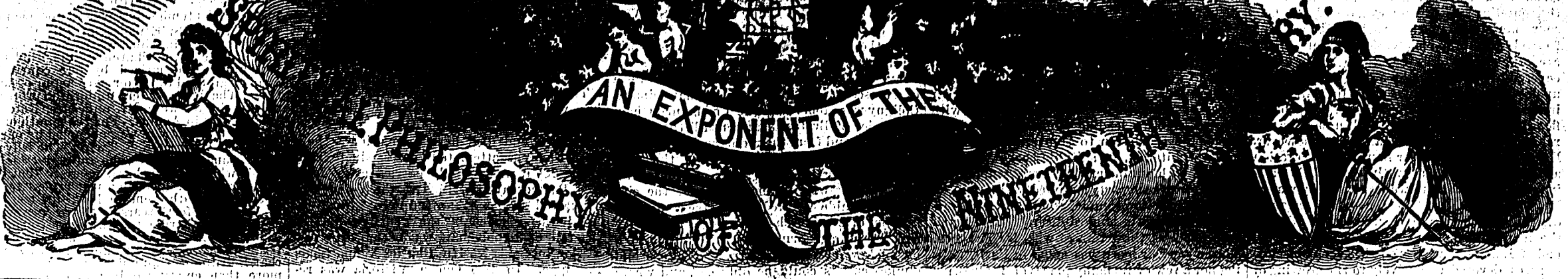


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TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum: A Phase of Spirit Influx.* Notes of Travel.
SECOND PAGE.—*Banner Correspondence:* Letters from Pennsylvania, Illinois, Connecticut, and West Virginia.
THIRD PAGE.—Vermont Convention. New Publications, etc.
FOURTH PAGE.—*Woman in the Early Days of Christianity.* More Medical Ignorance and Fatality. Spirit Communication—What Then? New Notes and Pithy Points, etc.
FIFTH PAGE.—*Spiritualist Meetings in Boston, New York and Elsewhere.* Shall Any Cure be Prohibited? Movements of Platform Lecturers. New Advertisements, etc.
SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Mrs. M. T. Sholhamer-Louise; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.
SEVENTH PAGE.—*Poetry:* To Jennie. October Magazines. Mediums in Boston. Book and Miscellaneous Advertisements.
EIGHTH PAGE.—*The Paris International Spiritist and Spiritualist Congress.* J. Frank Baxter in Ohio, etc.

The Spiritual Rostrum.

A PHASE OF SPIRIT INFLUX.

A Paper read before the American Spiritualist Alliance of New York City, Oct. 3d—on the Re-opening of its Meetings for the Current Season—by
PROF. HENRY KIDDLE.

(Reported for the Banner of Light.)

Spiritualism, as a branch of knowledge, includes everything pertaining to the spiritual side of the universe, and *spirit influx*, as one of its topics, is of transcendent interest and importance. The world of spirits impinges in many ways on the world of mortals; nay, in a certain sense these two worlds are one. The denizens of both are of the same nature in their psychological character, for both are spirits, though in different states of being. The close relation and constant interaction of the two worlds have ever been obvious to all really intelligent persons; for spiritual blindness is not a normal characteristic of humanity, but a depraved condition, the result of an exclusive study of physical objects and material conditions. Beyond the realm of modern physical science and philosophy, there are few, if any, of the great exponents of intellectual and literary genius who do not, in their writings, exemplify this interesting fact, in various forms of expression, attesting that

"No curtain hides from view the spheres ethereal
Save these poor shells of half-transparent dust;
And all that blinds the spiritual vision
Is pride, and hate, and lust."

Dr. Adam Clarke, the learned Biblical commentator, wrote in his article on the appearance of the spirit Samuel to King Saul:

"I believe there is a supernatural or spiritual world in which human spirits, both good and bad, live in a state of consciousness; and that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals."

How different is this enlightened view from the materialistic ideas and assertions of the Methodist editor of our time—the Rev. Dr. Buckley—who is now earnestly and persistently engaged in denying or explaining away, on mere physical principles, every fact and phenomenon that indicates the existence of spirit or the spirit-world. This is evidently done in hostility to Modern Spiritualism, while the system of which this so-called "doctor of divinity" is an exponent, is based on Spiritualism, or spirit manifestation. Thus he may be likened to a man sitting on the branch of a tree, and industriously sawing through the trunk below the branch which supports him.

The words of the spiritually intuitive Beecher may be quoted in contrast with the writings of this dim-eyed clerical editor:

"I suppose that from the beginning of things this world has been open to the influence of spirits. It is not difficult to believe that there is a spiritual influence which we can neither understand nor appreciate. This is certainly the doctrine of the New Testament [and the Old Testament as well]. It was taught by the Saviour and the Apostles that both divine and demonic influences roll in [rather flow in] upon the human soul."

This was said by the great preacher in a discourse delivered in 1878; and a most remarkable one it was, for it enunciated forcibly the doctrines of Modern Spiritualism, and defended them as both rational and spiritual—as elevating to the soul and tending to ennoble the character of man during his sojourn in the material state.

The keenly-intellectual, but still intuitive, Kant said in his "Dream of the Ghost-Seer":

"It will be hereafter proved that the human soul, even in this life, is in constant communication with the spiritual world, and that these are susceptible of mutual impressions; but ordinarily these impressions are unperceived."

Except to the utter materialist, who views all the phenomena and capacities of human nature as merely the results of organization, there is nothing far-fetched or fanciful in this idea of Kant, even as an hypothesis; for when the duality of man's nature, and its corollary, the existence of an unseen spiritual world, are admitted, the psychological action of one on the other follows by the most simple logic. As Judge Edmonds was told by the spirit communicating through Dr. Dexter, "man's relation spiritually with the spirit-world is no more wonderful than his connection materially with the physical world. The two parts of his nature respond to the same affinities in the physical and spiritual worlds."

The poet Lowell recognizes this great truth of spirit influx in one of its most practical relations in the following lines:

"We see but half the causes of our deeds,
Seeking them wholly in the outer life,

And heedless of the encircling spirit-world,
Which, though unseen, is felt, and sows in us
All germs of pure and world-wide purposes."

The Rev. John Newton, the personal friend of Cowper, evinced an extraordinary spiritual sagacity in his recognition of this truth; and his avowals of it cannot but impress us deeply, as those of a mind uninfluenced by the sensuous manifestations of the present time. But it is always a strange inconsistency in any believer of the scriptural doctrines of angel-guardianship and the ministry of spirits to be so blind as the clerical Buckley and the class of whom he is a type. Newton says:

"That evil spirits have an influence and power to distress and disquiet us is well known to exorcised souls; and it seems reasonable to believe that the good angels are as willing and as able to communicate helpful and encouraging impressions."

And again:

"That evil spirits can, when permitted, disturb, distress and defile us, I know as well as I know that fire can burn me; and though their interposition is perhaps more easily and certainly distinguishable, yet, from analogy, I conclude that good spirits are equally willing and equally able to employ their kind offices for our relief and comfort."

The discourses of this truly venerable man abound in expressions of this truth, showing a complete realization of the important fact that spiritual influences are ever around us, and that we are subject to them in various ways and in diverse degrees. Thus it is true, and should be universally recognized, that "the dead still rule our spirits from their urns."

It is strange that those who are constantly using a language the vocabulary of which contains so many terms based upon the fact of spirit-influence should so positively oppose the doctrines that are based upon it, especially when the evidence of its actuality, far from being traditional, is every day presented to their observation.

Scientific physiologists who are limited by the facts and principles of materialistic research, quite often meet with instances of abnormal phenomena in connection with the intelligent part of human nature which compel them to distort the facts of their experience and to strain their principles beyond every rational application of them. Whereas, if renouncing their prejudices they would consent to recognize facts as well established as their own, and principles embodied in the learning and literature of all times, there would be presented to their minds a clear solution of the phenomena which now entirely baffle them, and compel them to resort to such absurd shifts and evasions.

Not intending to treat, in this paper, of the many different kinds of spirit influx which often confront the enlightened observer (for a volume would be required for this), I here confine myself to a single phase of its action, which, though obvious to one versed in spiritual facts and phenomena, either escapes the attention of the ignorant, or is denied recognition by them. This phase is a mild form of what has been called *possession* or *obsession*, in which there is a loss of the normal consciousness, or personality, for a time, leading to acts strangely at variance with the character of the persons affected. Such cases, which are far from being uncommon, are usually classed under the head of insanity, or temporary alienation; and when placed under the treatment of a physician, are usually aggravated or rendered hopeless. Extreme cases, like those of the Gadarene, and the famous Yaton demoniac, really defy all logical interpretation other than the psychological influence of a foreign spirit; but those to which I particularly refer give rise to various materialistic hypotheses.

There is nothing discoverable in the physical constitution of the individual that can account for so utter a change of personality—for the sudden assumption of a personality so strange, so unlike that of the individual in his or her normal state. The materialistic physiologist, indeed, dogmatically interprets it as the result of an impairment or functional disturbance of the physical organization of brain or nerves, entirely disregarding the fact that his science, as it is usually limited, treats only of the brain as an instrument which is employed in a way and by an agency entirely unknown. This the most accomplished of these scientific experts are obliged to confess. Dr. Dalton, in "Human Physiology" says:

"The nature of the nervous processes accompanying mental action is unknown. Physiological research gives us no information with regard to the brain as an organ of intelligence, beyond the fact that it is, in some way, essential to its manifestation; and all the modern investigations into its structure and physiological properties have failed to increase, in any essential particular, our knowledge of its office and action in the operations of the mind."

This is a plain and honest confession of a very suggestive fact, which should be kept in view particularly by those who are so prone to disregard, or treat with scornful indifference, the very phenomena which, if duly considered, would throw so much light upon the subject of which these scientific specialists are compelled to confess themselves to be wholly without information or the means to obtain it.

In this paper I refer especially to those cases in which there suddenly occurs a change of personality—that is, a total loss of the memory, intelligence, egoistic consciousness, and habits that make up what we mean by personality independent of mere outward form, and the assumption of all the characteristics of a very different personality—a change, indeed, analogous to that which Stevenson has so grotesquely represented in his "Strange Case of Dr. Jekyll and Mr. Hyde," but which is better illustrated by the recent and well-known fact of the clergyman of the city of

Providence, who on going from his home on a brief errand, suddenly lost his normal consciousness, and in the other which took its place, went to a town in Pennsylvania and set up a mercantile business. In this he continued for six weeks, at the end of which time the usurping influence left him; and he resumed his proper selfhood in a dazed condition, not knowing where he was, and remembering only that he had left his home, as it seemed to him, the day previous. Thus, his own personality was absolutely lost for six weeks.

The large number of instances of this phenomenon has attracted the attention of physicians and mental specialists, notably that of Dr. William A. Hammond, who in March, 1887, published in *The Forum* an article on the subject, entitled "Mysterious Disappearances," in which he relates a number of instances, many coming under his own observation, in which this loss of normal consciousness, leading to strange wanderings and doings, for a longer or shorter period, occurred. In connection with this he remarks:

"Such instances as those I have detailed are by no means uncommon. They show that it is possible for a person under certain disordered conditions of the nervous system, to live, as it were, two essentially distinct lives. Cases of this dual-existence have been reported by M. M. Aznam and Mesnet, and others have occurred in this country. In all of them the subjects have had paroxysms, characterized by a sudden change in their modes of life and personal qualities, and during the continuance of which they had no recollection of their normal lives. Their likes and dislikes were different; their dispositions were changed; they were, in all respects, so far as their minds were concerned, totally unlike what they had been. When they emerged from the abnormal state, they resumed their former manners, habits and modes of thought, and were in entire ignorance of anything that had occurred while the seizure lasted; indeed, unconscious that there had been the slightest departure from the ordinary course of their lives."

This is an accurate description of the phenomenon here referred to, which is to Spiritualists of the most meager experience, quite familiar, being known to them as one of the many diversified phases of "spirit-control." Illustrations of it are to be found in the records of all ages and peoples. Hammond's phrase "the seizure" is very apt, expressive, and significant, for such it most obviously is. The phenomenon has generally been designated by mental scientists "double consciousness." Wigan, in the "Duality of the Mind" (London, 1844), calls it "alternate consciousness"—a better term; but more recently it has been styled "multiple personality." It has been, under this name, the subject of a paper published in the *Proceedings of the London Society for Psychical Research*; and researches into its character and presumable causes have been made by some French physiologists. Experiments have also been conducted with the object of curing it by means of hypnotism, with some hopeful results. The application of hypnotism, or mesmerism, to such cases is certainly consistent with a proper rationale, but no hypothesis has been announced which connects the curative process logically with the malady to be relieved.

In connection with this, the *New York Tribune* remarked some two years ago:

"Phenomena of this character formerly were held explicable only by the theory of obsession by a free spirit. The interpretation was at least intelligible, granting the premises [and the premises have been accepted by many of the best minds of the age]; and the Spiritualists have a staple illustration, known as the 'Wateksa Wonder,' in which a young girl was 'obsessed' [rather possessed] by the spirit of another, and changed her personality for some months. The French scientists would reject the obsession theory, but they certainly have not succeeded in showing how or why these strange metamorphoses occur."

Dr. Hammond, however, readily falls into the current hypothesis put forth by the Faculty, in regard to which he says:

"That the mind is dual is a theory which is supported by many facts in the anatomy, physiology, and pathology of the brain. Under ordinary circumstances, these two parts are manifested simultaneously—the two hemispheres of which the brain is composed act together. But under the influence of injury, or disease, this concord of action is disturbed, and one hemisphere acts at one time and one at another."

The doctor, however, seems to overlook the fact that both hemispheres of the brain must necessarily have acquired the same experience, and the same elements of character in "acting together"; and that the two eyes see the same objects, and when their "concord of action" is disturbed, the visible object is doubled, but totally dissimilar objects are not seen. While in the phenomena under consideration, the acquired consciousness gives place to that which has not been acquired—one personality, in all its elements, as described by the Doctor, disappears, and a very different one takes its place, the nature and origin of which is the problem to be solved. The "Wateksa Wonder" referred to by the *Tribune* was a perfect illustration of this phenomenon, and afforded an irrefutable demonstration of the true cause, because the new personality was fully identified. It was a case of continuous spirit possession; not obsession, for it took place by previous agreement with the possessing spirit, and the object was a beneficent one, being the cure of the young woman, Luraney Vennum, of a distressing malady. This object was effected, Luraney being "made whole" by the process of spirit possession, and she is still living, I think, a strong and healthy woman. Other cases of the identification of the possessing spirit, well attested, are on record; but usually the identification, as would be expected, is wanting.

Combe cites the case of a highly-accomplished young woman, who, after awaking from a deep and prolonged sleep, was discovered to have lost all her acquired knowledge—her mind

having become a blank. While being re-educated, she fell into a similar state; and, on passing from it, found herself restored to her normal personality, the intermediate consciousness and its acquirements having been totally obliterated. This case was a parallel to that of Miss Reynolds, of this State, who underwent a similar transition from one personality to another, each lasting for years, and the final transition being into the abnormal, or secondary state, in which she deceased, after it had continued for twenty-five years. It is easy to account for these phenomena on spiritualistic principles and in the light of analogous incidents; but without these they are wholly inexplicable.

Dr. Joseph Comstock, in his "Account of Persons with Two Souls" (New York, 1838), refers to the case of a Rachel Baker, of this City, an account of whose peculiarities was drawn up by the U. S. Senator, S. L. Mitchell, and is attested by some of the most distinguished physicians of the time, among them Dr. Valentine Mott. This young woman, in her normal state, was a very ordinary person, but her "somnambulistic" consciousness or personality was widely different. In that state she preached eloquent sermons, and uttered the most fervent prayers and exhortations with a power and accuracy of elocution which but few clergymen could equal. In short, as described, it was a case very similar to that of the well-known trance-speaker, Mrs. Richmond; but at that time the term mediumship had not been invented, and the thing was unknown except as a phenomenon which the medical and mental experts could not explain; and, as a body, they still remain in persistent mystification.

The case of Jane C. Rider, an account of which is given by Dr. L. W. Belden in his *Psychical and Surgical Journal*, vol. 21, presents phenomena still further similar to what Dr. Comstock calls "two souls in one person," and what Wigan called "alternate consciousness."

It is sometimes the case that the psychological action of the foreign influence is unable to obliterate wholly the individual's own personality, so that the latter is aware of the fact of a duality of consciousness—a partial possession which he is unable to resist, and to which he feels himself an unwilling victim. We have a curious illustration of this in the *Fifth Annual Report of the Crichton Royal Institution* (1844). A man conceived that he was not simply himself, but also another person; that is, that in his body were two persons, each exercising a separate volition and intelligence. His own selfhood appeared to be vile and depraved and prone to evil acts; while the better personality with him struggled against this tendency, and endeavored, even by violence, to restrain and even to chastise the wicked one to which it was allied, often leaving marks upon the body for days. These conflicts were frequent, and often could be arrested only by outside interference.

Here was a complete reverse of what generally occurs in such cases, for the foreign personality is usually a depraved one, inciting to vice and the commission of those crimes which, in the old legal parlance, were said to be perpetrated by the "instigation of the devil." There is, indeed, as we frequently observe in cases of extreme nervousness, very often a fixed impression in the mind of a criminal that the guilty deed was instigated by another selfhood than his own, exerting an influence over him that he could not resist. A recent case affords a very strong illustration of this evil influence consciously recognized but irresistible by every exertion of the person's own volition. This case, reported quite generally by the newspapers, was that of a young man, twenty-seven years old, of the name of Harry Munzer, who voluntarily came before the court in Chicago, desiring to be adjudged insane, so that he might be protected from an evil influence which he could not resist. The most remarkable feature of this case was, that during his account of the matter to the jury the change of personality actually took place, much to their astonishment and even horror. We are told that "from an innocent expression at the beginning of his narration his features changed to those of extreme cunning and malignity. As he proceeded, deep lines appeared on his cheeks beside the nose; the eyebrows contracted darkly, and the corners of his mouth drew down. His forehead wrinkled up as an old man, and his voice actually changed, so that a listener might have supposed that a man of forty-five was talking. His voice came from deep down in his chest, and, in fact, the entire aspect of the man was changed. He bent forward in his chair, his shoulders stooped, his eyes became watery, and the narrator reached that portion of his recital where he spoke of killing the jury gazed upon the face of a man about to commit murder."

He had previously spoken of the spell coming upon him, but he remarked: "I can take care of myself here." The "queer sickness," as he called it, came upon him about a year before. He remarked:

"The sight of a tool, or anything with a blade to it, would start over me and nerve in me to killing, and I became afraid myself—afraid for my friends. I felt an impulse growing upon me to harm or kill; though I was conscious of what I was doing."

Of course the verdict of the jury was *insane*. Yes, insane, unaccounted, inasmuch as the normal state of a man always permits him to hold the volitional control of himself. When, from any cause, that control is impaired or destroyed, the influence of spirits is increased, and obsession, which is a hostile spirit possession, becomes possible. Mediumistic quality, depending upon conditions and natural peculiarities the nature of which is unknown, renders it possible for persons to become the instruments of spirits for various phases of expression on the material plane, and has been of great use for the spiritual enlightenment of mankind; but it is a dangerous profession, and may, if abused or not rightly used, lead to great evil both to the medium and society. We live in an ocean of spirits, that are drawn to us, or repelled from us, by the operation of forces upon their character, but uniform in their action. It behooves all to study the laws controlling these forces with the utmost care, so as to profit by the beneficent, and avoid the evil and noxious. All live under a great responsibility to do so, and thus receive and enjoy the best kind of spirit influx of which they are susceptible. No one can evade it entirely.

The study of the philosophy of material germ life has been of incalculable service to mankind in teaching them how to ward off disease, and especially how to check the spread of those terrible epidemics the ravages of which, in times gone by, decimated the human race. So the study of the kindred philosophy of those subtle elements of spirit influence which encompass us, and often work terrible evils—for there are also spiritual epidemics—would be of corresponding value. We are approaching the time when science will extend its researches to that vast realm, and thus do a greater service to humanity than it has ever done before.

NOTES OF TRAVEL.

BY GEORGE A. BACON.

PART II.

En passant, we would remark that whoever seeks to visit the more memorable places of the Old World without the companionship of a cosmopolitan spirit, and a just sense of appreciation of historical association, the endearing attachment that twines itself around venerable and noble names, not alone noble by birth, but more so by some illustrious beneficence or contribution to art, science or humanity; heroic deeds or lofty acts of patriotism; some sacred service to friendship, to truth or to religion—who are devoid of a proper amount of this spirit of appreciation, must not expect to extract any particular satisfaction from a visit to places that specially commemorate these ennobling qualities.

However cultured men and women may be, none can visit other countries than their own, and intelligently note the difference in the manners, customs, laws, etc., existing elsewhere, without favorably extending their view, increasing their knowledge, and sensibly enlarging their minds. Traveling with one's eyes open has a wonderfully civilizing effect—let those test this who doubt it.

From Basle, or Bale, to Lucerne the journey is one of increasing picturesque beauty and grandeur. "Here the mountains began to grow before our eyes. We shot through tunnel after tunnel, cut in the solid rock, and suddenly sweeping around a curve, the everlasting hills, wrapped in perpetual snows, greeted our astonished sight." While writing these lines, we chanced to meet with the following description, by an eminent New England lady, of her first visit to this place:

"When we forget the scene before our dazzled eyes as we stepped out upon the balcony of the hotel at Lucerne, earth will have passed away. There lay the fair lake, the emerald hills rising from its blue depths on every side, save where the queer old town sweeps around its curve or beyond Pilatus, where the chain is broken, and a strip of level land lies along the water's edge, sprinkled with red-roofed farm-houses set in the midst of grain-fields, and with rows of tall, straight poplars extending to the water. The sight of peaceful homes among the heavenly hills is like a vision of earth in mid-heaven. Beyond, above, overlapping each other, rise these delectable hills. No earthly air envelops them. No earthly feet tread their fair summits. Upon the highest, among the eternal snows, rest the clouds. Truly, the heavens declare the glory of God; but Switzerland showeth his handiwork!"

Lucerne is about fifteen hundred feet above the sea, has a population of seventeen thousand, and is the capital of the Swiss canton of that name. It is situated on Lake Lucerne, at the efflux of the Reuss River. It is enclosed by well-preserved walls and watch-towers, erected in 1385. Its situation on the lake, between the towering Rigi and Pilatus, facing the snow-clad Alps of Uri and Engelberg, is one of rare beauty. Two of the four bridges that here span the banks of the Reuss are covered with a triangular-shaped roof, on the inside of which are over one hundred and fifty painted scenes from Swiss history. Apart from the natural grandeur and beauty of its situation, the chief attractions of the town are Thorwaldsen's statue of the Dead Lion, or the Lion Monument so called, cut in the face of a solid rock, twenty-eight feet in length, in honor of the heroism of the officers and soldiers of the Swiss Guard in 1792, and the Glacier Gardens. Here are seen gigantic glacier-holes, with erosions caused by the glacier. They owe their existence to the whirling stones driven round by the melted ice. The spiral windings, worn smooth even to a polish by the water whirling round from east to west, tell a story of the glacier-mills more eloquently than words can possibly tell it. The Cathedral here is said to have the finest organ in Europe.

"The Lake of Lucerne is distinguished above every lake in Switzerland, perhaps in Europe, by the beauty and sublime grandeur of its scenery. It is hardly less interesting from the historical recollections connected with it. Its shores are a classic region, the sanctuary of liberty. On them took place those memorable events which gave freedom to Switzerland."

Under favorable circumstances a sail upon the lake from Lucerne to Fluelen, or *vice versa*, is the delight of a lifetime. Whoever can, should take it, enjoy it and forever after dream of it!

From Lucerne to Alpnacht by steamboat, thence by mountain-railway over the Brünig pass to Brienz, by boat to Meiringen, to Boningen and Interlaken!

At this favorite summer resort, situated between two lakes, two thousand feet above the sea—a Swiss Saratoga—we rest awhile, not for the sake of its waters, but to drink in the beauty of its situation. That its merits are appreciated by the traveling public, the reader can judge when we state that we counted a list of its hotels, and they numbered twenty-nine. It is the headquarters for excursions to the Oberland. Our hotel windows look out upon the gigantic Jungfrau (thirteen thousand six hundred and seventy feet) with her shroud of eternal snow, which in the glory of the rising or setting sun is of dazzling and majestic splendor. Late one afternoon, soon after our arrival, we ascended a beautiful wooded hill, the principal path of which is provided with benches, and obtained a commanding view of mountains and lakes. The survey was one of surpassing loveliness. Early next day a three hours' carriage drive took us to Grindelwald (thirty-five hundred feet high) from which on

hornback, up a bridge path, accompanied with guides, we reached one of the mountain glaciers and inspected an artificial ice grotto, or cave. In seasons when ice is scarce, this glacier serves as an ice quarry, the blocks being carried away on sledges. To one who has always lived near the sounding sea, it is somewhat odd to behold snow mountains rearing their lofty peaks to twelve hundred feet, while adjacent to them are other mountains but little less in height covered with the brightest of green verdure, upon whose sides are seen nestling villages of broad-roofed houses, all built on the ground-floor plan, with women engaged in mowing and raking hay. It is all in a lifetime, however. Existence is but another name for observation and experience. Reluctantly leaving this feast-ing-land for the soul, we proceeded by way of Darligen and Thun to Bern, Switzerland's capital, and thence to Lausanne. Bordered the mountain sides as we neared the eastern end of Lake Geneva, were to be seen thousands of acres devoted exclusively to the growing of grapes, which were twined to poles about four feet high, after the manner of New England pole beans.

From Lausanne we pass through the picturesque towns of Yevay, by the famous Castle of Chillon, recalling Byron's "Prisoner of Chillon"—the castle still very much as it was in the fourteenth century; through St. Maurice and Vernayaz to Martigny. Here we rest for the night, and early next morning, with horses and guide, begin our winding, zigzag ascent, following the Great St. Bernard road for a while, then over the celebrated mountain pass, Tête-Nolr, where at the inn, after a three hours' upward tramp, we rest, get a mountain dinner, change horses, and on to Chamonix, arriving there late in the afternoon. This is a journey which, in its steep ascent and descent, in the novelty, variety and grandeur of the views it affords, is one never to be forgotten. Its memory will abide with us forever. The valley of Chamonix has a population of four thousand, is twelve miles long by one-half mile wide, through which flows the Arve. It is bounded on the south-east by the Mont Blanc chain, with its huge ice cataracts, the Glacier du Tour, des Bossons and others, and on the north-west by the Aiguille, Rouges and the Brévent.

The day appointed to ascend the Moutenvert and cross the Mer de Glace, etc., proved to be very rainy, so this part of the excursion had to be abandoned—a sad disappointment. This trip is usually taken by travelers for the sake of the view it affords of the vast sea of ice which fills the highest gorges of the Mount Blanc chain, in three branches, and which descends into the valley in a huge stream of ice four and a half miles long by one mile broad, called the Mer de Glace.

From Chamonix we take a diligence, and enjoy nearly an all day's ride through richly diversified scenery to Geneva. This place, dating back to the first century, has a history peculiarly its own, and famous as it is peculiar; but it is our province here only to allude to a few of its salient features. Situated at the south end of the lake bearing its name, with a population of about seventy thousand, and the capital of the smallest of the twenty-two cantons, it is the largest and richest town in Switzerland. As the Seine divides Paris in two parts, so does the Rhone divide Geneva—connected by eight bridges—while many of its most attractive shops are on the left and right banks of the river—the Grand Quai, the Quai des Bergues, etc. From the Quai du Mont Blanc a fine view of the Mont Blanc group is obtained. At present Geneva is chiefly noted for its watches and jewelry.

As one result of the severe and protracted conflicts which once raged here between the Bishops of Geneva, the Imperial Counts of Geneva, and subsequently the Dukes of Savoy, the people acquired various privileges which they jealously maintain. Out of these conflicts arose the Reformation, to which Geneva promptly and persistently responded in its favor. John Calvin, a refugee from Paris, became one of its chief promoters, and by virtue of his eminent ability obtained a corresponding influence. Banished in 1538, he returned three years afterward, and acquired greater power than before in affairs of Church and State, and succeeded in establishing a rigid ecclesiastical discipline. The spirit of the age was tyrannical and intolerant. Castellio was banished, and subsequently Dr. Servetus, who was only a visitor at Geneva, was burned at the stake by order of the Great Council. In 1559 Calvin founded the Geneva Academy, which afterward became the leading Protestant school of theology in Europe. Though he died in 1564, Calvin's doctrines have been found firmly rooted in Geneva ever since, while his theological notions, somewhat modified, still largely prevail throughout Christendom. The Brunswick Monument, erected to Duke Charles II. of Brunswick, who in 1873 bequeathed twenty million francs to the town, the National Monument commemorating the union of Geneva with the Confederation, the Cathedral built in 1024, the National Museum and the Bibliothèque Publique are all worthy of inspection. This latter was founded by Bonivard, the famous prisoner of Chillon, known to the readers of Byron. Here we saw and studied pictures of Ulrich, Zwingle, Wycliffe, John Huss, John Knox, John Calvin, with his long, sharp-pointed nose, Erasmus, Grotius, Winckelmann, Neckar, Fontaine, D'Aubigne, and other worthies of the Reformation era; and examined letters of Luther, Melancthon, Zwingle, Calvin, Bossuet, Voltaire, Diderot, Camille, Montesquieu, Isaac Newton, Leibnitz, Lavater, LeSage, Mirabeau, Madam Roland, Bonivard, and a host of other immortal names.

Geneva is also the birth-place of Rousseau, 1712. A statue here named in his honor, and a bronze statue, on Rousseau Island, is erected to his memory. One is not able to think of such a man, as Voltaire instigating others to have the works of such a writer as Jean Jacques Rousseau to be burned at the stake by the hangman, for being destructive of the Christian religion! Yet such is history.

After an uncomfortable night's ride of eleven hours from Geneva, we entered Paris in the early morning hours of a warm and beautiful August day, and before reaching our hotel, had to be driven through a goodly portion of the city. Our familiarity with the names of many of the streets and their general location was a constant surprise to us. As everybody knows, Paris is a city of wonders—a miniature world, beautiful, artistic, gay—and ready to be wicked.

The Exposition grandly and fully illustrates the meaning of the word from root to topmost branch. The epitome of the world's industries, utility, its art and science, are here represented, from a street in Cairo, Egypt, with its pack-mules, etc., to a Parisian boulevard. The Eiffel Tower, a magnificent iron-linked tower, is a perfectly French idea successfully

carried out. It must be seen to be appreciated. Its top is a fit dwelling-place for inspiration—where poems might be born. From its dizzy height in the skies we pencilled brief notes to our dear old mother in far-away Boston, to our good wife and to several friends, including THE BANNER.

The sights of Paris are so numerous, so replete with interest and beauty, so rich in historical association, so fraught with a sense of the personal presence of the great and honored, that in order to visit the most of them under favorable auspices, we here joined forces with one of the two leading tourist parties, who each day were driven to the various points of greatest interest, in suitable barges, four-in-hands, with uniformed drivers, caprissoned horses, etc., each party supplied with an intelligent conductor or guide, who pilots the company wherever it is most desirable to go, and who explains the details of what is to be seen. Thus a week or more was spent in Paris, visiting not a few of its many places of interesting resort, some of which we will find room to briefly mention: La Trinité, one of the finest modern churches of the city. Outside and in front of this church, two beautiful fountains are constantly playing. We thought that these "waters of living life" were to be preferred to those furnished within; the Park Monceau, a masterpiece of ten-acre landscape gardening and a rare resort in summer—in the evening it is brilliantly lighted by electricity; the Arc de Triomphe, the largest triumphal arch in existence, one hundred and sixty feet high, one hundred and forty-six feet broad and seventy-two feet deep. Situated on an eminence, it is visible from almost every part of the city and its environs; from this arch twelve broad avenues radiate, and from its top during the late civil strife, the Communists planted cannon and attacked Versailles. It may be remembered, perhaps, that it was erected by Napoleon I. to commemorate the principal military achievements of the first Empire. Next, to the Hotel des Invalides, with its conspicuous gilded dome three hundred and forty feet high. This vast establishment covers thirty acres, and was founded by Louis XIV. in 1670, as a home for infirm soldiers. It has accommodations for five thousand, but at present only two hundred are here. The last soldier here who served under Napoleon died winter before last. The facade towards the Seine is six hundred feet wide. Connected with the so-called Hotel is the Church des Invalides—"an edifice divided into two parts, the Church of St. Louis and the Dome. The former is adorned with flags and trophies, while the latter consists of a square pile, surmounted by a circular tower with lofty dome and twelve windows. Immediately beneath the dome is a circular crypt, thirty-six feet in diameter and twenty feet deep. The walls are of polished granite, adorned with marble reliefs, the effect of which is greatly enhanced by the strong golden flood of light admitted through the stained windows. The mosaic pavement at the bottom represents a wreath of laurels, and from it rises the immense bronze monolith sarcophagus of Napoleon I."

A visit to the Bourse, or Paris Exchange, was enough to convince the unsophisticated that Bedlam's inmates had gathered here and were quarrelling among themselves. St. Eustache is one of the most important and the loftiest church in the city, and is noted for its rich decorations, fine frescoes, superior orchestra and the excellence of its singers. Near by we visit the Halles Centrales, the largest market in Paris, if not in Europe. It consists of ten pavilions, intersected with covered streets, covering a space of twenty-two acres, and erected at a cost of over ten million dollars. Underneath are twelve hundred cellars for the storage of goods, twelve feet high, and lighted with gas. One ought to see these markets in the early morning, which we did not, when retail dealers are making their purchases.

Our next stopping place was at Sainte Chapelle, the "Jewel Church," erected in 1248-1249, for the reception and safe keeping of relics and valuables. It is renowned for its wondrous stained windows of fourteenth century glass. A perfect kaleidoscope of color, and a marvel of historic and architectural interest, the Sainte Chapelle is unique among the churches of the world. Though the upper chapel is small, it is said to be one of the finest specimens of decorated Gothic architecture in existence. Nearly the whole of the wall surface consists of windows, fifteen in number, fifty feet high and thirteen wide. The large rose-window above the entrance is wondrously beautiful. The pillars and surface of the interior are decorated in polychrome, delicately harmonized. Over the front entrance to this church is ancient statuary, representing Heaven and Hell—the satisfaction of the blessed, and the misery of the damned. "This," solemnly said our guide, as he called attention to it, "expresses the difference between Cook's excursionists and our party; we are represented as being on the right; they are on the left!"

From Sainte Chapelle we were taken to the great metropolitan church of Paris—Notre Dame—founded in the twelfth century on the site of a church of the fourth century. Though frequently altered and restored, it is in many respects unsurpassed by any Gothic building in Europe. The west front, which is surmounted by two square towers of equal dimensions, the only two allowed by law to exist in Paris, dates from the thirteenth century. In the centre of the second story is a fine rose window, forty-two feet in diameter. At the north and south entrances are also superb rose windows of most elaborate tracery. These are all very ancient; the interior consists of nave, with double aisles, crossed by a transept, the general effect being of a highly æsthetic character. The vaulting of the nave is one hundred and ten feet high, supported by seventy-five pillars, many of them circular. In the treasury are the relics formerly kept in the "Jewel Church" just previously mentioned. It was here that Napoleon wedded Josephine. This cathedral is capable of holding twenty thousand persons; it is open all day—a fee being required to enter the sacristy, treasury and choir; a payment of twenty centimes (four cents) to ascend the tower. On Sundays and fête days the public are admitted to the choir galleries on payment of one franc. During the Revolution the cathedral was converted into a "Temple of Reason," but afterward restored by Napoleon. Reason is defined to be "the faculty of judging." Alas! Is it always to be considered impious to use one's judgment inside church or cathedral? Is the exercise of man's highest reason to be forever ignored in matters of religion? The Communists of 1871 used Notre Dame as a military dépôt, and afterward an attempt was made to burn it, fortunately without success. The Morgue, the Parisian dead-house, is near by, on an island, wherein are exposed for three

days on marble slates the bodies of all unknown persons found dead—the clothing worn at the time of death being hung up over each body. Three of these were seen when we called.

Thus we visited the Palais de Justice, the Jardin des Plantes, Cluny Museum, St. Vincent de Paul and Buttes Chaumont. This last is in the northeast corner of Paris, formerly an unenviable portion of the city. It is now a beautiful park of sixty-two acres, in the form of a crescent. It was on this site that Admiral Coligny was gibbeted. The Communists held possession of Buttes Chaumont till the end of May, 1871, and from their entrenched position here threw petroleum shells into the city. They were finally driven away, and nearly all perished. It was in this section of the city that our guide pointed out to the company a number of butcher-shops having golden balls exposed as sign ornaments, which indicated, he said, where horse-steaks, mule-chops and donkey-outlets could be obtained, and where they were regularly served to customers.

Père la Chaise—the "City of the Dead"—covers one hundred and ten acres, named after the Jesuit confessor of Louis XIV., La Chaise, originally his country-seat. One authority states that this cemetery contains over one hundred thousand monuments. Among others we saw were those of Molière, La Fontaine, Balzac, Talma, Père la Chaise, Eugene Scribe, Gall, Cherubini, Chopin, Rossini, Auber, Pleyel, Beranger, Arago, Tiers, Cassini, Péri, Madame Rachel, the vault of the Rothschilds, Cambréges, Massena, the child of Victory, Marshal Ney, the bravest of the brave, Gen. Launey, of whom Napoleon said, "he was the most virtuous man I ever knew," and the shrine of disappointed lovers, the tomb of Abelard and Heloise. Stopping before a spot where the land had fallen in, and which presented the appearance of a washout, the guide gravely remarked that many of the citizens justly objected to drink the poor water of the city; that most everyone, in fact, drank wine, as the water is said to percolate through such places in the ground as this, which gave to it too much body! Leaving Père la Chaise, we were driven past Roquette Prisons, in a street of that name. It is a castle-like building, where condemned criminals are lodged before execution or transportation. This was one of the last places from which the Communists were dislodged. From here to the famous Place de la Bastille and Column of July. The Place de la Bastille was the scene of a bloody conflict in 1871, one of the last strongholds of the Commune, only little less than that of the Revolution of 1789. The monument which now adorns the centre of the place is one hundred and fifty four feet in height, and the base of white marble. Above this is a square basement, which supports the Column; this is of bronze, thirteen feet in diameter, and fluted.

The Gobelins Tapestry manufactory is, and always has been, a State establishment, and is to be reckoned as among the most interesting sights of Paris. Here the process of making this world-renowned tapestry is seen in all its stages. The process is a secret, the artisans engaging in it bind themselves for life. After a period of thirty years' employ they are pensioned. The limit of work is six inches per day per employé, of which there are about two hundred. This tapestry is for the exclusive use of the reigning royal family, or for presentation to foreign courts, etc. No woman is employed upon the works, which the guide said was thought to account for the secret having been inviolately preserved. That guide will yet joke on his death-bed. From here to the Luxembourg Palace and Galleries, erected in 1615; it was a royal residence till the Revolution, when it was turned into a prison. It is now the official residence of the Prefect of the Seine; a portion of it has also been used by the Upper Chamber of the Legislature—the Senate. The paintings and statuary here are of a very high character.

The Pantheon is next visited. It is a large and most imposing structure, with a dome two hundred and seventy-two feet high. It resembles a temple more than a church, and has alternately been used as one and the other. It is destined, however, to become the Westminster Abbey of France. Already there are magnificent tombs here of Voltaire, Rousseau, Victor Hugo, Carnot, and other kings of the intellect.

Driving up the grand avenue Champs Elysées, past the Arc de Triomphe, we enter the famous Bois de Boulogne, originally a game preserve, but now a public park of two thousand two hundred and fifty acres. An expenditure of nearly half a million dollars has made this one of the world's resort for a drive. Two artificial lakes have been constructed here, one two-thirds of a mile long and three hundred feet wide. Near the end of the latter is a Grand Cascade, an effective waterfall forty-five feet high, issuing from an artificial grotto, but it plays only on Sundays and fête days. The race-course of Longchamps is in this vicinity, where on Sundays the races take place. Beyond is the town and park and Chateau of St. Cloud. The place and palace are now in ruins. The latter was built in 1658 by Louis XIV., and was afterward purchased by Louis XVI. for Marie Antoinette. It was a favorite place of Napoleon I. and Napoleon III. Blucher had his headquarters here in 1815, and the capitulation of Paris was signed in the chateau. Through the Royal park we reach the Grand Trianon, a summer palace, built in 1688 by Louis XIV. for Madame Maintenon. All the apartments are on one floor. Here are seen the *salon des glaces*, in which the Council of Ministers was held. The peristyle used as a grand dining-room by the King and his mistress, contains rare statuary and vases, and is the hall where Marshal Bazaine was tried and condemned. In the vestibule are two sedan chairs used by Marie Antoinette. The private rooms of Napoleon I. are seen with furniture, bed and bath, all intact; and the suite of rooms specially prepared in 1846 for Queen Victoria, the bed-hangings being of the richest Lyons silk. She however failed to occupy them after all this extravagant preparation. Here are also to be seen the finest collection of State carriages in the world—one, the most gorgeous and costly carriage ever constructed, upwards of one million francs.

From the Chateau of St. Cloud we go to the Palace of Versailles. This, from the Gardens, presents a facade a quarter of a mile long. The building is unequal in appearance, of brick and stone, with various styles of architecture. The centre is the original Chateau of Louis XIII. Wings were added by Louis XIV., and another by Louis XVIII. Thus has it been the Palace of the Kings of France. One of its halls is where the Chambre of Deputies sat. In the centre of the court is a colossal statue in bronze of Louis XIV. on horseback;

made of cannon brought from the Rhine. The Musée Historique is an unrivalled collection of historical pictures, each inscribed with the name of the artist. The Galerie des Batailles contains a series of large paintings, many by Horace Vernet, illustrative of the battles of the French from earliest times. One passes along a series of rooms in which the dynasties seem to change at every step, Napoleon, Louis XVIII., Charles X., Louis Philippe, the State Rooms of Louis XVI., etc.

The changes which the Palace of Versailles has witnessed are pages in the history of France. Louis XIV. died here; Louis XV. was born and died here, though it was here that Damiens attempted to assassinate him. Louis XVI. was forcibly carried away from this Palace in 1790. In 1795 the Palace was converted into a manufactory of arms. In 1815 it was pillaged by the Prussians. After the fall of Napoleon it was occupied in succession by Louis XVIII., Charles X. and Louis Philippe. In 1855 Queen Victoria was received here by Napoleon III. In 1871 it was occupied by the German forces; and on the 18th of January King William was here proclaimed Emperor of Germany. It afterward became the seat of the Government under the Presidency of M. Thiers, and remained so till 1880.

The Palace of the Louvre would baffle any attempt of ours to give a satisfactory description of it. It is an immense building enclosing a quadrangular square at the east end of the Tuilleries, on the north bank of the Seine, in the centre of the city, with outer facades nearly six hundred feet long and ninety feet high. Its origin is lost in the past. Successively a royal residence, an arsenal, a palace, a library, and finally a museum and art gallery, the depository of the many rare and costly art-treasures pillaged by Napoleon in his continental wars—then supposed to be the finest collection in existence—it has since been enriched by the addition of whatever was best to be found anywhere. Monarchs have outvied with each other in contributing to its enlargement and completeness; and it is now without question one of the most renowned edifices in the world. No museum is known to have existed comparable in extent or perfectness of arrangement to this of the Louvre. With its miles of paintings (the work of no living artist being permitted here) the best representatives of every school in Europe, it may well be called the Mecca of artists. Here are to be seen the masterpieces of such painters as Perugino, Tintoretto, Leonardo, Murillo, Raphael, Titian, Rubens, Rembrandt, Da Vinci, Paul Veronese, and a score of other immortal names. A month's time is needed to properly see them all; and this is true of the statuary, the terra cottas, the drawings, renaissance specimens, antique bronzes, etc.

While in Paris, through our relations with one branch of the American Exposition, we received and accepted an invitation to one of the famous "feasts of Bohemia," a dinner given by Prof. Riley, the eminent entomologist, and one of the accredited Assistant Commissioners to the Exposition on the part of the United States Government to a number of his official confrères, which was presided over by President A. D. White, of Cornell University; and among others who orated on that occasion were Ex-Secretary Norman J. Colman, Hon. Chauncey M. Depew, Prof. Riley, and several French journalists and members of the Exposition jury. But neither time nor space permits us to allude to many other highly interesting places and items, the streets, shops, cafés, theatres, etc., having already greatly exceeded the limit we originally intended.

From Paris to Dieppe, thence by steamer across the English Channel to New Haven, and by rail to London, where after tarrying for several days, rounding off our stay with our American friends, we took the train for Edinburgh, visiting thoroughly this most delightful city, the famous Castle, Holyrood Palace, the monuments to Nelson, Scott and Burns, the drive to Arthur's seat, the crags, and its other attractive features. From here to the sacred precincts of Melrose Abbey, and to Abbotsford, the picturesque home of Sir Walter Scott, where we spent several enjoyable hours; thence to Edinburgh and Liverpool, and by the magnificent steamship City of New York, after a day at Queenstown—home again, in season to catch more than what was desirable of the late storm that made such havoc on the Atlantic coast. The whole trip, however, was one of rare pleasure and satisfaction.

From the time we got the sea air off Sandy Hook, we began to improve, and kept it up till we got back again. Not a meal was missed on either passage, and we return with invigorated health and apparently with a renewed lease of life. Never were we so personally conscious of the companionship of friends behind the veil as throughout our entire trip—an item we record, not especially for those who read entirely with the outer vision. Our going was in fulfillment of positive promises made years ago, of which we were reminded but a week or two before starting, with the added information that the time had come when the word was to be verified. This mention is but an act of simple justice to those whom it most concerns. Grateful for the opportunity of going, and for the result it has brought us; appreciating the good wishes that accompanied us on our voyage, and the warmth of welcome received on our return, we sincerely beg pardon for consuming so much newspaper space with these unstudied jottings, yet hoping to continue our correspondent relations through this channel with those who know us as of yore, we cheerfully take up again—with increased power to serve and willingness to help, when and where and how best we can—the duties that lie before us.

Washington, D. C., Sept. 20th, 1889.

BELIEVE IN MAN.

Believe in man, nor turn away.
Lo! man advances year by year;
Time passes him upward, and his sphere
Of life must broaden day by day.
Believe in man with large belief;
The garnered grain each harvest time
Hath promise, roundness and full prime,
For all the empty chaff and sheaf.
Believe in man with proud belief;
Truth keeps the bottom of her well,
And when the thief peeps down, the thief
Peeps back at him, perpetual.
Paint not that this or that man fell,
For one that falls a thousand rise
To lift white Progress to the skies!
Truth keeps the bottom of her well.
Fear not for man, nor cease to delve
For one, sweet truth, with large belief;
Lo! Christ himself chose only twelve,
And one of these turned out a thief.
—Joaquin Miller.

The friends of the late Edward S. Wheeler—and there are numerous all over the country—should circulate freely the sketch of his life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 2 Bowdoin street, Boston. Price 10 cents.

Banner Correspondence.

Pennsylvania.

PITTSBURGH.—J. H. Lohmeyer, Secretary of the Society of Spiritualists, writes: "The month of September just passed was one full of events to the Spiritualists of Pittsburgh. It was the month in which we assumed our new name, 'The First Church of Spiritualists of Pittsburgh,' authorized by our courts in a charter granted to us for permanent organization. The first appeal under the protection of this charter was Mr. and Mrs. Kate's, the last Sunday in August. For the month of September our rostrum was occupied by our beloved sister, Carrie E. S. Twing. The lady does not assume to lecture, she only gives talks—this is what she calls her discourses—but these talks are full of love and tenderness for all. She touches with them the hearts of her hearers, and calls forth tears of joy or sorrow, just as her words strike the innermost chords of the human heart. Her sweet and earnest utterances bring people to an acknowledgment that Spiritualism and its teachings must be more than empty words and ceremonies. I myself have heard people say: 'We have belonged to the church a number of years, and have believed Spiritualism a delusion and Spiritualists deluded, but since we heard Mrs. Twing speak we know there is more in it than we thought, and we intend to take more interest in the same.' Mrs. Twing's guide, 'Ikabod,' always gives entire satisfaction to those who are anxious to hear from the spirit-world. Mrs. Twing draws fine audiences. The people who attend our meetings are not always the same; an increasing interest is manifest; all appear anxious to hear and see what Spiritualists say and do.

The spiritual truth is spreading very rapidly in Pittsburgh and Allegheny—sister cities, as it were. Two years since a few people gathered in a small hall to organize our Society. Thirteen members were enrolled at the time, and from these thirteen have grown a strong organization in Pittsburgh, and a second one in Allegheny, which is also rapidly becoming a large one. The officers are personal friends, and men who will be able to steer the ship of progress safely on the rough billows. Frank T. Ripley, who has been with the Pittsburgh Society the past season, is doing good work for the universal cause. The spirit-world inhabitants are doing all they can for us, and with their aid we expect to own a Temple in the near future, wherein to meet and rejoice in the good things that come from the Great Beyond. Mrs. Twing has made a great number of friends, who will ever remember her as an honest and truth-loving woman, ready at any time to do a kind act. We all hope to have her again, and if her engagements admit we intend to have her with us two months next season.

At the last of our conference meetings the following preamble and resolutions were adopted:

Resolved, That we hereby express our esteem, kindly regard and love for her as one of the best of many workers, who has striven during these last three months to make our meetings pleasing and enjoyable, interesting and instructive; and we hope she will receive and accept these resolutions as a token of love and respect from the members of this Society by her kindness, courtesy and devotion.

Resolved, That the members of this Society hereby express to Mrs. Ella M. Stevens and her spirit guides their entire satisfaction in her efforts and their warmest thanks for their many beautiful spiritual teachings and grand truths for the elevation of humanity and mental progress. We heartily endorse Mrs. Stevens' method of being of a very high spiritual order; and we trust that she will be long spared to labor in the cause of truth with undiminished power.

Resolved, That a copy of these resolutions be sent to the BANNER OF LIGHT and *Way for publication*.
The committee: W. L. HUGHES, J. GRAYBURN.

Illinois.

CHICAGO.—G. Walker writes: "Among recent matters of interest in spiritualistic circles in Chicago have been the séances given by Mr. C. J. Barnes at the home of his sister, Mrs. Belle F. Hamilton, 482 Washington Boulevard. They will be long remembered by those who attended them. Mr. Barnes is well known as a physical medium, and his dark séances have given much satisfaction. He has developed a new phase in his mediumship—that of partial materialization in the light. The writer attended one of these séances, and was thoroughly convinced of the genuineness of the phenomena. Mr. Barnes' cabinet consisted of a black curtain about four feet high, stretched across one corner of the room, a large parlor. Inside was a small stand, containing a trumpet, harp, and a glass of flowers. Everything being duly examined and approved by those present, Mr. Barnes took his seat in front of the cabinet, and was securely bound and sewed by skepiers. Then an outside curtain was drawn across and fastened around his neck. The circle formed a horseshoe magnet; the gas was turned on light enough to render every object in the room distinctly visible. After some singing, the spirits began to manifest their presence by playing on the harp, usually some tune by which they identified themselves. Hands materialized and were thrust above the cabinet. There were hands of all shapes and sizes, including an Indian hand, a crippled hand, which was recognized by the person for whom it was intended. These hands were tangible, and patted and pressed those of friends, rapped out answers, played tunes, and passed flowers and the harp over the top of the cabinet. Every one received a manifestation, and every one was satisfied of the identity of the spirits present. Before the close of the circle, Mr. Barnes was controlled by an Indian spirit, who gave some excellent tests. At the close, the curtain was removed, and Mr. Barnes found securely bound as at the beginning, and the hands had to be cut to release him. The circles were of much interest to all who attended. Mr. Barnes has engagements till next April.

Mrs. Belle F. Hamilton, his sister, attended with him the camp-meeting at Vicksburg, Mich., and held meetings at La Grange, Ind., where they so aroused the people that a Spiritualist society has been organized. Mrs. Hamilton has been having much success in platform tests and speaking, and her friends are anxious for her to give different talks, the benefit of her excellent work. She is willing, when convenient, to make engagements for camp-meetings, either east or west, for next summer. She may be addressed at 482 Washington Boulevard. Associations employing her may be sure of genuine and satisfactory work."

Connecticut.

STAMFORD.—A correspondent writes: "At the closing meeting of the State Convention of the Universalist church Sept. 19th, the famous P. T. Barnum was present. Alluding to the great change of belief that now existed among Christians from that held by them sixty years ago, Mr. Barnum said: 'When I first heard of the doctrine of the Universalists I felt so utterly astonished that I thought I'd drop dead. The Orthodox faith painted God as so revengeful a Being that you could hardly distinguish the difference between God and the devil. If I had a mighty power, and the hands had to be cut to give it life, knowing beforehand that this might result in seconds out of every sixty would be extreme misery, I would be a monster. Yet this is how God was described, and people talk about loving such a being!'"

West Virginia.

WHEELING.—"Verax," writes, Oct. 6th: "As we have for some time been trying to open the eyes of the public here to the fact that Spiritualism is still alive, and are trying to get those who are hungry for truth an opportunity to at least partially satisfy their demand, we secured the services of Mrs. Carrie C. Van Duzee for Sunday, Sept. 22d, Wednesday, 23d, and Sunday, 26th. Mrs. Van Duzee did splendid service, brought quite a number to light and started many to thinking. Her lectures were listened to by a large audience in Grand Army Hall, and her tests gave much satisfaction. Mrs. Van Duzee is one of the pio-

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When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' notice, and not omit to state in full their present as well as future address.

Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

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

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Woman in the Early Days of Christianity.

A very learned paper appeared in the September number of the *Contemporary Review*, an English publication, written by Principal Donaldson of the Scottish University of St. Andrews, which thoroughly discussed the position of woman in the early days of Christianity. It is indeed a remarkable paper, throwing a very clear and strong light upon a subject of deep interest, concerning which popular belief has hitherto been content to satisfy itself with accepted superstitions and the vaguest ignorance. Dr. Donaldson turns back the leaves of history with surprising effect; so much so that the narrow-minded and bigoted defenders of church creeds think it necessary to open a vigorous verbal attack upon him. That of itself is enough to convince us that he has opened to our common knowledge a vein that his impulsive opponents do not wish to have worked.

He begins by assuring his readers that he was himself greatly surprised, and that they will be no less disappointed, at the results of his investigations. He finds, in general, that woman's position in the beginning of Christianity was lower than it was under Roman paganism. Whatever her relations with Jesus while he lived, she was regarded by those who are known as the Christian fathers, in the second, third and fourth centuries of the Christian era, as but man's tempter, just as Eve was the tempter of Adam, and her place in the church was a confessedly inferior one, she not being allowed to share in any of its sacred functions. As Dr. Donaldson observes, she could rise to no higher place than to be "a door-keeper and a message-woman, and even these functions were taken away from her during the Middle Ages." They were sternly bidden by Tertullian to "be silent, and at home consult their own husbands."

Marriage was discouraged, too, being esteemed by the early Christians far lower than virginity. Wives were spoken of by Tertullian as women of the second degree of modesty who have fallen into wedlock. Methodists declared that although Christ did not forbid marriage, it was nevertheless an inferior state. The writings of the Christian fathers are full of condemnations of the weaker and dependent sex. Tertullian, for instance, tells them: "You are the devil's gateway; you are the unsealer of that forbidden tree." Bishop Clemenly of Alexandria, says: "It brings shame to a woman even to reflect of what nature she is." Gregory Thaumaturgus declared, "A person may find one man chaste in a thousand, but a woman never." The Testament of the Twelve Patriarchs says: "From the king they take away his glory, and from the valiant man his strength, and from the beggar even that little which is the stay of his poverty." Tertullian says: "Natural grace must be obliterated by concealment and negligence, as being dangerous to the glances of the beholder's eyes."

It was considered to be the whole duty of woman to stay at home. Clement of Alexandria was quite ready to give her his approval "if she shake up the couch, reach drink to her husband when thirsty, and set food on the table as neatly as possible." There was nothing before her, but the activities of the household, with which she was bidden to be content. The language of the time toward her was so disdainful as to be wholly contemptuous. Those were days of religious asceticism, of

soured love to God, of discontent with every attraction which the world had to offer. In that early age began those practices and habits of self-mortification which culminated during the succeeding centuries in such saintliness as drove men to the deserts and into caves, and to stand for years on one foot on a pillar sixty feet high, like St. Simon Stylites. Religion became wholly unnatural. To practice starvation, to flagellate the bare skin, to tear the flesh with sharp points of iron, to wear hair shirts and pursue the customs of actual barbarity, was believed to be the true way to appease the threatened wrath of God and fit one's self for final companionship with him hereafter. How much of an improvement was this on the so-called idolatries of Paganism, during the rule of which maxims and rules of morality were delivered by truly inspired men to the human race, compared to which these utterances of the Christian Fathers and this horridly unnatural asceticism were the most hideous distortions of the divine principle in humanity that can be imagined.

This is just what the Christian Church has done for woman, and nothing more. To rise up and foolishly assail one who has only brought out the facts of history into the daylight, is conclusive proof that there is still a far stronger spirit of ecclesiastical partisanship in the Church than there is of religion. Nevertheless, no amount of noise in that quarter is going to hinder investigation. Men thirst for knowledge above all things in the age into which we have come, and it is increasing knowledge, and not church dogmas and traditions and superstitions, that leads the world of humanity on along the lines of progress and development. Enough to know at last that it was not Christianity to which woman is indebted for her emancipation and the establishment of sexual equality, so far as it has proceeded.

Says Principal Donaldson, in view of the discovery of the truth of the matter: "It is strange how seldom children are mentioned in the Christian writings of the second and third centuries." The birth of a child was greeted with aversion rather than with joy. Life was regarded as a worthless gift, full of weakness and temptation only, to be got through with as small regard for its value as possible. This was the style of the early pessimism; modern pessimism, on the other hand, refuses to put faith in any future state of existence as a compensation for the trials and disappointments of the present state. The early Christians, confiding in their fatally mistaken theory respecting this life and the future one, believed that enough children had already been brought into the world, and that no more were needed.

As a natural consequence, the best men and women of that age left no children to succeed them. Marriage was degradation, and offspring were a hindrance, and unnecessary. There was no domestic affection. The outcome of an age of this character was precisely what we should now expect, hardness of the nature and the fierce and ferocious theological controversies of the succeeding centuries. All this, as we can now plainly see, was very largely the result of the oppression of woman, of the contempt shown her, of the servitude in which she was held, that marked the earliest centuries of Christianity.

More Medical Ignorance and Fatality.

Still another autopsy has been held by a selected party of regular physicians, that only proves they were unable to find out anything about the case. It was one almost precisely parallel to that of President Garfield, only the fatal bullet entered at the neck instead of between the ribs. The victim lived fifty-two days, while President Garfield lived more than seventy. The case was that of Maurice Adler, of Washington, D. C., who was shot with a pistol by J. Frank Ward, a prominent citizen of the same city, on the evening of June 18th, and died on the 3d of the current month of October. The regular doctors in conclave held an autopsy on the dead body on the 4th. The physicians in attendance on Adler from the time he received his wound until the day of his death affirmed that the bullet had either cut or lacerated the spinal cord. The autopsy disclosed only their ignorance of the whole matter. The spinal cord was not touched by the bullet at all.

Seventeen regular doctors, Surgeon-General Hamilton among them, constituted the board of investigation at the autopsy. It revealed beyond all question that Adler's death was not the result of Ward's bullet coming in contact with the spinal cord, as the attending physicians had all along given out. It took an hour and a quarter, at the autopsy, to find the bullet. The muscular tissues at the place where it entered were found to be all in their proper places, no trace of the ball being discovered. The spinal cord was found to be uninjured. The result of the examination at last disclosed the fact that the bullet had struck and slightly shattered the spinous process of the fourth cervical vertebra, deflected, and passed entirely around the cord on the right and taken an upward course, and lodged in the tough cellular tissues near the third cervical vertebra, where it was found. Not only was the spinal cord found to be unaffected, but the tissues were all perfectly healthy. The victim was in an extreme state of emaciation, and his body was covered with bedsores, some of them of unusual size.

It was likewise found, in cutting down to the place where the spinous process had been removed August 9th, that new and healthy tissues had formed. A further dissection of the body revealed the fact that the brain, heart, lungs, kidneys, spleen, stomach and the abdominal viscera were in a healthy condition, and no traces of blood-poisoning were discoverable. And thus the positive opinions and theories of the physicians in attendance for fifty days and more were shown to rest in blank ignorance and to end in idle delusion. One doctor present, who was also the coroner, is reported to have remarked that he could not understand why the paralysis of the victim had not disappeared when the spinous process was removed, August 9th. He thought the muscles of the neck must have pressed on the spinal cord! The same physician gave it as his opinion that the cause of death would appear on the certificate as "exhaustion."

A question was put directly to the physicians, the answer to which, it was stated by a press reporter, would lead one to believe that if the operation had been performed on Adler soon after the shooting, instead of fifty-two days later, the autopsy would not have been held at all. In general, the physicians present would have nothing to say. Some preserved a discreet silence on the ground that they expected to be called upon to give their testimony at the inquest.

Thus are the theories and diagnoses of the

doctors who attended the dead man brought to naught, and their profundity of wisdom shown to be but the profundity of ignorance. They are once more completely upset. Their blundering guess-work they still insist on making the equal of scientific knowledge. What, after all, does the average physician, who cares more to be enrolled as a "regular" than for anything else, know more than those whom he delights to denounce as quacks and experimenters? The *Washington Capital* observes that the physicians engaged in the Adler autopsy declined to reveal any facts in regard to it, on the ground that it would be "contrary to the ethics of the profession." It thinks there is always something delightful in this doctors' talk about the "ethics of the profession," especially when the public interest is concerned. But, says *The Capital*, "it is a relic of foul barbarism." Strong language, but why is it not deserved? Of all the forms of superstition by which the human mind is afflicted, the superstition of ignorance is by far the worst and foulest. A clairvoyant, now, could easily have located that bullet, and had it safely extracted. But what one of the select army of "regular" physicians is going to demean himself by calling to his aid the service of one who has not gone through the same schooling of tradition and formula that he has, and there stopped? Nevertheless, there will come an end to all this ignorance and folly by-and-by.

Spirit Communion—What Then?

The tendency of the human mind at first, when a new idea or revelation is presented to it, is to accept it as a finality, instead of seeking to know its significance, or whether it is not a means to an end. It is to be feared that this statement may be too generally applicable to those who accept spirit communion for a fact, they going no further to learn to what it is intended to lead. If the isolated fact were all, then it becomes only a matter of external instead of internal meaning. If spirit communion merely solaced or counseled the believers in it, it would then be but an earthly affair. If it simply directed human conduct, uttered warnings against danger, or foretold what none of us need be too curious to know, it would then belong in the category of worldly things, without spiritual life, and supplying no spiritual instruction. To what real end, then, it may be inquired, has spirit communion been granted us? This is the question which behooves all professing Spiritualists to ask, and which they ought to be able to satisfactorily answer.

Unless there is a core to this heavenly fruit, its professions must be conceded to be hollow and perishable. It is the contained meaning that imparts to the spiritual phenomena any real worth. If they do not have that they are but sounding brass and tinkling cymbals. To frequent circles or visit mediums merely to gratify a morbid curiosity or obtain answers to miscellaneous questions is a wholly different matter from going seriously about the discovery of truth. That is the kernel which attests the value of what necessarily encloses it. Not every professed Spiritualist is therefore spiritual. Being convinced by the phenomena that disembodied spirits do hold converse with mortals, there yet remains the duty of investigating into the purport of a fact that is otherwise so acceptable and comforting. In short, why is it given us to know of the actual presence of those whom we are wont to call dead? We are to search for the real and the hidden cause of which this is at best but an imperfect expression. Reflection returns the reply that spirit communion is given to us that we may know that life is continuous and unbroken.

Well, and is this all? That will answer for instruction, and of the highest kind. But being possessed of the instruction, to what use shall it be put? What special influence should it exert upon our conduct and character? The great question of immortality being answered, of what avail is the answer itself in all that pertains to our individual lives? Genuine Spiritualists will not fail to put these searching inquiries to themselves, nor will they be content with their mere belief in the phenomena until they have obtained satisfying replies to them. A knowledge of immortality is of no particular benefit if it does not become an instant and active factor in the life. Mere intellectual cognition is very far from being synonymous with spiritual life. The believer is to become a doer, to make his newly-acquired knowledge of any effect. Things cannot go on in a perfunctory way, without any special and vital significance. Such high, such large, such deep knowledge as this must bear fruit, else its acceptance is simply superficial and external. The messages brought by the spirits must always convey more than they externally present.

Again, therefore, we come round to the unvarying and inevitable conclusion, that a true Spiritualist should be spiritual. What is termed the natural should be subordinate. The spiritual should steadily advance and expand till it becomes supreme. This is not philosophy, as Spiritualism is often called, but plain, unmistakable practice. It is not theory, but life. How many push their professed belief in the phenomena to this point? Not all, certainly, as the reflecting cannot fail to know. Yet if belief halts at the first station on the road, accepting the means instead of pursuing the end, what is to prevent it, from terminating at last in materialism, from which every vestige of the spiritual has been expelled? Are any of us willing to admit, at this stage of belief or any other, that this is to be the end of Modern Spiritualism? We surely cannot credit it. Unless the actual knowledge of immortality which we now possess is allowed and encouraged to bear spiritual fruit in the life and character—in other words, unless Spiritualism becomes its own witness that it is spiritual—all that has thus far been beneficially granted us to know is like the planted seed that has failed to come forth into the light.

Our Australian contemporary, *The Harbinger of Light*, reprints in its September number the interesting "Verification of a Spirit Message" furnished the BANNER OF LIGHT by William Foster, Jr., of Providence, R. I., and published in its columns May 25th. The message referred to was given through the medium agency of Mrs. B. F. Smith, and the confirmation of its truth in every particular is an additional evidence of the value and reliability of our Public Free Circle to both spirits and mortals.

Dr. George Dutton has returned from Europe and is located at 63 Berkeley Street, Boston. His lectures commence Tuesday, the 22d inst.

Attention is called to the announcement made on our fifth page by A. Shuman & Co., No. 40 Washington Street, Boston.

How Indian Wars are Made.

The *San Francisco (Cal.) Chronicle* of a recent date has the following editorial paragraph setting forth the course of another journal on that coast—a course which, followed by other papers all over the western border, and depending upon the public ignorance of the real merits of each case for success, has many a time in the past led to wrongs done the Indians by self-interested whites, which have ended in open hostilities: whereupon the ignorance of the people has been further preserved by suppressing the facts, for the benefit of the white aggressors. There is no language sufficiently strong with which to condemn such wanton assassinations of the truth, or their perpetrators.

A morning contemporary, in order to save a few pictures prepared to illustrate expected dispatches of an Indian uprising, deliberately suppressed the news that the reported Huachuca outbreak was false, and led its readers to believe that an Indian war was imminent. By-and-by our contemporary will find that it doesn't pay to make the news fit the "outs."

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.

Dr. F. L. H. Willis

Will speak at the First Spiritual Temple, Newbury and Exeter streets, Boston, the Sunday afternoons of November. He would like to make arrangements to lecture on the Sunday evenings of November within horse-car distance of Boston. He speaks the first Sunday of December in Portland, Me.; the month of January in Norwich, Conn.; the last two Sundays of March in Bridgeport, Conn. His address is 46 Avenue B, Vick Park, Rochester, N. Y.

MR. MANSFIELD'S "King Richard III." to be seen at the Globe Theatre next Monday evening, is said to be an original, daring and brilliant creation which throws aside tradition. In the mounting of the tragedy Mr. Mansfield has shown a spirit of reverence in a desire to give a faithful picture of the events which took place at this particular period of English history. He has taken counsel with the best artistic authorities of England, and has aimed at the most minute attention to historical detail. There is much new business introduced. In the tent scene the management of the apparitions is quite new and effective. The shadows of Richard's victims who come to trouble the tyrant in his dreams are dimly visible through curtains of gauze, which combined with a dim, bluish light gives them a strange, uncanny and indefinite character. The young Princes is a reproduction of Sir John Millais's well-known picture. The music is very beautiful and impressive. Its strong character and suggestiveness is an important adjunct to the tragedy, and is written in a scholarly style. "King Richard III.," as Mr. Mansfield represents it, inculcates only the highest moral lessons, and not the least of its value is that it teaches history.

Read the announcement made by Jordan & Marsh, eighth page.

Psychische Studien (Leipzig) contains in the latest number received (September) an interesting resume of facts establishing the verity of the phenomenon known as "The Double." Among other instances related is the following that occurred in the city of Hamburg: A woman, the wife of a seafaring man, whose husband was at the time at sea, was startled upon seeing him one day walk into the house. He wore an old cloth suit of clothing, and a sou'wester on his head, dripping from head to foot with water. She exclaimed: "Oh, John, where have you come from!" whereupon he suddenly disappeared. She looked upon this as an omen that she would not see her husband again in this life, but eventually he returned, and it was learned that at the time his wife saw him so mysteriously appear, his ship was wrecked and he was thrown into the sea, but was rescued by those who remained on the wreck. He told his wife at that critical moment his mind immediately reverted to her, and that thoughts of his wife and home were the last he remembered having before he became unconscious.

Among the leading works produced in the interest of Spiritualism favorable mention is made of Prof. B. Britton's admirable book—a masterpiece of reliable information on occult subjects: "Man and His Relations," a copy of which should be in the library of every well-equipped Spiritualist, and may be, now that the price is reduced to \$1.50.

Psychische Studien is one of the best foreign publications of Modern Spiritualism that reach this office. Each number contains forty-eight pages, and special care is taken by its conductor, Alexander Akaszkow, to keep its readers well informed, not only of the philosophy of Spiritualism, but the phenomena that sustain it. The New York agent is S. Zickel, 19 Day Street.

Notice to Societies.

Owing to the press of other duties—at the BANNER or LIGHT office, and in connection with their literary and musical work—Mr. and Mrs. C. P. Longley can make no further engagements for platform work the present season.

Mrs. Jane M. Jackson Buck recently passed to higher life from New York City. Some years since (before her second marriage) she was an occasional correspondent to THE BANNER. She was an earnest and confirmed Spiritualist, and one of the veteran workers—both by pen and influence—for the advancement of the Cause.

Mrs. Eliza A. Martin, a poetic contributor to THE BANNER, and one whom we have heard spoken of repeatedly as an excellent medium for answering selected letters, has removed from Oxford, Mass., to 21 Oliver Street, Fitchburg, Mass., where she proposes to remain during the winter or longer.

We would call the attention of our readers to the advertisement of George T. Albrow, on page seven. It has been under the care of Mr. Albrow that such mediums as Helen O. and E. Gertrude Berry, Hattie C. Stafford and many others have been developed into the work.

Fred Evans and wife arrived in San Francisco from Australia, Sept. 25th. After a few weeks' recuperation Mr. Evans will resume sittings in that city.

NEWSY NOTES AND PITHY POINTS.

Silence, says an exchange, is a good substitute for wisdom; but the difficulty in using it is found in the fact that the man without wisdom cannot maintain silence.

"Burglars are sent to prison for a short term. They come out, to again, at first chance, engage in their former line of offending. They go out to rob, and are always prepared and ready to murder whoever stands in their way. The penalty for burglary should be imprisonment for life, with no chance to escape by executive clemency. The protection of the innocent is demanded from the people. The liberation of a burglar means, four times out of five, the murder of some one before the career of the burglar is run."—*Pomeroy's Advance Thought, New York City.*

Every word of the above is true. THE BANNER has always maintained that no reasonable defense can be set up for the brutal crime of burglary, and that the penalty now visited upon these possible murderers is notoriously inadequate for the public protection.

"I say, Jenkins, can you tell a young chicken from an old one?" "Of course I can." "Well, how?" "By the teeth." "Chickens don't have teeth." "No, but I have."

Nicodemus has served for a text on various occasions, until he has become the pseudonym for whoever seeks by hidden methods to widen his share of any new light, the possession of which he dare not acknowledge openly. To the element among investigators into Spiritualism whose members fear "to be known of men," the advice of the earnest colored brother (aside from its church twist) appearing in an Arkansas paper is respectfully submitted:

DOAN BE EMBLISHED.

Nickederemus went at night time fur ter heah de Babycour talk.

Doan yer be too proud, fur de gre't day 'er comin'—

Wuz efreered de Scriber ap' farosees mig'ht critumize his walk.

Doan yer be too proud, fur de gre't day 'er comin'.

He bleeted down in his burmin dat de propheta' tol' de truth.

An' wanted starter Jesus fur ter nail and clinch de proof.

He bantered fur de bleestins' o' de chertain throne.

But de way ole polietician did n't want his 'sentance known;

He wanted Christ to bless him, but to keep it in de shade,

So it would n't hurt his answer in de wicked Board o' Trade.

Den stan' up bravely and answa' ter yer name—

Sing er read de law, Moses, an' David play er tune;

Turn yer back on de world, an' de'fend de name,

Sing er take de holy medicine from de holy spoon.

There are 62,000 women in America interested in the cultivation of fruit, and among them are some of the most successful orchardists in California. Last year one woman made \$1,600 by raspberry culture.

Mark Twain will contribute to the forthcoming November Century "A Connecticut Yankee in King Arthur's Court," from advance sheets of his forthcoming book. The episodes described include a minute account of a tournament between Hank Morgan (the Yankee) and Sir Sagamore le Desirous, which, after a conflict between the Yankee and the Knights of the Round Table in general, ends in a battle of one against five hundred; the five hundred, accoutred, of course, as were the knights of old, and the Yankee relying solely upon modern American methods.

Andrew Young, author of the hymn, "There is a happy land, far, far away," is eighty years of age and still vigorous. In 1838 he heard an old Indian air that impressed him deeply, and he composed words to it. So the hymn was made. It has been translated into nineteen different languages.

The last words of great men are all recorded in the books, but the last words of women, great and small, have always been too much for the historians.—*Journal of Education.*

QUITE AN "EXECUTOR'S RETURN."—Various denominational papers now-a-days devote themselves to efforts, à la Kindergarten, to make apparent at once and on the surface to the eye of the child the prime points of the present Orthodox system of religion. We do not think that any of them have outstripped a writer in *The Christian*, who thus sums up the estate of the Nazarene in a way that gives one the impression that the scribe is a legal gentleman scripturally inclined:

"WHAT CHRIST LEFT."
His purse..... To Judas.
His soul..... To God.
His body..... To Joseph.
His clothes..... To the Soldiers.
His mother..... To John.
His peace..... To His Disciples."

Those who consider all questions regarding the verity of the spiritual phenomena as capable of proof or disproof by the offering of a wager, are reminded (in the language of an exchange) that "if an offer to bet were not considered always as a fool's argument, a lawyer, instead of arguing a case, would go into court and offer to bet the judge on the chances of the jury finding a verdict in his favor."

THE NEED OF THE AGE.—One of the greatest needs of this age is men and women who prize honor more than wealth, and an approving conscience more than the plaudits of the crowd.—*Leiston Journal.*

The population of the leading cities of Wisconsin, outside of Milwaukee, is estimated as follows: La Crosse, 29,000; Oshkosh, 25,000; Eau Claire, 22,000; Racine, 22,000; Fond du Lac, 14,500; Sheboygan, 14,000.

CAN YOU READ IT?
U O a o b u t I o u
O o n o b u t o o m e
And let not me be a g o o.
But give o u t I o u s o.

The next annual Congress of the American Secular Union will be held in Philadelphia on Friday, Saturday and Sunday, Oct. 25th, 26th and 27th, 1889.

SAMOA, AGAIN.—Latest dispatches state that Matafua advises the Samoans to elect Matafua their ruler; but it is understood that Germany will not recognize his kingship, if elected.

The literary world is again surprised by finding another feminine writer behind a masculine name. Graham R. Thomson, whose exquisite verses have been a feature of *Scribner's Magazine*, is a young and beautiful Englishwoman with the commonplace name of Mrs. Sharp.

The pumpkin that all summer long
Has hidden in the corn,
Unto the annual county fair
In triumph now is borne.
And while we like it all the more
Because it takes the prize,
We like it most of all when it
Is made up into pies.

Miss Kate L. Pier argued a case before the Supreme Court of Wisconsin, at Madison, on Sept. 4th. She is said to be the first woman attorney to plead before the Supreme Court of that State. Miss Pier graduated from the Law Department of Wisconsin University a year ago.

The science of medicine is a solemn matter, and will bear no foolishness. In Burlington, N. J., a woman was ill of a disease the regular physician pronounced incurable. A negro doctor, so called, took the case in hand and cured the patient. Then the physicians had him arrested for practicing without a diploma. *The topic of this case is that it is better for a doctor with a diploma to let a woman die than to cure her without one.*—*The Amsterdam (N. Y.) Democrat.*

Mr. John Hardy, of Boston, is requested to call at this office at his earliest convenience.

Miss Cobbe is to be thanked for calling attention to *The Forum* to a national characteristic which does more to vulgarize the American mind, to rub the bloom off its children, to annihilate the sweet privacy of the mind in its young men and maidens, to substitute surface for depth in all ranks of society, than almost any that can be named. It is the widely-prevalent love of notoriety, of the cheap applause or gaping or petty envy of a set of idle and empty people. She calls it the itch for notoriety, as the more it is scratched, the redder and fiercer grows the inflammation.

Dr. T. DeWitt Talmage's fine Tabernacle, on Schermerhorn street, in Brooklyn, N. Y., was totally destroyed by fire in the early morning of Sunday last—being the second time this inflammatory divine has been "burned out" of "his house" if not "home." The fire is supposed to have been caused by a defective electric current. Loss \$107,601.—Insurance \$120,450.

On the evening of Oct. 10th the Union League Club of New York endorsed the Blair educational bill.

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment,

ON TUESDAYS AND FRIDAYS,

AT 3 O'CLOCK P.M.

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

J. A. SHELLHAMER, Chairman.

Mrs. M. T. SHELLHAMER-Longley will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to her by mail, and she will, at the Chairman's will, present them to the presiding spirit for consideration.

Mrs. D. F. SMITH, the excellent test medium, will on Friday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to her by mail, and she will, at the Chairman's will, present them to the presiding spirit for consideration.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the character of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher plane of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All events as much of truth as they are.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the facts of their lives. All are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends in earth-life who are desirous of placing their names upon the altar of Spirituality their spiritual offerings.

Letters of inquiry in regard to this Department should be addressed to J. A. SHELLHAMER, Chairman, BANNER OF LIGHT, and not, in any case, to the mediums.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shellhamer-Longley.

Report of Public Séance held Sept. 24th, 1880.

Spirit Invocation.

Infinite Spirit of Light and Love, thou who art the friend and guide and protector of all humanity, we would be lifted toward thee in aspiration—in sympathy and in tender thought we would learn of thy nature through a study of thy laws and thy works which are displayed throughout this universe; we would gain from thee a comprehension of thy divine truth which spiritualizes the human heart, and brings a new light, a new power, and a new conception of life itself to the human mind.

Oh! our Father God, may we at this time drink deeply from that fountain of wisdom; may the waters of living truth be vouchsafed to us, that we may be refreshed in spirit and mind, and may we become able to take in more and more of the great experience and instruction which thou hast to give.

We would be brought under the influence of thy angel ones, who serve thee in serving humanity; we would be more like unto them in their works and in their high and ennobling thought. May we receive from them such ministrations and such benisons of good as will inspire our lives to make new effort to serve thee and to serve our kind.

We thank thee for the privileges that are ours this day. We praise thee for the opportunities given to us to learn, to grow, to unfold the possibilities of being, and step onward and upward in our search for truth. We praise thee for the grand, enlarging experiences that are opening before us, and we thank thee for the light and power that are being given to us, and for the thoughts and loftier employments for the mind.

Oh! we bless thee for existence itself, for life here and now, with its discipline, and for life beyond, for death as well as for this mortal existence we bless thee also, because of the experience and the blessing which it brings to the human soul.

We ask for thy blessing to rest upon each one, the lowly and the weak and the strong, and may they feel thy presence as comfort; may they realize the ministrations of light and good angels to uplift and to strengthen them in their daily walks and ways. Amen.

William Lloyd Garrison.

A number of events have combined to bring me here this day, Mr. President. I have been kindly invited by the spiritual chairman who presides just behind the curtain, to present myself, and I am thankful for the privilege. A long time has elapsed since I visited your meetings from your platform, but I have not been idle, nor have I withdrawn my interest from humanity upon this plane of existence. Poor, struggling, suffering human beings, black or white in outward guise—but many of them although occupying very humble positions in the world's opinion having spirits white and beautiful to gaze upon—such attract me, Mr. President; they draw my thought and interest; for although I know very well as some of your philosophers hold for me, they are gaining experience and ripening in knowledge under the lowly, irksome circumstances which environ them, yet I feel that they have a right to be heard and protected and cared for, and that it is the duty of spirits and mortals to raise their voices in behalf of the oppressed.

As I said, events combine to draw me here this day, and one of these events is the anniversary which has very recently come to an old-time worker and friend of humanity, one whose voice and pen have raised many a time in behalf of the persecuted and downtrodden. I refer to that good man, Parker Pillsbury, in whom I recognize a brother and a friend, and to whom I come with fraternal greeting this day, to congratulate him upon the time and the occasion, and to say that I am glad for him that he has reached to such a grand old age, and that he is living in this day and generation. It is a good day, it is a growing and progressive generation. Although there is much to deplore in the world, yet those who have lived through the fire and smoke, the carnage and the turmoil, who have been crowded upon by the interests of others, and who have been ostracized time and again for their liberal opinions, can well rejoice to live in this present time, when they are finding something of peace and even approval from their fellow-men; and so I say to my old friend and co-worker, I am glad for you, and I send you the greetings of many strong good souls from the other life. They do not look back on this world; your declining years are drawing to a close, but the narrowing pathway leadeth only to a brighter country, a grander platform, a higher truth than this world can possibly afford, and so whatever shall come there will be a brightness, a glory and an honor, which only the angel-world can give.

This is a time that stirs and fires the soul of every apostle and lover of freedom, and so, Mr. President, I feel that I have a right to be here and to express myself. I am not, by any means, idle, nor am I unaware of what is taking place in this country among your people. In company with my co-workers I fought a long fight, and I felt that much was won when freedom came, in at least an outward sense, to a large portion of our countrymen who had been enslaved and cowed down by the lash. When the thirteenth amendment was added to your constitution I with others felt a thrill of triumph and joy; and to-day I feel that I have a right to raise my voice in behalf of a perpetuation of that thirteenth amendment, that it should be fulfilled in the purity of the law, and to the utmost, in the spirit as well as the letter, and that those for whose benefit it was framed should be protected by the strong arm of the United States.

Not many days ago, one who stood high in an influential position in the southern part of your country, declared openly that the thirteenth amendment was a disgrace to the constitution of the country, and that it was a grave mistake on the part of those who enacted it to have brought it into existence. I cast that back to the mind that has given it expression, and I hurl in his face the accusation that he is no lover of freedom; that he holds within his soul the lash of a task-master which he would, if he dared, let fall upon the defenseless and weak.

I claim, sir, that the amendment of which I speak is an honor to this country, provided it is fulfilled in the spirit and the letter; if not, it is a disgrace, for to have any part of our constitution violated and ignored would be a disgrace to this country and its high officers. At the present time there is a bitter feeling against the negro in the southern part of our country; there is sectional strife and animosity. Not that we should wonder at this, because there has been party spirit and ill-feeling pent up in the hearts of many for long years. The smoldering fires that are breaking out now are only what should have been expected, but

it is a late day for these fires to burn, to blaze and to run riot. It seems to me that the love of order, of good fellowship, of country, and especially of liberty, should have our communities to suppress such a shameful agitation.

I, for one, speak from the spirit-world in behalf of the oppressed, in behalf of the poor, despised black man; the shackles have fallen from his wrists and ankles, but they have not altogether been stricken off his soul; he is still a creature of mental slavery, and it is the desire and aim of many of those who formerly crushed him to keep him in subjection still; but if he and his loved ones cannot live in peace and follow the dictates of their own hearts in the expression of their convictions, it should be the duty of this government to protect them at any cost.

It seems to me that your men in authority, who have the love of freedom in their souls, who have sympathy with humanitarian principles, should call upon your Chief Magistrate to issue a manifesto—in behalf of the black man, and that it is the duty of Congress to pay attention to this crying wrong, and to speedily pass an act authorizing the President to call for troops, if necessary, for the suppression of the cruelty that is to-day practiced against the negro in certain sections of the South. I say, sir, it is a burning shame that murder and pillage and arson should be allowed to go unpunished because the perpetrators have political or social influence or distinction, and I consider it the duty of Congress to demand of the State government protection to its citizens, or else to authorize the employment of the United States troops in their behalf. "Oh! you will say that this is unconstitutional." Is it unconstitutional, Mr. President, for right and justice to reign in the hearts of the Nation? Is it constitutional to allow a stupendous wrong to be perpetrated in the name of freedom upon a large portion of our human children, citizens of this government? If so, it is high time the constitution was amended, or made sufficiently elastic to provide for just such contingencies as you have before you the present day in the southern part of this country.

There is much I would like to say, but I cannot; I feel limited for time; and although my soul burns within me, I am cramped because of the conditions surrounding me as a returning spirit from another life; but I call upon all my old friends, who have fought with me shoulder to shoulder, to do their part, to send out their influence in behalf of the persecuted and outraged, to let not tongue nor pen be silent, but to agitate the question, if it will, until the wrong is righted, and the land becomes really what it professes to be, a home of the brave and a country of the free.

Any old-time friend, who cares to hear from me, may know that I am pressing on, that I have associates dear to my soul, and that together we work hand in hand for all those movements and subjects which tend toward the amelioration of human suffering, and the elevation from ignorance and slavery of our brothers everywhere. William Lloyd Garrison.

Questions and Answers.

CONTROLLING SPIRIT: I will now attend to the questions you have to present, Mr. Chairman.

Ques.—(By G. L. W., Olmstedville, N. Y.) Why are we commanded to pray, "Lead us not into temptation, but deliver us from evil"? If God is good, it would seem a useless request.

Ans.—God must be infinite goodness, or else there could be no God.

Why are we commanded to pray: "Lead us not into temptation, but deliver us from evil." We question if you are thus commanded to pray. Such words have been given to you in the name of authority, but we question the authority, and again the translation or interpretation of those words. We have no doubt that he who came to the earth to teach the humble ministrations of mercy of good will and love, known in these days as the Nazarene, felt the need of such prayer, felt the need of sending out his soul, and of leading other souls to send out their petitions likewise toward the Infinite Spirit of all Love and Truth, and that he desired to be kept from temptation and delivered from evil, if such should fall upon him.

So may we all desire, and to desire earnestly in itself a prayer. Prayer is the aspiration of every life that goes upward toward the infinite, above the carnal things of time and sensation. Our prayers are the thoughts, the winged emanations or exhalations aspirations of the soul that rise upward to a loftier sphere. "Lead us not into temptation." No infinitesimal soul will lead any struggling human heart into temptation, unless that temptation be necessary for its unfoldment. One may be led into temptation, and yet feel within him such strong forces and impulses at work as to enable him to resist that temptation, to trample it under his feet, and to rise above it. If he gains immeasurably by the experience, his character is strengthened, his inner life spiritualized; and by the very force of that experience, tempting and seductive as it was, that came to him, he learns to sympathize with, to feel a tender compassion for, others who are tempted, but who are too weak to resist the temptation.

"Lead us not into temptation," we should interpret that prayer, for while we may be surrounded by the tempter, it may be that a spirit of great power will come to our aid, and that will lead us out from under the influence of that tempter, and therefore we shall not be left with the temptation. "Deliver us from evil." Evil, as it seems to us, may come at any moment. There may be danger abroad that we may reach, and it may be of varied character; perhaps evil coming to our inner lives, smiting those on the right hand and on the left, alluring us from the path of right, and hurrying us to a by-path of evil and depressing conditions. Or it may be external danger and disaster; the hand of affliction may be laid heavily upon us, and we bow down in agony beneath its weight. We pray to be delivered from such evil, and if the Infinite Goodness shall perceive that it is best for us to be delivered, the light will come, and we shall be rescued from the power that harms; but if the Infinite Soul shall perceive that we need the discipline, and must, for a time, cope with these sorrows, with all their accompanying conditions, with these external afflictions, then we may be left to wrestle with them, but by-and-by that shall pass away, and the spirit will rise higher and higher, gaining new light and power, and a new conception of existence itself, even by the very experience which has been his.

Q.—Spirits, in communication with their relatives, tell of their beautiful spirit-homes, and tell also that these homes are constructed while living in earth-life. Now what are we to understand by this? In what way can we build our future homes while living here?

A.—You can build your future homes by living here, in a certain sense. We do not mean that you erect the dwelling which you shall inhabit, as you erect your edifices here on earth, but nevertheless you supply the material of which that spirit-home is built. The thoughts, the aspirations, all the evolutions of the mind or spirit of an individual send out a substantial element that is made use of in the spirit-world.

The operations of the brain itself generate an aura or atmosphere that is substance. This aura or atmosphere may be detected, and even examined scientifically.

Some time in the world's future we predict that your scientists will construct instruments so delicate and nicely adjusted in their operations as to be able by their aid to perceive and examine this aura of which we speak. It will appear, perhaps, somewhat in the form of a gaseous or vaporous substance, but it will be readily seen to be what we claim for it, a substantial element. This aura, sent out by you, through the operation of your inner senses, through the thoughts and aspirations which are yours, provides material for the essence of the material of which your homes are built in the other life. This material may be strong and enduring, it may be beautiful in appearance, it may shine with the brilliancy of the sunlight, or it may be dull, feeble, fragile, and not at all enduring, according to the lives you live. If you are strong in mind, if your aspirations are spiritual, if your desires are of a high order, if you seek to live according to the best light of your souls, you will send out a fine, a beautiful and enduring sub-

stance, which may be manipulated and utilized by your spirit-friends, or guardians and guides, to such a degree as to enable them to build you a home in the spirit-world. While you are here you may weave your spiritual garments, and perform many other works of which you perhaps little dream, as you toll on from day to day.

If you do your work grudgingly, complainingly, if you are restless and dissatisfied, and do not make the best of that which is yours, then the aura you send out will be dark, offensive, and of a weakened nature, and those who desire to minister to you will not be able to do very much with the material you provide; they will do the best they can, yet the home you find may not be very beautiful nor very substantial when you pass onward. On the other hand, if you are cheerful, if you do the best you can, if you seek to send out an influence to help your kind rather than to hinder them, to make them happy rather than to depress them, to, in short, live as nearly right as you know how, under the circumstances which are yours, the material you send forth will be bright and beautiful, and it will be taken up by those spiritual friends who are delegated to do this work, manipulated and woven into substance that will be for your enrichment and enjoyment.

When you pass to the other life these homes will not, by any means, be completed, there will be much yet to be done; when you look them over you will find corners to be rounded out, pieces of work to be finished, but that will be your individual employment, and according to the lives you live here, and the works you do, the aspirations you encourage will be the degree of progress that will follow, and will be the degree of completeness and perfection which you bring to your home.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Sept. 27th, 1880.

Charles Richards.

[To the Chairman:] Oh! sir, I hear the rumbling of the cars for that had something to do with my passing out of the earthly life. Think not that I fear it now; it is only the sensation that comes over me as I come in contact with the earth and with mortals. There is no suffering, and I realized very little in connection with the railroad accident which sent me out into a better country.

My mother! oh, my mother! her heart was nearly broken when she knew Charlie had gone. I am happy in my spirit-home, and my purpose in coming here is that my friends may understand I have been anxious, from the moment when I found I could enter earth again, to let them know I still live, and am desirous of speaking with them in some private way. Let this, then, be the request that I leave here to-day, that they will provide me the means for so doing. I know I shall be remembered in this city. I am Charles Richards.

Joseph Carter Collins.

I did not realize, Mr. Chairman, before I passed away, that spirit-return was a fact. I have heard this matter spoken of, but gave it very little attention, for I had been educated differently. It took me, however, but a short time to realize that I could return and come into communication with my friends, if they would do their part. We cannot work alone. Then, dear friends, I ask you to do your part, and I will meet you more than half way.

My spirit took its flight far away in Denver, Colorado, but how quickly did I find myself with my friends. My body was brought to Malden, and I was here before it arrived. I have been over-anxious to make my friends know of my presence. I knew of everything that transpired after I left the form, for if we know anything we must know a great deal. Joseph Carter Collins.

Rosenah Baker.

Seventy years to young people seems a long time to stay in mortal life. Kind friends did all they could, and willing hands came to relieve me of my sufferings. Dear children, these words are for you. How anxious have I been, many times, that you might know I was with you. I was firm in the faith, but still I found much to learn after throwing off the old mantle of clay. It sweet to feel that we can walk beside you, but sweeter still when you realize our presence.

William, all your kindness to me I can never repay. The dear Father in heaven will reward you for it. I hope these words will reach my loving children in Dorchester. It gives me great pleasure, Mr. Chairman, to speak to-day; I cannot tell you how long it is since the body was laid away; it seems but a few months, it may be years, but seemingly not great while, and I have been attending these meetings, nearly every one, hoping in some way that I might give out a word through this medium; but I have failed, not through any fault of hers; the time had not arrived for me to speak. I have not a long message to give to the children to-day. I hope that at some future period I may be able to speak with them privately. I will not say when, but in the angels' own good time I trust we may be brought together. Rosenah Baker.

William A. Dunklee.

From the land of light and song, with love and blessings, I come to-day. I would say to you that what I have been saying to you and your surroundings; also to the society of which I feel proud to say I am an honored member: I ever have the cause at heart, and each one's interest. Let the good work go on. I would take every brother and sister by the hand and say: God speed you.

To my loving companion, that I left to walk alone; the past is in God's keeping and the book of memory is ours. When you enter spirit life, I will be with you, with love, of our life in the mortal.

How thankful I am for this privilege of speaking to-day! I found, on entering spirit-life, the ways were winding and mysterious to the eternal home. I found also I needed rest and quietude for awhile, but I was informed of what was passing with you, dear one. How many times have I asked the blessed angels to bring me nearer and nearer to you, and I feel that my prayers have been answered.

Accept these words from the departed brother who was called to the higher spheres not so great while since. I have not much to say to-day. At some future period I will give more. It is a pleasure to me to speak, as it will be to those to whom I direct these few words, to receive them. William A. Dunklee.

Mrs. M. A. Hatch.

I well understood, Mr. Chairman, the trials of a medium in dealing with this cold, unsympathizing world.

Then I say, dear friends, be charitable, for you know not how sensitive is the nature of one who has given up her organism to those who have passed on yonder; how a word crushes a spirit life, and how a word spoken so lightly, I hope that some mortals may have been benefited through what was given through my organism, not only spiritually but physically. Although my work may have been imperfect, I feel that I did the best I was capable of doing.

I know I shall be remembered in Kennebunk, Me., also in Concord, N. H. Mrs. M. A. Hatch.

Abbie Cruise.

[To the Chairman:] Please, sir, can I speak? I would like to send a letter to my dear grand-mamma. I am only eight years old; but I am quite clear! Mamma is here, and papa is here! I've got to tell you about it, haven't I? We all went down in the vessel together. But I don't remember anything of it. Mamma and papa came to tell you more than I can. Auntie Lizzie is here, too, and Freddie and Charlie, and all of them: Auntie Lizzie is mamma's sister.

When I tell you my papa's and mamma's name, and grand-mamma's, you'll know just all about it. My name is Abbie Cruise. Grand-mamma's name is Abbie, and mamma gave it to me. Mamma has taught me to know this, because I

don't remember anything of earth-life, and only know that papa and mamma and Auntie Lizzie told me that I know it is all true, because they would not tell me anything else.

Mamma said she promised grand-mamma she would give me her name, and she truly did. Now, you may believe it. Grand-mamma's name is Abbie Hill, and my mamma's name was Maria Hill, only my grand-mamma called her Maria for short. Papa's name is Capt. Fred Cruise. We all went down in the water, but we've got a lovely home now where vessels don't go down.

I've had to learn of the spirit side. I never went to school in this life; and when you come to spirit-life you'll have to go to school again. I see an old lady in the audience that has got the same name that I have, only not the whole of it. That is what her dear spirit mother told me. She says: "Darling Abbie, I am here close beside you," and she asked me to repeat it. I want you to send this letter to my grand-mamma Hill. Grand-mamma will know who I am, and Uncle Andrew will know, too. Grand-mamma has the paper, so I think they'll all know it. She is in East Boston.

Do you know my grandpa? [No.] He has something to do with the foundry.

I'll come here another time when you have a meeting. I think it is a lovely place to come to.

Harriet Eliza Roafe.

These beautiful children are privileged to speak as they come near the medium, and why should they not be when their little spirits go out so much in sympathy with those who are here? As I look into the audience, many times, I behold some I knew well in mortal life, and the thought flits through my mind: do they understand of our coming? No, only in part. They will not come to a full realization of it until they have thrown off the mantle of clay. How blessed to feel that after a few years of mortal life that exchange will come to you. It is so delightful in the spirit-life to know each other, and never more to walk alone.

Dear friends in earth-life, I know of the sadness that overshadows your spirits when you think of those that have gone out from you. How many to-day are sorrowful as they gaze at the vacant chair in the home. There are no vacant chairs in spirit-life, and all will be reunited there. A blessed thought with you, but a knowledge with us.

How many times, Robert, have you said: "Mother, why do you not make yourself known?" My dear child, in time you will realize more than you have in the past. I am happy to say to you, my dear children, that I know you are trying to do right. Willie, yes, and another far away in the Western States. But, oh! how easily can I come to you. I know you all hold mother in sweet remembrance, and are looking forward to the time when you will meet her again.

I would say to you each one, dear children, try in some way to come into conversation with us, if possible—and I know it is possible, for opportunities are granted you to-day. If you will only take a step to meet us we promise you we will not disappoint you; we will come into the surroundings, or we may speak to you directly.

Robert, I know, some little time in the past, you tried to come into communication with mother, and it was not your fault, that you did not succeed. I know disappointment came to you, because there was no channel open at that period. But I say to you, try again; and I hope you will not be disappointed. I think for the moment I felt more than you do of earth and spirit-life, it did not bring me a settled feeling of disappointment. You went to Fannie's but a little while since, and as you conversed with mother I knew you were happy for the time being, and the thought flitted into your mind, "How much rather would I converse with my dear mother than to sit and speak of her." As I have said, again I promise you I will meet you, if you will only try to come into private conversation with me, and also the others.

I well understand how your time is taken up here in mortal life.

In Cambridge I feel that I shall be remembered by some kind friends, as well as by my dear children. Harriet Eliza Roafe.

Willie Houghton.

I have come here, Mr. Chairman, hoping to reach my loved friends. My form, so dear to them, was carried out of their sight many years since, and the desire has gone out from their spirit: If it is possible, why does he not return to us?

Dear friends, I know you mean, why have I not sent a message to you. There is always a reason; and I am permitted to-day to speak some kind words, that you may feel that I am not far from you.

Many miles from here was my body laid away.

How often has the thought arisen in your mind: "Where, oh! where, is he to-night?"

Only a little way off, dear friends. A veil so thin that you can put your hand through it is all that separates us.

I did not understand that this could be before I left the form; but we must learn the truth on one side or the other. I often wonder when the people were going when I saw them standing beside me, and father, on the platform on the other side, wishing to be remembered to mother and brother Frank, each one of them, as they are not permitted to speak for themselves. All of our family who have crossed over are here. Frank has often thought: "Why did not my brother stay?" As he has seen others who have been blessed with a brother, he has felt his own loss sorely. But in spirit-life we will walk together and be together and as desired.

How grand it is to feel that this is true. I was a mere boy when the Angel of Life came and bore me out of the home; and how glad was when I knew that my dear father and sister were coming to spirit-life, although sad-ness overshadowed those that were left, and I felt my sympathy going out for you, dear mother. But, remember, in a little while we will all be together again.

I often stand by Frank as he is busily engaged in his earthly work, and the thought will flit across my mind: "Do you realize that Horace stands beside you?" I do not think he is able to at all times, although he has often thought we were not far away. You, dear mother, have asked the question: "Do we all dwell together?" When we wish to. When the desire comes into our spirits to go, then we go. We are not confined together, any more than you are in mortal life.

I am happy. I am well, dear mother, now. Thirteen years ago when that was given me of mortal life, I well remember when I passed away how sad it was to hear the sob that went up for the boy; but I have grown in spirit-life, and have learned much since leaving you. Our visits are frequent to you, dear mother.

Jettie, my dear sister, asks me to say to you: "Do not forget your promise, of leaving a kiss with her darling children, Jettie and Velda, far away." She sends greetings also to Charles and to brother Frank, and she learned much, Mr. Chairman, by attending your meetings.

Horace Morrill.

I have been asked, mentally, Mr. Chairman, to give a message, that my mother might read it at her leisure; and as father has spoken from this platform, I thought I would see if I could control, for we do not know whether we can or not until we make the attempt. We often do our work imperfectly, for we get a little excited, as you would do in the flesh. My dear sister stand beside me, and father, on the platform on the other side, wishing to be remembered to mother and brother Frank, each one of them, as they are not permitted to speak for themselves. All of our family who have crossed over are here. Frank has often thought: "Why did not my brother stay?" As he has seen others who have been blessed with a brother, he has felt his own loss sorely. But in spirit-life we will walk together and be together and as desired.

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Mary Soaper.

Many times, as I have stood here listening to

others, I have not felt that I cared to speak; but the question has been asked me mentally to-day if I would not make the attempt, so I will try, thinking it may gratify some one in the flesh. I realize also that it is a gratification to myself. When we see these mortals going away with a long face and a sad heart, we often say in our own spirits: "Look up a little higher; we are not far from you." But you heed not the spirit's voice as it speaks to you. I know I am not forgotten in St. Johnsbury, Vt. Mary Soaper.

Maria Shepard.

I hardly know whether I can control this organism or not, but if I do not try I shall never know.

Many times, as I have been here, I have seen those who have not forgotten me; at other times I have not found any familiar faces. How hard has been the parting! How beautiful will be the reunion! This, mortals, you cannot understand until you have thrown off the mantle of clay and put on the beautiful garment of immortality. It is true, we do know each other there; we do live together; we do converse together more perfectly than you can here. Little children come around us, so eagerly, wistfully looking for some dear one, and how disappointed they are when they do not find them or cannot make them aware of their presence.

It is grand to feel that this mortal life is not all, but only a preparation for what we are to find after leaving the form. I have thought, when loving ones have asked others if they ever got anything from the Summer-Land, how strange it was that they did not understand that we are at work trying in every way to make them know we are beside them, walking by their side so close by that we can place our hands upon them. Many years have passed on into eternity since they said Maria was dead. But it was not death; it was merely emerging from one life into another, where all was bright and beautiful. Remember, dear friends, heaven is a condition within; as you build your home so will your heaven be. I was taught very differently while in the flesh. I have been in spirit-life, I should say, something over thirty years, as near as I can reckon your mortal time. I cannot be sure that I am accurate. We have no timepiece here, and of everything of the sort should be taken away from you, think you would make mistakes in your reckoning as well as we spirits do; therefore be charitable with us. I passed away from New York State. Maria Shepard.

Caroline Murphy.

Many years ago it was said that Caroline was drowned. The sensation at this moment creeps over me a little of the chill from the water, but no suffering accompanies it. It was

Banner of Light.

BOSTON, SATURDAY, OCTOBER 10, 1880.

The Paris International Spiritist and Spiritualist Congress.

(Reported by Henry Lacroix.)

Saturday, 14th Sept. General Session.
Viscount de Torres-Solanot, delegate of Barcelona and editor of *Revista de Estudios Psicológicos*, announced that confederation of the different groups in Spain was being pushed forward, and that it would soon be in good working order throughout every Province. He praised highly Allan Kardec as the founder of Modern Spiritism, or what is called Spiritualism elsewhere, which wrong asseveration is to be seen at the La Chaux-de-Fonds cemetery on Kardec's Druidic tomb—as I stated in my late French work: *My Experiences with Spirits*.

Mr. Volpi opposed general or International Confederation, preferred liberty and only a "moral confederation." Mr. Papus wanted confederation only for general purposes, provided the doctrine in question as Chairman of the Propaganda Committee, spoke of the work performed in his Section and said that he would be prepared to present his general report in the afternoon general session.

The Report was made over by the secretary of the Committee of Propaganda contained the following 10 *vœux* or Resolutions, which were submitted to the Assembly and carried—

1st. The formation of a Committee of Propaganda, to carry out the work adopted by the Congress.

2nd. To give to Spiritism a progressive and rational impetus, and to take the necessary measures so that the works published under its influence, may not be wanting in dignity nor interfere with the propagation of our principles.

3rd. To establish a Financial Board of Propaganda, to receive the donations sent in for that object and the regular contributions of members who wish to form part of it, to administer the funds, and to designate membership. The delegates and Presidents of all groups will have to send in all adhesions and amounts to a Central Board. The amounts thus received will be employed in the purchase of books, pamphlets, and papers, lectures and the gift of books to spiritualist libraries. The Central Board of this Organization will be at the Mother Society, No. 1 rue Chabanais, under the direction and guidance of the Congress Secretary.

4th. The organization of a society to encourage and ensure public lectures, which are quite important for the propagation of our doctrine. We recommend to all societies to develop orators by establishing in each department a society for the study of the civil inhumanities and the delivery on such occasions of spiritualist orations.

5th. Recommend popular editions of the works of Allan Kardec, to begin with *Le Livre des Esprits*, and *Le Livre des Médiums*, and of all works that treat solely of the truth of the soul and its manifestations.

6th. The publication of a popular edition, summarizing the Spiritual Philosophy, containing, beside a biography of Allan Kardec, the names of the personages, who have been bold enough to proclaim our doctrine and give the result of their investigations.

7th. The formation in Paris of a special Centre, to translate in French foreign works, pamphlets and newspaper articles of a spiritual character, and *vice versa*.

8th. The sending of competent persons to all societies so disposed, to develop mediumship and the organization of groups.

9th. The gratuitous distribution to all societies possessing libraries of propaganda of spiritual papers and pamphlets.

10th. That exchanges be made between all the editors of spiritual papers and that odd Nos. be gratuitously distributed.

11th. That a publication, in a popular edition, be soon issued of the labors of this Congress and of the documents received by it.

THE WHITE SQUALL! A THUNDERBOLT AND A CRASHING EXPLOSION!

Everything had gone on well, although, as a sensitive, I felt that a thunderbolt was hanging over the element, much to be feared. The canopy above the Congress was bright and blue and heat prevailed, rather too much for the season, the month and the occasion. Harmony was among us, fanning away the heat, and the atmosphere was pleasant. We were all with its two points, dual surges—blazed before every one as a sure compact, of good entente or disposition; but who can assure human things against the casualties that lie hidden in the bosom of the dark agents that hover around everywhere? All that we can do is to act for the best, according to circumstances.

Another view, is this: Sometimes it happens that evil is also for the best and we find it out only after the event is gone by. It might be so in this case. Mrs. Van Calcar, of Atlanta, has been well known for her saying: "How can Elements so heterogeneous be married or go along together, harmoniously?"

The first incident was this: The Committee of Propaganda in its Report proposed, among other resolutions, that an *Annuaire* be published, giving the names and addresses of all brothers and sisters professing our faith on this continent. I rose against that proposition, which, as I said, would have the same bad consequences, besides, it would be a waste of money, and, lastly, here, in this country, we have many thousands who had sent letters of sympathy or their visiting cards, even years back, to General Boulanger. These people—some in the army, many in high positions, others, humble enough, but all sincere and true, (civilly) of the State—had been turned out of their employ, cast on the hard pavement of idleness, while others, more fortunate, had been superannuated—by the Government, which now held sway. As after a great deal of discussion, the matter was decided against my point, owing a good deal to the support lent me by the Chairman, Mr. Fauvey, who is a power here, a good one, as a rule—notwithstanding what happened later and which he was carried away with others to applaud, and which he was carried away by surprise, psychologized by the crowd who only listened to their emotional feelings.

Several other propositions of the Committee of Propaganda, which Mr. Denis, as chairman of that department, upheld and defended, were rather unpalatable to me, as they concerned only a local interest at best and did not mean much, I stood still and let them pass.

It was after four o'clock that the storm came. I happened to be at the moment when the hall was all, preparing to leave, when my ears were struck by ominous sounds of words that issued from the rostrum. It was Mr. Volpi, delegate of Italy, who was reading the two following declarations, which he wished the International Congress to endorse and maintain. It was the first proposition that made me start, that quivered through me like lava, that made me wheel about quickly and return to the platform with uplifted hand, claiming the right to speak on this question. It was his turn.

The Chairman, Mr. Fauvey, was submitting to the assent of the Conference—what would have immediately passed, without question or protest. As a matter of course I was allowed to speak.

But, to be sure and fair, so as to leave no impression of doubt or uncertainty in the mind of any one, as to any passionate or biased disposition on my part—to expose things under their most truthful aspect—I herewith annex, in full text, the two propositions held forth by Mr. Volpi and other, and which, in the English translated form, but in their original one—in French—

"Les soussignés présentent à l'approbation du Congrès des déclarations suivantes:—

1. "Tout en acceptant les conclusions du Congrès de Barcelone I affirmé la doctrine Spirite recueillie par Allan Kardec, comme base du Spiritisme, en ajoutant qu'elle peut être développée indéfiniment, mais pas ébranlée dans ses principes fondamentaux."

2. "La doctrine Spirite ne peut se développer exclusivement à aucun culte, système social ou politique, tout en admettant que, par son essence même éminemment philosophique et morale, elle nous conduira à la solution de toutes les questions sociales."

Signed: "Miguel Vives, Manuel Navarro Murillo, El Viscondé de Torres-Solanot, Ernesto Volpi, J. de Huelvies, Hoffman Jean."

Translation. "The undersigned present to the approbation of the Congress the following declarations:—

1. "While accepting the conclusions of the Congress of Barcelona I affirm the spiritualist doctrine compiled by Allan Kardec, as the basis of the doctrine, in adding that it may be indefinitely developed, but not shaken in its fundamental principles."

2. "The spiritualist doctrine cannot be itself exclusively to any creed, social or political system, while admitting that, by its essence eminently philosophical and moral, it will lead us to the solution of the social question."

I appealed to the good sense of the Conference—not to admit or consider the first proposition or declaration—which was out of place or order, according to laid down rules published in the Programme and met abroad everywhere—

"ALL QUESTIONS THAT DIVIDE US WILL BE SETTLED."

I added, that the above declaration, signed by six delegates from Spain and Italy, was in reality a question of a nature to divide us, and that it should not be entertained. As a delegate of the United States of America, representing about twelve millions of Spiritualists, I felt that *only* that, not more, not less, and not such an encroachment on the premises made, I knew that no American or English Spiritualist would countenance for a moment the declaration proposed above and which the thoughtful signers were asking the Congress to endorse and maintain.

Let those delegates bring their views to a Committee room, and say there all they wish to uphold them; with that I would find no fault,—the published programme gives them that right, which is that *only* that, not more, not less, and not such an encroachment on the premises made, I knew that no American or English Spiritualist would countenance for a moment the declaration proposed above and which the thoughtful signers were asking the Congress to endorse and maintain.

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In the interest of all. "Have you our friends?" I asked, and I saw, that, in fact, the Congress of Allan Kardec was certainly going beyond the mark, the rules of discretion and of the courtesy which they owed to their American brothers and sisters, who had manifested implicit faith in the promises made them, and who, in fact, had been the first to always recognized him—as a benefactor, as a useful man, as one worthy of much respect,—but not as the founder of our doctrine, as claimed by our Spanish and Italian friends, and many others on this continent. I would not kneel before any man, however worthy.

American Spiritualists cannot be asked "to accept the conclusions of the Congress of Barcelona," nor would they do so, I formally and surely felt. Why then propose it? I asked, and I saw, that, in fact, the Congress of Allan Kardec was certainly going beyond the mark, the rules of discretion and of the courtesy which they owed to their American brothers and sisters, who had manifested implicit faith in the promises made them, and who, in fact, had been the first to always recognized him—as a benefactor, as a useful man, as one worthy of much respect,—but not as the founder of our doctrine, as claimed by our Spanish and Italian friends, and many others on this continent. I would not kneel before any man, however worthy.

Can American Spiritualists, furthermore, be asked to "affirm the Spirit Doctrine compiled by Kardec?" Would they do so? This is the question to which I must say, although I believe in re-incarnation, and know it to be true.

The meeting was highly excited. Those on the platform—the delegates—imagined, I could see, that I was, somewhat, an intruder, bent on mischief—in the midst of their discussion, and that I was, in fact, a disturber of the peace. To them the questions of right, of justice, of obligation, of reason, were not paramount ones: their *selfish* (I must say) feelings mastered and made some of them violent, beyond decency, and they spoke with more freedom, and more long to consider the consequences which would result by the adoption of that unfair and unjust declaration. That, it would pain me much indeed to have to report the truth or the fact that this International Congress had been a miserable failure! But all I said was of no avail.

The above cited double Declaration was submitted by the Chairman, Mr. Charles Fauvey, and carried: "What more could I do in this painful emergency? I had protested, I had spoken, I had said what I could say—saying them from a ridiculous and illogical position. I considered that my office as delegate was at an end! I remained, however, in the hope that a re-consideration would be made and passed, and that the Congress would not be brought to a close by the heated brains of the leaders and show them the falsity and absurdity of their assumed position. I was willing to lend a hand in that endeavor. I was very anxious to see the Congress, and I wished to see, after he had carried his point, and wished to alter the first part of his now adopted motion; to add to it: "while admitting the good done by the American Brotherhood," No! said I to him: you, no, have no right to alter the motion, and I would not do so. I considered that my office as delegate was at an end! 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