the privacy of quiet homes, where such earnest spirits as are interested in the work shall find their mediums and the elements necessary for their labor, and under such conditions we believe there will be brought forth, from time to time, such marvelous spiritual creations as will prove beyond doubt that this phase of manifestation is true, and that the time has not much to be uncertain, unsatisfactory and unpleasant connected with it during the last few years.

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 favors can be put in print.

SPIRIT MESSAGES, THROUGH THE MEDIUMSHIP OF Mrs. B. F. SMITH.

Report of Public Séance held June 14th, 1889.

Philander Crowell.

I am very thankful, Mr. Chairman, that I have found it very different in spirit-life from what I had expected to find when dwelling in the flesh. These questions had often arisen in my mind: How will it be after we leave the old form? Shall we know each other there? or is there work for us to do? I came to this conclusion, sir: if one was conscious after what is termed death, I could see no reason why another would not be the same, although I had been conversing with spirits, that it is very different from some from what it is with others.

How strange it seemed to me on first making the attempt to enter earth-life again! How strange, I say, for many things came up to make me feel as if I was in the body again; it was so real, coming into contact with friends. Often has my dear mother taught me, as she gave good counsel to her children, that we did right and were good enough we should reach heaven; I find now that heaven means different degrees of happiness. I walk by the side of dear friends, and move around among acquaintances day by day; yet they do not seem to sense my presence more than others. Still, I do find that some possess a great deal more of the medium power than others. How strange that those who have learned something of the beyond will close the doors against us! I do not speak of every one, for, as I said, I find a difference. Think not, Mr. Chairman, that I did not know of this place before passing away. I did. Philander Crowell, Chelsea.

A long life was allotted to me here while dwelling in the form. I shall be remembered not only in North Scituate but also in San Francisco, where I have many friends yet dwelling. I was nearly eighty-two—lacking only a few weeks of it—when the Angel of Life called me away. I understood very much of spirit return, and greatly enjoyed communing with the dear ones that had gone before. What is more beautiful than that! I have thought so many times, since I passed away, as I have come to my dear brother, how strange it is that all mortals cannot realize this truth, even as we do on the spirit side, but I find it is impossible.

I do not feel the infirmity of age as I make the attempt to speak here to-day. I feel young; and it seems almost impossible that so many years have weighed me down. I am very well satisfied with my home, and I find it as real and natural to go about my work as I did while in the earth-life. I have often been to visit them in San Francisco, and have felt sometimes as if I have entered the life of those who would sense my presence, as I found so much mediumistic power among them. I cannot answer the question that has been sent forth so many times: "Why is it that one should have more of this talent than another?" You will find it so through life: what one is able to perform in a given line another may be unable to.

I am very glad, Mr. Chairman, that you will put down that I may have said, knowing it will reach some of my dear friends far away. My dear brother, how kind he was! How kind they all were in the last days and hours of my sufferings! I am very happy; I would not return to stay; but I would try in every way to make them understand that we are so near them.

Alfred Smith, of North Scituate, formerly of San Francisco.

The guide told me, Mr. Chairman, not to speak too fast, and there won't be much danger of it. I never did hurry very much when in the flesh, and I don't think I can to-day. I feel pretty tired in trying to take control. I should judge it to be a half century since I left the old man, I suppose you want to know what my business was here. I didn't do much of anything in the last of my years, for I got pretty well up into the eighties and nineties before I left the earth. I suppose I have got to tell you what I carried me out. You know if a man gets to be old and has what you call the measles, it's pretty hard getting over it. I went out into a better country through the measles. I have no regrets about it.

I wish the people could know, where I went out of London, my company with one and another—good spirit company, remember—until I fetched up here, and they tell me this is Boston. I suppose it must be true; but how strange it seemed to me for a good while when I saw people coming here, and you folks putting down what they said. I thought it was all foolishness. I could not see a thing it would amount to.

Most of my kin have passed on, but I think some of you will remember Lemuel Rice. Rice, also, they will remember about the terrible old measles that took hold of me after I got pretty near the other side.

I didn't know one thing about spirits coming back. I never heard tell of these things in my day, but I did hear tell of a good deal about two places. I've found one, and that's enough. I ain't a going to hunt after any other.

I am feeling first-rate, and I'm glad I've got night all my people with me. Did you ever hear of a little fellow, that little three-cornered town, kind of tucked in there?

I guess you'll find it is all true. I ain't forgot myself if I've been gone so long. I have not been far away all that time. I've come round to see how the people were getting on in the next generation. I certainly think they have not improved very much over the generation that I passed out of. In the first place, I find it this way: the children are the old folks, and where the old folks are I don't know. I think it is a little strange, when I see the boys you'll exclaim, "I speak plain, that was my nature"—boys about that high [measuring about three feet from the floor] with a great stub of a cigar in the mouth! I never heard tell of any such thing when I was a boy. No, sir. Sometimes an old man smoked a pipe, but it was generally because he couldn't breathe very well, I suppose.

I am very glad, sir, to get in here, just to give my name, for, as I said, there'll be somebody that'll remember me and Samantha; and all are glad to be remembered to the few friends that are left here.

[To the Chairman:] When I did any work it was to till the ground. I suppose you know, sir, it takes a good deal of backbone for that. I am very much obliged to you.

Amanda Burroughs.

I often feel, as I come into the surroundings of my dear friends, how beautiful it is that these channels are provided by the Great Father, that these talents are given to mortals, that we may use them as mediums. We often rap, sometimes very loudly, at other times faintly, when we come to our friends, yet many times they know not of our coming, and it has been said there are so many sounds in the home that they hardly notice them, or know where to place them. George has known many times that I was not far from him, and has felt no difference between myself and the last one. I have been into the meetings in the halls, and into their little gatherings do we love to come, and to be counted of their number. Many times I have known that they understood of our coming, at other times I have been just as well assured that they did not, and then how disappointed I have been. It is pleasant to find that we can form acquaintances in the spirit world, and that friendship is often more real there than here. I speak, Mr. Chairman, to leave a short message to-day, as I have been a silent listener here many times. Amanda Burroughs, first wife of George Burroughs, of Saratoga Springs.

Lizzie Parks.

I have felt many times that if it was possible I would make my friends know that I was by their side, and in several instances I think they have been assured of my presence. At other times I have walked back and forth through the rooms, for we have access to the old home—each room we feel is ours.

Many of my kindred are on the spirit-side, but some connected with me have not yet crossed over, and are waiting anxiously to hear from us who come so near them, as we have promised mentally to them we would.

My purpose to-day in coming upon this platform is for two things: one is to assure them I have kept my promise; another, that I may have some influence with one yet dwelling in the mortal, just seeing this message, or even the announcement of my name, will have a great influence with her, and when she shall read it she will say within her own spirit: "I know that is Lizzie, very well," and when we find we can help to lift the burden from some poor aching heart we are only too glad to do so. Lizzie Parks.

Lizzie Twitchell.

I have often stood here, Mr. Chairman, listening to what others have said, and thinking: "Why is it the friends do not come to hear what we have to say?" I have thought of the whole company of this institution, and hope that there may in time be something given out for them. It is true we all have power to reach earth, but whether we reach our friends remains partly with you in the body. If you do not open a door, or make some effort to come into communication with us, it is in vain for us to try to reach you, although we never lose our courage—we try, we persevere in coming to you. But, oh! how many years often elapse before we can come into communication with you, dear friends.

Before passing from the body I communed with the angels and with loved ones gone before.

My darling children—how hard it was to part from them; yet I knew the reunion was to come. I understood it, and so did my husband. Since I passed out he has felt my presence many times—at one time in particular, when he had the two dear boys with him, when I showed so much feeling.

Musical oh, how sweet it is! I loved it well in this life, but the music of heaven is much sweeter and richer than that of earth.

As the loved ones come to welcome us in spirit-life, how grand the meeting! I am only waiting for the others to join the happy number.

I passed away with that dread disease, consumption. My dear old physician was so patient with me! He realized the breaking of the threads far more than others. I tried to be cheerful, although I knew the angels were calling me every day. I did not fear the change. I understood, too, concerning it.

They often sense my presence in the home as I come to them. My dear husband possesses mediumistic powers, and understands sometimes when I am present. I have realized all the changes in the home since I left them, as I have been drawn there through the law of attraction. I was the wife of C. M. A. Twitchell.

As I look into the aisle, I see one beautiful little girl wandering up and down, eager to make her presence felt here. She looks up to the dear lady on the fourth seat, and says: "Tell Auntie that Annie is here."

Dear friends, do open your doors for us; we are only too anxious to make ourselves known, as we have promised so many times we will do our part; we ask you to do yours. Lizzie Twitchell, Amesbury.

George W. Bartlett.

I am very grateful to-day for the invitation that has been extended to me to step upon this platform and send a few lines to my dear wife and daughter.

I wish you to know, dear friends, I was firm in the faith before laying aside the mantle of clay. I have found the spirit-life more beautiful than I can find words to express to you. I have been asked so many times by kind friends why I have not made myself known in these few months. There is always a reason. I would not have you think I have not one of your company here in this meeting, for I have enjoyed it much, and I have learned much in coming. It was grand to find the dear friends that had gone before waiting on that beautiful shore.

I endured much suffering while here, for that fatal disease, consumption, claimed me, but I am repaid for all, dear wife, that I suffered on earth. Think not I realized any suffering in the change. Oh! no. I should say, as near as I can count the time, for one hour before the spirit was released, realized no pain, and when the counterpane changed they must have known that I was past all suffering. I was not alone, for loved ones crowded around me, seemingly before I passed out. I could hear the sobs of the loved ones here; the parting was hard to them, but a beautiful home awaited me. I should hardly think it could be more than one twelvemonth since, but I can hardly tell you the time—it may be a little more. I know that dear ones will be glad to hear from me, and to know that when I first found it so beautiful in spirit-life. Many times has the question arisen within my own mind, while dwelling here, as to how I should find it on the other side. I have talked with many since coming to the spirit world, and I find that their homes differ. How true it is that the life here builds the edifice yonder, and that our homes differ. Then, dear friends, be kind, be sympathetic, and in that beautiful home will you find me, and more satisfied with what you have done in mortal life. George W. Bartlett, Amesbury.

Maria Coffin.

Tired! tired! These words express the feelings that come over me as I endeavor to control. I do not suffer; it is merely a reflection from the condition in which I passed out of the body. I know I am not forgotten at the South End, and I also know it has been running through their minds many times. "Why is it, when we hear of so many coming to this place and just leaving a message for their friends, that our attempt to answer this question?" I would not to-day: John, Charles, each one of you should learn something of the return of the spirit while on earth.

I am very grateful that I am able to speak for myself. At first I hardly thought I could, and then the guide kindly consented to speak for me; but as I stood here I said I would make the attempt, and you will perceive that I must have got aid from somewhere. I am much stronger now than when I first began to speak. I did not understand, when in the body, that I could return and control a medium in this way. The question had often come up between myself and a dear friend whether the spirit really did return to earth, and I said: "It is possible for a spirit to return and communicate, I certainly will make myself known."

I have not forgotten the promise by any means; but there has always been a reason why I have not succeeded in speaking in this public way. A little while since I held sweet communion with a dear friend who has needed me much since I passed out, for the Angel of Life has come to her more than once, and she feels to-day almost alone in life. But a little while longer—for a few years quickly flit away—and we shall clasp hands together in the bright and beautiful beyond. Yes, dear friends, I did find it far different from what I ever could have imagined.

I would like John to know I have spoken here, and through some kind friend present to-day these words will be conveyed to him, and they will know it is Maria who has been speaking. I am very thankful that these things which have been talked over so much with one friend and another are true. Yes, I would repeat it again—it is a truth—God's truth, and there is no other—that spirits do return, and can commune with their dear friends, if those friends will only do their part. Maria Coffin.

Mother, to Hattie.

I have but a few words, Mr. Chairman, that I wish to leave you, and for certain reasons I shall give these few words a little plainly, but I know my dear child will understand them. I dear Hattie, I come here, and I have been here many times. I know the trials of your life, and father's also. It has been said to you many times, and to him: beside, that these trials will not always last, but you have not drawn the meaning from those few words. Now, let me say to you, the dear Father, the Great Spirit, has given you many talents that

you should use. You are a strong medium, and I wish you to be so situated that you can work for the angel-world. You will be much happier, and father also, when you go to work for the spirits, and not have so many burdens at heart. They look larger to you, dear child, than they really are. I know that many trials have come, and you have said in your own soul: "Mother, why did you leave us? The world seems so cold since you passed away." My dear child, I have never left you, and my earnest petition has gone forth for the guardianship of the angels, that they might walk hand-in-hand with you, and that their lives might spiritualize your own existence. Dear Hattie, these words are from mother. My darling daughter will understand why I have withheld my name.

Annie Sweet.

Father stands beside me while I make the attempt to speak to-day, for he is very anxious I should send greetings for him to the loved ones yet dwelling here. We shall both be remembered in Providence, R. I., for some dear kindred dwelt there, and some loving friends. I passed over since dear father died, and as he reached out his hand so tenderly to take his Annie, how sweet it was to find him waiting for me. I did not fear what is termed death, but I did not understand anything particularly of what is called spirit-communication, although I had heard it spoken of before passing away. I felt in this way: if it was true that spirits lived, and we did know anything after this life, father would certainly come to me, and I should know it; and dear mother, dear Annie Sweet also came. It was a happy meeting, dear friends. You have no idea, nor can you have while you dwell here, of the delightful reunions on our side of life: the little children are so happy. How many times the mother has felt, when the child has been laid away, "Who will care for the child?" Spirit-teachers are appointed for these dear children; they are all cared for—all educated in spirit-life. Annie Sweet.

Mary Farnell.

[To the Chairman:] Will you please tell me if this is all free for every one to speak? [It is.] Ay! ay! Well, you're a kind gentleman. I am very glad, sir, for I have been in the meeting a great many times, hoping some dear guide would ask me to speak or give me an opportunity. I want to reach my dear son Edwin, and I don't want to be alone, and I know if I reach him, through his kindness what I give will be forwarded to the others. Then, sir, I am going to direct my talk to my dear son Edwin. I am so happy to know I can reach them, for they tell me this paper goes everywhere. Does it go across the water? [Yes, we have many subscribers in Europe.] I have some friends there, and I think Edwin will see that they get it.

I passed away across the water. I want to tell my dear boy I have missed him so much for a few months, for I could not get so high to him as I did before. He is connected with the woolen mill in Woonsocket, R. I. I am not used to speaking in meeting, so if I make a mistake you must fix it all right; but I do love to come and hear the others. I have listened so long, I didn't know why I could not speak a few words myself. At last I have succeeded.

My husband, Joseph, is here, too. I wish them to know there's a great many of us here, also. Edwin's Uncle Thomas is here, too, and that has been a guide with him all the way along. He realizes a great many times he has been of great help to him.

"Dear child, I want to say to you I have been with you through your changes. I know in the first one you didn't feel just satisfied with the house where you lived; then you had a great deal of care in your business." He is an overseer, and has a great deal to contend with and to look after in the mills. But he is capable of it. I don't want to be alone, and he isn't competent to run his business. Still, that doesn't lessen the care, you know.

Oh! how strange it seems to me! This is America, isn't it? Yes, they tell me this is Boston. I never was here when I was in the form. But how easy we can come now—and it doesn't cost anything to come. Everything is so free, and we are so happy in our spirit-home. Edwin, I come to you very often. Sometimes I find your father there, and sometimes one and another. You know there are many of us that have crossed over.

If you'll believe it, sir, there is not another one of my children I can get near to; but I think through this they will learn to know that mother is alive and able to speak. They always hoped I had gone to heaven; but that is not far away! I found, on entering spirit life, that our lives here build our heaven there. We should try to do good and be good in this life, for that is all that is required of any of us.

I have prayed so earnestly for my children while dwelling here, and I have said to them, I tried to do right by them. Mother's teachings they never forget, and never will forget; but I find there are many things very different from what my teachings were while I was in the old form. It is many years since I laid aside that old mantle and put on the bright and beautiful garment of immortality.

Dear Edwin, I wish you to remember us all to Hattie. Tell her we do not forget one of them—not Alice, either. We are very glad when we think you are well, and so near you, for at times, seemingly, I feel near you speak of us. I want you to bring us just as near to you as possible. Now, dear boy, I ask you to do it. How glad I am there is spirit-communication and no death. We are happy in our spirit-home, and we are waiting the time when the Angel of Life shall bid you enter. I would like this to reach my son, Edwin Farnell, of Woonsocket, R. I., Blackstone street. Mary Farnell.

Albert Hollis.

I wish the dear children to feel that I am not so far away, and to know that during the three or four years since they said father was dead I have tried in various ways to make myself known, but I have never made the attempt to speak from this platform before. I have been here listening, trying to gain knowledge from others, to see what might be spoken in regard to many things that I did not understand while in the mortal life.

Now, I shall not single out any of you children; what I say is for each one, and for all my boys that are far away in the western country. I know the dear children do not have the privileges that you do here, and I know the privilege of being able to speak, I have not to be there. I don't wish to bring our affairs into public, but you will understand my meaning very readily when you see what I have said, and you will understand it as you read the paper, which I have often seen you scanning to see who of our own people have been able to control. In a little while I shall be able to speak with you. I feel a little closer.

I have beheld your face here in the audience, and I had a strong desire to speak, but I said, "No, for certain reasons I would try to give as happily as you can for the few short years you will have here."

Mother—as I often called you—Mary, my

