

AUG 18 1892
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BANNER OF LIGHT.

VOL. 71.

COLBY & RICH,
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, AUGUST 20, 1892.

(\$2.50 Per Annum,
Postage Free.)

NO. 24.

DECORATIVE.

"I hate a tunnel!" the maiden said,
And closer to the drummer drew;
"They always make me feel afraid
Of some disaster; don't they you?"
And then the drummer shook his mane.
"You're safe enough with me," said he,
"Whatever happens to the train
I will always be ready to die."
And with ear-splitting whistle's shriek
The train plunged in the black abyss;
The drummer sought her blooming cheek,
And pressed it with many a kiss.
Emboldened by her sweet laugh,
As on they tore through that cesspool,
He laid her head upon his arm
And kissed her dainty lips.
"Ah, me!" the maiden sweetly smiled
As she arranged her tumbled hair,
And once again the sunbeams fled
In at the window where they sat.
"Ah, me! for once that hard pest
Was robbed of every startling fear.
I thank you for your interest;
Excuse me, sir, I get off here."
And so she left him, drowned in sighs
And on the sea of soft dreams tossed,
Of her sweet lips and pure, bright eyes,
So quickly gained and quickly lost.
To dream! but, ah! at last to wake
And learn that in the tunnel's din
She'd seized upon her chance to snare
His watch and chain and diamond pin!
—Drake's Magazine.

Original Essay.

WILL THE CHURCH ENDORSE SPIRITUALISM?

BY CHARLES W. ALLEN.

In looking over the history of the church from the earliest times, and more especially the attitude it has maintained since the phenomena of Modern Spiritualism have been made known to the world, it does not have the appearance, either in thought or outward expression, of inclining toward such phenomena. In fact, its aim has apparently been to deter its members and believers from investigating to ascertain if such be true; putting forth the argument founded upon the superstitious workings of the brain, that such phenomena are the works of the devil and his co-operators. Yet taking the churchmen upon such arguments as they put forth in opposition to the adoption of such belief—that they are the result of the working of evil spirits or demons—they acknowledge that such exist, and through the leniency of God these "evil spirits" are permitted to return or revisit earth that they may do injury to man.

When the church makes this acknowledgment, it also, practically, acknowledges that good spirits exist; and certainly those who have departed the mortal and inhabit the haven of rest—heaven—as advocated by the church, should be what are denominated "good" spirits, and should be equally able to return through the same laws that allow the "evil" to return. The laws of nature make no distinction or discrimination between good or bad; for through their workings it "causes the rain to fall upon the just and unjust" alike.

The church puts forth the idea—and maintains it with unparalleled tenacity—that the Bible is the Holy Book: is a compilation of the inspired writings of God; yet its exponents and those intimately connected with the church, and who are working so assiduously for its welfare, deny that such a thing as Spiritualism exists. If they claim the Bible to be the work of an infallible God, they cannot lightly lay aside those passages which plainly state the phenomena to be true.

The following passages will show that these things the church is at present endeavoring to crush out of existence, were understood and performed at the time or before those portions of the Bible recounting such occurrences were written or compiled; and if a fact and truth then, must be so at the present day. Once a fact always a fact; once a truth never an untruth. They are coeternal elements, having existed from the creation of the universe, and will continue to exist to all eternity. Like the immutable laws of nature they are unchangeable, and cannot be varied or altered:

"To each one is given the manifestation of the spirit to profit withal."—I. Cor. xii. 7.

"To one is given through the spirit the word of wisdom; to another the word of knowledge; to another the gift of healing; to another the working of miracles; to another prophecy; to another the discerning of spirits: [Right here, why should the Supreme Power endow a mortal with a gift or talent he can in no wise make use of? If he cannot make use of the faculties and talents with which he is endowed, it is a waste of time and material to make such endowment. No faculty or gift is given to mortals which they are not to make use of. The economy of nature does not permit of such extravagance:] to another divers kinds of tongues; and to another the interpretation of tongues."—I. Cor. xii. 8-10.

If the reader will turn to the 28th chapter of 1st Samuel and read from the 7th to the 17th verses, he will see that Saul not only believed he could hold converse with departed spirits, but he sought a medium possessed of the power of materialization, and did hold conversation with Samuel.

Again, in the 20th chapter of St. John, 19th verse, we find that on the first day of the week while the doors were closed Jesus appeared to the disciples and said: "Peace be unto you"; yet Thomas, like an honest skeptic, doubted it until he was personally convinced of the truth of the fact.

In the 26th verse we find that after eight days had passed the disciples were again gathered together, the doors being closed, Jesus again appeared to them—this time convincing Thomas, he being allowed to examine the hands and

side. Was Christ still clothed in the flesh? and if so, how did he get into the room, the doors being closed? We know that mortal flesh cannot pass through solid substance like brick, stone or wood, and retain the appearance or form with which it was endowed before passing through such substance. If not flesh and blood it must have been the spirit of Christ which manifested itself to the disciples at that time and place. If spirit, the church cannot adhere to the Bible and cast these things aside, for if it discard one part of the Bible as not of God, who is to decide what part is of God? To deny the divinity of one part because it does not coincide and agree with our views, is as bad as denying the divinity of all.

"After these things Jesus manifested himself again to his disciples at the sea of Tiberias." That is, he appeared to them, was seen by them. We find in I. Corinthians that "to some is given the manifestation of the spirit." Why may not this have been a spiritual manifestation? Christ put on sufficient of the mortal that their mortality was able to discern and feel his presence.

It is said he was buried in a tomb, and the third day thereafter arose therefrom; that the tomb in which he was laid at the expiration of that time was empty; therefore he was still clothed in the mortal. There is nothing in the Bible to warrant one in the belief that Christ, after he had arisen from the tomb, was still in the flesh. He says in substance we shall all go through the same process or change he passed through at death; yet no record has been made in times past, or within the memory of man, where he who has departed this life, after laying in the ground the specified time, or any greater length of time, has arisen therefrom. The spirit may have and without doubt has arisen and departed from the mortal if buried with the body; but it was never known where flesh once bereft of the vital spark of life—that is, where it has entirely left the body—has become reanimated, and continued to have an existence like mortal man.

That Christ ascended bodily into heaven is an assumption which has no fact to bear it out. Heaven is not a specified portion of the universe set aside for the reception of the souls of the departed, consisting of habitations, streets and walls like unto those with which our earth is covered. If existing at all, it is universal, pervading the whole universe, and seen to best advantage in those who live as near a true life as is possible for man to live—doing unto others as he would be done by. Although Luke narrates that Jesus ascended into heaven in a body composed of flesh and blood, yet it is nevertheless impossible for flesh which inhabits or has inhabited the earth to get beyond the attraction of earth—consequently could not leave it. If Christ ascended into heaven, as reputed, he must have ascended in some other form than that of the flesh. To warrant this statement that Jesus did not ascend bodily into heaven—or of any other person having done so—we have the following: "Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God." I. Cor. xv. 50.

The Bible is filled with accounts of the ministrations of spirits; quotations to that effect could be made which would fill a volume—and yet the church denies the existence of such, or their ability to manifest themselves to mankind. It cannot with consistency maintain two positions so antagonistic as to claim the infallibility of the Bible and deny the fact of Spiritualism as evidenced by that Book; the only safe course it can pursue is to admit its truth or discard both. It says at the judgment day or resurrection the graves will give up their dead, and the spirit will return to its body. It is well known that matter subject to decomposition when deposited in the earth does not retain its form for any great length of time, but reunites with the elements from which it sprang. What has become of the spirits or souls that inhabited these bodies? Where are they during the intervening period between death and resurrection? Have they entered into a chaotic mass, and serve as a reserve force from which future generations are to get their spiritual existence? or do they retain the individuality of which they were possessed while in earth-life, and are therefore progressive beings?

The church is forced to admit that spirits do exist, or else to admit that the vital element in man called the spirit or soul ceases to exist with the body. When it claims the spirit will reunite with the body, it admits the fact of spirit-existence. It cannot deny such to be a fact without proving false to itself and those over whom it has sway. "Woe unto you, Scribes, Pharisees, hypocrites, because ye shut the kingdom of heaven against men, for ye enter not in yourselves, neither suffer ye them that are entering to enter."

The immortality of man as maintained by the church has nothing to warrant the advocacy of such doctrine except religious belief and faith. From its position the church denies immortality to be a fact when it denies the ability of those who have "crossed the river" to return. Anything capable of leaving earth or the attraction of earth, can return to earth by the exercise of those laws which enabled it to go. The church has no proof to sustain immortality unless it accepts the existence of spirits, who are nothing more than the ever-living element in man after being relieved of the gross material with which he was clothed on earth.

The mind and intellect of to-day are looking to something more convincing and substantial than blind faith. Man is searching for facts; and facts evidencing immortality, the existence of spirits, and their ability to return, are furnished only by the phenomena known as

spiritual. Spiritualism has gained to its adoption some of the most enlightened minds of Europe, and many of the scientific classes here.

Science is founded on fact—not on faith or belief; she acquires her knowledge from the past as it existed, from the present as it exists, and from the future as it is supposed to exist; making her deductions of such future existence from the past and present, she is ever achieving the discovery of laws heretofore believed not to exist, and the applications and workings of those laws. When men of science who have made nature and her laws the subject of study for years, adopt and adhere to the fact of spirit existence, having had personal evidence of such existence, is it not better to rely upon the evidence of those individuals—if we do not care to investigate for ourselves—rather than rely upon the faith, belief and opinions of those who do not investigate, or, having investigated, have not the honesty to make an avowal of such investigation and the conclusions they have arrived at?

It is generally conceded that few if any churches exist which have not in their congregations more or less of those who have become cognizant of the fact of spirit existence; and which number are only awaiting the opportunity when the tide of public opinion will warrant them in thus coming forward and making it known. The church is aware of the rapidity with which the belief is spreading, and seeks to crush it out by maintaining silence.

To my mind the church, to maintain the supremacy it has held and exercised over the people, has got to endorse the fact of Spiritualism either with all sincerity or as a matter of mercenary interest. It is compelled to admit the truth of the New Dispensation, or cast aside the Bible as uninspired of God. It has got to endorse Spiritualism, or else step down from and out of the pulpit. It has but the one alternative.

Literary Department.

Written for the Banner of Light.

CONFESSIONS OF A SUICIDE.

BY C. H. BRINTON.

On the 28th day of March, 1892, I was one of the inmates of a palace car in an eastward bound train on that great highway of travel—the Erie Railroad. Business connected with my occupation of court stenographer necessitated my presence in this section of the Empire State, and I in no wise regretted the necessity.

Spring, the coquette, with many a chilling blast yet hidden in her breast, was attempting to delude the unwary into thinking that summer had already come, while the country through which I passed was simply magnificent. An endless succession of high and picturesque hills rose on either hand, at times almost closing in upon us like giants to obstruct our way, and again stretching into the distance of mingled haze and sunshine.

As from my open window I gazed upon this superb panorama, I became more and more enamored of it, and the question suddenly presented itself, "Why cannot I spend my summer vacation here?"

No sooner was this mental query fairly formulated, than the ever-changing scene brought within my range of vision a distant farm-house standing alone upon the crown of a hill. Well outlined against the sky it stood surrounded by green fields and meadows, dotted here and there with orchard and woodland.

Another mental question: "Why cannot I spend my summer vacation there?"

Upon that breezy hill-top, with books, hammock and violin, I could defy the world and be content.

"Conductor," I asked, "how far is it to yonder farm-house on the hill?"

"About two miles in an air line from the next station, sir."

Arrived at the next station I alighted, converted a sapling that grew at the road-side into an alpenstock, and commenced my pilgrimage.

And no pilgrim to holy shrine ever pressed on with greater zeal than did I to my destination that glorious spring day.

All nature was intensely alive, and so was I. Barriers in the way of hedge or fence or stream were no barriers to me, and before long I had reached my journey's end. Much to my relief I found that distance had lent no enchantment to the scene before me, it being even more delightful upon close inspection than I had dared to hope. But little time was required to make my errand known to the good woman of the house who sat at work upon the broad veranda. She looked at me with such clear, intelligent eyes, that I was not surprised when, in answer to my offer of credentials, she replied: "No, I am rarely mistaken in people, and I should not hesitate to take you into my house if it can be made convenient to do so. I will consult for a moment with my husband," and she left me with the pleasant feeling of having received a compliment of more weight and worth than I had ever received in my life before.

The result of the consultation was in my favor, and the good man of the house did not even come to inspect me, having evidently unbounded confidence in his wife's judgment of human nature. Thus everything was arranged to my complete satisfaction, and I promised to return in due time for a month of rest and recreation.

In due time I did return, and realized to the full all my expectations of quiet and freedom. For years I had been trying to get out of the

world, but never had succeeded until now. Yes, out of the world of business, out of the world of fashion, out of the world of conventionality at last. I was complete master of the situation, able to enjoy my favorite poets and essayists to the utmost, rendering my favorite music on the violin, thinking my favorite thoughts, and often falling into what I call, for lack of a better term, my other state of being. This term I am quite aware stands strongly in need of explanation.

Serious and thoughtful children are as a general rule wan and sickly, possessing large heads, small stomachs and a decided aversion to all the practicalities of life. I was an exception to this rule, for although retiring in disposition and fond of solitude for the opportunities it gave to think, to dream, to wonder, I was nevertheless physically well-conditioned, always healthy and hearty, and willing to do the work at hand, because fully realizing that work is a prime necessity of earthly existence. Work done, however, the busy world quickly became an unknown quantity in all my thoughts and pursuits.

And here I must refer for a moment to an incident of my childhood, the influence of which, like an ever-lengthening shadow, has been felt through all the succeeding years of my life. It was the loss of a beautiful sister a little older than myself, who had been to me at once companion, playmate and guide. I idolized her, and when after a short and severe illness she died, my heart was broken. "Where has she gone, why does she not come to me?" were questions with which I besieged the blue vault of heaven by day, and the starry depths at night. This desire to know something of the life beyond, to which in my youth so strong an impetus was given, has never left me, but, on the contrary, has grown with my growth, and strengthened with my strength, until at times it has seemed to me that one word from behind the veil—just one word—would make me perfectly content either to live or to die.

For a number of years past, I have at intervals been subject to a singular phenomenon in the form of a tendency to lose myself, to fall into a negative state of obliviousness to my surroundings, to enter an almost indescribable realm of peace and tranquility. Held in the most perfect equipoise, suspended as it were between heaven and earth, the higher consciousness seems to obtain supremacy over the lower, and to live in a limited way and for a brief moment its beatific life. This condition it is which for lack of a better term I call my other state of being.

Sometimes it steals gently over me while playing a soft refrain upon my violin, and again at night while lingering on the borderland of sleep. It is never induced excepting under conditions of the most perfect harmony, both external and internal, and can never continue unless those conditions are strictly maintained.

One night, after a day of more than usual comfort and enjoyment in my delightful rural retreat, I retired early to my room. The full moon flooded the apartment with silvery light, and the only sound that broke upon the stillness was the night-hawk's shrill and oft-repeated cry. Seated in an easy chair at my writing table, I became conscious of drifting into the state of being that I have just endeavored to describe. After an interval, whether of long or short duration I do not know, a feeling of chilliness crept over me, and immediately I was cognizant of a presence close at hand. The influence of this presence became stronger and stronger, and yet strangely I felt no sense of fear, nor even a desire to find out who or what it was.

Soon, borne in upon me in some mysterious way, for it was not by utterance of mortal lips, came the word many times repeated in the form of a command—"Write! write! write!" Obediently I took my pen, and in stenographic characters recorded as faithfully as I ever recorded judge's charge to jury in the line of professional duty, the following:

"They gathered round my cold and lifeless form, and I stood there among them. They called me dead, but never was I more alive; alive to all that had been; alive to that foul deed called suicide that I had done."

"They knew not of that deed, nor dreamed of it, so skillful had I been in choice of deadly drug, of time, of place, of circumstance. They named it sudden death, and mourned for me as for one quickly called by heaven's decree, while I stood there a self-convicted murderer of self."

"And was this, then, the thing to compass which, through many days and sleepless nights, I thought and planned perpetually? Could this be death?"

"Though closely bound to those I loved, though blest with wealth, and all the ease and luxury that wealth could bring, I yet had sorrows that, to me, were great, and felt the haunting presence evermore of doubts and fears, that drove all peace from out my life."

"Annihilation was the boon I craved and set myself to reach—sureness from joy and pain alike—sweet nothingness. But in lieu of sleep eternal, I awoke unto a consciousness more full and perfect far than that which had been mine while yet the crippled spirit dwelt within its tenement of clay. Crippled, for grossness of the flesh and pride of intellect had made me blind and deaf to all save things material; and now, born into another life, my shame, remorse and horror seemed more than I could bear. My vaunted pride had been but abject ignorance, and in that ignorance I had, with ruthless hand, cut off a mortal life which, carried to the fullness of three score years and

ten, had been too short a prelude to eternity. Lost! lost! lost! in solemn monotone was borne upon the air through all the pomp and pageantry of funeral rites. Lost! lost! lost! was the burden of each vibrant organ tone, each anthem soft and low.

"Then they laid my body in the grave, and left it there to darkness and corruption. And lo! unto this grave my spirit-form was bound by ties most strange and subtle. In horror of the noisome spot, I struggled to be free, but all in vain, and learned ere long—I knew not how nor whence—that there must be my dwelling place until, by slow but certain process of decay, the mortal part, so rashly stricken in the fullness of its strength, could restoration make of elements yet held by it, but needed in the spirit's newborn life. Oh, loathsome prison-house! Oh, bondage horrible beyond all power of spirit or of mortal to describe!

"While conscious of the glorious life of nature all around me—of bird, and stream, and flower, beneath the vivifying sun—I felt, and saw, and heard, with senses keener far than mortals know, that other life of nature, that chemistry of change, deep hidden in the earth, by which at last our mother claims her own."

"Beyond the realm of time, an eternity it seemed that thus I lingered, waiting for release. At length the debt was paid, and I was free to leave that torture-chamber foul. I fled away, and found—oh, God! another prison-house. Here neither darkness nor yet light obtained, but gloom impenetrable of heavy mist, that closed me in on every side. Around, above, beneath, it clung in dense, gray folds, that lifted not nor parted, until, in anguish wild, I cried aloud for mercy and for help."

"A kindly hand extended through the gloom, a gleam of light whereon to fix the eye, a draught for sleep, a task to do, a sound to break the silence deep. Ah! surely one of these must come to give relief, if but for one brief moment, in this worse than hell. I cried, I raged, I pleaded in vain, and then, at last, stood motionless and dumb within my shroud-like cell. Nothingness! my longed-for goal was reached!"

"For lapse of time that seemed again eternity to me, I thus remained, until with quick revival of old memories dear, my thoughts went back to those I loved on earth, and there was born within me a desire intense to be with them once more. Upon the instant I was there, and found myself among the scenes familiar, where I dwelt and daily cursed a life that now in retrospect was all too fair and sweet. It seemed but yesterday, and that which I had suffered but the hideous phantasy of a dream."

"Then could it be that now at last my heaven was reached—a heaven on earth? Oh! God, in mercy grant it!"

"But all too soon I found that I a stranger was in that which once had been my home. They of the household came and went and saw me not, though I stood there among them. I called upon them, and they heard me not, though love was in my tones, and when despairingly I seized their hands imploring recognition, they passed me by unheeded."

"My spirit-presence was to them impalpable as air."

"Then in the hours of quiet sleep I sought to make impression on their minds, but sickly dreams that faded with the dawn were all that I evoked."

"A stranger and an outcast with my own! What deeper hell than this?"

"Moreover, now I saw that all the currents of the lives of those I loved were altered by that dark deed that struck me from among them."

"As when in mechanism intricate, displacement comes or loss of some small part, followed most surely by disturbance dire, so in this plan of life and death. On earth my work and duty lay, until that duty done I joyful answer could have given to heavenly summons sweet. But now with pain unutterable I saw what mortals cannot see—conditions dark and dangerous arising from the near approach of powers of the air that stand in waiting ever, to follow in the track of error and of crime. These gathered close and closer, while I most frantic efforts made to warn and save. In vain! in vain! in vain!"

"Once more I fled away, and refuge took within the gloomy prison cell that I had left."

"And now between these direful hells I sway, drawn first to one and then unto the other interminably."

"Thus knowing only anguish and despair, I live because I cannot die. There is no death."

"At times there seems to come to me a feeling vague and dim that all will yet be well, that even I will find sweet peace at last, but oh! how long, dear Lord! how long?"

"My tale of woe is ended. Go forth, oh! mortal, and give it to the world. Go quickly, if perchance some rash, self-murderous hand be stayed—some soul be saved from fate, like unto mine. Farewell! farewell!"

Cassadaga means the "meeting of waters," in the Indian language, or "full waters." No more significant name could have been chosen by our liberal Spiritualist friends for a camp assembly. To us it is the meeting of the waters of life everlasting. Let us hold to our name. Our camp is on Cassadaga Island, on the ground of the C. L. E. A., and takes its name from the island. Lily Dale is the name of the station on the main land, and name of local postoffice. We are known as Cassadaga Camp all over the world. Don't drop it. —The Cassadagan.

Gabriel had blown a blast on the last trump, and Cholly crawled from under a tombstone. "Deuced wicket!" he exclaimed. "It's the resurrection!" exclaimed Gabriel. "You've been dead; you know." "Have I, really? Thanks, awfully. I assure you, Nevada should have noticed it." —Lyle.

The Reviewer.

MATTER, ETHER, MOTION.

A Review by W. N. Enys.

The tendency of physical science during the past fifty years has been to reduce the number of the factors employed in the production of the phenomena which the visible universe presents to the senses; and the change which has been brought about in the conceptions entertained of the constitution of the universe, is so great as to constitute a revolution.

In the book before us, Professor Dolbear gives an account of this change, and explains, in accordance with the most advanced scientific thought of to-day, all the phenomena in the different departments of Physics. His aim is to show that simply mechanical principles underlie all these phenomena; that however different they may appear, the factors in all are the same, matter, ether and motion; that a push and a pull are sufficient to account for them all. In the thirteen divisions of the book, the mechanical theory is applied in turn to each of the departments of science. We shall notice his chapters on matter, ether, life and physical fields.

The conviction is now reached by men of science that the infinite varieties of form and phenomena in Nature are simply modes and transformations of but one substance effected by but one cause. The fundamental question is, What is that substance? Is it matter? What is matter?

More than thirty-five years ago communications from the spirit-world defined matter as the result of transformations of the ether or cosmic substance, produced by force inherent in itself. It is a sufficient answer to those who ask derisively "Why don't the spirits tell us something useful?" to refer them to the present theory of the constitution of matter, which in all essential points is identical with that given by the spirits. Official science, rejecting the theory of the spirits, has pursued its investigations in different lines, and has come to the same conclusion, that matter is the result of change of condition, produced by some disturbance of the cause of which is not yet determined by it, in a substance called ether, which fills all space. So far as our present knowledge extends, ether is not matter, since there is no evidence that it is atomic in structure; it does not offer resistance to bodies moving in it, and is therefore frictionless; it is not subject to the law of gravitation, and consequently has no weight; it is homogeneous, continuous, of uniform quality in every part, of slight density but of enormous elasticity. From this substance, it is conjectured, matter in all its forms is derived.

We would like to reproduce here the very interesting account which Prof. Dolbear gives of the evidence on which this conclusion rests; want of space forbids. A hint must suffice.

Every one has seen the horizontal rings that are projected into the air from the smoke-stack of a locomotive engine. These rings are formed of the substance of the air; the office of the smoke being merely to render them visible. From the peculiarity of their rotation, they have been called "vortex-rings." Produced artificially in the laboratory, they have been studied and the striking similarity of the attributes they are found to possess, with those which belong to matter, led Sir William Thomson to the inquiry whether matter itself was not due to such vortex rings in the ether. If such rings were formed in the frictionless ether, they would be permanent.

If matter, then, is ether in this condition, it remains to explain how it can affect the senses in such an infinite variety of ways; how qualities can be derived from motions.

Matter is cognizable by the senses only in the mass; but the mass is made of molecules, and the molecules of atoms. Beyond this division we cannot go, for it has been demonstrated that if a vortex-ring be divided it is destroyed, and its substance dissipated. If, then, the atom be nothing but ether in vortex-motion, to divide the atom is to destroy matter. It is to the atom, then, that we must apply for an explanation.

The essential and permanent characteristic of the atom is motion. How atoms that are so small as to defy the imagination can produce by their motion merely the various sensations which matter gives, is hard to understand. But that such is the fact, M. Roehrs, in a study entitled "L'Illusion de la Matière," demonstrates by experiment with his mesmeric subjects. "Put a subject into a state of mesmeric trance, but let the eyes remain open. Present to him your watch and give him the following suggestion: 'When you wake, you will see upon that table four watches like this. The first, placed here, you will merely see; it will be only a watch in appearance; you will not feel it, when you try to take it. The second, placed here, you will see and touch it; but it will have no weight. The third, here, you will see and feel; it will have weight, but you will not hear its ticking, nor see the hands move. The fourth, here, you will see and touch; it will have weight, you will hear its ticking, and see its hands move.' In all the subjects upon whom he has operated, if the suggestion has been given with the necessary precision, the illusion is so complete that they are unable to distinguish the unreal watch number four from the real watch when at the end of the experiment it is given to them. Matter, such as it exists for us, has then been reconstituted for them by the successive addition of its different properties; only instead of perceiving it by the aid of vibrations communicated to the sensitive nerves by vibrations of the bodies themselves, they perceive it by the aid of vibrations communicated to those nerves by the thought, that is, by something that we cannot conceive of as matter, but as force."

In the analysis of visible physical phenomena, the conclusion seems to be that nothing external to matter and force is necessary to account for what goes on in Nature. Physical and chemical changes, the phenomena of heat, light, sound, gravitation, magnetism and electricity, are due solely to the two factors, matter and motion. The different effects depend wholly upon the kind of motion and the amount of energy.

The chapter on Physical Fields is an important and suggestive one. Those who are acquainted with the Spiritual Philosophy will recognize the doctrine as one long ago promulgated by the spirit-world: that every thing tends to impart to every other thing within its influence the same condition which characterizes it. The space within which this influence is

exerted is the physical field of that body. That this is true of what are generally called physical forces, is experimentally proved. It is equally true of forces not called physical; and to this property of physical fields the author refers the phenomenon of thought transference. While we do not concede that thought is material or merely the result of molecular changes, it is true that thought is attended with molecular change. Thought is a source of energy, and it follows that thought-waves are projected into the ether, the same as sound-waves or light-waves, and radiate in all directions. The author says: "It is as certain as any physical fact can be, that every movement of an individual must produce a corresponding movement in his field, and tend to bring about a similar movement in others." The speaker whose eloquence rouses an audience to enthusiasm, owes his success to this property of physical fields; and by the same means, the magnetic healer of sound health induces in his patient the same condition in which he is himself. Every human being is in part, as to his character and thought, the product of influences exerted upon him, without his knowledge, by all the rest of the world. If man realized the immense mechanism that thought puts in motion, and suspected the effects it produced—the universal action of the thoughts of men upon each other—he would stand amazed. He would appreciate at its right value the law of solidarity, reflecting that there is not a thought, whether criminal, virtuous or otherwise, that has not a real action upon the total of human thought. When this law of physical fields as applied to thought is understood, those who are sincere in their desire to ameliorate the condition of society, will have within their reach a mighty instrumentality for the regeneration of the world.

Prof. Dolbear says that any inquiry into the laws of physics that should not include the phenomena of life would be incomplete; and in the chapter on Life he discusses the relation of physical life, both in plants, animals and men, to the three factors of physical science, matter, ether and motion. So far as the phenomena of growth and decay are involved there is nothing to be said in objection to his theory. But life is something more than the play of physical forces. "If it could be shown," he says, "that life and the mind of man are in some way associated with atoms of some sort, as inherent properties, the hopes and longings cherished by mankind for continued existence beyond the short term of three score years and ten, would give way to conviction as strong as one has in any physical demonstration whatever. There seems to be nothing stable in the universe but the atom." This is precisely what the Spiritual Philosophy does show. Motion and matter will not account for all the phenomena that life presents. Above matter, above ether, above motion reign intelligence, reason, will; that is, God and the soul. Many of the foundations on which the physical sciences are built are as yet conjectures, more or less plausible. The Spiritual Philosophy is not a matter of inference; its base is the solid rock of experiment, and the existence of spirit and its agency in originating, maintaining and directing the processes of life are demonstrated with all the certainty which accurate observation and rigorous logic can give to the demonstration of any fact in physics. The ether is the storehouse of energy; it is also the storehouse of life; and the phenomena of the material universe must be regarded as the outward expression of the will of the indwelling and directing spirit. In this, we agree with some of the best and profoundest thinkers of the day that matter itself is alive.

That life is an inherent property of the ether is not yet experimentally proved, neither are some of its other properties. The demonstration will come in time. We are not of the number of those pessimists who doubt that any needed discovery of the mystery of life will be made. Prof. Dolbear says, with truth, "Pessimists are not discoverers. They frequently chill the air about them so that more hopeful ones who are not persuaded that the end has yet been reached, are sometimes deterred from venturing into fields where they have to pass such self-constituted gate keepers."

The attitude of official science toward spirit phenomena and philosophy has been that of these gate-keepers, and had there not been those who could not be deterred from entering the new field, a vastly important addition to the sum of human knowledge would not have been made. We venture to say that in the not distant future, physics and kindred sciences will find in the Spiritual Philosophy an invaluable assistant in unraveling the tangled skein of mystery which still envelopes the phenomenon of human life.

BORN OF FLAME. A Rosicrucian Story. By Mrs. Margaret B. Peake.

"Angel of Light! who from the time These heavens began their march sublime, Hath first of all the airy choir Trod in his Maker's steps of fire."

12mo, cloth, pp. 299. Philadelphia: J. B. Lippincott & Co.

No one of our readers who may be so fortunate as to come in possession of this book will lay it aside, even temporarily, until a large number, if not all, of its pages have been read; for it is fascinating in its originality of thoughts tersely and forcibly expressed. The author's mind evidently is exceptionally receptive to lofty conceptions of truth, and enters absolutely in rapport with highly advanced intelligences of the, to us, unseen realms. She tells us that to her, many years ago, Truth came, fair and beautiful, almost divine; then became masked in hideous shapes, and left her alone in a world of fleeting dreams. Shape succeeded shape, and as years passed, her soul called for the Unchangeable, the True. While thus enveloped in darkness, and out of this, walking on a mysterious sea, came, radiant as the morning, Truth—for whom she had wept and longed—and said:

"Beneath all shapes thou hast seen, in all horrors as in all delights, in darkness as in the light, I, Truth, am everlasting, ever the same. In the brighter light of coming time thou shalt see grotesque and distorted images, that men have called truth, become transformed into living forms of beauty. Wait."

To illustrate the fulfillment of this prediction, the author has woven this story, affirming at its commencement that each reader carries the test of his soul's development in his ability to see and comprehend what it reveals; that "to some the facts may seem absurd, to others untrue, to all mysterious; but Truth, eternal as the everlasting hills, lies behind and beneath all."

Good Cooking

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

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth Street, Boston. Price 10 cents.

THE HERMIT OF LITTLE SUGAR.

BY MYRON H. GOODWIN.

On the marge of Little Sugar, in the fair Wisconsin State, Is a cave that has a legend early settlers still relate.

In it lived a single hermit, who, by patient toil and strife, Had procured a humble dwelling far from marts of busy life.

Ere our present constitution, the result of long debate, Had received a thorough trial on the rocks of time and fate.

There was born in plain surroundings, in the rugged State of Maine, Reuben Allston, whose strange conduct 'tis my purpose to explain.

On a farm abode his parents, who, by unremitting toil, Tried to eke out a subsistence from the cold and barren soil;

But the rocks were far more plenty than the ears of yellow corn, Though they worked until the evening from the first faint streaks of morn.

Thus the childhood days of Reuben passed in circumstances rude, Yet he thrived and grew in stature on the plain but wholesome food.

And his parents, though so needy, brought up well their only son— Taught him by their homely precepts that he should all evil shun.

Every winter of his boyhood, on the mornings crisp and cool, Started he with buoyant spirits to attend the district school.

With him walked fair Edith Clayton, of about an equal age, Daughter of his nearest neighbor, but of larger heritage.

Sweet was she of disposition, and it seemed her greatest joy To perform some act of kindness for the poor but gentle boy.

Soon their childish thoughts expanded into things of wider range, And, although they were unconscious, o'er their spirits came a change;

Notwithstanding birth's distinction, love had touched the soul of each, And the harp of life responded through the portals of their speech.

To complete her education, she away from home was sent, While he with a common schooling had to make himself content.

Soon he drifted to the city, where, by honesty, he made For himself a solid foothold, in the haunts of busy trade.

Homeward he returned each summer to escape the city's heat, And enjoy his short vacation in the country's cool retreat.

Thither Edith went each season, from the distant boarding-school, To inhale the air of freedom, far from regimen and rule.

There they often strolled together, and each year their early vows Were renewed with warmth of feeling, that their time of life allows.

So the seasons chased each other, till there came the time at last, When to Edith school-days lingered as a vision of the past.

Reuben, by a strict attention to each duty of his life, Found himself at last enabled to support with ease a wife.

All arrangements were completed, and was set the wedding day, When the two, with souls united, would pursue their common way.

Ere the act was consummated, cherished long within their hearts, Edith was to take a vessel for a sail to foreign parts.

If the voyage was fairly prosperous, it would take the goodly ship Fourteen weeks to leave her cargo and return upon her trip.

So the vessel weighed her anchor, as the last good-by was said, But to both came sad forebodings that some danger was ahead.

Slowly passed the days for Reuben, but at last the ship was due, Yet were brought no glad tidings of fair Edith or the crew.

So the months at length had glided, till two years had slipped away, Since the vessel left her moorings on that well-remembered day.

Happiness for him was over; for his life forevermore Would be saddened by the memories that his lonely spirit bore.

Finally, he sold his business, and departed to the West, Hoping there to find in action respite from his great unrest.

On the frontier, as a hunter, lived he lonely year to year; With a dog, his sole companion, in a dwelling rude and drear.

In the free life of the forest he in part forgot his grief, But at times his recollections were too strong for such relief.

On a night of deepest darkness, when the winds were wild outside, Passed away the soul of Reuben, to be with his spirit- bride.

Still beside the Little Sugar, where the lonely forests wave, May be seen the hermit's dwelling, known this day as Reuben's cave.

Youths and maids oft see at evening spirits o'er the river glide, And they know that Reuben Allston found at last his promised bride.

West Newbury, Mass.

The Nile has a fall of but six inches to the thousand miles. The overflow commences in June every year, and continues until August, attaining an elevation of from twenty-four to twenty-six feet above low-water mark, and flowing through the "Valley of Egypt" in a turbulent body twelve miles wide. During the last thousand years there has been but one sudden rise of the Nile—that of 1829—when thirty thousand people were drowned. After the waters recede each year, the exhalations from the mud are simply intolerable to all except natives. This mud deposit adds about eight inches to the soil every century, and throws a muddy embankment from twelve to sixteen feet into the sea every year. This being the case, it is plain that the mouth of the river is thousands of feet further north now than it was in the time of the Ptolemies, and it is only a question of time when the sediment will make a dam entirely across the Mediterranean Sea.

Mother—Nelle, if I should give Edie half of that pudding, and give the other half to Eddie, what would be left? Nelle—I'd be left.—Truth.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

Spirit of the Press.

The Doctor Knows.

One of those good ladies who devoted themselves to relieving the sufferings of soldiers was going through a ward of one of the crowded hospitals of Virginia, when her attention was attracted to two convalescents who were sawing and hammering and making such a noise that she felt called upon to interfere.

"Why," she said, "what is this? What are you doing?"

"What are we doing? Makin' a coffin—that's what."

"Who for? That fellow over there?" pointing behind him.

The lady looked and saw a man lying on a bed, yet alive, who seemed to be watching what was being done.

"Why," she said, in a low voice, "that man isn't dead? He is alive, and perhaps he won't die?"

"You'd better not go on," he said. "You'll get into trouble. You shall. The doctor he told us to. He said, make the coffin; and I guess he knowed what he giv' him."—Boston Herald.

Starch from a New Quarter.

Becky is a colored girl, born and brought up in the extreme South; she came North only last fall. One frosty morning not long ago she hung some clothes on the line to dry. Later, when she went to bring them indoors, they were frozen stiff; shirts with their arms at right angles to the bodies, other things able to stand alone. When Becky had set her basket down on the kitchen floor, she rushed into the parlor, where her mistress was, and exclaimed in tones of delight: "Oh, Missus Low, I hung de clothes out dis mornin', an' de Lo'd's come down an' clean starched dem all while I was n't a lookin'."—Ex.

An Egyptian Chestnut.

Wendell Phillips declares that there are not twenty-five original witty stories in existence, and the others are founded upon or borrowed from these.

He tells us that the man who was writing a letter follows: "My dear friend, I should tell you more if there was not an impudent fellow looking over my shoulder and reading every word."—"You lie, sir, I have not read a word you have written"—comes from Egypt, and is two hundred and fifty years older than the New Testament.

Queer Franks.

Electricity recently played some curious pranks in the old "witch" town of Salem, Mass. A towel had been hung out at the back of Porter's market to dry. It got soaking wet instead, and blew off the line, catching on an electric wire. The towel then swung against a pipe which came in contact with the water pipes, and thus the fluid was distributed throughout the building.

A cook was frying doughnuts. He took hold of a faucet in the sink with one hand, and went flying around the room as if bewitched. A young woman took hold of an iron bucket, and was thoroughly shocked.

It was some time before the innocent cause of all this trouble was discovered.

A Sample Money-Shark.

He was hard up, and wanted money so badly that he finally concluded to deposit a handsome diamond ring with a "friend."

"Can I borrow \$100 here on a diamond worth \$250?" he said to the proprietor.

"Lemme see the stone," demanded the money-lender.

It was handed over and examined.

"Well?" inquired the applicant.

"I guess you can have it."

"Thanks, what are your rates?"

"Ten per cent a month in advance. That is, I take out the interest and give you the balance."

"I don't care how you do it; all I want is the money."

"You say you want \$100?"

"Yes."

"How long?"

"Blamed if I know, but a long while, I should think."

"For how long?"

"No, not that long; say about ten months," and the applicant hummed "I want a situation" in a low key as the money-lender was making his calculation on a sheet of wrapping paper.

"That's all right," finally said the money-lender. "You can get the ring when you call with the money."

"But where's my hundred?" asked the astonished applicant.

"The interest has absorbed it," responded the money-lender with a placid smile. "Ten months, you know, at ten per cent in advance. Didn't you say you wanted a hundred for ten months? I think you did. There's your ticket. Thanks. Call again, please. We are always glad to assist the needy."

The applicant was dazed for almost seven minutes, then he walked out and hunted up a policeman.—Detroit Free Press.

Give Us Better Roads!

"In five years' time," says Edgar L. Wakeman, "I have traveled along 3,000 miles of British roads. Each time I step my feet upon their broad, firm, even surface, every drop of American blood in me tingles with shame at the thought of the mud pikes and bottomless road sloughs of our own splendid country—rich, great and strong enough to match the roads of Europe without a week's delay. And yet for five months of every year, and in a lesser degree for the other seven, half of the people of our farming communities are imprisoned and impoverished helplessly at home. As one result, the people of the whole country pay, in an indirect road tax, through annual sharp advances on all food necessities of life, all of which the farmers lose, a sum each year enormous enough to maintain as superb roads as England possesses, around every section of cultivable land in the entire United States."—Ex.

Pain in a Buried Leg.

About three weeks ago John Bonker, a Missouri, Kansas & Texas Railway brakeman, lost his leg under the cars at Boonville. The limb was buried there, and Bonker was removed to the company's hospital in this city, where he still is. About a week ago Bonker began to experience the sensation that his amputated limb was in its accustomed place, and great pain was felt in the foot. So intense did this feeling become, that the crippled man tossed from side to side of his little cot in the surgical ward of the hospital, and moaned with pain till the doctors became alarmed at his condition. He could not sleep, nor could anything be done to relieve him.

Bonker's father visited Boonville, and had the leg removed from the grave. The lid of the box was raised, and the toes of the foot were found to be crossed. No other peculiarity was discovered. They were straightened, the lid was closed and the coffin reburied. The injured man at the hospital at once experienced a sensation of relief, and the trouble had completely vanished. The case is a very peculiar one, and has excited much comment in medical circles.—St. Louis Republic.

Compassion—I do not believe that a man always passes in the long run for what he is worth. It seems to me that the truest vision that the poet or the philosopher can have leaves a joy and a wonder to all time may, I believe, have come all the same to some poor, unlettered man, who, lacking the external faculty, so to speak, could not lay it in all its glorious shape and color on the canvas, or catch and hold it in the fastness of immortal verse. No, I cannot give up my comfortable faith, that in other worlds and far-off ages there will appear a shining multitude who shall, through death, have come to themselves and have found the expression denied them on earth; beautiful souls, whose bodies were their prisons—who staggered or stood dumb among their kind, bearing alone the slights and disgraces of fortune, and all the while conscious, in their dread isolation, of being the peers of the poets and the kings, and of all the royal men and women of the world.—Alice Cary.

Spiritualist Camps.

Lake Brady, O.

To the Editors of the Banner of Light: Sunday, Aug. 14th.—The past week has been one of success. Our camp has been full since Thursday, and to-day the camp is more than filled.

This forenoon Mrs. H. S. Lake delivered a very fine and intellectual address on "Reincarnation," and "What Astrology Teaches."

In the afternoon, Rabbi Solomon Schneider, of Boston, addressed the audience on "The Jewish Criminal Law," and "The Trial of Jesus of Nazareth." The Rabbi followed by Mrs. A. E. Kibbe of Cincinnati, followed by Mrs. L. L. in the forenoon, and tests from Frank T. Ripley the Rabbi's address in the afternoon. C. Clegg Wright also gave us a half hour of his usual forcible logic.

The train from Cleveland came, as it has every Sunday, and the Spiritualists, and filled our arena; so that this new camp, only thirteen days old, has all the appearance of a four-year-old camp of the by-gone days when camps grew slowly.

F. R. Ripley observed and led the audience to give tests the second time. He said spirit S. S. Jones was present. Mr. Jones through Mr. Ripley brought the spirit of John O. Bundy, who had departed this earth the day before.

This was a good test, as the Lake Brady people were not then aware of Mr. Bundy's departure from earth.

Bro. Ripley and Mrs. A. E. Kibbe, of Cleveland, each gave twelve or fourteen tests daily from our platform.

This camp has splendid retreats in the grand old forest for Indian camp fires.

The forests of this section of Ohio consist of a fine growth of young, shrubby oak and chestnut trees, seventy-five to a hundred feet high. The Indian kept the land in a prairie state by fire, and the consequence is the forest has grown since the white man took possession. There is no underbrush; any spruce or fir that grows here is from the seeds of a Dr. A. J. Swartz of Chicago is at camp, and intends to stay the season.

Dr. W. F. Ball, of Mantua Station, came into camp with his own conveyance to day, and brought his family.

Mrs. H. S. Lake closed her engagement Wednesday, Aug. 18th. Her "psychometric tests" are of the best, and take well.

The heads of Jews from Cleveland and the way stations came in on Sunday to hear Rabbi Schneider. Country people flock to this camp on Sundays and on week-day evenings to hear the Akron Band's music.

Dr. J. C. Street's classes for teaching occult science are a success.

The conferences held here each day have resolved themselves into educational classes for the instruction of our people.

Rabbi Schneider declares he begins to think there is something in Spiritualism, we are so earnest in our work, and the demonstrations are so convincing.

The following subjects have been discussed from our platform at the conferences: The Rap Spiritual, The Despair of Science, Cable Typing, Parapsychic Clairvoyance, Automatic Writing, Psychometry, The Trance Condition, Thought Transference, Independent State-Writing, Clairaudience, Spirit-Painting, Materialization, Spirit-Photography, Spirit-Portraits, with more to follow.

To-day at an Indian camp-fire we counted nearly forty known mediums, of whom at least twenty are professional. This camp is a home for them; they are made to feel at home, and are welcomed with open arms and by loving hearts.

So this camp, under the guidance of the spirit-world, must and will be a success. J. W. DENNIS.

Our correspondent speaks of the deep feeling aroused at this camp regarding the reported execution of the healer, Teresa, in Mexico, but the rumor of the death has since been contradicted, we are glad to hear. See letter from H. W. Hooper, Grand Rapids, Mich., in BANNER for Aug. 14th, eighth page.—Eds.

Maple Dell Camp, Mantua, O.

To the Editors of the Banner of Light: There has been no camp meeting of Spiritualists more filled with interest than the one held here this season. G. W. Kates and wife, Mrs. Adah Sheehan, Lyman C. Howe and D. M. King have been a valuable coterie of speakers and mediums.

The spiritual results have been great, but the attendance has barely paid expense; and that is sufficient in a worldly way. We have made progress, however, financially, in selling stock, which has paid for the property and the cost of the camp. Many lots have been taken, and cottages will be erected thereon, so that succeeding camps will be larger.

The audiences Sunday, July 31st, were quite large, and the lectures by G. W. Kates and Mrs. Adah Sheehan seemed to be the best ever heard of in the West. Mrs. Kates had never been excelled here, and were accurate unto the convincing of all who either heard or received.

During the week psychic lessons by D. M. King, and lectures daily. There was also a dramatic performance and a concert.

Sunday, Aug. 7th, D. M. King spoke at the morning session upon "The History of Spiritualism in Ohio."

At 1:30 P. M. G. W. Kates held an interesting lecture session, at which three misses gave excellent explanations. A stock subscription and cash collection was then taken by Mr. Kates to the amount of about \$1300.

Lyman C. Howe spoke at 2:30 upon "The Religion of Spiritualism." It was a most useful effort, and held his hearers, who filled the tent, with intense interest. Mrs. Kates followed with some excellent tests.

At night the tent was filled again, and brief addresses were made by Mr. Kates and Mrs. Kates. Mrs. Kates gave a large number of test-readings in various manners peculiar to her mediumship.

The usual daily program is followed during the week.

On Tuesday, Aug. 9th, Mrs. Kates held a ladies' meeting, which was well attended, and the discourse proved to be of great interest. A "Ladies' Spiritual Union, of Ohio," was organized, and thirty members joined. It hopes to do the best work in the operation of all ladies in Ohio who are interested in Spiritualism, and to hold a woman's convention next year.

The officers are: Mrs. Julia Richard, President, Mantua, O.; Mrs. D. M. King, Vice-President, Mantua, O.; Mrs. L. L. in the forenoon, and Mrs. Adeline Alvord, Secretary, of Mantua Station.

It is hoped that organized efforts will soon be made in this section, and this Camp Association will be the means by which effort work for mediums and speakers will be established.

(Sunday, Aug. 14th, Mrs. J. B. Hagan-Jackson was to be the added feature.)

The Auxiliary Camp at Ashley, O., will be held Aug

Banner of Light.

BOSTON, SATURDAY, AUGUST 20, 1892.

Elizabeth Barrett Browning.

In *The Arena* for August Louise Chandler Moulton publishes a letter bequeathed to her by Dr. Westland Marston, written by Elizabeth Barrett Browning in Rome, December, 1883, and addressed to that gentleman. In introducing it, Mrs. Moulton says she is persuaded it would be selfish in her to keep so interesting and so revealing a letter from the world. "It proves," continues Mrs. Moulton, "not only Mrs. Browning's strong interest in the subject, but, as I think, a certain amount of faith in 'spirit phenomena.'"

From intimations in Mrs. Browning's letter we judge Dr. Marston had visited Mrs. Hayden of this city, then in London, and had witnessed manifestations, and received what were designed as evidences of the presence of his spirit friends through that lady's excellent medial instrumentality; and had written to Mrs. Browning concerning them:

"I am deeply obliged [writes Mrs. Browning] to you, dear Dr. Marston—I who have no claim to such confidence—for this valuable and, in many respects, most moving history of your personal experiences; not peculiar—with certain exceptions, perhaps, in themselves—not differing much from others which have reached me, but carrying peculiar weight as being yours, and from the manner in which you give the facts, as facts, without using them as the confirmatory hemstitch of a preconceived theory."

She had no faith in the theories of her time, advanced to account for the phenomena on other than a purely independent spiritual basis; to her they were inconsistent, irrational, and served to increase the difficulty attending a solution of the problem; in fact, they were themselves problems. She says:

"We get over no difficulty, it seems to me, by escaping from the obvious inference of an external spiritual agency. When the phenomena are attributed, for instance, to a 'second personality,' projected unconsciously and attended by an unconscious exercise of volition and clairvoyance, I see nothing clearly but a convulsive struggle on the part of the theorist to get out of a position he does not like, at whatever expense of kicks against the analogies of God's universe. When all is said, 'solve the solution,' we have a right to cry. And although, of course, sensible men in general would rather assert that two and three make four than that spirits have access to them, we, women and poets, cannot be expected to admit that two and three make four without certain difficulties and hesitations on our own side."

Of what she has personally seen of the phenomena, Mrs. Browning says: "I, myself, have had scarcely any experiences. The little I had was conclusive to myself."

She refers to friends in Rome who had the previous winter "what they considered very satisfying manifestations during six weeks of steady association," and asks Dr. Marston if he does not "think that if an association of earnest thinkers were to meet regularly, with unity of purpose and reverence of mood, they might attain to higher communications."

In closing, replying to what Dr. Marston had written to her respecting the difficulties attending an investigation of the subject, she says:

"Should we not have in mind, speaking of difficulties, that there is difficulty on both sides the veil; and that if this is intercourse, it is not intercourse by miracle in the proper meaning of *miracle*, but by development of law; and that all development must be gradual? We must have patience, then, and remember it is only the beginning. Pray do not throw up the subject by any possible movement of impatience."

We refer our readers to the August *Arena* for the entire letter; and to its regular issues for other deeply-interesting and instructive articles.

Not Liberty so much as Bigotry.

There was recently held a regular meeting of the School Board in Leith, Scotland, at which a resolution was offered and seconded to dispense with the customary prayer at the opening of the meetings in future, and, after some discussion, it was adopted. The mere record of a fact so abnormal in the very citadel of John Knox Calvinism, naturally excites the liberal reader's surprise. It looks, at first view, as if the hard and fast old Scotch Presbyterian spirit were relaxing and relenting. But a little closer attention to the debate on the resolution, which was held chiefly between ministers, discloses an altogether different motive. It was not a motive springing from liberality, by any means, but from genuine, unadulterated bigotry.

One minister of the kirk rose to favor the adoption of the resolution, on the ground that as the Board was composed of the clergymen of different denominations, it was not agreeable to some of them to be forced to listen to a prayer offered by one of an off sect. Another one pleaded substantially the same excuse in a slightly altered form. And so on around the entire circle. Not one of them, however, urged the dispensing with prayer because it was but a perfunctory form, like the public taking of an oath, or because it long ago ceased to influence the subsequent proceedings of the meeting. The vote itself revealed the true animus of the meeting. The members were practically united against further prayer-making because they did not want to hear one another pray! It was sheer bigotry, not liberality at all, that formed the bond of their union. They could cordially agree in hating one another's creeds hard enough to dispense altogether with prayer rather than listen to a prayer offered by an opposing sectarian. Behold, how these Christians love one another!

The Matter of Local Transportation.

The first necessity of our modern civilization would seem to be the utmost facility for inter-communication, for getting about. The question of local transportation is every day becoming a more urgent one, considering the rapid and constant increase of our population. We have learned something from Australia in regard to a system of balloting, and now we are invited by our consuls in that distant country to attend to the lessons it has to teach us in respect to local transportation. The state, that is, the colonial government, is the owner of the means of transportation. Melbourne has a population of half a million, against eight hundred and sixty thousand in Boston and its outlying districts. Within a circuit of ten and one-half miles around Melbourne there are nearly one hundred miles of steam railway and one hundred and thirty-five stations. Within the ten-mile circuit about Boston there are one hundred and seventy-two miles of steam railway, and two hundred and three stations. Thirty-six million passengers, approximately, are carried in and out of Melbourne in a year, and fifty-one million in and

out of Boston. That is, the steam railroads centering in Melbourne have about seventy per cent. of the patronage of the steam railroads centering in Boston. Yet the population of Melbourne is but about fifty-five per cent. of the population of Boston.

The Melbourne railroads, too, enjoy not much besides strictly suburban travel, while those of Boston enjoy not only suburban but distant travel; showing that the suburban steam railroad service of Melbourne enjoys a far better patronage than the same service of Boston. The road-beds at Melbourne are substantial, the roads are operated by the block signal system, grade crossings are scrupulously avoided, and high speed with few accidents is the rule. Frequent trains are run for the greatest public accommodation, and the entire service is reported to give perfect satisfaction.

The perfection of this railway service is ascribed by some to the fact of government ownership; but it will readily be seen to grow out of the complete harmony of the general management, lines of railway being constructed where most needed, and junctions being maintained so as to facilitate in every way the transportation of passengers from one part of the city and the district to another. Boston has more miles of track and more stations, yet for lack of unity in management the service is very much more inefficient. Which leads the Boston *Herald* to confess that whether State ownership and control would be better than corporate ownership and control, it is clear that "in the absence of such concentration State management has some large advantages." We think so, too. Rapid transit offers one of the most puzzling problems of the day to those who study the increasing needs of our populous and rapidly growing municipalities.

Banner Correspondence.

Massachusetts.

LOWELL.—Under the head of "Vacation Musings," Ed. S. Varney writes, under date of Aug. 10th: "One interesting phase of the Spiritual Dispensation is its leavening influence, its infiltrating power. I have recently returned from a three weeks' vacation in Danbury, N. H. While there I had some soulful conversations with two dear old ladies upon the close proximity of the spirit-world to this the loving presence and cheering, sustaining influence of 'loved ones gone before.' One of the ladies said to me: 'I used to ridicule these ideas, but since my husband passed on I have loved and cherished them.' The other, recalling my visit to the same place four years previous, with luminous eyes and trembling voice, told me how much good my poetic recitals and spiritual talk had done her at that time, especially those poems about 'The Angels' I wrote off for her, and which she had read over and over again. We then, for an hour or so, had a quiet soul-to-soul talk about such as the vestibule of a sweeter and grander life; about angel presence, guardianship, etc. When I arose to depart I rejoiced in spirit, for I knew that what I had said had comforted and uplifted those two dear old friends, who are serenely and peacefully resting in life's twilight vale until the earthly sunset comes to them as the prelude of the Immortal Dawn."

These good old ladies are not avowed Spiritualists; they probably know but little, if anything, about Spiritualism, yet their souls hunger for that which it alone can furnish; and so the leavening works, in its own appointed way. But I cannot help smiling when I recall another occasion upon which the leaven did not work. I was riding with a highly intelligent man, who, like myself, was an admirer of Col. Ingersoll. We got to conversing upon Spiritualism; he could not agree with me at all, but felt, with Ingersoll, that 'Death ends all.' It was, however, refreshing, in these days of outcropping Sabbatarian intolerance, to hear him utter his grand, broad sentiments of religious freedom.

Life is a busy whirl, a continual conflict, and in its vacation interludes, which may be likened unto the fresh green oases of the desert, how restful it is to fly for recuperation to the sea, the mountain or the country! During the vacation of which I am now writing, I stood, one Sunday morning, upon a hill that commanded a view which combined the elements of majesty and simplicity. My soul became flooded with high, sweet thought. I felt as though I was in spirit and in truth worshipping the Infinite. There are but few things, however, more inspiring, more comforting to a mind wearied with life's struggles, than to view from some hilltop the scenes of grandeur and of calm, quiet loveliness which unite to charm the vision and to uplift the soul. In a varied landscape the differing features present to the thinking mind the parallelisms, in point of suggestiveness, of Nature and man. The interblending of level meadows and hills symbolizes human life, with its admixture of smooth sailing and toilsome effort. On my left the eye fell upon a pine and fir tree grove, which, beautified by its mingled hues of green and shade, typified the diversified light and gloom of man's career, with its alternating joys and griefs, its victories and disasters. The outlying mountains, so dim and ethereal in the distance, and with such a delicate touch of blue, seemed like that glorious, alluring realm of the ideal which captivates the aspiring soul, bidding it engage in that struggle in which we 'Climb for the White Flower of Our Dream,' while sweet strains of music lead us to the domain of rapturous endeavor spur us onward.

A contemplation of such a scene brings to birth within us a still higher thought, one which amounts almost to conviction. In the fresh green grass swaying beneath the gentle breeze; in the rising hills and mountains; in the sun-flecks or the touches of shade; in the still waters flowing through 'the green pastures' at our feet, the query rises from the depths of meditation to the surface of expression. Who made the grass, the tree, the hill? Who the water to flow? God? Yes, things answer that great Over-Soul, the propelling Force of all life. That there is an Overruling Force, is evident in the career of man. Origin and prospective destiny, acts and events, incidents and happenings, strange occurrences, seemingly Providential, sometimes, coincidences, historical records, etc., all point to the logical deduction that there must be a God. The poet Whitman's definition of God as 'The Eternal Goodness' seems to me most fitting. Be for us all so continually live and breathe in the upper chambers of our inner natures that we shall be full of God.

May the aspiring soul keep this lofty thought ever in view. Climbing the hills of achievement, may the true, earnest soul be so imbued with the sentiments of love, of honor, of eternal verities, that from each summit of acquisition he can say, with the fervor of a mind and heart in at-one-ment with all that is highest and best: 'From the top of the rocks I see Him, and from the hills I behold Him.'

New York.

ROCHESTER.—Mr. A. Eaton, President of 'The Spiritualist Fraternity,' writes: "The meeting held on Sunday evening, July 21st, was well attended, a number of strangers being present. As no subject was chosen by the audience, 'The Last Day' was suggested by the Chairman; it being the last day of the meetings for at least a month, a disposition having been shown to close during August on account of the great heat. The subject was ably treated, with the controlling intelligence; first in relation to the meeting and parting of friends, then with reference to the last day of a human being on earth before quitting the earthly tenement. Finally the control referred to the erroneous teachings of Orthodoxy and its 'last day' before the final and general judgment."

The discourse was followed by clairvoyant tests of spirit-forms, etc., several being recognized and acknowledged.

The engagement of the Society with Dr. Geo.

F. West (magnetic healer) having terminated with the month of July, he will be open to engagements from other societies during August. His address is 200 Lake Avenue, Rochester, N. Y.

LILY DALE.—Mrs. Annie Albert writes: "How delightful everything seems here! I have had what has been to me a wonderful experience with Miss Maggle Gaulle, the excellent medium from Baltimore, who is much sought for, and who exhibits the utmost degree of willingness to accommodate all with the exercise of her remarkable gifts. She gave me absolute evidence of the nearness of my spirit friends within a few hours after her coming here; evidence of so personal a nature that others could not appreciate it as I can; but it is of more value to me than the whole wealth of the world. I consider Miss Gaulle one of the very best mediums in the ranks of Modern Spiritualism."

ROCHESTER.—Latham Gardner writes: "The question is often asked me, 'How do you know that they whom the world call dead live?' My answer is, Many come to me and say 'We are living men and women,' and give their full names and where they lived in earthly life."

Three times this week while seated in my quiet corner, no one present save the invisible about me, I have heard the words 'Rear-Admiral.' I paid but little attention to the words. Last evening they came again. Then I said, 'Who are you, and what can I do for you?' The answer came:

"I am Rear-Admiral D. D. Porter, and have left a record. I was in the Mexican war; was with Banks on the Red River expedition, and played my part at Vicksburg. I am told by the friends about you that you will listen if I talk. I wish to say to you, sir, that I find I remember many if not all of the events of my earth-life—the pleasant as well as the unpleasant. But when it comes to talking to you, I find I have some things yet to learn, for I am much like the boy who went to a new school and gave as a reason why he could not spell better that he had not yet got the hang of the new school-house. As this is my first attempt to talk to you in this way, or any other, I make a bawling effort. While I lived in the earth-state I gathered up a little light on the matter of spirit-return. I had met individuals who had made it a study, so I had to take their word on trust when they said to me the dead (so-called) do return; all I could say was, 'If not, why not? and if they return and talk, why may not I sometime? Facts are stranger than fiction. Facts and theories are two things. What I am after is facts. The time came when I got a grip on facts. I had put my helm down and gone about on another tack. With the light I had picked up while in the earth-state I was prepared to work to windward off the lee shore. I find that the light is of great advantage to me now, for I live in a world of facts. Old friends gather about me with helping hands. They say, you have come with us; so trim ship. Later on I will come again and try to do better. Take this for what it is worth.'"

August Magazines.

THE ATLANTIC has for its opening number a classic poem by Edmund Clarence Stedman, in memory of Shelley, resonant with that

Which can the minstrel raise,
Above the myrtle and the bay,
To catch the soft of pain whereon our galleys drift,"
Dr. Edward Everett Hale begins this month, under the title "A New England Boyhood," a series of papers which every Bostonian will read with absorbing interest, and which *The Atlantic's* patrons everywhere will admire; "Don Orsino" and "A Florentine Episode" receive further extension; other papers, sketches, reviews, etc., join harmoniously with the regular departments in cheerily rounding out the number. Houghton, Mifflin & Co., Boston, publishers.

NEW ENGLAND MAGAZINE.—"Round About Gloucester," the opening paper, by Ed. A. Start, is an interesting and fully illustrated description of that old fishing town. "The Chicago Fire" is graphically described by Joseph Kirkland, engravings being given of prominent buildings before and after their destruction. Mr. Atwell contributes a historical survey of the early days of "The Argentine Republic," and its development in commerce, education and government. A portrait of Walt Whitman is given in connection with three views of his life and works. Helen P. Margesson writes of "Marco Polo's Explorations and Their Influence upon Columbus." The general contents of this midsummer number present more than the usual amount of fiction, and are adapted to the leisure hours of vacation tourists. Boston: 86 Federal street.

LADIES' HOME JOURNAL.—Mrs. Henry Ward Beecher gives the tenth and closing one of her papers, "Mr. Beecher as I Knew Him," recounting incidents preceding and attending his decease. Julia Magruder commences a story entitled "A Live Ember," and a complete one, "A Child of Earth," is contributed by Belle C. Greene. Ella Higginson relates "How We Entertained the Editor," Ethel Ingalls describes "Life at a Convent School," and the third part of "An Every-Day Girl" is supplied by Sarah Orne Jewett. The several departments relating to home life, its duties and enjoyments, etc., are replete with instructive articles. Philadelphia: Curtis Publishing Co.

CASSELL'S FAMILY MAGAZINE.—New chapters of two serial stories and two complete stories, "The Doctor's Blunder" and "That Odd Man," are given. Mr. Lane contributes "More Musical Examination Oddities," and "How a Wilderness Became a Garden," is told by a practical gardener. The subject of the frontispiece is "The Parting of the Ways." New York: Cassell & Co., Fourth Avenue.

HALE'S JOURNAL OF HEALTH includes in its contents: "Which, The Real, Idealistic or Materialistic?" "The Liver," by a doctor in good health, "A Spirit Whisper," "Simple Home Remedies," and "How Vaccine Virus is Obtained." New York: 340 West 59th street.

OUR LITTLE ONES.—"A Wedding Party in India" leads the contents, with a frontispiece illustration. In addition: "The Dancing Bear," "A Jersey Cow and Jersey Mosquitoes," and "Why Johnny Didn't Like Squash." Boston: Russell Pub. Co.

THE HERALD OF HEALTH opens with a paper by O. B. Frothingham, "Pleasure—Not an End but a Means to Health." "Notes Concerning Health," "Woman's Department," and "Topics of the Month" are interesting, as usual. New York: 46 21st street.

THE HOUSEHOLD contains sketches of adventure, illustrated stories, a portrait and sketch of the young Queen of the Netherlands, and articles instructive to housekeepers. Boston: 50 Bromfield street.

JENNENS MILLER MONTHLY gives its readers articles from the pens of Emily Faithful, Frances E. Willard, Gail Hamilton and others, bearing chiefly on dress reforms and domestic economies. New York: 114 Fifth Avenue.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 20, 1892.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bowditch Street, corner Providence Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER. LUTHER COLBY, EDITORS. JOHN W. DAY, EDITOR.

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 ANNOUNCEMENT.

Until further notice the undersigned 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.

COLBY & RICH, Publishers.

"Theological Ghost Guidance."

A lecture in London, England, by J. Enmore Jones, on theological ghost guidance, delivered some time ago, is presented to our attention by the highly striking and original manner in which the unfamiliar theme is treated by the lecturer. He says himself it is a theme that, as a rule, is avoided in the pulpit and little mentioned in domestic life.

He started with the assertion that knowledge and ignorance are the mental antipodes to each other, producing good and evil; and between them must range intellectual ghosts, occupying positions analogous to the degrees of latitude of the earth in breadth and depth of knowledge. They gravitate to a leader, a spirit of superior energy and knowledge, in whom they trust. Thus we have nations of spirits, who act with all the selfhood we see developed in the nations of France, Germany, Italy, Russia and elsewhere.

The limited power each spirit has takes the form of divisional work, so that, as is oftentimes seen, the producers of the spirit-phenomena (physical) cannot fully answer questions because it is out of their particular division of duty. A division of knowledge becomes the life-study of each individual, and he therein becomes an authority on that division to others engaged elsewhere. Thus we have the theological element taking its place as one of the great divisions. If, now, we keep in remembrance the polarity of intelligent beings toward knowledge and ignorance, and the individualities like the spaces in the degrees of latitude and longitude of our earth, we shall see how anxiously and limitedly, yet dogmatically, each sect or division of thinkers and proof-finders on theology and science may be one, yet many; may agree on a leading oneness of knowledge, but vary on other portions.

What we know is that order reigns in all the divisions of the scenes around us; that order reigns in all the divisions of the unseen ethereal elements in and around this earth, and the planets rolling in their orbits. We find the human structure develops three powers—body, soul, and spirit. This body we act in varies in quality. The sensations produced by any given element on the human body vary; and if the different persons were to explain, the narratives would vary, though there would be a primary oneness as to the fact of influence felt. Man has five senses, and if seeing cannot do duty because of the excessive fineness of the element floating around, some one or more of the remaining four do duty, be it feeling, tasting, smelling, or hearing. On this fact rests the knowledge that spirits exist. On this fact rests our faith in the records of those nations which have records of the past. On this fact rests our faith in the veracity of our fellow-men and women, that they, by seeing, feeling and hearing, have the personal knowledge that deceased relatives, friends and strangers live and move and have their being, in a state that allows them at times to manifest their presence.

One division of the characteristics of spirit-power is premonitions. A second division is apparitions of the whole or part of the spirit giving information. A third division is moving the hands of susceptible persons to write, also giving advice on subjects engaging the thoughts of persons present. Another is exquisite melodies played on instruments and melodies without such assistance. Another division is curing the sick by the laying-on of hands under the guidance of a spirit-felt. Almost the greatest division, set apart for athletes and delists, for whom mental action and past human testimony had no power, is that of moving inorganic substances without human contact, such as tables, chairs, and pieces of domestic furniture.

These varieties of phenomena arise from the chemical quality of the soul in the man. Like the minerals, that under the power of heat throw off each its own flame that acts powerfully on other substances, so, apart from moral qualities, many persons are used by spirits because, through them as agents, results are quickly produced. To such the name of mediums has been given. In olden days they were styled prophets. Still further back they were called seers, witches, wizards, and, in savage life, medicine-men; men subject to tremblings, ecstasies, trances. Neither the mediums nor the spirits, acting on them attempted to realize other than the physical good or evil of the human beings in favor of or antagonistic to them.

But always, and in every nation, men have come to the front who have perceived a law of retribution in action, proving that intelligence guided nations. Many of them being mediums, who were acted on by soul-intelligences, by spirits, had revealed to them the being and leading characteristics of the Infinite One of whom we can form no conception. Perceiving that God was good, and desiring to be like Him, they endeavored to do justly and to understand His nature. Hence arose theological ideas, they again being unfolded to other men, who became like-minded. Sects arose, some superior, some inferior in the knowledge of the Divine. And those theological ideas wove themselves into the laws of the nations of antiquity—Egyptian, Assyrian, Israelitish, Persian, Grecian and Roman. The nations and divisions of nations had their magicians, soothsayers and seers; and evidently they were, in the majority of cases, the students in chemistry, astronomy and kindred sciences, using not only the solid inorganic chemical substances in their researches, but employing also the chemical substance called man wherever they could find him or her sufficiently sensitive to invisible powers.

In the midst of this little good and much evil, it would appear as if the higher range of ghost intelligences, who knew the happiness born of copying the divine attributes of the Infinite, put the essence-knowledge into the minds of a little, compact, intensely clannish people that, instead of gods many, there was only one God—noble, just, good, almighty; that if they would lovingly obey the laws of equity, God would be their guide, and make them a power in the world, a power among the nations, a blessing to the nations. And because they were the centre of superior spiritual manifestations, so far as records go, the evidences of divine action on man were in that nation more clearly revealed by superhuman power to man than in any other among men.

As a rule, the signs and wonders among the other nations were feeble, being chiefly declarations made from examining the entrails of animals, so that we have nothing satisfactory on which to stand. The only set of documents of a historical kind extant are the five books called Acts, John, Luke, Mark and Matthew. These books open the portal gate to immortality; instruct us clearly as to the fact of Divine care; of the fatherhood of God, of his attributes developed for his children's happiness, of his desire that they should be happy, and when free from this mortal body be near him and understand him better. These books are miracle-records, narrative upon narrative of the action of supermundane beings called angels, of power seen and unseen acting on mediums to confirm by signs and wonders the principles of righteousness, by the practicing of which human happiness would be secured, whether domestic, social or national.

All nations, he avers, were and are more or less controlled by "ghosts" or spirits. They think and act among themselves, and a fixed law acts upon the peoples under their guidance.

The New and Broader Philosophy.

The reason why modern philosophy fails to satisfy the natural requirements of the human mind, and thus attain a fixed degree of permanency, is that it averts its vision from the realities of life and becomes lost in the vagueness of metaphysical speculation. Bacon brought it down out of the clouds of the schools founded by Aristotle, as Franklin drew down the lightning, to be subsequently harnessed to the service of man. Bacon recognized as the foundations of philosophy man's intuitive understanding, reinforced by influx from higher sources, and the knowledge derived by reason from the study of the universe, in which the Divine wisdom is revealed. The ancients were without this knowledge, since their scientific research was limited in its scope. They were ignorant of the rotundity of the globe. They knew little or nothing of astronomy, with the sun as the centre of the solar system; or of the chemical constitutions of matter; or of the mysteries of the constitution of man. They recognized four elements only. They believed in spontaneous generation. Plato believed that the liver possessed the prophetic faculty.

A highly thoughtful article on modern philosophy recently appeared in the *Sunday Journal* of Kansas City, that contained much information on the subject of philosophy in general and of its tendencies at the present time. The writer states that modern research alone, which reveals the mysteries alike of the infinitely great and the infinitely small, has made it possible to construct a philosophy on the cosmic basis, which shall embrace as much of the Divine wisdom as can be gathered from the works of the Creator; which shall represent the infinite energy and wisdom revealed in the universe. The writer holds that it follows of necessity that the present century is a germinating time for a philosophy that comes nearer to the expression of divine wisdom than man can reach by his highest genius. The modern philosopher, he maintains, has a broad basis for his philosophic temple.

He recognizes a life so minute that half a million living beings may subsist in a single drop of water; and so vast that the light still coming to the earth from the stars may have started on its journey before the discovery of America by Columbus, and the star that still shines may, for all that we know, have been extinguished in the last century. But a still broader basis for modern philosophy is to be found in the vast panorama of evolution on this terrestrial globe which has been revealed in the present century; and again, in the deeper insight into universal causation revealed by an infinite but invisible ether in which are resident the occult forces that move the universe; but deeper still, in the research into the psychic mysteries of the universe, in which the ultimate causation of causes is to be found, and in which we approach the penumbra of the Infinite or Divine.

The new and broader philosophy may perhaps best be apprehended from a comparative statement. As the image of the surrounding

universe may be reflected in a globe of water, which the microscope makes visible, so does the microcosmic constitution of man reflect or embody the infinite, in which all is contained. If this idea could be practically utilized, the philosophy it might reveal would be limitless in its extent and significance. Dr. Joseph Rodas Buchanan has for half a century affirmed that there is a realm of unlimited wisdom in the soul and the body of man, in which are to be found in combination the masterpieces of physical organization and the embodied influx of the Divine. The sciences developed by him in this new investigation are, after many years, beginning to receive the serious attention of profound thinkers, who find in them a new medical, as well as a new cosmic philosophy.

An able writer in *The Arena* says that enough has been developed and demonstrated by Dr. Buchanan to mark the beginning of a new era in medical philosophy, and in biology and the methods of therapeutics, of which biology is the basis. In psychic philosophy, his discoveries have wrought a far greater revolution than his physiological researches in biology have done. In addition to his quartet on sarcoscopy, psychometry, anthropology and the new education, his promised syllabus of anthropology—which will present the relations of the soul and body of man to each other and to the universe, with the practical results to which the new philosophy leads—is awaited with deep interest by philosophic inquirers, who anticipate its placing his entire system within their reach.

Although this new philosophy is allowed to be an immense innovation, it is in no sense destructive, but constructive and especially conservative. It adopts the modern foundation of exterior science, yet does not neglect the ancient foundation of interior intuition, but recognizes even more fully and practically than the Greek and Alexandrian philosophy the intuitive powers of the soul. Thus it builds on both foundations, and enters the realm of religion, not to destroy, but to preserve and enlighten.

The philosophy of the ancients, elevated and beautiful as it was, had but little relation to practical life except on its religious side. The new philosophy, which is the philosophy of Spiritualism, comes as a pioneer in all practical matters, in biology, in therapeutics, in sociology, physical science, and in the uplifting of the race by education, developing the higher moral nature instead of drilling the intellect alone, as is chiefly done now.

All nations are held to certain careers by their ruling philosophy, which is the body of opinion concerning the universe. This philosophy, as the writer of the article before referred to very truly observes, is to the masses but an unconscious instinct, feeling or habit, which it would be out of their power to formulate in any clear statement. Only speculative philosophers and religious teachers achieve the formulation of the ruling philosophy of a people.

A Little Warm in the Old Nest.

Not very long ago Rev. Dr. D. H. Greigg of Baltimore read a paper before the meeting of the Presbyterian ministers' association, entitled, "A Few Thoughts on the Present Theological Crisis," which once more shows that the advance in liberal thought continues in his church as well as in all the others. "Will the church burst its shell?" he inquired of those around him. Many persons, he admitted, are to-day cutting loose from the old religious moorings, and are falling away from the old positions. They are revising their personal creeds and making them larger, broader, and deeper than the long accepted formularies of antiquity. He asked his hearers if the church had not come to a "sprouting time." Taking this term as interpretative of the present religious movement, he did not think there was any ground for alarm in the existing state of things. Nothing that is true is going to be hurt, he said. The heresy of one age has many times become the orthodoxy of the next. Externally viewed, no institution has undergone such a striking transformation as Christianity.

It is clear, thought Dr. Greigg, that Christianity is to step out of and beyond some of the old bounds in doctrine. He said there is not a confession of faith extant which expresses the actual belief of the ministry and laity. To charge them with insincerity he considers out of the question. The fact is, he said, a profound change has come, and there is no such thing as stemming the incoming tide.

At the above liberal and frank declarations, the listening ministers became greatly excited. One of them told Dr. Greigg he never could see daylight through some of his propositions if he should attempt to analyze them; still, he had great hopes of him. A second told the Doctor that when he has his mind straightened out he will burn his paper and ask the Lord to forgive him. A third expressed sorrow to hear sentiments of such a character expressed. A fourth said he thought Dr. Greigg wanted a new Bible. And so on all round the ministerial circle and cackle. The Doctor replied that he chose the subject as a good stimulant (ginger?) for a hot day.

A Pitiful Statement.

In the great city of New York there are said to be thirty thousand women "dropping out of the ranks" every ten years, dying in want, in misery, in vice, their wretched condition being almost unnoticed, and their names and memories passing at once out of recognition. It is a dreadful fact to contemplate. New York is called a thousand-church city, which contributes hundreds of thousands of dollars every year for the "conversion of the heathen"; yet it is thus shockingly indifferent to the worse than heathenism going on all the time in its midst. It is passing strange that distant objects can be made to take on such exaggerated proportions in matters of professed religion equally with those of practical money speculation. Do real Christians sincerely think that it is more pleasing in the sight of heaven that a Hindu woman should be saved from idolatrous practices than that the life of an American woman should be lifted out of the darkness into the light of happiness?

We have in type an article in reference to the reception tendered Mrs. Mary E. Wallace in London on the 28th ult., which, on account of the pressure on our columns of camp-meeting reports, we are obliged to defer until our next issue.

Read W. N. Eayrs's cogent review of "MATTER, ETHER, MOTION," on our second page. It is a thoughtful paper, and deals with topics of marked interest to reflective minds.

John Pierpont,

The progressive spirit who presides at the Public Free-Circles held at our Hall, 9 Bowditch Street, Boston, every Tuesday and Friday afternoon (except during the heated term), gives the invocations, which all good people so highly appreciate; and it often seems strange to us why even mediums do not comprehend these beautiful utterances as fully as they should, and follow the precepts laid down by our ascended brother from his advanced standpoint in the spirit-world.

In his beautiful invocation in last week's BANNER he says: "Looking forward into the future we may discern the influence of the spirit reaching down into mortal existence for human guidance, and realize that this is all a part of the great Infinite plan, and be thankful that we live and breathe in these times."

He further says in this connection: "We desire to come into association with bright spirits, pure beings of another life, who, in Thy spiritual worlds, seek to bless and befriend their kind, seek to bring consolation to the sad [in the earth-life], strength to the weak, instruction to the ignorant, and wisdom to those who err. May we receive from these beneficent souls such assistance, strength and ministrations as shall meet our case, and give to us, Thy children, that which will aid in unfolding our own spiritual natures."

It may be asked, when such beautiful and blessed utterances are vouchsafed us Spiritualists, why it is that so little heed is given to them, thus allowing evil influences to dominate over the pure and refined elements of their nature? Policy should not play any part among the fraternity of Spiritualists. Avarice should not corrupt the heart, as it does in many cases. Falsehood in aid of selfishness should be ignored. Then peace, and love, and wisdom, would be achieved, and wise spirits impart to us all a portion of their own wisdom, the which our dear personal friend Father Pierpont so earnestly gives utterance to in his grand invocation alluded to above.

The Real Seat of the Trouble.

The Indian Congress for the World's Fair, says a reflective writer in the *Boston Transcript*, bids fair to become an instructive and deeply interesting feature of the great exposition. The Indians are themselves heartily interested, and are desirous of the opportunity thus offered to open and establish a better mutual acquaintance with the world, as sharers all in a common humanity. The idea of such a Congress originated in the Sioux outbreak of 1890. The writer acted as a mediator between the Indians and the whites. He mentioned that in passing through Chicago he met a prominent deacon of a large church who told him that his work was all for naught—he "had made up his mind that the Indians might as well all be killed." Yet, says he, the pathetic complaint of the Indians themselves, continually repeated to him, was that "all of the white people think that we are all bad." This is the core of the whole trouble.

The persistent reply of the writer to the Indians, in an attempt to adjust any disputes between them and the whites, was this: "If only the good white people and the good Indians could know one another better this trouble would stop." He said it was his constantly increasing conviction. And he adds that it is therefore especially appropriate that a generous opportunity be given for the aboriginal people to participate in the celebration of the land which they had inhabited for unknown years. And it is a manifestly fitting occasion for a better acquaintance between the best people of both races. A presentation may then be made, on a basis which has their confidence, of all that is most interesting in their customs, beliefs and history, both in their primitive state and in the line of modern attainment. The Columbian World's Congress may be the medium of mutual good will to people that, in point of fact, have but little knowledge of each other. It is stated, also, that the Indians are eager to take part in the congress.

Professors Payne and Williams of Goddard's Observatory, and Prof. Cruesenbury of Des Moines, have been recently making careful observations in re the great planet Mars, and say it has but two moons, when the fact is, as our spirit-astronomers aver, that the planet has twelve moons, which will become an established fact with the people of earth when they possess finer instruments than they have to-day, as they surely will. Professor Payne also says there is no doubt that Mars is inhabited. We could have posted him up in this respect twenty years ago, when several of our spirit-friends visited the planet, saw that it was inhabited by human beings like unto ourselves; that they were a warlike race, with impregnable fortresses built with the utmost skill, etc., to keep off an enemy; that they had immense canals, but no railroads, yet their wisest man had been informed by visitors from other more progressed planets, that steam and electricity were great motive powers, and they seemed to be anxious to be more definitely posted in regard to them.

We related to our friends what we had learned from exarnated individuals; but they smiled with incredulity when we stated we were informed that several of the planets were inhabited by mortals—the Sun, Uranus, Mars and Jupiter, which several of earth's scientists had in spirit visited from time to time. Under these circumstances we came to the conclusion not to "cast pearls before swine," and so remained silent. But now, in the year 1892, astronomer Paine and a few others have no doubt but that at least Mars is inhabited; thus corroborating what our spirit-friends said so long ago.

The BANNER OF LIGHT's medium, Mrs. M. T. Longley—who has administered to the earnest calls of exarnated human beings for over twelve years, that they might, through her organism, reach their kith and kin still living in the earth-life; for the purpose of letting them know they will not be confined in tombs to be resurrected at some final, remote period, as they have been taught by Old Theology—has been requested to speak at Lake Pleasant upon the theme of Direct Spirit-Return. Mr. and Mrs. Longley will visit the camp the latter part of the present work.

A new monthly periodical for women is *Eleanor Kirk's Idea*, a twelve-page journal published at 698 Greene Avenue, Brooklyn, N. Y. Eleanor is a bright writer, and the glow of her brightness rays forth from every page.

Lake Brady and Maple Dell Camps in Ohio, and Verona Park, Me., find interesting mention as to their proceedings on our second page.

Mme. Anfinger and the Gouffe Affair.

The difficulty in determining the guilty party in such cases as the recent murder at Fall River, brings again to the front the question whether there is not a means within the reach of the authorities to supplement the often futile efforts of the police and detectives, such as clairvoyance.

Mme. Auffinger of Paris is the most remarkable representative of this gift in Europe. From the large number of cases in which she has been successfully consulted for the purpose of discovering the criminal, and the whereabouts of missing persons, we select as an example that of M. Gouffé.

La Lanterne (of the French capital) publishes the details of the case; we make a résumé of the important points:

"The somnambulist having been magnetized by her son, proceeded at once to describe the case, entering even into the most minute and seemingly unimportant details: She said that the person in question had been entrapped by two others—one a woman; that he had been assassinated in Paris, in the Quarter Madeleine; put into a sack of gray cloth, which had been sewed by a young and pretty girl, with brown tress, and buried in the suburbs of Lyons; that the criminals had gone to America; that the body would be found on the 23d of August (this consultation took place on the 12th); that the identity of the body would be established by the fact that the third molar tooth on the right side of the mouth was missing; that there was a slight deformity near the eye; that in three months from the day of this consultation the guilty parties would be arrested."

The body was found just as foretold, and as if designedly to confirm the prediction of the clairvoyant, Gabrielle Bompard, at the end of exactly three months, day for day, surrendered herself a prisoner to M. Lozé, prefect of police, and said that she had just returned from America, where she had left Michel Eyraud, her accomplice.

Cremation in Europe.

Le Messager (of Liège) is authority for the following statement of the progress of public opinion in favor of cremation in Europe:

"The number of incinerations in Paris is on the increase. In 1891 the number of those brought to the crematoriums, from families and hospitals, was 3741; and it has been necessary to enlarge the second crematorium at Père La Chaise. In Italy to-day there are 24 crematory furnaces; in England, 2; in Germany, 3. The number of incinerations in Gotha had reached in January, 1892, 1000.

There are crematories in Switzerland, Sweden, Buenos Aires; in Tokyo, Japan, the average incinerations per day being 30."

The Mauritius Cyclone Sufferers.

We published in our last issue a letter asking for pecuniary aid for the suffering people of Mauritius, written by Bro. Th. D. Galibard of Port Louis, who is a member of the Society of Spiritualists there. The response thus far is as follows:

Colby & Rich, Boston.....\$25.00
M. D. Bell.....5.00
John Hubbard.....5.00
A. G. F.....1.00

Subscriptions sent to this office for the above purpose will be speedily remitted to the Governor of the Colony.

The BANNER OF LIGHT thinks (and so, we feel confident, do all consistent Spiritualists), that it is high time the old experienced workers in the Cause, and all who are honestly interested in the presentation of true Spiritualism, free from personalities and sensationalism, should unite and work together in harmony.

If something of this kind is not speedily adopted, those who have given many of the best years of their lives to the work, such as the grand platform speaker, Cora L. V. Richmond, and others, will have to take a back seat, and allow theologians to usurp the prerogatives of the advocates of genuine Spiritualism.

Prominent spiritual workers, have you ever thought of this—the present tendency of things?

The pioneers of our Cause—such men as John Pierpont, Judge Edmonds, S. B. Brittan, Chas. Partridge, Dr. Gray, Dr. Hallock, Dr. H. F. Gardner, A. E. Newton, H. C. Wright, Thomas R. Hazard, Achas Sprague, William Thomas Howitt, and a host of others of the grand workers of the olden time—send down from their abodes in the spirit-world their protests against the inharmonies existing in our ranks, and advocate unity of action above everything else!

It behooves all Spiritualists, wherever located, to unite in the bonds of fraternal intercourse, to the end that our glorious Cause may more rapidly expand in usefulness all over the civilized world!

Concerning Lady Bowyer's brochure, "The Future Battle," which THE BANNER editorially endorsed in its issue for July 30th, under the title "A Woman's Answer to Gladstone," the *Leeds (Eng.) Times* remarks:

"Under the title of 'The Future Battle' Lady Bowyer has just published a reply (pamphlet) to Mr. Gladstone's recent letter on 'Female Suffrage.' Her ladyship claims that it is not just to judge women on their dwarfed condition, consequent on having been caged for centuries in the exclusive and lesser interests of self and home. She says it does not follow that because women claim the right of citizenship, they desire seats in Parliament or the Cabinet, though if they did, she evidently does not regard the prospect with alarm, judging from her reference to the fact that a woman occupies the Throne. Lady Bowyer can see many good effects to be brought about by bringing the influence of woman to bear upon Government. War and carnage would be less common. Then, too, she thinks woman would bring her faculties for the refined finish of detail, occult insight, the fixedness of moral law, to bear upon the generalities of male administration. Lady Bowyer argues her position temperately and well, and her contribution to the literature of the subject will doubtless be widely read.—Hatchards, of 187, Piccadilly, W., are the publishers."

GLoucester Celebration.—Wednesday, Thursday and Friday, Aug. 24th, 25th and 26th, will be gala days for Gloucester, whereon will be remembered its two-hundred-and-fiftieth anniversary. Prof. J. J. Watson, the violinist, has been selected to open the exercises with an overture and a hymn of praise. The violin presented to him by Olé Bull, made in 1616 by the celebrated Amati Brothers in Cremona, Italy, will be used upon the occasion. This violin is now two hundred and seventy-six years old, and is the property of his daughter, Miss Annie A. Watson. Miss Watson also has an autograph letter of Olé Bull, giving a detailed pedigree of this fine instrument. The violin antedates the old town twenty-six years. The violin bow used by Olé Bull during many years of his life will also be on exhibition upon this very interesting occasion.

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.

Phenomenal Proofs of the Identity of Spirits.

The following accounts, specially translated for the BANNER OF LIGHT from *La Revue Spirite* of Paris, go to show that "table-tipping" has not lost its power as a means of intelligent communication with excommunicated spirits; also that the worn-out theories of "unconscious cerebration," "suggestion," etc., with which materialistic sciolists and half-splitting bigots oppose the theory of spirit intervention, are untrue *in toto*. [Translated by Mr. W. N. Eayrs.]

A Soldier Speaks.

M. Baisac, a scientific man, officer of the Legion of Honor, gives the following account of a spirit phenomenon, attended with remarkable proof of the identity of the spirit communicating:

"On the 7th of last May my family proposed to me to try if the large table in my study would move and talk to us. It was half-past eight in the evening; we had just dined, and intended to occupy in this way the few minutes only during which we could be together.

"We arranged ourselves about the table: my wife, my son, two lady friends and myself. Within five minutes after our hands had touched the table it began at first to tremble, then to creak, and after several trials it rose upon one of its feet.

"My son proposed several questions, which were answered by spelling out the words as the table, by its motion, indicated 'yes' or 'no,' and the result was that we were found to be in communication with a deceased person who gave the following description of himself: 'Louis Constant, native of the department of La Charente, not far from Limoges; drafted into the army; died during the war, at the age of twenty seven, in a battle on one of the first days of December, 1870.'

"Each one of these words was repeated and confirmed three times.

"Now as my desk at the War Office is by the side of the registry, my children asked me to look at the lists of the soldiers who died in 1870, and find out whether there was one who perhaps answered to the description which had been given.

"For myself I attached no importance to the manifestation, although I could not explain satisfactorily to myself how the answers to the questions put by my son happened to be so precise and intelligent, no more than I could the seemingly conscious movements of the table, in producing which we had, I can swear, no conscious part; so I allowed eight days to pass without making this inquiry. At the end of this time, and at the urgent solicitations of my family, I asked the clerk in charge of the archives of the War Department to show me the register containing those named Constant who had died during the war of 1870. Here is the exact text of the record, which I found and read with my own eyes:

"Constant, Louis, born at Saint-Coutant, department of La Charente, Aug. 3d, 1843; drafted into the service, November, 1870; killed Dec. 8th, 1870, in the battle of Josses."

"No one of us had ever heard of this Constant, nor did we know that a person of that name ever existed.

"I ought to add that the Constant who came to my table told us that he was very, very happy."

Lost Bodies Located.

M. Hippolyte recites the two cases which follow from his own experiments. We call attention especially to the second:

"A gentleman residing on the rue Chateau-Landon left his house one evening, and accompanied by his dog, went to the house of a friend, a wine-merchant, dwelling on the boulevard de la Chapelle. A few hours later he left his friend, and was never seen again. The dog alone was found the next day, exhausted, wounded and dirty. The police, using the dog as a guide, whom they held by a string, had sought to find the missing man, but they had failed. The idea occurred to me to try whether I could obtain any information on the matter from my table. By this means I learned from the spirit of the man who had disappeared that he had been killed by some villain and his body taken to the canal and thrown in. Furthermore he indicated with great precision the place where he said it would be found. I was stupefied with amazement, and I did not dare to inform the chief of police of this statement, although I knew that he was not ignorant of these extraordinary phenomena.

"Two days after the body was found in the canal, not in the places searched by the police, but in the precise spot designated by the spirit."

II.

"When I was a member of the Society of Magnetism in Paris, I was then its Secretary; one of my colleagues brought to my house one of his subjects, whom he put to sleep. He then questioned the subject as to the manner in which he employed his time. 'I thought,' said my friend to him, 'that you were to go out on Sunday with your comrades so and so.' He mentioned the names of several of them, and the subject fell backward to the floor as if struck by a thunder bolt. My friend lifted him up, and by making some insufflations of the heart, restored him, and then renewed his interrogatories. 'Well, E—, how do you feel now?' but it was not E— who answered, but one of the comrades whose name had been mentioned, and with whom E— was to have gone on the Sunday last. He, taking possession of the body of the sleeping subject, came to announce to us the fact that he was dead. He told us that he was one of a boating party composed of the comrades mentioned; that he had fallen into the Marne, and that his waistcoat caught in something and held him beneath the boat, and, as the water was very high, his companions could not detach him.

"Wishing to make sure that these facts were correct, we went that very evening to the house of the parents of the deceased to inquire whether their son had returned. The answer was that he had not.

"The next day we made further inquiries. The subject was placed in the same state as on the previous night, and the reply came that in a few days the body would be displaced and would be found near the dam in the Monnaie. This information was communicated to the parents, and search made on the day indicated. The body was found at the place designated."

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

"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."

NEWSY NOTES AND PITHY POINTS.

KEEP.

Keep to the right, as the law directs.
Keep from the world thy friend's defects.
Keep all thy thoughts on purest themes.
Keep from thine eyes the motes and beams.
Keep true thy deeds; thy honor bright.
Keep firm thy faith in God and right.
Keep free from every sin and stain.
Keep from the ways that bring thee pain.
Keep free thy tongue from words of ill.
Keep right thine aim, and good thy will.
Keep all thy acts from passions free.
Keep strong in hope, no envy seek.
Keep watchful care o'er tongue and hand.
Keep firm thy feet, by justice stand.
Keep true thy word—a sacred thing.
Keep from the snares the tempters bring.
Keep faith with each you call a friend.
Keep full in view the flag and the end.
Keep firm thy courage, bold and strong.
Keep up the right and down the wrong.
Keep well the words of wisdom's school.
Keep warm by night, by day keep cool.

Rare meats, fruit, salads, eggs, fresh vegetables and poultry will tone up the system without increasing one's weight.

Rev. Alexander Kent, of the People's Church of Washington, D. C., in a recent sermon said:

"Ownership of property gives no right to manage that property in a manner injurious to others. It simply imposes additional responsibility to manage it for the general good. So much will not be disputed—but this is the very hinge of the argument—the owner ought not to be the sole judge of what is for the general good. He is never so considered in any other relation than that which as employer he sustains to his employees. In all other relations society, through its organized institutions, judges for him."

The next great step in railroad transportation is one that has been under consideration for several years, and is already foreshadowed in the limited express trains which ply between eastern and western cities, and that is an increase in the speed of trains, which will bring all parts of the country closer together.

In one of the Indian camps on the Grand Ronde river, Washington, there are seventeen passably good looking, marriageable Indian girls, some of whom want white men for husbands, and shun the idea of marrying one of their own race. The father of one of these girls offers an inducement of two hundred head of good horses to some young white man that will marry his daughter.

[THE VERY LATEST]—A field of wheat is reported to have floated down the Missouri river past Atchison, Kan., recently.—Ez.

Rev. Louis A. Banks of Boston created quite a sensation at Round Lake recently, where he delivered a lecture on "The Church Problem in Great Cities." He took the ground that the churches are themselves responsible for the awful tenement-house distresses, which they have charged to municipal governments and attributed to the influence of the dram-shop. The church, he said, had better undertake to save men and women as well as souls.

SHELLEY.

I stood before the iron gate of birth,
Where souls unborn await their doom to earth.
Forth from the throng there burst a soul of flame,
"Mine hour of birth, O Lord, the stars proclaim!"
To whom then gravely he: "Yea, now at last
The world is fit thy lot therein to cast."
But, through thy haste, a thousand years ago
Men called thee Shelley in that life before.

—Harry Lyman Kooman, in *Twentieth Century*, Burlington, Vt.

What is experience? A wretched but made by old age from the debris of those palaces of gold and marble which were the illusions of its youth.

"I never speak to my inferiors," said Reginald de Broghaugh haughtily. "No," replied Smith, "I don't believe you ever do. Did you ever meet any?"—*Munsey's Weekly*.

A contemporary, speaking of the recent alleged discovery of a sea-serpent in Lake Erie, heads its account "A Chicago Microbe Astray."

When we get to the end of life we shall find out that the things we have lost are those we tried the hardest to keep.—*Ham's Horn*.

A Sioux squaw, living near San Diego, Cal., will exhibit in the Woman's building at the World's Fair a dress of deer skins, richly embroidered with sixteen pounds of beads. She worked for two years in making the garment. From the San Diego Mission will be exhibited a valuable collection of fine needle-work by Indian girls.

MAN'S IMMORTALITY.

But after all the man lives on
When from the prison flesh he's gone;
A larger, grander life he'll find
As he past on to retrieve.
He'll meet with those he knew on earth,
And know them at their real worth;
Exalted senses then display
Our very thoughts to light of day.
As at the past shall rise to mind,
Remorse or happiness we'll find.

Melbourne. —R. J. Creasy.

President Hyde of Bowdoin College, Me., is credited with uttering this mournful Jeremiah regarding the modern church and "the snows of war":

"The money comes not directly in subscriptions and pew rentals, but through the sewing-circle, from fairs and entertainments. The church is supported practically by a club of women—not by families and men."

AT THE WORLD'S FAIR.—"I understand," remarked the funny man to the editor, "that there is to be a collection of newspaper jokes on exhibition at the World's Fair. In the archaeological department, I suppose," observed the editor pleasantly, "as a festive pastime, you dragged the paste of the desk and let it fall on the floor with a thud dud."—*Detroit Free Press*.

The Psychical Review.

The American Psychical Society has issued from its office in Copley Square, this city, the initial number of a quarterly periodical bearing the above name. It is fronted by a portrait of Rev. M. J. Savage, who contributes the opening paper, in which he gives "Some Assured Results in Psychical Science and the Present Outlook." It is followed by articles from Prof. A. E. Dolbear, Alfred R. Wallace, B. O. Flower and Rev. T. E. Allen, and an abstract of an address by Prof. Lodge at Cardiff, in August of last year.

The management appears to be fairly disposed toward the truths of Modern Spiritualism, though manifestly loth to recognize them under that name. In addition to the above named the contents include the proceedings of the Society at its meeting in this city last May. The number contains one hundred pages. The Review may be had of the publishers at \$3.00 per annum. Single copies \$1.00.

In the Correspondence column of this issue of THE BANNER will be found a letter from Mr. Latham Gardner of Rochester, N. Y., describing a clairaudient experience of his in which Rear-Admiral Porter related to him some events of his life on earth and reflections since entering the spirit-world. His reference to having met before his transition with friends who had made Spiritualism a study, and had assured him that those called dead really live and as really have power to return and communicate, were reliably informed is a fact. Mr. Porter was a frequent guest at the Rockland House, Nantasket Beach, where he has often met a lady of this city, a relative of his, who was and is a firm Spiritualist. This lady did all in her power to convince him of a truth she valued beyond all earthly estimate. Though she may not then have had the satisfaction which success in her effort bestows, she now is informed that her labor was not in vain, it having proved an aid to him in the world beyond.

THE LYCEUM BANNER for August, in its series of "Our Workers," gives a portrait and brief sketch of Alfred Kilton, Secretary of the Spiritualists' Lyceum Union. Florence Morse, in her attractive series for Lyceum readers of "Some One I Have Known," makes a hero of San Francisco "Bob." A report is given of the Twentieth Anniversary of the Children's Lyceum at Sowerby Bridge. Several short stories, poems and amusing pictures complete and aid in making this a very attractive issue. J. J. Morse, 30 Monmouth Road, Bayswater, London, W.

Camp and Globe-Meetings.

Current Notes from Onset Day.

(By Our Own Correspondent.)

This has been a wide-awake week. No decrease in the crowd of visitors or in the interest of the meetings. The conferences rival in interest any of the regular lectures.

On Monday, both morning and afternoon, conferences considered the subject of Materialization. Testimony of the most positive character was adduced by eye-witnesses of the phenomena, and the ground was firmly taken that in view of their very remarkable character, great credit should be given to investigators to note all corroborative facts involving the conditions under which they are presented; to maintain judicial fairness and freedom from prejudice; to avoid hasty conclusions, and especially charges of fraud against the medium. The school has not the evidence adduced of imposture before making such a charge as when the evidence was in favor of such mediumship.

Mrs. J. St. Louis, wife of Mr. —, of the Associated Press, gave a most interesting narrative of her experiences as a materializing medium, for which she had never made any charge, but freely permitted investigating neighbors and friends to witness the phenomena which occurred in her presence. She had been frequently visited, and carried about the room over the heads of the circle. With her husband she had attended six materializing circles since coming to Onset, and could testify as to the genuineness of every case.

Mrs. Flora B. Cabell, of Washington, D. C., who with her husband (Capt. S. J. Cabell) has been since the early part of July, gave an interesting account of the test conditions under which a skeptical committee at Washington demonstrated the genuineness of the case.

At the close of the afternoon service, a proposal to give our President, Dr. Storor, a vote of thanks for the ability, decision, and urbanity of his management of the conference, although declined by the Doctor, was insisted upon by the mover and unanimously passed by a rising vote of the audience.

On Tuesday afternoon, Mr. F. A. Wiggin lectured upon the subject "Reincarnation." He combated the idea as inconsistent with the philosophy of Spiritualism, which predicates all human progress upon the infinite capacities of the individual soul. Reincarnation displaces an embryo life, which possesses the capacity for infinite progress, simply that another life may be the privilege of returning to the earthly life again to take upon itself a new experience. His lecture was radical in showing the inconsistency of accepting the testimony of spirits who claim to have lived ages ago, if these spirits have lost identity by many births since their first advent on earth. The lecture was frequently applauded.

On Wednesday the same subject came up in conference, and was discussed in a good-natured manner, pro and con.

Afternoon Mr. J. Grimshaw, the young medium of England, who speaks in the unconscious trance, as controlled by a high order of spirits, lectured upon the same subject. His argument was based upon the assumption that man becomes a mere senseless automaton, the elements of whose combining in their highest form, in an indissoluble relation at the time of conception. Until the time of Allen Kardec, spiritualistic teachings had been uniformly in this direction—indefinite progress for the embryo life, which predicated all human progress upon the transmigration as held by the Egyptians, and this notion of rebodiment has been impressed not only upon mortals, but spirits, who are also psychologized subjects, have taken up the notion, and sometimes teach it throughout their experience. In the spirit world spirits are hoping for the time when they shall be able to return to earth. Their parasitic life, by which they hold relations to the earth through mediums to whom they attach themselves, is not altogether satisfactory. The ideal of reincarnation, by which the earth-life with its sensual enjoyment may be lived over again, is pleasant to them. But the law of progress is absolute, and the culture and development of spiritual faculties is the end to be subserved.

A collection amounting to about \$14 was received for this excellent medium.

On Thursday morning the same subject was renewed, Mr. Henry Lacroix opening with a half-hour account of his experiences in France and Glasgow, and the testimony of the spirits who communicated with him that reincarnation is a fact. The discussion was continued by Dr. H. B. Storor, who made a clear and eloquent presentation of the theory illustrated and taught by Andrew Jackson Davis, that there are two modes of perception—one direct perception through the senses of our immediate environment, and the other sympathetic perception by spirit faculties, by which everything that has transpired in the history of the race becomes the possession of human intelligences. Life, as the doctrine is not merely a journey from point to point in space, nor from one period of history to another. Every individual of the race is positioned in the center of the universe—to it all events and all knowledge are equidistant. The light that lighteth every man that cometh into the world is an increasing light, shining at first in darkness and then gradually revealing the soul's environment as to time, space, events, relationship and all the factors that make up human intelligence. Hence reincarnation cannot be necessary to enable the soul to recognize its birthright to the possession of all knowledge.

Mr. C. O. Poole of New York continued the discussion, referring to the fact that Andrew Jackson Davis wrote some of his volumes at Mr. Poole's house, where there is no book of reference except Webster's Dictionary.

On Thursday afternoon, Prof. Kenyon spoke upon the "Development of Mediumship." His line of thought tended to greater dependence upon the nature of the medium, and the communication of the absolute control by any personal spirit, and doubting absolute unconsciousness on the part of a medium, he at the same time recognized spirit culture, and assistance from disembodied intelligences.

During the week of Thursday night, which deluged with rain the whole country round, two persons were killed at the neighboring hamlet of Monument Beach.

Saturday night's dance was the largest yet, netting \$100.

Sunday, Aug. 14th the steamer and trains brought large accessions to the number in attendance. J. W. Fletcher spoke with his usual eloquence in the morning. J. Clegg Wright was the regular speaker for the afternoon. Mrs. Wright, who has proved herself a good addition to the work of the spiritual platform. During the services there was a fine bugle solo.

Next Sunday Moses Hull speaks, and J. D. Stiles gives tests. Band Concert. ONSET.

Lake Pleasant, Mass.

(By Our Own Correspondent.)

The third week of the great Camp Meeting closes an unqualified success. It is an old-fashioned gathering, and an old-time assemblage. Trains come crowded with humanity, and there are but few departures. The streets and avenues are thronged with people, and every service at the Auditorium is largely attended. The curiosity-songs are a thing of the past. It is the living of day to day that the multitude is looking for. People are in their right mind, seeking for an echo from the beyond. The one thing desirable is

"The touch of a vanished hand."

If any one thinks the interest in the Spiritual Philosophy is on the wane, they had better come out here and stay awhile. What an educator the spiritual camp has been! Nineteen years ago this place was started by a few individuals of the vicinity, with a meeting of one week or so. From that little beginning has developed a convocation which annually convenes its thousands, and the end is not yet. The following is the order of service:

Tuesday afternoon.—The meeting, notwithstanding the late hour, was of unusual interest. The exercises were opened by a song, "Restless Sea," by Mrs. May McKay, which was rendered with great sweetness and expression. After which Mrs. Carrie E. S. Irving, the speaker of the afternoon, read a poem entitled "Compensation," and the choir gave a fine selection. Mrs. Irving then read the following sentiment:

"The Infinite always is silent,
It is only the finite that speaks.
Our words are the idle wavelets
On the deep that never breaks."

We may question with word or science,
Explain, decide and discuss,
But only in meditation
The mystery speaks to us."

Mrs. Irving then said if she were to choose any subject it would be, "That which has been, shall be, and there is nothing new under the sun." Her address was plain and practical, comparing with well chosen language the history of the past, and the facts of the present. She declared if we better grasp the history of the past, we must see how it is repeating itself in the present by its wonderful phenomena; recounting instances of personal experience that were listened to with deepest attention.

She declared that in the Infinite, and that He could not be crippled by the limitations of men. Modern Spiritualism was pronounced the evangel of the nineteenth century, yet none must seek to know its truths with eyes blind-folded to the glaring inconsistencies that all too often kept in its wake self-study, heart and soul-culture must take their part in the discipline of life. She interested her audience for over an hour, and several church-members expressed themselves to the effect that was Spiritualism they were not.

Wednesday.—An address was given at the Auditorium by Rev. T. Ernest Allen of Grafton, Mass., of the American Psychical Society, explanatory of the organization. Mr. Allen is a pleasant speaker. Thursday.—A large excursion party made up of the Railroad Y. M. C. A. of Eastern New York, from Mechanville and vicinity, with friends, came to camp. The address of the afternoon was by Willard J. Hull of Buffalo, N. Y. The service opened with singing.

[Continued on eighth page.]

Movements of Platform Lecturers.

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

G. W. Kates and wife will speak at Newton Falls, O., Aug. 21st; at Ashley Camp, Aug. 22d to 25th; at Defiance, O., 26th to 29th; at an Ohio Union meeting, Geneva Co., first Sunday in Oct. Balance of Oct. will be devoted to the missionary work in Northern Ohio. They have some open dates in 1893. Address per route, or 224 Frankford Avenue, Philadelphia, Pa.

Mrs. Helen Stuart-Rohling was at the Clinton, O. Camp, during the week ending Aug. 20th. She is next in order at Fairland, Pa., where we understand she will conduct the closing public services of the Camp for '92. During September she speaks for the First Society of Spiritualists of Philadelphia, Pa.

Dr. W. J. Jack has engagements for Springfield, Haverhill, Brockton, Brooklyn, N. Y., Washington, D. C., and perhaps Baltimore, Md.

Dr. F. H. Roscoe may be addressed for the months of August and September for lecturing engagements for the fall and winter at No. 81 Broadway, Providence, R. I. His health is much improved.

COLORADO.

Aspen.—Mrs. S. S. Lutes writes: "I enjoy THE BANNER very much indeed. I am happy to say that there has been organized a Spiritual Society in this town. Mrs. Foye is now lecturing and giving tests here under the auspices of the Society, and is meeting with great success." We shall refer further to Mrs. Foye's labors in our next.

MEETINGS IN MASSACHUSETTS.

Cambridge.—Sunday, Aug. 7th, Mrs. Clara H. Banks was our speaker, giving a stirring lecture in her usual forceful manner.

The day was perfect, and the hall well filled with attentive listeners. FLORENCE SAMPSON.

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:

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

Cassadaga, N. Y.—The Annual Summer Assembly of the Cassadaga Lake Free Association, Lily Dale, N. Y., will close Aug. 28th.

Onset Bay, Mass.—Meeting will continue to Aug. 28th.

Liberal, Me.—The Second Annual Camp-Meeting closes Sept. 10th.

Denver, Col.—A Spiritualist Camp-Meeting will be opened at Taylor Park for the first two weeks in Sept.

Hastlet Park, Mich.—The Hastlet Park Association will hold its Annual Camp Meeting till Aug. 29th.

Clinton, Ia.—The meeting at this place will close Aug. 28th.

Lake Pleasant, Mass.—The annual camp-meeting, now in session, closes Aug. 28th.

Verona Park, Me.—Camp-Meeting closes Aug. 28th. Matilda H. Cushing, Secretary.

Sagehen Lake, N. H.—The meeting will close Aug. 28th. Jane D. Churchill, Secretary.

Queen City Park, Vt.—The meetings at this camp ground, in Burlington, close Sept. 5th.

Temple Heights, Me.—Camp-Meeting closes Aug. 21st. G. H. Rich, President; F. O. Gould, Sec'y.

Pine Banks, Malden, Mass.—Union Spiritualists hold meetings first Sunday in each month. Dodge & Logan.

Camp Progress, Mass.—Grove meetings every Sunday. (Spring Road road, off Boston st., Peabody.)

Sumnerland, Cal.—The camp-meeting will be held from Sept. 11th to Oct. 2d.

Niantic, Ct.—The Connecticut Spiritualists' Camp-Meeting will continue to Sept. 3d.

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

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

Vicksburg, Mich.—Camp sessions to Aug. 28th.

Ashley, O.—Closes Sept. 4th.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

W. H. D., CHICAGO, ILL.—We are unable to suggest any one who will meet the requirements of your case.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDENCE SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America, Mrs. A. M. Palmer, 100 Broadway, New York; Australia, Mr. Webster, 5 Peckville street, North Melbourne; Canada, Mr. Woodcock, "Waterloo," Brookville, Holland; Van Stratten, Middelharn, 82, India, Mr. Thomas Harrison, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waiakato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, Hon. Sec. 4, Berkeley terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 16 Rye Hill, Newcastle-on-Tyne. ROBERT COOPER, Pres. 2 Manchester street, Brighton, Eng.

SPECIAL NOTICES.

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

Andrew Jackson Davis, Physician, will be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from 8 A. M. to 3 P. M. No new patients after 2 P. M. July 2.

J. J. Morse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

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

If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be doubled at once, and with little trouble. Let each subscriber try it.

Send for our Free Catalogue of Spiritual Books.—It contains the finest assortment of spiritualistic works in the world.

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Message Department.

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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 May 6th, 1892. (Continued from last week.)

INDIVIDUAL MESSAGES.

William H. Dunbar.

I feel that this is a privilege to find an open doorway back into this world, and especially in Boston, so near my old home. It seems home-like to me, for here I feel acquainted, and from here I can send out my greeting to the friends in Whitman, Mass., and tell them I have not been back safe and well. [To the Chairman:] I did not pass to spirit-life from there, but from southern California, in the beautiful climate of Santa Barbara. In the coming summer it will be two years, I think, since I was called to the higher life. To me it is a higher life in many respects, for it has unfolded to me higher knowledge of life; it has brought to me an understanding of the higher laws concerning humanity than we get by way of study here. I would like to have my friends know something of that life, and make it a part of their knowledge while they are on earth.

I suppose it would be said of me that I was an old man. I had more than passed the milestones of three score years and ten, which, we are told, belong to mankind, but this world itself holds many things that are strange to me, and if one lives here a much longer time than did I, he could gather knowledge and experience were it not for the falling powers of the body. In looking at your life from the spirit-side, however, it seems as if a man of seventy years and more is but a child, and on that side we do not know so much about this, but I did work pretty steadily. I am not a dressmaker now in the spirit-world, and I do not sit and sew as I did here, but I have many pleasant things to do, and life is very sweet to me.

Well, sir, I come to give a good old-fashioned greeting to friends, that they may know I still live. It makes a man feel better to have his people know he is not lost, but is all right in some good place, and that is my excuse for coming here to-day. I am not sorry that I have parted with the body. I am glad to rejoice with all who feel that death is but a deliverer and friend, passing us onward to more beautiful scenes and more open fields where we can labor and send out the best that is within us without our growing old and weak and full of weariness and pain.

William H. Dunbar is my name.

Mary Donovan.

[To the Chairman:] I, too, like so many who come to you, am full of the desire to reach my friends, to tell my people that I come here from the spirit-world that is bright and full of rest—I do not mean rest that does not give one anything to do, but that rest that comes from being able to do those things that are pleasant to you, and that seem to call out the best and strongest forces of your nature. Will you please tell my friends that I have been learning about these things since I went away?

I suppose I worked too steadily while I was here, and that made me grow weak and diseased; or the disease might have been in the body, and the work helped to draw it out and develop it. I do not know so much about this, but I did work pretty steadily. I am not a dressmaker now in the spirit-world, and I do not sit and sew as I did here, but I have many pleasant things to do, and life is very sweet to me.

I want my father, mother, and friends in Leeds—that is in the State, sir—to know that I can come around them, though I did slip out of the body. I do not want any of them to feel sorrowful, or think that it was sad for me to go. I think it was all right, and a pleasant home in the spirit-world. There are sun, shine and flowers, (they know how I loved flowers,) everything is bright, and I am trying to work and help those who are here and have not yet seen the brightness of that other life. Tell them they can know something about it while they are on earth, for they can learn from the friends who are gone on.

My people are Catholics, and that, to me, has been a beautiful faith. I think it has brought great consolation and strength to me, in times past, but I see now that we do not need it as a religion to guide us in the other world. I see that the different faiths and religions that people hold here belong more to the outward life than they do to the spiritual. We are children of a loving Parent, and he, I think, will care for us all, no matter what we believe or what our faith may be, if we only try to do right and to live the best we can to make others happy, as well as to bring out the best part of our own nature. It seems to me that all we need to do is to be faithful to our duty, and do the best we can by others as well as ourselves.

I bring much love to all that I have known. They are as dear to me now as ever they were, and I will try all I can to make their lives pleasant, and to help them to learn something of this great, beautiful world, which you call the spiritual.

I want to send my love to friends in Northampton and other places where I have been known. I want every friend to know that I remember each one. I am Mary Donovan.

Ethel Owen.

[To the Chairman:] My father is Prof. E. T. Owen. Do you think you can get a few words to him or to mother from me? (I think so.) They are in Madison, Wis. I went to the spirit world from there. I live in the Summer-Land, and it seems so lovely to me. I was a young girl about fourteen years old. There were many things here that were beautiful; but I can do so much there, and so I am not sorry I went.

Some of the good people who are here to-day help me to express myself in this way, and they tell me it will do me good, and perhaps it will do good to some who are here on this side. Why, after I went out of the body I could see those around who felt so bad, and I was sorry for them, but not for myself. I did not feel so sick and sore as I did. I had a body that looked a good deal like the one I had slipped out of, but it was better than that. My throat was well, and felt good, and in other ways I seemed to be in a better condition. I tried to make them feel me, and I think my little sister did feel something, though I can hardly tell you what.

I try to think of these things now I am here, but I suppose I will not do as well as I could if I were more used to coming in this way. When you first go to school and take a lesson and try to write, you do not do very well, because you have not had the practice, and have to learn. That is the way I feel in coming to this lady—as if I had not had much practice and ought to learn to do better. If the people at home learn that I have come, and will believe that I have come, with so much love for them, I shall feel very happy indeed.

I have a bright home that is like a great garden, where beautiful flowers grow and birds sing, and so many young people are there attending school and gaining knowledge and training under the direction of wise and kind teachers. We are all happy, and I think if my friends on earth could see me in that world, they would be happy, too, to think one of their

number had gained that light and love in the Summer-Land which they also will gain by-and-by.

My mother's name is Emily Owen, and I am Ethel.

I want to say that a gentleman by the name of Capt. Enosbury, who says he came here but a little while ago, and who went away from Madison, Wis., helped me to come here. He said he would help all he could from our State, because he thought it would bring knowledge to our people there.

Caroline Watson.

[To the Chairman:] I come here, sir, with the hope of reaching my children. I have thought that perhaps my son John would be interested in spirit-return, and be glad to know that his old mother thinks of her dear ones on earth and reaches out to them from the spirit-world, asking that they will greet her as one who is really alive and full of love for them.

My name, sir, is Caroline Watson, and my children live here in Boston. I have never come here before, and I do not know any one who is here; yet I thought, as you hold this meeting in this city, some of my family might come to hear that I have been to this place to leave my name and say that I wish to meet some of my children in private.

Their father is also in the spirit-world. He sent his word of remembrance and would tell them of his care for them. He would like to speak to them if a way can be found for him, for he went out of the body under strange circumstances. He could not tell what he wished to have known, and he has sometimes thought if just the right kind of a medium could be found, he could give those things even now. It would seem like a voice from the grave to our friends, because I suppose they know little of this Spiritualism, and do not think of those who are gone from the body as being around, knowing what is taking place on earth, and that they can sometimes talk and give messages; but we wish them to learn, and we know of no way but to try to call their attention to Spiritualism. As there are many mediums in this city, it seems as if they could find some one that is adapted to our work.

I have with me in the spirit-world a beautiful little grandchild, the daughter of my own dear child, and I would like the parents here to know that the little one is safe and happy. She is growing beautifully in that other life, and she is stronger and more active than she could be here. I would like them to feel that she is safe with me, and that I find no greater happiness than attending to her and trying to do my best to train that little life in a manner that they will be proud of when they join us in the spirit-world. I sometimes bring her back to the earthly home, that she may grow familiar with the magnetic atmosphere there, and feel acquainted with her parents and her brothers and sisters, and be like one of them; so, if they can realize that she comes, and welcome her as one of the family, it will make her happy in her spirit-life.

Report of Public Séance held May 10th, 1892.

Spirit Invocation.

Oh! thou invisible but most potent Spirit, thou Infinite Presence, thou who art all-pervading, the consciousness of thy nearness to our lives will uplift and strengthen us in every part of our being. We come into a realization of that nearness, that we may know with intuitive knowledge that thou art a part of humanity, breathing through the entire human family, infusing each life with power, with animation and force. May we come to understand that without thee we are less than senseless clay, but with thy life and spirit breathing through our existence, we may become filled with power and possibility that may be even as the Infinite. Oh! thou who art the All-Father, the Divine Parent of all Life, we desire at this time to learn more of thee and thy ways, to gather wisdom from thy great source of all truth and knowledge, to have our minds illumined with new understanding and thought, to have our spiritual perceptions quickened that they may take hold of the things of divine life, that they may grasp the seeming mysteries of the universe and make them clear and understandable. So may we gather at this time from thy ministering angels such inspiration as will illuminate our minds, as will quicken our spirits with a new desire to grow upward, press forward, and to gain knowledge of divine things. May we come into the atmosphere of pure beings, receiving from their influences of peace, tenderness and love that shall be as balm to the weary spirit, that shall be as light to the darkened soul, that shall be in all ways helpful to our natures; and may we also in return give unto these beneficent visitors from heavenly life an influence that is filled with the sweetness of sympathy, love and tenderness, that they, too, may be blessed by the coming, and that all may be mutually benefited and uplifted.

We ask thy blessing, and we seek for the benediction of pure beings to follow us at all times.

QUESTIONS AND ANSWERS.

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

Ques.—[By "Investigator."] Is the spirit realm, which is a counterpart of our earthly planet, made stronger in its influence yearly by the millions of spirits who are passing to the other side of life?

Ans.—It seems to us, as far as we understand the nature of that spiritual planet which is a counterpart of the earth, that the body of light is passing through a period of development toward perfection, even as is the physical body called the earth; but, to our mind, the spiritual planet exceeds in strength and in its spiritual conditions the character of this outward planet. All the forces, all the magnetisms of a spiritual nature going out from humanity on earth, reach that spirit-body of light and become a part of its existence, which is material, for it is a substantial and a material orb, although invisible to the mortal eye. We believe the time is coming, however, when the inhabitants of earth will be able to clearly perceive, by the agency of their telescopic apparatus, those spiritual counterparts, or planets, that accompany the physical orbs of our solar system; but astronomical science is not yet so fully developed in regard to affording knowledge to mankind on this planet as to be able to reveal their existence to our understanding at the present time.

No doubt the spirit counterpart of your own earth is gaining in strength, and also in refinement and beauty, as the ages go by. The very people who inhabit that planet, and who are constantly advancing in progressive art and science, in knowledge and achievement, give forth a magnetic atmosphere which, of itself, is refining and beautifying to that body, while the planet in its development also gives forth a magnetic and electric atmosphere which is helpful in this line, and which also is of benefit to its people.

Q.—[By the same.] Does the power of what is termed "evil" flow in part from the spirit side of existence to the injury of those in the mortal? or is all that is encountered in that way of the earth and ONLY earthly?

Ans.—It would please us very much, Mr. Chairman, were we able to affirm that all the evil conditions of life spring from the earth and its inhabitants; but we cannot truthfully make this statement, because there have been constantly going into the spirit-world from this earth human beings who were unripe, who were undeveloped in the higher qualities of nature and character, who were crude and ill-formed in spirit, and who were mischievously inclined. Because of the very limitations and environments of their being, these spirits have been attracted to the earth and its conditions, and are what we have come to call earth-bound spirits. They are held in the atmosphere of this earth because of the crudity and weight of those magnetic elements belonging to their own environment which they have gathered and carried with them from the karmic wheel which attract them by the law of psychology as well as that of gravitation to this external, mortal condition of life. Consequently such spirits as these who retain their mischievous or evil proclivities, in coming in contact with mortals to whom they are drawn by the law of attraction, naturally bring the force of their influence and magnetic will-power to bear upon those individuals, and they may, by the very force of this magnetic attraction, and psychological operation, increase the evil tendencies of those to whom they are attracted.

Therefore we can readily see that if one is inclined to do wrong, he will draw to himself invisible attendants who have inclinations

toward wrong-doing also, who are ignorant, crude and undeveloped in character, and who will increase the desire and the inclination of that person to commit sin. Evil may be increased, but not created, by invisible intelligences, but those who turn toward the light, who reach out in aspiration and desire toward the pure and good of the higher realm, who earnestly desire to outgrow any evil proclivities that they may possess, to overcome the passions of the external life and to develop the qualities of the spiritual nature, will not long attract to themselves undeveloped spirits, for they will gather about them intelligences of a more exalted nature who will bring helpful ministrations and magnetism by which those who have turned toward the light will receive assistance and be enabled to rise higher.

The time will come, we trust, Mr. Chairman, when the spirit-world, in reply to such questions, will be able to say: "There are no evil spirits; there are no undeveloped minds in the other life. Those who live outside of the physical body are pure and sweet, and full of helpful love toward humanity on earth." But this we cannot say to-day, because earth is constantly sending out from this mortal condition the impure, the crude and the ignorant, who need to pass through many experiences, painful and severe, perhaps, before they will reach the light and be filled with the desire to bless their kind; but as humanity develops on earth, bringing into existence a smaller and smaller number of those who are tainted by impure conditions, those who are stamped with evil passions from their birth, and as there are brought into existence human beings who are filled with spiritual qualities, and who will the spiritual world find more and more of gladness and light in the hearts of its inhabitants, and be able to send out ministering angels who will bring that which is holy and sweet and true to the denizens of earth.

INDIVIDUAL MESSAGES.

Wellman Boardman.

[To the Chairman:] I am given admittance to your council-chamber, and I am grateful for the privilege. It affords me great satisfaction to have the opportunity of returning and seeking to express a thought of love and a word of remembrance to the good friends whom I left on the mortal side; and, sir, if you will kindly announce that Wellman Boardman, of the "Neptune Iron Works," of New York, has returned, I will take it as a special favor.

Mine was a busy life on earth. I saw the years come and go, and not one dragged in my thought or work, for each was filled with a round of duties, and I never felt that I had accomplished that gave me no time to think that the years were long and weary. After a while when I had seemingly summed up my experiences (and yet I think I could have met others on this side with profit to myself), I was summoned to the spiritual world; and oh! I found it a world indeed, full of activity, full of spiritual light, and filled with much that I had never dreamed of as having an existence in another world.

I have been privileged to listen to many wonderful accounts given by spirits of the experience they have met in that other world. I have listened to discourses by learned minds which have illumined my spirit, giving me new ideas of life such as I have never held before. Nor are these teachings and discourses improbable. Many of them deal directly with the affairs of human life on this side as well as on the spirit-side. They delve down into the very matters which concern mankind, whether they be political, social, domestic or business principles, and the application of them to me, is intended to bring out the deepest thought and the wisest experimentation by human faculties into the external life.

I could not begin to tell my friends of the many things I have seen, the places I have visited, the wonders I have listened to since I parted with the mortal body; but I can assure them that not one hour has hung heavily, and although I was a man of business here who dealt not only with the workings of steam apparatus, but also with many other lines of labor, yet I find just as many and even more matters to take up my attention on the spirit-side as I did here. As for the localities, the places of interest, the schools and halls of education and of learning, I could not begin to describe them, or even the pleasant homes that I have visited in the spirit-world—homes peopled by hospitable friends and made sunny and bright by the sweet presence of love and sympathy.

I would tell my friends at Redbank that although there are pleasant places surrounding them, these of the spirit-world that I mentioned, filled with the loved ones gone before, are superior in every detail to even the finest which we have seen upon this mortal side, and so I bring only a good report. I desire my friends to give me an interview, where I may come personally and speak in a private manner, for I have some matters connected with my mortal life to talk over with them, and I would also like to spend some of the spiritual world and its conditions if I can.

William Wells Brown.

I doubt if mortals, however fully they may believe in the philosophy of Spiritualism, however much they may know of personal spirit communication, can fully grasp the thrill of satisfaction that sets the pulses of the returning spirit into quicker motion, and fills the entire being with a warm glow of life, when he comprehends that he is in possession of an instrument by the aid of which he can reach into this physical world and express his convictions upon any question which may appeal to his mind and his earnest thought.

It may seem but of small moment to the passing throng who casually learn that a spirit has returned from the other world, and voiced a few sentiments, or expressed feebly some desire or thought which he had in mind; but to the spirit himself it is of the greatest importance; it marks an event in his life, which ever stands out in memory as a shining light.

[To the Chairman:] So it is with me, friend, and so I know it has been with countless other intelligent minds that have approached such avenues as this and entered into the external sample of earth for the purpose of giving a word to friends, or of accomplishing some special line of work. I can truly thank the Eternal Father for his goodness in providing instruments for the service of the spirit-world—mediums of any phase of manifestation, it matters not to me, for I know they have been given to the world by the great All-Wise and Overruling Intelligence that individuals on both sides of life may hold communion and that the means may be found for the attainment of purpose, one in aspiration, and one in achievement—that is, along the line of humanitarian helpfulness and spiritual development.

I am permitted to come to your council to-day and speak a few words of approbation, which are called out by the spirit of indignation that has fired me during the last few months as I have noticed the attitude of certain people toward the members of my race and color.

I have been known by earnest souls in the spirit-world how these poor unfortunate have been made to suffer by the strong arm of lawlessness; for, to my mind, whatever savors of Lynch-law is lawlessness, or, at least, a violation of the higher law of spiritual brotherhood and humanitarian sympathy. It is because of the attitude and the action of certain individuals toward inoffensive people of my own race that others have come forth in indignation, and banded themselves together to demand protection for their brothers and sisters.

I speak of this, Mr. Chairman, because it appeals deeply to my heart, to the very core of my being. I am interested in all humanitarian work. I am deeply interested in the cause of those who are in any way enslaved, whether by the task-master who holds in his own hands the reign of power over his clinging subjects, or by the means that are used to keep the appetites that deform and degrade their better natures; and whatever I can do by way of influence, by speaking a word of warning or encouragement, or sending out a magnetic wave from my own life, I am happy and willing to do it if I can only reach some other life

that is in need of helpfulness, and bring a ray of comfort or a gleam of light.

I wish my friends in Boston and in other places for I have been associated with friends in many parts to know that from the spirit-world I send my sympathy to them in all good works; I join them in all the good efforts they may make for the amelioration of human suffering, and in all reform movements that are calculated to benefit any life. To me all men are brothers and all women are sisters. Some may be higher in the scale of social position than others, some may be more cultured because of the advantages of education, and, by the refinement of their environment, some may be mentally gifted to express high thoughts and noble attributes; but all are children of the living God, whether black, white or of whatever hue. It seems to me that when this is recognized deep down in our souls, we shall then see that our brothers and sisters are dealt with in justice, in love and in all kindly feeling, and if some are at a disadvantage in point of birth, or training, or because of other circumstances, those who are more highly advanced and circumstanced will desire to afford to the weak and the lowly the same aid and the purblind, those conditions which will assist in developing them up to a higher standard of moral, mental and spiritual growth.

My friend, I come to speak a word of encouragement to my friends here in the city, especially to those who have within a short time spoken broadly and without fear concerning the indignities and the sufferings which have been heaped upon people of our race with the last few months in another section of the country, and I know that in every good work in every brotherly and humanitarian effort you make for the welfare of others, you have the sympathy and blessing of hosts of spirits who are exalted in character, who labor for the benefit of every race in every clime, and of whose companionship you may be proud. William Wells Brown.

Samuel Frame.

[To the Chairman:] I am very glad to be here. De good doctor dat just spoke to you brought me along. I was mighty glad to be his bodyguard to do de meeting, an' I just steps in to say to my people here dat I have a good place. No man asks "Is you black?" or "Is you white?" We all live in love in de great spirit-world. De white people call me colored here; de spirit-world never say, "He is colored." Dey say, "He is brother; he is friend; he is one of de great family."

Does you know where Parkman street is? [Yes.] Well, dat's where I did live. I have friends, I have people in Boston; I have many friends to go with love. Tell 'em I be happy in de spirit-world. Dey many friends gone, but many things to learn, an' have powerful long time to learn 'em.

Dis ol' man had great experience on dis side. I was born down in ol' Carolina, but I comes dis way, an' I was in de big war. I had heap of experience, an' now I got out into de world of light, an' have more experience. It's all good. Tell de people dat when de good doctor say to-day, "Come, Sam, we'll go down an' see de good folks on de other side," I comes right 'n.

Do you take down de names of de people dat come? [Yes.] I was Samuel Frame.

Nannie Hartley.

I think my mother will be glad to hear that I have come back from the spirit-world. She feels very lonely sometimes, and I know she wishes I had staid with her.

Sometimes when her work is so hard, and poor mother feels tired and full of pain, she ponders her head on her hands and says: "Oh! if Nannie was only here what a comfort she would be to me!" I can sense that; I do not hear the words, but I know that is what she thinks, and I feel it in my spirit-home. I come to her, and I say: "Mother, dear, I am with you; I have not left you entirely. I often come to try to help you and to give you comfort." But she does not know that I am there. I do not think she understands about spirits coming back in this way, for I have never seen her with a medium who talks for the spirits, but I would like to have her know that it is the truth.

My mother's name is Mary Hartley, and mine is Nannie. She lives in Boston. She does a great deal of sewing, and sometimes it tries her very much indeed. I think if she could know about the spirit-world, that Aunt Lucy is with me and we are happy, she would look forward to the time when she will pass away with great joy and anticipation, because I know she will not have to work and get tired and worn, but will have a pleasant home with dear friends which she has earned.

[To the Chairman:] Please to say I bring my love to Aunt Lucy and all other friends who are with us also send theirs. They say to tell her that the pain and shadow and care that come to those in earth-life pass away when their spiritual homes are reached.

S. R. Gray.

[To the Chairman:] I hope I see you well, sir. I can say that I feel very much better than I did when last I tried to speak with mortal tongue. I am stronger, and am filled with expectancy, if I may so express myself, of what is coming; I am full of hopeful joy, thinking that perhaps I shall meet, spiritually speaking, my dear mother and father very soon, or some friend that will rejoice to know I can give him greeting from the spirit-side.

I was a man concerned with the affairs of this life, but I think sufficiently attuned to the harmonies of another life to feel that there was something good beyond, something bright for the living soul that cannot die. Could I have known and understood the life of the spirit-world as it is, I should undoubtedly have received more than I have hoped to receive, and I did not in looking back over my earthly life I cannot make any complaint, for I feel that it gave me an experience and discipline which were necessary for me in my present life.

I was a business man, sir. I had many duties to attend to. I was connected principally with the book-trade, and I have friends therein who are my friends now, though I am not walking among them, living in Albany, N. Y., and in near places to that city. I have sometimes stood by the side of a medium and tried to manifest my presence in a public hall, thinking to call attention to myself. It is difficult to realize how one feels, standing near to friends and knowing that he is a conscious, living entity, and yet receiving no notice from them. That is my position, so I come here to-day, grateful for the privilege of telling my friends of my presence, and hoping to give them some knowledge of the life beyond. I do not mind so much what they believe, but I have come to this place or not, if it will only arouse within them a desire to learn something of this subject and to know for themselves if it is a truth; and so if they will, through such means as they have at home, invite me or other spirit-friends to come to them, I will be most glad to respond. I know there are mediums in the locality where I lived, or near by, that can be used for this purpose. I will do my part, and I hope my friends on this side will meet me half way. I am S. R. Gray.

Edna Waite.

I have heard so many—on the spirit-side, I mean—talking of this place, some of them telling how they have come and spoken here, and that some of their dear ones on earth have received their words and been made glad by them; I have heard others saying that they have come, but their friends did not recognize them as they had hoped or believed they would, but that they have gotten experiences for themselves that were helpful; then I have heard them saying that they have tried many times to come, but have not succeeded, yet hope to sometime, that I really felt I must make a great effort and see if I could not get some word to my dear friends, send my love, and tell them I am happy in the spirit-world.

I would have liked to stay here longer, for I only lived thirty years on earth, if I could have been well and strong and able to attend to things; but I went out of the body, and so it is all right. I feel that it is best, and I have found pleasant home and kind friends in the other world. I can see things more clearly now; I can understand them better, and I know that what has been is right—I mean in regard to some of my friends who are here, as well as in regard to my own affairs.

After I found I was away from the body, and that I could come and go as I wished, I thought I would like to have those here know how it was with me. I tried to have them, I went to Wayland, I wanted to have him feel that I was standing by and could see and understand what was passing on earth. I went to others, but I could not do altogether as I wished, although I do think they sometimes feel a presence or something about them, and are away by impressions that I and other spirits bring to them.

[To the Chairman:] Now will you please tell my friends that I bring them much love, and I know I shall meet them all sometime? I ask them to do the best they can, to live as nearly right as they know how, to help each other in every way, and I know that home on the other side will be as bright and beautiful and their spirits will be by trying to do these things.

My husband is W. W. Waite. I went to the spirit-world from Ipswich, Mass. I am Edna Waite.

Charlie Carter.

I went out of the body from California. I have friends in San Francisco, and two or three in Oakland, just across the Bay.

I think there is no reason why they cannot learn about spirit-return. I know there are a good many mediums in "Frisco," and that there are public meetings sometimes, where spirits can come and make themselves known. I did give my name to a meeting and try to make myself known, and I know there were persons in the hall that knew me, so I felt encouraged. Then I was sent over here to your circle, and friends of mine in the spirit-world said if I pushed I would get in. Well, I have been pushing—but this is not the first day, by any means. I do not mean that I have been ungovernably and tried to crowd people out with my elbows, but that I pushed with my will-force on several occasions, and this is the first time I have made your medium respond to my touch or to my will. I do not find any fault at that, for I was used to pushing, and I sometimes got knocked out, but I'd rather myself up again and fall into line. That's what we must all expect in this world of business affairs; and if we get down a little in the ranks, why, we must go ahead and push our way up again, keeping pace with the march of events. In this manner every man is trained to wrestle, that is, to put in and find a place for himself. I think it is good for every man to make his own place, to push ahead, and work out his own career; I think it brings out what is in a man—strength and other qualities that are better out than in. Those who have a way made for them and a place always provided, are not half as apt to bring out the best they have within, because you see it don't have a chance to grow.

I have come here not so much to talk of myself and what I was as to give my name. It is Charlie Carter. I want to tell my friends in California that I am around with them, a great deal. I saw something very funny going on with a friend of mine about two weeks ago, but it won't do to talk it over in this place. If they think I am dead they are much mistaken. I never felt so full of life as I do now, and as I do every day, just ready to go to work and have a hand in the affairs that are taking place with my friends. Sometimes I have been able to do a little in that line which has been very pleasant to me.

I think that perhaps by coming here I may be able to get closer to my friends in California, in San Francisco. If I could give them a few words there it would do good, I know, because there are men and women, too, in the city who know me, and who would be good, staunch followers of this light of Spiritualism if it can only be made to shine in upon them with some convincing truth. So I have stepped in here to give them a start on the right track, and if necessary you may hear from me again sometime. I suppose there is a new law against a fellow coming twice (None at all.) I thank you for this chance, and I hope to get another.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

May 13.—J. B. Snodgrass; George Fry; Mrs. Lizzie S. Hayes; Harriet Davis; Lorenzo D. Grosvenor; Arlette. May 14.—William Abbott; Nancy Wiggin; James Clark; Thomas Porter; Dr. Abbie E. Cutney; Mark Shurtless; Margaret Wentworth.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Religion According to Ingersoll.

In his address at the annual dinner of the Unitarian Club in New York Col. Ingersoll asked:

"Now what is religion? I say, he answered, 'religion is all here in this world—right here; and all our duties are right here to our fellow-men. The man that builds a home, marries the girl that he loves, takes good care of her, likes the family, stays home nights as a general thing, pays his debts, tries to find out what he can, gets all the ideas and beautiful things that his mind will hold, turns a part of his brain into a gallery of the fine arts, has a host of friends here and pays for their happiness, is a man devoted to music, a magnificent dome filled with winged notes that rise to glory—now the man who does that, gets all he can from the great ones dead, swaps all the thoughts he can with the ones that are alive, tries to be the ideal that he has got here in his brain; he is what I call a religious man, because he makes the world better, happier; he puts the dimples of joy in the cheeks of the ones he loves, and he lets the gods run heaven to suit themselves.' "That," said he, "is all the religion that I have; it is to make somebody else happier if I can. I divide this world into two classes, the cruel and the kind; and I think a thousand times more of a kind man than I do simply of an intelligent man; I think more of kindness than I do of genius."

I am not denying anything. There is another ideal, and it is a beautiful ideal; it is the greatest dream that ever entered the heart or brain of man: the Dream of Immortality. It was born of human affection. It did not come to us from heaven; it was born of the human heart. And when he who loved kissed the lips of her who was dead, there came into his heart the Dream—"We may meet again."

Verifications of Spirit-Messages.

The verity of the message of JAMES RYLAND KENDRICK, given in THE BANNER OF LIGHT, July 30th, I can vouch for. I was a parishioner for many years under his ministrations at the Baptist Tabernacle Church, 2d Avenue, New York City, from whence he moved to Poughkeepsie, N. Y.

I was personally intimate with him; know his peculiar views, and often spoke to him of the Spiritual Philosophy, against which he was deeply prejudiced.

But he was a very true and sincere man, and this fact enabled him to progress more rapidly toward the light. I have taken care that his near friends in Poughkeepsie should receive his (to me) welcome message.

Very truly, JOHN H. KEYSER.

I take pleasure in recognizing a communication from JAMES RYLAND KENDRICK in THE BANNER OF LIGHT, July 30th. I knew him when a student at Brown University, Providence, as a classmate. He graduated in 1840. At the time of his death, which was a great surprise to his friends, he was pastor of a Baptist Church in Poughkeepsie. He was a brother of Dr. Asahel Kendrick, late Professor in Rochester University. His message will commend itself to his many friends in many localities where he has labored for the spread of what he supposed to be the highest truth. Now he has found a higher truth, and is candid enough to boldly acknowledge it.

Respectfully, ELON C. GALUSHA, Rochester, N. Y., Aug. 2d, 1892.

I notice in THE BANNER OF LIGHT of July 9th a communication from SPIRIT JOSEPH C. CRAM, and wish to acknowledge recognition and rectify a mistake. The communication reads Deering, N. H.; it should be Deerfield, N. H. I have known Mr. Cram from girlhood, and received from him my first instructions in vocal music. He lived to be three score and ten or more, and taught vocal music in different parts of New England over fifty years. The communication is characteristic of him, and I hope his family will have an opportunity to read it. They reside in Deerfield, N. H.

Elizabeth, N. H., July 20th, 1892. B. ROBERTS.

In THE BANNER OF LIGHT of Aug. 6th is a spirit message from EDWARD WHITLEY. I knew him well in earth-life, and when a boy attended his Bible-class. He was a rare specimen of manhood, possessed of a high order of intellect and spirit, and one gentleman. He was one of those good souls who lived and worked for the advancement of mankind, morally, mentally and spiritually. He was always foremost in any movement for the good of his fellows. He served, I believe, twice as mayor of his native city (Liverpool), and was elected unanimously as a representative to Parliament. He was a grand character, and I should be delighted to hear further from him. J. W. FAWCETT, Cleveland, O.

NICHOLAS BROWN, whose communication appears in THE MESSAGE Department of the BANNER OF LIGHT, July 16th, was a wealthy man, owning a large farm near Pawtucket, R. I. I have shown the message to many who knew him in earth-life, all of whom affirm its general correctness. W. G. WOOD, Providence, R. I., July 20th, 1892.

THE BANNER OF LIGHT of June 4th, for the second time since she became an inhabitant of the Summer-Land, contained a message from my sister, IDA M. BARKER. Although Mr. L. Gardner has written a recognition, I feel impressed to give a little sketch of her life on this side the veil. She was the youngest of four sisters, all of whom are mediums; none, however, with the exception of the writer of this, a public medium. Ida had several phases of mediumship, but her best gift was inspirational poetry. Most of her poems were of a very high order, and one gentleman—the literary critic of a well-known periodical—on reading one of them which a lady had in her house, remarked: "No young girl ever wrote that; it equals anything of—" naming two of our best known poets.

She was naturally intellectual, poetical, spiritual, and through all her physical suffering her spirit never faltered or repined. "Why," she would say, "my spirit is not sick; it is only this worn-out body"—for she had been more or less an invalid from her infancy. We do, indeed, as the saying is, know that Ida is still with us in spirit, and I feel and know I have her help in many ways.

Beside communicating twice in THE BANNER, which has always been a favorite with us, she has twice at Cassadaga and once in Rochester shown herself; been described and given messages through Edgar W. Emerson, and last year at Cassadaga by Miss Gault of Baltimore; also at several circles, and through Mr. Gardner. MARY BARKER-BINGHAM, Rochester, N. Y., Aug. 1st, 1892.

I notice in THE BANNER OF June 18th a communication from JUDGE EDWIN FLINT, of Mason City, Ia. That district being my old home, and having an old friend in Waverly, G. W. Ruddick, Circuit Judge in that District for twenty-four years, I wrote to him in regard to the communication, and he replied as follows: "I knew Judge Edwin Flint, who for nearly twenty years lived in Mason City, and who died there a year or so ago. He was a man of considerable wealth, and, I think, by his will left fifty thousand dollars for a Wisconsin University. I knew him quite well, but have given you above about the extent of my knowledge of his life. G. W. RUDDICK."

I have two reasons for verifying communications. First, To spread a knowledge of the truth of Spiritualism, and also to give publicity to THE BANNER OF LIGHT. Second, I have often been requested to write to parties to learn if those messages that appear in THE BANNER are correct. I keep the messages, and also the letters, that I can show to all disbelievers. N. M. SMITH, Protom, Mo., July 18th, 1892.

Passed to Spirit-Life.

From Southington, Ct., Aug. 2d, 1892, Mrs. Arabella F. Finch, wife of Solomon Finch, aged 72 years. She leaves a husband and two daughters (Ella, wife of Mr. J. Brooks, and Annie, wife of Dr. J. H. Osborne) and one brother, (Mr. George Witham), besides other relatives and a large circle of friends.

Mr. and Mrs. Finch have long been earnest advocates of Free Thought and love the Spiritual Philosophy. They deceased was firm in her convictions, living in accord with her unfolded knowledge of the invisible, who often made their presence known in her later years. The singing at the burial was by a quartet—the daughters each choosing a hymn, one, "Abide With Me," the other, "Nearer, My God, To Thee." The speaker related the conducting of the services from Mrs. Clara Banks of Haydensville, Mass., who delivered a most appropriate address, which has made many a heart throbb with responsive sympathy. Mrs. N. H. Fogg.

Friday, July 23rd, 1892, Mr. Haskell W. Wiley, of Rockingham, Vt., aged 63 years 3 months and 11 days.

In the departure of Mr. Wiley the community sustains a great loss. He was a man universally respected and esteemed for his business qualifications and moral uprightness. He was one of the leading and most successful farmers in his county; watchful of his business, thrifty, and energetic. Such men rarely live in this world the richest legacy they can possibly leave.

Mr. Wiley was a firm Spiritualist, and ever encouraged and sustained the Spiritual Philosophy. A. A. favorably known as an inspirational speaker, in her angelic ministrations to the public and the mourner through nearly forty years. He leaves this dear world in common belief, as well as comfort and hope, and four sons and two daughters, to mourn his departure.

His funeral was held at his late home on Sunday, July 23rd, and was attended by a large circle of friends, A. E. Stanley of Leicester officiating.

From Rochester, N. Y., July 29th, Hiram Fosskett, aged 77 years.

His burial from the old home farm in Walworth followed on Sunday, 31st. He was a Spiritualist for many years. The change was not fearfully, and every arrangement made for his funeral was in accordance with his wishes. He left a legacy to his children and loving friends of a lifetime. By his request the funeral services were conducted by the writer.

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

Scorfula cannot resist the purifying powers of Ayer's Sarsaparilla. Sold by druggists.

Indigestion.

HORSFORD'S Acid Phosphate.

Promotes digestion without injury and thereby relieves diseases caused by indigestion of the food. The best remedy for headache proceeding from a disordered stomach.

Trial bottle mailed on receipt of 25 cents in stamps. Rumford Chemical Works, Providence, R. I.

Mrs. E. Kidder's Cordial.

Tested Over Fifty Years.

Dysentery, Diarrhea, Cholera Morbus.

Old Sea Captains will tell you it will prevent sea-sickness.

A perfect regulator of the bowels.

Unrivalled for Cholera Infantum.

ALL DRUGGISTS KEEP IT.

WATER OF LIFE.

A pure unadulterated mineral water, which is unequalled in curing all forms of KIDNEY, LIVER, BLADDER, STOMACH and BOWEL disorders. Will cure GRAVEL, RHEUMATISM, GOUT, and remove CALCULI from the bladder. Sure remedy for Bright's Disease, and will restore and build up systems suffering from loss of vitality and general debility. Write for free pamphlet containing full particulars. Testimonials and Photo of the water, to J. R. PERRY, 34 S. Main St., Wilkes-Barre, Pa. Mar. 18.

SOUL READING.

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, will give an accurate description of their true character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmooniously married. \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Address, MRS. A. B. SEVERANCE, 1800 Broadway, New York City.

Apr. 2. 6m* White Water, Walworth Co., Wis.

FREE.

Dr. Judd's Electric Belt and Battery Combined, sent to any one on trial free. Price, \$3, \$6, \$10, \$15 if satisfied. Cures Rheumatism, Lame Back, Effects of La Grippe, Weakness of either Sex, other diseases. Headache Relieved in One Minute. Free Medical Advice. Electric Trusses. Give Size. Agents Wanted.

DR. JUDD, Detroit, Mich.

"ANNOUNCEMENT."

DR. W. S. ROWLEY OF CLEVELAND, O., wishes to announce that he has been granted a two of the best medical colleges in the U. S., besides taking a course in Homoeopathy. He is now fully prepared to carry out the scientific medical work of Dr. Wells and others through his well-known Occult Telegraph.

Send for Circular "B." W. S. ROWLEY, M. D., 9 Glen Park Place, Cleveland, O. June 25.

PARALYSIS CURED WITHOUT MEDICINE. Locomotor Ataxia, Epilepsy, Rheumatism, Spinal Diseases and Dropsy. For a VALUABLE BOOK FREE.

June 2.

"IF YOU WOULD KNOW"

YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 50 cents, or register your letter, with lock of hair and stamp. Address 146 Abbott Street, Detroit, Mich. No stamps taken. June 4.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. & DOBSON, San Jose, Cal. July 8.

Sealed Letters Answered.

ADDRESS MRS. ELIZA MARTIN, Lock Box 187, Fitchburg, Mass. July 20.

DEAFNESS & HEAD NOISES CURED

Board, Successful after all remedies fail. Sold only by H. H. HARRIS, 555 1/2 W. 4th St., N. Y. Write for proof of profits. Apr. 16.

OPIMUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio. June 4.

Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations.

PREPARED expressly for DR. J. A. SHELHAMER, by a reliable Chemist. This Ointment contains the essential properties of my La Viein medicine, and is warranted to accomplish all it claims with the patient if faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can sell my Pneumonia Specific at 25 cents per box, postage free. Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Rheumatism, Gout, and all Nervous and Lung Troubles. Also Spring Bitters.

J. A. SHELHAMER, Magnetic Healer, 8 1/2 Bowdoin Street, Boston, Mass. May 2.

Dr. Hardcastle's TOOTH-LIFE.

A Delightful Tooth-Powder.

THIS Powder thoroughly cleanses the teeth, hardens the gums, purifies the breath, prevents decay, etc. Of the four pages printed matter accompanying each box of "Tooth-Life," old Dr. Blankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too."

The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of 'Tooth-Life' and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an American dentist and student dating from 1860, of infinitely more benefit than twenty-five cents' worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment."

Put up in a neat box. Return prepaid on receipt of 25 cents. For sale by COLBY & RICH.

DAESTU.

The Wondrous Writing Power.

It is claimed for "DAESTU" that it is the ultimate development and perfection of other devices, having for their object the demonstration of the theory that thought can be transmitted by means of an involuntary medium. It is a phenomenon which has already attracted the attention of many in the scientific world, and it opens immense fields of research in this and other of the higher lines of science. The instrument complete in box, with full directions, and cut illustrating the manner of using it, \$1.00, postage 25 cts. For sale by COLBY & RICH.

Mediums in Boston.

DR. JAMES R. COCKE,

24 Worcester Street, Boston.

Office hours from 9 to 10 A. M., 3 to 5 P. M., 6 to 8 P. M. DR. COCKE gives special attention to the diagnosis of diseases; also devotes considerable attention to instruction in Psychic Phenomena. Aug. 6.

Osgood F. Stiles,

DEVELOPING, Business and Test Medium, also Clairvoyant Physician. Sittings daily, from 9 A. M. to 6 P. M. Development of Mediumship a specialty. Magnetic treatment also given by Mrs. E. Stiles. 575 Tremont Street, corner Union Park. 1w* Aug. 20.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily, 9 Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Rx. Developing Sittings for \$4.00. 1041 Washington Street, opposite Davis Street, Boston. Aug. 20.

Hattie C. Stafford,

Rose Bud Cottage, Onset, Mass.

July 30. NEWTON STANSBURY, Manager.

Mrs. A. Forrester,

TRANCE, Test and Business Medium, also Magnetic and Electric Treatments, from 9 A. M. to 6 P. M. 181 Shawmut Avenue, one sign Boston. 4w* July 30.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. 9 Circles Sunday and Sunday evenings, 8 o'clock, 14 Winter Street, Room 8, Boston. Aug. 20.

Addison D. Crabtree, M.D.,

4 TREMONT TEMPLE, Boston. Specialty: Diagnosis and Cure of Diseases at a Distance. Send stamp, age and sex. July 16.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium. No. 233 Tremont Street, corner of Elliot Street, Boston. 1w* Aug. 20.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont Street, Boston. July 30.

Dr. M. Lucy Nelson,

MAGNETIC, Massage and Steam Baths. 33 Boylston Street, Suite 6, Boston. 3w* Aug. 13.

DR. JULIA CRAFTS SMITH,

25 years successful experience. Gives free Clairvoyant Examination Thursdays to ladies. 16 Warren Avenue, Boston. Apr. 2.

PSYCHOMETRIC and Business Reading, or

Questioning, by MARGUERITE BURTON, 147 Washington Street, Boston. 1w* Aug. 20.

DR. JULIA M. CARPENTER,

303 Warren Street, Boston, Mass. Apr. 16.

The Writing Planchette.

SCIENCE is unable to explain the mysterious phenomena of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at the accuracy of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should acquire this "Writing Planchette," which may be consulted on all questions, as also for communications from deceased relatives or friends.

This Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTES, with Pentagraph Wheels, 50 cents, securely packed in a box and sent by mail, postage free.

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NO TRUSS.

World will Retain the Name of the Great Dr. Pierce's Magnetic Truss. This Celebrated Truss is a Radical Cure for all cases of No Iron Hoops or Steel Springs. It can be worn with ease and comfort. Avoid Imitations! If you want the BEST, send 4c in stamps for Pamphlet No. 1. Address all letters to THE PIERCE, FENNER & SMITH CO., 155 N. 3rd St., ST. LOUIS, MO. Apr. 16.

Eucalyptus Tea.

THE greatest Blood Purifier known. Regulates the Liver, Stomach, Bowels and Kidneys. Cures Malaria, Constipation, Rheumatism, etc. By mail, 25 cents.

EUCALYPTUS CREAM never fails to cure Catarrh, Neuralgia, Skin Diseases and Piles. By mail, 25 cts.

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BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND four 2c stamps, lock of hair, name, age and sex, and we will diagnose your case FREE.

Address DR. J. S. LOUCKS, Shirley, Mass. 1w* June 4.

Voltaic Mineral Rods.

IMPORTANT TO Miners and Treasure-Seekers. Send Stamp for Circular to E. A. COFFIN, No. 47 Bristol Street, Boston, Mass. 4w* July 30.

MRS. JENNIE CROSSE, Business, Test and

Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life Reading \$2.00. Magnetic Remedies prepared by spirit-direction. Address 87 Church Street, Lynn, Mass. 2w* Aug. 6.

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Holds sittings daily, Fridays, Saturdays and Sundays extended at Vernon Cottage, Oronoco Beach, Revere, Mass. Terms, \$1.00. Hours, from 5 A. M. to 8 P. M. Oct. 11.

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I WILL give a test of it to any person who will send me a date of their birth (giving sex) and 25 cents, money or stamps.

I will write Biographical and Predictive Letters (from the stars). Also advice upon any matter in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 208 Tremont Street.

Letters written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 164, Boston, Mass. July 19.

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A new fifty-page Monthly Magazine, under the sole charge and conduct of MRS. EMMA HARDINGE BRITTON, added by many able and talented contributors. It is devoted to Spiritualism, Occultism, Ancient Magic, Modern Mediumship and every subject that pertains to the Unseen, What and Whether. Published by spirit-direction. Terms: One year, \$3.00; six months, \$1.50; three months, 75 cents. Address MRS. EMMA HARDINGE BRITTON, 110 Madison Street, Manchester, N. H.

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of the Phenomena and Philosophy of Spiritualism, without theological controversy. Send two months to any person who will enclose 10 cents in stamps with his order. Published by THE PUBLISHERS CO., 83 Sherman Street, Springfield, Mass. H. A. Bunting, Editor. Subscription, \$1.00 a year.

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Medium of True Religion, Devoted to the Interest of Mediumship, Spiritualism, Universalism and Rationalism. \$1.00 per annum. Address BLISS & BUROSE, 22 1/2 Fifth Street, Detroit, Mich.

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ANCIENT ART AND MYTHOLOGY.

The Symbolical Language of Ancient Art and Mythology. Inquiry, by RICHARD FARRER KNIGHT, author of "A Symbolical Language of Ancient Art and Mythology." Notes translated into English, and a new and complete edition, by ALEXANDER WILKINSON, M.D. with 348 illustrations. Published by the G. P. Putnam & Sons, New York, N. Y. Price, \$1.00. For sale by COLBY & RICH.

The Meaning of Life.

A Lecture delivered at Berkeley Hall, Boston, Mass., Sunday, Jan. 17th, 1892, by DR. F. L. H. WILLIS. Price, 10 cents. For sale by COLBY & RICH.

THE SCIENCE OF IMMORTALITY.

A Lecture by PROF. W. F. PECK, delivered at Cassadaga Lake Camp-Meeting Aug. 11th, 1892.

This lecture is now in the hands of every Spiritualist in the land. It has been put in pamphlet form by COLBY & RICH, and will be sent to any address on receipt of 10 cents.

Miscellaneous.

WAS ABRAHAM LINCOLN



A SPIRITUALIST?

OR, Curious Revelations from the Life of a Trance Medium.

BY MRS. NETTIE COLBURN MAYNARD.

Together with Portraits, Letters and Poems.

Illustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

This book will be found peculiar, curious, startling!—more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very fables of oblivion. It deals with high official private life during the most momentous period in American History, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more loved.

Cloth, 12mo, illustrated, pp. 264, \$1.50; Paper 75 cents.

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The Psychograph,

OR, DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigators, and has proved itself as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications by the Psychograph from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given me heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Giles B. Stebbins writes: "Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the dial swung to and fro, and the second time was done still more readily."

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A Spiritualistic Book.

GOD'S IMAGE IN MAN.

Some Intuitive Perceptions of Truth.

BY HENRY WOOD.

In Cloth, 258 pages, \$1.00.

"A notable treatise on the new theology of evolution."—Brooklyn Eagle.

"A spiritualist instinct with spiritual vitality. It is filled with the light which the scientific method has kindled."—Boston Home Journal.

The fact that the unseen universe is as accessible from America as from India is one which the Western thinker has been slow to grasp, and Mr. Wood has been perhaps the first to present it frankly yet delicately with an absolute absence of that occult assumption which has done more to retard anything else to prejudice the intellectual world against the investigation of psychic questions, involving an intimate acquaintance with one's own soul and its possibilities."—Kansas City Mail.

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