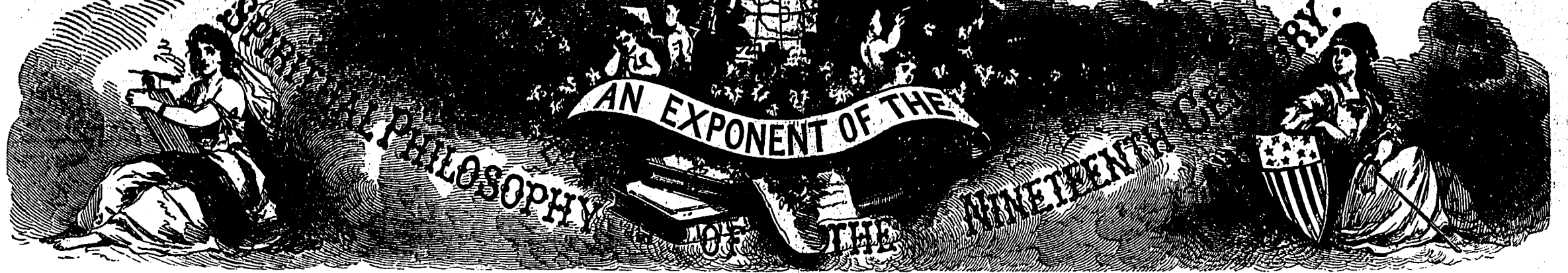


BANNER OF LIGHT.



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NO. 21.

Written for the Banner of Light.

THE DEPARTED.

BY FRANK WALCOTT HUTT.

Not far away from me are mine,
Though I their paths may not define;
For, mid Grief's swift descending rain,
I've looked and listened not in vain
To catch one word, to note one sign;
They whisper from the spirit-plane,
Glad in Love's vigil to remain,
And lo! for us a meeting line

Not far away.

A meeting-place, where eyes resign
Their tears, and hearts their long repine,
Thenceforth and ever to attain
Heights where Hope doth fulfillment gain,
And love indeed becomes divine,

Not far away.

Hotel Temple, Boston.

The Spiritual Rostrum.

A PERFECT DAY.

Delivered in Chicago, Ill., by the Guides of
MRS. CORA L. V. RICHMOND.

Out of a heaven of perfect calm, whose undisturbed and divine atmosphere was girded round with the light of angels in whose presence and abiding light was the Infinite Love, pulsating without vibration through all the wondrous spaces, God said, we will make unto the earth a perfect day.

All night the stars had hung quivering like pearl-drops in all the azure sky, tremulously giving forth their melody of light. There was naught to disturb the serene and perfect beauty, as no cloud, save, it might be, a transparent veil of silvery light, that for a moment eclipsed the wonderful beauty of the starlit sky only to reveal it more perfectly. There was no darkness; there was such a palpable glory that even the night was wonderful; and as if passing from glory to glory there was no shadow preceding the day.

The earth hung most beautiful and fair like a sleeping flower upon the breast of night. Along the sky, when the earth turned that way, the first streak of day revealed a peacefulness as of paradise; no sound, no sob of sorrow, nothing but the rest that had given to the blossoms their sweet fragrance, and touched the leaves with diviner glory, nothing was heard save the piping and warbling of the birds like a prelude that precedes a wonderful symphony.

Along the eastern sky there was preparation for wonderful glory; the marshaling of hosts of light; soft-winged clouds appeared clustering around the east as if to enshrine and enthrone the morning star, that glistened as a herald to the day. All the other stars had faded out of sight, but in the pale yellow, gray light that one star shone forth like the messenger of a perfect and wonderful king. The clouds hung around like accompanying angels, and awaited a little way off for the greater glory to appear.

Then rays of light shot up one after another like wondrous flames pointing to the zenith, iridescent at first, then clear crimson and golden, then the full mellow songs burst forth from the groves that seemed to be alive and populous with the messengers of divine joy and love; and then at last, as the clouds rolled up in splendor, fold on fold, the wonderful golden glory of a perfect throne was fashioned, upon which suddenly, with bright and conquering joy, the sun mounted in triumph. The day had dawned.

Like wonderful relays of celestial hosts and battalions the clouds went marching and wheeling away from the sun, mighty hosts of peace and tranquility.

No jarring sounds, no grinding wheels of mammon or commerce, were heard. Noiselessly, with many a wonderful and mighty import, the messengers of earth went forth. There were engines, glorious with strength and fleetness; they were of finest mechanism, so fine that not one jarring sound was heard; there were argosies on all the waters of the earth, laden with the fruitage and products of many climes; these wise ships that, moving noiselessly by some unseen motor, were borne to different portions of the earth; there were air-ships, silently performing their flight without resistance, without vibration, not even having motion like winnowing wings, but steadily, calmly, sailing in the upper air; there were long, wonderful trains, noiselessly speeding through valleys and over hills; no snorting, shrieking of fiery horses, no smoke nor dust, but all was silent, peaceful, full of harmony.

Softly and full of sweetness the earth had prepared to receive the day. Thus, at first, the twilight opened; there was the song of the morning breeze, not only from hills and valleys, those hills upon which clustering trees hung, and the places made a wonderful background for the glory of the morning, but those valleys teeming with verdure, in which was the evidence of all the peaceful vocations of man; simple cottages and grand palaces, beautiful homes, places adorned with every loveliness.

Thus the earth and all these physical scenes were prepared to receive the wonderful power, the wonderful life that held dominion over them; even the birds seemed to attune their songs to that other being that would waken to listen when the full day appeared.

Forth from many habitations issued the sound of music, like a morning anthem of praise. Then came the people, clothed in light and useful garments, and moving noiselessly, yet with wonderful grace, among the scenes that surrounded them.

Large warehouses, teeming with all that the many lands produced, yielded readily into the hand that sought whatever product had been stored away. Cities were dispersed. Only such convenient places of storage as were required gave unto the people the exchange which they sought for their commodities. There was no sound of barter, there was no crunching and clashing of wheels, nor clattering of hoofs that beat upon the sensitive ears of those who required to rest.

There were no polluted places; there seemed to be no dust or darkness into which human lives had to creep to hide away from the starlight or from the glare of the sun's rays; all was clean, swept and garnished. No weary feet wandered houseless and homeless along desolated streets, or where the midnight glare or glamour had lured them on, to fall wearily by the wayside. All was hushed until the needs of the day required a quiet motion—activity, but not confusion.

The daily wants and needs were simple and easily prepared. As soon as the morning repast was finished, into the fields and places of labor all emerged with songs upon their lips, caroling as birds, going freely with hands made strong by refreshing slumber to their fields of labor to perform that which needed to be done in the morning hours. But few hours were required for labor.

As the sun sped high up the sky of golden glory there were sights denoting that there was a period of rest; there was a hush in the groves, the birds had sung their early songs, there was a peaceful hush, and man retired to the shelter of groves or gardens to rest also from his labor. Children gathered around in the coolness of the shade to receive their calm instruction and such teaching as comes from the parents' lips when there is leisure; all was given in love.

Toward evening there was another brief period of toil; after the labor there was rest and social converse; there were songs of praise during the evening for the beauty of that day. O'er all the earth there seemed to be a reign of peace; there were no armaments of war, no bristling bayonets, no forts that shut out the light and the enemy's attacks at the same time, no ships of war with which to fight the enemies of nations—for none were foes.

There was a calm and perfect reign of peace. Kings forgot their ambition, priests their rule, all seemed merged in one fraternity; nations seemed not to oppress others, and none were doomed to toils, but all seemed to go freely to their vocations, and when their work was done all had homes; but there were no places of poverty, and none of regal splendor.

There was loving kindness and ministrations one to the other; each seemed to forget his own thought or selfish wish in the thought of his neighbor; if there was a need, each turned away from his own wishes to aid his fellowman; if there was want, he turned away from his own dwelling to assist another. The helpfulness of each for another made the earth to seem as a dream of that lovely time when God's love shall abide with men.

There were over all the lands that were arable, waving fields; the products were so abundant that not one human being seemed to be destitute. There were none in rags and none in royal robes, but all attired in a manner befitting their labor and befitting their states of mind, went forth to their tasks or ministrations unto others.

There seemed to be no places of learning, for learning seemed to flow from the lips of those inspired with the truth whether in groves or chosen places, where they erected pavilions among the trees in which it seemed the inspired ones were appointed to teach the people and give them knowledge of the nature around, or sometimes in still more secluded places where the young were instructed for the few brief moments that it seemed were necessary for them to understand. There seemed to be no labor in climbing up the steps of learning.

There seemed to be no vassals chained to the car of Mammon, but human beings seemed to be equal with one another, and freely passed to and fro from country to country, from place to place, without the obstructing statutes and without the kind of locomotion that abides upon the earth to-day. There seemed to be thousands rapidly passing over valleys and oceans. In a few moments one could go to the most remote lands, for all fairest and farthest lands were freighted with nations populous and full of peace.

Each individual was attending to such necessary duties as were required in the performance of physical tasks for existence, while the larger and diviner duty seemed toward the fulfillment of the highest aims in human life. Subjects and themes that come now only by giant labor, by the greatest toil, were borne in upon the minds like sweet dreams or songs of praise. The vast topics suggested by nature seemed as easily understood as the simplest leaf or flower. There were no longer discontent and dissension among the schools, no longer need of a forced education, as information on the subjects of life and the methods of existence and all the laws of nature were clear and plain, and simply revealed, as it must be when the truth is realized and understood by man that God is spirit, and that spirit must be the monarch over all.

There were no children with weariness crying for bread in the street, and none who sought for knowledge with weary brows and bent forms, but everywhere were those of matronly countenance who were ready to give to the young the knowledge that they sought. Each question could be clearly answered. For everything that children wished to know there was a ready response. It seemed as though knowledge, like the growth of the form,

was innate; that it came as the spontaneous outgrowth of the seeking spirit.

Then o'er all the broad lands beneath the heavens there was no storm, wind or snow or rain, but such sweet showers as were invited from the clouds. There were no distinctive elements, but the soft-winged zephyrs distributed the drops that would refresh and cool the flowers whenever needed. No forked lightning, no crashing thunder, nothing save the music of winds and waves undisturbed, and of the spheres of worlds moving in solemn grandeur. Fair oceans in peaceful monody told of such life as seemed to be born of the buoyancy of the sea, the sound of waves made music on the shore, the waters bore their treasures without the deep sea tempest. No dark-winged storm hovered over town and over the verdure, destroying the products of the labor of man's hands; dwellings were not demolished.

There were no human battles, no tempests of the shedding of blood; nothing save the sweetness of peace like that soft stillness that comes upon the spirit in the consciousness of perfect rest.

There were no roses that had thorns, none, indeed, of those destroying and poisonous weeds that seem to desolate the earth. No noxious vapors rose from marshy pools, but the fragrance and freshness of the bloom of wonderful and rare flowers filled the air with praise for this perfect day.

The labors of the day ended, all people clothed themselves in restful raiment. All were peaceful because their labor was well done; and full of life and strength because there had been no exhausting nor degrading care. Clothed in the lightness of freedom that seemed to be born of the upper sky, all saw the glory of surrounding nature, and gave praise unto the Infinite who had given all these blessings.

There came a more perfect wonder; for out of all the hearts there seemed to flow a song of peace that blended with the songs of birds and with the music of the waters until the whole was a perfect and divine symphony in which there was no sound of sorrow. Over the broad spaces appeared a vision that was a portion of this scene, one that was a customary occurrence: beings appeared who had passed from earthly life into the spirit state, distinguished only in slight degree in their glory from the others who dwelt upon the earth. They mingled freely with those who were resident on earth, conversed with them, gave to them messages of love and wisdom—more perfectly seen in their more transcendent state—and taught them ever that souls were not divided by the simple changes called birth and death.

There was perfect communion; the knowledge of spiritual things flowing freely to all in earth-life. Infant lips were made to speak, young maidens were made to see. The presences that were not visible to the human eye were more palpable because perceived by the human heart and understood by the human spirit. Both worlds mingled in the songs of evening praise, glad for the blessings of earth and of the spirit, glad for the abundant and divine baptism of love.

As the birds ceased their songs, as the great glory of the sun, round and full, and clear, was again enthroned upon the attendant clouds, which beneath, around, above, encircled with glory the retiring monarch, people arrayed in the splendor of all their simplicity came forth from the abodes and dwellings, and in the sight of the Infinite Presence and the glory of the perfect day, praised God.

The hymn! the blending of the voices! the nearness of the world's visible and invisible! the hearts that were joined in perfect praise and the loving accord that dwelt upon the earth, and filled all scenes with harmony! the sympathy of endeavor made the duties in human life a perfect praise!

Sweet rest followed the labor, there was gentle and cheerful preparation for slumber, the soft folded pinions of night brooded like a wonderful mother-bird above the earth, and as the messages of spirits and angels ceased, there was a gradual sinking to rest of those who had toiled and fulfilled their duties during the day without great care or pain or labor. The silence that had first brooded o'er the earth again was felt, and the gladness and the thrill that awakened the early morning again seemed to come in soft unfolding slumber, and the retiring hosts of spirits and angels waited just beside the gateway of mortal sleep, until with closed lids and restful forms the spirits of those dwelling on earth were set free by the angel of slumber, to dwell awhile in the inner realm; and then in the rapture of that divine communion the sleeping passed the hours needed for the rest of the body, and awoke again unto the morning of a perfect day.

SUCH SHALL BE EARTH'S Perfect Day! WHEN IN ALL THE WORLD THERE SHALL BE BORNE INTO THE HEARTS AND LIVES OF AN UPLIFTED HUMANITY A FULL KNOWLEDGE OF THE PRESENCE OF THE ANGEL OF PERFECT LOVE!

May such glimmerings of that perfect day be yours, that though it seem afar off, still shall the songs and prophecies declare it, and your souls with uplifted voices seek for that angel to abide within your souls. Amen.

According to *The Toronto Empire* the following additions have been made to British territory since 1885: In Asia, 278,700 square miles and 5,600,000 people (estimated); in South Africa, 1,093,205 square miles and 14,329,000 people; in Australasia, 97,800 square miles and 128,000 people—a total in the seven years of 2,069,205 square miles and 10,927,000 people.

Belgium, by adopting Greenwich time, has stolen seventeen minutes from old Father Time.

Original Essay.

THE BASIS OF ALL TEACHING.

"Jesus taught them as one having authority, and not as the Scribes."—*Matt. vii. 29.* It seems to me this characteristic of Jesus's teaching is the only true standard for any teacher. It means he taught what he knew to be true; it means that his words were the reflection of what he had seen and had confirmed by all his senses; facts learned by experience, and not traditions, or other men's say-so, or opinion. It seems to me no man is fit for a teacher of mathematics, history or science, until he verifies all he teaches by personal knowledge, and can give a reason for every rule and formula. In morals, too, before a man can speak with authority, he must know the terrible retributions of vice; must have seen, adored and worshipped before the pure shrine of virtue, and contrasted the two by living examples.

In religion, more than in aught else, men and women must know, as well as believe, what they teach, or find but few listeners, and make a less number of converts to the religion they attempt to teach. What would be thought of a mathematician who spent all his time telling his class about the great mathematicians of the past, and exhorting them to admire, love and worship the great masters of the past? Such teachers would find few pupils, and those few would be the thoughtless, the inefficient and lazy. What use to read history or biography if we are only influenced to admire the courage of generals, the wisdom of scholars, and the benevolence of philanthropists? It is in vain to admire the noble of the past unless we strive to become noble ourselves. We may read of the courage of the immortal three hundred at Thermopylae, the wisdom of Esop and Solomon, the skill of a Praxiteles, the art of an Angelo, the thrilling eloquence of a Cicero or Demosthenes, but unless our reading inspires a desire or a hope to attain to or surpass any or all of them, our reading will be of little use to us.

No one will question the truth of what has been said of matters pertaining to material life; but when we come to speak of knowledge of the future life and the spirit, and the soul of man, that comes under the head of religion, some may not be ready to apply the same rule of unquestioning faith. Men forget that Jesus in his parables and all his teachings reasoned from the material to the spiritual. As an example he sharply reproved the Scribes and Pharisees for being able to discern the signs of the sky, but not the signs of the times. Christ's teachings were of a purely spiritual nature; his mission was to bring life and immortality to light, or to reveal an immortal life after death. To this end he showed himself to his disciples and many more after his crucifixion. He spoke to Paul, and with a great light struck him blind. The same authoritative and reproving voice that answered his disciples, and the Scribes and Pharisees, turned Paul from a cruel persecutor to an active, wise, and loving apostle to the Gentiles, he had all his life shunned and despised. Does any one suppose the testimony of any number of poor fishermen and the common people, of whom his converts were nearly all composed, would have made the least impression upon his mind, leading to his conversion? We employ for teachers of mathematics such as have shown special gifts in that department of learning. Many of our great mathematicians cannot become good linguists, musicians or orators.

Men gifted as philosophers and metaphysicians, of whom Geo. Combe was an example, are often deficient in other branches. With all his knowledge in other departments, Geo. Combe could never learn the multiplication table. Is it probable when we come to study spiritual things the rule is reversed? Do not reason and experience confirm the words of St. Paul, "But the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned"? It is evident from this text that the "things pertaining to the spiritual" must be taught through a knowledge of spiritual things. In other words, to be qualified as a teacher, one must have had, like Paul or Peter, some positive knowledge of spiritual things, by visions, dreams, prophecy, seeing or discerning spirits, heard a voice that no earthly voice could imitate, or seen a light that not even the light of the sun at noonday could equal. With such experiences men are prepared to commence preaching and writing about the spiritual. With such experiences, if faithfully improved, men may now, as did Paul and other apostles, arrest the attention of the common people first, and soon, growing to a fuller stature, become able to impart to all who seek, learned or unlearned, some test or spiritual gift that no skepticism can doubt, or pride of opinion resist. Paul, in writing to the Romans, says: "I long to see you, that I may impart to you some spiritual gift, to the end that ye be established." Peter had special power to impart spiritual gifts by laying on of hands, as was shown at the Day of Pentecost.

All through the Old as well as the New Testament, spiritual teachers were taught by special agencies, unrecognized by the learning and philosophy of the material world, to teach spiritual things. The teachers among the Jews when Jesus came were learned in the law; scrupulous observers of the outward forms of religion, but spiritually deficient. Jesus denounced them as blind leaders of the blind, hypocrites, who, having eyes, saw not, and having ears, heard not.

What can be more evident than the fact that the mission of Jesus was to establish a spiritual kingdom; one that should have its location not only in Jerusalem, but in the hearts of men, whenever and wherever they worshipped in spirit and in truth? Over and over again he told the people his kingdom was a spiritual kingdom. He reproved the pride and pharisaism of the Jews, mingling with and teaching men and women of all nations. He had a heart of sympathy for the poor, the despised, the vicious and the criminal, sterling reproof for the Scribes and Pharisees, the doctors and lawyers, and, last of all, a whip for the back of the money-changers and plutocrats who were defiling the temple, and laying upon the common people "heavy burdens and grievous to be borne, but they themselves would not move them with one of their fingers." It is doubtful if the D.D.'s, the M.D.'s, the LL.D.'s, and the money-changers and millionaires of this day are better or differ much from the same classes in Christ's day. Now as then they are the leaders and owners of the churches, and determine, to a large degree, who shall preach, and what the preacher shall say. Seldom do we hear of earnest denunciation of the rich, their selfishness, their pride, their luxury. What would be thought of, and how long would a preacher be retained in any large and so-called respectable church who denounced the rich, and charged directly to them the poverty, the suffering, and the want they might relieve if they had the heart to do so?

The church is as unspiritual as in the times of Jesus. None of its great lights make any pretense of having gifts that signalized the teachings of Jesus and the early apostles. Jesus said to his disciples, "Whosoever believeth in me, the works that I do shall he do also, and greater works than these shall he do." His last words to his disciples after his resurrection were: "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

I am aware that teachers of the Protestant Church tell us miracles or spiritual gifts are not required in these times; that the Scriptures, and the experience and examples of the past, are all we need. It is true the gifts have disappeared, and equally true that the letter alone remaineth, which has turned the churches to assemblages led, as Christ said, by blind leaders of the blind. The Catholics still retain a belief in miracles as an occasional and exceptional gift, but do not insist upon them as a necessary personal experience of priests or laymen. They certainly have no authority, or even intimation, that they shall cease, but abundance of exhortations to seek for spiritual gifts, and an assurance that they shall increase in power. There never was a time during Christ's ministration when spiritual manifestations were so powerful or so universal as immediately after his crucifixion, and at the feast of Pentecost. The love of power, love of gold, with the materialism, pride and selfishness that follow in their train, soon crushed out true spirituality, which must rest on love and self-abnegation, and seeking not our own good but the good of all.

It is a notorious fact that scarcely one intelligent, thoughtful agnostic or infidel has been converted to Christianity during the last century, unless it has been through evidences addressed to them through some one or more of the spiritual gifts claimed by believers in Modern Spiritualism. Among this class may be mentioned Robert Dale Owen, a born skeptic and agnostic; Judge Edmonds, a confirmed infidel; Robert Hare, A. B. Richmond, all of this country. If there was no other reason why the church should invoke and desire spiritual gifts this alone is sufficient.

Grant that the common people can be convinced and comforted by the written words of men of the past (which I do not believe), should not those who scoff at the insufficiency of such proof be a sufficient reason for their continuance? However others may think, none are so simple, or so easily satisfied with evidences of a future life, that they may not be comforted and strengthened by personal spiritual experiences adapted to their conditions. Seek as earnestly for such knowledge as the average man seeks for material knowledge and riches, and in six months, or less, such knowledge would come to every person of matured age and thought. Such a knowledge would be of priceless value to the world. It would at once remove all fear of death, and soon all other fear would be left behind us.

The fruits of the spirit are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. There is also a long catalogue which Paul calls "the fruits of the flesh," which can be as easily distinguished from the fruits of the spirit as night from day. A knowledge of spiritual things is attained by desire and earnest seeking, the same as any material things. The law is, if we wish to raise a harvest of grain, we must break up the fallow ground, harrow and sow the seed; if we wish for material knowledge we must desire and labor for it. It is just as true and just as reasonable that if we wish to know of spiritual things and of the life beyond, we must seek that knowledge as persistently. Paul has said "the letter killeth, but the spirit giveth life," which is equivalent to saying the forms, ceremonies, traditions and customs of the church without the spirit kill the soul and make the man dull, narrow, inefficient and stolid at first, ending in death to spirituality and the life of the soul; while a knowledge of spiritual things quickens and enlivens all the better nature of man, quickening his

growth, broadening his views of life and making a spiritual harvest of spiritual fruits as satisfactory to the inner man as any fruits or grains can be to the outer man.

I think it impossible to overestimate the value of a universal recognition of the life of the spirit. When men become aware of the value of the spiritual as compared to the value of the material, all the aspirations of man will be reversed: and instead of the prevailing thought and anxiety being to provide for the wants of the body, the chief concern will be to provide for the needs of the spirit. I believe with Jesus, if ample provisions were made for the spirit, scarcely a thought or an anxiety or any exhausting or fatiguing labor would be required to make ample provisions for the body. The motto of the world should be, Seek first of all a knowledge of the spiritual, and all other needs will be supplied naturally and pleasantly. WILLIAM HENRY, Farmersville Station, N. Y.

Literary Department.

(From the New Zealand Mail.)

WHO WERE THEY?

A MALTESE APPARITION.

BY THE MARQUIS OF LORNE.

It is an old, old story, but one that puzzles me yet.

We had enjoyed our stay at Corfu. The regiment was strong, and the men had comparatively few guards to mount. We had been healthy and happy, and had been thoroughly refreshed after a tedious service in India. We were stationed at Corfu long enough to allow us thoroughly to enjoy the woodcock shooting on the mainland. We officers had explored every part of the shores of Albania, and in little cutter boats hired for a fortnight or three weeks, had sailed from creek to creek in the bright sunshine of the Adriatic winter, landing when and where we chose, filling our bags with game, sometimes shooting a wild boar, and had penetrated during our excursions as far as Janina, and southward as far as the Gulf of Corinth. What delicious quarters those of Corfu were in the old days, before there was even a suspicion that England would part with that lovely island fortress, where, unembarrassed by any considerations except those bearing on the welfare of her garrisons, she was mistress of those fair, blue seas, studded with islands whose beauty seemed a dream!

Except for the occasional processions when poor St. Spiridon's bones were carried in state round the square, and other bright fiestas that gave fresh color and variety to the gorgeous landscape, we hardly felt the presence of a foreign element among us. The inn were kept as well as our hotels at home. Sporting prints hung on the parlor walls. The English tongue was everywhere heard in kitchen, passage and dining-room. Red uniforms shone along the ramparts of the grand Venetian fortifications. Merry English girls scampered off with the riding parties, that, freed from military trappings, made the olive woods ring with happy English laughter, as jokes and jollity rang through the dappled sunshine, causing the rose hedges, and the gleaming, quiet sea, and the distant mountains beyond, to look all the livelier.

But it was a happy time, and the change to Malta was murmured over. But the Horse Guards at home had decreed it, and there came the tiresome packings and arrangements to dispose to new corners of goods and gear, and speculations as to what quarters we should have at Valetta, which was a place already well known to the seniors in the regiment. All good things come to an end, and our occupation of Corfu did not long precede the total abandonment of the Ionian Islands, the "flowers of the Levant." Had we known it we should have esteemed ourselves fortunate to have been among those who had enjoyed something of an experience which was soon to be no more a portion of the lot of the British soldier. It seemed doubly hard that the change should be ordained for us just as the hot weather was coming on. The comparative cool of the funnel-shaped Adriatic, where there is usually some breeze or air from the neighboring highlands, and shade for the head and rest for the eye in the green luxuriance of olive and cypress, was to be exchanged for the glare and dust of Malta. But the troop ship awaited us and we were off. For me the move only meant less sport in shooting, for I looked forward to the larger garrison of Malta as affording, at all events, more social variety and more ladies society, and I hoped that we should not be long there. Any day, however, I was told, I was in those days, change for change's sake is not unwise. And during the short voyage past Zante, and Tarentum, and Sicily, the talk was of the set off to the Malta summer heat. The old buildings gave, they said, security for a certain coolness. They were so large, the walls so thick, a whole Corfu house could easily be placed inside a subaltern's room. The mess hall was usually larger than a Maltese farm. Beside, there was always some shooting to be got in Sicily during autumn and spring.

As usual the sea round about the great fortress tossed and tumbled, and many of us were in a worse temper than ever as we sighted the low shores of barren-looking rock, and finally passed into the narrow harbor—a long inlet with yellow stone forts and buildings crowding and jostling each other to the water's edge, where stately two and three-deckers lay at anchor. The crews were joyfully preparing for their summer voyage, and were to let for a good three months the glare of the picture, and the sultry inlet. "There's St. Angelo, and there's St. Elmo," and we looked on the high bastions which had been built tier over tier on the site of the ancient forts that had crumbled under the Turkish fire of old, while the gallant Knights had repelled assault after assault, losing, alas! their hundreds, but slaying janizaries and Turks by the thousand. Well may the Maltese be proud of the part taken by them in those desperate conflicts. And very proud they are, as I found out after a short time. Yet it has been their fate to make little of their own history. This is not their fault. It is because of the smallness of their number. They have always shared in the thunderstorms of strife which have swept over them. And how many these have been, and what successive floods have renewed and altered their blood! If a mixture of the strain can improve a race, the Maltese have every right to be a strong people. If their territory were large, and their numbers great, they would prove a factor in European affairs. As it is, they have to be reckoned with by the masters of the island, for few could afford a garrison strong enough to leave their possible action out of calculation in the event of an invasion. This was found out from painful experience of the French; and of all the old invaders, the Saracens alone could afford to take no heed of it, because they took care immediately to kill all the men among the conquering who could bear arms. The result was quieting and curious.

In relating the mysterious circumstance that occurred to me, I have been reminded of the long reign of the Saracens, and of the Eastern character of the habits of some of the Maltese, but such reminders only make the strangeness of the occurrence more marked. There is no connection between the present Maltese and the present Arabs. An Arabian dialect became universally spoken long ago in Malta. Places are called El So-and-so. There is a general Arabic sound of *da*, and the chants of the peasantry in the fields and *carols* or village songs are thoroughly the African swing and sound. The religion is Roman Catholic, and it is held with Eastern tenacity, and the women are in some families kept much to themselves. These are the only traces of the long domination of the North Africans. The traditions point to the enormousness and luxury that followed their dominion.

Just as in Roman days Malta was full of riches and comfort, so in the centuries after that awful massacre which swept away so many of the men, and which the women had become the mothers of Saracen boys, and the character of the people had changed, then again the Maltese revelled in enormous and pompous life. But it was as though the soft air of the island possessed qualities not found elsewhere. Capua had a delicious climate, and enervated all who dwelt there. With a sky as clear, the sea air of Malta, while it inclined to ease, yet kept alive the vigor which was so frequently illustrated by its inhabitants. Often involved in war, the successive conquests proved at once the envy excited by the fortunate situation of the country, and the ability of its inhabitants to defend it. The tales of warlike deeds are mingled with the glamour of the life led by the wealthy Saracens, and have agreeably varied the legends of the place.

I delighted to dive into the old stories, to visit the massive ruins of the temples built long before history had described the successive conquests, and to imagine the mystic Phœnician rites, when on the stone altars in the oval enclosures, built with gigantic blocks, bloody sacrifices were offered to the great Seven, the old gods, who demanded at recurring seasons a human offering. I loved to linger in the grand hall to which, in later days, each knight gave up on his death the treasures he had collected. There I found food for my imagination, and could in some measure give form and substance to the narratives of the chroniclers who had many queer things to tell of the men and women who had dwelt where the writers stood to defend the Christian world against the advance of the infidel. In these pursuits, and in looking up the remains of a still older state of things which man knew not, when elephants only as big as donkeys and big hippopotami were dwellers here, I passed the summer agreeably enough. My men disliked the place, but I found that the more I got exercise for them and encouraged them to boat and play cricket the less the heat and Mediterranean fever told on them. Much more time was in this way spent in looking after them than is usual in regimental life. But the more work I had the better I felt, and whatever the cause of the appearance I am about to relate, it certainly could not be traced to any ill-health in me.

The sirocco winds are always trying. Men ascribe every evil under the sun to them. "Hot coppers," sore throat, gout, bad digestion—all come, according to some people, from the sirocco. Certainly in October we had enough of this southerly wind. The ladies complained they could not get their hair to do anything but hang in long wet waves. Lassitude was general, and even I felt it to be an exertion to go to shoot quail or pursue my investigations in caves or among the rare gardens, where the birds flying from the cold of Northern Europe, were beginning to arrive in large numbers. One afternoon, when the haze and damp had cleared and the heat became less, and a fine evening seemed to be promised by the rising glass, I drove out to visit some friends who lived in a villa about two miles away from the capital.

Jumping into one of the open-sided cabs, I was driven by a shock-headed Maltese at a rattling pace. The active pony in the shafts seemed to take no account of the heat, which had been great during the day. A bright moon shone down on the square in front of the fine palace where the Grand Masters of the Order of St. John held high state in olden days. Fine fellows were those knights, ready at a moment's notice to defend the island, and their palace are the arms they used, ranged helm and halbert, breast and back pieces, sword and pike, in trophied glory on the walls; and their battles were on the canvases, which still show the desperate rally—the struggles often fought out galley against galley, ship against ship—the death-grip in the breach. There are the turbaned leaders: there are the janizaries, the famous guard of the Moslem Sultans, with tall, Persian-like hats, bearing a metal rod running up from the forehead to the plume that shook above the warlike headgear, whose ornamental drapery descended from the crest and fell in a square-cut cloth on the shoulder; there are the knights lining the ramparts, and with sword and white cross shield hurling back the storming columns.

As I passed the piazza the moon showed a Highland sentry, a private of one of the three regiments of his countrymen forming part of the garrison. There were many people in the square, and I saw that the Maltese were with their strange black silk capes, covering head and bust; sailors, and sturdy bare-footed natives. But my mind was wandering from those to look with admiration on the fine stone balustraded buildings which rose on either side of the narrow main street, their high-arched entrances in deep shadow, while within a brightly lit courtyard with handsome colonnades, showed for a moment as I passed. Over these grand edifices the armorial bearings of a division of the great Order of Christian chivalry, whose home it had been, stood out above the entrance in high and effectively carved relief. We rattled on, and came quickly to the rock-cut fortifications that guard the city. Generations of galley-slaves had toiled at these great ditches and massive embossed walls. Rampart after rampart I led by me as the little horse cantered down the declivity toward the head of the harbor, whose narrow waters gleamed on my left; and I saw the country beyond me, treeless, arid, and with that flat-topped houses clustered in villages around the churches—every one of which was imperfect in the eyes of the natives, unless it had a lumpy dome on its back, and two towers at its end.

Malta had for me an attraction which I found it failed to exercise over most of my comrades. I was never weary of its blue seas and rocky ledges. The spirits of the past, the phantoms of the heroic conquerors who had successively made it their ocean base, were everywhere with me. I had little reason to suppose that any special experience would soon justify my views.

The talk of the tedium of garrison life in this Mediterranean station had led to many sighs for home, and the last news from England was discussed. One or two of the ladies anticipated a return before their husbands, and there was no place like home was the burden of all they said. What was that? I was in the country, as country-houses were in the old country? Where could one find such a variety of occupation and society as in London? Oh! for the exciting days of fox-hunting in the hard, gray winters, with just cold enough to brace the nerves, and yet not enough to make the ground too hard for the chase! And then the happy evenings, when the men are not too tired to talk or dance; and the awe of passing to one's bed-room at night through some passages lit in some of the big houses where cavaliers and Roundheads had alternately caroused, or where good Queen Bess had rested on one of her "progresses!"

"Did you ever see a ghost?" asked one lady of another.

"Yes, I believe I have," she replied, and we all listened. "I was in a room at the corner of a house when I was about seventeen, and my school-sleep in a smaller apartment was over me. I had gone to sleep. There was a bright fire burning. I felt my shoulder pushed as though some one were trying to awake me. Too drowsy to move I paid no attention, and then the hand that had shaken me by the shoulder shook me again, and descending my body, pushed me in the same manner, quickly, urgently, repeatedly, even to my feet. I was up at last, and saw a tall, well-dressed woman, with a pale face, dark hair, with a cap on her head, looking down on me. I saw that in her hand she held a letter, with a deep black border.

[Concluded next week.]

Banner Correspondence.

Florida.

ST. AUGUSTINE.—John F. Whitney writes: "In THE BANNER of July 6th I noticed a communication given by a spirit who was on board at the time of the loss of the steamship *Pacific*. The ship was one of the line composing the fleet of American steamers between New York and Liverpool, of which E. R. Collins was the founder and President of the company. In that communication we are told that the ship was lost from the effects of one of her boilers having exploded. The ship, after leaving New York, was heard from.

E. R. Collins was a gentleman well known in New York, and noted for his great business energy, and a man of strict integrity. He was a believer in Spiritualism; when the steamer *Arctic*, also one of the ships of his line, went down on her way from Liverpool to New York (within three days of New York), his wife and two children were on board, and were among the large number of the passengers lost. In conversation with Mr. Collins a short time after the loss of the *Arctic*, he stated to me that he knew of the loss of the ship, nearly three months or less in duration. In the next, it is difficult, also, to rid one's self of the habits and teachings he has acquired. I have often been implored to help spirits who have become imbued with bigotry in this life; but each there, as here, must work out his or her own salvation. It behooves each, therefore, to throw aside all such errors; or, better still, to avoid them while here, and thus be able to enter the Great Beyond a free and untrammelled spirit."

Rhode Island.

NEWPORT.—W. Peckham writes: "That every one is surrounded by spirits who guide and instruct, I am fully confident; and equally so that they live after passing from our material sight, for I have been among them in the life beyond the present, and I have there seen and conversed with them. I am assured from personal knowledge that, as Scripture declares, 'as the tree falleth so it lies,' as man in his belief, desires and general attributes leaves this world, so he enters, and continues, for a period more or less in duration. In the next, it is difficult, also, to rid one's self of the habits and teachings he has acquired. I have often been implored to help spirits who have become imbued with bigotry in this life; but each there, as here, must work out his or her own salvation. It behooves each, therefore, to throw aside all such errors; or, better still, to avoid them while here, and thus be able to enter the Great Beyond a free and untrammelled spirit."

Nebraska.

OSCEOLA.—Susie Fentress writes: "In order to do justice to Dr. James K. Bailey of Scranton, Pa., and to Spiritualism—as I have been asked quite often what good has Spiritualism ever done—I can testify to one good deed, and could to many more. I was lame for twenty-five years, and suffered very much; Dr. J. K. Bailey and wife put up at our house for a week or more. Mrs. Bailey was a grand inspirational singer, and a wonderful healing medium; while they were there they discovered that I was very lame, and she offered her services to me. I was so lame that I could not do one operation here and I never had had the least return of the lameness since. It was a wonderful kindness to me. That was, I think, in '63. Dear BANNER, receive my blessing. I am, as ever, your well-wisher."

Maine.

ROCKLAND.—F. W. Smith writes: "The Spiritualists of this place, who have so long desired to have a good magnetic healer and test medium settle among them, have had their wishes gratified. Dr. W. S. Eldridge and wife, both mediums, graduates, and excellent persons, have located in a central part of our city, and we hope they may be liberally patronized. Dr. Eldridge has held one public meeting and several séances, giving most excellent satisfaction. As soon as the proper arrangements can be made, he will hold regular sittings every Sunday, and every Thursday evening."

California.

SAN FRANCISCO.—Mrs. S. B. Whitehead, Secretary of the Society of Progressive Spiritualists of San Francisco, informs us that the members and friends of this organization have been favored the past two years in listening to the inspired utterances of Dr. N. F. Ravlin, for thirty years a leading minister of the Baptists. Being about to leave on a visit to those he formerly served, the Society tendered him a Testimonial Benefit at Metropolitan Temple, Saturday evening, June 25th. It proved to be a grand success. Preambles and resolutions were adopted, in which, after recounting his past labors, and the inestimable benefit they have been to the Cause in San Francisco, the Society commended Dr. Ravlin to the Spiritualists of the United States as "an eloquent speaker, a profound reasoner, and an able exponent of the Spiritual Philosophy, and a man above reproach," bespeaking for him the fraternal fellowship and good-will of all among whom he may be called to labor.

Dr. Dean Clarke has been speaking for this Society during July, assisted by Mrs. M. Waite, who gave platform tests. "Mrs. Waite," says our correspondent, "is a new medium, but is making a great stir in this city; her tests are beyond all call."

LOS ANGELES.—Ella Lucy Merriam sends us the following original aphorisms, to which she gives the suggestive title, *SPIRITS*:

When self steps in, suffering comes also. We can only develop safely from our own standpoint, never from another's.

To act in every instance from our highest conception of Right, is to leave no blot or blight upon our progressive pathway.

The example and influence of one upright life is worth a thousand sermons. Pursue contentment! Nor yield the race till victorious.

When the interior is set in order, we will have but little trouble with the exterior things of life. When we cease to behold any weakness whatsoever of our own, progression ceases!

Noble thoughts are commendable, but to give them expression in deeds is the fulfillment of our being. The study of the magnitude of the intricacies of our combined organisms is sufficient to keep us from idleness, which is the "mother of mischief."

Nations are but an aggregation of individuals. Another demand for personal development.

Better take a little time for careful decision, than spend a prolonged and probably trying season to repair an impulsive error.

Theosophists Decline—A Church Accepts.

The second Annual Convention of the European section of the Theosophical Society, held in London, Eng., has just concluded its sessions. Mr. William Q. Judge, who has acted as Chairman of the Convention, has sent a cable despatch to Mr. Alexander Fullerton, who is associated with him in New York in the conduct of *The Path*, stating that the Convention has been highly successful, and that the newly-elected President of this Society has been voted a life term.

The new President chosen to succeed Col. H. S. Olcott is Mr. Judge; he will not, it is announced, assume the duties of the office until the meeting of the General Convention of the Theosophical Society, which will be held in Adyar, a suburb of Madras, late in December, and possibly not then in case Col. Olcott should decide to withdraw his resignation, as he has been asked to do.

As Col. Olcott's health has greatly improved of late it is possible that he may decide to accede to this request, and at any rate it is believed that he cannot well retire before the end of the year, as it will be necessary for him to remain the official head of the Theosophical Society until then in order to secure a legacy left to the Society by an Australian gentleman, who had been greatly interested in Theosophy, when he died left to Col. Olcott for the use of the Society, property valued at £5,000. This property, however, although it stood in his name, had been accumulated by the joint labors of a brother and three sons. When he learned this Col. Olcott said that the Society was not entitled to the entire legacy, and ought not to accept more than that which would have been the share of the deceased. It has been arranged, however, that he shall accept the legacy, and then transfer the property to the brother and sons of the deceased for the sum of £1,000, thus amply arranging the affairs. To complete the arrangement it will be necessary for Col. Olcott to retain the presidency of the Society for several months at least.

"This matter," Mr. Fullerton says, "has attracted considerable attention in Australia, from the fact that the same time a Presbyterian died, leaving a valuable property to the Presbyterian Church under somewhat similar circumstances. The church, however, has accepted the legacy."

In case Col. Olcott should decide to withdraw his resignation it is understood that it will not affect Mr. Judge's ultimate succession to the presidency of the Society.

M. ROCHAS' EXPERIMENTS IN MAGNETISM.

Specially translated for the BANNER OF LIGHT from *L'Etoile* of June, 1892, BY W. N. EAYRS.

"We read," says the editor of *L'Etoile*, "in *La Justice*, the account of the following strange experiments made by Col. Rochas. These facts overturn all our received opinions, and send us into a strange and curious world. Could any one imagine that the sensibility of a person could be transferred to an object, to a liquid, and even be bottled up? This, however, just what has been done. To this phenomenon M. Rochas has given the name, the exteriorization of the sensibility."

"On the 10th of last March, M. Rochas, by the aid of a magnetized subject, rendered a saturated solution sensitive. When his assistant threw into the preparation the crystal which was to cause the solidification of the liquid, the subject who had transferred his sensibility to the water, was seized with a terrible nervous attack, fainted, and was with difficulty restored. How could the change of state produced in the liquid induce a similar disturbance in the subject? Mystery!"

"M. Rochas went further. He saved the solution just as it then was, and, on the 18th of March, wishing to find out whether it had lost anything of that strange affinity which it possessed with the person who had, eight days before, communicated to it a portion of his own life, he made this trial. Without informing the subject of his intention, he suddenly plunged the blade of a knife into the liquid. Thereupon ensued a terrible scene; one that we shall never forget. The subject, as soon as the knife had penetrated the liquid, uttered a piercing scream, as if he had just been wounded, and fell to the floor, sobbing and pressing his hand hard against his breast."

"This experiment, and others analogous to it, would explain quite well the crime of witchery, which, in the middle ages, brought so many persons to the stake. To illustrate this ancient custom to his guests, M. Rochas made a little statuette of red wax, and rendered it sensitive by causing a young woman whom he had magnetized, to make passes over it. From that moment the life of the subject was in a certain sense doubled and intimately connected with the lot of the wax doll. Touch it in whatever place we would, the subject felt the touch; and if a pin were thrust into it, the young woman would cry out in pain, and rub with her hand the part of her body corresponding to the part of the statuette which had been pierced, as if she herself had been wounded."

"These facts appeared to us so singular and so plainly whimsical, that we tried to explain them by the theory of mental suggestion; that the operator, either consciously or unconsciously, controlled the mind of the subject. That this was not the case was proved by an unintended accident."

"The hour for the departure of the guests had come; and M. Rochas with his visitors and the young woman, his subject, was in the hall engaged in a merry chat before they said good-night. We, however, had remained in the drawing-room, and were intently examining the wax doll. Without intending to do so, we did in fact slightly injure the left leg. Instantly a scream was heard in the hall, from which we could not be seen. The cry came from the young woman, who complained of feeling a sharp pain in her left leg. Thus without wishing to, we had caused a sensation of pain to be felt by a person who was at a distance of several meters from us."

"We shall not discuss these phenomena, but content ourselves with stating them simply and truthfully. They are sufficiently strange to cause poor human reason to hesitate before the mysterious realm which such facts disclose."

Let us say here that the *brochure* which M. Rochas has recently published, entitled "Les États Profonds de L'Hypnose," is most worthy the attention of those who are interested in the study of the hidden forces in man. It has a greater scientific value than any other book upon this matter of Hypnotism that has come to our notice.

In Memoriam.

HON. JAMES PRIEST of Derry, N. H., who recently passed from the mortal to the higher existence, was one of the sterling citizens of the Granite State, and a man universally respected and beloved.

He was a Spiritualist in the highest sense which that term implies, and most nobly exemplified the philosophy by his life. In his relations with Nature and all her works he was harmonious. He was devoted to his family, and to the best interests of his town and State, and his counsel was often sought. He was a peacemaker among men, and no one had occasion to speak ill of his standing in society.

His illness was of that nature which rendered his mental faculties conscious to the last, and he passed to the land of the hereafter as calmly as the fading of an autumn sunset. The funeral services were held at the residence of his daughter, Mrs. W. H. Morrison of Manchester, who spoke eloquently of life as an entirety, and of the deceased as having entered a higher and more perfect faculty of mind, and that he was not untrammelled by the material. He had simply gone to meet "good deeds sent before."

Passed to Spirit-Life.

From Avon, N. Y., June 22, 1892, Nelson Powell (of Mendon Center, Monroe Co., N. Y.), aged 82 years and 9 days.

For many years he has been a staunch advocate of this glorious Spiritual Philosophy. He was ever ready and willing to help the cause, especially when only his wealth lay in his hands. His spacious house was ever open to mediums and those who wished to learn of this truth. Many there were who were able to see the truth of Spiritualism. Nothing afforded him more pleasure and happiness than to help people see the light. He was a kind and obliging neighbor, and was ever ready to lend a hand to his neighbors in their distresses. He was a true and noble man, and his death was a great loss to his family and to the community.

He leaves a noble wife and many relatives and friends to mourn his absence from the mortal body. Sixty years of his life were spent on the old farm which he belonged to his father. He was a kind and obliging neighbor, and was ever ready to lend a hand to his neighbors in their distresses. He was a true and noble man, and his death was a great loss to his family and to the community.

John J. Cornell of the Society of Friends officiated at the funeral.

From Johnson, Vt., July 10th, 1892, William Scott, in the 75th year of his age.

Intelligence, integrity and modesty were strongly marked traits, with which he combined an amiable disposition and quick sympathies. He won the confidence and affection of all with whom he came into association. His townsmen greatly respected him, and recognized his ability, not infrequently calling him to fill responsible places, both in Eden and Craftsbury, where the larger portion of his life was passed.

He was a devoted husband and father, a steadfast friend, an earnest lover of humanity, and outspoken for his rights and liberties. In the early days of Spiritualism he became, through his remarkable gift of clairvoyance, convinced of its genuineness, and was to the close of his earthly life an unwavering believer in spirit communion. Through his healing power and spiritual sight he scattered blessings—always with unmoney and price—in his pathway. A very large circle of friends united with his three sons and near relatives in regretting his earthly loss.

From Housick Falls, N. Y., July 2d, 1892, Mrs. Sarah E. Raymond.

She was a true, loyal, firm believer in Spiritualism, having had many tangible proofs of its verity. A great sufferer for more than a year, being for many months unable to take any solid food, she would retire at night faint and hungry, and awake in the morning refreshed, saying that "the angels and God" (the fact being corroborated by communications from spirit friends). She at last passed peacefully away.

She was always ready and willing to stay only on account of the loving daughter and husband. She was welcomed to that "beautiful home" by many loving friends. Mrs. Raymond was a great admirer of THE BANNER, and hailed each issue as a welcome messenger.

May the bereaved ones left on earth be comforted in knowing that "cherished ones" are still with us by a trammelled body of anguish to eternal rest.

A FRIEND.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Two words on an average make a line. No space for poetry under the above heading.]

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of personal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer. Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Light.

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Communications for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER, in order to receive prompt attention.

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

SPECIAL NOTICE.

We have decided to offer those of our patrons, who feel disposed to labor for the extension of the circulation of THE BANNER, a pecuniary incentive, namely: until further notice we will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its aid and our behalf.

Specimen copies will be furnished gratuitously to canvassers and to those who desire to increase the circulation of this paper.

COLBY & RICH, Publishers.

A Woman's Answer to Gladstone.

Lady Bowyer replies in a well-printed pamphlet to the letter of Rt. Hon. Wm. E. Gladstone on Female Suffrage. The pamphlet is entitled "The Future Battle," and a copy of it has been kindly forwarded to the BANNER OF LIGHT by the Secretary of the Society for the Advancement of Female Suffrage in England. Lady Bowyer maintains that women have given evidence of their capacity for intellectual competition with man, proving that they possess faculties suited for enlarged development by exercises in matters of government. She argues that it is unjust and illogical to judge women from their dwarfed condition, consequent on having been caged up for centuries in the exclusive and lesser interests of self and home. The argument is not a question of sex rivalry, but sex union; not sex antagonism, but sex power. It does not follow, she says, that because women claim the right of citizenship, they will desire a seat in parliament or the cabinet.

Lady Bowyer triumphantly points to the fact that the throne of the British Empire is graced by a woman, who has long shown herself abundantly capable of discharging the higher duties of her position. She declares that the world presents an aspect which devoutly seeks an alteration. If, says she, women would but reflect more deeply, and mentally rise to a higher standard of ideal, they would demand to know by what right man offers them such a scene of war, carnage, cruelty, moral disorder and failure; why they should be compelled to accept and endure such a world-wide spectacle of suffering, when the position which women ought to occupy would secure order, peace, comfort and happiness to the masses, while the animal creation would sing forth a chorus of jubilee and gratitude. She appeals to woman's sense of dominion, and to the impartiality of man's reason. She asserts that the alleged indifference of her sex to holding the reins of government with man arises from the fact that they do not understand the position to which it raises their secular power, and fail to realize the danger of ignoring their higher duty and responsibility.

Accustomed to individual power, women—says Lady Bowyer—are comparatively insensible to collective interests. Woman's love of pleasure causes her to associate judicial duties with monotony and weariness. It is pleaded that because all women do not ask for enfranchisement therefore it should be withheld from those who do desire it; to this she answers, that, whether they are fitted for it or not, all are compelled by public opinion to be reached by the influences for spiritual knowledge and elevation, that they may become more exalted in their lives, and the community thus be made better. Woman's place is by the side of man. She should be not only the whispering counselor in the secret shrine of home, but a voice that should blend with his for the sacred good of nations. The true and original sphere of woman was to be a legislator with man. Mr. Gladstone in his letter admits that the legislative duty is the highest of all public duties, acknowledges woman's fitness for the dignity of rule, recognizes her right to sign the monarchical autograph of humanity, yet would present woman shorn of executive expression. Then, she demands to know, on what lawful ground can power be wasted by being unused, through an assumption of administrative unfitness.

Let woman be granted her right of dominion, she says, whether it be her pleasure to exercise it or not. The way to settle the matter is to first prove woman's right to government; the fitness will follow by the exercise; the willingness is beyond the permission of her choice. The conflict has not been conducted hitherto on its true foundation. Man's administration is in generalities; it needs the refined finish of detail, the exactness of execution from intuitive insight, the fixedness of moral law, which woman only can supply, sharing together the high mysteries of thought. There is no weaker sex or stronger sex. Either there must be an absolute alliance of power with man, or the world will continue to be what it is—a barbaric, half-civilized chaos. It is not the muscular system that is required for government, but the head, and the moral qualities. The differences are what make the music of a subtly-proportioned humanity.

We quote bodily from this pamphlet: "Man's exterior rule does not represent the amplitude of human government; it is but an expression of all his own isolated nature can offer; it yields but an imperfect authority, delegated to him by himself, molded and in keeping with the satisfaction of his own constructive power, his own material tastes. If the world were divided into two halves, it would have to be coupled together by external appliances for its revolution in space, but we should not look upon this artificial arrangement as the originally-created world; so is it with the severance of man and woman, shown in the dislocation of human sway; the true union is rent in twain, and as such cannot portray the perfect principles of human government, while the whole earth suffers for the error. Its reality, its strength, its virtue, its symmetry, its beauty, its balance, depend alone upon its being girt together by the force of a divine command."

Woman has lived upon a human, rather than a divine basis, goes on the argument of Lady Bowyer. Thus her armor has proved but tinsel, the breastplate yielding, the helmet not erect, the sword striking with no strength of blade; so the issue has presented the dismay of a political defeat. The true elevation of woman is in reaching up to a height for which she was ordained. Woman has but to appear to man in that repose which is the true dignity of woman, and he will feel her presence to be government. When she rises to rule the world with man, then both will through their union attain to perfect love and find themselves enriched in the possession of true harmony and felicity.

The Trial of Madame Velasca Topfer.

The Berlin *Börsen-Courier* of the 19th of May contains a full report of the trial of the famous medium, Mme. Velasca Topfer, who was arrested on the complaint of a certain Dr. Cohn, charging her with fraud and intent to deceive at a sitting for spirit manifestations.

No recent event, it would appear, has aroused greater interest in Berlin than this trial, for, as the editor of *The Courier* admits, it was Spiritualism rather than the medium that was before the court. The judge, after an *ex parte* summation of the evidence, decided against the medium and sentenced her to two years' imprisonment in the common jail, and added a further penalty depriving her of all the rights, privileges and protection which citizenship bestows for a period of five years (*Ehrverlust*).

The comment of Berlin *Courier* upon this trial is that by this decision the sentence of death is pronounced upon Spiritualism, and that no more will be heard of it in Berlin.

A judge, however, more competent than the editor of *The Courier*, or the justice who presided at the trial, comes to a wholly different decision. Herr Aksakow, in the *Psychische Studien* for June, prints the *verbatim* report of the evidence, and then subjects it to a critical analysis which results in the demonstration that the verdict, being at direct variance with the evidence, is an outrage upon justice. "This verdict," says Herr Aksakow, "calls to mind the notorious 'Vagrant Act' of England of the time of James First, to which in the year 1876 the medium, Dr. Henry Slade, nearly fell a victim, in consequence of the denunciation of one person, a doctor, and his accomplice. In the present case, the charge was brought by one person only, he, too, a doctor, and assisted by one accomplice. The law under which, in the Middle Ages, those suspected of witchcraft were condemned, is in no respect different from this law which persecutes mediumship; the evidence offered in either case is the same, mere suspicions, unsubstantiated by any critical investigation.

The charge of intentional fraud in the case of Mme. Topfer was not only not proved, but the evidence strikingly proved the contrary. We hope that an appeal from this decision will be taken to the highest courts."

"Trusts."

Is it not high time to discountenance "Trusts," so-called, or, in other words, "Combines"? Do not these capitalistic combinations lead to anarchy, or will they not in the long run?

There are organized "trusts" upon "trusts," too numerous to mention; but the coal combination is the worst we have heard of. A poor man in this city says that he is paying one dollar more a ton for coal for the use of his family this year than he paid last year—all owing unquestionably to the Reading Railroad Combination!

This state of things is a matter for the General Government to look into and abate, as well as for the State Governments.

The latest "Combine" is stated by the daily press to be "five of the largest flour mills," the managers of which now very shrewdly say it is not a "trust," and that it will not advance this prime necessary article of food in price. Wait and see. That is the way trusts invariably begin.

What do these money sharks care for the welfare of the people? Not a farthing! If this new combination is not checked in the bud by lawful means, it will sooner or later so exasperate the consumers—especially the poor—that they will join the anarchists (some of them will), in order to right the wrong. Then what! REVOLUTION AND BLOODSHED all over the land!—just as Wendell Phillips prophesied ten years before his death would probably be the case as he saw the trend of things then.

The demand for that interesting work, "WAS ABRAHAM LINCOLN A SPIRITUALIST?" by Mrs. Maynard—who so recently passed to the Higher Life—still continues in good force; while to meet the desire for a cheaper form for summer circulation, the publishers have just brought out a new edition of the book in paper. For sale by Colby & Rich, 9 Bowdoin Street, Boston.

Anti-Vaccination: A Point Gained in England!

From earliest time in the history of the BANNER OF LIGHT our spirit friends have insisted that we use all the agencies at our command to expose the terrible effects on the human system of the practice of vaccination; and they continue to demand of us the advocacy of an abandonment of what they and the publishers of this paper have uniformly considered a grievous crime against the bodily health of the person so treated. The introduction of an active ailment—and in some cases a fearful one—into the system as a protection (?) against a possible disease, has always seemed to us to be the height of folly, when a person submits from choice; but how great the injustice which commands a submission thereto, under pain of severe legal penalties in case of refusal.

In the United States the vaccinator brandishes his lance at the door of the Free School, and demands that all who would enter there shall submit their bodies to the rite demanded by this "grievous superstition," or forever remain ignorant as far as the State has a voice in the matter. Many noble men and women, however, are working boldly and efficiently on our side of the Atlantic to do away with this relic of medical-medievalism, or at least to repeal the compulsory laws in its favor now existing on the statute books of their several commonwealths. In a recent number of THE BANNER we were able to chronicle the bold position taken against compulsory vaccination by the Homeopaths in International Convention at Narragansett Pier, R. I.; and also to cite the righteous decision of Judge Thomas M. Wyatt of New York, when he ruled regarding school vaccination statutes, that

"An act to enforce vaccination in the public schools is not an act of police regulations, and, furthermore, the attempted legislation on the part of the State is not an attack upon an evil that exists, but upon a public utility, and it is not aimed at the sick, but at the well. It subjects the well to pecuniary damage, but does not attempt to cure the sick. Its shafts are leveled not at a reality, but a possibility—a possibility that may never happen. The Legislature of the State might as well compel every child or person to be treated with an injection of the lymph of Koch to protect them from possible consumption, or with the bichloride of gold to prevent the possibility of drunkenness. If the legislation is proper in one case, certainly it is in the other. The remedy claimed in either case is quite as certain as in the other, and any attempt at legislation in either instance, when brought before the proper tribunal, would be declared unconstitutional and void."

In our issue for June 18th we printed a spicy letter from our friend and correspondent Wm. Tebb, Esq., of London—the Nestor of the anti-vaccination movement in England—wherein he referred to the (then recent) Interim Report of the Royal Commission, and the results to be hoped from it, as a measurable gain for this effort in defense of human right to health and happiness; and cogently arraigned the existing law in the following incontrovertible sentence, which all anti-vaccinators everywhere should repeat with emphasis till the great wrong is done away with: "Coercion is the attempt to crush out the honest convictions of good men by means of physical force."

On the receipt of the full text of that report, at a later date, we decided to give it to our readers for their thoughtful perusal, and it will be found *verbatim* on our third page, as printed by the *Vaccination Inquirer*, E. W. Allen publisher, 4 Ave Maria Lane, London, Eng.

While of necessity the instrument is full of local matters and legal details of special interest mainly to British subjects, yet it shows up to the reflecting mind the injustice of the compulsory vaccination laws in the Island Empire, and gives one an idea of the constricted and bigoted conditions with and against which Mr. Tebb and his worthy co-workers are so manfully battling. The victory embodied in the report—as far as it goes—is clearly set forth by the notes of the editor of *The Inquirer*, while he gives other views of the case which are eminently to the point: We see, for instance, clearly outlined in these Notes, the cowardice and bigotry of a movement which wages war on defenseless infants (or on their natural protectors) and immature adolescents, while it dares not attack the adults themselves who have votes! We see the private medical man who gently "inoculates" the heir of "my lord Duke," and the public vaccinator who scores with keen and angry lancet the children of the poor! We see the honest, faithful bread-winner, dragged from the work of supporting his family, and crammed as a common felon into the companionship of the lowest order of humanity, because he refuses to bow before the bloody medical fetish which an act of Parliament has erected in every market place!

We congratulate the anti-vaccination forces in England over the partial victory, at least, which is embodied in the Interim Report of the Queen's Commission, and trust there are others yet in store for them.

In its later issue—for July—the *Vaccination Inquirer* remarks that with the exception of the presentation of a few more witnesses, the main line of the anti-vaccinationists' case has now been laid down before the Commission. "It will now be," says this journal, "for the other side to bring up its forces, and see if they can shake such a case as we have put in. The officials who have all these long, weary years been carrying out this law, with every possible addition of insult and contempt, will now have to render account of their trust!"

"Who cannot sympathize with the feelings of a parent having had his children vaccinated, determined to protect his other children against it at any sacrifice on his own part! All the lofty talk of superior persons will not avail in such cases. A law undertakes to wrestle with parental love, and more often than not is worsted. Long ago legislators ought to have recognized this fact, and taken it into account.—*The London Echo.*"

"At a recent meeting the executive committee of the London Society for the Abolition of Compulsory Vaccination, the following resolution was unanimously adopted: That, while viewing with satisfaction the recommendation contained in the Interim Report of the Royal Commission on Vaccination as to the proposed abolition of those implicated prosecutions and of criminal punishment for refusal to undergo the Vaccination Act, yet declares its unalterable and inflexible determination not to cease from its labors until the total and unconditional repeal of the Compulsory Vaccination Law is accomplished."

In detailing the marked effect that the Report is having on the medical press of England, *The Inquirer* cites the following as a pertinent pointer:

"The Hospital sees the fate of vaccination coming, and in its issue of May 7th endeavors to build a golden bridge, for the medical profession should look at the whole question from a standpoint other than medical. Vaccination is a medical question; its compulsion has nothing to do with medicine; it is a State question; a question of public policy pure and simple. Medical men must therefore be content to accept or reject it, and must not attempt to do so by the use of force; but admitting that the most honest, scientific and humane claims for its operation, the writer cannot but deem it a monstrous and a monstrous thing to subject among his patients, striving to compel them to accept a benefit which they do not want. If people refuse to be vaccinated, they must be allowed to refuse; and they and their children must bear the consequences. The Hospital thus throws over compulsion entirely, and so doing, shows both resignation and common sense."

We notice in the June number of *Anna Dello Spirito*, under the title of "Il Paese Del Morti," a translation from the BANNER OF LIGHT of an article by A. B. French, of Clyde, Ohio.

Psychopathy, or Spirit Healing.

In this age of intelligence among the people at large it behooves every liberal-minded and honorable man and woman, to lucidate the truth in regard to the sanitary condition of mortals. The mineral drugs that ignorance promulgated hundreds of years ago, and in medical works is still imposing upon the intelligence of mankind—and thus sending their spirits to another sphere of being ere the material machine has fulfilled its mission—should be dispensed with.

Spiritualists—who have learned wisdom by experience in the medical line—at least, would earnestly advise the good people of earth to bend their energies in the right direction, to the end that humanity, the high and the low alike, shall not prematurely pass to spirit-life through the ignorance and cupidty of the established medical fraternity, which persistently ignores all advance knowledge regarding curative agents and agencies.

All people should study natural laws in relation to the spirit and the body—its interpreter upon the earthly plane, in-so-far at least as health is concerned; since a healthy body must necessarily present the best vehicle for the expression, in this plane of being, of a healthy soul!

We are convinced of this fact by our direct intercommunication with former denizens of the earthly sphere of existence, now residents of the spirit-world—physicians as well as spiritual-healers.

The interrelation of human beings with regard to health, disease and healing, is of such an imperative nature that we have repeatedly called the attention of our readers to the important truths involved in Psychopathy. Attention is now directed to the statements of Spirit Dr. Rush, through his medium, Mrs. Cora L. V. Richmond, which work every healer, physician and Spiritualist should have. It is for sale by Colby & Rich, book-publishers, 9 Bowdoin Street, Boston, Mass.

Spiritualism and the Press.

In the course of a remarkable article entitled: "Spiritualism, The Occultists and the Journalists," which appeared in *La Revue Spirite* of the 1st of June, the author, M. Marcus de Vèze, says: "When the press shall openly recognize as real all the facts published by the spiritualistic journals during the last thirty years, then messieurs the scientists, who in their stubborn self-conceit will never admit that they have been in the wrong, will assert that Spiritualism is a myth, that it never had an existence, and then they will proceed at once to baptize it under a new name *Psychism*! It will be the same thing to be sure; but by doing this, the doctors will save their reputation for infallibility in matters of science. They will act, in a word, toward Spiritualism just as they have acted toward magnetism. After having assailed it with all their ridicule and malice, after having denied that there is any such thing as magnetism, they now coolly and impudently appropriate the subject and give it every name except magnetism—for to accept this name, would clearly demonstrate the blundering ignorance of the wise ones of half a century. Thanks to this hypocritical substitution of hypnotism for magnetism, their diplomas, parchments and sheepskins are saved."

We Still Live.

While urging the importance of Spiritualism, and seeking to unfold its facts and philosophy, it becomes all true Spiritualists, in view of the application of its principles, to be governed in their daily intercourse by its soul-inspiring teachings, which are promulgated by our angelic visitants through their earthly medial instruments, who have been raised up in this latter part of the nineteenth century to bridge the chasm between the two worlds, to the end that all shall have a perfect knowledge of their immortal destiny. The door-way of eternity has been opened, through which the departed wait to lead all earthly wanderers home.

One of our esteemed patrons, in a private note, says: "I consider the Question and Message Department of THE BANNER one of the greatest instrumentalities on earth for the instruction and elevation of mankind. I never studied anything in my life with such ardor as I do these weekly questions and answers, and I cannot adequately express how much I have learned and do learn from them. May God bless you in your noble work, and may the benediction of his holy angels rest upon all concerned in this great service."

PATRONS AT THE CAMPS will find Mrs. Richmond's discourse, "A PERFECT DAY"—which we give elsewhere—charming reading. Thoroughly in sympathy with the fresh breeze in the treetops, the sun-glint on the waters, and the free songs of the happy birds, at these pleasant retreats, is the glorious prophecy of her guides as to a refined and spiritualized existence yet to come on this dark, toil-stained planet of ours—even though the good things therein promised may only be fully compassed "when the years are past away."

The Boston Herald tells the truth once in a while in re Spiritualism. It says there were fully seven thousand people at Onset Bay last Sunday. But it got the name of the morning lecturer wrong, spelling it "Yean," when it should have read Mrs. Juliette Yeav, who is a fine speaker. The test medium, Mr. Edgar W. Emerson, is a truly wonderful medium; while Mr. Tisdale, the blind speaker, who lectured in the afternoon, is not only a fine orator but a clear thinker.

Mr. GEORGE O. HATCH of Hopdale, Mass., will please accept our earnest thanks for words expressive of his appreciation of THE BANNER, and his practical illustration of that estimate in the form of a club of subscribers, all of whom we hope may in due time be like-minded with himself. We trust that friends in other parts of the country will imitate Mr. Hatch's kindly example.

Mr. Isaac B. Rich, Mr. and Mrs. C. P. Longley, Mr. and Mrs. W. S. Butler, Dr. J. A. Shelhamer, and Mr. and Mrs. Craig, are among those who at present are enjoying the many natural attractions at Maranacook, Me. Mr. Rich's steam-launch is a beauty.

Mr. and Mrs. Milton Rathbun and J. Jay Watson—all of New York State and Mrs. B. F. Smith of Revere, Mass., are expected at Onset. Mrs. Smith's health is, we understand, greatly improved.

We received a friendly call on the 23d inst. from E. W. Gould of St. Louis, Mo., who was at the time en route for Onset Bay Camp-ground.

No Verdict Yet.—We promised our readers last week to give later the Congressional decision regarding the "closing" or "opening" of the World's Fair at Chicago on Sunday. But there seems to be nothing definite to report. The United States Senate favored closing the gates, and the granting of a large sum of money to the Fair as a sort of practical set-off or subsidy in the interests of bigotry; the House refused to concur—the subsidy being the cause of the stick! A joint committee of conference between the two houses failed to agree; the Fair management didn't want the money if they must "close up" on Sunday, on the ground that it was previously supposed by them that the gates would be open, and that they had made important contracts on that basis, the invalidation of which would render them liable to heavy damages. At time of going to press another effort was being made to secure some joint action before the adjournment of Congress. All but the Sabatarians bigots, who are making this disturbance, are regretting the singular "live blue law" spectacle which is now being presented to the peoples of the earth whom we have invited to come and visit us next year, not as narrow theologians, but as practical men engaged in the useful affairs of life.

Revista De Estudios Psicológicos.—We are in receipt of the sixth number of the twenty-fourth year of this publication, organ of propaganda of Spiritualism and review of the general movement in favor of the Cause, published at Barcelona, Spain, (*Riera de St. Juan*, No. 31.) under the direction of the Viscount of Torres-Solanot. The contents of this June number are: The Power of the Will; To the Impartial; What Theosophy Teaches; One More Outrage; A Spiritual Festival; Local Congress of Spiritualists; Tract for the Propagation of Spiritualism; Necrology; News Items. With this number is distributed the fifth installment of sixteen pages of the important work by E. Bonnemère, entitled, "The Soul and Its Manifestations in History"; also the twenty-fourth of the Tracts for Instruction in Spiritualism, which *The Revista* publishes for gratuitous distribution, of which the contents are: The Young Spiritualists, Social Solidarity, Plurality of Existences, The Wonders of Fakirism, The Teachings of Spiritualism, Spiritualism and Insanity, announcement of spiritualist books, etc.

The Unseen Universe.—In the July issue "The Destroyer and Saviour of Mankind" is the theme considered in the opening paper. Mrs. Britten's "Historical Spiritualism" reaches its fourth chapter, the special subject of which is "Witchcraft; or The Darkest Days of European History." Following a reprint of THE BANNER's notice of the demise of E. W. Capron, Mrs. Britten says:

"The courage and consistency, no less than the devotion of this noble Quaker (for such he was) to the Cause of his adopted faith (Spiritualism) can never be too gratefully estimated or too highly lauded. Well may we all rejoice in the grateful memory of this good man's incalculable services to humanity, to be assured that he has at last reached that 'Home, Sweet Home' in which he is no more indebted to the old charities of the world, but which he has nobly earned as a good and faithful servant of both God and man."

The remaining contents include interesting articles upon Psychometry, Clairvoyance, etc., together with a "Question Department" and "Spiritual Cleanings." Manchester, Eng.: John Heywood. Boston: For sale by Colby & Rich.

"Ellington and Cooke, of London, Eng." is the name of a pair of "operators" evidently after the style of those who do a few legerdemain tricks assuming them to be identical with spirit phenomena. Their last place of exhibit, so far as we are informed, was Bridgeton, N. Y. "Ellington" is a new name to us, probably an alias of some old stager in this line; but "Cooke" flouted his illustrated handbills, announcing himself "The Acknowledged King of Spirit Mysteries," as far back as 1877, and claimed "to reproduce all the leading features of the séance room in open light with full explanation." Then, as now, he was attended by a mind-reader, at that time one "Miss Alida Andrews." We might say more, but deem it uncalled for. It is an old story of repeated. How long will the people consent to be duped by parties of this kind?

To be Seriously Considered.—Those faculties which are allowed to lapse into disuse generally fall away altogether. The muscles we neglect to use first weaken and then gradually disappear. Nature takes from men those qualities of mind and body alike which they do not put to use, and develops those which they do use and need for their protection. And this reflection brings us round to the evolution doctrine. It has been pertinently asked, in view of the fact that the human kind follows the habit of the insect kind in preying on its neighbor, whether nature, pursuing the doctrine of evolution, will not in time provide shield-and-buckler, shells like those worn by turtles, for man when he so far degenerates in his hatred of his fellow-man as to require such an impervious coating for his protection.

Dr. Dean Clarke, who, we are informed, is in poor health and unable to lecture but little, has printed his poem entitled, "Hell Reconstructed," in the form of a tract for general circulation. In it is shown the character of the locality named, as preached in the days of Isaac Watts and Jonathan Edwards; and, by way of strong contrast, the future of all mankind as depicted by the evangel of the New Dispensation in these modern times. Dr. Clarke wishes to dispose of these tracts at a time for two, or at two dollars a hundred, hoping to aid the cause of truth by their distribution, and himself peculiarly by their sale. His address is 1055 Market Street, San Francisco, Cal.

La Irradiación.—We have received the eighth number in the current year of this interesting review of psychological studies. The number contains the following articles: "Spiritism in Science;" "The Gnostics of History;" "Another Victim;" "Chronicles of Events in Spain;" "Chronicle of Foreign Events;" "Investigations in Hypnotism in France;" "Society for Psychic Research in Buenos Ayres;" "The Argentine Federation;" Notices of new books. With this number is issued the second part, sixteen pages, of the important work, "Epitome of Spiritualism." Published at No. 59 Jacometrezo, Madrid, Spain.

The New Work, (in two volumes), by Moncure D. Conway, titled "The Life of Thomas Paine," with a history of his literary and religious career in America, France and England, to which is added a sketch of Paine by William Cobbett, never before published, is for sale at the Bookstore of Colby & Rich, No. 9 Bowdoin Street. For price and other particulars see the advertisement in another column.

Mrs. Cora L. V. Richmond's camp program is as follows: Lake Brady, O., to July 31st; Syracuse, N. Y., Aug. 1st to 5th; Lily Dale (Cassadaga), Aug. 6th to 10th; Onset, Aug. 23d to 28th. The week between she has not yet decided upon. During July she has also held successful meetings in Cleveland, O., and Yorkshire, N. Y.

On our third page will be found some interesting extracts from a pamphlet describing his experiences and development, issued by A. S. Smalley, an old sea captain, now a Magnetic Physician, located at 333 Tremont Street, Boston.

At Onset next Sunday morning, July 31st, Mrs. C. Fannie Allyn will be the speaker, and Mr. J. Frank Baxter will give an address and séance in the afternoon.

Sunday visitors to Onset from Boston should take the 8:15 A. M. fast train from the Old Colony R. R. depot. It returns at 6 P. M.

Hon. Luther R. Marsh, of New York, was expected at Onset-by-the-Sea—or Bay, rather.

Henry Lacroix is enjoying himself in a marked degree at Onset-by-the-Sea—or Bay, rather.

BEECHAM'S PILLS cure Sick-Headache.

NEWSY NOTES AND PITHY POINTS.

SHALOM ALIKEM!
Shalom Alikem! Peace to all.
Good friends and true about the Lodge,
Whatever fortune may befall.
Be this the sentence of the Judge—
In love and peace to pass away
And sleep beneath the Ancestral spray.
And when life's imagery shall fall,
And closing eyes and ears no more,
Tell of the friends we loved so well,
And in their hearts our memory store,
May the Great Master on Truth's throne
Say, "Peace be with you every one."

Bay City, Mich., had a million dollar fire on July 28th.

On another page will be found the advertisement of Colby & Rich, the Boston publishers, who are proprietors of the BANNER OF LIGHT, and the large book establishment connected therewith.—*The Sentinel, Sedalia, Mo.*

The presidential election of next November will be the first in which the Australian ballot has been generally used. Thirty five States will use the new system.

A lady threw a bouquet at Bismarck while he was riding along the streets of Munich, and a point of one of the leaves hit him in the eye, slightly injuring it. Flowers for Bismarck's eye and gingerbread for Gladstone's.—*Ex.*

The population of the German empire was 49,428,470 Dec. 31, 1891. The relative numbers of the leading German States stand as follows: Prussia, 29,957,367; Bavaria, 5,894,982; Saxony, 3,502,684; Wurtemberg, 2,056,622; Baden, 1,657,897; Elsass-Lorraine, 1,002,506; Hess, 992,883.

COULDN'T HEAR BOTH SIDES.—*Müller*—"I wonder why Jones was not appointed on the jury." *Müller*—"He was rejected on the ground that he could not hear both sides." *Müller*—"How so?" *Müller*—"Why, he is deaf in one ear."—*Harvard Lampoon.*

In South America there is a race of cats to which "meowing" is an unlearned accomplishment—"so they say."

[SELF-EVIDENT.]—*Kind Party*—"What are you crying that way for, little boy?" *Little Boy*—"Cause it is the only way I know how to cry."—*Life.*

CONJUGAL FELICITY.—When a woman kneads bread, she looks mild as a dove. When her husband needs funds, he looks black as a crow. When the baby is sick and keeps him awake, husband tells his good spouse to get up and bake.

The American seaboard the past week has been heated as in an oven—the temperature from Maine to Florida being of the same torrid figures—and sun-strokes have been numerous and fatal.

It looks as if the St. John's contribution box would be full pretty soon. The mites are pouring in.—*Boston Herald.*

But they are mighty small "mites," Bro. *Herald.*

The report of the partial destruction of the island of Sangir by a terrific earthquake and volcanic eruption has been confirmed. Over two thousand lives were lost. Nature's power to annihilate has never found more vivid and startling illustration than at Sangir. It was simply awful.

Asiatic cholera is making great havoc in Russia; and, it is said, is frightening the Parisians.

THE LATEST DODGE of the self-seeking "regulars" in medicine is thus set forth by *The Medical Tribune* (N. Y.), for July:

"A City Ordinance Regulating Medical Practice.—The General Assembly of the State of Connecticut has heretofore passed an act in relation to the practice of medicine. The restless and unprotected weaklings of the Old School in Bridgeport accordingly attempted to secure themselves by an ordinance of that city prohibiting any to practice medicine there except such as are duly authorized by a Local Board of Examiners. The wolves desire protection from the dangerous sheep that they fear will devour them."

Queen Sophie of Sweden and Norway has been fully restored to health. Her trouble has been of a nervous character, and her physician prescribed that she should sweep her rooms, light her own fires, cook her breakfast, and perform a number of other manual offices in connection with housekeeping for a few months, and the prescription has worked like a charm. Other sufferers from this complaint may be interested to know that the remedy is not patented.

The male wasp, it is said, never stings; but so long as he and his sister are twins and dress alike, this bit of knowledge availeth not.

Men and women on this earth who barter their souls for money, to the exclusion of their moral nature, when they enter spirit-life will find that they have made a sad mistake, as they will have to take a back-seat in the synagogue of Jehovah for many years to come.

In view of the protracted fight over the "Sunday closing" of the World's Fair in Chicago, Elder Evans, the leader of the American Shakers, has written to the Quaker poet Whittier a strong plea for keeping the gates open on Sunday, reminding him that each day of the seven is the Sabbath of some one of the many religions that will be represented at Chicago next year.

CAPITAL has begun to turn the screws on LABOR by serving notice of ejectment from the homes they have partly paid for upon numbers of the locked-out steel workers in Homestead. Every act of Carnegie's agents that is calculated to postpone the hope of arbitration is to be deplored, says the *New York Evening Telegram*.

It seems to be evident of late that the nasty drinking water in Chicago is making the editors there especially very ill, or else they would not be scolding so much about it. One editor there, it is said, is liable to be demoted in consequence.

Why is it that some of our talented Spiritualist lecturers wear masks? Who can explain? Why is it that some of the most reliable physical mediums are so often dishonestly pecuniary? Who can explain?

Good Cooking

Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gail Borden's "Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

Miss Jennie Leys made a pleasant visit to this office last week, and expressed during her stay an unwavering devotion to Spiritualism and its interests. Her health is now greatly improving, and gives promise of good work to be done when in due time the conditions shall be ripe therefor.

We had a pleasant chat on the 26th inst. with Mr. Joel B. Sawyer, a veteran Spiritualist of Denton, Tex., who is at present in the North on a visit to the Spiritualist camps.

An airy front room, up only two flights, with water and steam, situate on the corner of Bosworth and Province streets, is to let. Terms moderate. Apply to Colby & Rich, 9 Bosworth street, Boston.

Ayer's Sarsaparilla is recommended by physicians as the only sure blood purifier.

RHODE ISLAND.

Providence.—The Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, Sunday, July 24th, at 7:30 P. M.; services conducted by local talent. We were favored in having with us Elder J. N. Sherman, who spoke very acceptably, followed by remarks from Mr. J. P. Paine, Mr. B. K. Ames, and others. Closed with singing.

Sunday, July 31st, a Conference will be held at 7:30 P. M.

For Over Fifty Years

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

Camp and Grove Meetings.

Current Notes from Onset Bay.

(By Our Own Correspondent.)

The coming and going of the floating population that makes up our Summer Home causes business to be lively for the horse cars and baggage teams. The average attendance is larger than usual at this season, and will not culminate until at least the first week in August. The hotels are doing well, and in private cottages there is still room.

Excursions to Palmouth, Gay Head and Cottage City by the *Island Home*, and to Monument Beach and Gray Gables, offer to our friends rare opportunities for delightful sailing on the bay.

On Tuesday afternoon Mrs. Jennie Hagan-Jackson occupied the platform. There was a large attendance. The subject sent up from the audience for consideration was "The Position of the Church in the Year 2000." The paper church holds its position to-day in a different manner from any other. Its claim to infallibility in matters spiritual, and to be the only true church, is a never ceasing cause of contention among its second denomination, who deny infallibility with their lips, while professing to believe a divine revelation that must be completely interpreted by some external authority. All these so-called orthodox bodies are dependent upon some authoritative interpretation of the letter of the word. They fail to perceive that it is the Spirit of Truth that must interpret all things. The witness of the spirit in all matters relating man to God is the highest authority to which appeal can be made.

But in the paper church, as in the others, there is the element of good works and good will to all men, the tide of which can never be rolled back, but will increase more and more, until doctrines shall lose their power over heart and conscience, and the spirit of truth and love shall be manifest.

The paper church is becoming Americanized; it is absorbing the spirit of the age; it must adapt itself to human progress. This change will not come as an avalanche, starting us by its descent from dogmas to practice. There will be a gradual radical change.

Greater than any institution is the spirit of the age. It will mold and fashion human institutions in conformity to the best good of the masses. The Catholic or Papal Church is an institution that has arisen in human history; it holds its place, but it is changing, and will change until it represents as much of the spirit of progress as it can embody. The people are greater than the church.

Each church was needed in its time; every shade of improvement, every organization, but none embodied the whole truth, and never will. The outcome of every church is freer men and women.

Let us, then, be moderate in our attacks on the position of all the churches. Taking up the cudgel to beat our neighbors is no good. I do not know of any that you know enough to assail my faith. "Pitching in" with passion when argument fails is useless. Let us be broad and charitable, always affirmative—not contentious, but recommending our faith by our lives.

Mrs. Jackson recited for us the "Divine of Man," "What is the Greatest Good to Humanity," the "Kingdom of Heaven," the subjects sent up from the audience—Mr. W. J. Colville and Mrs. Jackson alternating by questions and answers in the treatment of these high themes.

Mr. Edgar W. Emerson followed with a public test séance, for which the audience are always eager, every spirit being fully recognized.

But the Conference of Thursday morning capped the climax of interest. Dr. Wolf of Chicago and Mrs. Ross were upon the platform, and yielding to the solicitation of friends in the body and out, occupied about one hour in the most convincing test-séance I have ever been a pleasure to attend. The morning session was devoted to the reading of papers, and these ladies gave to entire strangers not only names of friends, but identifying circumstances that vanished all doubt. Every test given was fully recognized, and tears of joy filled the eyes of the entire audience, as the result of the great proof of spirit nearness was borne in upon them.

The speaking was excellent, and filled with inspiration. In the afternoon Mrs. Drake of New York was partially controlled by Judge Edmunds, who promised, as a host in themselves, and Mr. Carr, upon the other, some facts of experience in the mortal and immortal life.

The address of Mr. Grimshaw, the young medium from England—who is thoroughly entranced—upon the subject of the process of evolution, was clear, definite, easily comprehended, while treating one of the most subtle principles of the Spiritual Philosophy. This young man, controlled by spirits of clear intelligence, bids fair to become one of the most valued speakers upon the platform.

Mediums for all phases of the phenomena are arriving daily, and with the harmonious conditions existing at Onset, none need go away without positive evidence of spirit presence.

The vocal and instrumental concert in charge of Prof. Maynard, given at the Temple on Thursday evening, was a delightful surprise to the large audience assembled. Professors Maynard and Coffin are a host in themselves, and Mr. Carr, upon the other, Miss Della Sawyer in dramatic recitations, and Miss Irish and Loretta Burke in songs, furnished an entertainment of exceptional interest.

On Friday Mrs. Juliette Yeaw of Loomister addressed a very large audience for a week day. Quoting Lowell, Mrs. Yeaw began her lecture in her memorable words, "God sends his teachers unto every clime, with revelations fitted to their needs," etc. She traced the progress of religious ideas, which with each in turn upon the human mind, the process of evolution, as though the truth was indanger. But so conservative of truth is the human mind that opposition to new ideas is really a tribute to what is most highly valued. People surrender the old dogma when they can no longer hold it, but hold it, then, the evolutionary process of truth from error—the higher light shining with clearer lustre upon the minds of men, ever reveals what man most needs to know. So "the demons of our sires become the saints that we adore," let us acknowledge this, and we shall see that which is the parent of the future. On the whole the race has believed the highest truth which it was capable of receiving according to the conditions of its existence.

Mr. Edgar W. Emerson came under a powerful baptism of the spirit. He was once again reminded of something like forty thoroughly recognized tests were presented to an enthusiastic audience. It is really curious to note the avidity with which these tests of spirit identity are received.

On Saturday, July 24th, a brisk conference in the morning prepared the way for the Veteran Spiritualists' Union in the afternoon. Dr. Storer, President of the Union, opened the meeting by a brief statement of its objects and purposes, showing that so far as organization among Spiritualists is concerned, the Union presents a perfect type of all that is desirable. He confidently believed that this form of organization will become general, as it is certainly practical, including all interests for the promulgation of which Spiritualists should band together.

He was followed by Mr. Henry Lemon, Mrs. Juliette Yeaw, Mrs. Carrie E. S. Twing, Mrs. Abby N. Burnham and Mr. Edgar W. Emerson, all eloquently presenting and enforcing the claims of the Union. An addition of many new members was the result of the meeting, and promises of financial aid were received from several gentlemen residing in different parts of the country.

On Saturday night the largest dance of the season was held at the Temple, taxing the full capacity of the floor.

Sunday morning dawned fair and bright, giving promise of a perfect day. And as the cars and steamers came in it was evident that even a larger company than on the previous Sunday were to be upon the grounds. It was, indeed, a mass meeting. The Band Concert was enjoyed by a vast crowd, and immediately at its close, after singing by Prof. Maynard, Dr. Storer introduced Mrs. Juliette Yeaw of Loomister as the speaker for the morning.

Mrs. Yeaw announced her theme as "The Higher Outlook of Spiritualism." "It doth not yet appear what we shall be," was said by one of old, and in the light of science and the revelations of spirit here is the truth from the spirit-world, that affirmation is emphasized with ever-increasing force. The divine possibilities of the human soul, revealed from the spheres of spirit-being, are now attracting more attention than in any previous age of the world. I wonder at times that there has not been an intimation of this great idea of infinite human progress in the world's thought. But it is evident that all historical religions have been but a preparation for the dawning of this fundamental idea which Spiritualism emphasizes, and enforces as no form of religion has ever done before."

The speaker paid tribute to the mighty work of Spiritualism in revealing the continuity of life, the condition of the soul in the after-life, and to some extent the societies and communities of souls drawn together according to the elective affinities that determine association there. Her rapid glance at the changes that have transpired in human thought during the last half century, all aided by the discoveries of science, the diffusion of knowledge, and more than all, by revelations from the spirit realm, was as fine and graphic a portraiture as could have been drawn. But the highest theme is "Man in Search of His Own Soul." Every phase of life is related to all that is important in any way. Fidelity to the here is the only adequate preparation for the future life, which is but a continuance of the present. There is a pathway from your own soul to the eternal soul of all existence. We are taught the sanctity and absolute power of individualism. There is no divider king than the human soul. Souls differ in development, but not in quality. The idea of vicarious substitution for actual growth never found a place in nature's methods. Your souls are fed by immediate streams from the spirit world. Those that have ascended to the higher life leave their work always unfinished, to be perfected by you. There is no jealousy on the part of spirits as to whom shall be greatest. In your own sphere that soul is greatest that most perfectly performs the duties of its own life.

(Continued on eighth page.)

Spiritualist Camp-Meetings for 1892.

We give below a list of the localities and time of session of these gatherings for the season of '92. Will the managers of these Camp-Meetings kindly reciprocate by furnishing to the public the best accounts possible in this paper of their exercises? and also do what they can to increase its subscription list?

Lake Brady, O.—Meetings will continue until Aug. 28th.

Cassadaga, N. Y.—The Thirteenth Annual Summer Assembly of the Cassadaga Lake Free Association, held at Chautauqua County, N. Y., will continue to Aug. 28th.

Onset Bay, Mass.—Meeting from July 10th to Aug. 28th.

Ocean Grove, Harwich Port, Mass.—The Cape Cod Camp-Meeting from July 17th to 31st.

Liberal, Mo.—The Second Annual Camp-Meeting of the Liberal Spiritual Association commences Aug. 20th, and closes Sept. 10th.

Denver, Col.—A Spiritualist Camp-Meeting will be opened on Tuesday for the first two weeks in September—perhaps to continue to the 30th.

Hastlet Park, Mich.—The Hastlet Park Association will hold its Tenth Annual Camp-Meeting from July 31st to Aug. 29th.

Clinton, Ia.—The meeting at this place will open July 31st and close Aug. 28th.

Chesterfield, Ind.—The next camp-meeting will commence July 21st, and continue to Aug. 15th.

Lake Pleasant, Mass.—The annual camp meeting will be held July 24th to Aug. 28th, inclusive.

Verona Park, Me.—The tenth annual Camp-Meeting commences Aug. 14th, and closes Aug. 28th, 1892, Matilda H. Cushing, Secretary.

Sunapee Lake, N. H.—The meeting this season will commence Sunday, July 31st, and close Aug. 28th. Jane D. Chittrell, Secretary.

Greenwich, N. Y.—The meetings at this camp-ground in Burlington, commence July 31st and close Sept. 5th.

Temple Heights, Me.—The Tenth Annual Camp-Meeting commences Aug. 12th and closes Aug. 21st. G. H. Rich, President; F. O. Gould, Secretary.

Pine Banks, Malden, Mass.—The Union Spiritualists will hold meetings the first Sunday in each month during the season. Dodge & Logan.

Camp Progress, Mass.—Grove meetings are held here every Sunday. (Spring Pond road, off Boston street, Peabody, near Lynn line.) Good speakers, test mediums, and music.

Devil's Lake, Mich.—July 28th to Aug. 8th.

Niantic, Ct.—The Connecticut Spiritualists' Camp-Meeting from July 1st to Sept. 3d.

Manitowish, O.—July 24th to Aug. 14th.

North Collins, N. Y.—Sept. 1st to Sept. 4th.

Parkland, Pa.—Meetings will continue until Sept. 11th.

During the months of June, July and August the Banner of Light Bookstore will close at 5 P. M. each day, and on Saturdays at 2 P. M. Advertisements intended for the seventh page of THE BANNER must be at the office on Saturday of each week before 1 o'clock.

Improper and deficient care of the scalp may cause grayness of the hair and baldness. Escape both by the use of that reliable specific, Hall's Hair Renewer.

MEETINGS IN BOSTON.

Eagle Hall, 610 Washington Street.—Sundays at 11 A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. F. W. Matthews, Conductor.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Elton Loomis, Conductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle Room, No. 84 Bowdoin street, at 7½ P. M. H. B. Storer, President; Moses T. Doie, Treasurer; Wm. H. Banks, Clerk; No. 77 State street, Boston; Mr. M. T. Loomis, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Mathison Hall, 604 Washington Street, corner of Kneeland.—Spiritualist meetings every Sunday at 11 A. M., 2½ and 7½ P. M. Thursday at 2½ P. M. N. P. Smith, Chairman.

Harmony Hall, 724 Washington Street.—Services every Sunday at 11 A. M., 2½ and 7½ P. M. Tuesday, at 2½ P. M. Meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

First Spiritualist Ladies' Aid Parlor, 1031 Washington Street.—Meetings are held at this place each Sunday. Developing Circle at 1 A. M., speaking and tests 2½ and 7½ P. M. J. E. and Mrs. Loomis-Hall, Conductors.

Harmony Hall.—Last Sunday the morning developing circle was especially interesting.

Afternoon.—The meeting was opened by Mr. S. H. Nelke in remarks, followed by several excellent tests. After a charming solo by Miss Sadie Lamb, psychometric readings and tests were given by Mrs. Jennie Wilson, Mrs. Rich, Mr. Ferring, Mrs. Dr. Bell, Mrs. Dr. P. F. Chandler. The President, Mrs. Adeline Wilkinson, gave a number of fine readings. Mrs. Buck closed the meeting with readings.

Evening.—Prize Service. Introductory address by Mrs. F. Pierce, who also offered the invocation. Opening address by Mrs. Jennie Wilson, who gave a number of fine tests. Psychometric readings and tests by Mr. Wm. Franks, Mrs. Dr. Chandler, Mr. Arthur McKenna and Mrs. Dowman, who gave a beautiful poem. Mr. Quaker related a few of his experiences in Spiritualism, after which a duet was rendered by Messrs. Chamberlain and Pierce. Mrs. Nettie Holt-Harding closed the meeting with remarks.

Ladies' Aid Parlor.—Last Sunday morning the developing circle opened with singing. Invocation by Mr. A. D. Haynes. Tests and delineations by Mrs. C. Loomis-Hall, Mrs. L. E. Morse and Mrs. Lovering.

Afternoon.—Quartet by Mrs. M. F. Lovering, Mrs. C. H. Clark, Mrs. C. W. Staples and Mr. L. W. Baxter. Invocation by Mr. A. D. Haynes. Remarks by Chairman, Mrs. C. W. Staples, and Mr. L. W. Baxter. Tests and delineations by Mrs. C. Loomis-Hall and Dr. B. F. Barker. Psychometric readings by Mrs. Lovering. Evening.—Introductory address by Mrs. C. W. Staples and Mrs. C. H. Clark. Invocation by Mr. A. D. Haynes. Miss Sadie B. Lamb rendered a beautiful song, and Dr. S. H. Nelke delivered an address and gave tests. Remarks by Mrs. C. W. Staples and Mrs. Nettie Holt-Harding. The latter giving tests. The meeting closed with remarks by the Chairman.

J. E. HALL, Conductor.

Eagle Hall.—Wednesday, July 20th.—After singing, Dr. Coombs made remarks and gave tests.

Hughes, Mrs. Burt, Mrs. Haleb, Dr. Thomas and Mrs. Wilson took part in the exercises that followed.

Last Sunday the usual developing and healing circle at 11 A. M.

Afternoon.—Singing by Nellie Carleton. Mrs. Buck read an essay. Mrs. Dr. Bell gave tests. Remarks by Mr. Marsh, Mr. Greaves of Haverhill, Mr. Huntington of Malden. Tests by Mrs. Wilson. Closing address by Dr. Blackden, who presided. Mr. Matthews presiding absent, secured a fine singing.

Evening.—Remarks by Dr. Coombs and Blackden. Tests by Dr. Coombs, Mrs. Wilson and Mrs. Hughes.

Meetings held in this hall every Wednesday at 3 P. M.; every Sunday at 11 A. M., 2:30 and 7:30 P. M.

SANFORD'S
Ginger

A FEW DROPS in every glass of water drunk during warm weather will insure against disease germs and protect the system from malarial, contagious and epidemic influences. For the stomach, bowels and nerves, for colds, chills and touches of rheumatism and malaria, it is simply incomparable.

Containing among its ingredients the purest medicinal and the best of imported ginger, it is vastly superior to the cheap, worthless, and often dangerous gingers used as substitutes. Ask for SANFORD'S GINGER and look for our trade-mark on the wrapper. Sold everywhere.

Movements of Platform Lecturers.

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

Mrs. Ida P. A. Whitlock may be addressed at 9 Upton street, Boston, Mass., who would like to correspond with societies in reference to engagements during the season of 1892 and '93.

Mrs. Ada Foye is engaged during July in Kansas City, Mo.; in August at Aspen, Colorado. Her permanent address is P. O. Box 617, Chicago, Ill.

Societies desiring to secure the services of Dr. Geo. A. Fuller for the season of '92 and '93 would do well to write him at once, as he is rapidly filling his dates. The Worcester, Mass., Spiritualist Society has secured one-half of his time. Address 5 Houghton street, Worcester, Mass. He will be at Queen City Park, Mo., from July 31st to Aug. 6th; at Parkland, Pa., from Aug. 14th to 21st; and at Sunapee, N. H., from Aug. 26th to Aug. 29th.

Mrs. Mary F. Lovering's address the coming two weeks will be Onset, Mass.

R. A. Greaves of Haverhill, Mass., has decided, under the strong impression of his spirit-friends, to devote himself to the work of the Spiritualist platform, as an inspirational speaker. He will answer calls to lecture wherever his services may be desired. Address him No. 6 Water street, Haverhill.

Dr. Mathews, Chairman of the Eagle Hall meetings, (Boston) who has been confined to his home for four weeks, is, we learn, improving slowly, but will not be able to resume his duties for some time to come.

Abbie N. Burnham lectured in Washington, N. H., June 19th-20th; Hillsboro Bridge, June 27th. She has a few open dates she would like to fill. Address 9 Upton street, Boston, Mass.

"WORTH A GUINEA A BOX."

SPECIAL
NOTICE

Complying with general request, BEECHAM'S PILLS will in future for the United States be covered with

A Tasteless and Soluble Coating, completely disguising the taste of the Pill without in any way impairing its efficacy. Price 25 cents a Box. New York Depot 365 Canal Street.

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Camp-Meeting

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PARTNER to take charge in the manufacture of a great Remedy. HENRY C. ROBERTS, East Hartford, Ct. July 30.

1892 August 1892

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SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 2.

Andrew Jackson Davis, Physician, will be

Message Department.

It should be distinctly understood that the Messages published in this Department are not intended to be taken as a guide in the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an happy condition, even to the 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 own. All express as much of truth as is contained in them. Letters of inquiry in regard to this Department must be addressed to Colby & Rich.

Notice.

The Banner of Light Free Circle Meetings have been suspended for the summer. Due notice of their reopening in the fall will be given in these columns.

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

Report of Public Séance held April 22d, 1892.

Spirit Invocation.
Oh! thou most Glorious Spirit, thou All-powerful and All-pervading Life, thou whose soul is the mighty, intelligent force and conscious activity permeating all things, whose form is the universe at large, beautiful in all its works, and adapted to thy work, we would turn to thee at this hour seeking ministrations from thy loved ones, asking for gleams of truth from thy great storehouse of wisdom. May we feel ourselves prepared to know and understand something of these great and beautiful laws through which thou dost govern all at all times, but, oh! Father, thou Divine Parent, who listens to the feeble cry of thy children, whose band of tenderness and protection is put forth in the night that thy mortal children may feel its care and love even through the trials and shadows of experience; we would most of all understand something of that immortal life toward which all of earth are wending their way, and of which many of thy angels have experienced and learned so much.

From those who have gained the experience of that life: from those intelligences whom we have known in years gone by; from those loving hearts that in other days have given us gleams of hope and good cheer, who have tried to advise and instruct us according to their will and their strength, we would receive to-day something that is uplifting and instructive, something that will bless our hearts, and tend to purify our minds, that will stimulate our perceptions to receive and to comprehend more of thy spiritual truth. For this we pray, sending out our souls in an aspiring call for that which is diviner than earth can give. May we feel the influence of the loved ones; may we be uplifted into their atmosphere of purity and peace, and may we be ready to afford to them something of sweet sympathy, of love and tenderness that shall be spirit in character, and blend with the spiritual forces of their own lives, being of mutual helpfulness. We ask thy blessing to be with us at all times.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

Q.—[By J. E. L., Dubuque, Ia.] *A and B die, after agreeing to return to C as soon as they can. Many years have passed away, and C has made every effort to hear from her lost friends, visiting every medium possible, but has never received word from them. What is the explanation of their silence?*

A.—Undoubtedly the friend who has passed to the spiritual world is just as anxious to communicate with the friends on earth as she is to hear from that friend; but possibly those who gave the promise that they would return to her, if possible, after the decease of the body, have not been able to make that magnetic connection with mediumship that one must make in order to be able to express himself through such agencies. The lady herself does not seem to have the medial powers developed which are necessary for holding personal communion with the other life, and probably such medium as she has, visited with her, is not sufficiently in rapport by magnetic forces and psychological law with the spirit-friends whom she desires to reach for them to take advantage of the open way which these mediums might present to the other life.

All that we can say is that it would be well for the questioner, if it is possible, to associate herself with three or four intelligent, sympathetic individuals, who will be like herself earnest and desirous of receiving communication from the other life, and to sit with these friends once or twice weekly, at a stated hour on certain days, for the purpose of developing such mediumship as they may possess. If a magnetic and electric battery can be formed by the sitting together of persons adapted to each other, whose magnetic forces will assimilate and can be utilized by the spirit-world, it seems as if one or more mediums might be developed among them, who, perhaps, would be able to transmit to the questioners not only messages from the friends whom she desires to hear from, but also other tokens of spiritual care and watchfulness.

Q.—[By A. T. Burge, Centre Grove, Tenn.] *Are our domestic animals in the world of spirits?*

A.—Many returning spirits who communicate with mortals through medial agencies repeatedly declare that they have with them in the other world forms of animal life and intelligence. Some of these returning spirits tell you that the animals that are with them are the same which they possessed on earth. One will say that he has his favorite dog, and another will tell you that his horse, once petted and loved, but which died, according to the speech and thought of earth, has been found as a noble animal filled with power and seeming intelligence in the world beyond.

There is no reason to doubt these statements. If the spirits who return making their declarations are proven faithful and their assertions can be verified, then one can readily accept every word upon this subject as upon others. Who shall say that life belongs merely to the planet earth, and that forms of life are incapable of translation to other worlds in space? The principle of activity and power which makes up life in its intensity, whether it be incarnated in animal form or in the human, we affirm cannot be blotted out. That belongs to the great Supreme Spirit, it is a part of the great Supreme, consequently it lives forever, and though one form which it has animated may perish and go to decay, yet that life-principle and activity may avail the power of animating other forms as well if not better adapted to its use and expression than the form which it has vitalized before.

If there is a spirit-world that is substantial and real, that is peopled with human beings, that has its localities, its homes and its various forms of vitalized life, then why should it not have its forms of animal life, higher and more intelligent than the animal life known to earth, perhaps, but yet forms and types of the animal creation? You are told of the birds that sing in spirit-life; and if there are birds there, you may rest assured that there are also other forms of intelligent life below the human.

INDIVIDUAL MESSAGES.

William Norcross.

I have been standing very close to your speaker, because I have been here before and found myself shut out before I could advance to say a word. To-day I thought I would get as near as possible and try to be the first one to manifest. That may seem selfish, but one has to look after himself in coming back in this way. I find, or he may have to wait years before he has the opportunity of making himself heard. I see just as much anxiety to get in first among the people who gather here from the spirit side as we find in any large gathering of earth where one must make his way if he would enter some desirable place and secure a good position.

I send out a thought and call to friends in Clinton, hoping that it will be heard and that a response will come to me. If I am recognized and received even silently by any friend I have known in former days when active business life pressed upon me, when I gave very little thought to the spiritual, but exercised my mind most fully upon material things, I shall receive it in my spirit-home and know that I am not forgotten. I left relatives and friends here. Some of them have passed on since I

walked this side of life, but others remain, and I cannot think that I have gone entirely out of mind.

I extend my right hand of fellowship to them, spiritually speaking, and its clasp is warm. Tell them that William Norcross does not forget his friends. He did not even here, though engaged in material affairs, and also going to the other life I have so much of association with friendly souls that the influence caught from them has only deepened my regard for my own people and friends on this side of life.

I was astonished at the spirit-world, I was surprised at what I found there. I wish that I had great eloquence to describe to my loved friends what I received and saw and learned after going to the other life, but I cannot do that. They would not understand, they could not bring it into their minds, because very much is so different from what I thought or they think that it cannot be compared to anything here.

I am much obliged for this opportunity, and I will do what I can to help some other intelligent soul to take advantage of this way of return.

Mrs. Harriet F. Dodge.

I wanted to tell Oliver of this great, good life. I wanted him and all to see and know what I have seen and known in the spirit-world. Of course I suppose it is not given for mortals to realize these things as clearly as spirits come to do, but we are anxious to have our friends know beyond the shadow of doubt that this is real and beautiful, and life is sweet and natural on the other side. I thought if I could come here and send my love to my friends, and tell them I am free from pain and sorrow, it would be pleasant for me, and I think it might be to them.

I have friends in Boston. This was where I passed away, and I feel at home here. It seems just natural to come back to the city and say a word. I have tried to do so a good many times, but this is the first time I have been able to say a word. I did one day give a few words to a spirit that was coming who promised to speak for me, but she forgot all about it until she went away, and so I was disappointed. To-day I again send my love, and say I am glad it is all over. Though I have work to do on this side with friends I love, yet I think the change is over, and I am in the spirit-world.

I lived forty-six years on earth. I am Mrs. Harriet F. Dodge.

John Fay.

[To the Chairman:] I wish you would send my few words to Margaret Fay of Round Hill, Conn. I suppose she is there still. I have not seen her in the spirit-world, though I am told that we do not always see all of our people just as soon as they come over. Sometimes, I am told, it is a good while before all the friends meet, and then sometimes they meet at once.

I come to the folks on this side, and I bring them my greeting. I have been marching on since I went over, and answered to the last call, and I have been ramping here and there, getting light in my mind on things that needed lighting up, and getting stronger and better in a good many ways than I was when I went out of the body. It is a good place over there, and I have not had the slightest fault to find any time since I went to it. It is a fair country, and there is room enough for all. Some are crabbed, I know, and feel dissatisfied with what they find, but I rather think it is because they have not worked for anything better, and they do not seem to know or care about setting themselves to work to get into something brighter; but I do know by experience that one can work out to brighter and brighter conditions as the time goes by.

I thought I would like to come back and report that I am ready for duty if any comes to me from this side. I will not skulk at all, but will do anything I can to make the light shine more brightly on the lives of any to whom I can come. Tell my friends I feel myself very well off, and I will do all I can to help them when they come to the spirit-world—that is, if they need any help from me. Perhaps they will be higher than I am, and I will have to look to them for the helping hand, but that is all right. We give and take on the other side, and feel ourselves right all round.

I am John Fay.

Mrs. Sarah Houghton.

[To the Chairman:] Well, my friend, you seem like a dear boy to me, and I feel that it will not hurt you to bring you a material influence from the spirit-world.

I lived here a good while, and saw many experiences in life. I had my sorrows and my pleasures, my sunshine and my clouds. I knew what it was to part with the dear ones, with the physical bodies of those who were dear to me; but I came to know and to feel the presence of those loved ones in spirit-form. I knew that they were with me to brighten my path, and help me to feel the glory and the love of the Great Spirit. So I went on my way feeling glad that I could do use to the spirit-world, for I was mediumistic, and I received blessed influences from the higher life. These were more to me than meat and drink; they were more to me than the things of earth, and in many an hour that would have been lonely and full of longing for those who had gone, these glorious influences came and blessed my life. I gave what I could to others of the clear light, and was glad if I could at any time afford them instruction or help to humanity by the influences and the magnetisms that came to me from beyond.

I passed away to the spirit-world not trembling, but full of gladness that I could go. I had no fear; I had no dread of what was coming. I knew it would be the morning-time to me, breaking upon my soul, dear sir, for the night-time of pain and shadow that the body passed through was gone. It was so; and I found the morning light, the clear light and glory of the heavenly world. It was all around me, and it was filled with the welcoming faces and hands of my loved ones, of my guides and friends, of my household, and the members of my family who had gone before me to the better land. How could I mourn at throwing aside the old husk and taking up the new bloom and freshness of the spiritual life?

I come to give my friends on earth my love. Tell them how glad I am that I can come and send them an influence from the spirit-world. I have seen and know many things since the day I passed out. I think my presence has been felt—I know it. I know that I am sometimes recognized as near, and that gives me great pleasure. I feel rejoiced when my dear ones think of me as not lost, but as with them, wishing to do them good.

I passed home from Darien, Wis. Mrs. Sarah F. Houghton.

George Talbot.

[To the Chairman:] I suppose, sir, I come from the spirit-world—of course I do, but it just seems natural for me to say to you that I come from Fall River.

I was busy there in the mill. I can't quite tell you all that did happen to me. I suppose I got hurt. I don't think that was what took me out of the body, but somehow my strength failed, and out I went. I could have found out all about it at the time, but I was so interested in looking about and seeing what was taking place in the spirit-world, it was all so new and strange to me, and yet so full of interest, that I did not stop to ask what was the matter or what had sent me out.

It took me a little while, I think, to get my mind fixed on what was going on. I couldn't at first believe that I was dead—dead, as the folks all said on this side, but alive as they all told me on the other side. I knew I was alive, and it seemed as if I'd just woke up in some strange city where there was life, bustle and activity, and where the people seemed to be full of business.

After a while I came to understand it. I puzzled it out partly myself and partly by what I was told by good friends that I knew were really dead as far as this mortal life goes, and then when I came to visit such places as this with some good friends and helpers on the other side, I thought I would like to come and talk as other spirits come and talk and make themselves known to their friends, and that is how I have got here.

I come to send word to my friends in Fall River that I am alive, and that I think of them and wish them well. I'd like to do them good

if I can, and if the chance comes to me I will be very glad to take advantage of it. My name is George Talbot.

Henry Kingman.

Time rolls by; years come and go. I realize that years have come and gone, many of them, since I stepped out of the body, and spiritual life has grown more sweet and full of beauty to me with their passage.

Spiritualism has grown dearer to me as I learn from year to year its great mission of helpfulness to mankind. I seem to take a stronger hold of it every day, and by its light to read the future of mankind on earth. It seems to me that through this glorious Cause humanity will yet come to a realization of its deepest faculties, its strongest possibilities, its greatest powers, and by the way, the wonderful qualities, it will be able to overcome evil, to rise above all darknesses and things, and to become a law unto itself sufficiently to make the earth blossom like the rose. It seems to me that Spiritualism will succeed in years to come, though it may take many long years for the work to be done of bringing out the very finest and sweetest impulses of human life, and then of quenching the darker traits of character so that in time injustices and wrong-doing will be unknown, and only the sweetness of brotherly love and kindly benevolence will blossom in the hearts of men.

I did not think to speak thus when I approached your circle, but in coming close to the medium I felt it would be a gratification to me to say something to those who live on earth who may hear of my coming. I have not even yet, though the time is so long since I was here, lost my interest in earthly things, nor have I lost my interest in the town of Bridgewater where I lived my early life and encouraged and cultivated my business activities. I was not an idle man. I could accept and make use of the light of truth as it opened upon my understanding, and so I feel that I began to be receptive to the truth here, and carried it to the other side. I am not saying this boastfully; spirits do not do much in that line; there is enough of that sort of thing on this side; but I only speak of the things as a part of my discipline and experience in life, and feel that I will be pardoned for saying so much of myself.

My name is Henry Kingman, and I bring a greeting to all who care to receive it. Of course there have been many changes since I passed on, and many dear souls have come up higher. We have had glad reunions there, and we have many times felt how grand it is that when we pass to another sphere we have the assurance that the reunion with congenial souls must come.

Joseph Birmingham wishes me to give a word from him to the good friends in this life. William, too, sends out his line of thought. Oh! there are many who wish to be remembered. Sarah stands not far off, wishing to be heard, and others would like to have a word sent that would assure their dear ones that there is no forgetfulness of friends in spirit-life; but if those of earth will pause a moment in their active life to think of those who are gone, to number them up in their minds, and then to feel sad and not one in least, forgotten or forgotten, I feel sure it will be known by those good friends in the spirit life, and they will be pleased over it.

Cordelia.

I have been requested by a dear medium who reads your paper to come here and say a few words of encouragement to her and hers. I do so because I feel strongly drawn to that good soul. I know how faithful she has been in her work, and to the dear one that was linked to my life when I was on earth.

I will say to that medium, friend and sister, Yes, you will be assisted, and you will receive courage from the spirit world to go on with your work, to overcome the trials that have arisen, and to accomplish what you have had in view. I think I can safely say this, because it seems light to me, and I feel that the strength will be given, that you will be helped to go on, and to get through with that duty and labor laid upon you.

I bring you love from the many dear ones who are in sympathy with you. We wish you to feel that there is no cessation in their watchfulness over you, and that they know as the silent and secret thoughts which have come out from your heart, as well as the outspoken words.

[To the Chairman:] My friend will see the few words I have given, and understand. Please to call me Cordelia.

Report of Public Séance held April 26th, 1892.

QUESTIONS AND ANSWERS.

Q.—[By J. F. H. in the audience.] *In what respect do Theosophists differ from Modern Spiritualists?*

A.—Questions of this kind have frequently been considered from our platform, Mr. Chairman, but we will briefly attend to this of the present.

Theosophy we should call ancient Spiritualism, but so wrapped about by mysticism is it to our mind that much of its spiritualistic origin and teaching is lost to the public eye.

Life teaches us and all thinking minds that man is spirit, that the outward physical body which we see is not the entity, but that the invisible, immortal nature, the intelligence filled with potentiality and vitality, is the man, or spirit, which possesses wonderful powers and possibilities which have hardly been dreamed of in this earth-life. Possessing these possibilities of achievement, may it not be that man may come, and in rare instances has come, to a comprehension of their existence, and has sought and will seek to cultivate these powers that they may be drawn forth into expression? Theosophy teaches that man is a spiritual being, that he is endowed with spiritual faculties, and that he possesses within himself vast powers not only of achievement, but of endurance, and that when he comes to understand his own nature and can apply his will-forces to the unfolding of that nature, that great reality, the reality of the soul, Theosophists believe that they can develop and utilize the occult forces of their beings so as to put them into expression and make them achieve great results. Thus the adepts in Theosophy claim, as no doubt they have a right to do, wonderful powers of divination, of foresight and all other occult phases which they can use in external life, while Spiritualists claim the same thing for their mediums. Spiritualism claims that man possesses all these wonderful faculties and possibilities, and so Spiritualism and Theosophy may be from the same great root of spiritual life, finding its existence in the very heart and nature of mankind, in the spiritual existence which preclaims the living force of the spirit in humanity.

The methods of Theosophists vary somewhat, and many times in great degree from the methods of spiritualistic mediums in their work, and yet stripped of its mysticism, and may we not say advisedly of its fanaticisms also? Theosophy may stand out unto mankind as a part of nature and of the eternal life through the ages.

Q.—[By B. Cole, St. Louis, Mo.] *Suppose a spirit stood in a narrow passage through which a mortal was passing, would the body of either pass through that of the other? If not, how do visiting spirits avoid sudden contact with mortals?*

A.—Spirit we claim to be substance, since we can conceive of nothing in existence but what is substance, even the most refined and attenuated kind of which we speak, and which they declare is the source and origin of all things. Spirit being substance, it therefore has parts and a place just as surely as does matter which you look upon in what you call objective life. But this substance of the spirit is very different from that hard, crude substance which you term matter.

A spirit may stand by your side in a narrow passage-way, but the spirit has the power of withdrawing himself about his body, and thus avoid sudden contact with matter, and yet be the spirit who is now addressing you to stand in a narrow passage way at the time that some mortal approached him,

it would not be necessary for him to withdraw himself from that passage in order to avoid any violent shock from the contact of the individual who was nearing him, because spiritual substance, under the control of a spirit who understands the law of chemistry and other laws, can be so disintegrated, and come together again without any violation of natural law.

This may seem strange to you who have to deal with the facts and laws of the physical universe, who know that one man colliding with another in a passage-way of any kind produces a shock to one or both thus meeting; but you cannot judge, or should not judge, the law and the life of the spiritual realm upon the same basis that you pass judgment on material things. That is you are often at a loss to explain to mortals our mode of life, our methods of transportation, and other matters and affairs connected with the existence of the spirit-world, because we have nothing to bring to your comprehension by way of a parallel. We must use the terms which you employ in mortal speech; we must draw our comparisons from this mortal life with which you are familiar. Consequently, we can give you but a feeble idea of the life which is beyond, yet it is real, it is substantial, and the spirit-body is as natural to the spirit of the other world as is your body of flesh to you.

While it is possible for a mortal and a spirit to meet, and the spirit to pass completely through the magnetism or even physical environment of the mortal, yet two spirits occupying the same plane never pass through any such experience with each other. Two spirits meeting in a narrow passage-way would perhaps come into a certain collision did not one or the other turn out or arise, and thus give free entrance or exit to his fellow-traveler. There would be a commingling of the magnetic elements of the spirits should such a collision occur, which, although it would not seriously injure each other, would produce something by way of sensation akin to the feeling which you experience when you receive a shock from an electric battery.

Let us add, that your correspondent may clearly understand us, that while the material walls about you are substantial to you, and impenetrable, they are porous and translucent to a spirit, who can readily pass through them. In that same way could a spirit who understood himself, and was not earth-bound, pass through the environment and the physical body of one whom he might meet on earth, and thus receive no shock or sensation of any kind.

INDIVIDUAL MESSAGES.

James Ryland Kendrick.

"Be ye therefore also ready, for the son of man cometh in an hour that ye think not of." How true this passage is when we understand it to read: The message-bearer came in an hour ye thought not of its approach.

Suddenly and without warning the Death Angel's stroke descended upon my life, and I was in a moment, as it were, summoned to the higher country; the gate was opened to me, and my spirit, clothed with robes of glory and illuminations of light, it seemed so freely and easily did I step over the narrow boundary between the two worlds. But how different, how very different did the spiritual world appear to me from what I had thought and taught! I could not accept and comprehend the fullness of the spiritual life as it opens upon human souls after death until I, too, experienced the change and found myself a living spirit in the immortal world. Truly strangely it all came over me when the truth broke upon my consciousness that the great, everlasting life was not a life together apart and different from this of earth, but was like an outgrowth of this temporal existence, and as natural as the plane which I had left.

[To the Chairman:] I, sir, was a clergyman of the house of God. I believed fully in the tenets that I preached. I was conscientious in my delivery of what appealed to me as the gospel, and I sought to teach it to my followers, to the best of my ability as the word and the work outlined itself to me; but I found that my conception of life, and even of God and his goodness, was very narrow and weak. I learn that while it seemed to me that only a certain portion of humanity could find the saving grace and reach the heavenly life, God in his infinite wisdom has designed, as far as I can gain information, that all his children shall be gathered into the realm of purity, happiness and peace, which constitutes heaven, when they have sufficiently developed the finer spiritual qualities of their nature which link them to the Divine.

I return, sir, not to preach, but to give my testimony to the truths of immortality, to speak out, for I feel it to be the season for expression in regard to that life which lies beyond. I would have every soul learn of its realities and realize to what bourne they are traveling, and gain information how best to prepare themselves for the highest condition when the angel shall call. It seems to me that we can only give this word of exhortation: Love God and keep his commandments, not fear God. I would not say that now to any soul, but rather seek to know of the Infinite Spirit by putting forth the interior qualities and aspirations, reach out in thought and desire for knowledge and consciousness of the Infinite Presence, know thyself and thy possibilities, then shalt thou come to know something of God that is within. Then learn to love God and keep his commandments which in the keeping will develop within thee the finest, sweetest traits of character which shall bring a condition of purity, and which will uplift the soul. The pure in heart shall see God, for they shall behold him in every blade of grass that grows, in every flower that springs up, in the smile of the sunshine, and in the crystal waters of the flowing stream.

I bring my greeting and tender memories to my dear friends in Poughkeepsie, New York State. Let them be returned not so much as a preacher or a teacher as a child or student who wishes to learn, and feels that while he has gained much experience and has gathered to himself vital associations and sweet truths, yet in many ways he must begin again as a little child to reach out, to study, and to gather knowledge and discipline.

I was a native of Vermont, and in early life I visited various scenes and met with experiences of which I have never forgotten, but my thought turns to Poughkeepsie and its dear associations, to the good friends who are there. I feel that I will not, at least in their heart of hearts, be denied or rejected, even though I come from the unseen spirit-world. James Ryland Kendrick.

J. H. Wade.

I feel that I shall get something good by way of influence by following in the steps of that intelligence, for he is a conscientious and a good man. I like to be in the company of good people, for we cannot be in the company of the good and the beautiful without catching some reflection of their brightness and being lighted up ourselves in a way. That is my idea.

As a man of business somewhat, of prominence, perhaps, and of vitality expressed in various ways, I held my place on earth, and when the time came for me to go I left the body perhaps not altogether prepared, not altogether reconciled to taking a position in another world, and giving up the things of this life. Who of us are prepared and reconciled if the truth were known? Very few. Now and then a saint that has ripened through the experience of the years, or one who has been an invalid, full of pain and sorrow so long that he does not know what it is to be free from suffering, may be prepared and anxious to go. As I look about me in the spirit-world, and find what you have been told doubtless hundreds of times, that it is a real, active, bustling kind of a life, that its people are full of vital energy and by no means sleepy and dull, I think, why, perhaps if man on earth could realize this fully, could look into it, and see it for himself, he would not be so unwilling to meet the change when it comes. However, I do not blame any one for wanting to stay here as long as he can, and I do not blame any one for wishing to put the best energies of his life into practical affairs on earth. I believe in that.

Will not go over the various plans and affairs that I had an interest in, some of them a very quiet interest, and others more

active, but I will tell you that I was connected with the Western Union Telegraph Company at Cleveland, O., and I am interested now in a telegraphic company of the spiritual world. It is not precisely the same, it is true, not working on the same lines and methods that these mundane companies affect, but upon the same principle; and the company in which I am interested, not as its president or director or manager, by any means, but as an on-looker more especially, aims at perfecting the line of communication between the two worlds, the mortal and the spiritual, and, indeed, between the spiritual world and other planets. There is a telegraphic system established in other worlds than this, I am satisfied, and it is operated by electricity, but more perfectly than it is here. You are growing to it, you are reaching out to it, and by-and-by your lines of communication between different localities will be very much in advance of what they are to-day in method and operation.

[To the Chairman:] Will you kindly transmit my message? It is weak, I know; it is faulty in many respects; but I am not familiar with the system yet, and I must experiment before I shall succeed as I wish. If my friends learn of my coming, and can believe that I am quickening my faculties by observation in order to be useful and industrious on the spirit-side, and if they can believe that I have the power of returning into communication with them, and will seek a channel through which I can reach them personally, I shall be highly gratified, and shall feel more than paid for making this attempt to reach the outward life to-day. J. H. Wade.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

April 26th.—Andrews, H. H. Chellis; Elizabeth Carter, Richard G. Ginn; Oliver Seabury. April 29th.—Edward Whittier; Henry Chubbuck; Joseph B. Sweetser; Jennie Messenger; Samuel Bowditch; Annie Albert; Sam. K. Read.

The Reviewer.

CONCORDANCIA DEL ESPIRITISMO CON LA CIENCIA. Por Felipe Senillosa. Tomo Primero. pp. 328. Tomo Segundo, pp. 389. Buenos Aires: Martin Biedma.

The purpose of the author is to show that Spiritualism is in accordance with science. He dedicates his work to those who desire a solution of the problem of death; to those who, Spiritualists by feeling, desire to find a base of scientific demonstration for their belief and a satisfaction for their aspirations.

In the introduction, the author states that the work is the fruit of his patient observation of spirit phenomena and his study of the philosophy during eight years. Convinced of the existence of spirits and their intercourse with men, he pursued his investigation of the laws and conditions under which the phenomena related to Modern Spiritualism occur, and he finally succeeded in fully establishing proof that spiritual truth is in harmony with the truths of science.

The first volume is devoted to the study of matter and force; the author believing that spirit-phenomena can be properly and scientifically explained only when the general laws and principles of physical science are understood. In this volume, therefore, are discussed the doctrines of evolution, transformation of species, origin of life, development of the soul, magnetism, hypnosis and somnambulism, closing with proof of the existence of the soul, through the facts of magnetism, and its action, as a conscious force, upon matter.

The second volume treats exclusively of scientific Spiritualism, its phenomena, philosophy and moral teachings. It is divided into two parts. In the first is given the history of Spiritualism; an explanation of mediumship and an account of its various phases; a recital of the phenomena of apparitions, materializations, direct writing, spirit-photography, etc. In the second, the doctrine of the perispirit, reincarnation, the existence of God and his action on matter and beings, are treated at length. In the conclusion, the results of the previous researches are summed up, and the moral aspects of the philosophy to which the foregoing demonstrations lead, considered.

Without making a full criticism of the book, this that I have written will give the reader an intelligent idea of the plan and intent of the work.

W. N. EAYRS.

July Magazines.

THE PHRENOLOGICAL JOURNAL gives a portrait and some account of Parkhurst, the New York preacher; also a paper upon "The Electric Girl," and a portrait and sketch of Nahum Capen, formerly of this city. New York: Fowler & Wells Co.

THE INDEPENDENT PULPIT presents "What the Census of Churches Shows," "Too Bad for This World but Good Enough for Heaven," "A Catechism for the Clergy," other lengthy papers, and an interesting paper of "Notes and Comments." Waco, Texas: J. D. Shaw.

THE HOUSEKEEPER contains instructive articles upon domestic affairs, a serial, and several short stories and sketches, poems, etc. Minneapolis, Minn.: Buckeye Pub. Co.

NOTES AND QUERIES.—"Mahatmas and Chelas," "Counting Out Rhymes," as used in this and foreign lands by children in their games to determine who shall be "it," "The Negro, his Ethnological Status," and "A Chapter on Digits." Manchester, N. H.: S. C. and L. M. Gould. For sale by Colby & Rich.

THE COMING DAY.—The editor expatiates upon "Our Father's Church," as an illustration of evolution in religion. An interesting presentation of "Ancient and Modern Ideas of Miracle" is given by a contributor. The meaning of "Suicide" is considered by O. Elsie-Nelham. London: Williams & Norgate.

THE HUMANITARIAN.—This is a new monthly, edited by Mrs. Victoria Woodhull Martin and Mrs. Zula Maud Woodhull. Its aim is announced to be to discuss all subjects pertaining to the well-being of humanity. Included in its contents are able-written papers upon "Humanitarian Government," "Qualification for the Franchise," "Pedigree Farming," "Hereditary—Why is Genius Rarely Transmitted?" "Aristocracy of Blood." New York: 142 West 70th street. London: 17 Hyde Park Gate.

THE MORNING STAR.—This is a new monthly of mystical and philosophical research. The latest number at hand (June) contains "Evangelical Legends of Christ," "Golden Verses of Pythagoras," "The Vision of Hermes," "Leaves from the Tree of Life," etc. Louisville, Ga.: Peter Davidson.</

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