

# BANNER OF LIGHT.

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## THINGS WORTH RECORDING.

BY OBSERVER (MRS. LOVE M. WILLIS).

Mrs. Gourlay—through whose Mediumistic Development Dr. Hare conducted many of his remarkable experiments; her first interest in Spiritualism aroused by phenomena at a Séance in Bangor, Me.; Dr. Gourlay's "Conversion"; "A Message—Sermon under Four Heads"; "Spiritualism is Endowed to the Heart of Thousands"; "Its Beneficent Work"; To Such Women as Mrs. Gourlay we owe Grateful Remembrance; A Hint for the Psychical Research Society.

In recalling the impressions we received from the examinations of the instruments designed by Prof. Hare for the investigation of Spirit Manifestations, and in giving them form, we said: "Mrs. Gourlay, the medium through whom Prof. Hare was able to make many of his experiments, was a lady of dignified bearing. Her face expressed frankness, sincerity, calmness and patience."

It seems hardly fair to dismiss her with this simple declaration. The world hears of Prof. Hare, and respects his memory, while it detracts from the crowning work of his life; but this woman of "patience and sincerity" is known of only by the few who recall the early years of the spiritual movement. Her own account of her first interest in Spiritualism can but be instructive, while it may serve to awaken grateful thought for her truly arduous part in illustrating by science the beautiful philosophy of spirit communion.

While we are often told that manifestations are puerile, we find that almost every medium first recognizes the importance of his powers through some sign or manifestation through another. Thus Mrs. Gourlay, although ready to think for herself, and to counsel others to equal freedom, became interested in phenomena. It was in the city of Bangor that she first attended a spiritual circle, and heard sounds "like the falling of drops of water on the table."

"I shall never forget" [she says] "the glorious expression of pleasure which illumined the countenances of that little band of seekers for truth, nor the electric thrill of joy which I experienced on this happy occasion."

"My attention was attracted to the phenomena by reading sundry reports in the New York Tribune of certain mysterious sounds which had occurred in the city of Rochester, and purported to have been made by the spirits of the departed."

"I regarded the subject at first with great distrust, supposing it a mere imposition on the credulity of the public, and considered it unworthy of serious thought, but knowing that facts are sometimes stranger than fiction, I suspended my judgment."

When these facts were received through a friend she gave grateful appreciation to them: "The reminiscences of the hours devoted with my friend to the investigation of this sublime subject are among the happiest of my life. They serve to awaken the purest, holiest, and most affectionate sentiment and sympathies of my nature."

Dr. Gourlay was for a long time skeptical as to the origin of the manifestations, and thought that mental science might account for them. His conversion was sudden and permanent. A daughter of a friend of his found herself a medium for raps, which she believed were due to electricity. The sounds were made on a table so loud and distinct that they might have been heard in an adjoining apartment. He took a seat at some distance from the table, and placed himself so that no one but himself could see the letters of the alphabet which he held. Passing his pencil over them, he took down those indicated by the sounds. The sounds having at length ceased to respond, he tried to read the communication, but found it impossible to do so, until after some study he divided them into words and sentences: "This having been accomplished, he read: 'My dear son, your parent rejoices in this opportunity to communicate with you. Let me advise you to investigate this most important subject; it will benefit you in time and eternity. Your spirit father, W. G.'"

He was from that moment a believer in the truth of Spiritualism. This narration corresponds so nearly with others we have known, that we rejoice again over those seemingly simple but really irrefutable facts common in the earlier years of modern phenomena.

Thus far Mrs. Gourlay was indebted to others for means of communicating with her.

\*This interesting series is contributed to the BANNER OF LIGHT exclusively by one of the earliest and ablest writers on Spiritualism and its history, and constitutes, as it proceeds, a biographical sketch—drawn from the memory and notes of the author—of a man and woman publicly known in the opening days of the Cause, the surpassing value of which to present (as well as future) Spiritualists cannot well be overestimated.—Ed. B. of L.

friends; but one day, while engaged in sewing, the needle dropped suddenly from her fingers, and she experienced a slight shock, similar to an electric shock, and the sounds were produced on a washstand near by, and this communication was received by means of the alphabet: "Be not afraid! We are trying to develop you as a writing medium." We see thus clearly how Mrs. Gourlay was being prepared for her future career—the trusted medium of a man of science.

She continued to write, giving fine tests to her friends, and receiving prophetic communications for herself, which were afterward verified.

It was about the first of the year 1854 that Mrs. Gourlay met Dr. Hare, and began her career as the medium of the dial or disk, and gave to the public such proofs of the newly-applied power called psychical force, that many men of scientific culture were led to pause and ask, "Whither does it lead?"

Among these was Dr. Harvey, Professor of the Female Medical College of Pennsylvania, who with a fellow professor called on Mrs. G., and requested to test her power. Placing her hand on the disk they received the following: "My brothers in the glorious profession of medicine! I greet you this afternoon with unabated affection and respect. It seems like a dream that I have passed from your midst; but 'passing away' is written on all things of a perishable nature. Not so with the spirit, which is an emanation from God."

"My earthly career is closed, and a brighter one is now in view. Oh! the inexpressible delight which fills my soul when I behold the wondrous works of Omnipotence! Here I can pursue, untrammelled, those subjects which were so delightful to me when an inhabitant of the mundane sphere. Oh! that I had prepared myself in some measure, by proper investigation, for this transcendent world of living beauties! But the love of my profession filled my mind to the exclusion of the more important one of spiritual progression. I would that I could converse with my beloved wife, that I might console her for her early loss. Tell her that I am happy; this will speak volumes."

The professors acknowledged that this was the spirit that they had wished to hear from. In carefully perusing this communication we find in it a sermon of religion and philosophy. First, Continued affection and respect from friends and co-laborers after they have passed from earthly work and sense.

Secondly, The oneness of the spirit with God. Thirdly, The power to pursue in the spiritual world those studies and subjects which were commenced in the natural world.

Fourthly, The great good that results from investigating the world of "living beauties."

We are often confronted with the assertion that the communications received through mediums amount to nothing; that they are merely platitudes beginning and ending with "I love you." But we ask in all respect for the learned professors of divinity, what sermon under its many "heads" contains truths of greater importance to mankind than these simple affirmations from a spirit given letter by letter through the unerring finger—the index of the dial?

How Mrs. Gourlay's sensitive spirit progressed after Dr. Hare's death changed her work we have no means of knowing, but we quote from her own words her estimate of the value of the Spiritual Philosophy:

"Whatever may be thought of Modern Spiritualism, and however opposed it may be to many of the pre-conceived notions and opinions of mankind, it is certain that there is nothing in its fundamental doctrines and teachings which may not be reconciled with the laws of God, so far as these are known to man. It matters not whether this movement is sanctioned or not by a former revelation, as that would neither add to nor detract from its intrinsic merit. Spiritualism is endeared to the hearts of thousands by its fond associations and memories of love and affection from those dear friends who have passed from their sight, though still united to them by kindred ties. It has gone on in triumph, overspreading every State in our glorious republic, and passing over the broad sea has reached the shores of other lands, binding together the brotherhood of man in the sacred bonds of love, and dispelling the discordant elements of strife and sectism which have hung over the world, and, like a dark pall, imparted their sombre hue to the minds of men. Progress is its name and love is its mission. It has no affinity with vice. It makes no man with right, but inculcates the highest standard of morality. It is noiselessly accomplishing its mission. Many a widow's heart is made to leap with joy by its benign influence, and many an orphan feels its silent ministrations. Many a prodigal son has been reclaimed at the brink of ruin by the voice of a spirit-mother. It is not only a few individuals who are to receive the blessings which flow from this new dispensation—the masses are to be benefited. It inculcates principles which will strengthen the foundations of society, promote harmony in the social system, and ultimately unite all mankind under its broad standard of peace. That Spiritualism is rapidly extending its bounds and gaining hundreds of thousands of converts, admits not a doubt; and that it has the elements within it to elevate, reform and redeem the race it were folly, nay, madness to deny."

These words were written thirty-six years ago. Would she be disappointed as she reviewed those years? In numbers, in influence, in power, we can say, no. But in harmony and broad, far-reaching charity it keeps pace with other religious movements, and falls short of the ideal. Its work is not yet accomplished, and we must look for it in the leaving influence that all great spiritual movements exert.

To such women as Mrs. Gourlay we owe grateful remembrance. They were faithful servants. She seemed to recognize her mission and its importance, and willingly took upon herself such trials as she might be called to suffer for truth's sake.

For forty years we have seen Spiritualism exposed, then triumphed; buried, yet alive again; new methods of communication and new developments of power given to the world

and old ones decried. Yet there remains ever the universal law, which in expressing itself seeks only conditions. It is not easy to understand why "one is taken and another left" in the demonstration of spirit-power. The mediumistic temperament varies as individuals vary, but "one spirit worketh in all."

How much trouble would the members of the Psychical Research Society have themselves if they would avail themselves of the research and acumen of other investigators. The test conditions demanded by Prof. Hare, if they are admitted as worthy of a man of science, could be taken as a basis for still further investigations and tests.

When the early Christians went out over "all the world" to carry the glad tidings of immortality, they accepted past revelations and built upon them by their faith and courage an organization that has had tremendous power in shaping human thought. The new dispensation must in the end follow the same law of progress. Whatever manifestation is evolved from new conditions it does not abrogate law—it is merely the result of the same law working through new conditions. It is only by prophetic glimpses that we can see what may result in the future. Surely it is not through ignorance of past conditions or discoveries that science seeks to grasp the effect of new expressions of force.

We could wish for a medium as true and faithful as Mrs. Gourlay to test the new instrument we hear of; that is to prove the existence of a "higher force" than the so-called electric power. But when one is found, will this sensitive in forty years have only a record in books seldom read, and be known only to a few whose memories extend over half a century?

## "DOUBTFUL" (?) SALVATION!

Sunday, Aug. 9th, Rev. W. E. Parsons, D. D., of Washington, D. C., preached at the Shawmut Congregational Church in this city on the doctrine of Universalism, and undertook to show that they are logically antediluvian, and that there was no reason for establishing a system of faith based on the affirmation of the final salvation of all men, because it is doubtful if they all will be saved. He said that the doctrine of universal holiness and salvation for all men had little reason, less scripture and no analogy for its support. He claimed that Universalism, in declaring happiness and salvation to depend upon holiness, and then making salvation universal, was guilty of glaring logical contradiction.

The advocates and defenders of theological dogmas make a great display of logic, and their logic would all be correct enough provided you are willing to grant the truth of their premises; but deny them, and the logic based on them tumbles in a heap. Grant the truth of the Orthodox tenet of the intrinsic badness and total depravity of human nature, and Dr. Parsons is right in putting universal holiness and salvation among the illogical inferences.

But the moral consciousness revolts against such premises, and in attempting to forecast human destiny refuses to accept logical conclusions from such a basis. There is no greater fallacy than the position assigned to logical processes by the learned advocates of arbitrarily constructed theological systems. In all logical processes every step depends upon the premises on which they are based, and if these are untrue or defective, all the inferences and conclusions will be equally defective and fallacious. The truth of this does not detract from the utility and importance of logical reasoning at all, but only that the process is wholly dependent upon the intuitions, which constitute both the premises and conclusions, and determine its value as a criterion of truth.

The raps and manifestations, first heard at Hydesville, upset whole systems of theology, with all the learned logic expended in their construction, at a vast outlay of time, labor and wealth, and crumbled it all into a useless mass of debris.

The intuitions of the human soul, when brought in contact with the living spirit of Nature, go to an infinitely superior source of intelligence to all the learning of the schools, and unsophisticated minds often sense truths far beyond any found in the tomes of our expensive collegiate institutions, with all their logical appliances and sectarian lore.

ALDEBARAN.

## Another Scientist Interested.

Le Gaulois, Paris, states that Dr. Charcot, the famous psychopathist, is engaged in a scientific investigation of the phenomena of Spiritualism. Those which are occupying his attention at present are the so-called duplication of the personality, and related phenomena. If the Doctor's mind is as freely open to conviction as were the minds of Mr. Crookes, Dr. Gable and Prof. Zöllner, but one result can follow; and Dr. Charcot's declaration of the spiritual causes of the phenomena will cause a profound sensation in the scientific world of both Europe and America.—Harbinger of Light.

## Informs a Sister of His Death.

The Leader, Cleveland, O., of Aug. 3d, publishes a telegram from Richmond, Ind., stating that some months ago Samuel Nutting of that city was run down by a switch engine and instantly killed. He had no relatives in Richmond, but a sister in the West, of whom nothing had been heard for years. The first of this month the postmaster of Richmond received a letter from the sister, living near Davenport, Ia., asking for information as to her brother, and stating she had dreamed that her brother had been killed in an accident. She had felt worried over the matter, so determined to write and learn if something had happened to him. Particulars were sent to her.

Paris had seventy-three acres under roof for its exposition, but Chicago will have 115 acres.

## Literary Department.

# CAN THE DEAD SPEAK?

Written Expressly for the Banner of Light,  
BY S. D. PILLANE.

## CHAPTER II.

Dr. Granger visited his patient next morning, and on approaching Grantly found him in a very low condition. He felt his pulse, and at a glance saw that he was near his end.

"Tell me," he asked in a kindly voice, "have you any relations or friends you would care to see? I—I—" his voice faltered.

"Yes, yes," said the dying man. "I am about to die—I know it, Doctor," he muttered, feebly and slowly. "You do not wish to alarm me. I thank you for the interest—No, no," he said. "I am a stranger in this country; I have no friends—none, only my little Jessie—my little child. I brought her with me from Edinburgh. She has been my sole salvation. I have lived, struggled against starvation for her alone. Were it not for her I would have cheated this humiliating, lingering, ignominious death," he said, with a painful touch of bitterness.

"And your little girl, where is she? You surely wish to see her before it is too late?" said Granger, in a kindly voice.

"Yes, yes, I would like to look into her face again; but, Doctor, I had made up my mind not to have her witness my position. Perhaps you can understand! The impression would never be obliterated from her mind, for she loves me devotedly."

"Oh! me now," said Granger, gently, yet firmly, "that is a foolish idea. I will have her brought to you immediately, if possible. Where can she be found? Is she provided for?" he added, hastily—forced to the obvious significance of the question by the circumstances shown.

The faint look of wounded pride on the invalid's face deepened.

"No, she is not. My innocent darling!" he exclaimed, "God only knows what will happen to her. I have struggled, fought—God alone knows how earnestly and honorably—but I have gone down in the battle. I presume, Doctor," he said, with an effort at dignity, as a scholarly look dawned on his face, "you would say this was by force of natural law. Yes," he added, by an almost superhuman effort at thought-concentration, gesticulating with his fingers, "you would perhaps say that I have gone down rightfully, because the 'fittest alone survive,' as—"

Dr. Granger would have made an effort to interrupt the speaker, but he was himself carried away by the magnetic force and expression of his eyes. He mixed a little brandy and water, and held it to the invalid's wasted lips, now quivering with the feeble impress of emotion. He heard at his elbow an exclamation: "Great God! the poor fellow was actually driven into decline by starvation and want. How little do we comprehend the duties we owe mankind!"

The speaker was Jack Maynew, who had been admitted, and overheard the words of the dying man.

Granger motioned him to stand aside, so that the sick man would not see him, for the latter was highly sensitive and proud.

The sick man recovered himself presently. "Doctor," he said, "you will find her with a kind-hearted Irishwoman," mentioning the number and street, "not far away. She will be placed in some institution, I suppose?" he said. "Oh! my God, why has she not died! My darling little one! Yes, I must see her," he exclaimed, a sudden idea taking possession of him. "Oh! Doctor, will you be so good?"

"Yes, yes, calm yourself, Mr. Grantly," said Granger, "your little one shall be brought here."

He looked into Maynew's face, as he said this, with an expression that was readily understood, and in a moment Maynew had gone from the apartment. A nurse entered. Granger made a sign, and she went up to the bedside while he resumed his duties elsewhere. Throughout the scene just described, the nurses and attendants passing did not notice it, while the occupants of the neighboring beds manifested little interest, having no energy or strength left to foment curiosity. Perhaps when poor Grantly had breathed his last, the removal of his corpse stimulated a momentary and significant interest in his fellow-patients, since it reminded them of a like fate.

Maynew meanwhile had hurried from the hospital, jumped on a street car, and reached the house in which Mrs. Golden, the pleasant-faced widow, who had Grantly's child in keeping, lived. He sought out her room, found her at home, and after considerable explanation, made her understand that the sick man wished to see his little daughter. The object became apparent to Mrs. Golden when he told her, in a low tone, that the child's father was dying.

"Oh! an' you are the Doctor, sur?" asked Mrs. Golden, without giving Maynew an opportunity of replying: "I see now. Well, thin," here she lowered her voice, "plaze talk kindly for the little darlin' might hear. I will bring her in a minute. You can be trusted, sur. We are very fond of the poor little orphan, sur. And her father, 'poor man,'—here, she suddenly dropped off, and went into a rear

room, leaving Maynew sitting in the neat and thrifty parlor.

She returned with a refined and pretty child of about six or seven years of age, who looked at him bashfully, and bit her little fingers nervously.

"Come, come, pretty," said Mother Golden, taking up Jessie, "see the gentleman's kind and purty face," which made Maynew blush: "he wants to take you to 'pop.' He won't hurt you."

The child's face became lighted with interest immediately at the suggestion of meeting her father; she looked inquiringly at Maynew. Hastily explaining to Mrs. Golden, he hurried from the house in the direction of the hospital. He found a nurse in charge of Grantly, and he motioned her silently.

"He is fast sinking," she whispered softly, signifying the sick man, whose face bore a trance-like expression, marred by lines of suffering and bitterness around the eyes and lips—not caused by physical suffering clearly, a fact which Maynew took in at a glance.

The minutes passed by. Maynew was deeply interested in the dying man from some peculiar reason that could not be transmitted into words—for we are not all moved by indescribable emotions at times?—and he took a seat by the bed, hoping that Grantly would regain strength enough to disclose something more about himself, and help to enlighten the mystery of the strange affinity between them.

The nurse felt the patient's pulse: "He seems to grow stronger," she said.

Granger returned, and gently placed his ear near the dying man's heart: "He is holding out bravely," he whispered to Maynew; "have you performed your mission?"

Before Maynew had time to answer, Mrs. Golden was admitted, leading the little child. Maynew walked forward and took the child's hand, and stood between her and the bed.

"Oh, I want to see papa. Please, sir, take me to him," she cried out in her eager, childish voice.

The dying man opened his eyes, an eager expression lighting up his wasted but once handsome face. He had recognized the voice. Good-hearted Maynew took the little one up to her father's side, and she reached out her tiny hands and tried to climb up on the bed. Granger's face had lost its habitual expression of hardness, and he tenderly moved the sick man forward so as to reach his little one.

The greeting between them was so affecting that the nurse wept, while Dr. Granger and Maynew had to turn away. (The scene was too sacred, too mystical, too unspeakable for the two men: The little, tiny child, covering her father's emaciated face with fervid innocent kisses; his weary look of mingled rapture and holy love for the little daughter that his heart hungered for, and the struggle discernible between his mental efforts to conquer physical nature—to take her in his arms, to fondle her as he was accustomed to do.)

He leaned forward faintly, his face to hers, and whispered some words of affection.

"You will come back soon, won't you papa?" she said, in childish joyfulness, "but you look so tired and sleepy."

"Yes, my darling, I am very tired, very sleepy," he muttered. Tears fervently fell from his eyes, as he coughed feebly. "I am not coming back for some time, Jessie," he said; "I am going to mother, and you must be patient and very good."

"That's what Mrs. Golden said," prattled the little one.

The dying man said few words more. He was heard to express some fears about the little one. Maynew, who was deeply affected, came toward the dying man, and said, impulsively: "My friend, I will see that your little child has a father. She shall never want for a parent while I live. She shall have a sister and mother too."

The eyes of the dying man lit up with gratitude. He recognized sincerity in the voice. He was assured instinctively that the speaker was his friend, and he feebly tried to reach Maynew's hand. His face, however, expressed in itself the emotions that nerved him, for Grantly was a man of powerful intellect, cut off in the flower of manhood, and his mental nature was yet stronger than his physical.

"Oh! thank you! thank you!" he exclaimed in a tremulous voice, looking into Jack's eyes with a fervid, earnest expression, "I can now die happy. I bequeath my darling to you. I know you will be kind to her. Your face reassures me. You all have been very kind to me. He half arose as he spoke, and placed his arms around little Jessie's neck, and gesticulated in a manner which implied that he was handing her over to Maynew, who stooped over at this juncture, and placed his arm around the little one's neck, kissing her.

"Go with him, darling," he whispered feebly to Jessie, as he fell back on the pillow. "I will be your papa until I return." The little one turned her eyes upon Maynew, and reading in his eyes sympathy, relinquished herself into his arms.



"Yes, papa, I like him, he is a good man. But you will not be long away, dearest papa," she cried.

Maynew now held her face to that of the dying man, and he kissed her for the last time. "Take the little one away," whispered Granger to Jack; "she must not see."

Maynew motioned the good old Mother Golden, who stood weeping further away, and she took Jessie by the hand, and led her from the room.

"Take her down to the waiting-room: I will be down soon," said Maynew, and Mrs. Golden took the little one from the room as she kissed her hand gracefully to her father, whose eyes were wet bright, and evidently watching her.

The dying man signalled with his hand that he wished to speak to Maynew and Dr. Granger.

"You will find my papers in a box at Mrs. Golden's," he whispered; "good-by. I hope I have not lived in vain; I have found little charity in life, little love in my kind, and have gone down in the struggle, I suppose," he said, with a touch of bitterness, "but the presence of kind hearts now compensates for all—teaches me that Good exists."

"You are about to awake to a happier existence, friend," said Maynew in a low voice; "do not despair. All is not dark with you. The eternity that sent you your sweet little child holds its joys. You go to meet those you love."

The face of poor Granger became illumined with an expression of ineffable joy. "Yes, yes," he whispered faintly, "I know it, I believe it, I feel it. Bless you, friend."

There was a sudden pause, a gurgling noise. The eyes of the dying man closed as if to prelude peaceful sleep.

Maynew looked at Granger: "See," he said, "the poor fellow is dying as peacefully as a happy child."

As they whispered Granger was seized with a sudden spasm, and as if filled with a new life rose up to a sitting posture in the bed. His face was filled with a strange life, a new expression. He looked into the faces of Granger and Maynew, and reaching out his hands, whispered: "I have come, Jack. See, it is I. I am happy, Ned, and shall be always near you. Tell—"

A startled exclamation from the lips of the two men, and the dying man fell back heavily upon the bed, a tremor followed, and he had ceased to live. His face bore a singularly happy smile.

"Great God! Jack," exclaimed Granger, deeply agitated. "Did you not recognize the expression on the face of the dying man just now?"

Jack did not immediately reply; he was shivering with a strange emotion and presentiment. "Yes, yes," he muttered huskily; "it was most singular." He then relaxed into silence. "The poor fellow is dead," he said, shaking off his feelings, and taking a bouquet of Mayflowers out of a glass that lay on a little table at the head of the bed, he placed them gently on the dead man's breast. Shaking Granger's hand hastily he left the room, while the latter went about his every-day duties.

It was understood between the friends that a decent interment would be provided for the body of the dead man.

That afternoon there was a stir in the household of Jack Maynew. It was caused by little Alice.

"Mamma," she kept saying, "I hope papa will not forget the big doll he promised."

"Yes, yes, my dear," her mother said in an assuring tone, "papa will bring you your doll."

Jack returned sooner than they expected, and instead of a doll brought a surprise for Alice.

"Here is your doll, pet. I have kept my word," said Alice's father, as he brought her face to face with Jessie.

"Why, she's a little girl," exclaimed Alice in surprise.

"Well, she is your little sister now, Alice, and you must kiss and welcome her. You and she must be friends."

The two little ones shook hands and kissed with evident satisfaction.

Mrs. Maynew entered. A few words explained all, and she took the little orphan girl in her arms, as she said: "You have done nobly, Jack. We shall treasure her. She will be a true daughter to us. I can read precious love in her little face."

All was quiet in the Maynew household. Dinner was over, and the little ones were playing as if they had known each other for years. Mrs. Maynew handed her husband some letters, which he looked over leisurely and flung aside. Presently he said:

"I had forgotten all about the letter from Parsons," taking it out of the breast pocket of his coat.

A ring of the doorbell followed, and meanwhile Maynew opened the envelope, listening incidentally for the sound of the visitor's voice at the door. It was Granger. He heard his footsteps in the passage, and began reading as follows:

"Dear Friend: I am deeply grieved to be the communicant of bad news, but your poor, dear brother, Tom, fell overboard this afternoon and was drowned almost within sight of the ship—"

He fell into a chair and covered his face with his hands. "Oh! my God!" he cried aloud in anguish, "my brother dead—dead!"

Granger and Mrs. Maynew saw the occurrence, and heard this exclamation. The latter snatched the letter from the floor and knew the fatal news. Granger placed his hand on his friend's shoulder, deeply affected, and said: "Come, old man, come, Jack, be brave! This is awful! but take it like a man."

Jack's wife placed her arms around his neck and tried to comfort him, but he sobbed like a child.

One year later, Jack Maynew, Granger, Mrs. Maynew and the little girls visited the cemetery and placed choice flowers on the graves of Edward Granger and Tom Maynew. Granger's grave was marked by a stone with the phrase: "He went down in the struggle, but to arise to a higher destiny." The poor stranger was honored as a bosom friend. The little girls, now fast friends and sisters in affection, played about and little realized the nature of the monuments around.

Granger's last life in Scotland could not be traced up. It was simply learned that he had practically starved to death in New York. That he was a scholar and a gentleman, his papers and manuscript writings attested; that he was a man of great genius and intellectual character, was further seen. He had indeed "gone down in the struggle," like thousands

of others who pass unnoticed out of being almost within our sight.

Jack, his wife and Granger were discussing one day, after this period. In the course of conversation Granger asked Jack:

"Did you recognize the voice that issued from the dying man that day at the hospital, and the expression his features assumed?"

"Yes," muttered Jack in a reverent voice: "It was my brother Tom spoke to us at that moment. It was his spirit that evidently took possession of Granger's body at the instant, favored by surrounding conditions, and made itself known. Yet the world would sneer at the story, if told by us, Ned."

Granger was silent. "I cannot account for it," he simply said. "Yet, I confess, I am no longer a materialist. I no longer believe that science has explored the mysteries of space, and am conscious that our dear friends yet live and are near us."

### The First Spiritual Temple.

On Sunday afternoon, Sept. 6th, was held the opening service of the season at the First Spiritual Temple, corner Exeter and Newbury streets, Boston. The congregation was welcomed by Mrs. H. S. Lake in a few informal and friendly remarks. Several questions were laid upon the desk, and these were treated in various ways by the entrancing intelligence, who claimed to be Ann Lee.

She said she was drawn irresistibly to the work because of certain spiritual needs; one of which was the necessity of renouncing error before further progress could be made. "I was," she said, "as spiritually an hungry after the death of the body as before. I sought to learn the reason for this state, and after a considerable period of time discovered it was the result of a misapprehension of law; failure to understand true relationships had retarded growth. A spiritual loss like this cannot readily be overcome. The power of the soul to perceive truth is developed only with soul-activity; this activity is not secured by repression, but by direction."

Neither fasting, nor prayer, nor self-abnegation, nor flagellation tend to quicken spiritual activity. The road to progress leads over errors confessed, truths embraced. To confess error is the most difficult task encountered by the spirit. You ask if Buddha is likely to obtain in the western world, and answer: No! The methods which are employed in the East do not correspond to the necessities of the West; forces must be called forth, not caged within. You are to translate these revelations into outward expression—organized associations, orders, societies, confraternities of objective being. Processes of spiritual progress are individual—they are not in accord with fixed and universal experience. Different spirits are differently affected by like situations. Take, for instance, the crime of murder, about which you ask. There are present two spirits who have had this experience. The first felt a sense of relief as, in spirit, he confronted his victim and the act; relief that the impulse had been outwrought; then, instantaneously, there dawned an apprehension of the sanctity of human life, and an appalling terror seized the criminal: thus a spiritual insight was obtained, spiritual power gained, and great effort developed within. The other person who committed the like crime entered into a condition as of dungeon darkness; absolute and agonizing silence prevailed everywhere. Nothing could be seen, no person distinguished; life of fellow beings had departed everywhere. Bound in blackness, centuries rolled by. At last the victim opened the gates, and the criminal came forth, blackened, but still beaming blessings on the deliverer. It was a solemn meeting for both. A profound lesson had been learned. Crime like these are committed under the operation of a double law: the law of attraction and repulsion. Whoever suffers evil attracts it, and whoever commits it is repelled by it. It is difficult to understand these things as they really are; but the work we undertake is an explanation of these facts, and a demonstration, if possible.

I strive to rise by imparting to those less conscious of truth than myself. My feet have pressed the first round of the ladder, and I propose to proceed.

After a few moments' hesitation Mrs. Lake resumed her normal state, described her sensations when under the influence of the spirit who had just spoken, and said:

"As I contemplated returning to you after the summer's labor, I sought to understand in which direction my path lay. I am convinced that the path is made clear only by consecration to Truth, and courage to follow the light. This is the only safe armor of mediumship. Girdled with it I take my place among the angels, to translate what comes to interrogate intelligences, and to criticize the communications."

The last appeal must be made to the reason and to the intuition. I am aware that there are many conflicting conditions in the ranks of Spiritualism. Certain persons would capture the phenomena in the interests of creed. Others are ready to distort and pervert them for personal ambitions and animosities.

True safety is in brave inquiry and honest living. There certainly is a key to the problem of evil which perplexes us. Let the calm light of spiritual condition be thrown upon it—thrown upon it through us. We are to form in groups, and garner our truths, joyfully and gratefully, as we go forward eager to learn and to live."

### September Magazines.

THE LADIES' HOME JOURNAL.—The opening article is a continuation of Lady Macdonald's "Unconventional Holiday." In "Women's Chances as Bread Winners," teaching and the retouching of photographs are considered. "The Life of an Indian Woman" is interestingly sketched by W. K. Moorehead, with pictures of two Sioux girls educated at Pine Ridge, and of a typical Indian woman. Mrs. Whitney gives new chapters of "A Golden Gospel." Several short stories, instructions of practical value to women, and well filled departments in every branch of home life, constitute the general contents. Philadelphia: Curtis Pub. Co.

THE MEDICAL TRIBUNE in its latest issue received (August) contains a portrait of the new President of the National Eclectic Medical Association, Wm. F. Curryer, M. D., of whom Alexander Wilder, M. D., gives a brief biography. Another paper by Dr. Wilder treats of "The Cerebellum and its Functions." Dr. George B. Smith contributes his views of "Obesity and its Cure." Among the minor articles are: "A Remedy for Brain Exhaustion" and "Hay Fever Remedies." New York: 124 West 47th street.

THE QUIZZER gives inside views of Basle, Geneva and Strasburg in an article upon "Homes of Some Foreign Reformers." "Toggs' Temptation" is a story for children, and one for adults is "Lady Olivia's Scrap-Book." A new serial, "A Strong Minded Woman," has its opening chapters in this number. New York: Cassell Publishing Co.

OUR LITTLE ONES.—A charming lullaby song entitled "Blunder-Land," by Charles F. Gale, leads the contents, a fine illustration accompanying it as the frontispiece. The usual number and variety of attractions fill the remaining pages. Boston: Russell Pub. Co.

NOTES AND QUERIES, THE BIZARRE.—"Astral Origin of the Zodiacal Signs," "Personal Appearance of Mahomet," "Introgant Figures," and "The Fourth Dimension," are the subjects of the principal articles. Manchester, N. H.: S. C. and L. M. Gould. Boston: for sale by Colby & Rich.

THE THOROSOPHIST (August). Continuing an exposition of Hindu Astrology, a specimen of a Horoscope and its explanation is given, translated from Sukra Nadi, furnishing students with ample material for comparison with those familiar to them. Mr. Olcott contributes the opening article: "Our Australian Legacy: A Lesson." Articles that follow treat upon "Regression in the Birth," "Transmission of Will Power," "Experiences of a Hindu with H. P. B.," "Vandalism on Buddhist Shrines," etc. Madras, India: P. H. Hengard, Adyar. Boston: For sale by Colby & Rich.

## Free Thought.

CERTAIN HYPNOTIC FACTS, CONSIDERED IN THE LIGHT OF THE HIGHER SCIENCE.

BY W. A. CHAM.

We use the word hypnotic for the want of a well-defined scientific term to include certain remarkable phenomena not yet explained by the established schools of science. Moreover it allows the largest latitude for individual definition.

In the following essay those who prefer may read mesmerism, animal magnetism or Spiritualism in the place of hypnotism; since the facts are the same, the true and final scientific explanation will be the same.

Perhaps there are no discoveries that mark the progress of science more than those of the unseen elements and energies of being that surround and permeate us, and their relations with our seen world and life. A few centuries ago the wisest people believed this visible world of creatures and things we call our earth to be the centre, if not all, of the universe of organization and life. To-day science assures us that our earth is only a small mote floating with myriads of others we call planets, suns or stars, in a limitless ocean of invisible, ethereal matter and energy of being. The stones of the field, the walls of our buildings, the mountain rocks, to our narrow and crude common senses appear very solid or moveless things in themselves. We are learning more and more that the part of the stone or wall or mountain rock we see and feel is only a very small part of the real stone, just the comparatively few grosser atoms of matter diffused or infolded in the ethereal matter that constitutes the greater and more essential part of the stone as to its energy and life. Thus the stone we vainly try to lift, the wall that stops our course or checks our sight, to a person of clearer, finer ethereal seeing would appear as a little cloud of dust atoms, folded about and upborne by the ethereal body of the stone. The part of the tree we behold we may rightly consider, then, as only the grosser, ruder skeleton or framework on and around which rests and is folded the ethereal part of the tree, somewhat as the flesh of the animal body on its skeleton frame. We see, therefore, only the rude grosser framework of creatures and things, wrought in matter such as our visible world; all the while the ethereal part of the rock, tree, creature or man, though invisible to us, is the greater and more essential part of the body and life of all these, and most ministers to our conscious being as men and women. 'T is not strange that life and death are so full of mystery, seeing that the forces of being that move and inspire us are so hidden from our senses.

Bearing the above thoughts clearly in mind, let us apply a little scientific imagination to the explanation of certain mysterious phenomena we have called Hypnotic Facts in a former paper.

Here is a stone lying before me that I vainly try to lift. What does science tell me is the constitution of that object? Mainly and essentially of ethereal matter and energy that I cannot see, but throughout this ethereal body of the stone are scattered grosser atoms of matter so arranged as to present a form visible to me, and that I essay to move. Now I cannot apply my visible hands to this seen part of the stone so as to lift it. It is too heavy. What if under certain conditions I could come into such relations with this object that the ethereal organs and power of my body could be applied by my will to the invisible elements of the stone so as to move it easily? Would not the grosser form of matter that alone I see necessarily move with the ethereal that infolds and controls it, just as the bony framework of the animal organism is moved by the attached and surrounding tendons and muscles, or as the dust-cloud rises and floats with the moving atmosphere that invisibly bears it up and on? In this way we may conceive of a condition of life where we might easily lift bodies two times or ten times heavier than our visible hands can now move by simply understanding how to direct our higher and more powerful organic energies upon the ethereal matter of things in a way to control it. Is this beyond the stretch of science? Rather is it not just on the borders of our most practical science of to-day? I have not the hundredth part of the physical strength needful to move the heavy car by the push or lift of my hands, but science can show me how to direct a little of the mighty energy of the invisible world about us upon certain ethereal elements in the car so that it moves easily at my touch as by some superhuman gigantic power. Again, I cannot move from end to end the tons of iron of the Atlantic cable, if I have a thousand hands to push or lift, but the electrician is able with the slightest touch to apply a little ethereal energy to a certain invisible matter of the cable and set it in motion from end to end.

Turning to our hypnotic phenomena, may we not scientifically imagine that the immense weights lifted by the hypnotized subject were accomplished somewhat in this way, he simply being in such a condition that the ethereal energy of his body may be applied more directly to the ethereal part of the stone, thus easily setting it in motion, while the grosser matter we see simply moves or flows with the invisible part that infolds it? If this be true, we may look confidently forward to a time when our knowledge and art of the invisible matters and forces will enable us to move visible bodies with the finger-touch that now defy our utmost strength. Of this the hypnotic phenomena may be a kind of diseased prophecy. In just this way Nature's most wonderful secrets and gifts of power and art have often been foreshown.

We see a tree, a man. How much? What part? What conditions determine the degree and kind of seeing? The tree before me is constituted of different degrees of matter and energy, some too fine and subtle for me to discern, others grosser, which form the part of the tree I see and know. Each of these forms of matter that constitute the visible and invisible tree gives off life-motions or vibrations to the surrounding ether. My consciously active optic nerve is not affected, does not answer to the finer ones, so I do not see the ethereal part of the tree that produced them; but my eye responds to the grosser vibrations in a way that I consciously see that part of the tree which is of the same degree of matter as our world of sense. Now, if there is anything, such as the walls of a house, between me and the tree, then the grosser vibrations will be checked or absorbed by the intervening wall, and will not, therefore, reach my eye, and I shall not see the tree. In any that it is hidden by the wall; at the same time the finer, subtler motions which the ethereal part of the tree give off, flowing outward, are not checked but pass through the wall and reach my eye, but they are of the kind my optic nerve is not responsive to, and so they awaken no vision in me. I do not consciously see the tree. If by any condition or bodily state attained by us our optic nerve could be pitched or become sensitive to some of those higher and finer ethereal light-vibrations, what a change, in our vision of the world about us would be wrought, what countless and wonderful forms of beauty and use would appear, now all unseen!

Now, the tree is hidden from us by the wall between; then, our eyes becoming sensitive to those ethereal motions that pass unhindered through the wall, we should behold the tree beyond the wall as if through transparent glass.

Now, we say, perchance our room is empty of friendly faces, our garden shows no kindly forms; then maybe living forms now all invisible, because wearing finer bodies than our dull eyes can see, might appear by our side, or move joyfully with us in our work. What if we could see the world of rock, trees, animals and men with this higher vision of things, it would be the same reality, but a different form of the world, quite natural but finer in kind.

May we not rationally suppose that the wonderful sight of the hypnotized subject is something of this kind? The earth-clod, the wall, or distance that blinds or checks our common sight, are to him but as a clear glass window, because he has in some way become temporarily sensitive to those finer life-motions of the world that pass unchecked through such objects. So he plants his corn, [\*] reads the closed book through the walls of the house, looks into the field or home ten miles away with blinded eyes, yet seeing with clearer vision than we yet know.

On this line of thought can we form any rational idea of a probable reality in the hypnotic experience when we see him talking and laughing apparently with an unseen company of friends in his room? Let us imagine a dozen grubs at home in an earth-clod, in their blind stupid way groping and feeling around in the damp and darkness of their lower world. By some rare movement of Nature's life-forces in the grub state one of them prematurely develops an imperfect lava-case from his worm body, grows crude insect eyes, legs, etc., creeps partly out of the clod, bursts open a little its larva shell, and so feels and sees up feebly into the great upper world of sunshine and flowers, insects and singing birds, and in his old grub way is still able to talk down to his friends yet confined in the worm-home and tell them what he feels and sees of a strange new world and life just above. His entrance into the insect world we will consider all partial and unhealthy, yet it bore witness to a great reality even in this imperfect way; for we with wider knowledge and clearer vision can discern how the higher senses and life might be all strange and supernatural to the worm-state, but quite simple and homelike for the awakening insect. May not the hypnotic under certain (now diseased) conditions break, in part, his pupa case of this world's matter and put forth a little his higher organs of sense into the next upper degree of matter and life that rests and flows above our seen world, and through these prematurely-grown, half-opened organs of higher sense and power, catch glimpses of that ethereal realm of being that borders so close upon our world of to-day? The hypnotic laughing and talking with unseen beings in his room appears to us mad, or insane, if we judge him by our narrow, dull, common senses. If we consider him in the light of clearest reason and scientific imagination, we may discern that his madness is really a symptom of coming higher sanity for man, only a premature, therefore more or less diseased breaking forth from his lava-case a little, not permanent, not desirable, but at least a dim vision, a crude prophecy, of something beyond man's present common senses and powers, some upper real life to be attained.

The microscope has revealed to us that we are surrounded by a myriad-fold life where we once supposed only night and death of all being. May we not quite as naturally discover by-and-by that the boundless ethereal realm that infolds us and our little world with its measureless light and energies of life, is peopled with beings, though invisible to us, and as natural a part of the universe as we, coming and going in our streets, fields and houses, as their natural home?

[\* Alluding to the good and accurate work done as a "corn planter" on the farm by the blindfolded sensitive spoken of in the former article.]

### Workers in the Spiritual Vineyard.

To the Editor of the Banner of Light:

Since the Advent of Modern Spiritualism thousands of mortals have been used by the spirit-world for the promulgation of the truths it inculcates for the enlightenment of humanity, some of which truths have been brought prominently before the public; but a far larger number have been known only to a comparatively few devoted souls.

Heretofore the physical phenomena have mostly attracted the attention of the public; but for the past few years there has been a tendency to give more attention to spiritual teachings, and to lay more stress upon the spiritual unfoldment of the individual, and a demand for spiritual lives, to be lived by those who call themselves Spiritualists. This feeling is finding expression more fully than ever, and, as a result, centres are being established, where earnest souls are meeting together in conversation and self-abnegation, holding the old thought, ever prominent in their minds, that they may be used by the spirit-world to the evolving of such conditions as will enable the Infinite Love and Wisdom to so flow into and influence the lives of mortals that the darkness of Ignorance may be dissipated by the light of Truth, and that man may be raised up out of his animal into his spiritual nature, and that Fraternal Love and Universal Brotherhood may overcome and banish the self over the lives of mankind.

Thus far this work has been done silently, and in the privacy of the home circle, and the rapidly with which it is establishing itself all over the world is proof of its spirituality, and its spiritualizing effect upon the lives of those engaged in it, and the power they possess to influence others with whom they come in contact was clearly manifested during the visit for a few days of Mrs. M. E. Wallace of New York to the camp at Onset.

It is now over three years since Mrs. Wallace, at the request and by the direction of her spirit-guides, entered upon this special work, in conjunction with a few like spiritually-minded souls that were selected by her guides, who established at her home a private circle for the purpose above mentioned, and on every Sunday afternoon, from that time to the present, that circle has been held, and for the first two years a circle was also held on each Wednesday morning.

During these years prominent men and women, in all the walks of life, from many parts of this country, Europe and Australia,

have been brought to her by the influence of the spirit-world, and have returned to their homes to form circles there, to sit at the same hour (counting the difference of time) and for the same purpose. This excellent medium has been taken advantage of by distant points to meet and bring into the work others who have become spiritually quickened and enlightened. Three years ago, in the latter part of August, just about two months after having entered upon her special life-work at the instrument of the angels, she visited Onset, Mass., for three weeks, and from the day she reached the camp until the day she left it, the wonderful spiritual influence that controlled and went forth from her drew many to her side; and whenever she appeared, there was, as it were, an impromptu meeting wherein some one of the party would be singled out and personally addressed under spirit dictation.

She also spoke a few times from the platform and received many pressing invitations to accept engagements to speak for different societies. Many of these she was forced to decline, but consented to speak at Pittsburgh, Pa., the last two Sundays in January following. Again she spoke for the same society the following year, but declined to do so the last year, as her guides held her for her special work.

When at Onset a short time ago the spiritual influence that controls her to touch the hearts and soften the lives of those who come into her presence was marvellous to behold. On the Friday before Mrs. Wallace had had a sitting with Mrs. Beste, and seeing and greatly admiring the portrait of the humble Nazarene that had been given in oil through the latter's mediumship, she expressed an earnest wish that she might receive a picture of one of her special guides, and had a card placed in the cabinet with this hope.

During the sitting her daughter Lillie—who is her most constant and familiar control—said that she greatly desired to give her picture, but that she would wait until time, for now they would all unite their efforts to give the picture of Rachel Russell, the spirit-mother of Mrs. Wallace.

A sitting for this purpose was arranged for the next day between the hours of one and two o'clock p. m.; but at that time the spirits had Mrs. Wallace under control for the benefit of others. Subsequently, while on the way to the auditorium, Mrs. Beste, while standing upon the porch of Mr. J. W. Fletcher's cottage, reminded her of the unkept appointment.

Mr. Fletcher then said: "I never gave you a test, Mrs. Wallace, but I will give you one now. A spirit standing at your side says that if you and Mrs. Beste will have the sitting now the picture will be given." Thereupon Mrs. Wallace went with Mrs. Beste to her residence. Taking a cardboard Mrs. B. washed and wiped it, and placed it upon Mrs. W.'s head, where it was held by the hands of both, just within the cabinet. A few minutes afterward a voice said, "Go and stand in front of the mirror." They did so, still holding the card in its position, and the looking in the glass, Mrs. W. saw the picture come out in fresh oil colors upon the cardboard. It was indeed the picture of her cherished spirit-mother Rachel Russell.

Greatly delighted, she took the picture and went over to the auditorium, where the conference was in session, and the chairman, Dr. Storor, asked her to tell them all about it.

Stepping upon the platform, with the much prized likeness in her hands, Mrs. Wallace related to the audience the facts connected with its wonderful production.

Mrs. W. was then controlled by her chief guide, "Visinius Sarman," and, turning and laying the picture aside, she delivered a remarkable address which produced a profound effect upon all present.

The great power to touch hearts and influence lives for good thus manifested, shows what the spirit-world can do when they find human instruments who, with a total forgetfulness of gain for self, consecrate their lives to the service of the humanity.

Mrs. Wallace received many pressing invitations to occupy the platform of different societies while at Onset, all of which were declined, because her spiritual guides desire to hold her yet for a time in the private circle, to forward the special work to which she has been called. They inform her that ere long she will have to listen to the calls from friends in Europe, and visit that country for a time pursuing the same work.

Now all over the civilized world private circles are being formed, and silently the work of spiritualizing the lives of the people goes on, and each and all of these home centres are connected by lines of spiritual force, that ere long will bring them into conscious relationship with each other, and they will become fused and welded together into a Spiritual Brotherhood that will become an effective instrument in the hands of exalted spirit intelligences for the salvation of man from ignorance, superstition and crime, striking off the fetters that now bind him, spiritually, mentally and morally, bringing him into the full possession of his birthright as a child of the Most High—the Infinite Spirit of Universal Being, of which we are all individualized parts: brothers and sisters indeed, as we shall yet fully comprehend.

### THE ORIGIN OF A SCANDAL.

[MORAL.—Many other scandals have an equally slim foundation.]

Said Mrs. A. to Mrs. B. In quite a confidential way: "It seems to me That Mrs. B. Takes too much—something in her tea." And Mrs. B. To Mrs. A. That very night was heard to say, She grieved to touch Upon it much, But Mrs. B. looked such! Then Mrs. K. Went straight away And told a friend the self-same day: "Was said to think"—Heard and said: "That Mrs. B. Was fond of drink!" The friend's disgust Was such she must Inform a lady whom she nursed Till At half-past three Was that far gone she could not see." This lady we. Gave heedless heed, she And at such news Could scarcely choose But further heedwork refuse. Then you'll see, Quite properly remarked that she Would quickly track The scandal back To those who took her look so black. Through Mrs. J. And Mrs. J. She got at last to Mrs. A., And asked her why, She painted her so deep a dye? Said Mrs. A. In some dismay, "I no such thing did ever say; I said that you Much stouter grew On too much sugar—which you do."

—Toledo Bee.

### Very Valuable, but Costs Nothing.

The best example of getting something for nothing which has come to our knowledge is the decision of the great specialist, Dr. Greene, 34 Temple Place, Boston, Mass., to give to the sick and suffering consultation and advice free. Dr. Greene is the discoverer of that great remedy, Dr. Greene's Nervura, and all his wonderful medicines are purely vegetable and perfectly harmless. Our people will be especially interested in the fact that this eminent physician has made a specialty of treating the sick through letter correspondence. If you write him a description of your case, he will return a carefully considered letter, giving you a perfect understanding of your disease, advice, etc., without charge. Sufferers who have failed to get relief cannot afford to neglect this great opportunity, but should write to Dr. Greene at once. Be sure and send for his symptom blank to fill out.

Selfishness leads directly to the diminution of the misery of all, for the reason that one is less miserable when one's neighbors are less miserable.—Twentieth Century.







## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTION.

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Subscriptions to the BANNER OF LIGHT and orders for our publications may be sent through the Purchasing Department of the American Express Co., at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impartial free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No names will be allowed on any letter or communication which does not come authenticated by the name and address of the writer.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

## Banner of Light.

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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 Herport.

## Subscription Terms for The Banner.

A Camp-Meeting Secretary writes under a recent date:

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## Postage Free.

We earnestly hope for your cordial assistance—and that of the officers and friends at all these summer gatherings—in efforts to extend the circulation of THE BANNER.

## Individuality the Need.

In describing the tendencies of the present age we necessarily, though vaguely, predict the future. The future is the child of the present and the past. It is, too, a legitimate exercise of the powers of the human mind. Christ reproved the Pharisees and hypocrites because, while they could discern the face of the sky, they could not discern the signs of the times. To read the old Hebrew prophets, and be stirred by their denunciation of the sin and crime that was visible all around them, is to be stirred into hatred at the sins and crimes and shortcomings of our own time, and to be inspired with a wish to speak out in similar thunders against existing iniquity, and to prophesy its ultimate vanquishment.

There have been few ages of the world, interesting as each one must have been to those who lived in it, more interesting for such a number of reasons than the present one. New scenes are all the time passing before our eyes, as in a panorama. We scarcely look at them before they disappear. We stand between two eternities—the past and the future—and are living at the vital point of junction of the two.

The worship of the purely mechanical forces in nature must be supplanted by a higher state of spirituality. A utilitarian philosophy is at the present time all-supreme in too many quarters—a philosophy which, for illustration, regards that divine masterpiece, the human body, as a complex mass of clockwork for material uses alone, not as an instrument through which an indwelling individuality can express itself, and gain experiences necessary to fit it for new and higher grades of being and attainment. And the personal freedom of individual minds from such "muck-rake" views of life's objects and ends is the great desideratum of the nineteenth century.

Almost fifty years ago Carlyle wrote: "Were we required to characterize this age of ours by any single epithet, we should be tempted to call it, not a heretical, devotional, philosophical or moral age, but, above all others, the mechanical age. It is the age of machinery, in every outward and inward sense of that word; the age which, with its whole undivided might, forwards, teaches and practices the great art of adapting means to ends."

This is vastly more true than when it was uttered, for in the interim a series of discoveries and applied inventions has been added that sets up the sovereignty of mechanical science over all other acquisitions. "All things in this day of ours are practical." There is not one of nature's agencies which is not seized hold of, and made subservient to some purely material end. And the multitudinous men engaged in the study of these mechanical appliances are so completely engrossed with the contemplation of purely mechanical power, and so largely influenced by the nature of the subjects which absorb their attention, that they have little time and less inclination to contemplate those higher and divine sources of power, in which all material things are dissolved and reorganized according to laws very far out of the reach of the mechanical.

Society is also organized, on this purely me-

chanical basis. The utilitarian philosophy which at present governs it is but a matter of figures. It is the greatest number that establishes authority. A man counts, and practically that is all. Little enough is made of his higher and finer nature, which outlives this decaying physical vestment, and is the only thing that is immortal.

The atoms in the great mass of society seem to have an innate desire to lean upon one another, and to delegate to the "consensus of the competent" (?) the discharge of duties which each soul must do for itself if it would win the broadest development—spiritually speaking.

What the age needs is a larger abundance of truly inspired individuals—men who, being filled with the gifts of the spirit, feel that they must make free utterance and perform sincerest duty. Shall Spiritualism open the windows of heaven to those who are looking upward and outward rather than earthward? There should be no hesitancy for an answer!

## Mysticism and Manual Labor.

The memoirs of Laurence Oliphant, recently published, have given rise to much comment in the general press, and considerable discussion in some of the English papers as to the relations between Mr. Oliphant and T. L. Harris—notably in the London Standard, and to some extent in Light. His biographer, Mrs. Oliphant, the novelist, and C. C. Massey, who was an intimate friend of Oliphant's, bring serious charges against Mr. Harris, which are emphatically denied by friends of his, who claim that these allegations are false.

Mr. Oliphant's character and singular career furnish confessedly an insoluble puzzle to most of his reviewers, who cannot reconcile his brilliant talents for worldliness with his extreme mysticism. And what to their minds is the greatest anomaly of all is, that he should engage in the most menial manual labor, when his social position exempted him from any such (in their eyes) degradation. The prevailing sentiment in our Christian civilization seems to be that all kinds of manual labor are degrading, and that every one who can afford it should put it upon others.

It is a most unfortunate thing that in the Christian tradition of the "Fall of Man," the curse that was pronounced upon mankind was that they should earn their living by manual labor, and its disciples generally have engaged in a perpetual scramble to acquire the means to compel others to perform their labor for them, thereby escaping from coming under the Adamic curse. The mischief that this tenet has worked in the world is incalculable. To such an extent has society been molded in the pernicious sentiment of this tradition that many of both sexes would consider it a disgrace to be seen performing menial labor, equalled only by an exposure for financial crookedness. The general tone of the press in its comments on this phase of Mr. Oliphant's career, and its denunciations of Mr. Harris for his part in the affair, shows in what estimation labor is held by a large class in society. Mr. Harris's attitude toward the modern spiritual movement has been somewhat erratic, and several of his assumptions found but little acceptance from Spiritualists generally; but some of them captured the active mind of Oliphant, imbued as he was with old theological traditions. His new leader and teacher did not, however, give his mind final satisfaction, and he started out with new interpretations of his own, which he embodied in two singular books: "Sympneumata" and "Scientific Religion."

Before Mr. Harris's escape from Spiritualism into a modified form of Swedenborgian theology, but with assumptions entirely beyond any ever put forth by Swedenborg, he was unquestionably the subject of powerful psychic influences, and the poems put forth through him, purporting to emanate from some of the greatest deceased modern poets, are as remarkable as anything in the history of literature, especially when we consider the time and circumstances connected with their delivery.

No modern poetic utterances excel those to be found in the "Epico of the Starry Heavens," "Lyric of the Morning Land," and "Lyric of the Golden Age," but the prejudice that has existed in literary society against anything coming through spiritualistic sources has prevented any public expression of their value in the literary world. Some of his pieces went the rounds of the papers without any acknowledgment of the authorship. The above works, with other valuable literature inspired from spiritual sources, have been long out of print.

The life of Laurence Oliphant was full of stirring adventure, early political triumph, and literary success, but his abandonment of reason that he might the closer pin his faith upon Mr. Harris—and the extravagant and severe physical and mental regimen which H. is alleged to have enforced upon his converts—evidently brought forth fruit which embittered all but the closing years of his earthly pilgrimage. He was before his death fully liberated from Mr. Harris's influence, and was the husband of Rosamond Dale Owen (daughter of the late Robert Dale Owen), who survives him.

## Re-opening of the Banner of Light Public Free Meetings.

The séances for the answering of questions and the presentation of individual spirit messages, which have been a feature of our work since the establishment of this paper, were resumed at 3 o'clock on Tuesday afternoon, Sept. 15th, at our Circle-Room, under the mediumship of Mrs. M. T. Longley, Dr. J. A. Shelhamer presiding.

The attendance was good; questions were succinctly replied to by the Spirit President, who also made a brief address; Prof. O. P. Longley sang several choice compositions, and the following incarnated intelligences manifested their continued interest in the affairs of mortal life: Susan Warfield, Joseph A. Davis, John Thayer, Amanda Clark, David Brayton, Forrester Gordon.

These messages—as reported by Miss Ida L. Spalding—will appear in due course on our sixth page.

Our thanks are returned to Mrs. S. M. Ingraham, Windsor, Vt., Miss A. M. R. W. Townsend, Mass., and friends in Pittsfield and elsewhere, for flowers sent for the Free Circle table.

The Circles will be continued weekly during the season of '91-'92, as described under our Message Department head, Mrs. Longley being the medium. Hereafter answers to questions and the giving of spirit messages will occur on the same day.

"Is Astrology a True Science? If so, Can Man Control His Destiny?" This will be the topic of W. J. Colville's lecture at Berkeley Hall, Boston, Sunday, Sept. 20th, at 7:30 P. M. Go early to secure seats.

## Popular Psychological Reports.

In a recent number we spoke of the growing interest in all psychological facts, so that the wide-awake newspaper feels compelled to frequently publish original items or clippings relating to such facts.

The secular papers have given wide circulation to the following, which first appeared in The Arena:

"A CASE FOR PSYCHOLOGICAL RESEARCH.—I stood alone looking at the unconscious face before me, which was distinctly visible, though the light was heavily shaded to keep the glare from the dying eyes. All her life my friend had been a Christian believer, with an unwavering faith in a life beyond this, and for her sake a bitter grief came upon me, because, so far as I could see, there were no grounds for that belief. I thought I could more easily let her go into the unknown if I could but feel that her hope would be realized, and I put into words this feeling. I pleaded that if there were any of her own departed ones present at this supreme moment they could not, and would they not, give me some least sign that such was the fact, and I would be content. Slowly over the dying one's face spread a mellow, radiant mist—I know of no other way to describe it. In a few moments it covered the dying face as with a veil, and spread in a circle of about a foot beyond, over the pillow, the strange yellowish-white light all the more distinct from the partial darkness of the room. Then from the centre of this, immediately over the hidden face, appeared an apparently living face, with smiling eyes, which looked directly into mine, gazing at me with a look so full of comforting assurance that I could scarcely feel frightened. But it was so real and so strange that I wondered if I were temporarily crazed, and as it disappeared I called a watcher from another room, and went out into the open air for a few moments to recover myself under the midnight stars. When I was sure of myself I returned, and took my place again alone. Then I asked that, if that appearance were real and not an hallucination, would it be made once more manifest to me; and the phenomenon was repeated, and the kind, smiling face looked up at me—a face new to me, yet wondrously familiar. Afterward I recalled my friend's frequent description of her dead father, whom she dearly loved, but whom I had never seen, and I could not help the impression that it was his face I saw the hour that his daughter died."

In the biography of Louisa Alcott we have a similar account. Above the dead body of "Beth" both Mrs. Alcott and Louisa beheld the mist-like appearance, assuming shape, which seemed to rise and float as a form. It was no doubt the glorified body forming about the interior or soul-life. Such appearances are not as uncommon as people generally may suppose, but it is not often that a clear account of them is given.

The old superstitions in regard to death have such a strong hold on the human mind that a feeling of awe and dread absorbs other feelings, and disturbs the spiritual atmosphere about the dying, and prevents the clear vision which might often be had of the departing spirit.

The agony of separation, the dread of the unknown, have made death simply terrible to a sensitive nature, so that "King of Terrors" has been no false appellation. As intelligence increases, and spiritual facts become recognized, a death-bed will be as an open gate to the celestial world, and the waiters at the gate on either side will behold the beautiful transformation, and rejoice at the liberation of another soul, and welcome will blend with farewells.

## The Cherokees and Their Lands.

The Cherokee Indians are in a state of great agitation over the question of breaking up the tribal relations at present existing in the Indian Territory, and the allotment of all land per capita among the Indians.

The Cherokees, since the year 1721, have made forty-seven treaties with the Government, and have deeded to it altogether over eighteen million acres. In 1772 they deeded to the whites the northern portion of Kentucky. Subsequently they made a similar disposition of Tennessee, Georgia, North Carolina, and sections of other States. Then they relaxed their hold on Western Missouri. Finally, on the organization of Indian Territory by the Government, they retired to this new country as their last place of refuge, receiving more than twelve millions of acres of the choicest lands.

They lived undisturbed for a number of years, and then the Osage tribe had to be provided for. For a money consideration the Cherokees surrendered a million acres of their land to them. Then they sold strips of lands in Kansas, for which they received money compensation. Now they find themselves compelled to sell their lands yet remaining, or else to tax themselves. Thus the famous Cherokee strip is put upon the market. When that is sold they will have remaining their home tract of six million acres.

It is currently stated that as a rule they are ready to make a sale to the government for \$1.25 an acre. The commission sent out to the Cherokee nation last year by the government to negotiate for this tract failed to accomplish its errand, but it is announced that the commission will return in November and offer \$1.50 per acre for the strip, and that the Indians will probably accept it. In that case these six million acres of fine lands will become a territorial part of Oklahoma, and thrown open to white settlers at once. This will qualify the territory to be admitted into the Union as a State. And this is the reason why the people of Oklahoma are so anxious to have the government purchase the strip as soon as possible.

## Abuse of the Insane.

The charges that are officially brought against certain members of the medical staff of the Pennsylvania State Asylum, says the New York Sun, are shocking. If, says the Sun, the accused parties can be proven guilty, their punishment ought not to be confined to removal from office by the Board of Trustees; they should be brought to trial under regular legal process, and subjected to such penalty as may be provided by law. The full protection of insane patients under the guardianship of the State ought to be secured by the courts, which are bound to enforce the laws that are applicable to such persons as perpetrate wrongs against any of these patients. We need hardly add that we coincide with these sentiments to the last syllable and letter. Official abuse of the helpless inmates of insane asylums is quite too common a practice to be suffered to go unpunished any longer.

Near the conclusion of her article on Mrs. Gourlay—page one—Mrs. Love M. Willis gives some advice to the members of the Psychical Research Society which they will do well to bear in mind.

Matters of interest concerning the Spiritualist meetings at CASSADAGA and NORTH COLLINS, N. Y., LAKE BRADY, O., and HARTLEY PARK, Mich., will be found on our third page.

## Harvest Moon Festival at Onset.

The ladies of Onset are making unusual preparations for this annual festival, and it will undoubtedly surpass that of any previous year.

The exercises will occupy two days, Saturday and Sunday, Sept. 10th and 20th. The Temple will be beautifully decorated, and services conducted there, comprising music by the Middleboro Band, excellent singing, and addresses by a large number of invited speakers. Dr. H. B. Storer will preside.

On Saturday evening an entertainment will be given, followed by dancing to the music of Carter's Middleboro Orchestra.

Speaking on Sunday morning and afternoon. Special excursion rates are made by the Old Colony Railroad. Tickets good to go on Saturday at any hour, or Sunday morning at 8 o'clock, from Boston to Onset Junction, and returning Sunday night or Monday, at \$1.50 for round trip. From Brockton, \$1.00; Middleboro, 60 cents; Fall River, \$1.00; Fair Haven, 70 cents; Taunton, 85 cents—all round-trip tickets.

Go, by all means, and "wind up" a glorious season!

It is through mediumship that we get knowledge and comfort in the time of earthly sorrow. It helps us greatly to bear the ills of life. While we sorrow for the loss of loved ones, it assures us that all is well with them. Hypnotism is but another name for what has been practiced these forty or fifty years. All philosophical thinkers recognize its power. Once it went by the name of Mesmerism. It is a power that will yet hold in subjugation the entranced individual powers which are called evil. Hypnotism and Mesmerism are but the gateways of Spiritualism. Both mental and physical experiments are necessary, have always been so, and always will be.

We are informed that Mrs. Etta B. Roberts, late of Onset, will hold a public séance for full-form materialization in Music Hall, Fitchburg, Mass., Sunday evening, Sept. 20th, at 8 o'clock. Mrs. R. will sit locked in a wire cage, thereby making test conditions absolute. Also on Sunday, Sept. 27th, at 8 P. M., she will give a similar séance in America Hall, 724 Washington street, Boston, Mass. The public is cordially invited.

Rev. Dr. Lorimer preached in Tremont Temple, Boston, last Sunday morning, it being his first sermon there since his summer vacation began. His congregation was large, and approved of what he said by vigorous applause, a recent innovation in Baptist churches on Sunday. His theme was the proper observance of the Sabbath, and he took the ground that one day is not more sacred than another.

We received last week a pleasant call from Mr. J. E. M. Whitney, a prominent Spiritualist of Montreal, Canada, who reports much interest in the Cause as existing in private circles in that city.

W. A. Cram has a unique article on our second page which all should read.

## The Demise of Dr. Loring.

We regret to be obliged to state that our personal friend, DR. GEORGE B. LORING, passed to spirit-life on the 14th inst., from his residence in Salem, Mass., after an illness of only ten days, aged seventy-four years and six months.

We became acquainted with the Doctor when he was postmaster of Salem under a democratic administration. He joined the republican party in 1864, and was afterward elected a member of the Massachusetts Legislature; in 1876 he was chosen a member of Congress, and was re-elected in 1878; in 1881 he was appointed United States Commissioner of Agriculture, and served in that capacity until 1885. As soon as we read in the Boston Daily Advertiser the notice of his appointment, we wrote to him asking that he select a competent Massachusetts young man as one of his clerks—namely, Mr. George A. Bacon, a friend of ours, of this city. By return mail Dr. Loring wrote to us requesting the young man to put in his application at a specified date, and he would give it early consideration. The result was that Dr. Bacon was appointed, and has served the government in the Agricultural Department with signal ability ever since, his services having been—and still are—considered most valuable.

Throughout New England Dr. Loring occupied a high place in social, agricultural and political circles, and numbered among his friends the best citizens of this country, and many of those in foreign lands. His death is a positive loss to the community and to the nation.

## "Starnos."

A new book bearing the above name will be found advertised in another column. Its contents consist of short passages from the writings of Andrew Jackson Davis, the subjects being alphabetically arranged, and appended to each sentence a reference to the name and page of the work from which it is quoted. To the thousands who have read and gained great spiritual strength from Mr. Davis's voluminous works, this compend of many of their most expressive paragraphs will be thoroughly welcome; while those not familiar with his inspired productions cannot fail to be so impressed with their instructive value that they will desire to acquaint themselves with them as a whole.

"Starnos" is a neat, compact, handy volume of over two hundred pages; its intrinsic merit and the moderate price at which it is supplied insure for it an extensive demand.

Why Not More?—Mrs. Annie Besant says: "You all know me in this hall. For sixteen and one-half years you have never known me to tell a lie. My worst enemy has never cast a slur on my integrity, and I now tell you that since Mme. Blavatsky left us I have had letters in her familiar hand-writing." How did these letters come? A thousand questions spring up for asking: Were they transcribed on the paper that mortals use? Did they come from the skies? Did they have the appearance of mortal correspondence? The world is waiting to hear just such facts—for the great law of spiritual power is only just beginning to be regarded (by many) as a reliable, comprehensible force. The slate held beneath a table, with a few words, has given place to sealed slates with long communications, and finely executed paintings, but yet a clear knowledge of the law that enables mankind to receive such communications is painfully wanting. Therefore, more than all else, detailed facts and all the minutiae of conditions, etc., are wanted. We pass lightly over more assertion, but we ponder over the circumstances and conditions of events when given, and study their meaning.

An Arm and Hand.—At a séance in England a short time since, Messrs. Williams and Husk being the mediums, a remarkable incident occurred, writes Bork Johnson, at whose home, 102 North street, Barking, Essex, the séance was held, to The Medium and Daybreak of Sept. 4th. The phenomenon appeared on the outside of a parlor window, from which light was excluded. A little girl of one of the neighbors living directly opposite, seeing the window illuminated by a number of bright stars, ran to her mother (Mrs. B.), and brought her to see the sight. "Just as she arrived," says the writer, "a white arm and hand were passed from one side of the window to the other, and people who happened to pass at the time stopped and asked what it was. Mrs. B. said, 'I do not know, but perhaps the people inside are holding a séance.' It has been interviewed some of the people who saw it, and they told me it lasted a considerable time before it ceased."

## The Fifteenth Anniversary

Of the marriage of Mr. and Mrs. William Foster, Jr., of Providence, R. I., was observed on Monday evening, Sept. 7th, at the home of his son, James A. Foster, of that city.

The golden wedding exercises were largely attended, and proved of social interest and spiritual benefit.

Bro. Foster is well known to readers of the BANNER OF LIGHT as a Spiritualist of the most uncompromising order, and a writer whose pen gives full evidence of a man behind it, whenever reform is to be advanced or a wrong smitten down. He has been our personal friend for many years past, and the friendship of the time goes by can but broaden under the more congenial sky of the spiritland, where, in the due course of nature, our feet are jointly tending. We wish the fullest measure of health and happiness to Bro. F. and his estimable lady during the time they yet remain in the mortal.

The following congratulatory notice of the reception appeared in the Providence Daily Telegram, and will serve to show the appreciation in which Bro. Foster is held by his fellow-citizens:

At the elegant residence of Mr. and Mrs. James A. Foster, 227 Broad street, to-night, will be celebrated the golden wedding anniversary of Mr. and Mrs. William Foster, Jr.

Congratulations are already pouring in upon the happy couple on the completion of fifty years of wedded life.

Fifty years wedded, and away up near the fourscore notch in the milestone of years, 'Uncle' William Foster never looked more kindly and pleasant in his life than to day. Mrs. Foster, too, amiable and full of magnetism, and with her long white hair, and kind, welcoming all her numerous callers, and discussing the past in a captivating manner.

The event is notable in many respects, for the day marks an anniversary in the life of a man who has been a ruler and widely known character in Rhode Island for a great many years. 'Uncle' William Foster, as he was called among the literary band of old and young fellows that gathered about the Daily Journal and Press offices away back in the '60's and '70's, is a man honored among all men in this State. It was during the greenback era that he became best known, for he was chosen time and again to head that party's ticket for Governor of Rhode Island. On the platform and in many ways he advocated the cause of the now historic party in America politics, and his activity in presenting the claims of the greenbackers resulted in a very considerable vote being cast at times both for state and national tickets.

As an editorial writer employed on The Journal of this city, and as a member of the United States Senate, Henry B. Anthony, Mr. Foster made a lasting impression as a thinker and a writer, and the early files of that newspaper indicate clearly that he was an energetic journalist of his day. In the halcyon days of the Sprague, when the late Mr. Sprague was in Congress as a Senator, and had as a luxury the Evening Press establishment of this city, Mr. Foster was one of the editorial staff. His pen was a trenchant one, and little worthy of comment escaped his attention for the long period of years during which he was connected with that paper.

As a writer for the publications of the fraternity of Spiritualists he has won a national reputation, and far and wide he is known as a thinking and reasoning believer. Mr. Foster has been a life-long philosopher on the subject of mediums, and in all matters relating to the practice of medicine he has always taken a deep interest. Not long since, with a few friends, he was actively at work at the State House in opposition to the bill of the professional practitioners, which was considered a measure of the highest importance to the practice of medicine. The bill was defeated, at least temporarily, and Mr. Foster has been immeasurably happy in consequence thereof.

After a prolonged engagement in journalism in all its different branches, from editor to chief to the lesser posts of a daily newspaper office, up and along the higher walks, Mr. Foster sought a quieter life some years ago at about the time that Mr. Frederick Gowen began his notable career in telephony in the Greenwich Village, Mr. Foster and Mr. Gowen were associated editors of The Press and Star establishment in this city, and at that time it was considered a particularly bright newspaper. With Mr. Foster were also associated the Hon. Sidney Dean, George O. Willard, editor, dramatic critic and author.

In recent years Mr. Foster has, while doing a good deal of literary work, been engaged as one of the superintendents of the divisions of city government work, but from this he retired not long ago.

Her Reply.—Eleanor Kirk, the popular correspondent of the secular journals, having been taken to task by a Presbyterian divine for "blowing hot and cold" regarding the New Dispensation of demonstrated spirit-return, proceeds in a syndicate letter to the press to reply that while as regards Spiritualism she holds her own views, and thinks her own thoughts, "without being hampered by organizations, or even by a name," and while she earnestly recommends the use of reason tempered by caution in the matter of investigation into the phenomena, she wishes the following to be understood as what she aims to be an intelligible explanation of her convictions:

"If to be a Spiritualist means that I believe in continual existence after death, am a Spiritualist; and am I not very orthodox also? If to be a Spiritualist means the belief that spirits sometimes return to the world, then I am a Spiritualist, and a Spiritualist according to Bible authority. I do not accept of the canon. I can go a step further and say that I not only believe in spirit-return, but I know it, that is, if my senses, usually accurate in other matters, are to be relied upon in this."

On Tuesday afternoon, just as our forms were being put to press, we received a dispatch signed "Reporter," and dated on that day, to the following effect: "Mrs. M. E. Williams thrown from her carriage and hurt at Long Branch."

G. F. Lewis, publisher of Zion's Day-Star, has removed his office and residence from Cassadaga, N. Y., to Cleveland, O.

## Movements of Platform Lecturers.

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

Willard J. Hull's engagements for the coming season are as follows: November, in Indianapolis, Ind.; December, in Boston, Mass.; January, in Philadelphia, Pa.; February, in Norwich, Conn.; March and April, in Cincinnati, O.; May, in New York, N. Y.; evening lectures from surrounding towns. Home address, 280 De Witt street, Buffalo, N. Y.

Hon. Sidney Dean is the speaker for the Progressive Spiritualist Society of Grand Rapids, Mich., for the month of September, and is giving grand lectures.

Dr. Ella A. Higginson writes that she is now located at No. 7 Doughty street, Boston, Mass.

Mrs. Julia E. Davis, platform test medium, is ready to make dates for the coming season. Address her at 232 Windsor street, Cambridge, Mass.

Moses and Mattie E. Hull hold meetings in St. Paul, Minn., Thursday and Friday nights, Oct. 1st and 2d; in Duluth, the Sundays of October. Address accordingly.

Mr. J. Frank Baxter spoke Sunday, Sept. 13th, also Tuesday, Wednesday and Thursday evenings, Sept. 15th, 16th and 17th, in Ellsworth, Me. He will lecture, sing and describe spirits in Sutton, N. H., Sunday, Oct. 1st, and in Plymouth, N. H., Tuesday and Wednesday evenings, Oct. 2nd and 3rd.

On the 27th, he occupies the platform in Salem. The Sundays of October are secured to Cincinnati, O.; Sundays, Nov. 1st, to Brooklyn; Nov. 8th to East Dennis; Nov. 15th to Haverhill; and Nov. 22d and 29th to Lynn. For week-evening addresses him 181 Walnut street, Chelsea, Mass.

Frank T. Ripley of Boston, Mass., has "closed a ten-days' engagement at the Elm, Me., Camp-Meeting—being his seventh year at this place." The President of the Elm Camp-Meeting Association writes a correspondent, "I highly thank Mr. Ripley's guides for the grand lectures and wonderful tests given through him, and recommended him to all societies desiring a lecture or platform test medium." Mr. Ripley is engaged for the fall and winter season. Address 9 Bowditch street, Boston, Mass.

W. J. Colville is engaged in Norwich, Conn., Sundays, Oct. 4th and 11th; in Haverhill, Mass., Oct. 12th, and in Hartford, Conn., on intervening days. He commences a six weeks' period of work in New York at Union Square Hall, Oct. 21st. He is engaged in New York, Brooklyn and Philadelphia till end of November, after which date he is open to consider offers of engagements from societies or a responsible business manager.

George Fuller, M. D., of Worcester, Mass., has the following dates engaged between now and the year 1892: Sept. 27th, Oct. 18th, Nov. 22d and 29th and Dec. 2nd; will like engagements for the same. Address him 42 Portland street. He will speak at Medford, N. H., on Wednesday evening, Sept. 10th; at Westbury, Mass., Sept. 20th; at New Bedford, Mass., Sept. 27th; at Fall River, Mass., Oct. 4th, 11th, Nov. 1st, 8th and Dec. 4th and 11th; at Salem, Mass., Oct. 26th, and Fitchburg, Mass., Nov. 15th and Dec. 27th.

Mrs. Dillingham-Storrs has returned to her home, 122 Clark street, Hartford, Ct., where she has commenced holding Thursday afternoon circles.

Mrs. M. W. Leslie has returned from Lily Dale, N. Y., and has a few Sundays not engaged. Would like to make engagements on liberal terms with societies for speaking, and platform tests. Address 484 Tremont street, Boston, Mass.

Dr. Marguerite S. Oms, of London, England, trance speaker, psychometrist and clairvoyant, medium, will accept engagements for the coming winter. Address Box 106, Fitchburg, Mass.







## Message Department.

### SPIRITUAL MEETINGS

Are held at the Hall of the Banner of Light Establishment on Tuesdays and Fridays of each week at 8 o'clock, P. M., Free to the Public.

On Tuesday Afternoon the spiritual guides of Mrs. M. T. Longley occupy the position of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail or otherwise, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading.

On Friday Afternoon, under the influence of her guides, will give decimated individuals anxious to send messages to their relatives in the earth-life, reports of which are printed on this page each week, an opportunity to do so.

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

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

Natural forces are gratefully appreciated by our many visitors, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to Colby.

J. A. SHELHAMER, Chairman.

### QUESTIONS ANSWERED

BY SPIRITS THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Longley.

Report of Public Sance held June 16th, 1891.

#### Spirit Invocation.

Oh! Infinite Spirit, source of all goodness, fountain of all love, we recognize thee as the soul of all being. The universe is animated by thy presence and quickened by thy power. The beauty and grandeur of thy creation testify to this time to thy presence in the life of the human soul. Life teems with activity, drawing its supply from thee. The energetic force which thrills the atmosphere with harmony as well as potentia life is a part of thy great existence. Individually we may not acknowledge thee, but as a Grand Force, a Supreme Intelligence, above all individualized entities, beyond and apart from all personality, yet comprising these within thy great soul, we may acknowledge thee as God, supreme above all.

We would as this time come into a conscious relationship with the holy and true of thy life. We would receive ministrations of comfort and peace from those bright exalted ones, and we would also be inspired by the thought of their minds, which is lofty, which is pure, which is filled with intelligence and with knowledge. May we be imbued with the spirit of brotherly love, which kindly angels breathe upon human life. We desire to be united with thee in gladness and in harmony unto those of our kind whom we meet from day to day. We desire to send forth a helpful influence upon others, that which will be uplifting and which will convey knowledge and peace to those who are ignorant and troubled with life's sad experience. To this end, oh! our Father, and our Father, and our Father, angels of the higher life, desire to be blessed by a higher edge of your presence, to feel you in association with us, and to be uplifted in thought, aspiration and sentiment toward your higher planes of being. We ask the blessing of all pure and holy spirits to attend us now and henceforth.

#### John H. Currier.

Above and beyond the shadows of death flashes the sunlight of eternal life. From world to world rings the mystic strain of harmony, ascending from the transfigured soul that have passed through the trial and the shadow of the earth-life, and gained the victory over the grave, reaching the very mountain top of progress along the way of time. Such souls are here, sending down their influences from on high, hoping to reach the benighted minds of mortals, who know not whence they have come and whither they shall go, and who understand not the promises and the purposes of the future, but shrink back in trembling from the grave, fearing that it may be the end of all hope, all happiness, and all anticipation and activity.

I from the spirit-world view many of those friends whom I knew in the past. They are meeting with their experiences, and seeking to learn the way of life. I know that they strive to fulfill their mission, and many of them are speaking a good word for the cause of truth, sowing the seed which shall spring up in fruitful harvests by-and-by. But years are weighing upon them. Their bodies are growing old and heavy for them to bear, and so they pause to contemplate the past, sighing for old times and their associations, weary of the present, and longing for the future, which will give them a new home in another world. I send out my greeting to them from your platform, Mr. Chairman, and I would say to each old friend, Be of good cheer. The shadows are lengthening around your earthly way, but the sunbeams of God's eternal love are streaming down into your hearts, and lighting up the pathway to the eternal world. You need not stay in the shadows, but press out into the clear light, with the assurance that the angel-friends who have known and loved you care for and watch over your lives, and are guiding you onward to the better world.

I feel to-day more than ever that we have need in this world of Spiritualism and its revelations. We need it just as much as we did forty years ago. Then old theology seemed to have fastened upon the people, and to have laid its cold hand upon the heart, and to have refused the liberty to the one to reason for himself, and the consolation to the other of learning where the loved and lost are really to be found. I know that something was needed in those days to cheer the heart of humanity, and give it courage to press on to the higher life. I know that so-called Christianity did not supply the warm food and the invigorating cordial to the human heart, and spirit which was necessary to the people, and to help it in its unfoldment; and so Spiritualism came as a revelation, making the heart of humanity throb with new thanksgiving and higher joy because it opened the gateways of the other world, and revealed to mankind who and what are to be found within its bright domain.

But to-day we still have great need of Spiritualism, for while Old Theology is doing its best to maintain its hold upon the masses on the one hand, yet in the opposite direction cold Materialism is trying to make headway, holding out to humanity the promises and the promises of eternal forgetfulness, that the weary may cease to struggle and the sad may find peace in oblivion; but Spiritualism replies, No; there is no endless sleep for man, and I will prove to you that life eternal awaiteth every soul, life and growth and unfoldment for the human spirit. I trust that all Spiritualists, all workers in our Cause, will do their best to disseminate these truths which are brought to them from on high, and that they will also, in their best and perfect way, adapt to the goodness and moral worth as will make of them an example to the world of right-living, as will make of them an illustration of what Spiritualism has done and is doing for mankind.

I approached your Circle to-day, Mr. Chairman, to listen to your Spirit-President's remarks, and he kindly invited me to say a few words to my friends as a message of cheer, of peace and good-will, and so I make my few remarks, trusting that in the hearts of those whose warmth of fraternal affection I have received in the past will be pleased to welcome me once again, and to learn that my heart beats kindly for each one. I shall be gratified when I can clasp them all by the hand in the glorious spirit-world, and open to them something of the privileges and the opportunities I have enjoyed for advancement since I went out of the body.

I look back over my career, and it seems in the light of the spiritual existence miserably small and unimportant as I review it, yet I feel that I did the best I could. When the grand inspirations from on high came surging through my being, I tried to voice them to the world. I never could give utterance in full to those beautiful sentiments which came to me from unseen intelligences; but as far as possible I gave them outward expression, and I believe that some soul was instructed, some heart consoled at the measure of spiritual revelation which I gave as it was given unto me.

John H. Currier.

I would like to give my personal greeting to my friend, Luther Colby, before I close. I remember his kindness and cordiality, and look upon him as a lifelong associate, whose genial help to me in times past came like a flood of beauty to my life, and whom I expect to meet in future times when I can clasp him by the hand, re-forming old associations and gaining new ones in the spirit-world.

### Questions and Answers.

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

Ques.—[By W. L. C. Boston.] As you are aware, physical science affirms the "eternity of matter," i. e., that the sum total of matter existing always existed, and can neither be subtracted from nor added to. Let us admit this for the sake of presentation of this affirmative corollary: The sum total of all soul-substance always existed and ever will exist, and can never be subtracted from nor added to. Does this affirmation appear to you to be directly logical and in accordance with true spiritual science? Notice the results of an affirmative answer, one of which may be said to be: All soul-substance has been externally expressed in individuality.

Ans.—All intelligences in the spiritual world are not agreed upon this subject, for we find some progressive minds occupying one platform and other equally advanced personalities maintaining an opposite position. One might suppose that profound thinkers would come to the same conclusion upon such a theme as this, especially if they are in a world where opportunities for studying into the matter are open to them. Yet it is not so. We have come into communication and association with certain advanced minds, and we have heard of thought which declare their belief that soul-substance is creatable. If we may coin the word, at the present time and at all times; that new souls and elements, so to speak, are constantly springing into being and activity, taking their place in the universe and performing their work. If this be true, then we, on the other hand, claim that there must be a cessation or end to the activity of the soul-forces that have existed, reasoning logically upon the subject, and these same scientific minds declare that belief that such is the case, that to all intents and purposes soul-elements and forces, after having passed cycles upon cycles of years of experience and expression, are reabsorbed into a general sea of forces, and, therefore, cease to be as active entities.

On the other hand, we personally belong to the school of thinkers and researchers who have come to the conclusion that soul-force is indestructible, eternal, never beginning or never ending, that in essence, in substance and quantity, the soul-force always remains the same, manifesting itself perhaps through various gradations of forms, expressing its powers in different ways, or through different channels, yet that it is always the same essential force.

Matter, we believe, is equally the same, indestructible, changeless in quantity and power, although manifesting itself through various forms of objective life. Yet, as we have said, thinking minds are not at all one-ness upon this subject, and we do not see any reason why we should be inflexible in our conclusions and reasonings. We are all subject to change of opinion, because we are constantly gaining new knowledge and light upon the questions which affect humanity. Consequently what may seem to us a truth to-day may to-morrow, with our added light, be proven to have been but a partial truth, or perhaps not even that. Enlarging our minds and setting no limits to thought or to progress, and it is best for us to remain open to conviction through all the years.

Q.—[By "Investigator," Boston.] We often hear of spirits (when controlling mediums) asking for material food and drink, and subsequently expressing satisfaction on partaking of the same. Now if spirits individually partake of spiritual food and drink adapted to their spiritual body, how can they desire, partake of, or enjoy the material substance, etc., which applies and appeals primarily to the physical organization of mortals?

A.—The spirit coming and asking for food or drink is not at the time in the spiritual atmosphere per se. It has come into the physical environment of material life, and it consequently may have become stimulated by old habits and tastes and inclinations which are derived within it, and which caused the spirit to call for that which will satisfy its cravings. Sometimes a spirit comes, and on entering the environment of a medium is brought under a psychological law, which immediately sends its mind or thought back to the time when it possessed a physical body of its own. It may be that it is psychologically affected by the remembrance of its last hours on earth, at which time, perchance, it desired to partake of some special kind of food or nutriment. Consequently when coming to a medium, the spirit thinks of that last hour. Memory is revived within it, and the old craving returns; so it calls for water or for food, which it desired to have but which it did not receive before passing from the body.

There are other spirits, not psychologically affected in that way, but who, like the familiar controls of some of our trance mediums, take pleasure in partaking of food in company with their mortal friends, while they possess an earthly medium. Such a spirit, for instance, may come into your presence at a social gathering, where fruit and other luxuries are passed to the company, and the spirit may desire to partake with you. That intelligence can, if it has full possession of the medium, enjoy the fruit even perhaps with keener relish than you can do, because it is making use of the physical senses of the medium's organism. The fruit does not supply special nutriment to the spirit, but it does supply a gratification to that intelligence which is associating socially with you for the hour. The fruit or food partaken of at that time will not injuriously affect the medium, because the spirit in control exercises a magnetic warmth upon the instrument, supplying a force which assists the food to assimilate even more perfectly with the system of the medium than it would do if it were not under the influence of an exalted intelligence.

It is true that spirits gain the nutriment they require in the spiritual world according to their own method of life. They are not dependent upon the physical productions of the earth for nutrition, and therefore it is not for the purpose of gaining strength or sustenance that they require or ask for food through their mediums. It is perhaps to enjoy a social hour with yourselves, or perhaps it is because they find that craving revived within them which they would like to gratify for the time, they feel within themselves those old conditions which they experienced in previous incarnations, and which they are endeavoring to bring into the physical form, in consequence of coming under the psychological law which spirits do come under when they take possession of a medium for the first or second time, and endeavor to present their own personal characteristics.

Q.—[By W. F. Ball, North Jackson, Ohio.] Why do the messages we privately receive through our but partially developed mediums contain so much of error, often being false, and the same spirits return and ask forgiveness for the wrong thus done? Can you suggest a remedy, or a way to separate the bad from the good, and confer a favor upon the many readers of the Banner of Light?

A.—The reason for these seemingly false statements may be found in the fact which your correspondent expresses in the question, that the mediums through whom they are received are but partially developed. An imperfect machine cannot perform a perfect piece of work. He who has tools inadequate to his use will be unable to accomplish as fine a piece of work, article or otherwise, as he who has the proper tools. The medium who is passing through the processes of development will exhibit at times strange, erratic conditions. He or she will be swayed by various impulses, and it will be impossible for the spirits who are operating upon such a medium to thoroughly express themselves. Therefore, while the attending guides may not desire to deceive you, while they may be working conscientiously and anxiously to give to you what is really the truth, the matter which they seek to convey may be perverted in its passage through their instruments, owing to the imperfect state of unfoldment. Not that any medium is thoroughly developed, for we know of no medium on the earth that has been unfolded to the highest degree possible for the development of mediumship, but there are different grades of unfoldment. While some are very imperfectly developed, scarcely having come under a state

of development, yet subjected to the laws of medial growth, which will in time, if the medium is properly surrounded and conditioned, open out her powers to grander expressions, there are others more highly unfolded, through whose agency may be conveyed to earth from spirit-intelligence information and instruction in a high order. With these latter mistakes will not often occur, although sometimes they do with the best of our mediums; but with the former, mistakes and failures may often arise, because the instrument is not in a condition to resolve in a complete manner the information or instruction which spirits have to convey. It is well for those individuals who feel themselves possessed of medial power to sit for development, to receive what comes, not for the world or even for their own souls of friends, but for some inspiration, that they may ordain themselves dwell upon it, learn from it, and after the time thus given to the spiritual guides who attend them, sitting conscientiously week after week for development, they will find themselves gradually growing stronger in the expression of their spiritual powers, and that which is brought through their agency will prove to be of a more reliable character as the months or years go by.

We must not always blame the medium, nor must we always blame the spirit-guides. Perhaps neither of these should be censured or made responsible for the statements given. Perhaps the sensitive beings, susceptible to external associations and not well developed in mediumship so as to be able to rely fully upon the attendance of their spirit-guides, may be swayed by the psychological powers and conditions of these mortals who are around them, and it may be that these very psychological conditions produce the unreliable manifestations which we so often deplore, and which we recognize. We would encourage every mediumistic soul to be faithful, patient and persevering in his efforts to reach the light and to gain development of the interior powers. Invoke the presence of good and pure spirits, asking those who are pure-minded to attend you, seek earnestly for that which is truthful, and as time passes strength will be given and the mediumship will grow, so that gradually the falseness will lessen, the crudeness disappear, the lines of communication become more strong and reliable, and all things in connection with the mediumship will be made more straight.

Q.—What do spiritualists substitute for the Eastern doctrine of Karma?

A.—There is a variety of opinion and thought upon the question of the future of mankind even among Spiritualists in all sections of the country. It is impossible and impracticable for us to attempt to define for your correspondent the thought and opinion of Spiritualists as a whole upon this subject, because there is so much of difference in the minds of our spiritualistic friends. Yet all agree, we think, upon the fundamental principles of Spiritualism, the revelation of a more perfect life for mankind, that is intelligent, conscious, active and full of power.

We personally cannot reconcile the thought of attaining Karma for the soul of man and also of retaining our individual activity and consciousness. We believe that it is possible, indeed, we know that it is possible for a human spirit to so ascend in aspiration, self-conquest and exaltation of thought and desire as to overcome to the utmost extent the selfish propensities of human nature and also the conditions of material life, and to surround human life in its usual state of activity. We know that there is a condition of perfect peace and serenity which the soul can attain, and from which it can view calmly the frictions and warfare of human life and be undisturbed by them. Doubtless this is really the condition of spiritual exaltation that our theosophical friends mean when they speak of the spirit gaining Nirvana and coming under the law of Karma. But we do not accept the ideas of our theosophical friends on this matter in the same degree and light as do they.

Activity, conscious, potential forces expressed by the individual spirit, always means, to our mind, active life, useful labor, a going out among men to accomplish good results by persistent efforts; and to our mind, also, this is the highest degree which man can attain as a spirit. Having conquered self sufficiently to ignore the conditions of life that disturb others, the frictions that assail humanity, making a kind of peace of mind, and happy, to have risen above all these into an atmosphere of serenity; yet, at the same time, we believe we shall not remain in this atmosphere apart from the concerns of the world and the demands of human life bathed in a sea of glory, which to inhale is to enjoy, but as we have said, we believe we shall go out, bearing this atmosphere of Karma with us amid the world's workers, going down into the very midst of its conflicts and trials, exercising an influence upon the world for the purpose, if possible, of doing useful work, and perhaps of restraining the evil-doer in his mad career, or stimulating the right-doer in his efforts to do some good; that of giving magnetic power to the healer, that he may perform even greater cures, or encouraging the desponding to make fresh trial for personal and general helpfulness. To do this, we believe, is to attain a condition of happiness which is heaven for the human soul, and which will intensify the individual power, the personal consciousness of the spirit, and in-crease the vigor of the mind, and the energy and energy abound, where the spirit is quickened by the light and the power which it receives from the universe, and especially from mingling with its kind, believing that here we can find peace, happiness, and also employment, and that which exhilarates the soul and increases its perceptiveness, so that it is quickened in aspiration, increased in knowledge, and filled with new life.

Q.—[By Susan S., Goffstown, N. H.] Are we personally responsible as individuals for all our thoughts? And is the nature of those thoughts the index of our true character?

A.—The nature of your thoughts, those that really belong to you as persons, may be the index of your characters. Undoubtedly this is so, since the individual generates thought and mental power according to his unfoldment of spirit and of mind, or intelligence. If the spirit is aspirational, high-minded, reaching out for that which is pure and good, even though the intellect be not educated and unfolded, the thought of the person will be of a pure character, sweet and uplifting and will be an index of the true nature of the writer's character. Then if the aspirational and high-minded spirit has linked to it a mind that is not only capable of high development, but which has had the advantages of intellectual training, we shall find a grand character.

It would be a great mistake to say that all thoughts that come to a human mind are born of that mentality. It would indeed be absurd for us to make the statement that you are responsible for all the thoughts which come through into your mind. We cannot believe this. The atmosphere is permeated with intellectual thoughts. Minds send out in all directions their thought upon the air. It is taken up and conveyed to other minds. We do not know of a soul in human life but what is impinged upon by some thought or suggestion from unseen intelligences. You are even impinged upon by suggestions from the minds of your associates in mortal life, though no words have been penned or uttered by the other person. The mind and spirit of man is susceptible, sensitive to associations and environment. It sends forth from its own outflow of mentality thoughts and impressions which are traced upon the air, and which are received by other minds, and it gains from the atmosphere thoughts and impressions left there by other mentalities. Consequently, you are not responsible for every thought which comes into your mind.

The thinking man can perhaps readily tell what line of thought he has been obliged to work out, to think out, suggestion by suggestion, idea after idea, binding them together until they make a line of thought capable of external expression; and he will, after a time of observation and personal study, come to know something of those thoughts and suggestions which are born of his own mind. You will perhaps hear that some great inventor or some thinker, some scholar or artist, has said that certain productions or discoveries of his were not thought out and wrought out bit by bit from his mind, but that they came to him suddenly, and his entire being was illuminated with an understanding of them, so that his only work was to give them outward expression. Some poets will tell you that certain of their productions flash upon their understanding, and that they are obliged to give them external expression, while others are wrought out line by line, measure by measure, from the interior citadel of their own personality. Some musical authors will inform you that certain of their compositions come flashing across their minds or spirits in a moment of time, so that interiorly they can perceive the entire composition in all its beauty and form, and their work is to trace it out in musical characters for the world's enjoyment, while perhaps others of their productions are wrought out from the interior mind piece by piece, the parts fitted together, the whole gone over time and again in order to complete and perfect it, until it stands out in its fullness before the world. So, by careful self-study only may each one gradually come to know what train is born of his own mind, and is the result of his own cogitations, experiences and mental efforts, and what is borne in upon him from the external atmosphere or some other intelligent mind in the earth-life or from the spiritual world.

### SPIRIT MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley.

Report of Public Sance held June 26th, 1891.

#### Charles F. Lyman.

The years are passing, and I realize this fully as I come again in contact with mortal life and attempt to glance back over that period of time which has elapsed since the hour when I was summoned from the body. Time stands for no man, and I am glad that it is so; for as it speeds along, it takes with it all that humanity is pressing on and gaining experiences through which it advances to greater heights of understanding and achievement than it has hitherto attained.

While pursuing my studies and experiments in practical lines on the spiritual side of life, while growing more and more familiar with the various localities and conditions of that other world, I have occasionally come into contact with spirit intelligences who have made their way to mortal life and succeeded in communicating personally with their friends. Some of them speak highly of the privilege afforded to them, and are gratified at the reception given by loved ones on earth; while others have come back disappointed and sad because they have not succeeded in identifying themselves to their friends, or because they have been coolly received.

[To the Chairman:] I thought it would please me to come to your office, sir, and attempt to express a few words of greeting and love to my friends in Boston and in other States, beside this of Massachusetts, for although I feel most closely identified with your own dear city, yet I have friends in other places with whom I also feel in harmony. It may not be possible for me to give to the world or to my particular circle of former associates a clear understanding of my life, in the spirit department. There is so little in this world by which I can compare the employments and achievements of that other life, that I quite despair of expressing a few words of greeting and love to my friends in Boston and in other States, beside this of Massachusetts, for although I feel most closely identified with your own dear city, yet I have friends in other places with whom I also feel in harmony. 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(Continued from sixth page.)  
that held me when here. I did not know of Spiritualism, and I belonged to the church, holding the opinions upon religious life and theological questions that other communists hold, but I now know that my religion, its spiritual subjects, was narrow indeed. Other matters also confined me, so that I do not think I was a woman of broad mind; but in my day woman did not have the opportunity for study and mental growth that she is receiving in this day. We could not inform our minds upon general subjects and keep abreast of the world in its intellectual march. It was enough for us to attend to our homes, our families and our church; and so, when I entered the spirit-world and really got released from the old conditions of life, finding how broad were the questions and the thoughts considered by my sisters and friends in the spirit-life, I felt how narrow was woman's sphere here, and what a great world of opportunity is opened to her when she steps from the physical body.

I come to send my love to my children, to tell them mother has tried to keep along with them in their changes and experiences, tried to help them when sorrow and disappointment were their lot, and tried to show something of my joy when bright prosperity came to their lives; but I as a spirit have not been recognized or felt. They think of me as far away, unconscious of the doings of those on earth, and seem to imagine that I have perhaps changed so much by going from the body as to take no concern of the things in this life. I send my love once more, and wish to say if they will try to form a circle to learn of spiritual things, I believe they will receive light, for there are mediums among them who may be developed for useful work, which I hope will be done.

INDIVIDUAL SPIRIT MESSAGES  
TO BE PUBLISHED NEXT WEEK.  
June 26 (Continued)—Franklin Drury; Juliette Manley; Charles O. Elmer; John Pierpont.

## Banner Correspondence.

**Massachusetts.**  
MALDEN.—Mrs. E. Thompson (3 Orient street), writes: "The Spiritualist Ladies' Aid of Chelsea celebrated Sept. 1st in Pilgrim Hall (the day of its usual gathering) the anniversary of the birth of Mrs. E. F. Pratt, the eldest charter member of that society, organized eleven years ago. Friends presented her for the table handsome bouquets and excellent cake and ice-cream. The society gave her a handsome patchwork quilt, presented by Mrs. Gary, president; Dr. Morgan, Mrs. Pratt's controlling physician, pleasantly responded in her behalf. Mr. Haskell of Everett expressed his pleasure at being present, as through her instrumentality his life was saved when other doctors failed to help him—thus proving Mrs. Pratt's control as a skilled physician. Others present testified to the same benefit in their own cases. Mr. R. C. Crane of Chelsea, a gentleman of eighty years, read an original poem. Remarks were made by the writer and others, thus closing the anniversary birthday of a very useful woman and medium."

**BOSTON.**—Mrs. Kate R. Stiles, of 43 Dwight street, writes: "I have passed a delightful season at the camp meetings, and return invigorated in body, and with renewed inspiration of spirit. The high altitude of Sunapee renders the atmosphere very exhilarating, and every one seemed to catch the very spirit of nature, all entering into the enjoyments of the time and place with the abandon of free and happy childhood."

From Sunapee, in company with a party of friends, I visited Mount Keazegaw. The view from the summit of this grand mountain amply repaid me for the effort it cost to climb up the rough and jagged pathway leading thereto. I could not help thinking, as I wended my way over the rocks, how like it was to the journey of life. We never attain anything of any value to us without climbing over rough places. *Per aspera, ad astra.*

Onset, fair Onset, needs no word from my pen. Its glories are apparent to every lover of nature. I am sure that it must continue to be a spiritual Mecca for many years to come. Under the benign influence of its worthy President, aided by the harmonious intelligences from spirit-life, aided, also, by harmonious spirits in the body, it may indeed become the very 'gate of heaven' to all who step upon its fair shores.

At both camps I have found many anxious and earnest investigators of spiritual truth. There are hungry hearts everywhere, and it is indeed a blessed privilege to help lift the shadows that veil the truths of Spiritualism from so many hearts. I have had many golden opportunities to help do this during the season just closing, and my own spirit has broadened out, while I have tried in my feeble way to help break the chains of ignorance for others less favored. I am in the spirit of work for the cause of progress in every direction."

**ONSET.**—Mr. J. W. Kenyon writes: "I have just returned from Verona Park camp where I lectured ten days to very attentive audiences. The people in that locality have not had very good opportunities for investigating Spiritualism, but have made good use of those they have had. Their other speakers were Hon. Sidney Dean, Mrs. Sarah A. Byrnes, and Mrs. Hurd of Lynn, as a test medium. They were all highly appreciated, and left lasting impressions on their hearers. The Park has twenty-two cottages, a hotel, and a pavilion that will seat six hundred people. It overlooks the Penobscot river, and has an elevation above it of about thirty feet. The weather was not very favorable to camp life—cold, cloudy and dense fogs prevailed largely—still there was a full attendance of earnest seekers after spiritual knowledge. The great need of our people is perseverance in their home circles for the unfolding of their spiritual powers. I believe there is not a family in which might not be unfolded some medial powers. Let each look for light within rather than from others; work for the opening of their own inner vision, or give opportunities for physical phenomena by learning the conditions required by spirits for acts on matter."

**Oklahoma Territory.**  
GUTHRIE.—Dr. Isaac S. Leesays: "Through the loving kindness of my angel friends I have succeeded in attracting the attention and attendance of some of the most influential people of the Territory at our meetings—public officers, federal judges, attorneys, physicians, ministers and merchants, and their families. Yet this is only the third lecture I have given in the last three months."

Last night (30th ult.) the large hall of the Blue and Gray was crowded with young and old; and not only was every seat filled, but every available spot of standing-room within the hall.

We have organized a Spiritualist Society and Lyceum here in the capital of Oklahoma. There are quite a number of active Spiritualists in Guthrie, and also in Oklahoma City.

There is here a fine field for spiritualistic work. Our society needs instruction, and if the friends in the East will collect together papers, pamphlets, and such books as they can donate, and send them to me, I will see that these do good service in the Society and Lyceum. Such donations can be addressed to me at 'Look Box 62, Guthrie, Oklahoma.'"

**LIGONIER.**—Joseph M. Bare writes: "Among a large majority of Spiritualists and Theosophists I do not believe there is any essential difference of opinion. Mr. Colville's new work on Theosophy suits my mind exactly. Theosophy is simply the highest spiritual knowledge taught by the highest spiritual school of any age. Spiritualism is now that school; therefore the highest Theosophy."

## THE HAIR

When not properly cared for, loses its lustre, becomes crisp, harsh, and dry, and falls out freely with every combing. To prevent this, the best and most popular dressing in the market is Ayer's Hair Vigor. It removes dandruff, heals troublesome humors of the scalp, restores faded and gray hair to its original color, and imparts to it a silky texture and a lasting fragrance. By using this preparation, the poorest head of hair soon

### Becomes Luxuriant

and beautiful. All who have once tried Ayer's Hair Vigor, want no other dressing. Galbraith & Starks, Druggists, Sharon Grove, Ky., write: "We believe Ayer's Hair Vigor to be the best preparation of the kind in the market, and sell more of it than of all others. No drug store is complete without a supply of it."

"I have used Ayer's Hair Vigor with great benefit and know several other persons, between 40 and 50 years of age, who have experienced similar good results from the use of this preparation. It restores gray hair to its original color, promotes a new growth, gives lustre to the hair, and cleanses the scalp of dandruff."—Bernardo Ochso, Madrid, Spain.

### After Using

A number of other preparations without any satisfactory result, I find that Ayer's Hair Vigor is causing my hair to grow."—A. J. Oment, General Merchant, Indian Head, N. W. T.

"Ayer's Hair Vigor is the only preparation I could ever find to remove dandruff, cure itching humors, and prevent loss of hair. I can confidently recommend it."—J. C. Butler, Spencer, Mass.

"My wife believes that the money spent for Ayer's Hair Vigor was the best investment she ever made, it has given her so much satisfaction."—James A. Adams, St. Augustine, Texas.

### Ayer's Hair Vigor

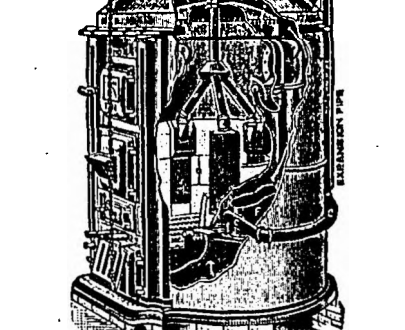
PREPARED BY  
DR. J. C. AYER & CO., Lowell, Mass.  
Sold by all Druggists and Perfumers.

## THE BOSTON MAGEE HEATER

for heating with warm air only, or in COMBINATION with HOT WATER, as shown in the cut below, has become DESERVEDLY POPULAR.

The Mass. Charitable Mechanics Association awarded FIRST GOLD MEDAL, 1894, Gold Medal Certificate for continued superiority in 1897, GOLD MEDAL, 1899. No other makers of STOVES OR FURNACES ever received such CONTINUED ENDORSEMENT.

MAY WE SEND YOU A DESCRIPTIVE CIRCULAR WITH REFERENCES—LETTERS FROM USERS?



We Guarantee to Give Perfect Satisfaction in Every Particular if Properly Arranged and Used. THIS FURNACE and the MAGEE MYSTIC RANGE, wherever exhibited have received the HIGHEST AWARDS.

**MAGEE FURNACE CO.,**  
84, 86, 88 Union St., Boston, Mass., 117 Beekman St., New York. 60 Lake St., Chicago.  
Aug. 22.

## DONALD KENNEDY

Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid

Old Sores, Deep-Seated Ulcers of 40 years'

standing, Inward Tumors, and every disease of the skin, except Thunder Humor,

and Cancer that has taken root. Price

\$1.50. Sold by every Druggist in the U. S.

and Canada.

## POULTRY MEN

It has been proved that Mann's Bone Cutter is the greatest and most economical egg producing food in the world.

**GREEN CUT BONE**  
fresh from market. Send stamp for catalogue and bona fide letters of actual experience.

Always address  
**F. W. MANN, Box 400, Millford, Mass.**  
APR. 21.

## PARALYSIS

CURED WITHOUT MEDICINE. LOCOMOTOR ATAXIA. EPILEPSY. RHEUMATISM. NEURALGIA. SCIATICA. SPINAL CORD DISEASES. EPILEPSY. RHEUMATISM. NEURALGIA. SCIATICA. SPINAL CORD DISEASES. EPILEPSY. RHEUMATISM. NEURALGIA. SCIATICA. SPINAL CORD DISEASES.

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BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND four 2-cent stamps, lock of hair, name, age and sex, and I will diagnose your case free. Address DR. J. S. LOCKE, Shirley, Mass.

## DEAFNESS & HEAD NOISES CURED

by F. H. MANN, 333 Broadway, N. Y. Write for book of proofs FREE.

## CANCER

and Tumors CURED. No knife! book free. DR. GUAYTON & NORRIS, No. 123 Elm street, Cincinnati, O.

## DIAGNOSIS FREE.

SEND 2-cent stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS of your ailments. Address J. C. BARTON, M. D., Princeton, N. J. Write for book of proofs FREE.

## Mediums in Boston.

### JAMES R. COCKE,

Developing and Business Medium,  
ALSO  
Clairvoyant Physician,  
No. 24 Worcester Street,  
Between Shawmut Avenue and Washington Street.  
Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Development of Mediumship a Specialty.  
SIX PRIVATE SITTINGS FOR \$10.00 IN ADVANCE.

Patients Visited at their Homes by Appointment.

MR. COCKE will visit patients at their homes, either for Magnetic Treatment or Development, if in Boston or near vicinity.

Private Sittings on Sunday by Appointment.

Sept. 5.

### J. K. D. Conant,

TRANCE and Business Psychometrist. Sittings daily from 10 A. M. to 5 P. M. at 100 N. W. Street, Boston. Sittings on Friday afternoons at 2:30. Psychometric Readings given by letter of Business Prospects, and if Clairvoyant Examination of Diseases, send name, age, and enclosure of hair. Terms \$2.00. 11 Union Park Street, Boston. Between Shawmut Avenue and Tremont Street. Answers calls to lecture, or hold Public or Private Sittings.

Sept. 18.

### Osgood F. Stiles,

DEVELOPING, Business and Test Medium, Sittings daily from 10 A. M. to 5 P. M. at 100 N. W. Street, Boston. Sittings on Friday afternoons at 2:30. Psychometric Readings given by letter of Business Prospects, and if Clairvoyant Examination of Diseases, send name, age, and enclosure of hair. Terms \$2.00. 11 Union Park Street, Boston. Between Shawmut Avenue and Tremont Street. Answers calls to lecture, or hold Public or Private Sittings.

Sept. 19.

### Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Sittings on Sunday, Thursday evenings, Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 104 Washington Street, opposite Davis Street, Boston.

Sept. 18.

### Mrs. Mott Knight,

451 SHAWMUT AVENUE, Boston, Independent Sittings. Writer and Developing Medium. Circles Fridays from 2 to 3 P. M., for Development. Sunday and Tuesday evenings for Sittings. 1st Sept. 19.

### RUSSIAN BATHS.

DR. GEO. KINGSHURRY'S Electric Medicated Vapor Russian Baths, 19 River Street, Boston, near Charles and Beacon Streets. 5th Aug. 29.

### Mrs. A. Forrester,

TRANCE, Test and Business Medium, Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight. Boston. 4th Aug. 29.

### Mrs. M. E. Johnson,

BUSINESS and Test Medium, Hours 10 A. M. to 5 P. M. Winter Street, Room 4, Boston. Sittings 1st Sept. 19.

### Adelaide E. Crane,

TEST and Business Medium, Magnetic Treatments. 8 1/2 North Street, Room 4, Boston. Hours 2 to 5.

### Allen Toothaker,

CLAIRVOYANT Physician and Business Medium, 150A Tremont Street, Boston, Room 4, 10 A. M. to 3 P. M. 216 Cross Street, Malden, Mass., 4 to 8 P. M. Sept. 5.

### Matthias von Below,

MAGNETIC and Massage Treatments. No charge to poor. 35 Dwight Street, near Berkeley Hall, Boston, Mass. Sept. 19.

### MRS. CHANDLER-BAILEY,

28 Cazenove Street, Boston, Mass., 10 to 12 P. M. Sittings. Clairvoyant, Magnetic Healing and Business Medium. Circles Monday and Saturday evenings and Friday afternoons at 3 o'clock. Platform test speaking. Sept. 19.

### Miss J. M. Grant,

TRANCE Medium, No. 84 Bosworth Street, Banner of Light Building, Boston. Sept. 5.

### DR. JULIA CRAFTS SMITH,

25 years successful experience. Gives free Clairvoyant Examination Thursdays to ladies. 15 Warren Avenue, Boston. Sept. 6.

### PSYCHOMETRIC, Physiometric and Business

two stamps. MARGUERITE BURTON, 147 Washington Street, Boston. Sept. 12.

### MRS. LOOMIS-HALL, Test and Business Medium,

Massage Treatment. Sittings daily. Six questions for 30 cents. 128 West Brookline St., Suite 2, Boston. Sept. 19.

### DR. M. LUCY NELSON,

MAGNETIC, Massage and Vapor Baths, 33 Boylston Street, Boston. Hours 10 A. M. to 5 P. M. 2nd Sept. 19.

### MRS. BOICE HARRINGTON,

ELECTRIC, Magnetic Physiometric and Business Medium, Suite 15, Boston. 2nd Sept. 19.

### MISS KNOX, Test, Business and Medical Medium,

Sittings daily. 35 Common Street, Boston. Sept. 19.

### DR. JULIA M. CARPENTER, 303 Warren

Street, Boston, Mass. 1st Sept. 19.

### WHY SHE BECAME

### A Spiritualist.

By ABBY A. JUDSON, Minneapolis, Minn. Contains Portrait and Life of Author, her method of going under Spirit Influence and twelve lectures, selected Poems, and Communications from her Missionary Father and Mother, and other Guides.

Tastefully bound in cloth, 250 pages. Price \$1.00, postage 10 cents. Reprint by P. O. Order or Registered Letter to MISS ABBY A. JUDSON, 1020 Harmon Place, Minneapolis, Minn. 55401. 10 cents.

### WALLACE SPOONER,

17 Province Street, Boston. Spiritistic Tracts, Circulars and Cards specially attended to. 2nd Sept. 5.

### NEW MUSIC.

BY C. P. LONLEY.

"ONLY A THIN VEIL BETWEEN US." Song and Chorus. Words and Music by C. P. Lonley. Price 25 cents.

"WHEN THE DEAR ONES GATHER AT HOME." Song and Chorus. Words and Music by C. P. Lonley. Price 25 cents.

"HOME OF MY BEAUTIFUL DREAMS." Song and Chorus. Words by Miss M. T. Shelhamer; Music by G. F. Longley. Price 25 cents.

"CHILD OF THE GOLDEN SUNSHINE." Song and Chorus. Words by Eben E. Rexford; Music by C. P. Lonley. Price 25 cents.

"GOD, HOME AND NATIVE LAND." A National Temperance Ode. Words by Mary L. Sherman. Music by C. P. Lonley. Price 25 cents.

Beautiful Home of the Soul. 25 cents. I am going to my home. 25 cents. In Heaven We'll Know Our Own. 25 cents. Love's Golden Chain. 25 cents. Our Beautiful Home Over There. 25 cents. The City Just Over the Hill. 25 cents. The Golden Gates are Left Ajar. 25 cents. Two Little Shoes and a Ring of Hair. 25 cents. We'll All Meet Again in the Morning Land. 25 cents. Our Beautiful Home Above. 25 cents. We're Coming Home to a Home of Peace. 25 cents. Gathering Flowers in Heaven. 25 cents. Who Sings My Child to Sleep. 25 cents. And Home for the Fatherless and the Friendless. 25 cents. Once It Was Only Soft Blue Eyes. 25 cents. The above songs are in Sheet Music. Single copies 5 cents; 4 copies for \$1.00. We'll All Meet Again in the Morning Land (with portrait of Annie Lord Chamberlain). 25 cents. For sale by COLBY & RICH.

### The Psychograph,

### DIAL PLANCHETTE.

This instrument has now been thoroughly tested by means of investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of the existence of this gift, have been able to receive astonishing communications from their departed friends.

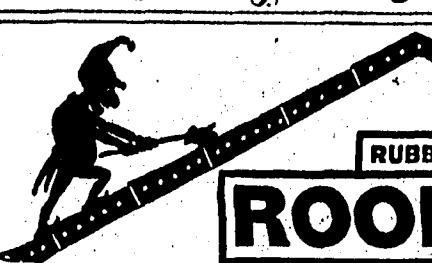
Says D. D. Edwards, Orient, N. Y., writes: "I had communications from the Psychograph from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given me the greatest joy in my life. In a severe loss I have had of son, daughter and their mother, have made his name similar to those in the Psychograph. I have given the Psychograph to my friends, and they have given it to their friends, and so it goes. I have found a reliable person, under whose touch on a first trial the disk would move, and the second time it would move still more readily."

Price \$1.00, securely packed in box and sent by mail postpaid. Full directions.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, the Psychograph cannot be sent through the mails, but must be forwarded by express only at the purchaser's expense.

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Sept. 5.

## MUSIC.

Song Classics. Vols I & II

Two volumes, each with about 40 classical songs, of acknowledged reputation.

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Two large volumes, full music size, containing 44 and 31 pieces respectively.

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Each volume contains about 50 pieces of easy but effective music.

SONG CLASSICS FOR LOW VOICES

CLASSIC BARITONE AND BASS SONGS

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19 superior duets for piano by Hofmann, Godard, Brahms, and other leading composers.

Any volume in Paper \$1; Boards \$1.25; Cloth, Gilt, \$2. Postpaid.

OLIVER DITSON COMPANY, BOSTON.

C. H. DITSON & CO., 867 Broadway, New York City, N. Y. Sept. 5.

### GOLD MEDAL, PARIS, 1878.

### W. BAKER & CO.'S

### Breakfast Cocoa

from which the excess of oil has been removed, is absolutely pure and it is soluble.

### No Chemicals

are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.

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W. BAKER & CO., Dorchester, Mass.

Jan. 10 1900

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### ROCKIES.

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SECURE YOUR TICKETS VIA THE

GREAT ROCK ISLAND ROUTE.

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Gen'l Manager. CHICAGO, ILL. G. T. & P. Agt.

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Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her person, or send their photograph or lock of hair, who will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business success will be attained in the future; and be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmooniously married. Full descriptions of their past and future lives. Brief delineation, \$1.00, and four 2-cent stamps.

Address, MRS. A. B. SEVERANCE, 1500 Main Street, White Water, Walworth Co., Wis.

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So that you may know and be known, and help to unify the great unorganized fraternity of Spiritualists. The Sunflower insignia is the most significant emblem of modern times. Typical of the spiritual unfoldment of those who turn to the Sun of the East for light. Enamel and gold. Price \$1.00. Profits go for the good of the Cause. C. D. HAINES, 28 St. Clair Street, Rochester, N. Y., manufacturer. Sept. 5.

### "IF YOU WOULD KNOW"

YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 50 cents, or register your letter, with lock of hair and stamp. Address 146 Abbott Street, Detroit, Mich. No stamps taken. June 6.

### ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoket, Iowa. July 11.

### STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, who will to the Sun of the East for light. 206 Tremont Street, Boston, Mass. Address OLIVER AMES GOULD, Box 1864, Boston, Mass. July 19.



