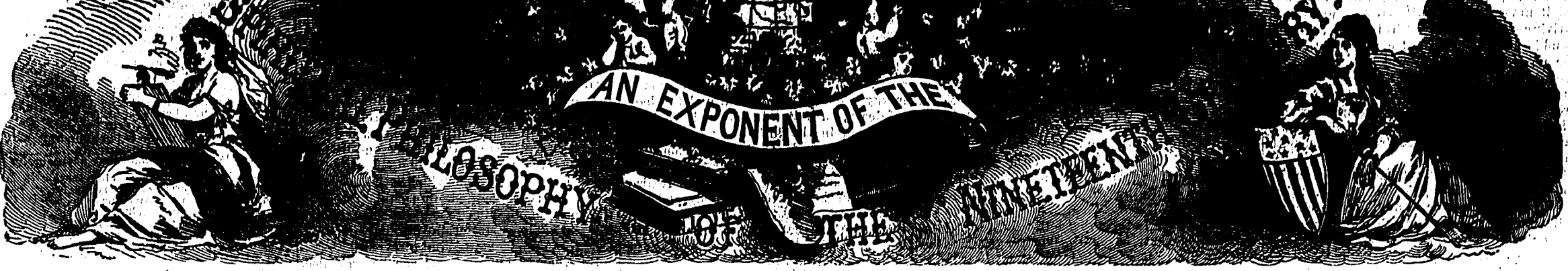


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THE PROPHET DANIEL.
UNCLE JED'S LECTURE. (*)

BY EUREKA.

"Was Daniel a visionary?" asked Uncle Jed as he presented himself before the Club last Thursday evening to deliver a lecture on "Prophecy." "We know," he said, "by the historical writings of the ancient authors that Daniel was of good family and of spotless reputation. He was a descendant of the royal kings of Judea. He first saw the light in upper Bethoron, in the territory of Ephraim. One reads that he was a fearless, intelligent boy, whatever he might be as a man. He was from the beginning a man of destiny. About the eighteenth year of his age he was carried away captive to the great city of Babylon, under the king of Jehoiakim, and it was said of him that the simple and intense elements of his nature developed a great love for the sources of divine mysteries connected with his existence. A love and desire to know where God and his angels had their dwelling-place developed with the first abstract delights of his boyhood. A desire to penetrate into divine mysteries and to find out the hidden secrets of Nature were among the first of all his youthful associations; and in his early manhood he experimented with unseen forces, for his soul from a child reached upward toward the mysteries of the Beyond. He did not 'go it blind,' as some scientists do, which may be the reason why he succeeded so much better than do certain modern men—young men I mean. The older ones take it out in guessing, without deigning to experiment. Many of these are easily satisfied.

"The desire to investigate starry worlds and ascertain their influence upon human life, became one of Daniel's master passions throughout his later years. He was an ancient genius, and developed, through his aspirations for knowledge, mental qualities high above the general intelligence of men at that age, for he was young when he commenced to reason, and could not have been more than eighteen when his ennobling and refining influence attracted the attention of men of rank and understanding. He early became renowned for his great wisdom and clear visions of human events and life, and always exercised upon his associates a most moral and religious influence. At times and in various degrees his soul became greatly inspired, and while under the influence of poetic and harmonious elements, within his own nature, his prophetic powers became a palpable fact, influencing him in a remarkable manner. His external senses kept pace in progressive development with his spiritual perceptions. As an individual he possessed the faculty of contemplating human nature from a distant standpoint, especially with reference to the women of his time. He habituated himself in analyzing their qualities and making the fair sex an ideal subject. His profoundly sympathetic nature, without reason and necessary reflection, would have led him into trouble if not matrimony. But he was wise, and kept out of both. It is understood that he was level-headed, and being a prophet, 'snuffed the battle from afar.' If he could shut the jaws of a lion he might have conquered the tongue of a woman. I do wish he had left a formula by which modern men might do the same mystical work."

Here Uncle Jed gave a quizzical glance at the ladies in the hall, and continued: "Daniel was of prophetic ken, and fine sensibilities, and he became exalted to lofty spiritual altitudes where he could contemplate the sublime powers of the Infinite with soul-felt interest and delight. God and infinite law became palpable to his imagination in proportion to his faith and faculty to comprehend. He habituated himself to the investigation of ideal subjects, and developed his naturally profound, sympathetic nature, till he lived like many modern authors in a consciousness of dreamy glory which belongs to intelligently inspired souls. It is an influence which fills the immortal part of man with vague emotions, eternal longings and numberless aimless impulses, ending in prophetic emotions and sensations which the ancient people did not understand. Authors, like many of our writers of to-day, realize what character of our writers were round about young Daniel, when he stood upon the extreme verge of the fomenting source of poetic or prophetic fire called 'divine inspiration.' This power has a wonderful influence toward purifying and adorning human souls.

*This interesting chapter of spiritual autobiography—so to speak—a pertinent, modernized account of Daniel, the prophet-medium of Old Testament times—is forwarded us by Mr. George A. Bacon, of Washington, D. C., who says it "was written out from verbatim letters by an elderly lady medium well known to me."

It embodies the combined powers of the human and the divine, and through its various forms and manifestations develops, according to the faculties and true nobleness of the soul, the powers of Reason and Judgment. But the loftiest and subtlest manifestation of this power is Prophecy. Certain preachers and romance writers have made the prophetic nature of inspiration practically true. It is morally uplifting to souls depressed with the rude and often disappointing realities of life. It is known to quicken the mental faculties of modern book-makers, who, like the ancient prophets, aim to give form and expression to lofty ideals of thought, and to clothe in rich poetical mysteries their highest inspirations, either in sermon or in song. Inspiration beautifies and elevates common themes. Daniel the prophet was an inspired genius. This fact has been firmly fixed, while his bravery has been established in scriptural history, and the romantic episode of the lion-den graphically illustrated.

"It was said of Daniel that after he was carried captive to Babylon in the fourth year of Jehoiakim, A. M. 3898, he became a noted young man. On account of his noble birth, great beauty and wisdom—because of his high and varied accomplishments—he soon became a favorite attendant upon the royal Nebuchadnezzar. This was considered an important event in the life of Daniel, as it fulfilled a prediction made by Isaiah to Hezekiah, viz.: 'That his descendants should dwell in the palace of the King of Babylon.' By the exercise of mental force and quick action, Daniel gained great power over the royal Persian monarch, who elevated him to high rank and entrusted him with all the secrets of the Court. Yet he maintained an unflinching faith in his Creator, an unshaken faith in his own integrity, and was inspired to utter divine prophecies in the very face of the many temptations and difficulties that surrounded him. He even denounced the King, and predicted a fearful judgment upon that intemperate and tyrannical Nebuchadnezzar. He was a sad-eyed idealist, and must have had characteristics not unlike Hawthorne the elder. We judge this by his pensive moods and the melancholy cast of his writings and prophecies. He lived unharmed amidst scenes of immoral idolatry, and yet miraculously escaped evil—one proof of divine protection. He became an oracle through his prophecies. His own countrymen, together with the Persians and all Gentile nations, believed in him. Zoroaster and the reformers of the Magian religion became developed through the teachings of Daniel, and the former was one of the prophet's disciples to whom Daniel revealed mystic truths, translated from the sacred writings to aid Zoroaster in building and establishing his religious institutions over Persia and Egypt. When Daniel gave the grand interpretation of the handwriting on the wall which so frightened old Belshazzar that he gave up his idols, licentiousness, and his heinous offenses against the sacred vessels belonging to the Jerusalem Temple, which his grandfather and own weak and wicked father respected—Daniel became glorified as a medium between God and man. When Belshazzar made his great feast for his lords, knights and nobles, he ordered the sacred vessels to be brought, that his vile company of wallahs might drink to the insult of the Most High, whom they defied. They drank to the gods of gold, silver, brass, iron and platinum; [Uncle Jed was not so sure as to the latter, as this precious metal is not mentioned in the history of sacred vessels:] also of stone and wood. All materials from which they fashioned gods and idols, were praised and glorified. The condemnation uttered in the handwriting on the wall appeared so suddenly and mysteriously—was of ominous import! They could not read it. They were in amazement. The vernacular Chaldean language was well known, but the strange hand wrote in primitive Hebrew, which differed greatly from the Chaldean or Samaritan, which was taken from the Chaldean and Hebrew. The King in his fright called upon his magi and astrologers, but they failed to divine the meaning of the message on the wall. Belshazzar's terror increased, till finally his grandmother or mother came to soothe him. Towards always appeal to women in unseen dangers." Here Uncle Jed cast a significant glance over the heads of his hearers. "The woman spoke of Daniel and his power with spiritual influences, and as he was a valued friend to Nebuchadnezzar in his life, Daniel would be able to serve Belshazzar as well. All the wisdom of the gods was with Daniel. Wise ones controlled him. He appeared, and was promised a rôle of honor, a golden chain, and the third place in the kingdom, if he would read the handwriting on the wall. He declined these honors with becoming modesty, but read the writing for the King, which, if I remember rightly, was this: "

Uncle Jed paused, as if to gather his thoughts, and continued: "Mene, Mene, Tekel, Peres, Upharsin. 'Mene' means God hath numbered your kingdom; he has finished it. 'Tekel,' thou art weighed in the balance, and art found wanting. 'Peres,' thy kingdom is divided. 'Upharsin,' it is given to the Medes and Persians, Darius and Cyrus. As was natural Daniel frightened the King when he uttered these terrible words, but he proceeded to invest the prophet with the scarlet robe and golden chain, and invested him with the third rank in the kingdom. The prophecy was fulfilled. Biblical history tells of Belshazzar's death by the hands of two Chaldean nobles, upon whom he had inflicted great insults and indignities. Xenophon gives the full particulars of the evil monarch's destruction in the fifth year of his reign.

"Daniel won the highest honors, and even when condemned, and cast into the den of lions, he came forth honored of men because he was overshadowed by an unseen power. He predicted future events, and defined the time of their real fulfillment with wonderful precision, while some of his predictions are not yet fulfilled. The destruction of anti-Christ, and commencement of the millennium, and the universal reign of saints, cannot take place till the body politic becomes purified and harmonized. Though the world is full of prophets, and every nation has its 'Belshazzar,' who daily defiles the sacred vessels; though there are handwritings on palace walls and above all exist in high places; and though every pulpit and reformer's club on earth interpret the condemning 'voice of God' through the power of prophecy and truth, it does not pay. Modern Daniels are not honored. No scarlet robes and chains of gold are bestowed upon them. They are sneered at, treated with contempt, and cast into the lion's den by the Medes, for their fidelity to truth; they are made painfully conscious that the world still patronizes evil; that it yields assent to those who have become despot in the exercise of power; that it upholds those who pass unjust laws regardless of the hand that writes 'Mene, mene, tekem, peres, upharsin' on the walls of our modern temples, utterly heedless of the interpretation of the Daniels of to-day, of either sex, who, following after their famous prototype, influenced in like manner and from the same spiritual source, prophesy as to the future utter divine truths, and proclaim God's law."

Free Thought.

Filial Ingratitude.

STRANGE NEGLECT—A SHAKESPEAREAN CHARACTERISTIC.

Inconsistencies so confront us on all sides and from every condition of life, that "the unexpected is sure to happen," finds popular recognition as an established truism; but human character furnishes no greater anomaly than that presented by certain passages in Shakespeare's life. His whole career was in fact an abnormal one. No page of romance is half so wonderful as that on which are found the recorded events that group themselves around the half dozen known facts of the great poet's life. Most of that which relates to Shakespeare's own personality comes down to us enveloped in the mazes of uncertainty. Much that passes for biography is only conjecture. Where authentic information is most desired there are the least reliable data. Halliwell-Phillips, the most conscientious of biographers, who personally examined the municipal records of forty-six towns and cities in hopes of finding some mention of the immortal dramatist, but succeeded in finding only a few brief notices of the theatrical company with which he was connected, says "a fatal obscurity appears to surround nearly every incident of Shakespeare's life."

Accepted history represents him as retiring from the theatre and metropolitan life when only forty odd years old, having secured an agreeable competency. Measured by that of to-day his income would be more than \$10,000 per annum.

His father, though he could neither read nor write, was one of the chief officers of the town (a place which then numbered about two hundred and fifty householders), serving as alderman, constable, bailiff and alderman, respectively; and though he became much reduced in circumstances before he died, it is supposed that he must have left a little property to William—sufficient at least to perpetuate his memory in stone. But much or little, one cannot but wonder how "the most illustrious of the sons of men" could have failed to mark the last resting-place of his parents with an appropriate monument; while at the supposed death of one of the characters of his own creation, the chaste Imogen, he could move a comparative stranger to lament her demise in such tenderest strain as this:

While summer lasts, and I live here,
I'll sweeten that sad grave. Thou shalt not lack
The flower that's like thy face, pale primrose; nor
The azured hare-bell, like thy veins; no, nor
The leaf of eglantine, whom not to slander,
Out-sweetened not thy breath. The robin would
With charitable bill (oh! bill, sore shaming
Those rich-left heirs, that let their fathers lie
Without a monument,) bring thee all this.
—Cymbeline iv. 2.

How difficult to associate such inconsistency with one to whom the world is so indebted; and yet it is no more incongruous than that Shakespeare's own daughter Judith, as late as when she was twenty-seven years old, should not be able to write her name, but was obliged to make her mark when called upon to witness a conveyance.

Think of the daughter of him who, in the face of his immortal declaration, "there is no darkness but ignorance," kept his own child immersed in midnight gloom.

How inconceivably strange that he whose Imperial wisdom clearly saw and enunciated for all time, that

"Ignorance is the curse of God;
Knowledge the wing wherewith we fly to heaven," should allow his own offspring to be reared without the blessings of education! Where else in all the range of human contradiction can this be equalled? GEORGE A. BACON.
Washington, D. C.

IN HIS OWN IMAGE.—Bragg (compactly): "Sir, I am a self-made man!" Flagg: "I dare say. You look like the kind of a man you'd be apt to make."

The Spiritual Rostrum.

Soul, Spirit, Mind and Body;
Their Relations to Practical Life; Are They Immortal?
A Discourse Delivered in Syracuse, N. Y., by
the Guides of
MRS. CORA L. V. RICHMOND.

"And God made man in His own image and breathed into him the breath of life, and he became a living soul." "God is spirit, and they who worship Him must worship Him in spirit and in truth." "What is the spirit of man that it goeth upward, or the spirit of the beast that it goeth downward?"
"If a man die, shall he live again?"

Throughout the Sacred Book there are very few references to the distinct nature of the immortal part of man. The subject chosen for this day's service is so chosen because it seems to us necessary that there shall be a distinction between what is usually called the mind and that which is designated the spirit, then another distinction with reference to the soul.

The subject is the soul, spirit, mind and body; their relations to practical life; are they immortal?

Of course the body is the first visible expression of man. So far as science is concerned it would seem that the body is all that is recognized, excepting that vital principle which is supposed to be innate in matter, which expressed itself through evolution from what is termed by science protoplasm. Man, according to the epitomization of science, is after all but a bit of differentiated protoplasm. If we accept the more materialistic schools of modern thought, to which all seeming science is tending, we would infer that there is nothing in the mind but effervescence, that which rises from a specific combination of material atoms or substances. A celebrated teacher of evolution, an evolution which must inevitably be recognized in the visible forms, takes great pains to prove that man is the result of a long series of differentiations from the general primal substance or essence, whichever it is. It would be quite useless for us to recapitulate here on this occasion the various stages of scientific evolution, or those which are claimed by the scientist as being the basis of man's existence. It seems to us, however, that a correct reading of Darwin would give to man another origin beyond the physical. It seems that this great mind recognized an *a priori* something, a previous condition of that consciousness or intelligence that is behind and beyond all, before there was a descent into matter for the various stages of evolution, and that the weak followers of Darwin are those minds that are incapable of grasping the first proposition or assumption which is the basis or previous spirit of life.

Whether this spirit of life be named divine intelligence, God, or such general terms as the scientific minds choose to use, expressions like "natural law," it, nevertheless, means a something that precedes or antedates the first atomic expression; whenever and wherever this expression begins is the basis of scientific investigation, but whatever precedes that expression and whatever follows it are beyond the province of scientific discovery, and must relate to another realm.

It is, however, customary, notwithstanding the religious impulses and teachings that are in the world, to judge everything from the standpoint of the senses. That this is utterly fallacious even the most casual students of the works of science will declare. The movements of the heavenly bodies and of our earth cannot be determined by the senses; it is only by the higher laws of mathematics that the correct system of astronomy has been revealed. Most of the various stages of the unfolding of science have been the correction of the first false impressions of the senses. Almost every idea measured from the standpoint of the five senses was gradually found to be wrong. It is perception or intuition that enables man to take cognizance of things aside from the five senses. The French Academy of Science endeavored to add this to the other senses, making a sixth sense, a few years ago.

When the five senses have exhausted their ability to reproduce or repeat the expressions that occur in material nature, there is still a vast realm in human existence that is unexplained and unaccounted for. The body seems to be the servant of something within and beyond it, whether that something be named spirit, mind or soul. We shall presently express what we think of the terms above named.

As to the body, it seems to be perfectly incapable of expressing thought, emotion, intelligence, or anything save that kind of sensation which belongs primarily to physical existence. But even sensation conveys no intelligence excepting there be an entity or consciousness which receives the impression and draws its own deductions concerning it.

In the opinion of the speaker every form of existence that expresses the life of merely physical organisms without the consciousness of being in existence, is governed by the superior intelligence under the general denomination of natural law. In the animal kingdom, where a degree of intelligence is expressed, it is stamped upon the peculiar nature of the animal, and whenever an intelligence is expressed which is superior to the nature of the animal, it is always by contact with the superior order of intelligence that is in man; thus the successive forms of animal life that have come in contact with man have learned by his superior cultivation, and reproduce some of the degrees of intelligence that are visible in man. But like all fic-

titious achievements that are not innate they return again to the original type, as the flower relapses to the original blossom of the field or wilderness—as in case of the rose—returning again to the original wild rose of the forest, so the animal kingdom unattended by man will return again to the original wild beasts of the lair, the plain or desert: Provided that the conditions under which these animals find themselves in contact with a superior order of intelligence are conditions that are not natural to them.

Man, on the contrary, seems to change from a certain condition that, whether *a priori* or not, is innate in him; that condition develops from generation to generation the several degrees of intelligence. It is customary to call this intelligence mind. For the sake of discourse that is to follow, we will classify these three degrees of what are considered to be the intelligence of man as mind, spirit and soul coming through the physical body, which latter is merely the instrument for expression. We do not consider the mind to be the thinking principle *a priori*, but the reflection of the thinking principle coming through the organism; whatever cells there are in either the nerve center and the ganglia, or in the brain, whatever the principle is that pervades the body, that is the intelligence that causes those cells to increase with the degree of activity of the mind. The mind is the reflection of physical objects, of material things vivified by the spirit. The mind changes; the same thoughts do not possess the grown-up man or woman that possessed the child. The adult thoughts differ from those in the younger and more immature. The conditions of the mind continually change with the increase of knowledge or observation, as it is called. The human thought varies from time to time according to the standards that are unfolding from within and without. Sometimes the mind is as a kaleidoscope, and does not retain any accurate impressions of things; they are intricately woven together.

Frequently when you see people they say, I have changed my mind on such and such a subject. The person who never changes his mind considers himself especially consistent. There is no especial merit in consistency, if consistency is not to change one's convictions with change of thought, with change of knowledge. You might with as much merit always expect to be children, to always remain in the same condition of mind, notwithstanding the added thought that is in the world. If consistency means the never changing of one's views, all modern science would be utterly void; there must be change.

The present age is busy apologizing for the errors in past ages. Science is trying to blend what is thought to-day with the past, and those who follow in successive years will be apologizing for and explaining what is taught to-day as the result of the present ignorance. Even in this age of enlightenment people know that that which seems to be the highest truth will give place to a higher one to-morrow, that the next and next generations will show greater advancement in man. This mind which is the reflex from within and without cleverly portrays the changes in the expressions of human life.

It is a mistake to suppose that the mind is a faculty, and that it is all there is of the thinking principle, as those reflections are continually changing. Kant, the German philosopher, clearly shows that there is an *a priori* knowledge, that which is unfolded from within is not the mere fragmentary knowledge that is discoverable in the human mind, but is an expression, imperfect though it be, through the physical brain and method of thought, of an *a priori* intelligence, which expression is liable to be more and more perfect as physical methods give better and better opportunity.

We do not think any mental philosopher bases the knowledge found within the mind upon mere external experiences, nor can it be considered that external experience can account for all the human mind knows. If it were so, any knowledge which is the result of the observation of others, which it is claimed is transmitted by heredity to a higher race, and from those to a still higher race, would be utterly fallacious.

There is another source of knowledge aside from the observation, aside from the empirical methods of science, aside from those of the schools of induction so cleverly and deftly wrought in the world. It is claimed from all bases of absolute mental reasoning that there must be another source of knowledge than that found in the reason. Fifteen years ago a member of the French Academy of Science decided that there must be another sense, a sixth sense, and proposed to call it *intuition*. But as intuition would imply greater inspiration and spiritual unfolding than the French academy seemed to possess, it was abandoned.

The psychological department in the British Association of Science wisely includes this other and deeper faculty, talks about and discusses it with reference to possible discoveries in the light of this untold realm which Herbert Spencer calls the "unknown." When Herbert Spencer declares it unknowable, he does not call it unthinkable or inconceivable. If man could only receive absolute knowledge of immortal life through the senses, then, there, could be no immortality, for the senses, evanescent and transient, can only receive impressions in the realm to which they belong.

This is why that of which you receive to-day the impression you forget to-morrow. The eyes are continually obliged to seek new impressions, for the sake of new evidence to the senses; but if the mind has taken a correct

picture or photograph of that which the eye has seen, then another realm takes up this knowledge and it becomes the possession, not of the senses, not of the mind, but of the entity which is beyond.

All this may sound complex and intricate, yet it nevertheless is the correct process of arriving at what we wish to say, that the mind is but the transient expression through the physical organism, which is fleeting, of something that is beyond the physical organism that is unchanging; that this transient expression is continually aggregating unto that which is unchanging all the knowledge that is capable of being unfolded from contact with the physical universe.

If the basis of human existence were in the body instead of this *a priori* something, if that which Kant, Klopstock and Goethe so clearly indicate has no existence, then of course all that exist in mind that is not subject to the existence of the body is just so much waste, and nature has, for once, stultified herself.

We see making no such mistake in all the orders of existence beneath man. The thinking principle in the animal subserves the purposes of life, and all those purposes being subserved, the thinking principle does not go beyond them except when animals come in contact with human beings; then the added intelligence becomes the psychological reflex of man's mind.

Not so with man; whatever belongs to man that does not subserv the purposes of physical life, that is, outside of his physical surroundings, whatever desires something higher and better, that lives in the realm of the imagination, of sentiment, of poetry and religion, would be a stultification, and nature for once would have made a mistake, the stream would have risen higher than the fountain, and life itself, so far as man is concerned, would have been a supreme failure.

There have been attempts in modern thought to make so external those *a priori* conditions of life that they may be resolved in the crucible of science. The same system of mental science that asks the question would lay its finger upon the thinking part, and find the essence, cosmic dust or atom that causes man to think.

Thus far the methods of science are correct concerning the physical organism, but there has been nothing arrived at concerning the spirit or mind of man, and as this mind reflects the images from without and the images or thought from within, so as the power of expression increases the mind increases in its capacity, and that something which clamors for expression becomes more and more capable of expressing itself.

If man could only express that which he sees, and which the mind thinks because of his experience, then you would not have all the difficulty which you experience daily of expressing your thoughts. How many people say: Oh! I wish I had the language to express the thoughts that are within me. How many people know that they have thoughts within far higher than they can express; how many in spirit are singing a song far more musical and harmonious than any song that can be sung; the poet bath greater poems than he gives to the world, he has that within that the mind cannot express. If it were not for this, thoughts would not come faltering from the lips, and language would be equal to every thought; there would be no higher aspirations than can be portrayed in daily life; human beings would not aspire to be better, wiser or higher than they are to day, until the extreme expression forced them to be. But there is always something that wishes to be expressed—as the child wishes to talk long before it can list syllables or form words. There is a mental telegraph between mind and mind, of thoughts often unspoken as you sit in silence with the friend visiting day after day, and many times not speaking a word, as was the case, we believe, with Tennyson and Longfellow when they met, sitting on either side of the fire-place and speaking no word, but communing in the language that poets only understand; as is often the case when sacred thoughts arise in the mind there seems no word suitable to express their grandeur, only the clasp of hands and the gazing into sympathizing eyes. Still the vocabulary of human speech is large; when the brain becomes accustomed to those wonderful thoughts increasing its capacity from the soul, then the thoughts that come pouring in can be more fully expressed.

The methods of mental science do not produce added knowledge, they simply give opportunity for their expression. The methods of mental philosophy are not in themselves abstract science; they only prove to be so many methods by which you are accustomed to control the expression. Even the perfect teaching which enables the musician to perform with greatest facility upon an instrument, does not produce the harmony within the soul; the mere mechanical production of harmonious sound is not an expression of music—still the genius through this mechanical method will give forth expressions of music, and compel others to follow.

In all the great pursuits, in art, in science, in all that pertains to human industry and practical inventions, there is that which must prove a something *a priori* that determines what the thoughts shall be, and causes the genius not to conform to preconceived ideas, but to create methods of his own, and in time his methods become the accepted method of the world.

The same is true with regard to philosophy. The philosopher is not with writing and thinking the thoughts that precede him; his mind presses forth in new methods and reveals a new system, a new process, and a new formula for the new thought—as in the Platonic system, brought into existence in an age when the Greeks were filled with material sophism, or were worshipping material divinities—proving how distinct a revolution is produced from the realm which is unrecognized in the world of mind; as soon as the mind is opened toward that realm, lo! the wonderful truths like those of Socrates and Plato come creeping in from this realm and claim the mind, urging it ever on and on, conducting it to the foot of the mount of inspiration.

Inspiration simply opens another doorway. All that man knows of religious truth must come from that inner realm. How futile, then, for the human mind, under some stimulus of mental or material science, to attempt to explain a realm which science from its very nature cannot explore. It is just as absurd to call anything a science which relates to spirit as it would be to call the spirit the body; it is just as absurd to think that scientific methods can enter the domain of the spirit, and investigate that realm and gather the truths therein, and bring them through the grasp of

science into the great store-house of material nature, as to suppose that the realm of poetry, of imagination, of art, of sentiment can be reduced to a mere mechanical process; that the grinding of the hand-organ is the epitomization of musical art reduced to a science. The mechanism is simply the faculty of expression; when it descends to anything less than that, it is dull, and lifeless, and void.

The word spirit is often used as a term synonymous with soul. If we correctly analyze the word it is thus used unintelligently. Spirit is breath, from the original *spiro*, to breathe. When God breathed into man the breath of life, it was simply that the soul-life, the *a priori* existence, breathed the soul-life into the human form. In this spirit, therefore, there is the breath of the Infinite, and the breath of the *a priori* life, breathed from what we choose to term the soul. As spirit is but the breath, it is not the entity, and it is neither the body nor mind, but it is the animating principle from whatever is the entity in man.

The Supreme Entity of the universe is the Infinite; the entity that is expressed in man is the soul; that soul coming in contact with the physical organism breathes the life from within by the divine method—this is the human spirit. Whenever the spirit vivifies, there is life; wherever it does not vivify, there is death. The organism contains no innate life; there must be preceding the organism the germ; the germ must be vivified by expression of this divine breath; whatever there is expressed in the material life of man that is divine and perfect, intelligent and aspiring, must be the result of this inbreathing from that other and vaster realm, which is the realm of the soul.

This realm into which you have an "open sesame" will fully explain the wonders of human existence; that the realm of the soul is the realm of the real entity; that the intelligence, as Kant says, is *a priori*; that, as Emerson says, the child has been to school thousands of years before the child is born. He aptly says: "Distrust those curls and dimples, that child is a thousand years old"; looking through the eyes into the deeper intelligence that is beyond, you know that it is only awaiting the unfolding of the organism, the expansion of the brain, for higher expression—that the breath will continually play in and through that organism, until all that is possible to it will be expressed in the physical life.

Have you never thought that some lives do begin where others leave off; that the intelligence that is in one child is not equally unfolded in all; that somewhere there is an *a priori* existence or consciousness; that, as Wordsworth has wonderfully expressed, there are "trailing clouds of glory" that accompany the soul into its earthly pilgrimage?

It is a thought that is common in all religions, that the soul has its origin in the divine and higher state. Suppose it has no primal origin; suppose it is immortal in the heretofore as in the hereafter; suppose that this is but one of millions of expressions throughout eternity. Does not that explain much? Does not that explain Kant's theory of *a priori* existence; does not that explain why one life is more perfect than another? Is there any other explanation why one is so feeble and incapable of resisting temptation and another so strong, each being surrounded by the same influences, by the same antenatal conditions, both born of the same parents? Is it not true that something comes with one, and notwithstanding mortal life, shapes the dust or fails to do so, according to its conditions—that it is strong and good as the result of that superior condition, or is imperfect as the result of the lack of it?

The soul being the entity, we have the basis for all that is not simply material and physical. If natural law to any great extent governs the body, produces from the differentiation of protoplasm the condition for the expression of life, it is, nevertheless, the expression of this spirit that constitutes all the life that can be distinctly called man; the aspirations, the hopes, the love and hate, the intellectual and spiritual methods of existence. So that while the body but feebly expresses the mind, while there is only a glimpse of this higher realm, every glimpse proves the vastness of the realm that is beyond.

Take out of human existence all that is not merely physical, and add to that physical existence as much as you please of the higher condition that you suppose the advanced human being could attain from evolution through material nature, and you still have an utterly barren and useless expression of man. The infant is perfectly helpless, the human being until the age of comparatively mature years cannot cope with the natural elements around him; the animals have a natural instinct, a resistance to the material elements—the human organism does not contain any such protection.

The moment you enter the world of mind, and the spirit pervades the organism, however, you then have contact with a power that is able to cope with everything. Instead of the physical might and instinct of the animal, you have an intelligence that enables you to build cities and empires, rear up kingdoms and destroy them, all in utter defiance of the mere physical necessities of man's existence. As it is, you have been goading the physical organism on to the performance of herculean tasks; what would kill a horse or any animal, you compel your bodies to accomplish. It would kill any animal to perform physically what man does, in exploring the wilds, wildernesses, and the ice-bound region of the North, torturing and training his body to undergo fatigue, and peril, all kinds of deprivations, fasting and feasting. Under this dominant force of will you take advantage of sluggish nature, and compel the organism to obey your wish.

It is a happy release for both soul and body when sleep comes; the body glad to have its goading masters gone, the soul glad for a temporary release from urging the body on. Have you never thought in this realm of sleep, the border-land between this real kingdom and the outer world, when the physical form at rest sleeping, the task-master absent, that the soul itself in a realm of its own is enjoying a rare and wonderful privilege of freedom? Can you think of a bird released from a cage? or one released from the tasks and burdens of a hard life? you will then understand that the realm which is natural to the divine existence is not natural to the physical, and contact is only possible for transient expression.

When people say that they long for eternal rest, they know not what they say; that the physical body longs for rest is true, but that which is rest for the body is not rest for the spirit. The mind seeks new fields of conquest, and the soul reaches ever on to new dominion

in the heavenly kingdom, which it enters from the realm of sleep. No doubt there are greater activities for the soul than rest for sleep and death, for if the soul can sleep one instant then must there be annihilation. But in the return to the contact of earth in the dull lethargy of human life, there is an added purpose, a deeper impetus.

Some one has said, and we think it very wise, that the realm of sleep closes this wonderful doorway, so that it will seem that there is no other way to enter it except through the doorway of death, for if it were not so it would be sad to remain in the dull, dreary treadmill of goading its body on to the accomplishment of things that it can never appreciate, of urging it to the fulfillments that it can never realize, because not in the nature of the body, and only to find at last through the wonderful gateway of revelation that that realm does not belong to the body at all, but to the living principle, the soul within man.

What magic has through inspiration opened up the gateway of life! what unselfishness, what desire to do for others! When life is divine and true how it sanctifies, uplifts and strengthens the hands in every toil. In this matchless realm all things are possible, everything is an open gateway to its marvelous hopes, its fulfillments. If the wonderful power in the human spirit that survives death be only the smallest part of life, into what transport will not the soul go when the gateways of physical life are finally closed, when all external striving ceases?

Talk of immortality; why, people talk of this as though it were a problem, something to be solved, as though it were yet to be answered. The immortal nature of man has revealed itself thousands and thousands of times. Whatever bursts the barriers of the material senses, urging man to the accomplishment of every duty, and to perform more wonderful duties, that is proof of immortality; whatever can think a thought, solve a problem, work out a system of mathematics, of language, of science, is evidence of the immortal principle.

Is the body immortal? No; every organism must perish, for there is no principle in nature that is unchangeable, that is immortal. And until science can show us a primal cell, essence or atom—which as yet it has not succeeded in doing—that is unchangeable, there can be shown to be no immortality in the material state unless the ultimate atom, the primal principle, be unchangeable. Whatever is organized, whatever has combination, must cease sometime to be an organization.

No more foolish dream ever possessed the human mind than that which permitted some of the sages of old to wander up and down the earth seeking for the "elixir of life, the wonderful fountain of perpetual youth"; no more foolish teaching could be introduced than that proclaimed by some of the modern systems of thought or philosophy: that by proper living one can always possess the physical organism. It would be everlasting imprisonment. Annihilation would be better. For whatever matter might do, to be galvanized into perpetual existence would be an eternal misfortune; a doom compared to which the Lethæan stream or even the orthodox hades might be chosen in preference.

Let us, then, consider that the soul being the ultimate entity, the only primal principle, the only absolute, immortal postulate, all other things bend to the fulfillment of its expression on earth: The spiritual inbreathing revealing through the organism, as far as it is the basis of the human mind, as much of the soul as is possible in this material existence.

But, oh! what other heights are often revealed! the glimpses upon Olivet of that divine life that is beyond; the transfiguration, in which the glories of another realm gleam in and through when Christ stands there revealed to his followers! The glory that surrounds saint, seer and prophet! In that other realm that prophecy has made clear, all immortal longings are revealed. They who deny aloud, or seek to avoid this divine conclusion, find themselves at last floundering upon an unknown shore; on the one side annihilation, on the other the terrors of hades.

Who shall picture this realm of the soul, save those who have the inner vision, those who through dreamings and longings discover from whence all these divine attributes come that encircle human life? The angel in the child gazing with intense wonder in your eyes, always telling the truth until taught not to do so, brings that truth from this realm of light. Intuition in woman's life is more unfolded than in man's, because she is less accustomed to gauge human existence by routine of reason and experience. When a man says: "Oh! my wife said so and so—I wish I had followed her advice," he accepts and bends to that intuition which oftener arrives at the truth than the more circuitous method of reason. Intuition *a priori* is the only avenue of revelation from the soul, the only method by which the divine life is incorporated into human existence, the only faculty that opens the doorway of inspiration and arrives at the true light. Read the Word inspired of the Spirit: Without that spirit it becomes void and meaningless, as the materialist will have you believe; read it with the spirit and it becomes luminous as Olivet, as golden as the mount of transfiguration, as radiant as the angel that stood by the sepulchre.

Into this tomb of material life, into this sea of striving, delving and toiling, if man could be plunged without any hope of the fulfillment of the higher thought that is within him, how bare, wretched and mocking would be his existence; how utterly valueless his strivings for good; how narrow and cramped the walls of his material dwelling, how void the wings of aspiration and imagination on which his spirit soars. But once open that realm, admit the light from within, gauge human existence by the higher standard, and insist that human life shall be judged by its highest instead of its lowest level, and you have the realm of seers and prophets, and the genius of the highest philosophy in which to hope for humanity.

The materialist will grade the earth to the lowest level; the one who believes in spirit and immortality will elevate the world to the highest level. For the sake of the present hour, for the sake of the lives that are unfolding around you, for the sake of that which requires of each human life to live at its highest and best, let us not bring life to the dust, nor allow the wings of poetry and the divine philosophy taught by Plato and Socrates, and the seers who have revealed this realm of human hopes and prophecy, to sink out of sight, nor teach that there is but the dull, grinding routine for daily bread which feeds nothing but the body, and that goes back to the dust.

Let the mind be fed, not on intellect and material husks alone, but let the soul come forth with its divine argosies of light, with its

fruits of the heavenly kingdom that will make human life beautiful and enjoyable, and lo! the earth is transformed, the wildernesses are made to blossom, fountains upspring in the deserts, and all these forms of human life, shipwrecks upon the shores of time, these wandering waifs that seem to have no place in time or eternity, will be gathered into the divine kingdom and the eternity of life placed before them.

One such glimpse is worth all the dull, narrow, other methods of life, and we turn away from the schools of more technical science and material philosophy—although they are useful to man as methods—to the higher and divine realm, seeing that the only immortality that there is in man is that which is highest and best. If these be not immortal, then let the dust engulf him, let annihilation enfold him, let all hope and aspiration for the divine that is in man be blotted out forever!

But the teaching of every age has revealed the light of inspiration. We have not only the voice from Sinai and Olivet, but we have that of philosopher, teacher, seer, poet and philanthropist in every age. The Sermon on the Mount becomes the golden light for all to follow, and the teachings of Plato become the philosophy for the whole world. While we sink the bodies to the level that they should occupy, the thought becomes buoyant with the winged messenger that arises from within, and the soul bending all things to the fulfillment of its purpose. At last, when the body is laid aside, having performed its function, all that is of value that comes from aspiration, from sentiment, aggregates unto itself the treasures of its accomplishment and abides in the realm of the soul, which is as immortal and eternal as God.

"The Blending of Realms Spiritual and Material."

On Sunday afternoon, Sept. 20th, the service at the First Spiritual Temple, corner Exeter and Newbury streets, Boston, was opened by the reading of a poem by Mrs. H. S. Lake, entitled "One Day at a Time," after which the entrancing intelligence (Byron) said:

My subject this afternoon is "The blending of realms spiritual and material." In presenting my thought I have two purposes in view: the imparting of ideas which may be helpful to you, and the liberation of myself from obligation. These two purposes correspond, I think, in essentials, to those which animate all persons who have evolved measurably, from purely selfish states. To most people, however, familiar with spiritual manifestations, the incidents of life, if unpleasant or oppressive, are mysteries, and much effort is expended in importuning for relief. The most essential thing to-day is that man shall understand that growth lies through discipline; and also that pain and suffering point backward, or inward, to some violated moral law, somewhere. I have repeatedly expressed this thought, yet, in consequence of the inability of man readily to grasp the same, I reaffirm it.

It were of no use for those who have passed out of the body to teach, did they not correctly inform you of certain things which the change of death has made clear. The blending of realms material with realms spiritual results in mediumship—conscious and unconscious; through the magnetism furnished by mankind, we make ready our physical phenomena; but it is essential that by the side of the manifestation there should go the statement that these external forms do not represent the reality in more remote realms of expression. They are the recurrent waves of released energy which roll up from past and present mundane life. They are warped and colored by elements through which they pass. The superior state is more likely to reveal a correct idea of the conditions, which actually prevail in spiritual realms, than are the communications of various intelligences through physical instruments, for the reason that such superior state is attained by release from magnetic relations, wherein mediumship largely operates.

The condition which you denominate disease is largely the result of ignorance relative to the effectiveness of spiritual influences; by spiritual influences I do not mean spirits, but the atmosphere which envelops the earth as a result of its own activity, and that of its inhabitants. If sensitive persons subject themselves to magnetic waves which repel and repel, there is certain to be a development of disease, and the disease which invades and surrounds the individual, "disease germs" cannot find lodgment in an organism magnetically and spiritually at ease. Epidemics may be traced, in the last analysis, to hostile states of human association.

How to house the race is a vital question, and properly belongs in the domain of spiritual science. The atmosphere of spirit is no less potent in its operation, because unperceived by physical sense. Let the psychometrist or medium physician give you now demonstrations of his power to overcome distance, and to declare concealed facts, and you will realize the force of my statement. No patient can take on a state of inharmoniousness from another patient, unless something within invites it. But since the majority of the race are living in negative and unbalanced conditions, they should know how to shield themselves, just as, while the body is affected by inhospitable climate, you should know how to clothe and shelter it. If, coming into contact with certain organisms, you should be affected unfavorably, you should heed the warning, even though you can assign no reason for the state.

Oftentimes conventions are called to consider some idea generally entertained and thoroughly espoused; presently controversy and acrimony are developed, and the council concludes in confusion. This is largely due to magnetic repulsion, the result being to eliminate elements which cannot be utilized, and so close and confound the understanding. Right magnetic relations are conducive to clear thinking. The improvement in spiritual phenomena is due to the larger and deeper love of the race which is gradually being unfolded. Were the phenomena to cease, and the consciousness of our realm of being to die out in consequence of this, the elements by which physical manifestations are produced would soon be no longer available.

Do not struggle to repress the natural emotion of grief, when your friends pass to this higher side of life; weep and cherish that love, even with tears, until, upon its magnetic waves, these and other laborers for light, revive their being among you, and reveal the eternal interblending of the two spheres.

REPORTER.

[EDITORIAL NOTE]—If the party who stole the lock of our poet house on the bridge will call at this office, we will take pleasure in presenting him with a couple of keys to it. They are of no use to us.—*For Ladies (Fris) Representative.* The man who lost his false teeth at the dentist a few days ago can have his properly by applying at the conductors' room, where they are now doing duty as a paper weight.—*Springfield (Mass.) Republican.*

What Else Can You Expect?

Sufferers from nervous and chronic diseases often wonder why their family physician cannot cure them. Yet it is only what might be expected when it is considered that the family doctor sees very few such cases. He spends his time tending about among his fever patients. It is the physician who makes a specialty of your particular disease to whom sufferers should apply. This is what makes of so much value to the sick the generous offer of the eminent Dr. Greene, 34 Temple Place, Boston, Mass., the great specialist in curing all forms of nervous and chronic diseases, to give consultation and advice free. This well-known physician, the discoverer of the wonderful nerve cure, Dr. Greene's Nervine, uses only pure and harmless vegetable remedies to cure the sick. You who have failed to be cured by your family doctor, write immediately to Dr. Greene a description of your case, or send for a symptom blank to fill out, and he will return you a letter fully explaining your case, giving advice, and a list of the medicines to be used. Do not hesitate to write, for he has cured thousands of cases like yours, and will surely make you well.

(From the National View, Washington, D. C.)

THE RACIAL GENIUS.

BY H. N. MANUIN.

The gods engendered men unloft,
And never fall the wisdom plan;
Obeying laws divinely rolled—
Enough of glory for this man.
The time had come, though stationer lag,
And "Hail for Oregon!" the cry.
"To western seas bear on the flag!"
And souls appointed make reply.

No State's the call—restless still
As mandates that the tides obey,
That summon birds with single will
To fly to new homes far away.
They moved not now to martial strain;
By certain wealth were not allured;
Old homes few hoped to see again,
New homes they sought were not assured.

The faith inspired by deeds like these
Outlives the dust of mortal life;
Through such we learn of destinies
Fulfilled above the selfish strife;
They're pulsings of a mystic force,
First felt by man as self-confined,
Till, deepening, widening in their course,
At last they prove an Over-Mind.

The force impelling pulses the spheres,
It rounds and through the planet run,
Relating parts remote and near,
And binding destinies as one.
"Was Europe marching with the sun;
"T was Asia calling back her own;
America for all was won;
The same life throbs in every zone.

When first the swarms from Asian lives
Were pouring over Ural's crest,
The Racial Genius, life of lives,
Was active in the hidden west.
The rock of Plymouth was revealed,
Already Yorktown's battle won,
Ere yet the Genesee had sailed,
Ere yet was born our Washington.

So works the God that's over all,
He builds and fashions, midst decay;
He resurrects from every fall,
His goodness ever hovers his way.
Though tribes and nations come and go,
As come and go the changing tides,
The streams of life forever flow,
The unity of good abides.

The Racial Genius sleeps and wakes,
But, night or day, he ever grows;
Again a cyclic morning breaks,
A new day is at each her own;
The One-Life Force shall fill the world,
And every port be open, free,
With flags of war forever furled,
All bound in one fraternity.

*Of the evidences of an over-ruling Providence in human affairs, probably the most conclusive are to be found by tracing out to their culminations the migratory movements of the races; and among these, the first settlement of Oregon is singularly significant. As originally organized, Oregon extended to the summit of the Rocky mountains, and from the forty-second to the forty-ninth parallel, embracing all of Washington and Idaho, and twelve thousand to fifteen thousand square miles of territory. Montana and Wyoming—an aggregate of two hundred and seventy-five thousand square miles of territory, more than one-fifth greater than the area of either Germany or France—were included in the territory. History will record the goodness of God in that, in vain for another instance of wilderness so vast being so rapidly developed to civilized uses. The first Oregon immigrants traveled hundreds of miles over rich, untimbered prairie lands subject to appropriation, and wearily traveled on through vast, lonely and miles of savage-infested mountain country, to locate in the lower valley of the Columbia; and this in the face of the fact that the question of national jurisdiction was still open, wherefore they had no positive guarantee of the protection of the United States flag. They could easily, safely and expeditiously have descended the Mississippi to the salt marshes and fertile regions of the Southwest, where also were empires of unoccupied territory filled with natural riches.

Oregon's pioneers "built better than they knew." Now that the construction of coast railroads to the narrow water-ways of the far north, between Asia and America, is being earnestly considered, we begin to see the importance of the end toward which they were unconsciously "rough hewing."

October Magazines.

THE MAGAZINE OF ART.—That pathetic and beautiful picture by Landseer, "The Shepherd's Grave," is the frontispiece, and one of several illustrations of a paper on "Animal Painters, Past and Present." Walter Armstrong contributes the opening article, "The Two Salons," those of the *Champs de Mars* and *Champs Elysees*, with engravings of seven paintings in their exhibits. The second and concluding part of "The Dragon of Mythology, Legend and Art," is given, and "A Walk of Renaissance Sculpture" is illustrated with pictures of art-work of the fifteenth century. In "The Romance of Art," by Leader Scott, the harmonious life of the sculptor Ammannati and his wife, the poetess Laura, is portrayed. The supplementary departments contain items of current news regarding art and artists. New York: Cassell Publishing Company.

WIDE AWAKE leads its attractive contents with a thrilling narrative of adventure graphically related by Lieut. Col. Thorndike, descriptive of "A Night with Russian Wolves." A Norse myth is the basis of a story by Amanda B. Harris, entitled "What Makes the Sea Salt?" and a Moqui folk-tale is "The Genesis of the Earth and Moon." More than usually interesting pages are given of the "Peppers," and other delightful stories are, "Jessie's Chickens," one of home-life, "The Bronson Company," also of home, "Edith's Guinea Pig," one of travel, while "Marietta's Good Times" are this month at a monkey's theatre. Several contributions of interest to lovers of natural history, a number of poems, many pictures, and a well-filled department of "Men and Things," complete an excellent number. Boston: D. Lothrop Co.

A Need in Pennsylvania.

To the Editor of the Banner of Light:
While much may be necessary to say in order to make the need appear, I do not now desire more than to suggest what will help the Cause of Spiritualism and better protect the mediums in Pennsylvania.

Several States have a general association of working members—not a delegated body, yet a legal State Association.

I have seen much of the good accomplished by these organized bodies of Spiritualists. The Spiritualists of no State will or do more need means to help their Cause than they of Pennsylvania. I have helped such work in other States, and as my home seems to have been cast here, at least for a time, I am impelled to agitate a State Association.

Will the Spiritualists of Pennsylvania help me to agitate this? I shall be pleased to aid all I can. Let us wake a little and learn that we are alive! It is also necessary to let others know that we are entitled to be heard from if not respected.
G. W. KATES.

2234 Frankford Avenue, Philadelphia, Pa.

Aspirant visitor (An artistic studio)—"It must be very difficult to produce such an extensive work of art." "You dauber"—Nonsense. A painter can paint a picture, but finding a rich fellow to buy it after it is painted is where the art comes in."

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Passed to Spirit-Life.

From the residence of her son, John T. Fish, at Fallington, Pa., Aug. 29th, Ella A., wife of Joseph Fish, in the 70th year of her age.

Although belonging to the Society of Friends, this sweet-souled woman had for more than thirty years been a consistent Spiritualist—one who lived, as well as believed in, the harmonious philosophy of Swedenborg, and a beautiful daughter, Lizzie, as well as a large circle of friends in Pennsylvania and New Jersey, will miss her gentle ministrations to their earthly needs, and have one more angel to welcome them to the Summer-land.

Sept. 10th, 1891, Henry T. Davis, in his 68th year. He was born in Rockingham, Vt., March 18th, 1823; was the son of John and Nancy Davis, and was the eldest of four children. He moved to Lawrence, Kan., in 1863. He was a veteran Spiritualist, convinced of its truth through the mediumship of his wife, who preceded him to spirit-land seven years. He was the father of four children. All now living, who will sadly miss his earthly presence. He was highly respected as a seer, and was prepared to enter the Higher Life. Mrs. A. Lull officiated at the funeral.

FANNIE G. DEXTER MILLER.
Lawrence, Kan., 638 Massachusetts street, Sept. 21st, 1891.

[Obituary Notice not exceeding twenty lines published gratis. When exceeding that number, twenty cents for each additional line will be charged. Terms on an outside page a line. No poetry admitted under this heading.]

Banner Correspondence.

Missouri.

KANSAS CITY.—A. W. S. Rothwell, M. D., writes: "I have never met at camp-meetings and elsewhere so many anxiously seeking knowledge from the angel-world as I have this season. Onset enters upon a new era with Dr. Storor as chairman, and I hope the people will stand by him and make that grand place what my guides said years ago it would be after much struggle. Every one seemed happy and free there this year. I hope the same feeling will continue, and that western people will feel its influence. Please send the President gave me a delightful welcome. In fact every one seemed rejoiced in the appearance of my little self. Of course I could not stay long, yet what scenes I held were well attended and appreciated. The tide of travel brought me to Queen City Park for one day only, where I found friend Smith, who in himself is a host. Large crowds were at the camp on Sunday.

My next stop was Hasset Park, Mich. Hiram Howe, the genial President of the Camp, kindly greeted me, and assured me of a warm welcome. In my inaugural address, aided by various officials, I found a place in which to hold séances, as Dr. R. go to my sister and tell her I send you to her; hold your séances there. I went, and all was well. My séances were successful; hundreds received direct communications and tests which could not be explained away. It seemed as though my guides meant to help the Camp for the future. The lectures by Mr. Howe, Mr. Emerson and others were well attended; in fact, crowded to overflowing.

My next stopping place was Chicago; thence I went to Clinton, Ia. The journey was pleasant, as Edgar W. Emerson was my company all the way; any one knowing him as a gentleman, outside of his wonderful mediumship, can easily understand why we had a pleasant trip. At camp they stood with outstretched arms to receive us, and gave us a welcome that will long be remembered. I was fortunate in meeting kind Mr. and Mrs. Hills, in whose pleasant, harmonious home I held my séances. My time was filled from the start until the camp broke up. Not one hour was mine; even at midnight my guides wrote messages, and placed them between doors, in time for the early leavers to catch the trains. Tired and worn out I left the camp, and next morning with my friend J. W. Carr, at Omaha, Neb., for one day, and thither I went. There, as at other camps, everybody sprang to greet me. I was furnished a nice place to hold séances, and everything was done by Mr. Walser for my convenience. There I spent ten days, working daily and hourly until the camp was over. All met in the hall on the last day, with music and hand-shake all around 'Home, Sweet Home' was sung, and hopes expressed for a reunion next year.

I came to Kansas City for rest. After a brief visit to my nieces in Georgia I shall be ready for a winter's work."

Illinois.

DIXON.—Mr. and Mrs. Merryman write: "Our son, ten years of age, has been crippled with rheumatism for three years, and unable to walk; his only way of locomotion was to drag himself along on his side, with the aid of his elbow. His arms were crooked like a bow, his legs drawn up, his face bloated and colorless last spring, and it was with great difficulty that he could drag himself into a chair, and so weak he could hardly drag himself around in the manner he had. While sitting in a chair he could not put one leg over the other. He was attended by experienced physicians, but they failed to help him, and finally gave up all hope of doing so.

Last June Geo. F. S. Twilight, a magnetic healer, came to this city, with testimonials from physicians. Upon seeing our son, he said he thought he could help him. We had him treated, and the result was he began to gain rapidly. Color came back to his face. His whole system began to change. His arms became straight. His flesh was tender; he could hardly bear my touch when I bathed him. His legs began to straighten; now they are nearly as straight as ever. Then he began to walk, and he has now been able to walk about one month. He went to school Sept. 6th, the first time for three years, and continues to improve. Our son said several times, while Mr. Twilight was treating him, he felt as if plaster was being laid upon his back, though Mr. F. did not once place his hands upon it. Mr. Twilight seems to have great powers, although he does not appear physically strong.

We feel very grateful for what he has done for us, but are unable to remunerate him as much as we would like. Mr. M. being dependent upon daily labor for the support of his family, and previous to Mr. Twilight's coming having paid a great deal to doctors. Hence we feel it our duty to make this statement, that the public may know of Mr. Twilight's success as a magnetic healer."

Our correspondent furnishes us with the names of three persons who testify to the truth of the above.—ED.

SPRINGFIELD.—J. Q. A. Floyd writes: "The Cause which the BANNER OF LIGHT so ably defends is making rapid advance in this city. Newly developed mediums are on every hand; they are of many phases, and the prospect is our citizens will the coming winter have an opportunity of investigating the claims of Spiritualism, based on the various phenomena of materialization, clairvoyance, clairaudience, psychography, etc."

South Dakota.

GROTON.—Mrs. J. J. Parker writes: "When the first tiny seed was sown, and I began to investigate Spiritualism, it seemed as if heaven was more eager for me to 'know the truth' than I was to learn—for there came such a weight of glory as almost to crush me out. I asked what it could be, when an angel voice for the first time spoke to me audibly. 'Spiritualism.' I have ever since been proud to bear the name of Spiritualist, and shall be till God ceases to be called a 'spirit'."

I have seen a hand materialized in the brightest sunshine day; I have heard spirit-voices many times, while their touch or clasp has been as familiar as that of an earthly friend, and as real. They have also given me much power to do works which were done by the disciples of Christ. And now, while the whole human family is my church, my religion is Spiritualism. I believe it to be the fulfillment of the prophecies—from Isaiah down.

'Millerism,' with its awful excitement, was not looking, in its 'second coming' of the Christ, for a quiet unfolding of the door like that which did occur in 1848."

New York.

NEW YORK CITY.—"L. M." says: "Reference was made in a late number of THE BANNER in regard to promulgating the truths of Spiritualism by circulating its literature; but to my mind the only sure way of doing so is by the phenomena. Spiritualists know; skeptics want to know. They may read for a lifetime, and if they do not see they will not believe. Our Philosophy is, they think, so antagonistic

to theirs that they must have very convincing evidence in order to get interested. The most intellectual ignore and denounce it as fraud simply because they do not understand. So let us as Spiritualists unite in the sentiment I heard Leah Fox Underhill express, that she loved the world, and was willing to do all she could for the sake of humanity without money and without price."

Iowa.

HAMBURG.—Mrs. F. W. Toedt writes: "Please allow me space to tell of the grand lectures and wonderful tests given through the instrumentality of Edgar W. Emerson. He spoke for the first time in our town Sept. 13th. His afternoon discourse was preceded by music and the reading of a beautiful poem, entitled 'The Rosary of Years.' His subject was, 'If a man die, shall he live again?' His remarks upon which interested all who heard them, and followed as they were by the untakable proof, in the shape of tests and messages, from the arisen ones, given by his control 'Sunbeam,' they scored one more victory for Spiritualism, and proved the continuity of life. The control gave twenty eight full names with an accompanying test for each; every one was recognized."

In the evening the guides compared the manifestations recorded in the Bible with those which occur to-day, and so arranged their argument that those who disputed the manifestations of to-day must also dispute those of the Bible record. He then devoted one hour to the giving of tests and messages, and many were moved to tears as the loving greetings and tender words of those long gone fell upon their ears, all giving positive proof of their identity. Thirty names were given, and as before each was recognized."

Tuesday evening, Sept. 15th, Mr. Emerson's subject was, 'My Journey from Methodism to Spiritualism,' and his treatment of it must have awakened many memories in those who have passed through the trial of coming out from orthodoxy into the clearer light of a new dispensation. The sympathy of his hearers was with him as he related some of the trials he was forced to endure, not because of misdeeds or any moral deficiency, but simply because he advocated a new truth which came to him unsought and unbidden. One lady in the audience was heard to remark, 'Mr. Emerson was not told the tale of the two towers, and from the orthodox church, and know where I speak when I say the half has not been told.'

His remarks were followed, as on similar occasions, with unmistakable proof of spirit-return; about twenty-five names were given, all were recognized; and thus closed the best series of lectures we have ever had. Mr. Emerson is one of nature's noblemen, and possesses a gift that cannot be surpassed. The names and tests are given in a decided manner, there is no hesitancy, and if they are not recognized promptly they are followed by more and more proof until eventually those to whom they are given are forced to admit the correctness of all that have been presented. Such workers are few, and should be heard to be appreciated.

The growth of Spiritualism has been gradual but steady in this town and vicinity; under such ministrations as Mr. Emerson it is bound to advance rapidly; our only regret is that his other engagements would not permit of his staying longer. We parted with him regretfully, but cherish the hope that he will be permitted to return to us again next season."

Wisconsin.

MILWAUKEE.—Otto A. Severance writes: "Sometime in May Thos. Lees, in a report of the doings of the Spiritualists of Cleveland, O., spoke of the number of new mediums in Cleveland, among whom he named Chas. E. Chase as one who had developed the phase of independent slate writing. As I am much interested in this phase, and am sitting for development, I concluded to write Mr. Chase and ask him a few questions in regard to his development. Mr. Chase is in the photographing business, and says at times he has had spirit pictures come on the photographs, and that the independent writing phase came to him quite unexpectedly, and without any sittings for development. He wrote me that if I wished I could send him sealed slates, and he would see what he could get for me. I purchased two new slates, washed them clean and put a small bit of pencil between them. Then I wrote the names of departed friends and guides and asked questions, all on one paper, which I put in an envelope and placed that between the slates, pasting it to one of the frames. I put a screw through each side of the slates, sinking the heads so as to cover them with sealing-wax, then covered both frames entirely with mulligan paper. In using the wax I put in a little detective, thereby making it impossible for the wax to be removed without my knowing it. The sealed in the presence of friends, and they were also present when the slates came back, and all are positive that the slates had not been opened or exchanged."

Two of the questions I asked were as follows: 'Will I get independent slate writing?' 'What can I do to help my development?' On opening the slates we found the pencil gone, the questions sealed up in the same manner as when we sent them; on one slate the following messages:

You will get what you are sitting for. Do not get too anxious; it will come out all right in the end. SUE MILLS.

'There is but little that you can do, only to become as passive as you can, and we will do the rest. COL. ELLSWORTH.'

The above messages were from my guides. On the other slate was a fine picture of an Indian done in four colors, and the following message:

'I come to help you all me can. We stay with you little time and do something so you get satisfaction. Me help my medly heap; now me help you. WHITE CLOUD.'

The slates can be seen any time at my residence. Mr. Chase writes me he will give any one a sitting if they will send the slates, and if he succeeds in getting anything for them they can remit to his address, 2550 Broadway, Cleveland, O."

Massachusetts.

SALEM.—"A. G." writes: "How true it is that time makes many changes in our lives, thoughts and deeds. We once saw through a glass darkly, now almost face to face with the loved ones gone before. It is certain that this great change has been brought about by a quiet investigation of the truth of Spiritualism. Spiritualism has not had to sound a trumpet at every corner; it has gone on gradually gaining strength among all classes of society."

The former doubter when he learns its truths can scarce believe he ever entertained a doubt. Many more would gladly investigate if there was an opportunity to do so without money and without price. I trust some wealthy friend of the great Cause will give of his accumulations to assist this, the most progressive band of seekers we have among us, by distributing spiritual papers more freely. I would have the BANNER OF LIGHT sent out broadcast, so that the world may know more of this grand religion."

The Spiritualist Society of this city has a good field to work, and is doing its best to bring before the public good speakers; we look for great results during the winter. The burial service on Sunday, Sept. 20th, of Mrs. Joshua Estes, by Mrs. Willis, was very interesting and impressive; based on the whole human family is my church, my religion is Spiritualism. I believe it to be the fulfillment of the prophecies—from Isaiah down.

AUGUSTA.—Charles O. Cony writes, Sept. 18th: "Appreciating the BANNER OF LIGHT as a disseminating agent of spiritualistic information, I have thought to say a word through its columns in regard to the status of Spiritualism in the capital city of the old Pine Tree State. I can truly say that there is a great revival of interest at present in this direction, as is manifested by the fact that on the evening of Wednesday, Sept. 10th, the leading Spiritualists convened for the purpose of organization, at which meeting they completed the preliminary arrangements of what I believe will event-

ually prove to be one of the strongest Spiritualist organizations in Maine."

During the last week we have been favored by the presence among us of the young and popular medium Oscar A. Edgerly, of Newburyport, Mass., in company with the well-known veteran medium and earnest worker Dr. Henry Colson, of Belfast, Me. We feel that the presence of these gentlemen among us was in no small measure conducive to the interest at present manifest in this place. Mr. Edgerly held several circles for tests and speaking, which were well attended, and proved of the greatest interest to both believers and skeptics. We expect to employ Mr. Edgerly several Sundays as soon as our organization is in running order. As for Dr. Colson, all of your many readers in Eastern Maine will readily understand that where he is there must of a necessity be a revival of Spiritualism."

Vermont.

DANBY.—William Pierce writes: "I send you the amount required for another year's subscription for the BANNER OF LIGHT, which I have taken, I think, twenty-five years, and consider to be the best of the Spiritualist papers. I hope it will be published as long as the people need enlightenment on the subjects to which it is devoted."

New Publications.

RIGHT AND WRONG. Relating to Literal Ethics and a Popular Form of Government. Showing the Defective Character of Webster's Dictionary, with Its Influence Upon the Disturbances Between the Ruling Class and the Common Laborer. By William A. Sturdy. 8vo, cloth, pp. 404. Attleboro, Mass.: Sweet & Sturdy.

The writer of this volume has but feeble faith in the English language, and claims that our standard dictionaries, supposed to correctly define its meaning, are "biased in the interest of human oppression." He appears to hold that, if "a little learning is a dangerous thing," a larger amount involves far greater danger to its possessor and those he may come in contact with. With this as his starting-point he gives us twenty essays and about three times that number of "Miscellaneous Writings" from *The Sturdy Oak*, a monthly publication of which he is the editor. Of the former some subjects are "Meaningless Words," "The Public Schools," "Political Deception," "Literary Commerce," and "Liberty and Progress."

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This is the fifth edition of a work that has become quite popular in England. The author claims that its contents give the primary causes, symptoms, and medical treatment of all the prominent diseases to which the human frame is liable, with simple means of cure successfully employed by him in a practice of more than forty years, and such as would not injure a healthy person if taken by him. Not the least of its recommendations is that it instructs the reader upon the medical properties of roots and herbs.

MIND IS MATTER; OR, THE SUBSTANCE OF THE SOUL. By Wm. Hemstreet. 12mo, cloth, pp. 252. New York: Fowler & Wells Co.

The author maintains that the soul is as material as the body; that it is a thing, not an idea, and that mind, or sentience, is the innate quality of that thing, as cohesion or energy is the innate quality of matter, though in neither case can we know the why or wherefore. He considers that by demonstrating the corporeal nature of the soul we demonstrate its immortality in the imperishability of matter and its alliance with volitional tenacity or love of life. The book contains practical psychological lessons, a painstaking collection of what others have said upon the subject, a revelation of new springs and causes of social conduct, and gives wise suggestions toward individualism by resistance to deteriorating influences and persistence in sustaining a virtuous life.

LOOKING FORWARD. For Young Men, their Interest and Success. By Rev. Geo. Sumner Weaver, D. D. 12mo, cloth, pp. 218. New York: Fowler & Wells Company.

The author appears to be specially endowed with a faculty of writing for young folks, his first volume having been published forty years ago, and some years later a second, entitled "Hopes and Helps for the Young." In the present he aims to indicate correct views of life, and the part each individual should take in its business, politics, and general duties.

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MASSACHUSETTS.

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1 Bulb Allium Neapolitanum, beautiful white flowers.
1 Bulb Belgian hyacinth, lovely spikes of blue flowers.
1 Bulb Glory of the Snow, snow-white and fragrant.
1 Bulb Star of Bethlehem, (Ornithogalum) grand.
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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 insuring the order, which is not more than \$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 personal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No notice will be taken of 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.

BOSTON, SATURDAY, OCTOBER 3, 1891.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

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

IN MEMORIAM.

One of the World's Martyrs Released; Transition of Prof. Henry Kiddle; Eyes that Failed on Earth now Open to the Eternal Day! Tribute from Judge Cross.

"Prof. Henry Kiddle, ex-superintendent of public schools of New York, died yesterday (24th Sept.) of paralysis. He was the author of several well-known educational and other books. He was 67 years old."

The above curt paragraph in the daily press conveys alike sad intelligence and a pertinent moral. It chronicles the fact that one of the world's martyrs in the interest of truth has laid off his weary form to put on the glorious garments of the Better Land; and it once more instances the bitter prejudice which press, forum and pulpit always evince toward Spiritualism, by a non-mention thereof, when one of its leading exponents passes from this world of trial to reap the reward of his well-doing.

Prof. Kiddle was indeed a learned man, a skillful head of New York's educational department as embodied in its public schools; the practical writer of works that have produced, and will long produce, marked results in the field of his earlier endeavors; but his chief glory rests in the sacrifices he made, rather than surrender his convictions when he became satisfied of the truth of Spiritualism, and the earnest work he has accomplished—largely at his own expense—for the advancement among men of a knowledge of demonstrated spirit communion, since he openly declared his own belief in its everlasting verity.

To use his own vigorous language in a published tribute to Prof. A. R. Wallace, we would say of our ascended Bro. Kiddle: "All honor to that brave and illustrious man whose name will be emblazoned on the rolls of spiritual truth" when those who sought to raise the fashionable sneer at his expense, and "all their aiders and abettors, have been for centuries buried in the forgotten grave of charitable oblivion."

One by one the columns of the Spiritual Temple—on its mortal side—are falling prostrate in the persons of its prominent and old-time defenders, and the strain of its support grows the tenser upon those who remain; still we recognize the fact that the World of Causes is still powerful in this our world of effects, and feel to bid our co-laborers in the earthly vineyard (in the words of the concluding sentence of Prof. Kiddle's last (dictated) letter to us) continue to discharge their duties "boldly and patiently, and await the action of the Higher Powers," certain that while our gifted workers in the mortal are stricken down, others will be raised up by the Invisible Intelligences to carry on to completion the work they have so nobly advanced during their day and generation.

Prof. Kiddle was, after entering upon his crowning life-work, one of the most determined of men. He felt that half-measures in this field were not for a moment to be tolerated. How truly has he said in our columns:

"It is not respectability nor popularity that they [Spiritualists] are in quest of, but the truth, and the whole truth; and they offer no compromise with its enemies. They know full well that, with every sacrifice and concession, Spiritualism at present can be only 'quasi-respectable' in the eyes of those whose church, social and professional associations forbid them from expressing, or even indicating, any regard for so unpopular a thing—so hateful a practice, as 'dealing with the dead.' Spiritualism must go to them, they will not come to it. ALL ATTEMPTS AT COMPROMISE OR CONCILIATION ARE VAIN AND USELESS. WHY, THEN, SHOULD NOT THE BELIEVERS IN THE NEW REVELATION STAND IN UNBROKEN FRONT, REGARDLESS OF THE HOSTILE SENTIMENTS OF SOCIAL, RELIGIOUS OR PROFESSIONAL ORTHODOXY—without caring a straw whether they are regarded as 'quasi-respectable,' or utterly condemned as reprobates?"

At the time of his decease Prof. Kiddle was President of the American Spiritualist Alliance of New York. His work under its auspices, as the Chief of the Secular Bureau of Correspondence, charged with replying to the "false witness," continually borne against Spiritualism by the papers of the day, was valuable beyond measure, and his arguments were such—as has been well said of another—that

the enemies of the New Dispensation could "resist their force only by encasing themselves in the impervious armor of prejudice, bigotry and inviolable ignorance." The Society will doubtless take proper action regarding his decease and its lessons. At the time of the death of the late Prof. S. B. Brittan, the Alliance passed resolutions in recognition thereof, which were written by Prof. Kiddle, and from which we present the following (with some changes of name, etc.), as a tribute to their lamented writer himself:

"In the decease of Prof. Kiddle the modern spiritual movement has lost one of its ablest advocates and champions—who in the capacity of author, lecturer and editor devoted the greater part of his life to rare self-sacrifice and heroism, the exposition and defense of the principles of psychological and spiritual science, and to the elucidation of the lessons presented to mankind through the facts and phenomena of the New Dispensation; and whose most prominent traits of character—integrity, gentility, courtesy and unflinching charity—offered a living exemplification of the moral and spiritual precepts which the angels of that dispensation have uniformly taught and emphatically enjoined."

While we offer our deepest and sincerest condolences to the bereaved family, relatives and numerous friends of the deceased, whose hearts must feel most acutely even this temporary separation from his genial and loving companion, we yet rejoice to greet our brother as a risen spirit—emancipated from the trammels of clay, relieved from the burdens and cares of the earthly life, and now exulting in the freedom of the sphere of light and truth to which he has been translated, and enjoying the society of those who, like himself, have passed onward to that higher and better state of being, to gather in the harvest of good deeds performed in the rudimental life, and to begin that upward career of spiritual being in the spiral pathway which leads eternally toward Infinite Wisdom and Perfection."

Prof. Kiddle was our personal and valued friend for years; we have known him alike when in the shadow of temporal trial, and when illuminated with the radiance of the great spiritual joy which, like the light that irradiates the wayfarer to Damascus, at times smote the pathway of earth's chosen teachers and leaders in the paths of the New! And now that he has preceded us to the land where weakness is changed to strength, and the weight of years is rolled from the spirit as a cloud from the brow of morning, we congratulate him on his release from physical suffering, and his entry upon the "broader liberty of the children of God!" For who are the true children of the Infinite, if he be not those who have (as did this newly ascended brother) laid professional success, social honors and prized friendship alike upon the altar of duty, and have gone out to face a frowning world alone, that humanity might hear and be gladdened by this MODERN MESSAGE FROM THE MOST HIGH!

The following scholarly tribute to Prof. Kiddle's memory is from the pen of our esteemed friend and correspondent, Judge Nelson Cross, of New York—himself an honored ex-president of the Alliance:

To the Editor of the Banner of Light:

On Thursday, September 24th, at his home in the city of New York, Prof. HENRY KIDDLE passed to the other life. His demise, though apparently sudden, and something of a shock to many of his near friends, was not unexpected by his immediate family. For the past eighteen months the deceased had been a great sufferer from partial blindness, which necessarily interrupted the literary and scientific work to which he had devoted the best years of his life.

On the evening of Saturday, September 19th, he was prostrated by an attack of apoplexy. After this he never left his room. Toward the end, he endeavored to address some last words to his wife and children. "We all have our hour and duties to perform," he said with an effort, but failed to say more, and passed away in the full belief of the Spiritual Philosophy which turned him from the cold unsympathizing ways of materialism into a knowledge of the continuity of life, gained from experiences within his own family, to promulgate which he did not hesitate to choose between duty and interest, at whatever sacrifice. Hence, the chronicle of his experiences in this new field and his open avowal of belief in all the essential doctrines of the "New Dispensation," as contained in the volume entitled "Spiritual Communications," which caused a wave of excitement to sweep over the plane of his life-labor, and finally led to his voluntary surrender of the office of Superintendent of Schools of the city of New York, which he had held for a decade without a question of his scholastic fitness, or a stain upon his character as a man. From this period Prof. Kiddle continued to devote himself to those literary and scientific pursuits which had theretofore engrossed his attention.

A brief retrospect of some of the leading events of a life so full of usefulness and honor cannot fall of interest, for in all the elements of a true manhood Prof. Kiddle was preeminently great. Born in England, of English parents, in the year 1824, and brought to this country at the early age of nine, he was left for the most part to make his own way in the world. His whole period of schooling under an instructor did not exceed three years. The rest he wrought out for himself; and when we take into view that not only was he thoroughly versed in all the higher educational branches of his native tongue, but that he was also familiar with the modern French and German languages and literature, and in the ancient classics, including Latin and Greek, an acknowledged authority, we must accord to him a measure of praise which few men, under the most favorable circumstances, have earned for themselves.

In intellectual culture, and true manly attributes, Prof. Kiddle was in the highest sense of the term a "self-made man."

At the age of thirteen he became a teacher under the old Public School Society of New York City, and thenceforward his upward course was sure and constant. No individual did more than he to perfect the present school system, of which New York is so justly proud.

As principal of the Saturday Normal School for teachers, the measure of his popularity is best shown by the exquisitely wrought testimonial of the members presented to him on his retirement to accept the office of Assistant-Superintendent of Schools, which he held until his subsequent promotion to the chief position.

Of Prof. Kiddle's literary labors little need be said, so largely have they entered into the educational and scholastic treasures of the period. He was the author of a number of text and elementary books for use in our schools, including an elementary work on Astronomy which it was his purpose to revise so as to include later discoveries. He was also the author of Colton's Common School Geography, wherein he was the first to give our great railways the importance of navigable streams as lines of communication between commercial centres. At the request of the publishers he revised and enlarged the false syntax of Brown's Grammar, and otherwise remodeled it so that it still holds the first place in our grammar schools.

His later works are a Cyclopaedia of Education and a Dictionary of Education, the latter designed as a year-book, to be followed by others of the same class.

After the surrender of his office as Superintendent of Schools, Prof. Kiddle continued his labors in the field of letters, with scarcely an interruption. Among other things he wrote and published a work on Physics for use in high schools, using Ganot's French work as a basis. This production was of such high merit as to attract the attention of the French Academy, and led to his election as a member, and the bestowal of the customary badge of honor, a distinction known only to some of his more intimate friends, as he complied with the rules of the order by wearing his badge out of sight.

In his intervals of teaching he read law in the office of Samuel J. Tilden, and was duly admitted to the bar.

He was the first President of the American Spiritualist Alliance, and held the office at his demise. No member was more zealous in the cause, sustaining it by some of the most profound articles ever given to the Spiritualist and secular press.

The Professor was an indomitable worker. To him idleness was unknown. Even in his hours of recreation his ever-active brain was busy with projects for the good of humankind. His Spiritualism was ingrained. It had come to him after long resistance and dubious experiment; but when once convinced of its verity nothing—neither emoluments, nor honors, nor self-interest—could turn him from the newly-found TRUTH. Ever after his voice and pen were ready in its defense. The dedicatory passage in his "Spiritual Communications" is an evidence of his sincerity. What is there said of his daughter-medium expressed his faith in all of her class: "Gifted by Heaven to bring to the lost of earth a message of hope beyond the tomb, and to unveil to the eyes of faith those mansions of bliss which have been prepared for all who perfectly love and truly serve their HEAVENLY FATHER."

So lived, and so passed to the beyond, HENRY KIDDLE. In his transition Spiritualism has lost one of its ablest and sincerest adherents, and the world at large a gifted and conscientious exponent of Truth. NELSON CROSS.
New York City.

The funeral services over the remains of the late Prof. Henry Kiddle were held at the family residence, 7 East 130th street, New York City, Monday, Sept. 28th, at 11 A.M., in the presence of nearly two hundred persons, among whom might be noticed many of the literati of the city. The services were characterized by marked simplicity.

By request of the family W. J. Colville (who had been specially summoned from Boston to officiate), read appropriate selections, followed by an impressive invocation. Prof. David B. Scott of the College of the City of New York delivered an address on the life and character of his life-long friend and fellow-worker, in which was paid a well-deserved tribute to Prof. Kiddle's unswerving integrity, stainless purity, and versatile intelligence. In the course of his remarks he said, that having been intimately associated with him in his educational career from boyhood to old age, he had found him through fifty years always the same faithful, patient, untiring worker, one whose ability was only equalled by his zeal. His scholarship was deep and varied. When passing through a veritable Gethsemane of trial, at the time he embraced Spiritualism and made known his convictions to the world, his courage and fidelity to principle won for him respect, affection and admiration from all who knew how to appreciate true value. His resignation of the distinguished office of Superintendent of Public Schools was a great loss to the community, as he was in all respects the most eminently successful incumbent of all who have held that office before or since. Not least among the causes of his singular eligibility for so high and arduous a station was his phenomenal aptitude as an examiner, his patience and thorough methods enabling him to call out in the readiest and most effective manner what the scholars really knew but often needed judicious appeal to express.

Mr. Colville delivered a comprehensive and fervid inspirational address, carrying out still further the expressions of Prof. Scott in testimony to Henry Kiddle's sterling work for humanity, and entering somewhat deeply into his latest experiences in connection with Spiritualism. This address closed with an impromptu poem, in which the numerous and exquisite floral tributes received especial mention.

The interment was private, and attended only by the immediate family and a select party of specially near friends.

By the use of the camera, with powerful telescopes, a new and very large crater has been shown upon the moon's surface, say astronomers of late, and there appears to be a good deal of interest manifested upon the subject by the scientific world. But when THE BANNER printed a statement, derived from spirit intelligences over thirty years ago, of similar import, it was laughed at as being credulous. More than this: our spirit-friends assured us that they had visited the planet in question, and therefore they knew all about these vast craters on the moon's surface, and then averred the people of earth at no distant day would make such great improvements in telescope apparatus that the earthly observer would be able to not only detect craters, but identify living animals as well. The spirit-investigators also informed us that the time would come when our astronomers could discover many new planets which revolved around the sun, although then unknown; and now we see by statements in the daily press that, beside the well-known large planets that so revolve, over two hundred and fifty others have been lately discovered and catalogued, and that Science is daily adding to this list.

We allude to the subject at the present time in proof that the statements we made public long ago, given to us through the trance mediumship of Mrs. J. H. Conant, have at last proved to be bona fide.

We regret to learn that Dr. J. Rodas Buchanan of this city, the author and devoted Spiritualist, intends soon to become a resident of Kansas. We are sorry to lose so able a man, but no doubt he will make his mark in the Western section of our country as well as he has in the Eastern.

Mrs. M. J. Butler has returned from Lake Maranacook, Me., and can be seen Tuesdays and Thursdays at her home, 411 Marlboro street, Boston.

It is announced that Hon. LUTHER R. MARSH of New York will speak in Horticultural Hall, Boston, next Sunday, Oct. 4th.

A Secularism "Small-Bore."

A writer in the *Chattanooga (Tenn.) Times* makes a deservedly caustic review of a screed on Spiritualism, published in the *Sedalia (Mo.) Gazette*, by one Rev. Mr. Van Wagner, who first went to the Spiritualists' camp grounds as a guest, spectator and visitor, and then poured out a torrent of coarse and wholly unprovoked abuse of Spiritualists at large, and of a lady medium in particular. The writer himself disavows all knowledge of the essentials of the details of Spiritualism, never having attended, as he declares, a meeting, lecture or convention in its exposition and interest. But he insists that we live in a land of freedom, and that so long as people lead correct lives and obey the laws, their belief is their own business. It might bridle the loose tongues of men like this Van Wagner, he says, to know that Spiritualism counts among its believers men like Wallace and Flammarion, and others of wide repute and high distinction.

He pronounces this defamer a fossil, intolerant, and hostile to the freedom of individual inquiry. He classes him with those narrow, small-bore, over-zealous preachers who give the broad-minded, large-hearted ministers so much perplexity and trouble. An able and profoundly reflective writer of the time, after years of study and research, observed that the man who knows but one religion knows practically no religion; that all systems contain some truth and some error; that all are of vital concern in the great central fact to which all point; and that their differences are the efforts of different people in different stages of progress to know and express this central fact, our own being taken for the highest and best expression of religion thus far.

The same thinker says that this discovery and conviction makes him modest and respectful; and while he may be unable to affirm any people's religion or philosophy, he will not arrogate to himself the right to deny any. This conclusion of a large and liberal mind is commended by the writer in the *Chattanooga Times* to Rev. Mr. Van Wagner, in the hope that it may temper somewhat the bitterness of his bigotry, mitigate his flippant spite, and remind him that the titles he assumes carry well-defined limits of propriety.

The Only Cure for Evil.

The world is full of poverty and disease, ignorance and error, selfishness and pain, injustice and hatred, falsehood and crime. It hinders and disturbs the universal harmony. How shall it be overcome?

There are two ways recommended and practiced, the human and the divine. The former is tainted with the very disease it seeks vainly to eradicate. The latter is wholly free from it, and therefore is its superior and its conqueror. The human method is to overcome evil with evil—an experiment that never yet has been found to succeed. The divine method is to overcome evil with good. The former is the impulsive and ignorant one; the latter is the calm and truly wise one.

How long has not the human method been tried in legislation, and without avail. It has apparently been believed by legislators that the true way to overcome and eradicate evil was by the administration of pain. If a wrong has been perpetrated, match it with a penalty of suffering. This is the way the law has chosen to secure the reformation of erring and guilty men. The old Mosaic law still holds sway in State and Church. And still both claim to be Christian, and hold that Christ's law superseded the Mosaic.

To attempt to overcome evil with evil is only to increase and multiply evil. The cure for evil is its opposite. Disease is overcome by health. Weakness by strength. Poverty by riches. Ignorance by knowledge. Wrong by right. Error by truth. Sin by holiness. Hate by love. Evil by good. The material by the spiritual. And this is the true law of nature, and hence the divine law.

"Love thy neighbor as thyself," is the primary law laid down by Christ. If we do this, we certainly can wish him no evil, much less do him any evil. In obedience to this law the social state for man is in the highest degree possible. Without such obedience to at least a certain extent, society would be wholly impossible.

To practice the good at all times and everywhere is to do one's full part in overcoming evil. In no other way can it be done so effectually.

An Indian's View.

An Indian who sees quite as far ahead in the matter as any of his white brethren can, is interviewed in the *Twentieth Century*, apropos of a reported recent trip made to the Seminoles in South Florida in regard to the project of inducing the tribes to hold their lands in severalty instead of in common as the Seminoles do.

The visitor remarks that the influence of the Government is used to compel the Indians to take up homesteads and hold the lands in severalty, so that the State, or politicians, can tax them; and in order that the "poor Indian" may have a legal paper title to his home, so that some cunning thief may steal it from him legally. But up to date the "poor Indian" has sagaciously insisted on remaining free.

In his account of his visit he reports what a "medicine man" said to him on this land question: "The Indian believes in the Great Spirit, and that men are brothers. Each man has a right to live, and each man has a right to as much land as he uses and no more. No man has a right nor any number of men have a right to take it from him, or that which he raises on it. Neither have they a right to tax him on what his labor produces. If they want part of it, they have a right only to buy it, not steal—as the white man steals our cattle and hogs!"

A white man, or a company of them, come down to the hunting-grounds and buy them all up. He didn't understand who could sell it. But they claim it, and no poor white man can settle on it. There it lies idle, of no use to any one. Pointing to a body of fine land that was unoccupied, he said no one lives on it, and white men are fighting in the courts for a paper title which no court, no law, no man has a right to give."

By way of calming the excitement of his red brother the visitor reminded him that he had not yet received a white man's education, nor studied white man's law, nor been converted to the white man's religion, hence could not be expected to understand the "strict justice" (?) of the white man's ways. At the mention of the white man's religion, the interview closed with a scornful laugh on the part of the Indian that spoke volumes!

We understand that Mrs. R. S. LILLIE will occupy the Berkeley Hall platform, on Sunday next, at 10:30 A.M. and 7:30 P.M.

Why Is It?

Why should public prejudice continually persist in blinding the eyes of the otherwise clear-seeing, when their gaze is set upon Spiritualism?

Why does the public press invariably consider as reliable sporadic reports of what has been witnessed at séances, or in presence of mediums, if such reports are made by professional gentlemen whose mental training and experience are such as give them but little, if any, practical knowledge of the matter about which they write?

Why is it that the same press (except in certain special cases) regards such reports to be of superior reliability to those offered in evidence by men and women who can clearly and with reason testify to the facts through long-continued personal experiment and experience with and in the phenomena?

Why do the titled reverends and scientists of the day seek to settle, by the apprehension of their own untrained (in this direction) observation, the reliability or verity of the New Revelation—on its phenomenal side—when the harmonious action of two agents is demanded in order to achieve success: the seen and the unseen?

And when this fact is self-evident, why do these titled gentlemen practically ignore the unseen and its conditions, and attach definitions to the results (when any are obtained) directly opposite to the statements made by the intelligent but invisible powers from whose agency they proceed?

Who can explain?

"Regular" Inertia.

The "Regulars," who have of late been driven to ask legal protection in several States of the Union against the too close and successful competition of new remedial processes known to the present day, have in all the history of their calling been the obstructors rather than friends of reform in whatever shape it has presented itself.

When, for instance, the Spanish government in the year 1760 proposed to clean the streets of Madrid, in which filth had collected to the depth of a foot or more, and the bare proposal precipitated an outburst of popular indignation—educated and ignorant alike taking part in it—the medical profession was requested to give its opinion of the measure as guardian of the public health, and the physicians put themselves on record as the defenders and champions of filth! They openly insisted that it should remain as it was: "It would be an experiment whose result no one could predict to disturb it. The people should be satisfied with what had satisfied their fathers before them."

Yet the descendants and co-believers of these medical men, in this modern day, are the very ones who assume to know everything about health and disease that is worth knowing, and demand that they shall enjoy the exclusive right by law to kill that part of the general public which they find it beyond their power to cure!

[Secular press please copy.]

The Fight Opened.

On the opening day of the new year of the Union Theological Seminary in New York, Prof. Vincent delivered an address to the students that indicates the attitude which the Seminary intends to maintain toward the Presbytery in the approaching trial of Prof. Briggs on the charge of heresy. It will be quite as consistent to arraign Prof. Vincent as Prof. Briggs. The address was mainly on the subject of Bible exegesis. The speaker denied that the terms "Bible" and "Word of God" are synonymous. He said the legitimate facts of theology are eternal; its deductions and classifications are not. It is based on a progressive revelation, and is therefore a progressive science.

Full Report Next Week.

Owing to the amount of time necessarily occupied in transcribing shorthand notes, the full report of the funeral services of the late Prof. HENRY KIDDLE is postponed till next week, when THE BANNER will contain *verbatim* the invocation, address and poem delivered by Mr. COLVILLE on Monday last.

The many friends of our arisen brother will do well to secure extra copies of that number, which will be a specially valuable and interesting one.

THE BANNER stated last week that a whole-souled Spiritualist of this city put into the hands of the Veteran Spiritualists' Union one hundred dollars for the benefit of an unfortunate Spiritualist in great need. This goes to show that the donor possesses a benevolent heart. But it is no more than justice to say that the proprietors of the BANNER OF LIGHT have dispensed several thousand dollars in a like manner. Now we have a call from a veteran Spiritualist, who has labored long in the Cause, who is in ill health, and does not expect to recover. He writes: "My patience is sadly taxed, and I often get nearly disheartened in this perpetual conflict with weakness and pain and poverty; but I have learned to endure what cannot be cured." It is a shame that Spiritualists make no provision for the old soldiers who have fought the battles of Truth vs. Error till nearly worn out or otherwise disabled.

Under these circumstances, perhaps the V. S. U. will make an effort to relieve the immediate necessities of this unfortunate veteran in the Cause. It seems to us that action should be taken in this matter. For further particulars, apply at this office.

Mr. and Mrs. A. J. Davis have returned from vacation to their home, No. 5 Nonquit street, Dorchester District, where they will be happy to receive their friends socially every Monday, from 2 to 10 P.M.

Our thanks are returned to Mrs. Martha A. Kennard, Manchester, N. H.; Mrs. Lydia B. King, Somerville, and Mrs. Thorpe, Abington, Mass., for donations of choice flowers to our Free Circle table.

For the fine discourse on "Soul, Spirit, Mind and Body," which appears on our first page, we are indebted to *The Weekly Discourse*, issued at Rogers Park, Ill., by Wm. Richmond.

On Monday evening, Oct. 5th, Prof. A. E. Carpenter will begin a series of amusing "Scenes in Mesmerism," at Horticultural Hall, Boston.

We regret to learn that the husband of Mrs. B. F. Smith is quite ill at their residence in Revere, Mass., at the present time.

Ayer's Sarsaparilla, sending the brain pure blood, makes sound both mind and body.

SPIRITUAL MEETINGS

Ans.—We have attended to questions concerning the relationship between Theosophy and Spiritualism, also the difference between these two branches of one science and philos

dence, I did not see life just as I see it now. Religion was different to me from what it is a

David Brayton:
[To the Chairman:] Some friends of mine

sentient and mental life; it is only the conceit of ignorance, and not science, that ig

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