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The Spiritual Rostum.

The Force of Habit; Is It Second Nature?

A Discourse Delivered at the Boston Spiritual Temple, corner Newbury and Essex Streets, Sunday, Sept. 22d, 1889, by the Guides of
MRS. CORA L. V. RICHMOND.

(Specially Reported for the Banner of Light.)

A particular friend to us, and to the cause of Spiritualism, requested that we speak on this subject: "The Force of Habit; Is It Second Nature?" Primarily, if you speak from the physical standpoint, we should say that habit is the first nature.

"The ruling passion strong in death," to which Shakespeare referred; "the habit that becomes a loathsome thing," to which he again referred; the statement as far back as the ancient days of Plato, when he says of the miser: "the habit must go with him to his grave"; and still more ancient, in the Orient, where human life is commented upon in one of the sacred books of India, it says: "Teach thyself the observance of all that is cleanly and right, because the body will have its habits."

In the ordinary sense we would not have accepted this subject, but that we think there is a realm into which the casual thinker has not entered, and therefore we wish to speak upon it. The habits of the physical life are purely physical, and, indeed, all habits that pertain to the physical man are in themselves material. The babe who comes ushered into existence without the primal manifestation of the spirit at first, illustrates this: sleeping, eating, and a certain amount of physical comfort is all that the small child requires; and the nurse or mother that best provides hours of secure sleep, certain times for food regularly, and administers a comfortable warmth, but not overheated condition of the body, fulfills all the requirements of the first infantile life excepting, and this exception is palpably the other nature, which is more primal than the body, the necessity of being loved. No child is too young to be loved, and no child ever grows too old to be loved, and the ministering presence of the mother and the father is as much a part of the necessity of the child's life as food, or raiment, or shelter, or sleep. But it is very easy, as all mothers will tell you, to teach a child a certain regularity in physical things, and very easy to get a child into bad habits physically by being over attentive, by getting it to require food at too frequent intervals; all these things are distressing when becoming too frequent habits.

But as the habits of the physical body are easily broken, they will not be difficult to change, if the hours of sleep required by the child be watched, and the necessity for food be carefully attended to; one should regulate these according to the temperament of each child, for there is no universal rule that can apply to all children; there is a rule that applies to each child, as to each human being, as to the amount of sleep, as to the amount and frequency of food, as to the quantity and kind of clothing; all these, by a little care, can be understood. Then in later years, when children are growing, nature asserts her demands in larger quantities of food, in a great amount of exercise, in irrepressible animal spirits. If the eating, sleeping and clothing are carefully attended to nature will tell you what her habits should be. This is in accordance with the same plan that the sunshine, the movement of the earth, the ebbing and flowing of the tide, the night time for sleep and the day time for work have been fashioned. But all professors of hygiene, or students of physical economy, and doctors time without mention have endeavored to fix or fasten some theory of human life upon all human beings. Now all this is fixed and fastened: Nature has fashioned you according to her own mold; what your requirements are either the mother, or nurse, or attendant, or teacher, or yourself, in later years, ought to know; every man or woman arriving at maturity ought to understand the amount of sleep individually required, when food is needed, the amount of it, and, for the most part, what is needed; and the amount and kind of clothing. If you have not been kind to yourselves in watching these things, or worse still in not obeying them, then you reap the penalty, as you well know, in the diseases that seem to afflict you.

But the body is easily accustomed to any change of habit. While it is true that there are fixed laws of life for every individual, if

mankind are intent upon changing those laws, they find it most easy to do. No kind of creation beneath man can change its habits or regulate itself to other conditions excepting after long years or ages of cultivation. The animals that are reared and fostered by man after a long time become subject to the changes which humanity has provided and insisted upon. But in the wilderness, upon the desert, wherever the animal kingdom is left free to follow its own instinct of life there is never any change; year in and year out, age after age, the same habits prevail in birds, in insects, in every form of animated life.

Not so with man. The factor that steps in to change the tenure of the physical existence is, that in the first place man has no over-weening instinct, i. e., as a child he does not know how to procure his food, he does not know how to procure clothing; it does not grow upon him like feathers, it is not provided as in the case of the other orders of the animal kingdom; that factor which steps in is the intellect, which intellect, or intelligence, supplies the place of the instinct which nature has furnished the other orders of creation. This intelligence is therefore to be used in the place of that instinct. If you do not know what you require you are compelled to appeal to your intelligence until you discover what you need; if you do not know how many hours of sleep you ought to have, you apply to your intelligence and watch your body and see when you are sleepy and the hours naturally required to overcome that sleepiness, and adapt yourself to that. If this intelligence or intellect wishes to do things which are, for the time being, at variance with the habits of the body, the intellect can easily supply another habit, can take it upon itself, and through custom train the physical body to do other things. But, after all, the basic law of your individual organism is either benefited or injured by this change. If you violate the law which requires a certain amount of sleep, though you may succeed in changing the habits of the body thereby, you lessen its vital powers; if your body requires a certain amount and a certain kind of food, and you are compelled by any cause to eat more or less, or a different kind of food, then your body suffers and diminishes in vital energy; if there is insufficient amount of clothing, and you endure privation, the body must pay the penalty of that, even though you are for the time being sustained by exalted heroism or great intellectual energy. The physical body retaliates whenever its individual laws are infringed upon; whenever its vital requirements are not carried out.

But do not misunderstand us; these laws are not complex; you do not require to sit down day after day and year after year and study them; they do not need to be formulated; you have simply to use the common-sense which is given you to regulate your individual life. The trouble with all systems of hygienic life, all doctors and all professors of anthropology is, that they are trying to regulate the whole human family by the same rules. If any one system is followed, some are made better, some are harmed; some are made stronger, some are made weaker. But the individual intelligence is quite adequate; you do not need a scientific treatise to tell you how to eat and sleep if nature is allowed to express herself. Nature is very modest; nature is very simple in her requirements, easily satisfied; but not so with the greater demands of the intellect. What we object to in matters of this kind is that they are made the supreme study of life. Let the basic physical life in a great measure take care of itself; let children eat and romp and grow, have plenty of fresh air and sunshine, and there will be no need of all these theories; nature knows what is best for the whole human family. As we say, it is simply to study each individual habit.

But the trouble comes in just where our subject begins. If a habit is engendered which is injurious to the organism of the individual; if by permitting an appetite to grow, which some say is transmitted, and which the individual encourages, the habit is formed of doing that which steadily encroaches upon the organism—particularly if this habit is vicious, particularly if it is destructive—then the world has the illustration of the force of a physical habit carried to the extreme, and the lack of force in the intellectual nature to check that extreme. Of course inordinate eating, inordinate drinking, inordinate dressing, inordinate living is each an intemperance. Of course intemperance does not begin and end at the wine cup. You know this just as well as we do. The habit which one man can indulge of a single glass of some kind of stimulant after a meal once a day is a habit which is dangerous to another man. Why? Not because of the single glass, though he might not need that, but because he cannot stop with the single glass. A great many people call that excess an intemperate habit. It is no such thing; it is the lack of habit. A man does not take a certain number of glasses of liquor when he is intoxicated; he takes all that he can get; it is the lack of habit which makes him intemperate. If a man takes a spoonful or one glass of wine at a certain time of day and at no other time he could not be a drunkard; his habit would prevent him from taking enough stimulant to make him intoxicated. But if he has no habit, he allows himself to drink until there is no longer any restraint; then it is not force of habit; it is the abandonment of the force of habit, a total lack of regularity in life.

If this encroachment keeps up until it is no longer possible to regulate the life, until that which should be a habit and control the life is utterly abandoned, then there is the insanity

of inebriation. No man is said to have the habit of insanity; he is insane because his mind is out of balance, because he has not the habit of self-control, because that insanity which is against the possession of one's will. Inebriety is insanity, as sometimes anger is, or any other unchecked passion, desire or appetite. So that the inebriate is not the victim of habit, but is the victim of insanity; and if you put a man in an asylum who would kill his child in order to save its soul, then you should put him in an asylum who thereby slays his own body; when he confesses to you that he cannot pass a drinking-saloon without going in, when he confesses to you that he cannot take one table-spoonful or one glass of wine without getting drunk, then he is a fit subject for being taken in charge, and he should be until the habit of life is formed that will enable him to pass a drinking-saloon. This is all there is to it; yet it becomes in the first place a habit, or it leads to the lunacy of inebriety.

A horse was afflicted with that peculiar epileptic disease that in its form and nature resembles the "hay fever" in human beings. His owner treated him for this by giving him potations of whiskey; it was found to be quite successful. Men treat themselves in this way for all kinds of ailments, real or imaginary. The man was accustomed to stop his horse at a certain saloon to get the potations for the animal. After he was cured, with true animal instinct, he would never pass that place without the usual potation. This shows that when an animal is accustomed to a thing of that kind it is easy to fix a habit; but of course the horse could not drink to inebriation, because he could not go into the saloon and pay for his drink when he pleased. That is the only difference between the horse and the man. Other animals have been experimented upon in similar ways.

It has been ascertained that it is easy through the appetites to form this habit of taking stimulating drinks at certain times, and it is found among the uneducated life on the frontier that it is a great deal more deadly to the red man to have peace with the civilization of the missionary society and the liquor traffic, than it is to have war, for in peace the red men are slain in proportion, mostly by the deadly "fire-water," which the red man justly complains the white man has brought with his Christian civilization.

All that we have to say in this connection is that if there can be formed a habit of temperance, the other habit will not encroach, that the first beginning of life should be in that direction, and if it is found that one has more appetite or tendency in a given direction than in another, then that one should be placed in a position to form more distinct habits, so that it would be impossible for the nature thus to be led astray to the degree of lunacy or inebriety.

But we are asked if the appetite thus formed is second nature? It is an appalling fact that it becomes the first nature, and the more it is indulged in does it take possession of every other faculty of that mind and brain; so that under its influence of madness the man will sell all of his possessions, will barter everything in his control, will even force wife and children to beggary to obtain the small coin that will indulge him in this appetite; in that degree it transcends all habit, it is beneath all nature. It is not second nor first, but it is outraged nature forever and forever.

We are asked if we can explain these things by the law of heredity? We answer, unqualifiedly, no. As evil spirits are the scapegoats on the spiritual side, so heredity has been made the scapegoat on the material side. If heredity is true, every one of you ought to be drunkards. From the time of William the Conqueror, the Norman chieftain who took possession of England, down to the period of the revolution your ancestors drank, were perpetual drunkards. At the peace festivals in the north of England and Scotland the time was when a clergyman was not considered an honor to his cloth unless he was free to confess that he was carried to bed drunk. The halls of your Norman and Anglo Saxon ancestors resounded with revelry; if the law of heredity were true there could not be a temperance society in any Anglo Saxon community. It is not true in the sense that it will explain the instances of inebriety. We have known the children of drunkards, those who had a perpetual example of intemperance before them, both parents being inebriated day and night, never to taste a drop; we have known children of the most pious and devoted temperance people for generations to never know a sober day after they became of age.

Every mother tortures herself with the idea that her intemperate child may in some degree have inherited that intemperance from her lack of care, lack of self-restraint. It is absolutely true that she cannot blame herself; and the father need not blame himself, according to any of the ordinary laws of transmission.

While the Social Science Associations have endeavored to show that crime has been handed down in certain families for nearly a score of generations, we can show you most distinctly that the greatest crimes in modern society have been committed by those who had the most exemplary ancestors, although there are individual cases where the criminal appetites seem to be stamped upon the offspring. We know that when a reverend and very charitable man took possession of the slums of New York, notably the Five Points, and sent out year after year scores of little children from the dens of vice and crime to homes in the country among mechanics and farmers, people who lived temperate lives; few, if any, of those thousands of children ever had an appete

for drink, or a tendency for the commission of crimes, yet there were generations of vice behind them. We know of the case of a notable French magistrate, who had a villa outside of Paris, who was compelled to resign his position because he saw so many infantile subjects brought up for punishment. Under the law these were to be imprisoned for crime. He resigned his position, and he said to the authorities: I give you my bond, I give you my word of honor as a man, if you will trust to me every boy thus brought under the age of twelve, I will see to it that he does no crime. He took them to his farm; he trained them in habits of industry and temperance. The criminal blood of Paris for centuries was rolling in their veins, yet these boys came to be useful citizens, full of the mechanical industry and labor of daily life. He had taken them where they could form habits of goodness, to combat those things which might have been fostered into crimes. There was no stain upon their spirits, there was no stain in their young lives, or he would have found no conditions to eradicate it.

So let us not be plunging into deeper mystery to drown the mystery before us; but take it just where it stands: Some individual lives are weaker in some directions than others; everybody may have a prevailing weakness. If you are not tempted to drink, it is no virtue that you abstain; but it is where the body has the tendency, and the mind has the intellectual power and moral strength to overcome this tendency, that this moral strength is readily called into requisition to overcome it.

Now what we think is precisely this: That some may or may not have a more natural appetite for drink or other things than others, but that some are not so vigilant; they do not keep so great a watch upon themselves; through a more social temperament they are easily called into doing a thing which becomes fixed, and then it is claimed that this is a natural appetite. You take a rollicking, good-natured fellow who easily glides into intemperance, it is not because he desires the liquor, it is because of the companionship that has attracted him to it. He has not the same will power, he does not watch himself; when he is under the stimulus of the cup he is, of course, stimulated into conviviality and still more indulgence. Another young man may have just as strong an appetite, but he is more vigilant, more watchful, has more self-control, and when there are times when he sees that he is liable to the encroachment of intemperance, then his higher nature takes possession instead of the lower.

The great factor of temperance lies in the moral nature of mankind. The wonderful thing is not the fact of the drunkenness that is now in the world, but the wonder is that so many are temperate, when you remember that it is not many centuries since your ancestors, including your immediate ancestors, were almost as ravenous wolves, were conquering physically, were seeking only for physical power. When you trace back to your Norman and Saxon ancestors the great prowess of physical arms, you must also remember that you are tracing your ancestry back to an army of pirates and butchers. Then it is wonderful in view of this fact, that the race has grown as intellectual and as moral as it is to-day. It proves not that the physical habit is second nature, but that the primal physical nature has been gradually overcome by the stronger nature of man's intellect and spirit. The attempt to check these things is in the moral requirements of the individual spirit to control and govern its own body; the intellect that wishes to tame and govern the organism to conform to its wishes must have grown stupendous.

Rome, in all the pride of her empire, was the scene of debauchery, a carnival of vice. Even Greece in her greatest intellectualism became the scene of riot, confusion and physical indulgence. While, as we have said before, you need not go back to the manifestations of nature to find in your Norman and Saxon ancestors things that you would not now call men—glorifying in every kind of rapine and conquest, seeking only to go forth and slay their kind for greater physical indulgence; when any woman was not safe outside the castle walls of her own father or husband; when even marriage was not looked upon as sacred, but: "to the victor belongs the spoils." To-day you sit enthroned, enshrined in a higher civilization, you are intent upon loftier victories. Though you still make armaments of war, and send forth your warriors to conquer other nations, he is a dastard and coward who either in drunken revelry or in the pride of victory violates the honor of woman, or even degrades his own physical nature. The masses of the people are not drunkards, the masses are more sober than intoxicated. While it is true that individual vices, like the use of tobacco, or any other stimulant, fasten themselves upon the ordinary man, it is also true with some that food is consumed inordinately, or wine may flow too freely; but this does not control, it is secondary, or you would have no society, no nation, no government worthy of the name. To see this number of people, or a larger number, assembled in any place of worship or for intellectual pursuit is to see a congregation that is temperate; and if there is an individual instance where the habit of nature has been overcome by the insanity of appetite, it is a subject of compassion and commiseration, and the whole moral energy of society is intent upon solving that problem.

Many think they will solve it by outward means; it is hoped to solve it by means of legislation, but the whole history of the world suggests this solution. Can you who are intelligent sit before me at this moment and deny that the method of sobriety is individual control, is individual self-conquest? A man should be able to pass one hundred, one thousand drinking-saloons, and never be tempted; if he is not, then his temperance is not worth a farthing. What you are to do is not to legislate against the thing which makes the man intemperate, but educate the man against intemperance. The liquor will not come out of the vaults and force him to drink. He can forever remain sober if this one nature that is given to him to conquer it is continually aroused, is continually and absolutely set at work. The drunkard has the excuse that he cannot resist the temptation. Put him then where his habits will become such that he will readily overcome this daily temptation. We have known an inebriate to drink twenty, thirty, forty years, and then stop in the middle of the street when going for his favorite beverage. He said: "I will not drink another drop," and we have known him to stick to it.

He had said the same thing probably ten thousand times before, but he said it that one time from the part of his own nature that meant to control, and it did. That he was assisted, through silent prayers of mother, wife and sister, through ministering presences, we do not profess to deny; but the one thing which fortunately took the man then, and made it possible for him to overcome this appetite was his own higher and stronger self.

If you choose, make all the laws on that side that you will, but the man whose moral and intellectual nature does not rise to the height of victory will violate your laws; will find out the intoxicating beverage; will steal for it, will lie for it; possibly commit murder for it. Make institutions for them, make places of moral instruction for them, make places where people can be treated and the infirmity overcome. As the blind are enabled to see, or are assisted to read by raised letters; as the deaf are aided by the mute alphabet; as hospitals spread their overshadowing, charitable wings for all the suffering, let there be these moral asylums, these places where men who are professedly unable to govern their appetites may go.

We have known a man to smoke himself into paralysis; he said he could not stop; but when he came to the place where he had to face death or stop smoking, he stopped. The headaches of the young wife, the contamination of the pure lips of innocent babes with stained and befouled mouth are not strong enough pleadings; but when it becomes a case of life or death to the man, he is willing to relinquish a vicious habit. No one is going to say he shall not smoke, but when he perceives that the vice of that or anything that befools the air, or corrupts the atmosphere, or poisons his own system until the blood no longer will course through his veins is an injustice to himself, he will stop.

What nature requires is that for the physical man there shall be that which sustains and preserves; what the intellect requires is that every faculty and energy of the mind and body shall be so free and untrammelled in the hour of emergency that a man can work or think for twenty-four hours and not become exhausted. People talk about the great mental strain of this age, they talk about men engaged in literary pursuits as though their minds were overtaxed, or would think to edit a newspaper or a weekly periodical the most stupendous thing in the world. People talk about men in business being mentally overtaxed. Now the brain is capable of doing the mental work that you require, provided you give it the proper conditions; but what the brain will not do is to think clearly when there is every kind of poison lurking in the veins. We mean this: What the brain will not do is to carry on business honestly while the fever of speculation, while the inebriety, the insanity, speculation is pervading the system. Do you know what taxes the man in the counting-room, or on change so that he cannot bear it? It is not business, but robbery, how he can best steal from his fellowman and evade the law. No wonder the brain gives out. The Government, the duties of the Government, are said to weigh heavily upon some men. But the self-poised, temperate men are able to sit in the executive chair, in the halls of Congress or Parliament, do all their work there and have ample time for science and literature. But how to fill the municipal office and appear honest while one is stealing has upset more than a few men.

The example you sometimes make of these officers in your large cities is but another illustration of how to seem to bring these people to justice and still let the stealing go on, and which has upset many more brains. Europe, Canada, the whole world is filled with the refugees of this kind of mental over-exertion. The truth is that nature, intellect and morality are the best enemies of dishonesty in the world. A man cannot keep on doing dishonest things and be well in body or mind; there comes a time when he must make his escape, when he must die, when he must commit suicide or fly to some other land where his perpetual nightmare will not be upon him.

Talk about intoxicating liquors! We have one sentence more on this branch of the subject and we have finished. With all the injury, and we admit its manifold of intoxicating beverages and inebriety in the world, all the over-eating and over-indulgence of appetite, they cannot begin to produce the poverty, the degradation, the misery, the insanity and suicide that this intemperance of speculation has produced. The first cause of insanity, as all the statistics show, is to be found in monetary failures; from Boards of Trade, from the Royal Exchange in London, from the Stock Exchanges in all the principal cities of the world—when there is a financial crash or corner—more men go to the insane asylums or to suicides' graves than from any other cause in the world.

When we are asked to preach about the force of habit, about second nature, let us turn to nature and see what her first and primal requirement is; that which the individual needs to eat, or drink, or wear is the requirement, is all that nature demands, and her sleep, dearly bought in these days of nervous excitement and insomnia, dearly bought in these days of medical practice and artificial stimulants is made to take the place of nature's primal sweetness, dearly bought in these days of excitement when men rush with all the madness of their fevered brains to business. But to insure this sleep and this nourishment of the body is all that nature requires. While the mind and spirit unlimited in their scope, capable of commanding every faculty of the physical organism, capable of impelling man to journey to the Polar Sea, to the centre of Africa, capable of long days and nights of wakefulness, capable in some emergency of such exalted courage and fortitude as will make death no torture, and make the transfigured martyr triumph while the funeral pyre may be flaming around and the death agony at the heart.

God means that the nature of man shall be the nature of the soul. He means that the spirit of man shall dominate his body; and he means through ministering spirits and angels to teach men that the citadel, the temple of what is divine within may rule and govern, even in the smallest part of the physical being; while triumphant over pain, sickness and disability. With all that the earth produces for the use of man gluttony will no longer be possible, inebriety will be a monstrosity upon the face of the earth, and will depart when these moral principles and this divine nature shall hold supreme sway. Then will man's body be the living temple; then will his mind be the servant, and his soul the king of all the earth.

BENEDICTIO.
May the light, whose glory is seen directly through the senses, broken sometimes in the shadows of the earth, still shine into the dark chambers of human life and experience, until the soul, triumphant, shall gain the victory by its own white radiance. Amen.

Original Essay.

HYPNOTISM.

The Latest Theory—"Genius and Trance."

BY A. E. NEWTON.

It is not a little amusing to note the many strained hypotheses and extravagant theories from time to time invented by learned and ingenious minds for the purpose of accounting for various psychical phenomena in a way to evade the simple and obvious explanation of spirit-intervention. The latest that has attracted my attention is that put forth by Mr. Julian Hawthorne, the well-known litterateur, through the columns of "America," a Chicago publication, under the heading of "Genius and Trance." He cites an interesting case of artificially induced trance, or hypnotism, mentioned in a French scientific journal, and commented on in English periodicals, as follows:

"A peasant woman, Leonie, was slightly hypnotized, with the result of apparently changing her character, and even her temperament. From stolid and stupid, she became alert and acute; she was full of glib and small sarcasms; she had lost the clumsy dignity that belongs to respectable ignorance, but her mental faculties were far keener, and more serviceable than before. In her new state she called herself Leontine, and delighted to heap scorn and ridicule upon the ineptitudes of Leonie, and was sedulous to let people know that Leonie and she had nothing whatever in common, except the accident of a common physical organism."

"This state was reproduced at short intervals for several months, so that a complete double life was established, Leonie and Leontine alternately occupying their tenement of flesh and bones, but being far more unlike each other than are many inhabitants of the same house or village. As usually happens, the hypnotic individuality (so to term it) had knowledge of all the doings of the normal person, but the latter never was aware of the existence of Leontine."

"At length a deeper state of hypnotic trance was brought about, and thereby a third individual was created (?) as different and distinct from Leonie and Leontine as they were from each other. This third inhabitant of the tenement of clay gave herself the name of Leonore, and was immediately recognized as the undisputed mistress of this strange family. She possessed a powerful, serene intellect; a calm, imperious will; a sound, clear judgment, and an unruffled temper. She regarded Leonie with kindly compassion, but she ruled the frivolous Leontine with a strictness approaching severity. Leontine, for her part, stood in abject awe of this younger (?) sister of hers, and frequently denied herself some indulgence or escapade, for fear of Leonore's displeasure."

Mr. Hawthorne proceeds to say that he was puzzled by this case, as well he might be, or anybody else who rejects the theory of spirit-intervention, in the light of which it is simple and plain. "For," he says, "the current theory of hypnotism is, that it involves an inhibition of the vortical centres. [This] would seem to be hostile to the fact that Leontine and Leonore were both of larger intellectual calibre than Leonie. How can the mental faculties be increased by rendering some of them inoperative? And, since Leonore was the offspring of a state of trance deeper than Leontine's, she ought, according to the inhibition theory, to be the least intellectual of the three."

This surely disposes of the current hypothesis of hypnotism, and it seems strange that it should ever have obtained currency in the face of such facts as are frequently exhibited. Mr. Hawthorne very rationally adds:

"It would seem more reasonable to accept the explanation that would have been offered a century or two ago, and to suppose this case of obsession (?)—that is, that the body of Leonie was taken possession of by two independent spirits, having no direct affinity or connection with Leonie herself."

Surely, here was very strong evidence of intervention and temporary control by distinct intelligences—spirits. But why call it "obsession"? That term, by common usage, is applied only to seizure and control by evil spirits, and no evidence appears that such were the agents in this case. On the contrary, the third individuality manifesting is accorded qualities of a high character, while the second is charged with nothing worse than frivolity accompanying acute intelligence. There is nothing in the account to show that both these intelligences might not have been the heaven-appointed guardians of the simple peasant woman—not perfected angels, indeed, but closely-united friends, having, doubtless, some "direct affinity or connection with Leonie herself."

But Mr. Hawthorne was not satisfied with this obvious and reasonable but old-fashioned explanation; he must have something more modern, far-fetched, and scientific. So in his quondam he submitted the matter to a medical friend, "an eminent alienist," with the following result: "After digesting it for a week, he was of opinion that the inhibition hypothesis, as commonly understood, would not account for the facts." (So far, very sensible.) "As for the theory of 'obsession,' he discarded that on general principles." (What these "general principles" are, we are not informed; he might very reasonably have discarded it on the ground of lack of evidence of any evil act or intent; but that would have been specific, not general. Very likely his "general principles," if stated, would turn out to be nothing more than the general prejudices of the scientific class against admitting spirit agency in any case, no matter how clearly proven.) "The explanation that he suggested was novel, and, better than any I am acquainted with," says Mr. Hawthorne, "offers a mode of dealing with cases of which the present is but an especially curious example." It is as follows:

"Hypnotism, or trance, according to his view, is a state in which the ego, or sense of individuality, subsides into a quiescent or negative state. When John is hypnotized, he ceases to be conscious of his Johnhood, but his mental faculties remain unimpaired. And not only are they unimpaired, they are enlarged and strengthened in measure as the ego is suppressed. John, in other words, stands in the way of his own powers; the more intensely he is aware that he is John, the less becomes his ability to avail himself of what is in him. The ego, in short, exercises an inhibitory influence over the faculties of the individual. The man in whom the ego is (for the time being) annihilated is to an indefinite degree the superior, mentally, of the same man in a so-called normal condition."

Mr. Hawthorne proceeds to point out corroborations of this theory, to be found in the experience of speakers and orators, who, so long as they remain self-conscious, are awkward, stupid and embarrassed; but the moment they can forget self, become graceful, eloquent and commanding; so with "the devoted patriot, the religious fanatic, the rapt musician, the great soldier in the crisis of battle, the mother rushing through the fire to save her child, the mighty poet in the throes of sublime composition"—in all of them the ego has vanished, and they accomplish feats impossible and inconceivable to them in the normal state. They are pre-entranced, driven by a power not themselves." And he quotes Emerson as saying that "the poet's best verse is found, not made;

and the poet cannot tell where or how he found it."

From this Mr. Hawthorne deduces the important conclusion that "the only difference between the man of genius and the man of talent, or the man of ordinary ability, is that the former falls easily into trance, and the latter seldom, or not at all." And more than this: "Although the power of the involuntarily hypnotizing or entrancing one's self is rare, almost any one may be hypnotized by another person, and in that condition may do work far beyond his normal powers. Instances, indeed, are frequent where this has actually occurred; difficult mathematical problems have been readily solved in trance, foreign languages have been fluently spoken, and remarkable compositions have been written by persons normally commonplace." Such facts, he thinks, "indicate, if they indicate anything, that hypnotism may open a new door to the struggling brotherhood of the pen." "Genius may be within the reach of the penny-a-liner," and very interesting are the bearings of this theory in other directions.

No doubt that when hypnotism comes to be rationally understood and wisely used, it will prove of great value in authorship as well as in healing and surgery, in education, in moral and religious culture, and in various other departments. No doubt it will be found that the hypnotic sleep or trance is but a deeper or profounder degree of that abstraction from external things which every writer and every thinker finds essential, in some degree, to clear thinking and to the production of works of worth and genius. And no doubt, also, that largely in proportion as the external ego and its consciousness can be placed in abeyance by this abstraction (which ordinarily is only a lesser degree of trance), are the higher faculties of the soul liberated, quickened and expanded to act in that higher realm of consciousness to which they are allied and which is their native element. No doubt limitless treasures of wisdom and power, skill and virtue, are within reach on man's spiritual side, from which he is barred by the limitations of his external ego. For, as Emerson has said, "Man is a stream whose source is hidden. Our being is descending into us from we know not whence. . . . I am constrained every moment to acknowledge a higher origin for events than the will I call mine. As with events, so it is with thoughts. When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner; not a cause, but a surprised spectator of this ethereal water; that I desire and look up, and put myself in the attitude of reception, but from some alien energy the visions come." This is but one mode of stating the grand truth of natural inspiration.

But all this does not explain the special case which we have before us, or others with which students of psychology are more or less familiar. The fatal defect of this novel theory, as of many others that have been propounded, is, that it does not cover the facts. If the distinct personalities so plainly manifested in the case as stated were merely higher or interior planes of consciousness in one and the same individuality, why should they claim to be distinct individuals, and assume different names, giving the fullest evidence of diverse personal characteristics? Is that higher department of our being, in which reside the transcendent powers of genius and all the nobler attributes of the soul, utterly devoid of truthfulness? Is the soul a persistent dissembler and liar? Such it must be if this theory be correct and applicable to the case in hand, and to others like it. For the hypnotic individualities (to use the term applied above) usually, as is stated, not only have knowledge of all the doings of the normal person, but have far keener and more powerful intellects, and hence must be aware of the real facts in the case. Yet they insist on being distinct personal entities, with different individual names; and in many cases, if properly interrogated, will claim to have formerly lived in earthly bodies of their own (in other words, that they are de-car-nated spirits), and give strong evidence of the truth of the claim. I repeat, Does the soul, emancipated by trance (which, according to the new theory, becomes "to an indefinite degree the superior, mentally, of the same person in a so-called normal condition") at once evolve into a persistent liar? The supposition is shocking and incredible by any sane mind. But unless this be true, then there is strong if not conclusive evidence in the case cited—not of "obsession," indeed, but—of spirit presence and control, facilitated no doubt by the hypnotizing process. Doubtless this would have become clearly apparent had the case been investigated in an intelligent and sympathetic manner.

It is plain, then, that this novel and much-strained theory of "an eminent alienist" does not meet the case—does not cover all the facts. While it is true that in many cases of trance, semi-trance, and mental abstraction, whether with the aid of hypnotism or without, the liberated soul may rise into a realm where exalted truth and wisdom may flow in and be absorbed by it, without consciousness of the personal presence or agency of spiritual beings, it is also true that there are many other cases in which such personal presence is claimed to be both seen and felt, and an actual interchange of ideas consciously takes place; and there are still other cases in which unseen beings apparently take temporary control of and use a plastic organism to express their own thoughts and mental peculiarities, often unconsciously to the instrument, and in a manner strongly indicative of their distinct individuality—as in the case of the peasant woman, Leonie. No theory of "hypnotic inhibition of the vortical centres," or of annihilation of the ego and exaltation of the superior self, will apply to these last described phases of experience, with which students of psychical phenomena are more or less familiar. Spirit-intervention alone meets the case.

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adipsia, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism of the joints, 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 carton, and has the signature "Elsner & Mendelsohn Co., sole agents, 6 Barclay Street, New York, on every bottle. One bottle mailed upon receipt of one dollar. Dr. Taboldt's lectures mailed free upon application. Mention this paper.

Banner Correspondence.

New York.

BUFFALO.—Willard J. Hull writes, Sept. 24th: "I note with pleasure and a large share of gratification the very kind and candid manner in which you have treated my lecture and myself in THE BANNER of the 14th inst. Please accept my hearty thanks, and also the thanks of many friends of the Cause here in Buffalo."

My aim has been and still is to voice the principles of Spiritualism in as simple and unostentatious a manner as I possibly can, and I shall do it whenever and wherever I am called to utter a word or pen a line in its advancement. I strenuously advocate the practical, and philosophical branches rather than the purely esoteric or metaphysical side, believing that the fundamental principle or essence of immortality as a law demonstrable by known methods of advanced science, together with the phenomena most clearly proven and acceptable, are far more preferable to the masses, and they are the great family we should labor to enlighten.

To my mind the position taken by science upon the laws of evolution and conservation answers most of the problems of Modern Spiritualism advanced during the last forty years bearing upon the origin and destiny of the human race. I am entirely satisfied that prejudice alone causes the scientist to reject the logical and inevitable conclusion of his own hypotheses.

Therefore, Mr. Editor, our best weapons are in the hands of our enemies, and I am perfectly willing to go into the field with no other guns than those that the most pernicious dry-as-bone materialists have at their disposal. Is the time not at hand when Spiritualists should take the aggressive? There is not a doctrine nor a proposition advanced either in the Church or out of it that cannot be used to advantage by the Spiritualist in confusing and confounding those who deny him his right to maintain the position he occupies upon the issues of his day and generation.

This (together with his knowledge of spirit-intervention, and his firm conviction in the immutability of law and sequence), makes him impregnable. You know this Mr. Editor, and I know it; thousands upon thousands throughout the length and breadth of this land know it. Then where is the excuse or reason for apathy and indifference?

I believe many of the bright and beautiful passages of the Christian Bible, and none more so than that which declares that he who has great possessions, of him much will be required. Truly have ye received ye freely give. To no other branch of the human family do these words apply more strongly, more potentially, than to the Spiritualists. We have indeed received freely the great wealth of spiritual riches that renders life worth the living and robes death of every terror; and I for one conceive no higher duty than that which bids me point out, however feebly, the path for others to follow which leads through undeviating law up out of every slough of despond to the goal of freedom and emancipation.

I believe this to be the duty of every Spiritualist. He who is ashamed to tell the world that his mother speaks to him and counsels him in spirit, is unworthy the pure air he breathes, and is fit only for oblivion and the rebuke of every man and woman. And yet how many thousands there are who, Peter-like, deny their master and still walk the earth as Spiritualists—withered sepulchres, indeed, who, in the fullness of time, like Ayshea, will venture for the last time into the light of truth, and shrivel to their true spiritual deformity.

I bid THE BANNER Godspeed in its great march along the highway of human progress."

Ohio.

CINCINNATI.—"A Student of Nature" gives his views of the transmission of thought as follows: "That directed thoughts speak to the senses of persons close by, and even at a distance, without the aid of sound or help of telegraph wires, has been clearly demonstrated to me by experiment and observation. I find there is a constant train of thoughts set in motion by mankind that is weaving the web of action and growth through humanity, for better or for worse, deeper and more quietly than we observe on the surface. In this apparent stillness of nature the most wonderful action is going on. It is no longer a desert island to me, but a people with thought and full of beautiful and pleasant life, though unseen. If I but touch the chords with that note of mind-feeling, that cannot cause discord in the mind of another, whatever he may have done, holding no man guilty to me unless he has committed the act against myself; if I see the error only as an accident of growth, for me to assist in mending, as I would a piece of broken machinery, then I feel the influence of response accordingly. On the other hand, should I touch upon the mind in discord, by inharmonious contradiction of the will, I find that the answer vibrates through my system in like manner. Our thoughts play a far greater part in our lives than we ever dream of, and we should watch them as carefully as words uttered by sounds."

From many I cite the following instances in which thoughts were transmitted purposely for an answer without the aid of voice-sound: At a restaurant the waitress failed to bring an article ordered. By the time I had discovered the mistake she was on the other side, and half way down the room. I directed a mental impression to her mind. She was standing with her back toward me, taking an order from some gentlemen. Turning instantly around, first glancing at persons nearby on a line with myself, then raising her eyes to me she walked directly over, the same as if answering a call, and I uttered not a sound. A few days ago two young ladies called on me for work. After they left, I recalled something I wished to say, but they were out of hearing. A young man inquired if I wished them. We saw they were nearly a square off. The instant we cast a mental thought toward them they turned and answered my beckoning call by coming to me.

These are not so remarkable as some I have noticed, but easily understood. Many of my experiences of this nature have been so startling that the notion of knowing that I was aware of man at present, that they would not be recognized as true if I were stated, nor would I expect them to be."

Connecticut.

NEW HAVEN.—Mr. E. P. Goodsell writes: "I wish to say a few words in recognition of the address by Light Henry Clay, delivered at the BANNER OF LIGHT Free Circle-Room, June 10th, and published Sept. 7th."

He was somewhat acquainted spiritually with him from the character of his speeches, which he, as a senator from his native State, Kentucky, delivered in Congressional debate. As an able advocate of freedom, he was widely known. At the close of his speech his able antagonists generally remained silent, for he had clad every human soul with the right to freedom, and carried conviction of its truth. And he before the satisfaction of knowing that his cause was just—and must be successful. He labored then for the emancipation of four millions from physical bondage; now that he labors still to spread abroad knowledge which shall set free sixty millions of human souls from the errors of the past, clearly manifests his purpose, as is the genuineness of his communication. His words to Spiritualists are words of encouragement, designed to strengthen the hearts of all lovers of his race. Utterances from his own heart reach with force and effect other hearts. His illustrations of the present status of Spiritualism having, through hard labor and well-fought battles, passed over one high mountain, and from the present depression or valley will, in the next ten years, pass another mountain, are words of truth, and how grandly such are these: 'As this century closes upon you, you will find that higher thought, grander discovery and greater achievement are certain to bring the dawn of a new age; you are stepping forward into the vestibule of a temple of power and of beauty of which you do not dream. When the

new century arrives, and humanity opens its eyes upon it, and understands that era and its significance, it will exclaim with one voice: 'The world has never known such a wondrous age!'

New Jersey.

NEWARK.—A correspondent writes: "The Spiritualists of Newark have reorganized upon what promises to be a practical and permanent basis. We have long felt the want of a good working society, and now think we have got started right. We have a society organized, fully officered, and a good-sized roll of names subscribed for the following objects: 1st, the investigation of the phenomena. 2d, the reception of communications. 3d, the study in a rational way of a natural spiritual intercourse. 4th, the formation and dissemination of a purely natural philosophy."

They say who grace the chair of our Society is one well known to the Spiritualists of this section, and of rare tact and powers to inspire that confidence and support which promises so much for the future. We expect to hold public meetings once a week, and would like to introduce a new face to our people at least twice a month, expecting to fill our rostrum the intervening nights with some of our home talent, of which we have a good supply. If I will consent to be used, as it is known some two or three have been undergoing a rather rigid course of development, for what purpose remains to be seen. We respectfully request all mediums traveling this way, who may have single nights they can give us, to please send us their dates and terms, that we may place them in advance."

You will be informed of our future from time to time. Our place of meeting, dates, etc., will be hereafter announced. All communications should be addressed for the present to the President, Mrs. Susan Martin, 60 Plane street, Newark, N. J."

Massachusetts.

CAMBRIDGE.—"C. C." writes: "A medium told me that her first experience of the spiritual phenomena was hearing the raps on the window-pane. She shut the window, and the raps came on the table. She asked: 'What is it?' Answer: 'Spiritual electricity.' 'Who is it?' Answer: 'Franklin.' May it not be that the mediumistic organization is the channel through which, in the fullness of time, the immortality of the soul will be fully demonstrated to all mortals? May it not be that Franklin has discovered a process by which the most refined electricity can act through and upon material substances, thereby causing the phenomena which are now witnessed in every part of the world? May it not be that the discoverer, working downward, may so simplify the process as to meet the comprehension of our scientists, working upward?"

Written for the Banner of Light.

BY THE SHORES OF ONSET.

BY MRS. K. R. STILES.

Fair Onset! famed in story,

What tongue can tell thy glory?

What language can convey it?

What artist hand portray it?

As on thy shores I wander,

Or silent sit and ponder,

Thou seem'st like dream or vision

Of some fair realm elysian.

Here Nature's voices greet me,

Here loving angels meet me;

My steps oft-times attending;

Here Heaven with Earth seems blending.

In attitude of musing

I sit to-night, half losing

My outward sense and feeling,

While evening shades are stealing.

As dreamily I ponder

The mists are rolled asunder,

And I behold fair faces,

And feel the fond embraces

Of loved ones gone before me.

The past comes sweeping o'er me!

Backward my gaze is turning,

Long vanished forms discerning.

From out the silent gloaming

I see the Indians roaming;

Like phantoms some are sitting,

Some 'neath the oak trees sitting.

The fair blue waters glisten

And as I watch and listen,

I hear the dip, dip, dipping

Of feathered oars a-dripping.

Upon the shimmering waters

Are dusky sons and daughters;

Their light canoes swift speeding;

Birds soar above unheeding.

The evening breeze is bringing

Strains as of chanting—singing:

Weird-like and strange it soundeth,

The wooded shore resoundeth.

A near me now is standing

An Indian chief, commanding.

He bends the knee before me,

And spreads his blanket o'er me.

No word by him is spoken,

Yet do I read the token:

It speaks of love, protection,

Strength and a firm connection

With those the noble-hearted,

Who, though from earth departed,

Return and walk beside us,

Coming to bless and guide us.

My thought the chieftain readeth,

And my desire he heedeth.

He speaks: "I am Neponset,

From land beyond the sunset."

"Neponset hath emotion;

Tender and true devotion

Belongeth to his nation;

He loveth meditation."

"Oft questioned Chief Neponset

Upon the shores of Onset

What lay beyond the story

Of day's departing glory?

"Now, Indian chieftain knoweth,

The sunset-land bright gloweth

With light that is eternal;

It is the land supernal."

"This, too, the chieftain knoweth:

That toward the land that gloweth,

The pale-faced daughter tendeth—

Slowly, yet surely wendeth.

"Then, pale-face, grow not weary,

Though oft the trail seems dreary;

To hunting-ground of beauty

I'll lead—if true to duty."

"Now Chief Neponset goeth,

But when the sky red gloweth,

And hours of day are fleeting,

Again he'll give thee greeting."

Now breaks the spell that bound me,

While softly falls around me

Night's mantle, star-lighted.

I feel myself united

To the bright spheres above me,

To angel ones who love me—

Drawn in closer union

Through silent, heart communion.

Oh, Onset! famed in story,

No tongue can tell the glory

Of this hour's meditation,

I yield thee my oblation!

A locomotive engineer advised a passenger who had a colder in his eye, and was vigorously rubbing it, to let it alone, and rub the other eye. He did so, and in a few moments the colder left. Since then he has advised the treatment to many others, and never known it to fail to remove the humor from the eye unless it was a hard, sharp-edged one that required an operation.

From San Diego to Portland, Oregon.

Letter from W. J. Colville.

To the Editor of the Banner of Light.

It is almost impossible to conceive of any experience more delightful than travelling when one is in the humor for it, and meets with no mishaps along the road. The regret experienced at parting with friends in one place is compensated for by the pleasure of meeting other friends somewhere else; and when one has been many years before the public, traveled extensively, and met good and true friends everywhere, it is impossible to feel much exclusive attachment to any spot of earth. The world becomes our country in a very appreciable manner, as we journey through it, and find human nature, as well as natural scenery, everywhere. I have everywhere called on an extravagant optimist, and perhaps in some sense I merit the compliment (accusation I certainly do not consider it); but in spite of all that I have seen of the darker side of human nature, and I have seen a good deal, I cannot but feel that "poor" human nature is in reality vastly richer than it is usually supposed to be, in all that is good and noble.

My closing weeks in San Diego, after returning hither from Los Angeles, were full of bright experiences. All the meetings were very successful, and growing larger and larger; and the same was the case in National City, though in temporal matters this latter place is hardly enjoying equal prosperity. Though one hears something of "hard times" in San Diego, there are numerous evidences, not of a boom, but of a steady rise in successful and honest enterprise. Handsome new buildings are going up all over the city; and in them the most desirable offices are engaged and occupied before the structures are completed. The new synagogue is just about finished, and is a very pretty edifice. Many of the liberal Jews are interested in all progressive thought and action. The Nationalist Club is already a powerful organization; its members among its active members Rev. B. F. McDaniell, the much-respected minister of the Unitarian Church, Mrs. Clara Foltz, the first woman admitted to the bar in California, Mr. Henri Fairweather, a talented musician and particularly able man, Mrs. H. C. Bushyhead, the beloved and efficient President of the First Spiritual Society, and many others.

On the occasion of my last appearance in the Opera House, Sunday evening, Sept. 1st, the audience was so large, and such a kindly feeling went out from the people, I really felt very sorry to tear myself away and start for San Francisco on the steamer Santa Rosa, which left San Diego at 6:30 A. M., Sept. 2d. The steamers plying between San Diego and San Francisco are large, handsome boats, not unlike those of the Fall River Line, on which I have so often gone from Boston to New York. They make frequent stoppages up the coast, and of sufficiently long duration to allow passengers ample time to visit Santa Barbara and San Luis Obispo. Both places, the former especially, are very attractive and in a flourishing condition every way. On the evening of Sept. 1st, Mr. Williams, the leading promoter of the new town of Summerland, met me at the landing stage at Santa Barbara with a carriage, and took me for a charming night-ride to see the new Spiritualist colony, with which I was more than delighted. The road between Santa Barbara and Summerland is almost as even as a race-course, and the new settlement promises to be a most delightful resort; its situation is simply perfect; already many good houses are built and occupied.

Mrs. O. K. Smith—who was for many years the companion of Mrs. Amelia Colby, now Mrs. Luther, and whose sweet songs accompanied by the guitar delighted so many ears—has a charming home on the cliff directly overlooking the ocean. Her villa is a rendezvous for many good people from different parts of the world; there I met several old friends from the Eastern States, also Mr. Bowley, a prominent Spiritualist from Melbourne, Australia. Water is plentiful and good, and the soil is so fertile that the loveliest flowers bloom without the aid of irrigation. Fruits and vegetables of every description flourish there also with a very moderate amount of moisture. A fine library is nearly completed, a good school is in course of erection. Timber is cheap, and a number of delightful cottages are springing up on every hand. The climate of Santa Barbara is renowned for its salubrity, and that of Summerland is still more pleasant, being a few degrees cooler in summer and no colder in winter.

lights, its desirable location, absence of long flights of entrance stairs, freedom from noise, and a number of commodious rooms. I am engaged here on Sunday at 2:30 and 7:30 p. m., from admission; voluntary collections. On Monday, Wednesday and Friday at 7:30 p. m., and Tuesday, Thursday and Saturday at 2:30 p. m., when tickets are twenty-five cents to the apologetic lectures and questionings. The audience thus far have been composed of intelligent, thoughtful people, representing almost every shade of opinion. Ladies preponderant in the afternoon. In the evenings the sexes are about equally divided.

The issue in Portland is a little broken; showers are not infrequent, and the air feels cool after Southern California; but on the whole the climate is decidedly agreeable, and is considered very healthy. *The World's Advance Thought*, a progressive monthly journal issued here, is very friendly; its editors are extremely cordial, and have a good word and friendly greeting for all workers in whom they recognize any aspiration after universal truth. The old Spiritualist Society, which has been running meetings here many years, holds well-attended sessions, principally conferences, every Sunday morning and evening in G. A. R. Hall. The Unitarian Society is large, and numbers among its members many outspoken advocates of the Spiritualist Philosophy, among whom Mrs. Dr. Thompson, with whom I am residing, is a conspicuous and active light.

The new Jewish Temple is a very handsome structure, recently completed; many of its people are interested in all liberal thought, and attend lectures and classes with a view to ascertain what is the truth. I am engaged here on Sunday at 2:30 and 7:30 p. m., from admission; voluntary collections. On Monday, Wednesday and Friday at 7:30 p. m., and Tuesday, Thursday and Saturday at 2:30 p. m., when tickets are twenty-five cents to the apologetic lectures and questionings. The audience thus far have been composed of intelligent, thoughtful people, representing almost every shade of opinion. Ladies preponderant in the afternoon. In the evenings the sexes are about equally divided.

My new book, "Theosophy for the People," which you have already brought prominently before your readers, is nearly completed in manuscript. With all my other work I have found it a tremendous undertaking. I hope it will be issued by Nov. 1st. The offer at \$1.10 to immediate subscribers can remain open at your office till Oct. 31st. The book will, I think, exceed to five hundred pages. I am ready to return to Boston whenever I am wanted. Kindest regards to all friends.

Yours sincerely, W. J. COLVILLE.

Lectures upon the following subjects now in course of delivery by Mr. Colville in Portland, Oregon, are being reported and will be included in the contents of the new book which I have referred to above: *Theosophy, What It Is and What It Is Not; The Mystery of the Ages, or the Secret Doctrine of all Religions; Theosophy in Egypt, the Hermetic System; Theosophy in Persia, the Zoroastrian Idea; Theosophy in India, Buddhism; Magic—Red, White, Gray and Black; Difference Between Spiritualists Adepts and Ordinary Magicians; The Rosicrucians, their Theories of Cosmology; The Philosopher's Stone and Elixir of Life; The Planetary Chain, or the Birth and Death of Worlds; Nirvana.* Mr. Colville's present address is 118 Main street, Portland, Oregon.

A Tribute to the Memory and Work of Dr. Evans.

To the Editor of the Banner of Light:

I was gratified on reading the faithful editorial expressions in THE BANNER OF LIGHT, 21st, concerning that gifted author and successful healer of the sick, the late Dr. Warren F. Evans.

I can in truthfulness add my testimony in the same direction, coinciding with the views therein given. Dr. Evans was an unselfish, honorable man, just in his dealings; also a great benefactor to the world at large, in the way of originating thought upon the important subject of vitalizing the mind of the individual man to heal himself, also upon the most effectual methods of warding off disease.

In 1871 my attention was called to his treatise, the Mental Cure book, now well known far and wide in America, England and France as the most wonderful production in this direction now extant. One of the world-renowned healers of the nineteenth century, Dr. J. R. Newton, has said that he considered he performed his cures by the laws and principles laid down in this treatise; and throughout the pages of his private copy of this work, Dr. Newton has expressed his pleasure by marked passages, which he often quoted to his patients when he was in mortal life.

I obtained a copy of the book, and carefully perused it; I subsequently made the acquaintance of Dr. Evans, and found him to be a highly intuitive individual, abounding in practical thoughts regarding the healing art. At this time this book was in the hands of a Swedenborgian publisher, but small sales were realized—on the ground that the strongly-laced Swedenborgians considered it to be too strictly tinged with the Spiritualist Philosophy. The more liberal Swedenborgians, it is true, purchased the book quite freely, and some of the physicians connected with that belief gave copies to their patients, considering that the volume, when read, would reinforce the action of the medicines given, by stimulating the mind of the sick to assist nature in her efforts to overcome disease, whether mental or physical.

Through my instrumentality the book was placed in the hands of Colby & Rich, as publishers, and there is no doubt that copies of it are already in the possession of a majority of the prominent Spiritualists of this and other countries. It is also to be found in various public libraries.

A few years subsequent to its publication, several speculative treatises were sent broadcast over the country, in which the authors took the ground against magnetism, Spiritualism and mediumship as being evils of the age, and advising the public not to have anything to do with them; also claiming that everything that was spirit, or, in other words, that there was no such thing as matter, or that human beings were a portion of God, and the latter could not become diseased; hence all that was designated disease was simply "mortal error" on the part of those imagining that they were diseased. The ideas set forth in these singular productions prevailed so widely that those designating themselves "Christian Scientists," "Metaphysicians," "Occultists" and many other names meaning the same thing, obtained credence to such an extent that a treatise that advocated a common-sense view of the power of mind over mind and disease, and admitted that disease was prevalent in this age as in the past—was did this Mental-Cure treatise—was almost wholly ignored and seldom alluded to; its being in harmony with the Spiritualist Philosophy, the theory of magnetism, etc., being used by these latter-day "mentalists" as an argument against its being countenanced among their followers and elsewhere.

For the purpose of emphasizing the facts that Dr. Evans was the first to place before the public a practical treatise on this important subject, and that Evans's Mental Cure treatise is superior to all the works that have thus far been printed in this line of thought, I will quote a few of the expressions made by prominent, distinguished individuals who spoke in favor of the work on its appearance—in order that the investigator of this complicated subject may know where to find a practical theory that will not conflict with common-sense or history.

Dr. Evans will be better known in future years, when his writings are more fully comprehended. He lived twenty-five years in advance of his time in thought and action, and his mind was intuitively drawn to the subject to which his dearest energies were devoted for the past quarter of a century. When his best thoughts were obtained he would walk the floor at a rapid rate, and without question he was under a high state of inspiration. He wrought his work well; he still lives in identity, and will take up in his new home the work he laid down on earth, and continue it to grander perfection and more beneficent usefulness.

A. S. HAYWARD, Magnetic Physician.
Boston, Mass.

yet far-reaching relations, of the mysteries of life, mind and spirit, when set forth by a mind fitted to discern spiritual things, and intuitively endowed with the logical method to set them forth in a complete and rational system, and in the beautiful language of demonstrable truth.

A. L. Newton said: "It includes a knowledge of spiritual laws and forces which are intimately related to the welfare, the daily needs, physical and spiritual, of humanity in this life, as well as in that which is to come."

Dr. K. Hunt, M. D., (after a practice of thirty years) said: "It should take the same place that 'Combe's Constitution of Man' did in its day, and become a standard work, and be sold by the tens of thousands."

L. W. Abell, M. D., (after twelve years' practice) spoke thus: "It is an invaluable book, and should be in every family."

Dr. A. Johnson, New York, said: "I have no hesitation in stating that it contains more sound philosophy in regard to the laws of life and health than all the medical works in the library."

The BANNER OF LIGHT, *The Western Star, Journal of Health, and Pharmacological Journal*, spoke in high appreciation of its merits; Emma Hardinge Britton, Lizzie Doten, A. J. Davis, Thomas Gales Foster, Giles B. Stebbins, Dr. H. B. Storer, Dr. S. B. Britton, and other authors and lecturers also commended it as being alive to the needs of this age.

The Boston Transcript spoke of this work recently in the following manner:

"Dr. Warren F. Evans's 'Mental Cure,' illustrating the influence of the mind on the body, both in health and disease, and suggesting the psychological method of treatment, has passed to a seventh edition. Dr. Evans is unquestionably the ablest of the multitude of writers on the mind-cure; indeed he is the only one who seems to have taken a clearly philosophical view of the subject, and who has given an explanation of the so-called mind-cure phenomena, which can be read without exciting the antagonism of nine-tenths of his readers. His mind in the book is 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. Unlike the metaphysicians, Dr. Evans believes in something more than mere mental operations in the treatment of disease. He advocates massage, the Swedish movement cure and magnetic treatment. It is asserted by the apostles of some of the mind-cure schools that faith is a cure, and that there is really no such thing as disease. Dr. Evans does not agree with either of these statements of belief. He recognizes the existence of disease, and says: 'There are two things in a patient necessary to the recovery of a spiritual sanative influence: One is a desire to get well; the other is a faith in the efficiency of the remedial agency. Without these two the cure of disease by any mode of treatment, to say the least, if not impossible, exceedingly difficult. He is inclined to accept all the theories of Dr. Evans, we cordially commend it to those readers who are interested in the subject as well worth reading and considering."

To give the public Dr. Evans's views of Spiritualism and Magnetism, his remarks concerning two works on these subjects go far to show that he was in full sympathy with both. In reviewing the Vital Magnetic Cure book, an exposition of Vital Magnetism, he writes as follows:

"I have read during the last ten years nearly everything published on the subject of magnetism to the cure of disease; and I deem this an important addition to the literature of the subject, and of great practical value to every one who would learn how to successfully use this most efficient sanative agency."

In reviewing the book "Nature's Laws in Human Life," an exposition of Spiritualism, *pro and con*, he writes thus:

"The work is written in a spirit of candor which commands respect to the reader. The author evidently has a sincere faith in the truth of Spiritualism. The opinions of its opponents are fairly stated, with no attempt to soften them down, and are answered by a record of facts drawn from the writer's large experience and extended knowledge. The principles are fairly deducible from these facts. It is written in a clear and compact style, and is free from all offensive attacks upon other forms of religious belief. To the myriads of people in our land who long to know something about the reality of another life, and of communion with the unseen realm, and of the laws that govern it, this will be found a useful volume."

The writer has had several pleasant conversations with Dr. Evans on the subject of Spiritualism, and he frankly admitted that he wrote his book, "Mental Cure," under the influence of a prominent professor connected, while in earth-life, with the Swedenborgian denomination, giving his name. At the same time he remarked that no one could be a successful healer of the sick without the aid of spirit-force or power.

Of his demise a correspondent of the *Newburyport Daily News*, writing from Salisbury, said:

"Our town has lost one of its notable citizens. Dr. W. F. Evans, whose death occurred Sept. 4th. Twenty-eight years ago he was pastor of the Methodist Church in this village, and ranked as one of the most scholarly and devoted members of the New Hampshire Conference; later his religious views were so modified that he left the Methodist and joined the 'New Church.' He was probably the most learned and rational among the teachers of the philosophy. Funeral services were held in the Methodist Church, were conducted by the deceased, who spoke reverently of Spalding and Rev. Joseph Hayes. The latter is only a few months younger than Dr. Evans, both of them having joined the New Hampshire Conference at the same time, 1840."

Dr. Evans will be better known in future years, when his writings are more fully comprehended. He lived twenty-five years in advance of his time in thought and action, and his mind was intuitively drawn to the subject to which his dearest energies were devoted for the past quarter of a century. When his best thoughts were obtained he would walk the floor at a rapid rate, and without question he was under a high state of inspiration. He wrought his work well; he still lives in identity, and will take up in his new home the work he laid down on earth, and continue it to grander perfection and more beneficent usefulness.

A. S. HAYWARD, Magnetic Physician.
Boston, Mass.

October Magazines.

THE ATLANTIC MONTHLY continues in the current number "The Begun's Daughter," and follows up the installment of this entertaining story with a thoughtful sketch entitled "A Nonconformist's War Reminiscences," by J. R. Kendrick; Prof. John Fisk writes interestingly and profoundly too (as is his wont) regarding "The Monmouth and Newport Campaigns" in the revolutionary war, and the great value of Baron Steuben's services as a tactical mentor to the "militant plowboys" of stricken Valley Forge; William Cranston Lawton's "Closing Scenes of the Illad" is a paper replete with classic lore veiled in the choicest English; Henry Loomis Nelson treats of "The Government and its Creditors"; other articles, not here specified, grace the number, together with three poems, book reviews, contributors' Club, etc., etc. Houghton, Mifflin & Co., Publishers, Boston.

THE MAGAZINE OF ART.—We are given, as the frontispiece of this number, a specimen of the art work of Miss Alexander, an American lady whom Mr. Ruskin has taken under his patronage. The subject, "Madonna," is a type of the highly refined drawing, the original being a pen-and-ink drawing, its reproduction is a matter of much difficulty, considering which, it is here remarkably well done by the photograph process. The opening letterpress relates to a well-known art club of London. Examples of Millet's work are given, among them a page reproduction of the famous "Angelus," recently purchased by a New York gentleman for upward of one hundred thousand dollars. Of the remaining contents are "The Sculpture of the Year," five illustrations, "An Artist's Holidays" and "The Peabody Museum at Cambridge, Mass.," two illustrations of the pottery of the mound-builders. New York: Cassell & Co., 104 and 106 Broadway.

CASSELL'S FAMILY MAGAZINE.—Three chapters of the intensely interesting serial, "A Woman's Strength," are given, also new installments of "Engaged to be Married," and "A Man of a Million," and a complete story, "The Missing Dancer." Of miscellaneous contents are "Next of Kin Wanted," "A Biscuiting Off" Party in Canada, and "Our Friends, the Horses." Several papers are interspersed upon home and health matters, together with fine illustrations and music. New York: Cassell & Co.

St. Nicholas.—The superb pack of hounds owned by Count de Barral are shown in the frontispiece in connection with the leading article, "Among Dogs of High Degree," by Noah Brooks, in which he treats of fine dogs everywhere. Celia Thaxter in her usual bright vein tells a story in which the intelligence of a

cat prevents a tragedy, Eleanor Putnam tells a good story of college life, "About Ted Russell"; and a "Jora Miller's Wonder Doll." A dog found in the Hoople of St. Bernard gives some trouble to W. D. Foulke in bringing him to this country, all of which he interestingly describes. Other attractive contents, all finely illustrated, several good poems, etc., make up an excellent budget of good things. New York: The Century Co. Boston: Darnell & Upham, 283 Washington street.

OUR LITTLE ONES.—A profusion of attractive pictures illustrates a class of stories the children of the nursery never tire of reading or hearing read. Among them are "Tricky's Birthday Party," "A Little Girl's Wedding Gift," "Twelve Handsome Kitties" and "The True Story of a Smart Dog." Boston: Russell Pub. Co.

THE AMERICAN AGRICULTURIST contains a great deal with illustrative engravings of "Ellerslie," the home of Vice-President Morton at Rindcliff, on the Hudson, and nearly fifty quarto pages of farm, garden and household matters. New York: 761 Broadway.

TAUHS OF NATURE.—Natural Science is set forth in many articles, chiefly brief, but in all cases interesting and instructive, supplemented with an "Astrological Department." Boston: J. M. Wade.

Passed On.

MARIA C. SMITH, widow of the late Jacob Smith, of Exeter, N. H., and mother of the late Mary M. Hardy, of Boston, passed away at her residence, 300 Washington street, Haverhill, Mass., on Sept. 12th, after a brief illness of two days (pneumonia).

Funeral services were held at her home Sunday at 2 p. m., and at the cemetery in Exeter, where the interment took place. The body was encased in a broad-cloth casket, which was shrouded in beautiful floral offerings from loving children and friends. At the head stood a large wreath of white roses, from the center of which depended a snow white dove; at the foot rested a Bible in white carnations, with the word "closed"; other offerings were a crescent of ivy, a sheaf of wheat, and beautiful baskets of flowers—a tribute from the Woman's Christian Temperance Union.

Mrs. Smith's sudden death was a severe shock to her numerous friends and relatives. She was in perfect health up to within three days of passing away. The week previous she attended with her daughter, the Soldiers' Reunion at Exeter, N. H., and entered fully into the enjoyment of the occasion. It is all the more sad, this sudden ending of earth-life, because there was scarcely any indication of her seventy years. She was bright and active, retaining perfectly all her faculties, and taking the keenest interest in all the affairs of life.

Here was a brave, earnest spirit, and she has borne with true fortitude the sorrows of life, which have been many. Within a few years she has been called to mourn the loss of a husband and four children. Five children survive her, who look forward to a glad reunion in the beautiful spirit-world. Com.

The Annual Convention

of the Vermont State Spiritualist Association will be held in the Village Hall, at Wells River, Vt., Friday, Saturday and Sunday, Oct. 4th, 5th and 6th, 1889, opening at 2 o'clock on Friday.

Our Vermont speakers and test mediums have been invited and are expected to be present, also good magnetic healers. Joseph D. Stiles, one of the best test mediums in the East, is expected to be present; also I. O. Leonard, of Exeter, N. H. Good music will be furnished throughout the Convention. Round-trip tickets to Wells River over the Montpelier and White River roads, and a sample copy of the Boston and Maine Railroad, for half fare, board at the hotel \$1.00 per day.

A cordial invitation to all. LUCAS WELLS, Editor, President, D. E. A. SMITH, Brandon, Hon. A. E. STANLEY, Leicester, and Hon. JAMES CROCKETT, Waterbury, Vt. Presiders.

For tickets, and for a full and complete list of the speakers, apply to the Vermont State Spiritualist Association, at Wells River, N. H., or to the Vermont State Spiritualist Association, at Wells River, N. H., or to the Vermont State Spiritualist Association, at Wells River, N. H.

THE MENTAL CURE. By Rev. W. F. EVANS. The Philosophy of Life. Illustrating the Influence of the Mind on the Body, both in health and disease, and the Psychological Method of Treatment. The work has received the endorsement of the highest authorities in the field. Cloth, pp. 368, \$1.50, postage 10 cents.

MENTAL MEDICINE. A Theoretical and Practical Treatise on Medical Psychology. By Rev. W. F. EVANS. One of the best, clearest and most practical treatises upon the application of psychic or mental force to the cure of the sick. Its clear-minded author has localized the mind upon the great subject, he can obtain from a patient's soul, and herein so illuminates the subject that persons of ordinary intelligence cannot only understand the laws of the mind, but can apply them to the healing art, enabling parents to be their own family physicians. Cloth, pp. 368, \$1.50, postage 10 cents.

THE DIVINE LAW OF CURE. By W. F. EVANS. This treatise is the result of six years of careful research, study and experience by the author, and makes its appearance at a time when the necessity of the age seems to demand a book of reflection, and one that will give us the power to remain in good health as well as those who are sick in body and mind, and especially is applicable to persons who are afflicted with the growing disease of nervous prostration, in regard to utilizing the power of mind over disease and the subtle forces that are in the universe. Price \$1.50, postage 10 cents.

SOUL AND BODY; or, The Spiritual Science of Health and Disease. By W. F. EVANS, author of "Mental Cure" and "Mental Medicine." A work worthy of the highest regard, and one that is calculated to do good wherever read. Cloth, pp. 368, \$1.50, postage 10 cents.

NATIVE MIND-CURE. By W. F. EVANS. The Primitive Power of Faith, or, Elementary Lessons in Christian Philosophy and Transcendental Medicine. Cloth, 12mo, pp. 215. Price \$1.50, postage 10 cents.

THE VITAL MAGNETIC CURE. By MAGNETIC PHYSICIAN. The Philosophy of Health; A Treatise upon the Electric, Magnetic, and Spirit-Force Forces of the Human System, and the Application of the Mind and Cure of all Curable Diseases of the Mind and Body. It gives instructions for both Healer and Patient as far as is possible, and the growing disease of nervous prostration, in regard to utilizing the power of mind over disease and the subtle forces that are in the universe. Cloth, \$1.50, postage 10 cents.

NATURE'S LAWS IN HUMAN LIFE. By a MAGNETIC PHYSICIAN. The Philosophy of Happiness, or, an Exposition of Spiritualism, embracing the various opinions of extremists, *pro and con*. Distinguished Theological Professors D. D. and A. A. are in opposition to its truthfulness; Normal, Inspirational and Trance Speakers and Writers in favor. Is Immortally Universal? Known by Nature's Laws, the great reality of the new results in happiness, also proves an Incomprehensible Love? Cloth, pp. 368, \$1.50, postage 10 cents.

ESSENTIALS OF MENTAL HEALING. The Theory and Practice of the Mind-Cure. By L. M. MARSTON, M. D. This is one of the most able treatises on this subject that has ever appeared, not only intended for general reading, but as a text-book. For sale by COLBY & RICH.

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Its Embodiment in Human Form.

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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.

Banner of Light.

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JOHN W. DAY, ASSISTANT EDITOR.

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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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Poverty Indeed—Civilization Confronted with Its Problem.

In the several districts of the East End of London there lives a population of a quarter of a million souls. It is in this part of the vast metropolis that the so-called "dockers" live, twenty-five thousand of them, represented in the recent great strike by several thousand of their number. A procession of a hundred thousand men, gathered from all the trades in one mass, marched through the streets to assert their united claims to better wages and for their labor. They committed no violence, and therefore to hurl the soldiery upon them would have been sheer slaughter, without provocation. The strikers at last carried their point, and the dockers gained an additional penny (two cents) for each hour of work, the minimum to be four hours in a day. But it is not possible for the most fortunate of them to secure employment in the docks for more than two or three days in the week, so intense is the pressure of competition for work. Agriculture in England is in an exceedingly depressed state, and idle laborers are continually pouring into London from the interior to obtain a livelihood.

Whole families in the east end of London live, no one knows how, on twenty-five cents a day. The entire district is crowded to reptation, and hunger and vice everywhere prevail. The mortality is at the rate of from fifty-three to seventy in a thousand. The docker is described as below anybody's consideration. He is not received by his fellow-workmen on terms of equality. All he earned before the great strike was fourpence or fivepence per hour. Two days' work of three hours each in the week is the average for him. On such wages do twenty-five thousand men somehow support themselves and their families, pay rent, buy food and clothing, and provide as best they may for all their necessities. It is less than a dollar a week for the entire maintenance. Among the poor of professed civilization they are the poorest. A London correspondent of the New York Sun paints the frightful picture of their lives. She declares that London poverty has no parallel. The homes of the London poor are like the old crowded steerage of the steamships before sanitary science and humanity invaded the foul hulks and forced capital to clean and ventilate them.

These enclosures are simply lodgings where dirt, depravity and hopelessness sleep off debauch or wear the nights away in vice, secluded from police observation. They are not occupied at all by day, except for brief intervals. The East End is out in the alleys and streets all day, the women slovenly and foul, the children covered with accumulations of street sweepings, the men watching opportunities for thieving, or loitering around the courts, half-asleep from the effects of bad beer or worse gin. Those few who stay indoors are mothers, working their eyes out from sewing God through sweaters to keep half-naked children from death, and husbands tumbling in at nightfall to curse and beat till terror overcomes their bestial energy and they fall upon the floor to become an insensible animal till daylight. The interiors of these homes are almost indescribable. A ceiling, smutted for years; walls coated with grease and patched with tin to keep out the rats that would otherwise drive the tenants out; floors in whose corners are strewn heaps of straw reeking with odors; perhaps a rickety dresser; a single table;

sometimes a chair with one leg crippled or a broken back; and that is all the furniture.

Sometimes as many as twenty persons sleep in one of these rooms, that are not more than twenty feet square. Some of them have bunks of hard boards arranged along one of the walls. These are professed lodgings, for which the keeper charges at the rate of a penny a bunk. As a rule, no food is cooked in them, and there are no utensils or facilities for cooking. The occupants buy what they eat in very small quantities at the malodorous shops that abound in the district. Generally they live only on bread and beer, with an occasional bit of pork or liver or herrings. This kind of human life spreads over acres upon acres in crowded London. There is no marrying by a parson; children are born in the hospitals or the police stations, to which their squalid mothers are dragged just in time to give them birth; there are deaths, but no funerals, except the very shortest and shabbiest; and everywhere within these terrible boundaries Christianity is heard of, if at all, as something lofty like the sky. Well may such conditions be ascribed, as they have been in a widely read book written by a sympathizing woman, to the inscrutable will of God.

The correspondent whose description of London poverty we have thus condensed remarks that it was the boast of Queen Victoria's half-century that the population of the United Kingdom had increased forty-two per cent., and its wealth one hundred and twenty-four per cent., or thrice that of the population. The cost of the army had doubled, and the government expenditure had more than doubled for every inhabitant. But in the latter half of the fifty years of her reign convictions for drunkenness had increased fifty per cent.; and although the wealthy class may have increased in number, in the East End of London life for a whole family is crowded into the astonishingly low figures of twenty-five cents a day. So that there is no occasion for boasting. All London is seriously studying the lesson which the recent public array of such a vast concourse of workmen, numbers of them the lowest in the scale of civilization, has unexpectedly taught. The East End offers a problem wholly new to the West End, which the latter will have to confess itself unable to solve. The London docker at last has asserted his rights as a man. He is no longer a wharf rat, but a human being.

He is unquestionably the lowest item in metropolitan humanity, and is so esteemed by the officials of the great dock companies that employ him. That he should stand up beside his fellows, supported by all the trades of vast London, and demand of his subjugators a penny an hour more for his wholly unskilled labor, entirely passes their comprehension. And that he should likewise demand the fixing of a minimum of hours for that labor on such days as he can obtain it, adds to their astonishment until it takes the form of a shock. London is truly said to have had no such visitation of alarm since the dreadful plague of two hundred and twenty odd years ago. It is seriously inquiring, with bated breath, what is the prospect for the trade of the city if this revolt of the dockers shall be followed by a federation of labor, with all the unforeseen consequences that lie beyond. As the Sun correspondent says, to appreciate the social problem involved it is necessary to visit the region where families live on eight to ten cents a day, and out from which they may some day march in a firm organization for sacking the West End. One thing certainly is self-evident: that there should be no merchant princes with an entire population as their slaves.

Church Autocracy.

We need go back but a few centuries in history to be satisfied that ecclesiastical authority is an unsafe depository for power over the human conduct. The evidence is clear and overwhelming, that civilization has made no permanent progress under its control. It matters not what particular form of church authority it is that dominates, the result is certain to be excess, perversion and abuse. Nothing is surer than the fact that such authority is not to be trusted. The tendency inevitably is to usurpation and abuse. Men are not likely to practice self-restraint when they are conscious that there is little or nothing else to restrain them. They instinctively believe that as they are themselves the embodiment of goodness and virtue, so it is impossible for them to err by forcing it upon others for their good; and hence the violence and cruelty that mark the history of religion on every page.

It was for power alone that the English bishops, in the crisis of the Revolution of 1688, first turned against King James and joined the ranks of the people, and then, after he had stolen out of his kingdom, turned around again and plotted for his return, refusing to take the oath of allegiance to William and Mary, and likewise refusing to vacate their sees after being deposed, for no other reason than that their power was no longer to be acknowledged as superior to that of the State, and their customary privileges were to be curtailed. The same spirit is to be seen in the prelatical churches to-day. It will not down at the bidding of any but its master, and that master an enlightened and emancipated people. In our own professedly free country the autocratic spirit displayed by the bishops of the Protestant Episcopal Church is of precisely the same quality, though of course more decorous and discreet, as that manifested by their elder brethren at the time of the great English Revolution. They would assert full authority if they dared, and as it is all the time in a silent contest with the inferior clergy.

They are unwilling to concede the natural right of the latter to appeal from their authority, each in his own diocese, to a higher court, however constituted. Both clergy and people, on the contrary, are desirous, if not determined, that such a court shall be recognized and established, thus throwing the form of the church government into the form of a qualified or limited monarchy. The bishops insist on the possession of autocratic functions, with no remedy against their action by appeal. As no Pope is known to this church, here or in England, of course the clergy and the laity have no resort left them, the House of Bishops constituting no such body as is contemplated in the establishment of a high court of appeal. No different spirit, either, is manifested among the Presbyterians of the country, nor among the Congregationalists, who, though professedly the most democratic of all our religious denominations, are nevertheless ruled by local deacons, and afterward by ironclad councils and conventions, as was pretty plainly proven at the last session but one of the American Board of Foreign Missions. The last thing ecclesiasticism is ready to give up is power.

We note the recent public condemnation by

a Catholic Archbishop of an article in the Catholic Telegraph of Cincinnati, containing some candid criticism of the bishops. A Catholic priest writes for the New York Independent a plain statement of the facts, from which we gather that the Archbishop and Bishops have simply set aside all consideration of the rights of priests in their allotted localities, and exercised autocratic power, from which there is no appeal. From this statement it would appear that the ecclesiastics referred to consider themselves beyond the reach of criticism. They even presume to deny the freedom of the press, which has always been regarded as the palladium of our liberties. They refuse to tolerate any appeal to public opinion, which has ever been potent to correct so many wrongs. Why ought the acts of religious teachers to be exempt from criticism any more than the acts of civil and political servants? This is out of harmony entirely with the spirit of American life and institutions.

Mrs. Cora L. V. Richmond.

Having successfully concluded on Sunday last her Eastern engagements in Boston and elsewhere, has returned to her Western home. She called at this office on Monday, 30th ult., en route for New York, and expressed her pleasure at the reception given her by the public everywhere during her stay.

She spoke in the parlors of Mr. and Mrs. Denmore (West 55th street), New York, on the evenings of Tuesday and Wednesday, Oct. 1st and 2d; and will, on Sunday next, begin her fourteenth year with the society to which she has so long, so eloquently and so acceptably ministered in Chicago.

The following from The Haverhill (Mass.) Gazette for Friday, Sept. 27th, indicates the profound impression which she created in the thriving city where this independent daily is published:

"The announcement that Mrs. Richmond, of Chicago, would lecture in this city [in Brittan Hall] last evening for the first time, drew out an intelligent audience."

"This lady has been a public speaker of prominence in this country and in England for many years, and took her place as such quite early in life without special literary preparation but as she became, as it is termed, inspirationally developed for the work. She has always spoken, when winning her most brilliant rhetorical laurels, without study or preparation, but directly and immediately to questions presented by her auditors, or in some other way, which rendered her efforts equally noteworthy and remarkable. That has been her manner of speaking last night, allowing questions to be offered, all of which were briefly considered, while one of them was requested to be selected by the audience to be made the special subject of the evening. The leading theme was the question, 'In What Way do Modern Spiritualism Affect the Present State of Unsettled Thought in the Religious World?' and it is capable of placing religious belief on a firmer footing." This question was ably discussed and answered professedly by spirit control, and very closely listened to by a mixed audience of believers and unbelievers in the Spiritualistic Philosophy."

Death of Mrs. Farrar.

Frances H., wife of Daniel Farrar, Esq., passed to spirit-life from her residence on Hancock street, Boston, Sept. 25th, aged 82 years 10 months.

Her funeral took place on Saturday afternoon, Sept. 28th, at her late home. The floral tributes from family and friends were very fine. A male quartette touchingly rendered several selections. Rev. M. J. Savage read scriptural excerpts and offered prayer, and Mrs. Cora L. V. Richmond (entranced) delivered a soulful address replete with the comfort which Spiritualism offers at the hour of separation.

Mr. and Mrs. Farrar were in former years greatly interested in the spiritual movement, being personal attendants upon and cordial supporters of (both by their influence and by pecuniary means) the celebrated course of meetings so long sustained by the Spiritualist Committee at Music Hall, under the chairmanship of the late Lewis B. Wilson. They were also members of the memorable séance for the electrical transfer of colors, held at the BANNER OF LIGHT office, Boston, years ago, with Mrs. Annie Lord Chamberlain as medium—accounts of which, taken from our columns, were circulated widely in this country and Europe.

Though increasing age kept these whilom defenders of the faith at home, and withdrawn from the scenes of their earlier efforts, their hearts have continued warm for the Cause, and we tender to the bereaved husband and family our sincere sympathy in this time of trial.

Proposed Allopathic Monopoly.

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 the community.

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.

We shall print in our next issue another of the highly interesting sketches now being contributed to these columns by our special New York correspondent "Observer," concerning men and women known to Spiritualism's earlier years—the theme of this number being Prof. J. J. Mapee, LL.D., who is known to the majority of THE BANNER'S modern readers under the name of "Phoenix," one of the valued spirit-controls of Mrs. Cora L. V. Richmond.

The Carrier Dove, published in San Francisco, Cal., by Dr. and Mrs. Schlesinger, is now running through its columns an original story, written for it by Mrs. Shelhamer-Longley, entitled: "In the Teeth of the North Wind."

L. L. Whitlock's Sunday evening meetings have been changed to Thursday evenings. The subject for next Thursday will be "Independent Telegraphy."

Read the special announcement made by Dr. Dumont C. Dake on our seventh page.

A Spirit Averts a Disaster.

An account such as the following given by the Brunswick Times should be authenticated by the names of parties and the locality of so remarkable an occurrence. We give it as we find it. If true, the written warning found upon the engine when running at an unusual rate of speed must have been written and placed there by a spirit who saw the impending danger, for no earthly being could have known of it and thus made it known to the engineer:

"I was on the night run," said the engineer, "and my train was about thirty minutes late. I said to my fireman: 'Keep her hot; I mean to go to meeting point on time.' During the next fifteen minutes I was not long in passing the mile-posts, for my engine flew along at the rate of fifty miles an hour down a long grade as straight as an arrow. Suddenly something struck me in the face, making a slight wound. I slowed down. 'What's that near the furnace door?' I asked of the fireman, pointing to a little bit of white paper lying just to my left."

"The fireman stooped, picked up the paper and handed it to me. In the dim light of the steam gauge I read: 'Look out at the river bridge; there's a tie on the track.' Sure enough, just at the entrance of the bridge I found the securely fastened across the track. Who put it there? I don't know; but I do know if the author of that message will make himself known to me he may ask me any favor he pleases with the assurance that it will be granted. Where is the piece of paper? My wife, Molly, has it in a gilt frame, hanging over the parlor mantelpiece. Whenever I am out on my run she stands before it and breathes a prayer for my safety. That piece of paper is my mascot, for I've never been behind time since the night it was thrown into my engine cab."

Prof. Cadwell's Experience with Dr. D. J. Stansbury.

On Wednesday, Aug. 14th, at Onset, Mass., Prof. J. W. Cadwell, as he informs us, called upon Dr. Stansbury, and writing two questions addressed one of them to his daughter in spirit-life, and one to a very near friend of hers. Folding the slips, he placed them with a small grain of pencil between two perfectly clean slates. What was written on the slips was not known to any one except Prof. Cadwell. The slates were placed on the table. In about twenty minutes the upper slate was removed. At the top of the lower one was a drawing in oil of a face, the outline of it in brown, surmounted with a sort of helmet in five other colors. Beneath this were the following messages:

Monsieur Cadwell: I greet you. I am very much interested in your work, and often am present to assist you. Anton Mesmer.

Dear Father: The artist has drawn you a picture of one of your ancient band. I am your loving daughter, Emma.

On the right of this was a circle in oil colors, and within it the words, "Love from Kena," also in oil.

The sitting was, as may be supposed from the above, very satisfactory to the Professor, and occupied not over thirty-five minutes.

The Laotian Spiritualists.

The Laosians are a race of people of whom little is known in this country. They inhabit the Siamese provinces of Laos, a mountainous region fifteen days' march from Burma. There lately arrived in San Francisco Se Mo, said to be the first native of Laos landed upon American soil. During an interview with him and his attendant, Mrs. Cheek, a correspondent of the New York Herald was informed that the Laosians are Spiritualists. They believe that each family is watched over and protected by a special band of spirits. Once a year the native women engage in what they term a spirit dance. These facts, existing among a people little known by the rest of the world, and, of course, holding scarcely any intercourse with the rest of mankind, show the universality of a belief in another life, the close proximity of that life to this, and that assistance is given by its inhabitants to those of this life in times of need.

Their territory is about three hundred miles wide by five hundred long. It is divided into ten provinces, over nine of which reign princes. In the tenth province, Cheung-Mai, which is the most important of the Laos district, the ruling sovereign bears the title of king. These princes and king are all vassals of the king of Siam.

The American Spiritualist Alliance.

With its headquarters in the city of New York—as will be seen by the standing notice in another column—meets at Royal Arcanum Hall, 64 Union Square, between 17th and 18th streets. It behooves all truly loyal Spiritualists to use their best endeavors to strengthen this institution, with numbers and funds, for the advancement of the grand Cause we all have so fully at heart. In these exciting times there is great need of just such an institution.

A newspaper and a newspaper editor that people do not talk about, and sometimes abuse, are rather poor concerns. The men and business that an editor sometimes feels it a duty to defend, at the risk of making enemies of another class, are of the very first to show ingratitude. The editor who expects to receive much charity or gratitude will soon find out his mistake; but he should go ahead, and say what he conscientiously thinks right without regard to the frowns of grumblers, the tirades of slanderers, or the slurs of ingrates.

Dr. Dean Clarke lectured in Santa Cruz, Cal., Sunday, Sept. 15th, morning and evening. The Sentinel reported the leading points of both discourses, and remarked that Mr. Clarke's lectures were entertaining and instructive, and therefore attracted much attention.

By his card in another column it will be seen that the celebrated Mesmerist, Prof. Cadwell, is in town for a limited season. He is the best mesmerist in the world.

Read the call for the Annual Convention of the Vermont State Spiritualist Association—on our third page.

"White Fawn," not "White Swan," sent the pansies to "Lotela."

Attention is called to Dr. Stansbury's Spirit Remedies, advertised on fifth page.

RULES AND ADVICE FOR THOSE DESIRING TO FORM CIRCLES. Is the title of a book compiled by James H. Young, which has reached its fourth thousand. In addition to the contents indicated by its title, it contains a declaration of principles and belief and a collection of hymns and songs for the séance room and social gatherings. For sale by Colby & Rich.

Dr. D. J. Stansbury, the Medium for Independent slate-writing, desires to announce that his time is fully occupied with private work; so much so that he is obliged to decline all calls to appear before Societies for the present. He will be located during October at 64 Dwight street, Boston.

NEWSY NOTES AND PITHY POINTS.

About a dozen persons are now constantly at work among the once hidden archives of the Vatican, employed by the German, Austrian, French and English governments in studying the histories of their respective countries.

John Bryant Mill is reported as having said that the masses warmed, fed and clothed the world, and the time would come when they would demand a share of what they have worked for. And that time is not far distant, according to present appearances.

"No," sobbed the widow, "I shall never find John's equal; but perhaps I can find a h-h-h equivalent."

Harper's Bazar.

He that does good to another man also does it to himself, not only in the consequence, but in the very act of doing it; for the consciousness of well-doing is an ample reward.

In answer to the query of "Spiritualist" the Boston Investigator says:

"We are not opposed to Spiritualism. We are perfectly willing that all its dogmas about the hereafter may be taught and believed, but we have as yet seen nothing that convinces us that man lives beyond the grave. Because we say this, are we opposed to Spiritualism?"

Among an assorted lot of "Queer Vermont Epitaphs," which the New York Sun recently displayed in its columns, was the following, found at Grafton:

Gone Home.

The hand was probably carved, says The Sun, with the fingers downward to point to the remains, but the inference drawn is often other than that. Near the stone was another which marked the grave of a man who had been murdered by an enemy. The epitaph was:

I'm Shot.

Citizen (to lawyer)—I want your advice in a suit I am about to bring. Lawyer—Excuse me, but a fee of twenty dollars will be necessary before discussing legal matters. Citizen—Certainly; there you are. My suit is against Smith. He agreed to— Lawyer (pocketing the money)—I am sorry, sir, but you are a little too late. I have been retained by Smith.—Harper's Bazar.

The success of Marshall P. Wilder's book, "The People I Have Smiled With," Cassell & Co., has surprised one more than that amiable little fellow, its author. Mr. Wilder's shrewd observations are at the same time always toned with gentility.

A BAD INDICATION.—"James loses patience so easily," said Mrs. Cumso to her husband, speaking of their eldest son. "Then you must abandon our project of making a doctor of him," replied Cumso.—Amusee's Weekly.

The National Magazine is the name of a new literary venture of Chicago, which begins with the October number. It is published under the auspices of the new "National University," which opened Oct. 1st, of which it is the organ. The first number contains articles on literary, educational and scientific subjects, and a prospectus of the University, which is said to be modeled after the London University, and has extensive non-resident courses, teaching many subjects by mail. Published at 182 Clark street.

No longer need we the advice
"Be thou contented with thy lot";
For we get everything that's nice
By dropping nickels in the slot.
—Philadelphia Press.

NEW MUSIC.—We have received from the publishers, White, Smith & Co., 576 Washington street, Boston, the following: Instrumental—"Salute Marche Brillante," for piano-forte, by C. D. Blake; "Gondolier Waltzes," by Otto Roeder; "Sanctus, Twelfth Mass," Mozart. Vocal: "The Golden Harvest" (Sunday-school melodies—a good collection).

The highest grade of impudence—to wait in an umbrella shop for a shower to pass over.—Flegende Blätter.

It suggests The Hartford Courant, passengers were required to enter railroad cars at one end, say the forward door, and to go out by the rear door, each car would be filling as it was emptying, there would be no crowding and kinking, and there would be system. Time would be saved, order established, and an idea set up in traveling.

A tower similar in design to the Eiffel Tower at Paris is to be built at Eagle Rock, N. J. It will be but four hundred feet high, but will be on a lofty summit. The electric light on its top will be visible far out at sea.

Mary had a little lamb,
She has him now no longer,
For they made him into a lili-ir
To make her grandpa stronger.
—Terre Haute Express.

Olive oil saturated with camphor makes an excellent application for inflammatory swellings; also for rubbing rheumatic joints.

Oh! never "hold malice," it poisons our life
With the gall-drops of hate and the night-slides of strife;
Let us scorn what we must, and despise where we may,
But let anger, like sunlight, go down with the day.
—Eliza Cook.

We attract hearts by the qualities we display; and we retain them by the qualities we possess.

The "regular" M. D.'s "Elixir of Life" is one of the seven follies of science.

Pity the laden one; this wandering woe
May visit you and me.
—George Eliot.

There is a "baby farm" in Kennebunk, Me. Two babies recently died there suddenly and were hurriedly buried. The authorities are looking into the affair.

NAPLES, Sept. 30th, 1889.—A disastrous railway accident occurred between this city and Foggia to-day. Two express trains came into collision while passing through a tunnel, and twenty carriages were telescoped. The killed and injured numbered fifty.

On Sunday evening last, at Rooms 1 and 2 Odd Fellows Building, Tremont street, Boston, Mr. L. L. Whitlock introduced as the subject for discussion, "What Unseen Forces Used in Moving Ponderable Bodies, Planes? and What is the Power Used by Mrs. Abbott, Lulu Hurst and Others for Resisting Physical Forces?" Mrs. Abbott was present and answered questions in reference to what she knew of her powers. Several gentlemen made remarks and asked questions, all of which were interesting. Mrs. Abbott gave some demonstrations of her powers. Dr. Coombs gave a few psychometric descriptions, which were very interesting. These meetings will be held on Thursday evenings in the future.

Of Mrs. Abbott's powers Mrs. Whitlock, after satisfactory investigation, writes us as follows: The most wonderful demonstrations of power to the ordinary observer, and marvelous beyond conception if viewed from any other standpoint than that of Spiritualism, are those of Mrs. Abbott. They cannot be overrated. She weighs only one hundred pounds. While standing upon one foot she withstands the combined power of three or four men, from six to eight times her own weight, beside displaying many equally wonderful exhibitions of strength. She is certainly an acquisition of great value to all who are interested in the study of occult law. There is, no doubt, standing back of her a power directed by an invisible intelligence which only spiritual science can demonstrate—a power so subtle and yet so strong that it baffles the strongest physical man and the mental capacity of the best scientist.

A New York correspondent writes that Mrs. E. A. Wells has returned to that city, after an absence of ten months, lecturing and giving tests through the Middle and Western States; and that she is still lame from the effects of her sickness with rheumatic fever in Iowa and Illinois. She will spend a few weeks in New York to regain her health, when she will leave for California to fill a six months' engagement in that State.

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For a time at 132 Chandler street, Boston. Sittings \$2.00.
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SEND six 2-cent stamps, lock of hair, age and sex. By return mail you will receive a thorough Diagnosis of your health by a reliable Chiropractor. Medicines sent by Express if desired. 12 questions answered for \$1.50. Address: **DR. A. E. BIRKE** 51 (Oak) North, Chicago, Ill.

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sician. Office, 20 Bennett street, Boston. Hours, 10 to
5. Test Medium. Circle for diagnosing diseases every
Wednesday evening. 1w+ Oct 15

MRS. H. DEAN CHAPMAN, 147 Tremont
street, Room 9, Boston. Medium for the sick.

Oct. 5. 3w*
ANSWERS to sealed letters by R. W. FLIN
 67 West 23d street, New York. Terms \$1.00.
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MY LYRICAL LIFE
Poems New and Old.
 BY GERALD MASSEY.

The Poems of Mr. Massey were first placed before the American public in 1854, and at once became enthusiastically admired in this country as they had been in England. Such men as Emerson, Hunt, and Whittier, as well as Hawthorne and Walter Savage Landor, and highly praised such a work by such authorities as the *British Quarterly Review* and the *Lancet Athenaeum*. Those who held that early edition in such estimation will warmly welcome the present. It contains the best poems written in the former, critically revised, and some cases added to, and upward of two hundred additional poems, many since the first edition, and some of a more progressive and spiritualistic events that have made the last third of a century the most notable period in the history

Since the issuance of the early editions Mr. Massey has come a Spiritualist, and being such, and one of its able advocates, his poems, as they now appear, are of special interest to our readers. In his preface he says:

"I have been a Spiritualist for many years, and I have had a faith, and touched the solid ground of fact, has established a faith that can neither be undermined nor overturned. I have done with the poetry of desolation and despair; the sighs of unavailing regret, and all the passionate wallowing

"Psychic Studies."
A New Monthly Periodical, Edited and Published
by ALBERT MORTON, of San Francisco.

Mr. Mort states that in response to many requests he has prepared a series of essays based on the most advanced conceptions of spiritual truth, with the belief that on a foundation alone a scientifically demonstrated religion can be established and he has decided to give them in the form of a series of essays, each dealing with a subject of interest to persons interested in such studies. The subjects of the essays, which are to appear one each month, are "God and Our Relationship," "Pre-natal Conditions and Heredity," "Physical and Moral Education," "Conservation of Health," "Life Relations," "Magnetic, Mental and Spiritual Health," "Life Relations," "Advice to Mediums and Channelers in Its Uses and Abuses," "Advice to Mediums and Channelers," "Psychometry," "Intuition," "Justice, Charity and

Sympathy," "The Power and Proper Exercise of Will."
First three numbers now ready. Single copies, 10 cents
one year \$1.00.
For sale by COLBY & RICH.

I cannot help dwelling upon the blessing

Banner of Light.

BOSTON, SATURDAY, OCTOBER 5, 1880.

For the Banner of Light.

NATIONALISM.

As Seen From a Spirit's Standpoint. By Spirit John Pierpont. Through the Organism of MRS. SHELHAMER-LONGLEY.

I have been asked by certain minds on earth, what I think of Mr. Bellamy's literary work "LOOKING BACKWARD," and its scheme of Nationalism. And I have seen other minds framing a desire to know what status such a scheme has in the mentality of thinkers in the spirit-world. As one who has given some thought to the subject, and who has come in contact with many earnest minds in the higher life who are studying the problems that affect human weal, and who are seeking to adjust the issues that bear a vital relation to the race of man, I may perhaps be permitted to express the sentiments of those bands of spirits, with whom I am associated, upon this most important and radical measure for the improvement of human society.

The author of "Looking Backward" is a highly sensitive mind, delicately yet firmly organized, full of vital, living fire, that may express itself in strong word-pictures, at once appealing and attractive in their presentation. As I gaze upon his placid face and genial mien, I behold not the external man so much as the interior spirit, living in a world of its own, luxuriating upon the rich fruits of fertile fields, where the longings, the hopes, the idealities and the demands of human nature bud and bloom, and reach forward to a full fruition. I see him wrought upon by high moods, invisible to mortal sight, yet lofty in thought, and exalted by the touch of heavenly love; and I know that he has been inspired to give to the world that idealistic picture of an enlightened century, an improved civilization, and an elevated state of society which the work called "Looking Backward" outlines.

What, then, is my opinion of Nationalism, or of governmental guardianship and direction? Remember that I am speaking as a spirit who stands a little apart from and beyond the play of human passion and strife and activity and energy called mortal existence. I view these exhibitions and wonder at the spiritual weakness of the race. I observe the poverty and want and unhappiness on the one hand, and the extravagance and waste and folly on the other. I note the distinctions of class and caste as they exist in this free and independent country, and I ask how many do believe, even though it is professed by speech, that all are members of one family whose Father and Maker is God?

Nationalism is governmental control and direction of all industries in every department of human thought and occupation. To many hosts of human spirits who have arisen above the limitations and bondage of your earthly environment, it is the grandest plan ever presented to human acceptance for the amelioration of want and suffering, for the leveling of caste, the destruction of prejudice and the banishment of social indifference and selfishness. To these spirits, Nationalism is the platform of future civilized society; it is the scheme by which production will repay the producer and the consumer alike for the brain and brawn that are put into it. And it is the safeguard of protection which shall be extended to every individual by a parental government, insuring a proper degree of happiness and of comfort to every child that dwells upon its shores.

But you object to the American government assuming control of all the large industries of its united people. And wherefore? Your postal system is admitted to be wonderfully punctual and accurate and well-arranged in its management and delivery. It is but a step from the post-office department to that of the transmission of messages by telegraph. And if one is so safely and correctly managed by the national government, why may not the other be also? A step farther brings you to the expressage of goods all over the country, and again, to the transportation of human beings as well as of chattels, by railroad and by steamer to various parts of the world. Why cannot these industries be directed more effectively and at least as expeditiously by the government as they can be by private corporations and individual enterprise? And if these systems of transportation are assumed by the nation, there is no reason why every manufacturing interest, every productive labor, every scheme of industry and plant of progressive power may not be controlled likewise by the government at large.

But you have a series of objections to raise which you would have the advocates of this startling innovation meet. First, the Nationalist believes in the efficacy of governmental direction to overturn the present system of competition, and to overcome or to absorb the power of trusts, syndicates and gigantic co-operations; he claims that it is necessary for some such step as he advocates to be taken in order to crush the huge monopolies that now sway the industrial world; and yet, the Nationalist would make of the Nation one tremendous monopolist to handle and control the business interests; a plutocrat to govern all the money markets, and a supreme autocrat to determine the rate of labor and the measure of compensation for the entire country.

Well, why not? A judicious Government will be offered by wise minds, elevated to their station by the vote of the people. Such a government assumes the relation of parent to the community; it does not take from the rich to give to the poor, nor will it crowd the poor that the rich may grow more aristocratic and oppressive. It guards and treats all alike. Brains and brawn are equally important to its welfare, and brains and brawn will be educated together, that the very best results may be gotten from both for the enhancement of human happiness.

The rich man who fears that his wealth may be lost on the winds of speculation, or swamped in the flood tide of financial depression, is equally unhappy with his poorer brother who dreads a pauper's grave, and a season of miserable want before that grave is reached. But if the Government absorbs the wealth of individuals, and sweeps aside the poverty of personal lives, assuming the control of the monetary interests, adjusting the questions of labor and compensation—guards and cares for every human being within its domain, and sees that all are well provided for during their entire term of life from the cradle to the grave, the above conditions of human unhappiness will be forever fled.

But, you observe, the incentive to labor, the fire which a man feels kindling in his breast at the thought of competing with his fellows to win the highest prize or the largest wage will be gone if such a system maintains. We do not see it. The thought that he is provided for and all that he has to do is to put the best that is in him into the work that he finds to do, to certain he need not worry, or fear that some other will step ahead and wrest a coveted prize from his grasp, will stimulate man to do and to be all that he possibly can in mental and in manual life.

Again you object, because it is so pleasant for a man to build up a competence for himself, to enter into trades and commerce with the desire to grow wealthy and influential, and to gain authority over some one who must serve him in the capacity of a tolling menial.

Your dictionary will inform you that a competency is a sufficiency of means or property to provide for your wants and necessities with the comforts of life, but it is not a superfluity. Well, the Nationalist replies that the government—under his system of administration—will provide you with a competency; you and your children and your children's children also, that all shall have the comforts of life. You are not satisfied; it is so pleasant to be rich, you say; one can do so much with wealth at his command. One can, but does he? Now and then a many-times millionaire endows a college or founds a hospital, and the poor man wishes he had means that he might be a benefactor to his suffering neighbors. But, if the nation, like a tender and judicious parent, held the control of the business interests of the land, took every individual under its protection, placing each child at a proper age in training schools where an industrial and an intellectual education are given to all—where each pupil is studied by zealous and wise teachers and guardians that the natural bent of the mind may be observed, and that the especial branch of industry, or the particular profession to which the youth is adapted, may be taught, that the personal talents of the growing mind may be encouraged and developed—there would be no end for a private purse to be large enough to endow a college, or to establish an academy. If the nation had charge of the sick and crippled, and made it its business to provide them with sanitary comforts and medical attendance and careful nursing, there would be no call upon the benevolent millionaire to make a donation to some public hospital. Indeed, if the people were all cared for, and each was assured a sufficiency of the world's goods during his sojourn on earth, there would be no need for any to sigh for means to help the suffering poor, for there would be no poor anywhere, but all would be as brothers and sisters in one prosperous family.

But once more your objection comes: You do not think it fair that the fortune you have toiled to save should be taken by Government, and made a part of its capital for the support of the nation. But, my friend, reflect that you will still have provided you the means of gratifying every pure and natural taste, of securing every comfort and many of the luxuries of the world, and at the same time you may employ many of those hours now given to perplexing toil and harassing calculation in enriching your inner nature by study or by travel. It is the aim of the Nationalist to so increase the facilities and the fields of labor under governmental control as to provide employment for all who are in health, during their years of mental and physical vigor; and it is claimed that each one can be so trained as to choose the profession or the occupation for which the nature is best fitted; that a love of employment may be instilled in each individual, and that all will be required to bring to the work which engages them the very best effort and thought of which they are capable.

We of the spiritual world believe this is true—that an educational system may be adopted which will call out the higher impulses of the scholar, and make him an enthusiast in his study and his work—and we believe there are men and women on the earth to-day, competent to outline and inaugurate such an instructive plan, and that some of them in this country are already enrolling themselves under the banner of "Nationalism."

Our objector, however, is not silenced, for he believes there are "lazy, thievish, vagabondish persons in the country, who will not work, and who live only to prey upon their neighbors"; and he does not believe in the nation supporting such. But Nationalism will find a way to make these individuals work. It will learn what they have a liking for. One of your lazy fellows may have a genuine fondness for some branch of mechanics, but he may never have had an opening to engage his attention in that line. One of your street vagabonds may have a real talent in drawing upon stone or in carving images from the bits of wood he picks up in the road; but no one observes or cares, and he can never develop into usefulness under the restrictions now upon him. Your thievish boy may have his propensity for picking pockets or tapping tills turned in some useful direction if you take pains to study his idleness and to lead it into other channels, and this will be what the trained officers of government must do when the nation assumes the responsibility of human protection and guidance. Not long since, the home of the lady whom I now use as my instrument was entered in an unguarded moment, and certain valuables were stolen. Shortly after, the thief was captured and made to disgorge his ill-gotten gains. He is a youth scarcely out of his teens, and is now serving a sentence in the Reformatory. This is one of the results of the present social indifference to human life and happiness. Now, undoubtedly that young man has natural faculties and talents that might be trained to useful ends; but his abilities are ignored; no one knows or cares if he can draft a design or mould a bit of clay into some ingenious shape or do some other form of work as easily as he can steal into a house and purloin some article therefrom, and so he drifts on from bad to worse—was formerly in the House of Correction, is now in the Reformatory, and may bring up as a confirmed felon in the State Prison in years to come.

There is no necessity for this, or there will be none, when humanity learns to subdue its personal selfishness, and to look for the good of all, instead of the happiness of the few; when the people submit themselves in love to the wise parental care of the government—a government not made up of demagogues or politicians, but of honest people who will take their places by the will and voice of the communities who have tested their probity, fitness, and fealty. I believe this state of affairs is possible, and that the dawn of the year Nineteen Hundred will show the people of this country that its approach is sure and true.

This is a transitory period of the world's history. It is a day of upheaval and agitation in human thought and speech. You are living in a great age. Man never before felt such vast possibilities of unfoldment and achievement in his nature as he does to-day. He feels himself more of a spiritual being, more of an intellectual and moral creature, and less of a physical machine and sensual animal than he ever did before. The fires of energy and of creative intelligence are burning in his soul, and seeking expression. They are to burst forth in new ideas, lofty thought and great design, in the near future. This is a "clearing up" time, a passing away of the old, through conflict, in preparation for the new order and system of things.

Trusts, monopolies and syndicates, oppressions and oppositions in business life; differences, strifes and dissensions in social circles; discussions and denials, debates and questioning in religious centres; and partizanship, cliques and demagoguism in the political arena, all have their place in this revolutionary, or rather evolutionary work, for for all, and because of it all, there will be evolved a higher and a grander state and civilization and humanity.

The Paris International Spiritual Congress.

(Reported by Henry Lacroix.)

10th Sept., Second Day's Proceedings.—The most prominent feature of this meeting was the following: Mr. Van Straeten, delegate from Holland, requested the permission to read a manuscript which his friend, Mrs. Van Calcar, of the Hague (celebrated literary character) had prepared to be read before the Paris Congress, as she was unable to be present. Mrs. Van Calcar, a Spiritualist organ named *de Grooten Can Twee Iordalen*, at the Hague, permission being immediately granted, Mr. Van Straeten read an extensive MS. to the attentive audience.

Mme. Van Calcar commences by establishing a difference between the Spiritualism of the last century and the Spiritualism of the present. She considers the Spiritualism of the last century as a system of dogmas, and the Spiritualism of the present as a system of facts. She states that the Spiritualists have discovered a celestial economy. If Spiritualism is true, can Spiritualism be also true? It cannot be. The dogmatism of Allan Kardec precludes the possibility of a true Spiritualism. She considers, Mrs. Van Calcar protests against the dogma of reincarnation; claims that hypothesis is not supported by a single proof, nor by any irrefragable argument; expresses the opinion that reincarnation degrades human nature and that the doctrine of reincarnation destroys the moral incentive to good. 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