

BANNER OF LIGHT.

AN EXPONENT OF THE
PHILOSOPHY OF THE FUTURE

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The Spiritual Postscript.

SPIRITUALISTS AND MEDIUMS.

BEING LECTURE NO. XXII.

As Contained in "Unanswerable Logic,"
BY THOMAS CALES FORSTER.

The phenomena of Spiritualism, which have introduced to the world some of the grandest ideas that the human mind has ever been called upon to investigate and decide, are still agitating public thought, and commanding more or less of public interest. The important facts of the perpetuity of individual affection, and of individual progress beyond the grave, together with the declaration of the existence of universal incarnation and universal inspiration, all of which are legitimate deductions from these phenomena, certainly constitute a combination of presumptive truths not to be passively ignored by reflective minds, whatever their creed or profession may be; and, hence, the substratum of facts, upon which these philosophical and ethical propositions are presumed to rest, as well as the modes and methods of their attainment, are likewise worthy of the highest consideration. Yet, it cannot be denied, as it seems to me, that neither the facts communicated nor the mediums through whom communication is being had, have ever found that universal appreciation so eminently their due—indeed, that they are not held in proper estimation even by those who are professedly the beneficiaries of the same.

These phenomena, however, notwithstanding the opprobrium attempted to be fastened upon them, still exist, as I have said, in varied and increasingly multiplied modes of manifestation, "like orient pearls at random [yet with system] strung." When these phenomena first came into prominence in the midst of American society, some minds were so constituted and conditioned that they early saw and appreciated the silver star of truth that shone in the hemisphere of thought above this infant fact and its lowly cradle at Hydesville. Their ideas grew broader and their hopes brighter as they listened to a repetition of the angelic song of the first era, "Glory to God in the highest; on earth peace to all good-willing men," as the text should be rendered. Their mental sky became clearer and fairer; with them bigotry died at once of its own rottenness, and sectarianism breathed its last. Louder conceptions of the Deity dawned; a truer sense of the human soul and its possibilities was aroused, whilst nobler purposes and prospective certainties animated their lives. The earth grew fairer, the heavens brighter, and man's destiny more and more promisingly glorious, as the echoing raps continuously rang out an angel chorus upon the anvil of Time; and this angel chorus has cheered the last earthly moments of many of our pioneers, who, since its inception, have gone to their guard in the skies. The great fact of spirit-communion grew apace in human appreciation; and even before the first twelve years of recognition had passed, the logic of the schools was confounded, and doctors of divinity became alarmed for the security of the scepter they had so long wielded. Dread theology, which in the language of the poet,

"Peopled earth with demons, hell with men,
And heaven with slaves,"

began to lose its power over the minds and consciences of the race.

The raps, with other phases of spiritual phenomena, began to be recognized as pages in a beautiful guide-book to the soul, which the angels had furnished, telling of a pathway, "arched with galaxies and paved with suns," through which the human soul shall pass to future beatitudes; and along which brilliant highway the beloved and the departed are constantly bearing messages of affection. And now that more than the third of a century has elapsed since the recognition of spiritual phenomena, still more demonstrable has become the fact of spirit-communion, still more numerous the agencies of this connection, and still more glorious the results of such association. Millions of human souls, to-day, instead of the scores and hundreds of the early period to which I have referred, are quaffing the sweet waters of this beautiful river of truth that is coursing so brightly through the gorges and over the valleys of time. In a million of human homes exist the positive evidences of immortality.

UNANSWERABLE LOGIC: A series of Twenty-Four Spiritual Discourses, given through the mediumship of Thomas Cales Forster. These lectures, in a remarkably clear and comprehensive manner, give a very complete presentation of the phenomena and teachings of Modern Spiritualism. Colby & Rich, Boston.

mortal life; and millions of human hearts are rejoicing with a most holy joy, which naught earthly alone can either give or take away. For, through the ministry of angels, they have found a "fountain of living water in every desert of feeling, a balm for every wound, tranquility in every distress, and a pillow in every tempest." They have found a religion that teaches, in harmony with the lessons of Jesus, "that man is greater than the Sabbath, that he is greater than the cathedral or the church, the priesthood or the law." They have found a philosophy, grand and glorious, which, in conjunction with science, is teaching that, as under Infinite will and power, together with Infinite love and wisdom, "unintelligent force and inert matter have, through all the long ages, been waiting hand in hand through the vast halls of creation, and to day, after millions of years, are as fresh as ever they were, the Deity cannot have impeached and stultified himself by thus endowing these with endless existence, and at the same time wholly disregarded the thinking principle in man; that the Infinite Father, operating through appropriate and eternal laws, cannot have preserved the atom and forgotten the soul"; but that as in inanimate nature the acorn foretells the future unfolding of the life and beauty of the oak, just so surely the facts of Spiritualism are demonstrating that the soul of man, with all its expanding and aspiring powers, foretells its growth and perfection, together with the perpetuity of its affections, and its consciousness in the unappreciable eternities of the future. And thus, in addition to all his inner and spiritual sources of happiness to the true Spiritualist, under the influence of this glorious system of science, of philosophy and of religion, all external nature assumes a more brilliant and intelligent aspect—"the stillness of noon, the holy and eloquent repose of twilight, its rosy sky and balmy air, its shadows and its dew, have equally for the heart a whisper and a lesson. The wan stars from which, from time immemorial well nigh, man has endeavored to shape out a chart of the undiscoverable future; the mysterious moon, to which the great ocean ministers from its untrodden shrines; the mighty winds, which traverse the vast air, pilgrims from an eternal home to an unpenetrated bourne; the illimitable heavens all around us, where none ever gazed without a vague craving for something that the earth cannot give, and a vague sense of a future existence in which that something will be assuredly enjoyed"—all have for the Spiritualist a language and a revelation, the prologue and epilogue of which alike are constituted in the sweet whisperings of the blessed angels.

Now, the discovery of this grand truth in nature, this glorious link in that eternal chain with which the Infinite has bound together the happiness, the duty and the destiny of the races, and indissolubly fastened individual interests to each other throughout the entire universe of being, should fill the heart with more true joy "than all the fame with which the most ingenious paradox ever crowned the most ingenious sophist."

In what manner have we become possessed of these consolatory truths of which I have been speaking? To whom are we indebted, as instrumentalities at least, for the knowledge of a demonstrated immortality, and all its grand corollaries in the loftier and broader departments of thought? Who constitute the channels of intercommunion between this and the next sphere of existence? Who have been the untiring agents of angelic benevolence and instruction to the anxious and inquiring souls of the present most wonderful epoch in the intellectual and emotional experiences of the race?

In response to these interrogatories, the mind at once recurs to that class of individuals in our midst known distinctively as spiritual mediums, a class, I sincerely believe, the most sadly misunderstood, and hence the most sadly misrepresented, of any now in existence.

Of this class, and of mediumship in general, I desire now to speak, briefly necessarily, but as extensively as I may, in one lecture. And first, permit me to advert to a few scientific facts as pertinent to my theme, with which you may be more or less familiar. It is stated that, when Dr. Kane was wintering in Smith's Sound, while on his last Polar expedition, it was discovered on some occasions that his thermometers registered sixty degrees below the zero of Fahrenheit. He discovered also, however, that three thermometers which agreed at medium temperatures disagreed materially at these low temperatures when suspended in the open air at short distances from each other. Likewise, that these thermometers, if approached suddenly, or from the windward side, or if the breath or emanations of the body reached them, would fluctuate violently; that correct readings could only be obtained by approaching them from the leeward cautiously, and reading off the degrees with suppressed breath at as great a distance as the figures on the scale were visible; and that this only accuracy could be obtained by conforming strictly to the delicate conditions imposed by nature.

Again, if you desire to obtain a true north and south line with a delicately balanced compass, it is well known you must remove all bodies containing iron or steel from the neighborhood. If the observer has even a pocket-knife about him, he will fall of the desired result.

The explorer, taking sextant observations to ascertain his position, uses mercury for an artificial horizon. He and his assistants are as still as possible while the sextant angle is taken. A loud word, a footfall, even a quick motion of the body, will cause the quicksilver to oscillate; and inaccuracy is the result.

Alpine guides tell us that, at a certain point in the ascent of Mount Blanc, the snow is held in such wonderful and delicate poise that a single loud exclamation will precipitate a hundred thousand tons in thundering avalanche on the incautious climber.

Thus accuracy, we learn, safety, success, are simply results of obedience to natural laws; and a man would be considered worse than foolish who disregarded the same, and still expected to obtain desired results.

Now, it is an unmistakable fact, too slightly appreciated, that mediumistic requirements and conditions constitute a striking parallel in the animate to the important facts just instanced in the inanimate department of nature; and, therefore, if a desired result is attainable at all through phenomena in the presence of mediums, it must be in accordance with some law, and can be best attained by the faithful observance of all the known requirements and conditions incidental to that law. Yet there are many persons who find it difficult to realize, what all candid observers who are familiar with the organic conditions and experiences of mediums will tell you is a fact, that as a rule they are intensely and most frequently painfully sensitive to all external as well as interior influences; and, indeed, that all inharmonious influences, from whatever source, affect them more or less injuriously, and as readily as disobedience to law affects the degrees of the thermometer, the mercury of the explorer, or the delicately poised snow of Mount Blanc.

To such natures, if their services are to be beneficial to themselves or others, harmonious conditions are an absolute necessity. Physical discomfort, mental or emotional discord, and even atmospheric disturbances, with most mediums are the synonyms of physical, intellectual and spiritual prostration or depression, and of consequent mediumistic inharmony, more or less modified by such counteracting influences as their spirit guides respectively may be enabled to bring to bear. Hence the too frequent halting philosophy heard in your circles, and at times upon your rostrums; the too common incongruity in the phenomenal department, and consequent uncertainty as to results; the too familiar allegations of fraud, and seeming causes for the same; and likewise the consequent too oft recurring ill health and unhappiness, more or less dependent upon all classes of mediumship. Mediums, who are necessarily but men and women with human characteristics, may be appropriately compared to a certain leaf, described by some old traveler, as readily expanding itself to warmth; but when chilled not only shrinking and closing, but presenting to the spectator sharp thorns, which had previously lain concealed and inoffensive upon the opposite side. In other words, mediums may too often exhibit the frailties of humanity to a degree that injustice and unkindness could alone develop into exorcise.

These inharmonies to which I have referred, as too frequently affecting mediums, existing as they do in multiplied and various forms arising from multiplied and various causes over which controlling minds can but rarely gain complete ascendancy, and the medium scarcely ever, operate deleteriously at times by a double action, so to speak. They deprive the medium of that passivity requisite for the production of desired results on the part of an honestly intentioned and harmonious spirit, and at the same time render the channel of communication more or less accessible for less developed influences to produce, either through ignorance or design, innumerable inharmonies and inconsistencies, in as many different ways as there are different organizational idiosyncrasies to be affected. Such are some of the difficulties attendant upon communication between the two spheres of man's existence, the inner and the outer life. Can it be wondered at that confusion should exist among the adherents of a system that is really as yet in its incipency? But surely such difficulties among investigators, instead of engendering distrust and too frequently charges of dishonesty against our mediums and those who seek to defend them, should rather betel increased brotherly affection and sympathy, as well as more earnest and continuous effort after knowledge touching the laws of control.

Every child that has grown to manhood or womanhood has, in some sort, developed an individuality peculiarly its own, even though the individuality of some (if the paradox may be allowed) may be said by sterner natures to consist in the want of a well-defined personality. And the individuality of each of course has been, hereditarily and otherwise, the natural combination of the animal, the intellectual and the spiritual—the one or the other quality more or less predominating. Some few persons—and they are very few—says an able writer, seem to be possessed constitutionally of an intense, steady, unchangeable individuality. They seem to have been fashioned as the God of Nature has fashioned the majestic oak of the forest, which lives on through the storms of winter as well as the heat of summer; and, when it has let fall the bare and yellow leaf of autumn, stretches forth its bare arms and breasts unharmed by the wrath of the hurricane.

There is yet another class, the same writer has truthfully said, who, like the musical instruments in your parlor, are formed for exquisite uses, but are to a great extent dependent for harmony or discord upon the finger that touches them. Under the hand of a kindly congenial and cultivated nature, they will give forth a grand oratorio of natural symphonies that please the ear or win the heart. But when the ignorant and uncultivated, the harsh

and unkind touch the keys of their nature, discord and inharmony are more or less the result, however beautifully attuned they may have previously been. In one sense, whether they recognize the fact or not, you may make what you please of them, and gather what you will of harmony or discord. This latter class, speaking in general terms, are the sensitives, in most cases distinctively the mediums of the hour. None of them are without their Gethsemane—but few without a Calvary. Mankind should be loving and charitable, persuasive and gentle to all such; they are the channels of spiritual thought, the mediators through whom the longings of earth may be registered on high, and the whisperings of the angel-world echoed in the hearts of humanity. They are the pioneers of a New Dispensation.

These mediumistic peculiarities all experienced Spiritualists can but admit. The general mind, outside the spiritual ranks, cannot of course be expected to comprehend the true nature of such characters, the necessary conditions for their usefulness, or the full import of their mission to the race. It is not therefore of the treatment extended to mediums by what may be termed the outside world that I am speaking, for indeed the opposition from this source has done comparatively but little to stay the progress of Spiritualism. Our Cause, as one of the elements in the moral and spiritual structure of society, may be appropriately compared to an architectural arch, with mediumship as the keystone; and hence it is capable of sustaining unharmed the entire weight of opposition from without, and can be deleteriously affected only by pressure from within. It is therefore to Spiritualists that I am addressing myself, and of the treatment which mediums, both physical and philosophical, receive from those of the same household of faith that I am speaking. And for what blessing, as Spiritualists, are we not indebted to the suggestive school of mediumship? To this school we are more or less indebted for all the glorious spiritual truths that have culminated in the realm of thought during the last third of a century; through this agency has the soothing magnetism of brother or sister dissipated pain, and often bid the death angel depart; through this agency the tears around a million hearthstones have been dried, and millions of human hearts are beating with unabated happiness; through this agency the fireside, the counting-room, the workshop and the studio have been gladdened into smiles; through this agency the midnight lamp of the man of letters burns less dimly, and the circling waters of individual thought are dancing more merrily in the glorious sunshine of a new and brighter philosophy than any comprehended in the teachings of old. And, yet, what is the condition of our mediums, and what are the Spiritualists as a body doing for them to ward off the inharmonies of their surroundings, or cheer the life-line of their earthly existence? Of course there are charitable and appreciative exceptions; but, as a general rule, Spiritualists in their visits to mediums seem to be searching for defects in the medium rather than for truths of the skies—and often upon bare suspicion of fraud are uncompromisingly bitter in their denunciations of the medium.

Indeed, it is not being taught, and to a considerable extent practiced, that the general order of common justice in the cases of alleged criminals is to be reversed in the cases of assumed spiritual manifestations, and the poor mediums, less considered than even the supposed murderer, are to be held guilty until they can (at times under the most unfavorable circumstances) prove themselves innocent of fraud, in the estimation of the most prejudiced, and sometimes the most ignorant, censors! The mediums are for the most part in a state of poverty, and sometimes in absolute want, and compelled to resort to the merest drudgery for bread, for such cases have come under my personal observation; and yet, when demanding compensation far less than other occupations requiring all their time would afford, they are denounced as being avaricious and too eager to accumulate; some are loudly blamed for looking too shabby in their apparel, whilst others are condemned for desiring to dress and live too well. I have even known speakers objected to for seeking to live like ladies and gentlemen; some are denounced as being too frivolous, others as being too sanctimonious; some are ostracized on the score of alleged licentiousness, others derided and slandered when professing purity; some are denounced for loquacious as speakers, others abused for itinerating; some are discountenanced for speaking with their eyes closed, and charged with committing their discourses to memory, whilst the inspiration of others is questioned because their eyes are opened, or because their guides have prepared their lectures beforehand; some are condemned for alleged injudicious friendships, and others censured for matrimonial alliances not pleasing to the tastes of others instead of themselves; and so on to the end of the chapter of individual idiosyncrasies in the lives of mediums, which seem to be commented upon in a manner exercised toward no other class in the community. Now all this is evidently wrong, it seems to me, and destructive of the health, harmony and usefulness of mediums, unless, indeed, mediumship be in and of itself a great lie, and consequently more or less prejudicial to any cause in which they may be called to labor.

Again, gradually, and in many cases imperceptibly to themselves, it is to be feared that Spiritualists as a body, through an overwhelming interest in the wonderful character of personal consolations of mediumistic phenomena, have lost sight of the ethical and philosophical deductions legitimately deducible there-

from. In the intense gratification arising from the demonstration of the perpetuity of individual consciousness beyond the grave, through the fact of possible communion with our departed friends, they seem to have forgotten the grand and glorious corollaries incidental to the recognition of such fundamental truths, and have become almost exclusively absorbed in their admiration for the physical, and especially the startling, phases of the phenomena of the day. Their interest seems to have become so entirely enlisted in the physical facts demonstrating the soul's existence in a future life that they utterly fail in the consideration and practical application in this life of well nigh all the truths deducible from this fact touching the duties, welfare, and destiny of that soul. They fail, in its fullest extent, of any practical appreciation of the philosophic proposition that the possibility of angel communion and association involves a constant individual effort for greater personal purity as necessary to more perfected communion and more elevating association. They do not seem to understand clearly that the fact of the existence of a door which the angels have thus thrown open to loftier conceptions, more enlarged ideas, and more ennobling thoughts, practically imposes upon the acceptor of this fact the duty of continuous and untiring labor for a higher appreciation and a daily application of all these angel-fraught blessings—thus personally contributing to the establishment of the fact that Spiritualism, properly understood, is essentially the most elevated, philanthropic and morally imbued system of ethics known to man, whilst at the same time it inculcates the happiest and most rational conceptions touching the beneficence of this life and the possible benedictions of the next.

Falling thus to a great extent in the practical aspirations and personally imposed duties which should be recognized as the legitimate outgrowth of spiritual phenomena, they have, as I have said, too generally confined their attention and their interest to the material facts as such, without an advanced thought beyond, and especially to the more startling phases of the same. And, hence, I fear that it cannot be denied that, as a body, Spiritualists have become seekers after the marvelous almost exclusively, constantly searching out and longing for the phenomenal production of an oft-repeated fact, to the neglect of the practical and legitimate significance of that fact. And, hence, it is to be feared that too many may be correctly termed wonder-seekers instead of truth-seekers. As a natural consequence of such conditions, the general mind has imperceptibly grown into the habit of perpetually demanding, in their own minds, and sometimes even orally, something more and more startling in the line of physical manifestations; whilst the sweet and gentle presence and commune of our angel friends, freighted with lessons of purity and truth, are comparatively ignored through the predominance of this overwhelming and almost universal desire for the marvelously phenomenal. And this is the condition of mind, more or less positively manifested, in which many rush into the presence of mediums for private sittings, and to the general séances, with the determination, more or less definitely fixed in each mind, that the results of the interview shall be equal, if not superior, to all previous experiences; or else the medium shall feel the effect of their disappointment and consequent indignation in some manner. Such in a greater or less degree is the positive mental atmosphere of most of the circles and private séances at the present time. And such, in addition to the causes of disquietude already mentioned, are the inharmonious conditions in which most of our mediums are being constantly called upon for the exercise of their powers, superadded to which are too often additional enforced conditions by sitters themselves, which may or may not be lamentably deleterious.

Unless, as I have said, mediumship be in and of itself a majestic lie, can we wonder that failures to produce phenomena altogether are numerous; or that worse than such failures should occur, wherein faulty attempts are made to meet unwarrantable or extravagant demands by ignorant or ill-disposed spirits, who have succeeded in gaining partial or full control through the inharmonies adverted to? which failures almost inevitably result in charges of fraud against the medium—when, in most cases, I apprehend the suffering sensitive is the least sinning of all concerned, whilst unrest and distrust are painfully on the increase among the professed adherents of God's great Gospel of Facts.

Of course I am speaking thus of genuine mediums only, who can but be so affected by prejudicial surroundings that inharmonious spirits, without the consciousness of the medium, may be the projectors of incongruous and unsatisfactory manifestations. It seems to me this is a possible fact, universally incidental to mediumship. If so, surely the cure for such unhappy conditions, among Spiritualists especially, does not consist in unequalled condemnation of the medium, but should rather lead to the elevation and purification of our aspirations as investigators, and to the general harmonization of prerequisite conditions for the reception of spiritual truth through mediumistic agency.

I do not know it to be a fact, but I am told by those in whose integrity and judgment I have the utmost confidence, that there are genuine mediums who are guilty of knowingly practicing fraud. If this be so, if there be any amongst us who are so lost to all sense of purity and common honesty as to avail themselves of the confidence of their fellows as to thus fraudulently practice upon our highest and

holiest emotions, for the purposes of personal aggrandizement, then let us ask God and the dear angels to help them from out their degradation. Let us gently warn them of the great wrong they are doing; and they will not heed us, let us avoid them as we would the deadly viper in our path, leaving them to a realization of the inevitable results of their own misdeeds. But even with regard to the class of mediums against whom such charges are made, may it not be that they are not really as faulty as a surface perception might decide? We know, as I have previously said, that mediums are necessarily sensitive to external as well as internal influences. May it not, therefore, be possible that some of the derelictions charged upon them as willful and personal defects are solely attributable to psychological and irresistible demands, reaching them from positive and suspicious minds, through the inharmonious atmospheric influences by which they are so often surrounded, both in their private séances and public circles? Indeed, there are so many possibilities in favor of the unconscious, yet seemingly conscious, action of mediums in connection with manifestations occurring in their presence that, for myself, I always prefer giving them the benefit of any doubts that may arise, from the fear that I may fall into the lamentable error of condemning the true and the good. In fine, my long experience and observation forbid that I should deal otherwise than gently and charitably with these misers in the moral garden of our God. And I can but conclude that I had

"Better trust all, and be deceived,
And weep that trust and that deceiving,
Than doubt one heart which, if believed,
Had blessed one's life with true believing."

A few words now as to rostrum mediumship, if I may be allowed the term, whether consciously or unconsciously exercised. And this form of mediumship seems to be equally misunderstood with others, and in some instances is treated with even greater want of consideration—mainly, doubtless, from the fact that the presence of control is less easily appreciated, and its manifestation, varying essentially in different speakers, is therefore the more difficult of comprehension. In the first place, our speakers are more poorly remunerated than is the performance of the same amount of intellectual labor, and the same expenditure of vital force, in any other field of human effort. And just here permit me to say my remarks must not be considered as an appeal on my own behalf as a speaker, for two reasons: first, it is to be feared that in the spiritualistic field of thought, as in well nigh all human activities, either mental or physical, it is too often true that

"Superfluous lags the veteran on the stage;
To have done is to hang
Quite out of fashion, like a rusty mail,
In monumental mockery!"

In other words, the pioneers of our Cause, in the estimation of many of our people, seem to be looked upon as having well nigh worn out their usefulness, and consequently perhaps their welcome. And, secondly, my increasing years and protracted ill health warn me that I cannot expect, on this side of life, to perform much more of labor in behalf of the glorious Cause I have so much loved, and have done the best I know to advance. It is not in any selfish or avaricious sense, therefore, that I am speaking, but for the benefit of younger occupants of the rostrum, and through them for the general benefit of the Cause so eminently worthy of our best affections and our best efforts. It is a fact, however, that the payment of our itinerant speakers is but small in comparison with the duties they are required to perform, the amount of territory they have to traverse, the appearance they are expected to make, together with the domestic responsibilities generally devolving upon them in common with the rest of the human family. Beside, the constant strain upon the affections from continuous separation from their families, whether sick or well, together with the punctuality expected from them under all circumstances, and the increased expenditure of means incidental to such conditions, should likewise be considered in this connection. In painful proof of the insufficiency adverted to, I need only refer to the fact that by far too many of the ablest advocates of Spiritualism have been compelled, within the last thirty years, to engage in other vocations in the procurement of bread for themselves and families; whilst others, worn out by their labors and the wear and tear for material subsistence, have gone to their reward in the beautiful realm of sympathy and of compensation.

It is generally recognized as a fact that the intellectual force of trance-speaking is more or less in accordance with the culture, or the organic capacity for culture, on the part of the medium, modified by the harmonious or discordant conditions preceding and attendant upon each effort. With this fact in view, how unfortunate, in addition to the circumstances just mentioned, are the conditions generally provided for our itinerant laborers throughout the country—as a rule, I mean, for there are honorable exceptions. When we remember how the brains of our speakers are being called into use by two, and frequently three, lectures on Sunday, preceded and succeeded, as they often are, by longer, or shorter exercises every night in the week; when we reflect upon the magnetic conditions of most of the halls used by Spiritualists on Sundays, occasioned frequently by the inebriety and by the political or social wrangling of disputants during the week; or when we call to mind the many unfortunate local differences and bickerings among the Spiritualists themselves, in so many of our cities, towns and villages throughout the country, with which our itinerant speakers are most generally brought in contact, and in some instances made acquainted with in expectation of their taking sides; and when we observe with what criticism, indeed with what hypercriticism, the efforts of our speakers, and especially our trance-speakers, are met, and which they are led continually to expect from the fact that some of our ablest and most completely self-poised writers are unconsciously engaged in scanning their efforts, with a view seemingly for the discovery of errors of some sort, irrespective of the more frequent truths, and beauties with which our spirit-friends are endeavoring to instruct and benefit us through this method of 'mediumship'; and, finally, when, if we believe in mediumship at all, we are unable to ignore the fact that these sensitive must be more or less deleteriously affected and painfully disturbed by all the previous conditions adverted to, as well as by such a harsh and suspicious system of surveillance, can it be wondered at—indeed, is it not to be naturally expected—that to some extent at least the condition of the instrument will im-

pair the lesson to be communicated, both as to fact and philosophy—thus materially detracting from the force and beauty of what the dear spirits might otherwise be able to present?

The question, then, is certainly pertinent, would not our critics and fault-finders, therefore, be doing more for the cause of intellectual Spiritualism, and for the general advancement of truth, should they, instead of berating our sensitive mediums, unite in using their able pens and exerting their well-merited influence in endeavoring to bring about a more just and comprehensive view, on the part of the masses, as to the law of conditions, in kind, and hence more effectual efforts toward the education and moral elevation of our mediums; and in nurturing a more generous and decided unity of action on the part of the entire body of Spiritualists for the advancement of the Cause, and the protection of the instrumentalities incidental to their vocation?

In conclusion, permit me to add that, in saying thus much, I do not wish to be understood as in any wise justifying any positive wrongdoing that may have been, or that may hereafter be, brought home to any of our mediums. I am seeking, however, to palliate their alleged, and perhaps actual, misdirections by a statement of facts as to mediumistic conditions, and the conduct of Spiritualists generally toward them; and I seek to enjoin upon Spiritualists the fact that, as a consequence, they may themselves, from the want of a due appreciation of these conditions, have been to a certain extent *particeps criminis* in the causes leading to some of the actual or supposed defects of which I have been speaking, and of which so much complaint has been made, as I think with unwarrantable harshness. In the name of a common brotherhood, therefore, and in behalf of the best interests of our common cause, I would earnestly bespeak for our mediums of every phase a truer sympathy and a more generous judgment.

Written for the Banner of Light. SOUL COMMUNION.

BY MARY WOODWARD WEATHERS.

There's a tap upon the window,
Like the patter of the rain
When the sky is just the bluest,
And the summer winds are truest,
Comes the tap upon the pane.

Comes when not a wind is stirring,
Not a footfall on the floor;
As an old time sweetheart, waiting,
The dear first love unobtruding,
With the tap upon the door.

Taps upon the chair beside me,
Till my heart is all aglow;
For the spirit touch discloses
Memories sweet as full blown roses,
So the meaning I should know.

Know how through the open meshes
Of the curtain that divides,
They can come without our knowing,
As a perfumed wind that's blowing,
By a Law that All Wisdom hides.

Till, from very spirit blending,
Just the sunbeam of our love,
Makes an endless chain of forces,
Gives the soul its met resources,
To commune with those above.

Original Essays.

SPIRITUAL UNFOLDMENT.

BY MRS. MILTON RATHBUN.

Every true Spiritualist seeks to achieve a high degree of spiritual unfoldment or development. How can we best attain this? is an important question, and worthy of our deepest thought. If by persistent crucifixion of self we can rise into the superior condition, then let us begin our warfare upon our selfish desires and purposes, willingly laying aside the pleasures of sense, when they retard our spiritual growth. If we are wedded to habits or indulgences which affect us for ill, in a physical, moral or spiritual sense, then let us face these hindrances with the master hand of firmness, ready to yield the sceptre which shall command obedience. If we capitulate with the enemy we shall be sure to make concessions, whereby we shall lose ground.

An unflinching course of strict fidelity to our highest convictions is the only safe way in which to meet and deal with all that would retard or hinder our spiritual advancement. "One world at a time" has become a stereotyped phrase with those who would put off their spiritual unfoldment, content to feed upon the husks of materiality and worldly pleasure. Many contend that spiritual development is an impossibility, except in a life set apart from worldly contact, so far as may be; that it is useless to attempt to move on, spiritually, except under the most favorable conditions. It is true that rapid unfoldment is almost impossible, except under circumstances favoring its growth, yet we hold that it is our duty (and it is possible) to grow in spirituality, as well as in other directions toward the attainment of a well-rounded character. When we aspire toward spiritual unfoldment, the battle is well under way, for it is a sad fact that while covered by the busy cares of secular life, we become indifferent to the dwarfing conditions of our spiritual nature, and sometimes fall into a state adverse to all spiritual interests, growing restless and impatient at any calls for higher aims or aspirations. Our moods vary according to the degree of thickness of our material coverings. We wonder at the devotional enthusiasm of those we meet, in fact we sometimes go so far as to incline to deride them, while the progressed thought of disciples of some branch of the vineyard.

While to them their expression is loyal to truth and the exponent of their highest conviction, it is to us, who have never looked over the threshold of that storehouse of spiritual wisdom, a dead letter—sounds without meaning—all because we lack spiritual insight to comprehend what to another seems so clear that "he who runs may read." We shun the places and the people who would do us the most good. We plead that we must first gain a competence; after that we will devote all our time to spirituality. We think that later in life we shall be more easily attracted to the divinely beautiful in Spiritualism; that when our heads are crowned with snowy whiteness, and our faces are toward the sunset of life's short day, we shall naturally turn our thoughts to the great hereafter and its many problems which the eternities may fall to fully solve. So we push aside this or that prompter to spiritual gain, turn a deaf ear to the pleadings of those gone on before, who know and realize so fully the madness of our course that they patiently bear our rebuffs, our indifference, and kindly wait for still more opportunities to re-

mind us of our daily loss by our persistent refusal to join hands with them to gain strength of desire, purpose and accomplishment in our march through materiality to spiritual unfoldment: to the place where we shall have become strong where once we were weak: to the time when we can look back upon our former apathetic or rebellious state as of the past and never to become a part of our future.

Some may say: "These generalities are well enough, but where is the practicality of the subject? How can we in our daily lives grasp this subject, and solve that our advancement will be apparent and assured?"

As one sure way of becoming spiritually-minded we would suggest a brief season every day of the separation of our thoughts from worldly matters, with a prayer in our hearts for the near approach of the wise and progressed of the spirit spheres, that by their influence and wisdom we may be helped on our journey, so full of stumbling-blocks, and so often hedged in by darkness. Then, if we can, at odd moments if regular periods are impossible, let us gather a thought from the writings of the spiritually-minded to carry with us into our daily work, which shall impress and mold our minds into a receptive state for still higher truths to enter and find welcome lodgment. We shall surely gain thereby.

We must be on the alert for insidious foes, who are more deadly than the open enemies whom we prepare ourselves to meet. We must be upright in our dealings from all standpoints. Our integrity must be to us a bulwark of great strength, and our desires must serve to the iron rule of right, however inconvenient we may find it to be thus ruled. We must be beyond reproach in our daily walk and conversation, so regulating our lives that the innocent and pure may bask in our aura fearlessly, and in no danger of contamination.

"A hopeless task!" one exclaims. Ah! no, the task is not hopeless. We must begin first with desire, then with deeds; little by little can we grow—day by day shall we gain in strength. We will not try to take ten strides in a single step, but be content if we can be sure of that one step grandly and fearlessly taken, if it may be—though in weakness and faltering, it is better than none at all. We live in a day filled with helps of all sorts, as well as hindrances of all kinds. It rests with us to choose whether we will extend our hand for help, or to be hindered, spiritually. If greed for wealth, or ambition for fame, or the fleeting pleasures of sensuality have undue influence with us—possess us to a great degree—we are objects of pity, and need to pray night and day for our deliverance from these bonds of darkness.

As one by one our great lights are taken from this to the other world, we are continually reminded that our life is but a span, and that soon, at the latest, we must pass through that great doorway called "death." We shall go rejoicing into the light, if we have attained a possible great degree of spirituality. If we have failed to develop our spiritual natures we shall go unwillingly, tearfully into the darkness. Which shall be our choice?

EVOLUTION OF GAS AND OF MATTER.

Every particle of matter, all organic beings and inorganic things are subject to the law of change and dissolution. It has, therefore, been argued that immortality is contrary to the law of nature, and that the soul itself, being subject to this law of change and dissolution, must in time perish. But the law of evolution and consequent dissolution does not apply to gas, spirit, or essence, we are told by Herbert Spencer. While all visible and invisible things of matter are subject to the law, first of life or progress, which is the integrating of matter and dissipating of motion, then of decay and death, which is the dissipation of matter and absorbing of motion, the very reverse takes place with the evolution of gas and essence or spirit, which continues by dissipating any matter that may be connected with or be attracted to it, and by absorbing motion.

The central force which holds the gaseous envelope together, forever takes on motion, and dissipates enveloping material while attracting more to replace it. If memory, power of reflection, shall have been impressed on this central force, it then continues a self-conscious being. That it is impressed so as to remain connected with such central force, we know from the fact of the brain-matter being totally displaced and lost, while new matter is substituted every few months, yet memory continues, and is exerted through the power of this force over the brain-matter. And this force has an infinite capacity of memorizing, thus showing that this capacity is entirely different from the small matter of the brain, which matter is merely its means of acting, just as the arms, etc., are.

The language of Spencer is: "Evolution under its simplest, most general aspect is the integration of matter and concomitant dissipation of motion, while dissolution is the absorption of motion and concomitant dissipation of matter." One is living, the other dying. But he continues, "the evolution of a gas is literally an absorption of motion and dissipation of matter, which is exactly the reverse of what we here call Evolution—is that which we here call Dissolution."

And so this great and supposed law of the universe that condemns all things to decay and death is admitted by its strongest advocate to be not the law of the soul of matter, its spirit, or more sublimated condition, but another law intervenes at a certain point—the law of everlasting life or force. The evolution of matter leads to its dissolution—death—as certainly as the hours follow each other. But the evolution of gas, essence, spirit, continues, and what is death to one is life to the other, and continuous life, or evolution. We see, therefore, that the central force of the gas or spirit being life itself, if it has ever reached self-cognizance, is self-living, and may always exist.

Why it undergoes this earthly experience is suggested by Tennyson in that grand poem, "In Memoriam."

"The baby new to earth and sky,
What time his tender palm is prest
Against the circle of the breast,
Has never thought that 'this is I.'
But as he grows he gathers much,
And learns the use of 'I' and 'me,'
And finds 'I am not what I see,'
And other than the things 'I touch.'
So rounds he to a separate mind,
From whence clear memory may begin,
And, through the form that binds him in,
His isolation grows defined.
This use may lie in blood and breath,
Which else were fruitless of their due
Had man to learn himself anew
Beyond the second birth of death."

Oregon, Mo. OLARKE IRVING.

Banner Correspondence.

Massachusetts.

CUMMINGTON.—Florence Sampson writes: "The Cummington Progressive Society closed its meetings for the season Oct. 11th, with Mrs. Clara Banks on the platform. Mrs. Banks is one of the ablest speakers in the field. The lecture given the evening of Oct. 11th, on 'The Second Coming of Christ,' was wonderfully good, and it is to be regretted that it could not have been reported for publication. The many friends of her husband, Mr. B. W. Banks, were that day pleased to greet and welcome him home after a year's absence in South America."

The Ladies' Social Club will open its meetings for the fall and winter on Wednesday, Oct. 21st."

ONSET.—"Heath" writes: "All friends of Onset will be glad to hear and know of the recent formation of a society for the purpose of erecting a wigwam wherein the red men can celebrate their harvest moon in truly Indian style. A report of the opening meeting was given in a recent issue of THE BANNER, and on Saturday, Oct. 17th, the friends of the movement held a meeting on the proposed site in Waban Grove, Mrs. R. Stone, President, in charge. All the mediums were out, clothed in red, and making the woods ring with the songs of their Indian controls. Mrs. Davis of Cambridgeport, under control of 'White Fawn,' gave remarkable tests of the presence of the Indians dancing their harvest moon dance, much to the amusement of the pale-faces present. Mrs. Mary C. Morrill of New York gave very clear tests with names of spirits appearing to take great interest in the wigwam, among them one from Spirit Isaac P. Greenleaf, the originator of the celebration of the Harvest Moon Festival at Onset was the more convincing coming through the organism of an entire stranger to the early history of the place. Dr. C. D. Fuller under different controls gave expression to the delight which abounded among the red men in spirit-life, and their desire to do all in their power to make their wigwam an honor to their race and of benefit to those who now occupy their former hunting-grounds."

Mrs. Westgate, one of the old residents of Wareham, gave several fine tests, and Mrs. Stone a communication from one of our ascended workers, Sidney Howe, who will be remembered as one of the pioneers of Onset, claiming to have suggested this movement over one year ago through the mediumship of Mrs. Stone, and rejoicing in the apparent fulfillment of her earnest wish. The most impressive communication was given through the same medium from one who was present a month ago at the organization of the wigwam, taking an active part in the work, and who has since passed to the happy hunting grounds, Mrs. Ella Rockwood. Her message to all was, 'Work while the day lasts, as you know not how soon you may be called from earth-life.' A poem was sent by 'Bright Eyes,' a control of Mrs. A. A. Jackson of Greenfield, announcing that the spirit will do their part if mortals do their own in the work before them."

In the evening tables were spread in the Bullock Dining-Room, and over one hundred sat down to a very relishable baked bean supper, after which tests and readings were given. Mr. J. H. Young opened the meeting by remarking that the spirit-world is in entire accord with this movement, that no medium was ever developed without some guidance from the red men, and we should thank them for having opened the way for us to communicate with our dear spirit-friends. Massachusetts came through Dr. Fuller, thanking the people for what is being done for the red men, and Mrs. Stone predicted that one year from now we should be able to have an Indian from the West to educate the mediums in this wigwam. Jennie Rhind gave clear visions and tests, and spoke of her recent visit to the Shakers, and of their inspiration and spiritual work."

Sunday, at 2 P. M., a conference was held in the rooms of Mrs. Bullock, opened with singing and recitation of a beautiful poem by Mrs. Crowninshield.

Miss Jennie Rhind gave expression to the thought that growth and progress are the universal law of nature, and human life is governed by the same law; therefore we should cultivate our powers and prepare for a beautiful harvest in the future; closing with a description of several visions and of a journey through spirit-land that was of unusual interest. Remarks were made by Mr. Young, Dr. Harvey and others, and Mr. George recited one of Byron's poems and gave words of cheer and encouragement, followed by earnest remarks from our veteran Spiritualist from London, Eng. Mrs. Davis gave tests of Indian control that were very pleasing to the audience, and all were gratified in witnessing the harmony and peace that rule in the 'Onset Wigwam of Co-Workers.'

Friends of the movement are invited to send contributions to the fund for the erection of the wigwam to J. H. Young, Secretary, Onset. Any sum from ten cents upward makes the giver a member of the society. The sum of fifty-four dollars has already been raised, and we hope every friend of the Indian and of Onset will send in their contributions, that the work may be completed early the coming season."

SALEM.—Mark Dennett writes: "Sunday, Oct. 18th, our services in Cadet Hall were very interesting, the lecturer and medium being Mrs. Anna Cunningham. The people were gratified and surprised by the numerous tests that were given—the medium, in unconscious control, going through the audience, and completely personating departed friends, and the manner of their passage from this life. In the evening the hall was filled to overflowing, the tests being numerous and to the point."

NEWBURYPORT.—Dr. Chas. W. Hidden writes us as follows: "When I learned that Prof. Starr was in town I immediately filed a protest with the Committee on licenses against granting him a license to exhibit. Then I called and spoke to Manager Hayes, and after acquainting him with Starr's methods, he declared that he would not make a date with him, and informed Starr of his decision. Starr threatened and fumed, and then made up his mind to give an exhibition on his own account. At this juncture he ran up against an obstacle in the shape of my protest, and when made acquainted with the fact that I had demanded a hearing if he persisted in his application for a license, he began to quiet down. Then some one kindly informed him that when F. W. Warburton, Lincoln, tried to give one of his shows here in December, 1886, I pursued him even up to closing the Opera House doors against him on the night of his show. That settled the matter."

If Spiritualists everywhere would brace their spinal columns just a little bit, and face such mountebanks as Lincoln and Starr in the same way in which I have faced them here, they would soon be squeaked and Spiritualism would have less of ridicule heaped upon it."

BOSTON.—S. W. Tucker writes: "Mrs. H. B. Fay held her opening séance of the season with a goodly number of sitters, on Thursday afternoon, Oct. 22d, at 17 Appleton street, where she is now very pleasantly located. Many spirits of both sexes materialized in the cabinet and séance-room, thus proving indubitably the genuineness of the manifestations, and the continuity of life after the change called death. A female form sang in an audible voice a strain of a dear old familiar tune, and another brought a beautiful pink, and presented it to a gentleman sitting as a token of the continued love of the arisen donor. In short, it was a feast of good things prepared by immortal hands."

Maine.

AUGUSTA.—A correspondent writes: "We held our first meeting Sunday, Oct. 11th, under the auspices of our new organization, the First Spiritualist Society of Augusta. Mr. Oscar A. Edger was the speaker and test medium. His guides gave eloquent and instructive

lectures, and we feel that we can truly say the meeting proved a success. We all hope to have Mr. Edger with us again. We expect to have Mrs. Kate R. Stiles with us sometime in November."

FARMINGTON.—P. Dyer writes, Oct. 10th, 1891: "I desire to say that myself and wife are having a spiritualist seance. Mrs. M. A. Hull, the gifted materializing medium, is spending a few weeks under our roof, and we are enjoying our visit immensely. Last night we improvised a cabinet, into which she went, and from it came nineteen forms, all different the one from the other, and none of them looking like the medium. It was a private seance, no one being present but my own family and Mr. and Mrs. Hiscok, the mediums heretofore noticed in the columns of THE BANNER."

It is not my design to dilate, but simply to say that Mrs. Hull is one of the finest mediums it has been my fortune to see, and her stay with us is like an oasis in the desert of life. I wish all the world could witness what we witnessed last night."

Ohio.

COLUMBUS.—Mrs. Lydia A. Grove of 277 North 19th street writes: "There are two Societies here. The First Spiritualist Church prospered all summer, but vacated the hall in which its meetings were held, and has not yet obtained another. The Philosophical and Spiritual Association is holding meetings in Mechanics' Hall every Sunday at 7:30 p. m. I conducted meetings there last winter; the audience was small but very attentive. Four mediums took part in the exercises, and gave good satisfaction."

I am now ready to accept calls from Societies as a clairvoyant platform test and musical medium. My husband and myself attended the camp-meeting at Ashley, Ohio, and while there had sittings with Mrs. Anna M. Ivey of Dahlgren, Ga.; both of us received many interesting messages, convincing us beyond all doubt of the remarkable mediumship of that lady. We also had very satisfactory sittings with Mr. H. E. Chase in Cleveland, O. He is a medium for independent slate-writing and photographs; of both phases we received what to us was satisfactory evidence of the truth of his claims."

NORWALK.—The following outspoken letter, under date of Oct. 19th, has reached this office—addressed to Mrs. Longley, our medium, by a party residing in the above locality, who desires that his name be withheld from publication: "My attention has been called to a 'communication' through you, from 'Bob Thompson,' formerly an employe of the Lake Shore and Michigan Southern Railroad at this station, and printed in the BANNER OF LIGHT Oct. 17th."

Bob Thompson was accidentally shot by a friend of his, 'John Costello, on the 22d of July, and went out of this life on the 23d of July, two years ago. He had his language, his mode of speaking—and everything about the communication is characteristic of him. Bob in this life was of a roving disposition, and it would be natural for him to drift down to Boston and ask for admission to the 'Circle.' I am not a believer or a disbeliever in 'spirit manifestations'; I do not ridicule this idea; I simply don't know."

California.

SANTA ANA.—C. G. Brown writes: "Spiritualism is not progressing here as it should. Though many enjoy its comfortable doctrines of immortality, they remain inactive; instead of this, there should be strenuous efforts made to inform others of the truths given us by our mediums and speakers. A few families have enjoyed the fine mediumship of Mrs. Lucy Wright of Summerland, Mrs. Leedham of Garden Grove and Mrs. O. B. Lisher of this place. The latter is wonderful in her presentation of truths beneficial to humanity. Theodore Parker being one of her controls. We are arranging for Mrs. N. D. Miller of Los Angeles and Mrs. Elsie Reynolds of San Diego, both giving indisputable materializations. The wonderful case test of Mrs. Roberts with Gen. Ordway must be problems for skeptics, as published in THE BANNER OF Sept. 26th."

VISALIA.—Mr. J. R. Buell writes: "Fearing notice of the passage to the other shore of my wife, Susan D. Buell, may not have reached you, I give it to you, as she was well and favorably known in Boston and other parts of Massachusetts as a medium, speaker and healer. She was the daughter of Abner and Hannah Twichell, and born at Athol, Mass., Oct. 20th, 1832. Her first husband was A. A. Gilbert. Since our marriage Indianapolis was our home until we came to Visalia, on Sept. 9th for her health; but instead she passed to the spirit-life Sept. 21st from a complication of ailments, terminating at the heart. She has been a life-worker for humanity, and her spirit was fully ripe for the change. May the angels have her in charge till we meet again."

Illinois.

SPRINGFIELD.—David N. Lepper writes, Oct. 9th: "I want to tell you of a strange thing that happened at my house last evening and yesterday. About four years ago a dear friend of mine (now in spirit-life) gave my wife a pair of ear-rings having a small diamond drop. She has worn them constantly ever since. Yesterday she lost one of the drops, but did not know where or when—as she first discovered its absence when we were out walking at 2 o'clock P. M. She was greatly disturbed over her loss, as they were very highly appreciated by her on account of their being a present from one who was now in spirit-life. She swept the floors, and made thorough search through the bedding, etc., but no drop was found."

I awoke this morning at 5:15; my wife was lying with her right hand over her head; she complained of her hand and arm hurting her; she brought the hand down in front of me, and I thinking perhaps a splinter or thorn had been imbedded in the hand, began to rub her wrist, but she cried out: 'Oh! it is in my hand!' I immediately held my hand under her head, and said: 'Well, put it in my hand, and behold the lost ear-drop was found! Now, who found it? I think the dear friend who gave it found it, and put it in her hand; as he frequently comes to our circle, and talks through my wife (our medium).'"

Kentucky.

LOUISVILLE.—W. Ruby writes: "October 10th, 1891, our worthy brother and friend, Alex. R. Cusack, passed into the new life, at the age of seventy-five years and twenty-eight days. He was one of Louisville's pioneers in Spiritualism; he did not care for public opinion, nor did he care for being called a 'crank'—he stood up for the truth, and did all in his power to advance the Cause. He gave his knowledge and a helping hand to all. May light and happiness follow him forever!"

Connecticut.

NORWICH.—D. R. French writes: "While at Lake Pleasant, Mass., last August, it was my good fortune to receive a psychometric reading from Dr. Marguerite St. Omer—late of London, Eng., but now of Fitchburg, Mass.—and it gives me pleasure to state that I found her one of the most reliable psychometrists and mediums I ever met—her revelations being wonderful, and many of her predictions having already been fulfilled."

THE TOMATO CAN.

A small goat ate a tomato can,
And then eight pounds of balls;
He finished his meal, by way of dessert,
By consuming four large fence rails.
He said to himself, with a jovial smile,
As off to his home he ran:
'I'm sure the balls can't disturb me,
But I think the tomato can'—

—Yale Record.

"Remember Johnson's Anodyne Liniment," said an old man, "when I was a boy." Same now.

REVELATION.

Perchance in some far off time,
When we to nobler stature grow,
Shall learn to make a better rhyme,
For God's and Truth's dear sake alone—
The solemn use of Grief shall die,
And Joy regain her ancient grace,
And, with a nobler, purer sky,
With life and mysteries face to face—
With patient Wisdom we shall talk,
And learn the secret of the soul,
And in the light of Knowledge walk
Forever and forevermore!
The sure result of time is change,
And Change her endless gamut rings—
Things that to day are new and strange
To-morrow are forgotten things.

The slow mutations of the years,
The growth of peace, the lapse of strife,
May solve the problem of our tears,
The dark and speechless Sphinx of life!
The grief that waits not on the lips,
The keenest pang of spiritual pain,
Some angel of the Angelical Plan,
Shall make its solemn meaning plain.
Well, let it pass. We live our lives,
We dream our dreams! then slip away.
A hither race springs up and thrives,
Nearer to Truth's immortal day!
Our little ways of being swell,
Gather and break against the door
Of Death's eternal citadel!

—New York Ledger.

(From The Argonaut.)

OCCULT PSYCHOLOGY.

(Concluded from last week.)

He betrayed not the least surprise at my question; neither did he exhibit the slightest indication that he suspected a reference on my part to his "report" of the hanging. If his lack of interest was genuine, I was forced to the conclusion that Tremaine had written that article while totally unconscious—that he had dreamed his story and that the palpable result there in my desk was the record of his dream.

It became his habit after this to spend an hour or two with me after his night's work, usually accompanying me to luncheon at mid-night and then retiring to his room. He had left the hotel and was living in the suburbs. As our friendship grew more confidential, I gradually learned from him something of his history. The only son of a rich New York merchant, he had been educated at Harvard, and had been educated at Harvard, and on his graduation, in opposition to his father's wishes, he had entered the newspaper business. His father's failure and subsequent death left him without ties of close kindred, and virtually penniless. Since that time he had shifted from place to place without settled purpose, content to acquire only sufficient for his immediate needs, almost without ambition or object in life—sometimes in easy circumstances, but often reduced to bare necessities.

"I am a dreamer," he said one night. "I am like Cassius—I think too much—I lean and hungry, too, sometimes. But what are the odds? The dreamer lives forever, but the toiler dies in a day," he quoted with a laugh. "So you see I am not so badly off after all." There were hints of a love affair in the narrative, but they were too meagre to invite inquiry. On one occasion, after a long silence between us, he addressed me with sudden fervor, tinged, I thought, with anxiety.

"What do you think of woman's friendship?" he asked.

"It is the best boon that can be bestowed on a man," I replied.

"Better than love?"

"It is the basis of true love."

He was silent for a moment, and then said in a half musing tone:

"I think so too. If there is such a thing as fidelity in a woman's friendship, it is possible that I may some day have a home—somebody."

Everybody remembers the Randolph divorce case. It was the absorbing sensation for weeks. The details were as interesting as one of Gaboriau's detective stories, and as piquant as a chapter out of Daudet. The first intimation of the scandal that came to me was a brief dispatch from our New York correspondent, received late at night—too late for a return telegram asking for further particulars. Only the names of the principals and two correspondents, with an unsatisfactory "cause of complaint" and a promise of "interesting particulars" in the trial, composed the "meat" of the dispatch. I knew that it was a "good story," I knew, too, that the New York papers would be full of it that morning. Our correspondent had simply neglected his duty. Thoroughly annoyed, I turned to Tremaine, who was reading an exchange at the desk where he usually sat when waiting for me.

"Do you know New York?" I asked.

"Pretty well," he answered.

"Well, and that dispatch for me—maybe you know something of the people—they belong to the exclusives of the Four Hundred—Patricians, I believe," saying which I handed him the telegraph sheet. He looked at it, recognized the names with an expression of surprise, and without a word went to work. I watched him with intense curiosity. His action was the same as that which characterized his extraordinary performance on the night when he reported "the hanging"; the same spasmodic, mechanical movement of the hand; the same seemingly unconscious mental effort. And when, after an hour's work, the pencil made its final flourish, and fell to the floor, the same stupor overpowered him, and he sat huddled in his chair as if deprived of all his vitality. I gathered the "copy" and read it. It was a clear, concise statement of facts, apparently covering every prominent or interesting feature of the case. For a moment I hesitated about printing it. The people involved all occupied high positions in the social world, and I had no doubt that the alleged facts of Tremaine's account had the least foundation in truth. I know that newspaper men more conscientious than I am regarding the publication of doubtful news, however interesting or important, will blame me for my action in this instance, but I had such confidence in what I had come to consider Tremaine's "second sight," that I could not resist the opportunity thus afforded of "scooping" our contemporaries. I sent the copy to the printer. As on the previous occasion, Tremaine gave no evidence of knowledge of what he had done. He did not even refer to the telegram I had given him.

The publication of the "Randolph Case" created the sensation I had anticipated. The "old man" made pleased inquiries, and was satisfied with my explanation that the story came through a special correspondent. Until the arrival of the New York papers, however, I was perturbed, uneasy, anxious; I could scarcely believe my senses that the report so closely did Tremaine's "clairvoyant" report coincide with the actual facts as published in the metropolitan journals. After this I did not hesitate to use Tremaine on my specials. European news, African explorations, congressional affairs, parliamentary complications, and other important happenings in every quarter of the globe were padded by him into the freshest and "very latest" news. The local papers fumed, and accused us of manufacturing the news, but subsequent confirmation invariably vindicated our facts. The people in the telegraph office wondered, and the old man rubbed his hands with glee, always accepting my romance about "our special correspondents."

One night I tossed a sheet to Tremaine containing a paragraph announcing a Baltimore wedding in high life—the marriage of Lieut. George R. Watson, of the United States Navy, and Miss Edith Blanchard, youngest daughter of Lemuel Watson, a millionaire iron manufacturer. There was all the material for a story. Tremaine's desk he ought to find with a flourish, and, holding it aloft, said in a merry tone than I had ever heard him utter: "What is it? The Alakoon of Swat dead again, or has Prince Bagdad of Montenegro broken out in a new place?" He smoothed the tissue on a white surface, the better to read it, and at the first glance sprang from his seat with a low, moaning cry, pitiable to hear. It was more like the gasp of a stricken animal than the utterance of a man. I started toward him, expecting to see him fall, but before I could reach him a dull, hard, unmeaning look

came into his face, and he dropped heavily into his chair. His pencil fairly flew over the paper as he "padded" the dispatch. He worked an hour; his hand made that final flourish; the pencil fell to the floor, and the writer fell back exhausted. Slowly he recovered himself. A superhuman power seemed to be urging him on to consciousness. His features became once more mobile with human expression, but it was the expression of terror, remorse or agony. Enlarged he read the first lines of what he had written, then he read the original dispatch. With a groan he staggered to his feet.

"My God! it is true," he moaned, and reeled out into the night, leaving me amazed and regretful that I had imposed this last terrible task upon him.

Tremaine's account of that wedding was one of the most brilliant articles I have ever seen in a daily newspaper. It was a poem—an epigram—, one could almost hear the joy-bells and breathe the perfume of the orange blossoms. This record, so strangely made of an event that filled hearts with happiness, and destroyed the hope of one man, is in my possession to day. It has never been published.

That was a terrible night in the world's history. Murder stalked abroad and suicide lurked in the solitudes; misery emerged from its kennel to make its hopeless moan to mankind; skeletons came forth from the closets of heartstones in the morning; theft, outrage, and nameless crimes were dragged from their secret lairs, the wires shuddered with their awful burden of horrors, and the midnight grew darker—in the darkest walked that pestilence of vice, companionship with the leprosy of immorality.

"Tremaine is at the telephone, and wants you," it was Scott who delivered this message to me at one o'clock in the morning. I entered the closet where the telephone hung, and rang the bell.

"Hello!" I cried. The answer came low and faint—a whisper, but plainly recognizable as the voice of Tremaine.

"What do you want?" I asked.

"There is a suicide at No. 238 Merivale Avenue—send a man," whispered Tremaine.

"Why can't you attend to it? We are very busy here just now."

"It is impossible; but I will be there when the reporter comes."

"Where are you now?" I asked. There was no reply. I repeated the question, but only the humming of the wires gave answer, like a murmurous echo. Then somebody "cut in" on my wire, and I impatiently rang up "central."

"Where was that call from?" I asked.

"You have had no call within fifteen minutes," was answered from the central office. I insisted that there had been a call, and I had just talked with one of our reporters over that wire. I wanted to know where he was. But "central" was positive that I was mistaken, and I left the telephone angry and bewildered.

"Suicide at No. 238 Merivale Avenue," I said to Scott. "Send a man over right away. I will find Tremaine." Scott sent Hastings, who returned in half an hour, pale, panting and excited.

"Did you get it?" asked Scott.

"Yes."

"Much of a case?"

"Yes."

"Did you see Tremaine?" I asked.

"Yes."

"Where is he?"

"At the morgue!"

"Medical Monopoly in Connecticut."

To the Editor of the Banner of Light:

I notice in THE BANNER for Oct. 17th, a paper on "Medical Monopoly in Connecticut," and am glad that you sound the alarm early. It is true that the doctors of the Old Line have hired a lawyer, who has prepared a bill giving about absolute control to the old-school majority. It is also true that a part of the homeopaths of Connecticut have given in their adhesion. It is not unusual in the homeopathic profession to play the second fiddle to their allopathic rivals. I am told that their Grace Hospital charter, which was won with much difficulty from the legislature two years ago, with the bitter opposition of State Senator Merwin, has been suffered to pass "into innocuous desuetude," as a result of this new amity of Pilate and Herod for the purpose of a new crucifixion.

But I speak "from the book" when I affirm that "all the medical schools, of whatever class," are not "in harmony respecting the passage of the act after it becomes a law," and the Boston Herald, in saying so, is deeply in error.

The Connecticut Eclectic Medical Association has a standing committee on Medical Legislation, consisting of Drs. S. B. Munn of Waterbury, T. Brockway of New Britain, and E. M. Ripley of Unionville. They are men not very likely to compromise a right or a principle. They were invited some months ago, together with a similar committee of the State Homeopathic Society, to meet the Legislative Committee of the Connecticut Medical Society and the attorney of that body, to frame a medical bill satisfactory all around. When they met, it was found that the lawyer had already drawn the bill as the Yale College and State Society men wanted it. It had thirteen sections.

The Eclectic Committee demanded as the condition of their concurring, that Section 14 be added, setting forth that nothing in the bill should be construed to affect the chartered rights of either Society. The section was accordingly added.

Next came the "shennanagin." There was talk of a second joint meeting of the three Committees, to go over the bill to correct grammatical errors. But no such meeting was held; certainly the Eclectics were not invited. The word, however, was assiduously given out, as it has been at other times in other States, that all the schools had agreed.

Smelling a very odorous rat—not to say, cat—Drs. Brookway and Ripley paid a visit to the attorney of the Old School Society. On asking to see the bill once more, they soon found Section 14 struck out. The Old School men and their lawyer had perverted the bill. Dr. Brookway protested. "Who," demanded the lawyer, "who but a fool would want such a bill passed with that section?"

In short, the Old School Committee and their lawyer had undertaken to emasculate the two other societies by this false pretense of cooperating; and then endeavored to play the trick of putting in their own bill, with the brazen misrepresentation behind it that the Homeopaths and Eclectics had agreed to it. Doctors Ripley and Brookway gave notice that every attempt to foist that measure upon the Legislature would be resisted. That is the way the matter stands now.

By signal good fortune the State of Connecticut has been saved the misfortune of having any legislation done. The two political parties have been pulling caps over a governor, and the public good is furthered by there being no adjustment. The people of the State, conscious of the intolerable evils inflicted by corrupt legislation, have resorted to the doubtful expedient of having only biennial legislatures. It is the old experience. The branch of government most directly representing the people is the one that the most unconditionally betrays them.

The conspirators for medical statutes have

found that with intelligent men an Old-School doctor is not a match for an Eclectic. They have accordingly resorted to the policy of hiring lawyers to draw bills and lobby in their behalf. Lawyers are the worst men in the world to frame statutes. They purposely make the language equivocal, so that a layman cannot understand what is meant. Of course there are persons in that profession also who are ready to work on medical bills, not only for the job of drawing and lobbying for them, but for the profits to be got from harrying the harmless individuals whom special and unjust partisan legislation has, with no sin of their own, transformed into law-breakers.

Connecticut is to take her turn, unless her people manfully resist. I do not believe that the principles of republicanism and personal liberty are sufficiently eradicated in the State to permit this measure to be enacted.

The State Board of Health, itself a partisan and one-sided body, has been very assiduously endeavoring to create a public sentiment; and without doubt every newspaper in the State capital will lend its influence. But God and justice stand outside of all their schemes.

The purpose of medical statutes is easily defined. The aim is to prevent all but the privileged kind to practice healing. Then, under the false pretext of elevating the standard of practice, they propose to lengthen the terms of instruction so that only a few can afford to pay for tuition. It is the way that it is done in Europe, and Old-School practice is always European and anti-American in its essence. Another step is to make it almost impossible for a person to study medicine in one State and practice in another. The medical legislation already had in New York, Pennsylvania and other States, is emphatically "State Rights." Whoever enters from another State encounters a cordon which is hard to pass. What is most curious is that the representatives of the political party professing to be opposed to State Rights have enacted some of the worst and most anti-republican of those bills.

A. WILDER.

Newark, Oct. 18th, 1891.

Salt-rheum is cured by Ayer's Sarsaparilla. Write J. C. Ayer & Co., Lowell, for evidence.

Passed to Spirit-Life.

From Fitchburg, Mass., Oct. 12th, George L. Marble, aged 45 years.

Mr. Marble had long been in delicate health, but had not been a subscriber to THE BANNER. He was engaged as pattern-maker for the Putnam Manufacturing Co. for a period of twenty-five years, where his faithfulness and industry won the esteem and respect of employers and employees.

He leaves a wife and aged mother, brothers and sisters to mourn his loss. As a husband and son he was a model of devotion—tender, thoughtful and unselfish.

The funeral took place Wednesday, Oct. 14th, from his late residence, the writer, assisted by Rev. Mr. Hall (Universalist), officiating. The choir of his church rendered three beautiful selections. A massive green tablet, upon which was a cross and anchor, was the offering of his shopmates, who were present in a body. The vacant chair was wreathed with smilax, and in it was placed a pillow of roses, with "Husband" in immortal letters, while above it was the pictured face of the "Arden."

The dear wife, through her beautiful mediumship, has many times comforted her husband. In her bereavement she now realizes that through the same power he will comfort her.

JULIETTE YEAW.

Sept. 26th, Mrs. Sophronia Main, in the 80th year of her age.

She had been a firm believer in spirit-return for over thirty years, and a subscriber to THE BANNER. She lived for a number of years in Tilton street, at the North End, Boston, and was connected with "Father Street's" church. Universalist. She was a devoted mother, and she has held many conversations with her excommunicated spirit. She had been promised a vision from the spirit-world, and that her husband when she passed on said she looked up and raised her hands, as if to clasp some one they could not see, and with a smile of more than mortal brightness entered the next sphere of being.

She was buried from the residence of her son-in-law, Mr. W. W. Rawson, in Arlington. She leaves one son and two daughters.

MRS. E. H. PRATT.

Oct. 18th, Mrs. Pamela A. Sears, of Green Valley, Knox Co., O., aged 76 years and 3 months.

Mrs. Sears had been a constant reader of the BANNER of LIGHT for nearly thirty years. Her spacious home was always open to welcome Spiritualists and mediums. She was a woman of rare intelligence and integrity of character. Death to her was most welcome. Her last hours were made happy and bright by the presence of loving spirit friends.

Her funeral services were held at the home on the 21st inst., attended by a large concourse of neighbors and friends. Mr. A. D. French of Clyde, O., delivered the funeral address.

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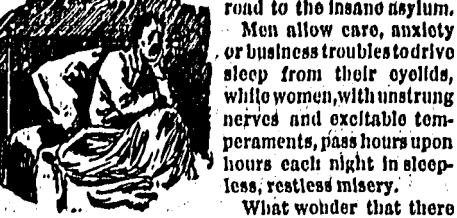
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Dr. F. L. H. Willis of Glenora, N. Y., is, we understand, under engagement, to speak in Berkeley Hall, Boston, the last three Sundays of January.

Margaret Fox-Kane.

We are in receipt of a postal-card from our personal friend, Gen. F. J. Lippitt, of Washington, D. C., as follows:

"Margaret Fox-Kane of New York is in want of the necessities of life. The Spiritualists of the whole world owe her a debt of gratitude. Why not open a ONE DOLLAR SUBSCRIPTION LIST at your office in her behalf?"

THE BANNER responds at once by subscribing five dollars. All moneys received by us in aid of this unfortunate woman will be duly acknowledged in these columns, and promptly forwarded to Mr. H. J. Newton of New York City, to be used according to his best judgment in the case.

We have room for only a note from the clerk of the Veteran Spiritualists' Union, Mr. Wm. H. Banks, to the effect that at a meeting in this city, held Oct. 24th, he states that their special relief fund was again increased one hundred dollars, to be equally divided between two of the oldest, most marked and effective mediums in need now living; the recipients being Mrs. Annie Lord Chamberlain of Boston, and Mrs. Margaret Fox-Kane of New York.

Go and do likewise. If your whiskers are grizzly and unbecomingly use Buckingham's Dye and they will look as when you were younger.

NEWSY NOTES AND PITHY POINTS.

A FABLE.

In a broad meadow bright with sun and flowers,
A sky-lark and a field mouse built their bowers.
And lived as neighbors through the summer hours.
And with each dawn, far into heaven's height,
With song divine and with angelic flight,
Sounded the glad lark beyond its neighbor's sight.
"Give me but wings, Lord," said the mouse, "and see
How much there is of melody in me,
When I thrill heaven with songs of praise to Thee."
An angel spoke: "Poor creature, heaven is near
To thee as to the lark; 'tis there as here.
The sky thou seekest is but this atmosphere."
"Hast thou the gift of song, no need of wing
To urge the spirit what and how to sing,
Or bear thy welcome prayers to our King?"
But in his pride, so ill this lesson sat,
The mouse still urged his silly plea; whereat
Sprang wings, and upward tolled a squeaking bat.
—Ernest Whitney.

An English editor of Aristotle's treatise on poetry, the famous "Poetics," says that it shows a narrow Greek conception of a poem, just as his "Politics" relate wholly to the small affairs of a Greek city with its adjacent country districts. But Aristotle, like Plato, wrote poetry, and sometimes very well. With all his limitations and his love of facts, he was an idealist, as most of his nation were.

Commenting upon the declaration of Dr. Buckley of the New York Advocate (Methodist), that "in all false religions of the world men are in the ascendency," the Independent Pulpit says: "You want us to believe that there is a majority of Christians in the world, at least in the civilized portions of it. An impartial count will show an overwhelming majority of women. Therefore, by parity of reasoning the Christian is a false religion." What say, Doctor?

The Sunday question is not one to be settled by sweeping legislation or public sentiment, and the corner the extremists at both ends of the argument come to see this the better it will be for all concerned.

A TERRIBLE TEMPTATION.—Fond Wife: "You so thoughtful, dear? Will you get me that you cure that man? Sawbones? No; but if he dies I'll be sure to get my bill. His life is insured.—Life.

We are in receipt of a chart of the Metric System, 18x48 inches, showing at a glance its various weights and measures. It is published by the American Meteorological Society, 41 East 49th street, New York. It is accompanied by a printed petition to Congress that the system be used exclusively in its customs service, which it is desired all favoring it shall sign. Copies of the chart and petition may be obtained as above.

The Eleventh Annual Convention of the American Federation of Labor will be held at Erswell's Hall, Birmingham, Ala., Dec. 14th, 1891.

A little girl, in order to prove that it is wrong to cut off the tails of horses and dogs, quoted the scriptural injunction: "What God has joined together let no man put asunder."—Housekeeper's Weekly.

A sagacious exchange remarks sentimentally: "When trying to outwit others, take care that you don't outwit yourself."

The oldest inhabitant is usually a man; "but," says a contemporary, "it needn't be so, if women will only stand up to their ages."

The suicide of Evans and the fall of John Hoey, President of the Adams Express Company, furnish the New York Tribune with a text for a sermon, which closes with the famous saying of Ann of Austria: "God does not pay at the end of the week—but he pays."—The New Nation.

A monument erected in memory of the South's great orator, Henry W. Grady, on one of the principal streets of Atlanta, was unveiled Oct. 21st in the presence of the Governor of New York, the Governor of Georgia and a large assemblage of people.

FOR A GRAVE IN GLASNEVIN.
The landmark of all statesmen is this stone,
The times untimely rear.
Peace to the proud heart under! Had he known,
Like the great sun austere
To stoop through his own darkness to his throne,
Self-outlawed for an hour, how centuries clear
In the old place the old true light had grown!
Alas! that lone
Dear light of Ireland, sunk in ruin here.
—Louise Imogen Guiney, in the Boston Pilot.

Sir Edwin Arnold, the poet and London editor, arrived in New York on the steamship City of New York Oct. 23d. He will lecture in America under the management of Maj. Pond.

Psalmist.—"Why do the heathen rage?" Cynic:—"Probably because so little of the money subscribed for their conversion ever reaches them."—New York Herald.

James Parton, the world-famous author and writer, died Oct. 17th after a lingering illness. He leaves a widow, two children, and an adopted daughter. He was born in Canterbury, Eng., Feb. 28, 1822, and came to this country when five years old. He resided in New York City until 1875, when he removed to Newburyport, Mass., where his decease took place.

Fifty living descendants are now numbered in Queen Victoria's family circle. This includes children, grandchildren and great-grandchildren, but does not comprise sons-in-law and daughters-in-law or grandsons-in-law. She has lost a son and a daughter and six grandchildren.

Out of hearts plowed by contrition spring flowers fairer than ever grew on the hard ground of unbroken self-content. There bloom in them sympathy and charity for other erring mortals; and patience under suffering which is acknowledged to be merited; and lastly, sweetest blossom of all, tender gratitude for earthly and heavenly blessing felt to be free gifts of divine love.—Frances Power Cobbe.

The great Napoleon smoked tobacco but once, and then at the instance of the Persian ambassador, who presented him with a magnificent oriental pipe. The experiment upset the Emperor's stomach, and he never repeated it, though later in life he became a devotee of the snuff-box.

Suffocation from smoke may be avoided, without impeding the breath, by tying an unfolded wet silk handkerchief over the face.

Horseford's Acid Phosphate. Beware of Imitations.

Mr. Shuman's Day—His Palatial New Store Visited by 20,000 People—Congratulations and Flowers Poured in Without Ceasing.

After months of hard work, the spacious and beautiful new premises of A. Shuman & Co., at the corner of Washington and Summer streets, Boston, were, Oct. 14th, opened for public inspection. More than twenty thousand people visited the various departments, among whom being many persons prominent in the social, business and professional world. The State and city governments were also represented.

Using the old entrance on Washington street, the visitor realizes what an immense amount of work has been accomplished. This floor, formerly the children and youths' department, has been entirely remodelled, and on the right, taking up the whole depth of the building, is the new hat department with its fine display. The other side of the floor has a tempting array of furnishing goods, umbrellas, canes, etc. Opening off this floor on the left is the boys' clothing department, occupying the entire space formerly used by the Shreve, Crump & Low Jewelry Co. This department is piled high with fashionable made-up garments for boys. The show windows are of such large proportions that the whole interior is flooded with light.

NOVELTIES FOR LITTLE FOLKS.
On the inner side of this department is a handsome gallery for the display of novelties for little folks. Directly under the gallery a wide staircase leads down to a large salesroom of the same size as the one just described. From this room is an entrance to the shoe department, another new departure, which is also approached by a descent from the furnishing goods section. This department is filled with an immense stock of shoes, slippers and footwear in every style and make.

On the second floor is the men's made-up clothing department. The stock in this section is sufficiently large to completely fill a dozen ordinary clothing stores. On the third floor, at the head of the staircase, is the custom department, occupying the whole floor space of the Washington street building. From this room on the left is the overcoat department, stocked with a great profusion of ulsters, box-coats, etc., of the highest standard of style, quality and fit.

The fourth floor is used for the duplicate stocks and examining rooms, the fifth for haberdashery and receiving, and the sixth and seventh for cutting and manufacturing rooms. The firm employs five hundred men in the building, and to the end that their health and comfort may be preserved, sanitary and hygienic conditions have been carefully looked after. The wholesale department is one of the most important interests of the firm. Over \$500,000 worth of business is done in this one branch, and many representative houses throughout the Southern and Western States, as well as New England, are numbered among the customers of A. Shuman & Co.

HOW SUCCESS WAS WON.
A. Shuman lived as a boy in Newburgh, N. Y., where he spent his time from the age of ten to thirteen years in working on a farm and going to school. At the age of thirteen he went to work in a clothing store at Newburgh, and by close application and observant faculties stored up the knowledge that has caused his success in life. In 1853 he removed to Providence, and in 1859, at twenty years of age, he established his present business. In the conduct of his business he has always been governed from the standpoint of the purchaser, and produces nothing but good goods for a fair price.

All the goods that are purchased to be made into clothing receive his personal inspection, and are carefully tested to determine their pure wool fibre and non-fading properties before a single yard is allowed to be bought. A. Shuman & Co. have made a record in the clothing trade that is unsurpassed by any concern in existence. It is their established policy to ever reach out and acquire new business, and their success is evidence that the public cooperates with them.

MEETINGS IN MASSACHUSETTS.

Newburyport.—Sunday, Oct. 25th, the Spiritualists of this city and vicinity opened their meetings in Fraternity Hall for the season, with Mrs. Carrie F. Loring of East Braintree for the medium. The attendance in the afternoon was very good; the medium presented an interesting lecture, followed by tests, which were convincing to the fullest degree.

In the evening the hall was filled, and after a short practical talk, the medium gave many recognized tests, with names in full—the exercise consuming two hours—which were evidently enjoyed by all present. Mrs. Loring will be with us again on Nov. 22nd.

The speaker for next Sunday will be announced in Saturday's daily papers.

Nov. 8th Mrs. E. C. Kimball will be with us. It is the intention of the Society to have the best lectures and test mediums to be obtained.

Mr. Daniel P. Thurlow presided at the piano, and Mrs. Wilson sang the singing and music being excellent. Mr. D. T. Reed, Vice-President, acted as Chairman; Mr. Wm. Foster, Treasurer, acted as Secretary; with Mr. John Carter as doorman; E. P. Prine made an efficient usher, on this formal and successful opening of the season.

Fitchburg.—Mrs. Ida P. A. Whitlock occupied the platform of the First Spiritualist Society last Sunday. "Good in All Things" was the subject for the afternoon address; in the evening subjects from the audience were considered in a very able and satisfactory manner.

Excellent psychometric readings and spirit-descriptions closed the evening's exercises. Mrs. Whitlock rendered several fine vocal selections during the day which were much appreciated. To-night, Oct. 26th, Mrs. Whitlock gives the society a benefit at the residence of Mr. J. C. Sanborn.

Mr. Edgar W. Emerson will be with us the first explanatory. Under the heading of "Movements of Lecturers" in last week's BANNER, I noticed something to the effect that the Spiritual Society of Fitchburg had voted to suspend the meetings, etc. This probably has reference to the Ladies' Progressive League, which has suspended its Sunday meetings for the present, and not to the First Spiritualist Society, which still holds meetings in Red Men's Hall every Sunday, and expects to continue them through the season.

MISS R. P. LYON, Sec'y.
38 Forest street.

Quincy.—The past two Sundays we had the pleasure of listening to the highly gifted lady, Marguerite St. Omer, and we recommend her to all societies who wish their audiences to learn what true Spiritualism is. She holds her auditors with her pleasing and eloquent delivery, as she discourses on spirit return, and urges her hearers to strive for higher spirituality in their daily life. Her psychometric readings are wonderful for accuracy. She had the pleasure of a private interview with her, and received a written communication on a slate from one of my relations while she was under control, and received some remarkable proofs of spirit return to the societies seeking for higher spiritual truths. I would say, keep her at work. She also delivered an eloquent temperance address for the Reform Club on Sunday afternoon; her illustrations were grand and practical. She has awakened a solid interest here; could we retain her services for a longer time, she would build up quite a society, as every one who met her seems closely drawn toward her and expressed a wish that she might remain with us. Mrs. Nettie Holt-Harding speaks here next Sunday evening.

HENRY CHUBBUCK.

Cambridge.—Oct. 11th Mrs. Nettie Holt-Harding occupied the platform of our Society, giving a test séance which proved very satisfactory.

Oct. 18th we had with us Miss Lizzie Ewer of Portsmouth, N. H.; she gave many tests, nearly all recognized.

Sunday evening, Oct. 25th, we had the pleasure of listening to a fine address by Mrs. Kate R. Stiles; the hall was well filled with attentive listeners. She supplemented her lecture with tests and psychometric readings, which were very correct.

Nov. 1st Frank T. Ripley will occupy the platform. We have fine music.

and family, who, after the close, complimented her on her lecture.

Her séances and tests were more wonderful than ever before, every test being recognized by some one in the audience.

Mrs. Foye leaves Lynn for Boston, where she will lecture in Berkeley Hall during the month of November. To the Spiritualists and friends in Boston I would say, "Do not fail to hear Mrs. Foye."

The singing this afternoon and evening by Mr. George Churchill was excellent.

Next Sunday afternoon we have Dr. Drisko of Lynn, and Mrs. Julia E. Davis of Cambridge; in the evening Mrs. Davis and Mr. Drisko will be present. They were former residents of Nashua, Groton and Dover, N. H., and Lowell, Wakefield, Boxford, Georgetown, Newburyport, West Newbury, Amesbury, Groveland, Haverhill and Bradford.

All are invited. Mrs. H. H. Lewis, Sec'y,
18 Tremont street.

Haverhill and Bradford.—Mr. Joseph D. Stiles spoke and gave tests before the Union Spiritualists in Britain Hall last Sunday. During the séances following the lectures, afternoon and evening, one hundred and thirty-one spirits purported to be present. They were former residents of Nashua, Groton and Dover, N. H., and Lowell, Wakefield, Boxford, Georgetown, Newburyport, West Newbury, Amesbury, Groveland, Haverhill and Bradford.

All are invited. Mrs. H. H. Lewis, Sec'y,
18 Tremont street.

Fall River.—Saturday evening we had a largely attended circle. Miss Williams opened the meeting with a short address; Mr. Edgerly and Mrs. Barrett followed with tests which were mostly recognized. Sunday we had good audiences. In the afternoon the guides of Mr. Edgerly took for their subject: "Spiritualism as a Religion." In the evening subjects were chosen from the audience. The test in the evening by Mr. Edgerly were remarkably good. Next Sunday we hold our second conference meeting, and in the afternoon read the monthly report.

JOHN BUCKLEY.

Worcester.—Mrs. Clara Banks drew fine audiences on Sunday, Oct. 25th. She has made a profound impression here as a speaker. She has been reengaged for the latter part of April, 1892.

Nov. 4th, Dr. Geo. A. Fuller will be our speaker. Mr. Louis F. Jones did some excellent work while here. Pictures of two of Dr. Fuller's controls, "Oculic" and "Nemora," were skillfully and correctly sketched and finished in India ink by this artist—the production being recognized by Dr. Fuller as a true likeness of the Indian guides, who long ago promised this souvenir. GEORGIA D. FULLER, Cor. Sec'y,
5 Houghton street.

Fall River.—Mrs. Ann Hibbert (7 West Warren street) writes: "Oct. 25th we had with us Mrs. Nettie Holt-Harding of Somerville, Mass., in the afternoon. A large audience greeted this ever-welcome speaker. She gave a short address, and closed with a fine test séance. In the evening she gave a large number of tests, to the entire satisfaction of the people. Next Sunday we shall have with us Miss Lizzie Ewer of Portsmouth, N. H."

Swansea.—The Spiritualist Association held two well attended sessions in the chapel Sunday, Oct. 25th, at 2:30 and 7:30 P. M. The speaker was Miss Florrie Salmon (the young medium of Providence, R. I.), who lectured and gave tests. We have good speakers every Sabbath, excellent singers and attentive audiences.

Next Sunday we expect Nellie F. Burbeck of Plymouth, Mass., who is a fine speaker and test medium. L. L. LAWTON.

New Music.—The White-Smith Music Publishing Company, Boston, sends us the following: Vocal: "Pretty Girl! Rather," Felix McGlennon; "Only Sad Memories," Will J. Moorman; "Good Night," words, Longfellow, music, Luigi Denza; "Alone, yet not Alone," words, Henry Vaughan, music, Paul Rodney; "The Fellow who Played the Drum," Arthur West; "The Angel's Promise," song with violin obligato, words, Frederic Weatherly, music, H. H. Behrend; "Johnny Doolan's Cat," John Cooke; "Agnes," words, Joseph Carew, music, Franz Peters; "Harvest Sunday," a service of song for Sun- day school, by C. Stearns, J. C. Jack and J. L. Alfred J. Caldwell; "Forward March," a male quartette, John Yunge; "If Thou Hast a Key," Carl Böhm; "Once Only Comes the Hour," for soprano or tenor, Carl Böhm. Instrumental: "Tramway Galop," L. G. Roberts; for four hands; "Black Hawk," J. C. Jack; "The Calico Song," Henry Herz; "Oriental Pear- tunes," G. Bellenghi; "Vallance," a polka militaire, Joseph Ascher; and The Folio.



This is a Wise Doctor. A patient sends for him.

It is a case of severe indigestion, carrying in its train constipation and sick headache.

The young man is incapacitated for work.

He flies to the nearest drug store and loads his already endangered stomach with mercurial purgatives, poisonous blood tonics, and peppin preparations.

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Doctor is called. It happens to be an old and respected practitioner.

Diagnoses the case quickly.

"Young man, throw these nostrums out of the window. Send for a bottle of the genuine Carlsbad Sprudel Salts, follow the directions, and you will be up in two days."

The entire Medical Fraternity recommends these salts. It is in reality taking the Carlsbad treatment at home. For 500 years it has been Europe's first health resort.

The genuine Carlsbad has the signature of "Elsner & Mendelson Co., Sole Agents, New York," on the bottle. A sample bottle will be mailed upon receipt of 35 cents in postage stamps. Price of regular size, 75 cents.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Broadway Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Street, Brooklyn, hold Sunday evening sessions at 7 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Mrs. E. Evans, President.

General Assembly, Bedford Avenue, corner of Fulton Street.—Sundays 10 A. M. and 7 P. M. W. J. Rand, Secretary.

The People's Spiritual Conference held every Monday evening at 8 o'clock in the Factory Building, 4th Avenue, three doors above Franklin Avenue Station. Interesting speakers, good music, questions answered, tests given. Admission free. All cordially invited. Wm. E. K. Rand, 120 E. 12th street, Secretary.

Spiritual Meetings are held in Mrs. D. Blake's parlors, 284 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Seats free. All cordially invited. Wm. E. K. Rand, 120 E. 12th street, Secretary.

The Women's Spiritual Conference meets at parlors No. 221 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

SPIRITUALIST MEETINGS.

Indianapolis, Ind.—The Mansur Hall Association of Spiritualists has leased this hall, corner Washington and Alabama streets, and will hold public meetings every Sunday evening. The entrance is free or circle every Sunday evening. For engagements, address Secretary Mansur Hall Association of Spiritualists, 184 E. Washington street.

Colorado City, Col.—Meetings are held in Woodman Hall, corner 10th and Colorado streets, every Sunday at 8 o'clock. Seats free. All cordially invited. Wm. E. K. Rand, 120 E. 12th street, Secretary.

Dayton, O.—First Society of Spiritualists meets in G. A. R. Hall, 25 and 27 North Main street, every Sunday at 10 A. M. and 7 P. M. Seats free. All cordially invited. Wm. E. K. Rand, 120 E. 12th street, Secretary.

Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7 P. M. at Native Sons' Hall, 918 Washington street.

MEETINGS IN PHILADELPHIA.

Keystone Spiritual Conference every Sunday at 2 P. M., southeast corner 10th and Spring Garden streets. Will be held at 8 o'clock. Seats free. All cordially invited. Wm. E. K. Rand, 120 E. 12th street, Secretary.

Keystone Hall, corner Third Street and Girard Avenue.—Meetings each Sunday evening. Mrs. Zaida Brown Kates, medium. G. W. Kates, Chairman.

Movements of Platform Lecturers.

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

Dr. D. J. Stansbury, who has been traveling through the Northwest of late, has gone to Southern California to spend the winter. His address is Los Angeles, Cal.

Mrs. Clara F. Conant finished her engagement with the Ethical Spiritualist Society of St. Louis, Mo., on Sunday, Sept. 27th; she spoke for the Spiritualist church of Louisville, Ky., on Sunday, Oct. 4th. Mrs. Conant gave psychometric readings at the close of her evening lecture, which created much interest both in St. Louis and Louisville. Her address is 2026 P street, N. W., Washington, D. C., or in care BANNER OF LIGHT, Boston, Mass.

Mrs. Julia E. Davis spoke and gave tests before the Spiritual Society of Portland, Me., Oct. 25th; will be at Gader Hall, Lynn, Sunday, Nov. 1st. For terms and dates address her at 232 Windsor street, Cambridge, Mass.

Mrs. Ada Foye is engaged the Sundays of November at Berkeley Hall, Boston; December and January in Brooklyn, N. Y. Societies desiring her services for week evenings, in the vicinity of the above-named cities, will please address her immediately at 10 Orange street, Boston, Mass.

Sunday, Oct. 25th, Oscar A. Edgerly spoke and gave tests for the Spiritualist Society of Fall River, Mass. He is engaged Nov. 1st in Duxbury, Mass.; Nov. 8th in Cambridgeport; Nov. 15th in Lowell; Nov. 22d and 29th in Brooklyn, N. Y.

Dr. G. G. W. Van Horn, having closed his meetings at Arcanum Hall, New York, is now in Boston for a short time. He returns to New York City, leaving there Nov. 7th for Indianapolis, Ind., and later, Chicago, Ill. He will accept calls to lecture in the West. Address him Indianapolis, Ind., General Delivery.

Prof. J. M. Allen and Mrs. M. T. Allen have been under engagement during the summer months with the society at Wichita, Kan., and report a lively interest in the Cause at that point. They are now in Springfield, Mo. Address Lock box 1082.

Mr. J. Frank Baxter closed his labors in Cincinnati, O., last Sunday, and next Sunday, Nov. 1st, will lecture for the Brockton, Mass., Society; Sunday, Nov. 8th, and Monday evening, Nov. 9th, in East Dennis; Thursday evening, Nov. 12th, in Stoneham; Sunday, Nov. 15th, in Haverhill; Sundays, Nov. 22d and 29th, in Lynn.

Walter S. Eldridge, M. D., of Boston, psychometrist and platform test medium, has the following dates unengaged: Nov. 22d, Dec. 13th and 27th. Will make engagements for the same. Address him 33 Shawmut Avenue, Boston, Mass.

W. J. Colville, so a correspondent writes, "addressed three overflowing audiences in Philadelphia Sunday last, Oct. 25th; he spoke morning and afternoon in Corinthian Hall, 1624 Arch street, and in the evening for the Liberal League, Industrial Hall, Broad street. On Monday, Oct. 26th, he lectured in the West. Address him Indianapolis, Ind., General Delivery."

Taking butter from milk was known in the earliest times. It was left for our time to make a milk of cod-liver oil.

Milk, the emulsion of butter, is an easier food than butter. Scott's Emulsion of cod-liver oil is an easier food than cod-liver oil. It is rest for digestion. It stimulates, helps, restores, digestion; and, at the same time, supplies the body a kind of nourishment it can get in no other way.

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By the wonderful powers of the **Healing Spirits' Hands!!**

That go with all the Magnetic and Clairvoyant Treatment sent by D. R. PEIRCE for benefit and cure of diseased people, which may be felt working upon the patients as a feather touch, or a more weighty force. This Treatment, by Diagnosis, Prescriptions of advice and remedies, Healing Papers, &c., will be sent to order By Letter Correspondence, upon receipt of a lock the patient's hair or recent writing, statement of sex, age, full name, residence, description of illness, and \$1.00 for a trial, or \$2.00 or more, as fuller services are required. 30 years' successful and extensive practice of this system as Healing Medium, Test, Trance, Clairvoyance, Business, (Clairaudient, Lecturer, &c.) For service, Address by Letter D. R. A. PEIRCE, P. O. Box 003, or call at 171 Pine Street, Lewiston, Androscoggin Co., Maine.

All who would know themselves and destiny, should send for the **WILLIAMS Psychological Chart.**

Address with stamp for information, **MRS. M. E. WILLIAMS,** 232 West 46th Street, New York City.

DR. STANSBURY'S Specific Remedies.

Wonderful Elixir of Life: Marvelous Throat and Lung Healer: Great Blood and Kidney Remedy: Circular Wild Fire Liniment. Agents wanted. Send for Circulars giving full particulars, with Testimonials, to **DR. STANSBURY, 171 WASHINGTON STREET, BOSTON, MASS.** For sale by COLBY & RICH, Oct. 31.

Mrs. William H. Allen, 464 Washington Street, Providence, R. I., will hold Séances for Spirit Materialization, at the solicitation of many friends, Sunday evenings, commencing Nov. 1st, and Tuesday and Friday evenings at 7 P. M.; also the afternoons of the 1st and 3rd Thursdays in each month. Oct. 31.

AGENTS WANTED

FOR Dr. Stansbury's Specific Remedies. Send for Circulars, Testimonials, Terms, etc., to DORNBURG & WASHINGTON, Elmwood, N. Y. For sale by COLBY & RICH, Oct. 31.

J. Rhind, Seer.

SITTINGS daily, with business advice. Circles Monday at 7 P. M. Thursday at 3 P. M. Advice by letter. State in own hand writing, age and sex. Address \$1. 1864 Washington st. Oct. 31.

ASTROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full descriptions of future, and hour of birth with stamp. T. A. BEARDS, Astrologer, 172 Washington street, Room 10, Boston, Mass. Oct. 31.

CLAIRVOYANT Medical Diagnosis free.

Give liveable symptom, age, sex, and send 25 cents for trial table medicine. DR. CARPENTER, 60 Berkeley street, Boston, Mass. Oct. 31.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. July 4.

A. J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. Oct. 31.

J. J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

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Act like magic on the Liver & other vital organs.

One dose relieves Sick Headache in 20 minutes.

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Musie

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Emerson's latest and best Singing Class Book for 1891-1892. Glee, Part-Songs, Choruses, Hymn Tunes, Anthems, Chants, and 4-part Songs; with Rudimentary Exercises, Lessons and suggestions on note reading, articulation, etc. A superb book.

The Graded Singing School.

By D. F. Hodges. 60 octavo pages. Price 50 cents, prepaid; \$4.50 a dozen, not prepaid.

Mr. Hodges's thorough knowledge of singing school needs is revealed in this unexcelled collection of 4-part Songs, Glee, Hymn Tunes, etc. The progressive course of Musical Notation, with 56 pages of simply explained Elements, renders it an invaluable book for every school.

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By L. O. Emerson. 184 pages. Price 60 cents, prepaid; 75 a dozen, not prepaid.

For Singing Schools, Musical Institutes, Conventions, etc. A fresh class book of newly arranged material for the learner. 100 pages of "Elements" with illustrative songs and exercises, specially arranged with reference to practice and instruction.

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This book contains an improved setting of Scales and Exercises. One page of Manual Signs, 3 pages of Musical Notation, 47 pages of Review Lessons, 64 pages of Glee and Part-Songs, 72 pages of Hymn Tunes

Message Department.

ON TUESDAYS AND FRIDAYS
Of each week Spiritual Meetings will be held at the Hall of the Banner of Light Establishment, free to the public, commencing at 8 o'clock P. M. J. A. Shelhamer, Chairman.

Answers to Questions, and the giving of Spirit Messages, will occur on the same day, and the results of the same will be published in this Department of the BANNER.

At these Spiritual Meetings of Mrs. M. T. Longley, occur the platform of the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor, questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration.

Mrs. Longley, under the influence of her guides, also gives exhortations and addresses to send messages to their relatives and friends in the earth-life an opportunity to do so.

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

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the facts in this Department.

Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon our altar a flower of the earth.

Letters of inquiry in regard to this Department must be addressed to
C. L. & R. H. H.

Questions Answered and Spirit Messages
GIVEN THROUGH THE TRANCE MEDIUMSHIP OF
Mrs. M. T. Longley.

[Given at the Public Séance held Oct. 10th, and advanced by request.]
Henry F. Gardner.

I come to-day, Mr. Chairman, because I am requested to by your Spirit-President, our good old friend Pierpont.

I understand that the officers and members of your "Veteran" Association are agitating the question of securing a "home" for the benefit of the weak and penniless among our old-time workers or mediums, where they may be cared for and supported during the natural term of their lives.

You will remember that with others who had, on both sides of life in years past, made their names prominent in the ranks of Spiritualism, I came to your Circle-Room last season, when the project of founding such an organization was mooted, and declared publicly, through your medium, my interest in the work, and my belief that the time had come for some such cooperation on the part of Spiritualists.

Being in this, I suppose, Mr. Pierpont came to me to-day, and when I was asked to speak further upon the subject, giving me points which, perhaps, I had not fully understood before, and also wishing me to touch matters of which I had known.

Our good friends who are exercising themselves over this matter, are very anxious to know if those spirits who have manifested an interest in the "Union" can, and will, bring influences to bear upon Spiritualists who have means to do so, and who are asked to do this work, so that a "home" can be established for the indigent and afflicted. This is asking a good deal of the spirit-world—to come to Spiritualists who have plenty of money, and so work upon their sensibilities as to draw the coins from their purses! I do not know, Mr. Chairman, but that we may be able to do it, but I can tell you it will take a positive force to accomplish much in that way.

I know what I am talking about, for I had a big experience in that line when I was here, as perhaps some of you who are present can remember. Sometimes, in conducting our meetings and carrying on our work for Spiritualism, we received substantial help from those who had the means; and then, again, we were quite as apt not to get a cent from them, for they would draw their pockets together tighter than the bark of a tree clings to its trunk, and, therefore, I know what I am saying in regard to this matter.

I think, however, if the "Union" goes on as it has been started, looking toward the help of those who are in need of assistance, and giving out of its funds as far as it can for the benefit of the poor and afflicted, that a power will be brought from the spirit-world to sustain it in its efforts and its growth.

I say now, as I said before, that there is need of union among Spiritualists. We want organization on local lines, and for general helpful purposes. We want no creeds, no dogmas, no articles of faith and sets of principles, but we believe, on our side of life—and I think Spiritualists do generally—in the largest degree of liberty for human beings. Individuality is cropping out, and has been always among Spiritualists, and we believe in keeping that trait intact; but organization for good work is something that we ought to have, and I hope that all the Spiritualists of the country who are worthy the name will take an interest in this matter: because it is not intended for any special section of the land, and just as fast as its influence and power increases will it be able to extend its helping hand to those who are in need of its protection.

The "Union" is likewise established for the encouragement of the social qualities, for the purpose of bringing Spiritualists together, and making them more united and harmonious as individuals, friends and neighbors, brothers and sisters, and that of itself is a very good work. Yet first and foremost we should remember that the chief object of our movement is to place Spiritualism before the world in its most positive and convincing sense, and to protect our mediums, and see that they are not reviled and slandered by those who do not understand their work or their mission in life. It seems to be an all-around good sort of a movement if it is carried on as the spirit-friends wish to see it, and if the workers on this side will unite their forces in the one line of doing good.

Now I make an appeal to the country and to my old friends. I know some of them are not worth more than a dollar, and so I cannot expect them to give a great deal; but perhaps they can give a dime to help the needy and to go towards getting this "home" or doing something else that is practical. I want to see something practical done. I do not want to see the "Union" trying to buy a home that will cost thousands of dollars unless it has very good encouragement to start upon; because if it cannot buy a home, it can at least distribute what money it has among the needy just as it is doing now.

I am not quite sure, Mr. Chairman, how it will work to get a dozen or two Spiritualists together under one roof; I do not know whether they will harmonize or be at swords' points all the time. I suppose our friends will think this has nothing to do with my appeal to the public, but I thought that thought will strike in, and I am obliged to give it expression. It is a delicate thing to adjust all these matters with the wisest judgment, and I hope that our good brothers and sisters on this side have looked the ground well over, and are satisfied just how the very best results can be obtained. But I want the Spiritualists to know that here is a chance to do a good work, and if they have got half a million or so, it will do their souls good to help them along the upward road to just make a fine handsome donation from their means toward this work; and a mite from those who have but a little will be as much of a blessing to them as the larger sum will be to those who have more.

I do not know as I have spoken just as our friend Pierpont thinks I ought to have done, but I have to speak as I am and ventilate my opinions, leaving some other spirit or mortal to express his thought on different sides of the question. I want to see our mediums taken care of, to have on our work, and to know that Spiritualism came in 1848 to stay, to make its power felt, and to continue its mission until it has reached every home and heart in the world, and I for one am ready to do all I can in that direction.

I want to add this thought that I have been ventilating in company with other spirits on the other side, and I give it to the officers of the "Union" for just what it is worth to them.

them. We are not all agreed upon the feasibility of founding a "home" that is to be institutional in any sense whatever; for you cannot have an institution based upon the lines that public institutions are usually based on, and have it in any practical or humanitarian sense homelike. To have a building with a number of rooms, each one allotted to certain individuals for special uses, presided over by a corps of officers and run by a red-tape system, is not our idea of home life for any of the inmates, and I do not know very well how you can establish a place such as our public institutions without having it run upon a system. You must have your salaried officers, and you must have those to attend to the inmates who seem to be removed from them by some sort of social distinction or in some other way. I know it is so; I have seen it in hundreds of institutions in this country, and this institutional system would take all the sense of homelike comfort out of the hearts and atmosphere of those very individuals we want to assist and to make feel that they have truly a resting-place, a home.

It has occurred to some of us that it might be a good idea for this organization, called the "Veteran Union," when it has secured a good fund (and it can begin on a small scale), instead of purchasing a small building and grounds and establishing an institution, with its board of trustees, its corps of officers, and all that sort of thing, to just find a comfortable, homelike boarding place for the needy ones that it takes in hand. For instance, we may find an old couple, or an aged man or woman who has seen his best days and is worthy of support. Perhaps such a person is here among us Spiritualists. Now, if we can place that individual in a comfortable, quiet home, among people of moderate circumstances, who will attend to the wants of their boarder, and who at the same time may themselves be assisted by the amount received for his board, why, it seems to me there will be a general good work established all around, and the money that would be taken for the building and grounds and to pay salaries can be put to this practical use and made to do an immeasurable amount of good.

This is something for the officers to think about and for the society to discuss, and I claim that I am one of the organization, and that I have a right to make myself heard. I cannot do it perhaps in the regular meeting, for I might not find the opportunity, and so I speak in advance and send out my thought for them to think over.

I send my greeting to my friends, and wish them to feel always that I am as active now in thought and expression as I ever have been.
Henry F. Gardner.

Report of Public Séance held Sept. 29th, 1891.
Spirit Invocation.

O! Infinite Presence, thou Divine Soul of all intelligence, we turn toward thee at this hour conscious of thy nearness to the human spirit, knowing that thou art indwelling in every form of life, and that all things that breathe are permeated by thy selfhood and thy divinity. We bow our heads to thee at this hour in thought and aspiration, seeking instruction and intelligence from thy spiritual spheres of light and wisdom.

We desire to come into close communion with those angels who are fitted to bear upon earth's children influences of peace in the time of trouble, and to bring forth sorrow, strength when weakness is upon them, and all good helpfulness whenever there is need of a assistance. Such angels dwell in human form, and are known to us, and they, with spirits imbued with earnestness and zeal to spread the truth broadly, go forth upon errands of love to instruct the weary, longing soul, and that degree of stimulus and strength which it requires.

To enter into the atmosphere of such beings as these is our earnest desire this day, and oh, may we feel ourselves prepared so to do. May our own influences go forth into spiritual aspiration unto these spirit-friends. May our sympathies be kindled and our affections flow freely unto our kind, so that when we pass from this place we shall bear with us a new power to be of use and to live in harmony with those unto whom we are drawn. Thus shall we be fitted to receive the angels who come to us, and so be made receptive to their teachings and able to receive their influences and ministrations. And oh, thou great and glorious spirit, lead us on to thee and to thy holy ones all hour and praise forevermore.

Questions and Answers.

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

Q.—[By J. H. Bean, Fort Worth, Tex.] Is there any system of philosophy by which you can account for the fact that new truths have to fight their way against terrible odds before they obtain a welcome from the human mind?

A.—The earnest student of human nature who has understood how mankind has been disciplined, being obliged itself to struggle with all sorts of contentions and difficulties in its effort to reach out for more light and knowledge, will perhaps be able to discover a reason for this state of things which your correspondent mentions.

Man is largely a creature of circumstance, and his mind generally is so cast that opinions which he has taken upon himself concerning any question or subject—whether these opinions have been handed down to him by his forefathers, or whether he has formulated them through his own perhaps imperfect method of reasoning, it matters not—he is prone to cling to and to discard only with a struggle.

As we all know, it was very difficult for the world to accept the conclusive truth that this earth is spherical in shape, and was supposed for ages that the earth was flat, and when wise men arose, who, not only through their own researches, but also through their intuitions, learned the true form of this planet, their opinions and statements were scorned, and they were condemned and ostracized. They had a truth to offer, but the world could not accept it without a struggle, because a fallacious idea in regard to the subject under discussion had been entered so long. So it is with other truths, forms of thought, and first appear to human comprehension. They are not readily received because mankind has not been prepared to accept or to consider them.

Spiritualism came to the world as a truth in its modern aspect nearly half a century ago, but there were few prepared to receive it, and the many scorned, scoffed and jeered at its claims. Why was this? Because the whole method of human instruction concerning the life and destiny of man, and so Spiritualism has had to struggle and force its way onward, bringing its incontrovertible facts to mankind, and obliging the race to accept its claims for just what they are and are worth.

This is the experience of other great reformatory measures in human life. They are obliged to battle in order to gain a footing in human thought and recognition; but the struggle is good for them. No truth will be extinguished because it is not received when it first appears before the world. No truth will or can be set aside by human thought or dictation. It exists as a part of the universe, and it will make its way slowly and steadily, and at last force the world to recognize its claims; and the struggle is a source of growth to the very revelation of truth which is trying to make itself felt. It gives it a power to reach onward, and is to it what opposition is to the man of positive mind; in his life he may engage. The more he is opposed by others, the more resolute he becomes to accomplish his aims, and the indomitable will is aroused which enables the man at last to gain his ends and perform his work. So with the truths that are scorned and denied; they only seem to grow the brighter because of the opposition they meet and the struggle through which they are obliged to pass.

Q.—[By the same.] What is the most conclusive and satisfactory test of the reality and genuineness of spirit manifestations?

A.—The identification of a personal spirit-intelligence, as brought by such an entity from the unseen world, is the very best evidence any mortal can have of the genuineness of the manifestations.

Mortals seek to apply tests to mediums and spirits in order to ascertain clearly if the latter are what they claim to be, and very often

the tests have resulted in bringing evidence of an occult power and an unseen presence which has confounded the skeptic and proven great truths to the world; but the very best tests that can be applied to manifestations of any sort coming through medial agencies are those evidences which the spirits furnish themselves to a doubting world. The well developed medium who is attended by a wisely organized band of spirit intelligences will frequently furnish, through that mediumship, tests of an undoubted character to the investigator who seeks his presence. The spirits returning afford conditions, all things being equal and harmonious for them on this side of life, through which a skeptic may learn, if he will, the source and power of the operating intelligence.

We do not desire to outline to your correspondent any mode of testing a medium or of applying what he might call strict conditions to spirits manifesting through their instruments, because such might become perfect as a test for one medium might not apply at all in a different case with some other instrument; but the reason, judgment and common sense of mortals who are earnest and honest in their investigations ought certainly to afford to them the evidence of the claims and the truthfulness of the mediums and of the spirit manifestations. If they will only use their judgment and reason in this investigation, they will certainly be able to find much interlarded evidence of the identity of the manifesting spirits, as well as much external proof that they are what they claim to be.

Q.—[By "Investigator." Theosophists tell us that what we believe to be the spirits of our friends are but shells or particles of matter containing a spark of intelligence, but which, however, is not the real spirit—that goes on and never returns.

Many years ago Emma Hardinge (now Mrs. Britten) related that some of her friends had seen her at séances, and she talked to them in a natural manner, when she was far away on distant travels. She then appeared with her hair cut short; she had been contemplating cutting off her hair, but had not done so. Does the Controlling Intelligence consider this projection of a part of the person an argument in favor of the Theosophist's position?

A.—Certainly not. We consider it merely a strong psychological projection of thought from the mind of Mrs. Britten toward some one sufficiently susceptible at a distant place to receive this strong psychological power, and to be affected by it. No doubt the lady's mind at the time had in contemplation the act of cutting her hair, or that intention had been impressed upon her, and at some time, so that at the moment it seemed really to be a part of her mind.

We are taught by psychometry that we affect indelibly whatever we may touch or handle or come in contact with; and this object, if touched later by a sensitive, will reveal to that individual the thoughts of our mind at the time we handled the object, or our condition, or something concerning our personality. The thought, we are told, is subtle. It can be projected through space, and make itself tangibly felt; and we do not see why a strong and positive mind like that of Mrs. Britten, under certain conditions, could not be projected, and psychologically affect some other sensitive mind who might clairvoyantly perceive a semblance of the operator, who was the lady in question, and be able to describe that semblance.

A psychologist, or mesmerist, on earth, can send the will of another to his own mind, and command the instrument to behold an individual at a distant place. The subject certainly sees the individual whom he is desired to behold, because he describes that person minutely, even though he has never seen him before. Now, this is a case of psychological control; the spirit of the person described is not present with the operator and the subject, nor is there present any part or portion of his personality which might be called the shell of the Theosophist. It is the effect of mind over mind, and we believe that this is the explanation of the case mentioned by your correspondent.

As for the philosophical idea or theory of a floating shell cast off by the departed spirit, containing no directing or operating intelligence, and merely capable of acting and expressing certain degrees of intelligence because it is imbued with certain effects, so to speak, of an intelligence that is past and gone, we do not accept or understand. We do not know of any such thing being cast off by a spirit that is not vitalized by an indwelling spirit, acted upon by the ego, and made to perform its work by that directing personality which makes up the man. When this is withdrawn from the physical body the latter ceases to exist as an organic form, and its particles are disintegrated and pass off into the atmosphere; yet the spirit still lives and possesses a form through which it can manifest intelligence. This is very different from a floating shell, for which there can be no possible use.

S. B. Britten.

The months come and go with their ceaseless whirl of human activity and experience. You have passed through your summer vacation and entered upon another campaign of spiritualistic and reformatory work since I presented myself upon your platform to voice my thoughts to friends.

To-day I approach with tender memories of the past and its labors, with softened thoughts of the friends who are still trudging along the highways of this mortal life, weary with the heat and burden of the day, their shoulders bending beneath the weight, not only of years, which might deal kindly with them, but of accumulated trials and struggles. I listened to your Spirit-President's remarks concerning the struggle which truth has to make its way to reach the world and establish its claims. I admit that it is good for man to pass through trial, and that it is also good for a Cause to meet with opposition; yet I somehow have a feeling of sympathy with, and sometimes commiseration for, those of my associates who are treading the uphill path of time and finding the boulders of persecution and opposition before them. I believe they will be given the reward of a rocky yet rocky path, and at last to reach the summit, where the banner of truth floats so broadly that none can mistake its hue or significance.

I would say to my dear co-workers in the field of human reform and progress: Though the way is uphill, and though it seems as if flooded with heat and glaring light, yet the cooling shadows of twilight lie just beyond, where you must find refreshment and strength for the coming day. Angel voices are flinging down messages of peace and good cheer to stimulate your lives to new efforts. Angel hands are outstretched to give you assistance and to lead you onward to the goal.

To all friends I bring my greeting to-day, as in the past, assuring them that what has been my fate and the fate of other dear souls who have passed on to find the fruition of their works in richer fields, will also be their destiny ere long. Many have passed the boundary of the two worlds, and, listening to the voice of the spirit, have answered the call and passed out to the higher life; and those who remain ardent and earnest in their work will surely follow and find all their loved again in the bright beyond.

I am here to-day, my good Chairman, to speak in behalf of our friend who has ascended to the immortal heights, and who desires me to say a word in his name to assure the loved ones of his household that, although drawn down to the physical state with its wearing environment of physical limitations, he has not departed from them; that although bidding adieu to the scenes of these temporal conditions and experiences, yet his hold upon the affectional life of his home is still strong and will endure; that, although dimness of sight and falling strength fell upon the external form, glory and power, and illumination of the entire being have come to him on the other side. 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