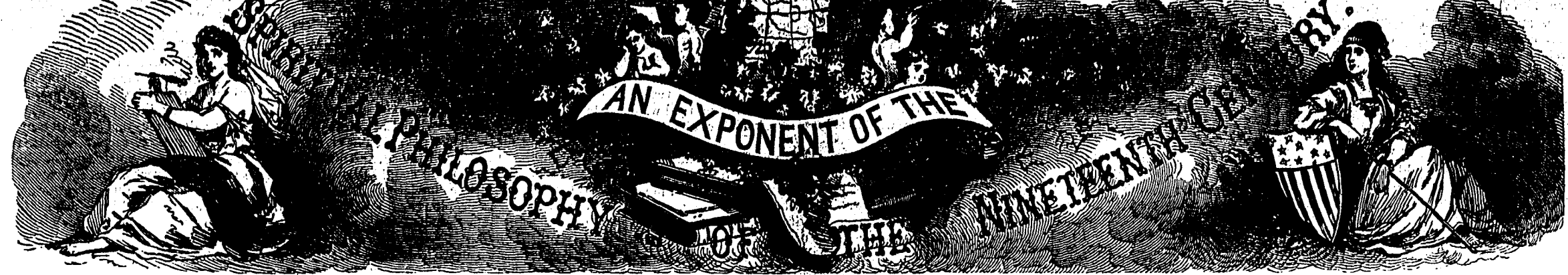


BANNER OF LIGHT.



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NO. 9.

For the Banner of Light.
WORK.

BY MARY WOODWARD WEATHERS.

Be not dismayed, for life and work are one.
Take first this lesson to thy soul with care,
There is no room for idlers anywhere.

This is perfection, in Creation's plan,
That life to uttermost should fill all space,
And by its labor beautify its face.

God is not resting, but has just begun
That first great work of wonder He called "good,"
To all eternity scarce understood.

He is the Master-builder—worlds on worlds.
Small parts we know of all the final plans.
Yet 'tis enough. God fully understands.

Earth, sea and sky, far into outer space,
Teem with its toilers, waiting no reward.
Art thou less glad than they life's gift from God?

Not even death stands idly looking on,
Death, time and fate are his co-workers each;
And power inherent lies within thy reach.

Nay, do not hesitate; 'tis such great means.
Love thine environment; use all thy might
To stand perfected in a higher light.

It is no fixed estate—God's own best gift—
But as a trail of light, if followed near,
Becomes a beacon flame more and more clear.

All things trend upward through continual strife.
'Tis life's great scheme, in no wise incomplete,
Since God, the All-in-all, is Paraclete.

Original Essays.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. XXI—FROM THE THIRD CENTURY TO
THE DAWN OF MODERN SPIRITUALISM.
(Continued.)

WITCHCRAFT.

WE have hitherto traced most clearly through all the ages with which we have dealt, the ministrations of the invisible spirit-world to this world of sense. We have found that these ministrations have taken the form of phenomenal manifestations strikingly similar in their characteristics throughout the ages. The variations that we detect are simply those of adaptation. Most wonderfully do we find this ministration adapting itself to the necessities of humanity, to the peculiarities of the different ages, the specialties of the different countries, adapting itself even to the language and costume of the various nations, thus demonstrating its own humanity and its thorough sympathy with the conditions and peculiarities of the peoples to whom it came.

Even the repulsive records of witchcraft, with their dark and dreadful horrors, afford us as positive evidences of the special character of spiritual phenomena as do the sacred scriptures of the Hebrews, and in the light thrown upon it by Modern Spiritualism this manifestation, so terrible in history, so dire and horrible in its results through ignorance, fanaticism and utter misconception, takes its place among the many efforts made by the spirit-world throughout the ages to rend the dense darkness of spiritual ignorance and bigoted superstition, and reveal itself to mortals.

We of the present age can, with difficulty, realize the amount of misery, anguish of soul and of body, horrible tortures culminating in cruel deaths inflicted by past ages upon the poor victims of disorderly or partially developed mediumship; and most unquestionably all the dark mysteries of witchcraft range themselves under this head.

In our researches in the Astor Library in New York City, at one time, we came across a rare and very curious old book published in 1489: a quarto comprising six hundred and twenty-five pages, entitled, "Malleus Maleficarum," or "The Witch Hammer." Its title clearly expresses its object.

A hammer is designed for giving blows, for crushing what it strikes. Here was a hammer for evil-doers, for heretics, for witches, for wicked women; these it was designed to demolish.

A brief review of this book will help us to comprehend more fully what the poor victims of this phase of mediumship had to encounter.

In the year 1484, on the 4th of December, Pope Innocent VIII. issued a bull that opened wide the door for terrible abuses, and most outrageous tyranny. In the hands of bigoted fanatics, it became a formidable weapon not only for exterminating witches, but for crushing out any form of belief or practice that these bigoted zealots might see fit to pronounce heretical.

In this terrible document, the Pope expresses his grief that in many parts of his earthly kingdom, in upper Germany, in Cologne, Trier and Bremen, many persons falling away from the Catholic faith, mingle themselves with "Incubus et succubus abuti," demons and paramours of devils, and by their magic aid use devilish arts to torment men and animals, and to injure the fruits of the earth, the vineyards and gardens.

This bull conferred on three appointed clerical emissaries the power to hunt out all such heretical offenders, and punish them by excommunication, torture and even by death without appeal.

The Bishop of Strasburg was commanded not to make known publicly to the accused the charge brought against him, which he was not to be allowed to resist, be his title, rank or office whatever they might.

A more hellish document certainly could not

have been dictated by the fiend against whose machinations it was aimed.

It can readily be seen what a license it gave to the exercise of the most fearful tyranny. The inquisitors had no restriction placed upon them, and men of all ranks were a prey to the ill will of others, for it was only necessary to accuse one of being a witch or wizard to bring upon him the severest punishment of the Church.

Pope Innocent assumed his name to indicate what he would have others suppose he desired to be; but this bull brought upon him great censure, and he was called a "scandalous hypocrite," and his bull was designated a "War Song of Hell." The sensible people of the times made a distinction between a heretic and a witch; but not so the Pope, for he said: "He who believes otherwise (than the Church decrees) is a sorcerer, and he who is bewitched is a heretic, or a confederate of the devil."

Clergymen and laity used their influence against the assumption of this decree, declaring that witches had no existence, and that their arts were pretense.

During this natural excitement the "Malleus Maleficarum" was published. In the introduction it states that even preachers had not hesitated to assure the people that there were no such things as witches, "that they had no arts by which they could injure men and animals, by which imprudent language the secular arm was not infrequently restrained from punishing such sorceries, and thus they became amazingly increased, and heresy became enormously strengthened."

The authors of this book were appointed by the Pope, and his bull was attached, and also a testimony of approbation from the theological faculty at Cologne. Maximilian had doubts concerning sorcery, and was unwilling to commit himself to any position that favored its superstitions, but he was induced to give his diploma, which was also appended to the book. Thus, trebly fortified, it went forth on its terrible mission. The authors were styled inquisitors, and they were Joseph Sprenger, theological professor in Cologne, Johannes Grunper, Clericus Constantius diocesis; Henricus Institor in Germany. They did not profess to originate the book, but claimed that they gathered the matter from various sources. Yet they designed it to be most perfect in all its parts, demonstrating from the Sacred Scriptures, from the Fathers of the Church, from theological and philosophical writers, that sorcery had not only an actual existence, but was a damnable crime.

There are three distinct divisions to the book: First, questions concerning the evil; second, the effect of the evil; third, remedies against the evil. It is stated that the devil is the chief person through whom witches operate. To deny this is heresy. If the witches believe that they make their excursions through the air with Diana, it is nevertheless the devil himself who affects their imaginations.

"The devil operates in fact alone, as in the case of Job; but the witches are necessary instruments for his corporal actions, because the devil being a spiritual being needs a vehicle through which to exercise his power. Many have greenish eyes, the glance of which injures. Natural things have all sorts of secret properties which the witches know, and therewith perform various wonders; for instance, they lay something under the door-sills, and bewitch men and beasts, may even destroy them, the devil being actually present on the occasions. The witches bewitch sometimes with their bearded eyes; these bearded eyes are inflamed eyes which inflame the air, and also sound eyes, especially when they fix themselves in a direct line with the healthy ones."

How faithfully has this devil-theory with regard to occult forces or mediumship been worked by the clergy from the fifteenth century down to the present day. The diatribes of the Rev. Talmage are freshly sounding in our ears as he denounced the teachings of Spiritualism to be the "doctrines of devils, redolent of the pit from whence they came"; and when we were lecturing in Providence, R. I., a few seasons ago, the Rev. Mr. Hamilton, a Methodist clergyman, made from his pulpit a bitter and bigoted attack upon Spiritualism, in which he denounced its phenomenal manifestations as "devil's fictions." Even in the full blaze of the glory of the intellectual development of the nineteenth century, with its marvelous attainments in the arts and sciences, with a degree of culture and intelligence pervading the masses never before known in the history of mankind, we find the spirit that prompted Pope Innocent's bull, and the publication of "Malleus Maleficarum," still living, still manifesting remarkable vigor in its old age.

But to return to our interesting book.

"Women are more subject to sorcery than men," it tells us, "because of their easiness of faith from the weakness of their constitutions," and on account of "their slippery tongues and their inquisitive wits," by which they put questions to the devil and tempt him. The word female is declared to signify want of faith: *fe-faith; minus-less*.

One of the most important questions discussed in the first part, is whether the devil has ever begotten any real children. This question is answered most decidedly in the affirmative:

"The devil can so dispose the imagination that a man may believe himself and others believe him to be a beast. A brave girl rejected the advances of a dissipated young man steadfastly, and he went away and had her bewitched, and she was turned into a horse. It was no real change, only a jugglery. They took her to St. Marcellus, over whose eyes the devil had no power; he thus relieved her by his sanctity."

"If wolves fall on children and carry them from their cradles, they sometimes are real wolves; but often only delusions of the evil one. The wolf-man is a delusion of the devil, because devils can enter wolves as they can swine."

There are three kinds of men that witches cannot touch: magistrates, clergymen, and saints, who are especially under the protection of the angels. (Stc.) There are three kinds of witches: the mischievous, those who cannot harm any one, and those who can harm but can release their victims. The first have no power of disenchantment; they occasion hail and thunder and tempests; they fly through the air; they foretell future things; they persecute children, and make horses unruly. The form of compact which they enter into is this: The devil takes a place of honor, and is generally styled *little master*. The older and more experienced witches present the candidates to this prince of evil. He examines them as to their ability, and makes them swear to obey him; he then teaches them how to make magic ointments and powders to injure men and cattle. The authors of the book affirm they have had opportunity to test the power of these.

The manner in which witches are able to travel quite supersedes our modern methods of locomotion. "Before flight the witches smear a broomstick, an oven fork, or a piece of linen, with their ointment, and they are at once borne away." It is easier to travel thus by night than by day; but journeys are not confined to darkness. To doubt that a man may be changed into an animal is heresy, for "Was not Nebuchadnezzar changed into an ox and eat grass?"

"The devil in such metamorphoses secretes himself in the head or body of the man. He causes a blinding of the outer and inner senses"; and the seats of the various faculties are very phrenologically given, as, for instance, memory "in the hinder part of the head, up toward the middle above where imagination has her organ."

Sensus Communis has its cell in the front part of the head, where the imagination presents with lightning speed the figure of a horse. So that the man swears that he sees such an one. "The devil does this with such skill that not even a headache occurs from it, such miracles does he work; but they are no real miracles; those only are wrought by God."

On one occasion a terrible tempest laid waste the country from Ravensburg to Salzburg; the people declared that the witches had occasioned it. "We caused, therefore," says Sprenger, "a few notorious old women to be arrested and tortured; they all confessed, which showed that we had hit upon the right offenders." The poor wretches were, of course, burned.

To condemn one as a witch only two or three witnesses were necessary, and they need have no high qualities. No matter how infamous in character, their testimony was sufficient. Enemies might witness against enemies, although in such cases they were called only half witnesses:

"In order to bring the accused to voluntary confession you may promise her her life, which promise, however, may afterward be withdrawn. If she does not confess the first day the torture is to be continued the second and third days, and may be repeated according to judgment, the judge announcing: 'We condemn thee to be again tortured to-morrow.'"

If the accused could not shed tears it was a sure sign of guilt. On being adjured by the hot tears of the Virgin to weep, if innocent, she would let her tears flow, but if guilty she could not. As an act of penitence the witch must clothe herself in a wide gray cloak, like a monk's, only without cape, with yellow crosses upon it, and perform acts of humiliation before a church.

The causes of accusation were so numerous that it would seem that any evil, either of sickness or of pain, of tempest or drought, or of loss in any way, were sufficient to fasten suspicion upon any one. The final advice of the book is to oppose all appeals to a higher tribunal.

Only about four centuries have elapsed since this quarto was issued from the highest tribunals of the times, and it held a powerful influence for years upon the whole civilized world, reaching even to our own country. We are not surprised at the credulity of the ignorant; but that the learned men of the day—the educated classes of the times—should give the word of authority and fact to all the idle tales of the age, ranks among the mysteries of human development. The last edition of Carrou's Criminal Practice was published as late as 1758, and it avows the same belief to have existed among jurists, and the same necessity of legal proceedings.

Among the noble writers who after a time attempted to stem this tide of superstition, were Van Helmont, Paracelsus, Wier, etc.

The publication of "The Witch Hammer" was followed by terrible persecutions that swept over France, Germany, Sweden and other countries. The witch trials at Mora, in Sweden, in 1670, reveal a degree of superstition and ignorance concerning the laws of the human spirit that seem incredible. It was not until the seventeenth century that a more general enlightenment began to dawn upon Europe, and superstition began gradually to give place to reason. "The Witch Hammer" began to lose its terrible power. It was gradually consigned to oblivion, and its authors to infamy. Popes issued other bulls, and people began to understand the laws of nature, the workings of their own minds and the powers of the human spirit better. The German mind first rose against the popular errors, the fearful carnival of death and misery that swept over the world. Cornelius Laos, a German priest, demonstrated the folly and wickedness of witch trials. He was seized and imprisoned, and obliged to recant, to save his life. Johannes Weir wrote freely against the persecutions. Frederick Spee published a book

(Continued on second page.)

Original Story.

HERETOFORE--NOW--HEREAFTER!

BY ELVIRA HOWE BIGELOW.

How many centuries has this old earth been patiently, steadily doing its work! What mighty secrets it holds! What knowledge, what possibilities! You, my child, are not the first of earth's children to receive us as teachers and co-laborers. You will not be the last.

I gladly comply with your request to briefly state my experience as a mortal, as a spirit, as again a mortal, and my final conclusions. I can distinctly recall both my journeys into the bleak country, as many termed the earth-plane; but to me the earth-life was not bleak, but full of sunshine, with only shadow enough to mellow its light and bring out more vividly its uses. The mother who first gave me birth was an intellectual woman, firm even to sternness. My father was a dreamer, a poet, a student. He was not as strong a character as my mother, but more learned, much given to research and philosophical reasoning.

I was born in the eleventh century, in France, in the days of the Crusaders. I was the eldest son, although three sisters preceded me, and my birth was hailed with great rejoicing, for our family was an ancient one, and a son to bear the name was of great moment.

As I grew into robust, healthy manhood I developed more of my mother's characteristics than of my father's. My father, for the times, was a learned man. Knowledge in those days could not be bought, but each one who thirsted must draw for himself. My mother was proud of his wisdom, but when the wars called for strong hearts and willing hands, her glance of pride was directed to the son instead of the father, for she well knew that he had no love for the pomp and parade of war, and that bloodshed and suffering were harrowing to his sensitive soul. She loved him in her proud, imperious way, but her look of pity, if not contempt, would bring the hot blood to his delicate face when the arrival of a carrier brought us news of a daring deed or a fresh outrage. But to me the message was a clarion note, calling for action.

Early in life I espoused the cause of the Christians, and went forth to my spurs. I took no counsel with caution, but where the fight was the fiercest, there I was found, leading my men into the thickest of the battle. More than one hardly-contested field was won by our determined onslaught, and our banner was hailed as a sure omen of victory. We were proud of our fame, and again and again we had witnessed the blanching of swarthy faces and the flinching of brave men when the blue banner emblazoned with the rising sun was unfurled before them. I was several times wounded, but returned not home until after an absence of seven years, when my faithful henchman carried me back over mountain, stream and desert, carried me back with a mortal wound which could but end in death.

Oh, the glory of that homeward march! Many victories had crowned our efforts, our fame; a warm proclamation from our king had preceded us, and we were received with great rejoicing by all. The sight of my honored mother's stern face, beaming with joy and pride, fully repaid me for the great price I had paid for it. Death! It is a soldier's fortune! Still to yield up my young life was a fearful sacrifice. Life! that most precious gift to youth—prosperous, ambitious, unchecked youth. My love of home was strong, and I had longed to look once more upon the time-worn walls, and to feel the love of father, mother, sisters and brothers ere I was shut out from them all forever. I had sent couriers in advance to proclaim our coming, but not my desperate condition; so when I arrived, sick, weary, burning with fever and often delirious, I found the castle ablaze with light, and all the country around about gathered to give us a royal welcome. Their joy was contagious, and for a time I forgot my suffering only to have it forced back upon me with greater violence.

Ah, how sweet life looked to me! how I struggled for composure! In my weakness the brave, stern soldier's lip trembled, but my followers must not see their commander flinch at the approach of death, for it was a soldier's fortune, and must be calmly met. My career had been short but full of glory, and while song was sung or story told, I knew my fame would live. I look even now with a mournful pity upon the dauntless youth who had met the first foe he could not conquer. I remember how the rising sun slipped his long bars of pleasant light through the hangings of my windows; how the mourning voices, hushed but sorrow-laden, crept to me through the open doors; how my dear, gentle father's convulsive sobs shook his slight frame. I remember the old physician's look of anxiety, but more vividly than all the rest, my mother's pale, quivering face. Never since my earliest remembrance had I, ever before seen one trace of emotion there save when the blazing torch and the wild huzzas of the people welcomd her, returning hero home. Wearied and distressed I closed my eyes to shut out the unusual sight; and when again I opened them, I was standing by my own bier looking upon my own dead face, emaciated, cold and pallid. For an instant I was stunned; then, as I gazed upon

my lifeless form, a great joy filled me, for I was still alive.

The full beauty of the thing we call life burst upon me. I was not dead, but alive, full of vivid, active, real life. I could still fight for the right, still succor the weak, still win laurels for our honored house. I had yet to learn that my life as a mortal had indeed ceased; that as a soldier, a son, a brother, I was indeed dead.

I had the usual experience of unavailing effort in trying to impress upon my mortal friends the fact of my continued existence. Failing to make my voice heard, or my touch felt, I finally accepted the inevitable, and turned with a hopeful heart and real interest to the teeming life about me.

I found I had inherited from my father a love of learning, and that I entered with zest upon a research for hidden wisdom. Many of the knotty points which I had heard discussed at my father's board were solved at once, and the greatest of all mysteries, this continued life, so simple, so natural, I needed no philosopher to explain now. I sought to impress my father with my presence, and was rewarded by his quickened spirit. He responded by a renewed interest in what was then interesting me. He was nearer me than before, for with the loss of my material body my military ardor had cooled, and I saw with dismay the horror of those bloody wars. The grandeur of a daring deed was buried in the beauty of a simple act of thoughtful love, of human kindness. I saw that the humble camp-follower who bound up the wounds, who gave the cup of cold water, who ministered words of hope and consolation ere the last of life ebbed forth, was often far nobler in spirit than the great commander who led brave warriors on to victory. I remained for many years a great interest in the affairs of my country, and gave what aid I could to the oppressed, but my chief delight was in my father, and in his search for knowledge I gave him much material aid. I gained from his long earth-experience the knowledge and discipline that had been denied me, and he was my chief instructor until death disrobed him.

The first great and indispensable requisite to success in this life, as well as in the earth-life, is zeal, a real absorbing interest in your chosen pursuit. However small and uninteresting it may seem to others, if you would be happy, content with life, you must magnify your calling, and make it, as far as you yourself are concerned, a matter of importance. Dignify your work by giving it your undivided interest. Patience you must cultivate; you must not be fretted by trifles; you must be willing to delve, and not disdain the small details.

These lessons I learned, as a spirit, of my father, but he was unconscious of the instruction he was daily and hourly giving me. Very soon after my entrance into spirit-life I found myself welcomed by a circle of learned, ardent friends whenever I chose to seek their companionship. For the first few years I wandered often back to camp and home, and took an active interest in all that concerned them. But almost imperceptibly the love of earth dropped from me, and it would have been impossible for me to have placed my finger upon any one point and to have said, "Here my spirit-life began." In time I became wholly engrossed in a search for knowledge. I traveled for years. I compared the progress of other planets with our own. With unabated interest I studied the customs, manners, character and social relations of the people of all the worlds to which I had access. I was an ardent student of the material formation of other planets, and of the laws which govern them, and the progress which they had made.

Dear mortal, it is impossible to convey to your limited understanding the intense, the engrossing interest with which we visit these, to us, unknown spheres. We visit them as spirits, for they are material as your earth, but they differ from it in many curious ways. In some of them the life-principle of the inhabitants has become so advanced that we mingle with them freely, and they recognize us as visitors from other worlds. I have not the time now to write of these things, but they await you. Do you wonder that the great intellects of earth seek at once this sparkling fountain that throws its clear waters within the reach of all who thirst after knowledge? Ah! how beautiful to such is spirit-life! How satisfying when their earth-life has been unselfish, and love throws its subtle beauty and fragrance around them.

I was much interested to find, after long and patient research, that our mother earth, while it is not the oldest or furthest advanced, still, from our standpoint, possesses the best elements for perfecting a human soul. While the struggle for life is here sharper than in many material worlds, it serves to strengthen the spirit, to bring out the fine metal, to purify the gold. In time the inhabitants of the earth will become so fully developed that death as it is now known, to you will be no more. The change which will be necessary will be so gradual that it will hardly be recognized. Then spirits embodied and disembodied will mingle

together almost as freely as mortals now do. Then this great fear, this dread monster who sits like a familiar spirit by your fireplaces, waiting for an unguarded moment in which to seize your nearest and dearest, will be known no more. Then harmony and trusting love, the true attributes of the soul, will prevail. Then knowledge will have displaced ignorance, and the human body will be held sacred as the dwelling-place of the spirit. This development goes steadily on, and to us with our far sight and broad vision, it looks very near; still it is many thousands of years hence. Knowledge and love are the grand levers, the great elements that will dissolve the gross ignorance and selfishness of man, and make his salvation sure. Then there will be no need to teach reincarnation, no need to seek it, no need to mourn our young men slain by sin or war, no need to go mourning about the streets for our Aboloms.

Dear mortal, how improbable this seems to you. Yet I say unto you it shall all come to pass.

Al, life! Thy beauty, thy magnitude; how incomprehensible to the human understanding! How many have reached its uttermost limits? Not one, my child; not one. Its march is on, on, forever on. Its youth is eternal. The spirit of man never ceases to develop, to grow in knowledge, in strength, in freedom. Freedom! What can a mortal know of freedom? Nothing! Sin binds him hand and foot; sin against his fellow-man, as well as against himself. The need of a personal deity to the limited understanding of man, while it dwarfs his powers, develops the soul and helps to make the spirit-life that surrounds your material earth more beautiful, if not as grand as that of other planetary systems.

But this is not what I was to tell you. I know that most spirits who visit you tell you of work for their fellows called out by sympathy and love. But to me intellect was first. My sympathy or love-nature was not awakened for many years after entering spirit-life. There is no limit to the intellectual strides of the spirit of man as dwarfed and bound as it is upon the earth. To us the mandate, "Thus far shalt thou go and no farther," is bounded only by our own inclinations. But as you know, growth in one direction only does not produce a symmetrical being. So when earth's intellectual giants return to earth, it is not to exhibit their knowledge, but to perfect themselves in sympathy and love that this spirit-life may be more satisfying.

During all my wanderings I held an affectionate interest in my father and mother, and to some extent in the old earth-home, so that after many years the tie was strong enough to call me back to the common walks of life. I was like a man in the earth-life who gives all his thought and time to intellectual pursuits, but who sometime in the tender years had found a little bit of heaven in love's dream and had taken to himself a wife; though she at times would persist in pushing open the door of his heart, perhaps with a baby's hand, just a bit, and a blessed ray of love's sunshine would lie across his misty lore and thus save him from becoming an intellectual monstrosity.

Well, my father and my mother and the old dim home-circle performed for me the part of the scholar's good wife, and recalled me to my needs.

I had often been puzzled by exquisite beings who passed me, by a fragrance that I could not analyze, and a clear, soft atmosphere that I was unable to penetrate. I found my father thus surrounded, and not wholly accessible to me, his son. I knew he was in possession of an attribute infinitely more beautiful than anything I possessed. When my love for my father called me, these beautiful beings floated past with laughter and song, but left me looking helplessly after them as a lover of nature looks longingly after the soft, fleecy cloud of a summer day. I think I was at first interested in them as a new phase of life. It was a new field for investigation. But when I tried to demonstrate it, to apply it to my intellectual logic, I was baffled, I was lost. I had no starting point; it was an unknown quantity, for love and sympathy were out of my realm, and it was not by cold logic that their beautiful country could be entered.

But my awakened interest brought me nearer to this great leveler, Love; without it the life of a spirit, I care not how lofty his intellect may be, is as a barren waste; when its beauties first began to dawn upon me the delight with which it filled me was so exquisite that I was not content with a sup, I must have a full draught. But how was I to attain it? By experience! With all my wisdom, the poor unlettered shepherd boy, with his warm, loving heart, who carries the lost lamb in his bosom to shield it from the biting cold, was infinitely my superior. With all my knowledge, the ignorant boor who toils through the long day in the dark mine, that the little child who kisses his coal-blackened face may be warmed and fed and clothed, was an angel of shining light beside me.

"Oh! the beauty of a child's love," I exclaimed. I asked for it. I tried in vain to win it, but it could not be bought save with its own coin, and alas! of that I had none. I must go back to the earth, and gain by experience this simple, beautiful thing, that is so hard to obtain, but so free to all. Now my former possessions seemed worthless. I grew anxious and worried. Time dragged heavily; for I was entering upon earth-conditions, but by my own volition, led by my intense desires. I had about me a certain brilliancy from which all gentle, timid spirits shrink. Gradually this brilliancy became obscured as by a dim cloud. As it faded I was conscious of a softer light that drew toward me those who sought for aid. I found myself helping others, helping in little trifling things. I picked up a sobbing child, and sat it upon its feet. I stayed the hand of a cruel man who was beating a beast that patiently bore his burden for him. I led the baby feet of a little girl into a field of sweet grasses, and watched that no harm came to her, while the worried, heated mother prepared the noon-day meal for hungry men.

Little things, dear mortal, little trivial things; but they make up life in heaven, as well as upon your earth.

Unconsciously I had taken upon myself earth-conditions. I was so absorbed in this life that I left all of self out, that I did not realize it, nor did I think of the motive which had led me, hither. After a time I found that my work had settled into a system. I was giving aid to a mortal who was engaged in missionary work in a large city. That it was a great loving sympathy which led her day by day to endure toil and privation that she might give aid and comfort to the poor and oppressed, which

led her day by day into the haunts of sin from which in spirit she visibly shrank, I knew. At those times I could hold her firmly, I could give her courage to go unflinchingly into the darkest dens of misery. I could throw around her a magnetism that helped her to draw others into the good work; I could lend eloquence to her tongue, and give freedom to her thought.

You see I was only a helper; I did not do the work, but I gave stimulus to the brain, and courage to the great, loving heart.

[To be concluded.]

The Reviewer.

"Angels' Visits to My Farm in Florida."

A new book with the above title, by Golden Light, just published by the U. S. Book Co. of New York, is one of the few books that will command wide attention and call forth discussion.

It is not a romance, an essay or story, has no plot, or hero or heroine; but is a gossip chat by an old Floridian farmer, telling in a homely, confidential way, and a style peculiar to himself, of his farm and farming, and of a visit of some friends at the farm.

The book is nicely brought out, has 283 pages and twenty-nine short chapters, each complete in itself, making it an attractive volume to pick up for a few moments' reading; but when the lovers of books get hold of it they will be likely to go through it before laying it down, and then many times afterward take it up to read again and again some of its chapters.

It is a book with a motive—to demonstrate that Modern Spiritualism and Primitive Christianity as taught by Jesus are one and the same thing, and this he brings much evidence to prove.

There is nothing controversial in it, and while many plain and wholesome, though perhaps unpalatable to some, truths as to creedal Christianity are stated, yet it is done in such a loving, tender and considerate way that it makes no deep wound.

"Golden Light," the author, is, according to his own statement, a plain farmer, the son of a mechanic, and his family at the farm consists of his daughter, Miriam, and himself, the mother having passed over to the great majority, and the son, Tom, is practicing law in a far off city.

Comfort Miller, an old friend of the farmer, and his friend Dr. Graeme of England, and Miss Mary Van Elt, a friend and schoolmate of Miriam's, are at the farm for a month's visit, and all are joined by the Rev. Caleb Soyer, a Methodist minister, who comes to remain for a week.

But a small portion of the book deals with the details of the farm and farming, though much instructive and interesting information is given on that line; but the greater part is a report of what was said and done during the visit of the friends.

Comfort Miller is a student and philosopher of no mean order, and also an inspirational medium; while Mary Van Elt is a remarkably spiritual young woman and a trance medium of a high order.

Dr. Graeme is a chemist, a man of broad and liberal views, and a stenographer, and to this later accomplishment the old farmer is indebted for the fullness and accuracy of his reports. Farmer Light is a Spiritualist, as is his daughter, and she is also a medium.

The Rev. Caleb, though well aware of his friend Light's liberal views, has not known him as a Spiritualist, nor even dreamed that Miriam was a medium. Having all the prejudices of a thoroughly earnest and honest yet bigoted minister against Spiritualism, of which he knew nothing, yet firmly believed it to be of the devil and everything that was evil and bad, he was horrified when told that the beautiful and seemingly so sweet, pure and spiritual Mary Van Elt was a medium and Spiritualist, and at once conceived it to be his most solemn and imperative duty to save her from the devil and hisimps.

He at once expressed to his brother Golden his great concern for Mary's welfare, and that it was his duty as a minister of God to make every effort to pluck this brand from the burning, declaring that she was a child of the devil, used by that arch enemy of mankind to deceive others, and all the more dangerous because of her great beauty and seeming goodness, for he was quite sure that all the sweetness, gentleness and grace were a mask worn to hide an evil heart and a fiend's desires.

This determination on the part of the Rev. Caleb gives direction to the evening conversations and occurrences which greatly surprise him by opening up fields new and strange, and he being an honest man, with the courage of his convictions goes forth at the end of his visit a changed man, to preach more of Love, and less of Retribution.

Here are some extracts from the book: "Spiritualism, in the highest and best knowledge of it, is the manifestation and realization of true Christianity—a further and larger revelation of truth to mankind.

It does not deny the Christ, but perpetuates and multiplies him.

It restores mankind from its wanderings into barren and soul-chilling errors and abstractions under the blind leadership of a Christ-denying and a Christ-crucifying human-venerating church.

It reveals God the Father.

It reveals and manifests the Christ, the ideal man, the true son of God, our brother, etc.

Again: True mediumship needs no sponsor, no earthly endorsement, no bolstering. It will always prove itself.

"By their fruits ye shall know them."

Art will seek to substitute spirit, but will fall at the life-line.

Deceivers will abound and wax bold, and seek to pass as the very elect, but in the presence of the true they will hide their heads in confusion and sink to their own place.

The technique of sympathy is universal, and cannot be simulated successfully. In defense of undoubted lapses and falling away of some who have received the heavenly gift, and have often given proof of genuine mediumship, it has been said that "Spirits do not care so that they find an instrument."

True, doubtless, of certain spirits, but not of the kind whose holy ministry we should seek to interpret and cultivate.

Spirits do care. They do discriminate. They do not willingly employ unwelcome instruments.

They look with holy indignation in the face of the Impudens.

There is no excuse for evil mediumship, and the truth repudiates it utterly and forever. The voice of Spiritualism cries aloud, "Be ye clean who bear the vessels of the sanctuary."

The wicked one who claims mediumship for ministering spirits of good, "steals the liver of heaven" to screen evil and self. The lust of the flesh is no part of mediumistic qualifications, neither is dishonesty or craft.

Spiritual leadership is first true, then peaceable, then paternal, then unselfish and pure, and *thinketh* no evil.

It is unlinked with evil, except in so far as itself is imperfect.

It needs no defense. It is transparent to all, even to the evil eye.

Its course is onward toward the better and the better, until it leads humanity into the fullness of life. To this responsible and exalted work you who are true mediums are called. There is no greater honor; there is no more exacting labor and sacrifice.

This book is exceedingly entertaining and instructive, deals with some of the most momentous questions and living issues of the day, and portions of it will be studied as well as read. All lovers of truth and progress should read it.

JOHN FRANKLIN CLARK.

Sickness Among Children.

Especially infants, is prevalent more or less at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

"If a Man Die, Shall He Live Again?"

The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme, "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for \$1.00. Let it do its work; buy it and circulate it.

[Continued from first page.] entitled "The Book of Consolation in the Witch Persecutions," in 1647, and from this time forward volumes continued to appear until the subject became of little interest in the progressive march of the ages, and the celebrated "Malleus Malliflorum" is sought only by the curious.

But, as we have said, the influence of this terrible book was felt in our own country, and it is from the dark annals of New England witchcraft we shall attempt to draw our proofs of the assertion that the phenomena revealed in the history of witchcraft are identical with those we have been tracing throughout the ages.

We have seen these phenomena classifying themselves under the various heads of clairvoyance, discerning of spirits, prophecy, physical manifestations, works of healing, speaking with tongues, levitation, etc., and we shall find all these forms of manifestation revealing themselves in (so-called) witchcraft.

Without an exception, the history of every one of the poor wretches who suffered death for practicing alleged witchcraft in enlightened, Christian New England, furnishes evidence that they were mediums, and that the signs and tokens of their mediumship were strikingly like those that mark the mediumship of to-day. Almost all of them saw spirits, or spectres, as they were termed. Sometimes they were described as white and again as black. The latter were undoubtedly the spirits of Indians who were described as being black. We shall cite a few cases for illustration.

"Margaret Rule," says a no less distinguished authority than Cotton Mather, "was assaulted by eight cruel spectres, whereof she imagined that she knew three or four." There can be no doubt that these spectres were, some of them, the spirits of persons deceased, whom she had known when in the mortal form, for she gave the names of some known to have left the mortal; but she also gave the names of living persons as being among these spectres, and, note the fact, in every such instance they were the names of persons who had previously been suspected of being witches. Does not this prove that in every instance the spirits seen of living mortals were of persons possessing highly mediumistic temperaments, so that their spectres or spirits could be as readily discerned as those of the departed, and that these strange phenomena of witchcraft were as truly governed by psychological laws as are the phenomena of modern mediumship?

During the time that Margaret Rule was so thoroughly under the influence of these spectres, she would fast rigidly for nine days without any perceptible effect upon her physical condition. Once she saw, clairvoyantly, the threatened drowning of a young man and his escape from it, being rescued by means of a boat. She saw and described this some time before it occurred, and it happened just as it was predicted.

On one occasion she was lifted to the ceiling, and held there by the invisible forces in the presence of many spectators, who could with difficulty pull her down. A striking instance of the phenomenon of levitation.

In common with many others, Margaret frequently saw a noble spirit clothed in glorious garments of shining white. He stood by her bedside comforting and counseling her, and begging her to keep her faith in God, assuring her that God had permitted these afflictions to come upon her "for the everlasting and unspeakable good of her own soul, and for the good of many others."

Margaret Jones of Charlestown was indicted in 1648 for witchcraft, found guilty and hanged. She was accused of foretelling things that came to pass. She practiced medicine, using simples that produced powerful effects. Clearly a healing medium. She would also tell of secret speeches and conversations that she could by no possibility have heard in the ordinary way. Undoubtedly both clairvoyant and clairaudient. Several witnesses testified to having seen a little child in her arms which ran from her into another room, and when followed, vanished from sight. What could this have been but a materialization?

So dense was the spiritual darkness engendered by Calvinistic theology in New England at this time, and so potent was the faith in an infinite power of evil—the Orthodox devil—that this innocent medium was put to a cruel, ignominious death for practicing the gifts of her mediumship precisely as they are practiced by the mediums of to-day. She practiced healing by the laying on of hands and the administration of simple remedies, and people were astonished at the power she possessed in her hands, and the remarkable efficacy of her remedies. She made cordials and decoctions from nature's simples, such as anise and the mints, with various herbs and barks. Her pious neighbors became convinced that the devil was her helper because she possessed powers they could not understand, notwithstanding they were the same spiritual gifts that the Apostle Paul declared should be coveted earnestly, and so she was accused of witchcraft and ruthlessly hanged.

A few years later Mrs. Ann Hibbins, a lady of culture and refinement, who was one of the élite of Boston's highest social sphere, came under the terrible ban. She was accused of being in league with the devil. Incredible as it may seem, the only accusation brought against this woman was that she was clairaudient and heard a conversation that was being carried off between two men concerning herself.

The Rev. Mr. Norton once said of her that she was hanged because she had more wit than her neighbors, and possessed a marvelous power of "guessing," as he termed it, and her superstitious neighbors considered this proof positive of her being, by the aid of the devil, possessed of supernatural insight. It is evident that she possessed clairvoyant power to read the thoughts of others and sense sights and sounds that were transpiring afar off, for she gave many proofs of it. In other words, she was unquestionably a medium, and she died a victim of the devil-worship of her day. We cannot term it anything else, for the Calvinistic God of early New England was a fiend, who was glorified by the horrible tortures of his own offspring in a burning hell, and he was fully equalled in power and malignancy by his great antagonist, the devil, who ruled New England in those terrible days with a rod of iron. Can we wonder that the unfortunate mediums of those days were burned and hanged?

In Ann Cole of Hartford we have an illustration of that phase of mediumship known in biblical days as speaking with tongues, also that phase now known as inspirational speaking. Knowing nothing of the Dutch language in her normal condition, being uneducated, when the spirit was upon her she spoke freely in that tongue.

She is described in the quaint language of those days as a person esteemed pious, behaving herself with a pleasant mixture of humility and faith under very heavy sufferings, professing (as she did sundry times) that she knew nothing of those things that were spoken by her, but that her tongue was improved to express what never was in her mind, a terse and admirable description of the inspirational medium.

About this time there came to be confined in prison under the terrible accusation of witchcraft, one Greenwich and his wife. They were ignorant, very commonplace and vulgar sort of people. Ann Cole was regarded as an obsessed person, the victim of witches. The pious devil-believers of the day were in the habit of questioning the so-called bewitched, and drawing from them testimony that could be used in court to bring about the conviction of the accused, and satisfy their pious zeal for putting to death those whom they believed to be in league with the devil.

Now it is evident from the history of Ann Cole that the three men who took notes of the utterances that fell from her lips while under spirit control, warped and distorted those utterances to further their own purposes, and in their blind fanaticism and credulity servility to the old Mosiac injunction, "Thou shalt not suffer a witch to live," they drew from her, while in unconscious trance, certain utterances that procured in court the condemnation of those poor wretches—Greenwich and his wife—and they were both executed.

But we need not multiply these illustrations. Enough has been cited to afford strong evidence of the truth of our assertion. In Essex County alone, twenty executions took place in the short space of three and one-half months, and between two and three hundred of these unfortunate mediums were imprisoned, tortured and persecuted in various ways. They were persons of good moral character in almost every instance. Many of them were persons of culture and refinement. One of them, the Rev. George Burroughs, was educated at Harvard College. From all that can be gleaned from the history of his cruel misfortunes, terminating upon the gallows, he was a man of rare parts and qualities, and a most highly developed medium, possessing a remarkable diversity of gifts. He was clairaudient, clairvoyant, possessed a luminous, divinely inspired mind, and was a powerful physical medium as well. When on the scaffold he spoke under spirit-control so touchingly, and with such fervency of spirit, that many in his audience were affected to tears, and in order to prevent the spectators from hindering the execution Cotton Mather made, from horseback, a bitter and bigoted speech addressed to the fanatical superstitions of the crowd, saying it was no new thing for the devil to transform himself into an angel of light, and the execution went on—"to the great glory of God!"

In every instance the accusations brought against these persons were founded upon the fact that they possessed precisely the same gifts or psychical powers which characterize ancient and modern mediumship.

We repeat that Spiritualism alone presents us the key with which to unlock all the mysteries of this terrible phase of human experience termed Witchcraft, and under the strong light thrown upon it by the revelations of Spiritualism in these later days its mysterious and seemingly disorderly manifestations are relegated to their proper place among the "Spiritual Facts of the Ages."

GETTING READY FOR HEAVEN!

BY W. A. CRAM.

Does not the above title generally express the popular religious economy of "salvation"? We will not pause to consider, even in brief, the various methods of the churches in preparing the child, man or woman for the world and life after death, or a sure entrance into "heaven." When we name conversion, confession of Christ, his atoning blood, crucifixion of the carnal man, etc., the whole popular religious system of salvation—with its watchwords, its paraphernalia, its machinery and lurements—appears before us. We would not condemn all this. Surely it is a part of nature's method of evolution—"part child's play, part God in the heart." We cannot believe it all as the final expression of human growth in the religion of truth, beauty, joy and use. Can we not discover some simpler, higher way of the law of nature and the soul? some more healthful method of living into and dying out of this world; and thus a better preparation for death and the after-life than popular religion presents? Let us consider a little, nature and the soul growing and awakening lower on the way of life: How is the soul of the mineral getting ready for a higher world? Very simply, as it appears. Every molecule, every crystal of mountain rock or wayside pebble is willing, loving and striving for all the beauty, wealth, delight and noble use of life it can, as a molecule or crystal. So it grows, and is transformed upward to be born at length into grasses, trees and flowers: The most and best beauty, delight and use of the great rock-world it can discover and possess, is the truest preparation it can make to enter upon tree and flower life.

In just this way the grasses, trees and flowers appear to be educated for animal life; nature's word through them seems to be that to live greatly and heartily as a humble vegetable is the best preparation to enter the animal world and life. To crucify the body, to starve and distort the senses and desires of life, is to die downward, not upward.

The worm or grub in the earth-cold and darkness does not seem to spend time and strength in condemning and starving his earthly body and senses as evil and vile; as a great-hearted and right earnest grub he appears to accept the worm as good just to give birth to a better; so in quiet and restfulness he begins to transform the elements and energies, the organs and senses of the worm-life attained, into the more perfect organism of the butterfly or moth, with its higher loves, delights and uses, in an upper world of sunshine and flowers.

Can we not discern here nature's law and lesson of healthful living for new life? We are discovering more and more that in this world we are in a kind of embryonic state in relation to that larger, richer, upper life we shall be born into through death. Our whole organism of hands, feet, eyes and ears—with all our desires and loves of this world—are just the crude child-expression, the dim fore-feeling and unborn baby consciousness of the vast, higher, invisible life all before us, the

embryonic condition of which we pass through here! How to get ready to be born most and best into that new life after death? Is not nature's answer quite simple and plain? Grow, educate, and use your whole organism in strong, healthful ways; count every organ of your body, every sense and desire as good matter and consciousness of being—to be held and lived in earnest, noble ways of thankfulness and gladness, and so transformed into the over higher: Eat and drink in strong heartiness and temperance, that your whole body may be the joyful servant and beautiful expression of the soul awakening into this life. Educate your eyes to discover the eternally arling beauty in this grosser, carnal world; train your ears to the sweet voices and harmonies of the soul in the rocks, trees, grasses and flowers; cultivate your minds into the delight and noble use of all things—even though counted of the "flesh and the devil" by the fearful saint.

Do not whine and cry for heavenly harps, crowns and thrones till you have grown to some heavenly strength, peace and joy in great mother earth. There is not a sense, a desire or an appetite, not an instinct or aspiration of human body or life here, but is the outward budding and awakening of the spiritual body and life. The temperate and noble knowledge and use of all these lower of to-day is, then, the truest preparation for the higher to be: He who cultivates his seeing in this world to discern and understand the most beauty and promise of eternal good in the stone or worm, is most richly fitted to awaken and see and know the beauty and promise of that in heaven's higher angel faces, and the sunlight flowing from God's upper throne beyond this world's death. Those who open and train their ears to catch most fully the love-voices and the over-tones of music of peace and gladness, in and through the jars and frets and pains here, will surely awaken more strongly and richly, through death, to the love-voices and music of heaven. To educate ourselves to eat and drink the life-giving meats and fruits, the waters and wines of this old carnal earth in right, temperate and delightful ways, to eat and drink the gifts of this world upward and not downward, is the truest getting ready to eat and drink with angels and the Over-Soul in the higher realm.

If the soul of the universe is masculine and feminine, then marriage of bodies and souls is the life-perfecting process of eternity. In the dim dawn of this world's life we discern souls in molecules and crystals marrying and giving in marriage. They marry upward into grasses and trees; higher still are the marriage wants and uses of the world—the grasses and trees marry upward to insects and animals. Does the manly and womanly die, or become annulled this side of death? Rather are they not the child form and speech of a manhood's and womanhood's marriage in the higher invisible realm of being?

Is this "of the earth earthy"; or, worse, is it "of the flesh and the devil"? It may be. Are we quite sure that there is not a divine promise, a heavenly meaning in this earthiness; that even "the flesh and the devil" are only the framework of eternal good, the embryonic expression of glorifying life dimly seen through the blindness and darkness of ignorance.

Through this very earthiness, even this "devilishness," the soul in nature leads the crystal up to grass and flowers. This is the way the plants and trees climb up to animal life. Through the earthiness and "devilishness" of our crude world the worm or grub metamorphoses into the butterfly or moth, so nature transforms the beast into human: More and more this appears the great highway—the process by which we are drawn and climb to heaven.

When we keep clearly in mind that this world of clouds, rocks, trees, flowers and animals is simply the grosser form or framework, the lower and ruder expression of the infinite invisible realm of higher forms and life of the soul, then the whole matter of getting ready for heaven stands out quite plain. And equally plain is it that a birth we call death will in due course open to our consciousness, our use and enjoyment, the more perfect and spiritual world of clouds, rocks, trees, flowers and animals now hidden from us by the grosser garment of this world's matter. To love, to enter into the joy and knowledge of the soul of the sky, the mountain, bird or man this side of death, is to be nobly and richly fitted to enter into the love and joy, the beauty and knowledge of all these in higher and holier ways when death shall open our senses and consciousness to see and know them as they are in spiritual being.

So great mother-earth—with all her children—is slowly metamorphosed by the eternal ever upward into the invisible. Her ascending soul consumes the bodies, the organs and senses of her children here in the alembic of death, only that she may transform them into the bodies, the senses and life of the heavenly!

For Over Fifty Years

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

SPIRITUALIST MEETINGS.

Chicago, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10 A. M. and 7 P. M. Speaker, Mrs. Cora L. V. Richmond. The First South Side Spiritual Society meets at 777 Chicago Street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson-Vance.

Buffalo, N. Y.—First Spiritualist Society meets Sundays at A. O. U. Hall, corner Court and Main streets, at 2 P. M. and 7 P. M. W. C. Wood, Secy. and Treas. L. O. Bessing, Secretary, 846 Prospect Avenue.

Baltimore, Md.—The Religious Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Wurtzburger's Hall, North Euter street, near Gay. Chas. A. Zipp, Secretary, 1403 East Madison street.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 7 P. M. and 7 P. M. Progressive School at 1 P. M.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, 101st street. Meetings Sundays, 10 A. M. and 7 P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. E. M. J. Joseph, President.

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Springfield, Ill.—The Social Wheel of Progression, or First Spiritualist Society, will hold public worship every Sunday at 2 P. M. at 612 North 3rd Street. D. N. Lopper, President; Miss H. A. Tinsley, Secretary.

Springfield, Ill.—Meetings are held in the G. R. Hall on 6th street, every Sunday at 7 P. M. Mrs. A. B. Lopper, speaker.

Dayton, O.—The Progressive Spiritualist Alliance holds meetings Sundays at 7 P. M., at Knights of Honor Hall, 110 East 3d street. J. M. Clark, Pres.; W. E. Kates, Secy.

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

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at 1110 Spring Garden street, Sundays, at 10 A. M. and 7 P. M. Secy. and Treas. J. M. Joseph Wood, President; Benj. F. Benner, Secretary.

Keynote Spiritualist Conference every Sunday at 2 P. M., southeast corner 10th and Spring Garden streets, Wilkes-Barre, Pa. Secy. and Treas. J. M. Joseph Wood, President; Benj. F. Benner, Secretary.

Writing Planchettes for sale by Colby & Rich. Price 60 cents.

Banner Correspondence.

California.

PASADENA.—"J. S." writes: "I take the liberty of forwarding to you a few lines about the origin of Sunday, from *The Glad Tidings*, 1887, a spiritual monthly (L. H. Smith, The Hague, Holland). The article is entitled, 'Comparisons of Writings at Their Times.' It is a series of the history of Israel and her surrounding tribes, of the most remote time; of that period when Israel worshiped still rocks, trees, sun, moon, and the planets of our solar system. The sun was worshiped by one part of them as Baal, by the others as Moloch. The worshippers of Moloch inclined slowly to a dualism. The god of good was called Jahwe (Shahw), the other, the god of evil, was called Deyl. Through this dualism all the small gods came into disuse, also the feast-days and offerings kept in their honor. To address this, the priests gave the people the Sabbath. When Moses (he was a great medium—that is proved by the ten commandments) became the leader of Israel, and their historian, he found the Sabbath day established, and could not abrogate it.

The monthly says this of the Israelites: 'For the Israelite's God lived amid the praises of Shon; he never appeared empty-handed before his harvest and of his herd. Through burnt-offering he thanked his God for the good he had done, or tried to obtain his favor by them. By propitiatory offering he tried to reconcile for his sins; he was circumcised; he consecrated the seventh day as a peace-offering to his God. The sabbatical year and the year of Jubilee taught him that he was not the possessor of everything that he had. His history taught him that God is the rewarder of faith, and punishes all transgressions, etc., etc.'

This will bring many to see that the Sabbath day is an institution by the Church, and never was one of God.

SAN FRANCISCO.—A correspondent sends us the following, addressed to Spiritualists and Spiritual Societies—appended to which instrument are the following names: M. B. Dodge, President; Julia Schlesinger, Vice-President; Mrs. S. B. Whitehead, Secretary; C. H. Wade, Treasurer; W. H. Yeaw, M. R. Roberts, J. B. Chase, J. H. Moore, Mrs. N. L. Churchill, constituting the Board of Directors of the Society of Spiritualists of San Francisco.

The Society of Progressive Spiritualists of San Francisco takes great pleasure in introducing to you their beloved speaker, Dr. N. F. Ravlin, who for two years has ministered to it in a most acceptable manner. The subjects discussed by this speaker embrace a broad range of thought, and touch the vital questions of the day in no uncertain manner. The views expressed are always progressive, liberal and practical. They appeal not only to the hearts and affections of the people, but to their best judgment and good sense. Dr. Ravlin is no timid conservative upon the great reform questions that are agitating the minds of thinkers. He is fearless, outspoken and radical. His conception of the oppressed, the friend of humanity. He goes East under the auspices of the Society as its representative and minister, and any courtesies extended to him will be considered as extended to ourselves.

[The Secretary informs us that the management desires to correspond with "a first class lecturer and test medium combined," with a view to inducing him or her to enter into an engagement with the Society for six months or longer.]

New Jersey.

NEWARK.—Henry Austin writes: "Mrs. Zaida Brown Kates of Philadelphia has been with us the past two weeks and done a good work. She is one of the most magnetic speakers I have heard; logical and forcible in argument, and beautiful in her flow of spiritual inspiration. Long may she have the power to work for humanity. Our audiences have been increasing largely, and could we have such speakers with us for a time, the inertia of some would soon be broken.

Mrs. Kates gave tests with force and correctness. Sunday night, April 24th, after giving a number of tests that were recognized, she gave psychometric readings, not mind-reading. Pointing to a gentleman in the audience she said, 'Are you acquainted with me?' He replied that he was an entire stranger. 'Very well; will you come to the platform?' Having done so, she said, 'Place your hand in mine. Think of one person only. It makes no difference whether living on earth or in spirit life.' After a moment's pause the medium asked, 'Are you ready?' 'I am,' he replied. After standing a moment with the gentleman's hand touching hers, she said, 'You can go to your seat.' At once the medium said, 'You thought of two people, one a child, describing it minutely, one a gentleman.' Then followed a description of the personal appearance, also the characteristics of the gentleman. Among other things she said was this, which is most wonderful: 'This gentleman was fond of horses; I see him standing by the side of a beautiful horse. Then come strange and sad feelings, but one thing certain, he never was afraid of animals.' After more of other conditions had been spoken of she asked if it was correct. At the close of her reading the gentleman told the audience it was perfect in every respect. 'When I came to the platform,' he said, 'to touch Mrs. Kates's hand and think of some one, two persons came to my mind, the gentleman and the child. The person Mrs. Kates alluded to was killed by the horse she described; the man was the father of the child. Some say mind-reading; but while I am not a firm believer in Spiritualism, I am a believer in the power of Mrs. Kates, and I think her a wonderful medium and woman, as do many others in Newark.'

We are trying to have Mrs. Kates come here again, for we know she builds wherever she goes.

Maryland.

BALTIMORE.—Over the nom de plume "Believer," a correspondent writes, April 19th: "Several years past Miss Maggie Gaule has held weekly public sances in this city, which I am glad to say have been attended by an intelligent class of people, including many of the church. Much credit is due Miss Gaule for her indefatigable work in this city. When first she appeared before the public Spiritualism was almost at a standstill, but she aroused the dormant feeling among the people by her persistent efforts, and the remarkable tests she gave. Spiritualism has been on the increase ever since, and a large number added to the ranks of believers; this city has now two progressive societies. Much credit is due Miss Gaule for her work; thousands can testify that through her they have been brought to see the truth of Spiritualism.

Miss Gaule is successful wherever she goes. Although the weather was very bad, she had a good-sized audience last evening, and I was well pleased in listening to the many remarkable tests given by her. Miss Gaule is an interesting speaker, and holds the attention of her audience for two hours, often giving additional tests after the close of the sance. Through her media gifts I was first brought to see the light of Spiritualism, and I hope, as do many others, she may have many years to pursue her good work, and be as successful in the future as in the past.

Spiritualism in this city is fast gaining ground, and numbers among its believers some of our most prominent people. May the grand truth march on until every one will say, I believe. The city has several good mediums, all of whom are actively engaged in the accomplishment of the good work to be done.

May the BANNER OF LIGHT live to see the whole world one in Spiritualism.

Pennsylvania.

ERIE.—"E. D." writes: "The Cause of Spiritualism has of late been silently but surely advancing. Meetings are being held on Thursday and Sunday evenings, assisted by Mrs. Alice Caughy, an excellent trance and inspi-

rationa speaker; also by Mrs. Brooder, a new developing test medium in whom new phases are being developed, such as slate-writing and inspirational writing. We expect in the near future to be able to hire a room large enough to accommodate all who come."

WILLIAMSPORT.—Lydia R. Chase, Secretary First Spiritualist Society, writes: "On Sunday, April 3d, our Society was blessed by the presence of Mrs. Mary O. Lyman, who, in passing from Baltimore to her home, Fulton, N. Y., stopped and gave us two eloquent and instructive lectures. She speaks on subjects presented by her audiences, and supplements her remarks with rare tests of spirit-presence. She expects to return to Baltimore next season, and we hope she will again call, and leave us a lesson and a benediction."

PHILADELPHIA.—Edwin C. Myers (617 Spring Garden street) writes: "Mr. A. E. Tisdale has just closed his two-months' engagement with us, and it is with regret we part with him. On April 24th the following resolutions were adopted and recorded:

Resolved, That we, the members of the Board of Trustees First Association of Spiritualists, have listened with great pleasure and profit to the able lectures of Mr. A. E. Tisdale and his guides during the two months that he has been our speaker.

Resolved, That we tender him our heartfelt thanks for the efficient service he has rendered our Society and the cause of Spiritualism, and we take pleasure in recommending him to others as an able, eloquent speaker, who will do honor to the cause wherever his lot may be cast.

F. H. Merrill, Ben. P. Merrill, H. Marvin, James Marlow, C. H. Barry, Mrs. Hannah Barsley, Mrs. Ida Steward, Mrs. Minnie Brown, Chas. A. Rice, Mrs. Anna McCahan, Mrs. E. L. Hall, and W. J. Myers.

We also ordained Mr. A. E. Tisdale, on the 24th, as a minister of our Association."

Massachusetts.

LYNN.—Mrs. E. B. Merrill (63 Lowell street) writes: "The Fraternity, of which Mrs. Hurd Webster is President, holds meetings every Sunday evening at Templars Hall, 36 Market street. The Lyceum meets at 12 M. at Exchange Hall, 14 Market street. The 'Elmsmere Associates' comprise those whose object is to cooperate in learning, applying and practicing the general principles and truths of Spiritualism. They all seem to be thoroughly in earnest in the work."

BOSTON.—"A Skeptic" writes: "Having perused your paper for six months—although a skeptic and a Catholic, and knowing nothing of Spiritualism except what I have read in its pages—I take the liberty of asking for information from a spiritualist point of view concerning the following dream, which I consider remarkable, although probably to others (I mean Spiritualists) an easy thing to explain. I withhold publishing the party's name and my own for various reasons, but send you both of our full names and addresses, but not for publication. You are at liberty, however, to show them to anybody who wishes to see them.

An intimate friend of mine has been sick at intervals for five or six years—sick one day, well the next. The last time I was in his company was Nov. 4th, 1891, since which period I have not seen him. A month ago I heard he was confined to his house—the sickness this time being more severe than usual. I heard through friends that he was much reduced, but thought no more of it.

Tuesday, March 15th, I was taken ill while at work and had to go home, and did not go to work again until the following Thursday. Tuesday night or Wednesday morning, I do not know the time, I dreamed and heard the following so plainly that I related it to some of the family when I got up:

"Wednesday I remained in the house all day, and, as stated, did not go to work until Thursday, when one of my fellow-workmen told me of my friend's death, which occurred at 10 A. M. Wednesday! I may state that he deceased and myself worked at the same trade.

Now, I have been in ill health for four years, suffering from consumption; I do not see how I could receive any communication from the other world, for, as I understand it, a person must have mediumistic power to receive such a message.

I am willing to make oath to the above if necessary.

Of explaining the above through your columns you will confer a favor on me."

[You possess mediumistic qualities which no doubt were acted upon by some spirit intelligence who was aware of the decease of your friend, and wished to acquaint you with the fact. Possibly by sitting once or twice a week for development you may receive other tokens of spirit presence and guardianship.—E.D.]

Indiana.

INDIANAPOLIS.—Mrs. E. Cutler writes: "I wish to say a few words for the Society here. Since I came I have found a great interest in the Cause, all good workers. The ladies are doing a noble work in raising a building fund. I think it time the Spiritualists in every city should build a Temple for their meetings. The Boston Temple is a grand building, and the Watertown, N. Y., Spiritualists have one donated to their Society by Mr. Dayton and wife and sister. Nellie J. T. Brigham and myself had the pleasure of dedicating it. The Woman's Progressive Union of Philadelphia, Pa., is raising funds for that purpose, and have quite a sum. A large amount lost by the Spring Garden Bank failure obliges them to work the harder. Every society should be interested in building a house of its own. My work is to organize societies, and I would be pleased to answer calls for that purpose."

LIGONIER.—Joseph M. Bare writes as follows, showing that the increasing nearness of the spirit-world to our own, and tangibility of its inhabitants, are compelling the churches to recognize the truth of Spiritualism, though evidently much loth to do so:

"In the absence of any Spiritualist meetings here I have attended the Universalist church at Cromwell, five miles from this place, a few times of late. The Universalists have a goodly society there, and a new church built last summer. But I do not sail under any false colors. Every Spiritualist is a Universalist, but every Universalist is not a Spiritualist—though becoming so very rapidly.

Last Sunday, April 10th, their regular minister spoke, and took for his subject 'The Resurrection.' He handled it well, and a better Spiritualist discourse I have seldom listened to. He said the veil between this and the spirit-world is very thin; that the spiritual world is all around us; that our dead departed are not far away, but very near, and that we felt at times as though he could reach forth his hand and almost grasp their outstretched hands, and it often seemed to him he could hear the voices of the dead departed. Yet after all this, he said to his audience, 'I do not believe in spiritual manifestations or in spiritual rappings.'

The same old process of tempering truth out to an audience as they can bear it. By-and-by they will want more, as the good work of leavening goes on, and it would only be another instance of frequent occurrence if this same minister should sometime become a Spiritualist, as he is yet a young man."

District of Columbia.

WASHINGTON.—Goff A. Hall, Secretary, writes, April 25th: "Last night closed our engagement this season with Mrs. H. S. Lake of the Boston Temple. The month of April has been a grand success with us. Mrs. Lake has had large and appreciative audiences, and her lectures have been masterly efforts. She has had several receptions during the month at Bro. Steinberg's and Sister Crandell's, where large numbers met to pay their respects, and to listen to instructive talks. Mrs. Lake has a host of friends in Washington, deservedly so, and her friends look forward to next September with great pleasure, when she is expected to be again in Washington. I am happy to say that our Society is in a prosperous condition. W. J. Colville will speak for our Society during the Sundays of May."

Illinois.

CHICAGO.—William T. Bradford writes: "THE BANNER reaches me promptly, and I am more than delighted with it; it is a true light

to man; a light that sheds manifold rays of spiritual truth upon his path. I can truly say now I have something to live for, instead of as before toiling along in darkness, and finding no rest."

Minnesota.

ST. PAUL.—The subjoined reaches us from the representatives of The Alliance, as the appreciative voice of that organization concerning Mr. Ripley and his services:

"Mr. Frank T. Ripley of Boston, having had a six-months' engagement as lecturer and platform test medium with the St. Paul Spiritual Alliance, and as he is rapidly approaching the end—being on the last half month—in reviewing his work in this city it affords me the most sincere pleasure to be able to say that it has been a signal success from any standpoint in which it may be viewed.

Having mingled freely with the large audiences which have greeted him on each occasion during this long engagement, I am enabled to fully understand the sentiment of the people regarding his work.

In my experience of more than forty years' investigation and study of the philosophy and phenomena of Modern Spiritualism, it has not been my good fortune to listen to any speaker or test medium who has held his audiences from first to last, through the inclement season of the year, in a six-months' engagement, as has Mr. Ripley with our Society.

That he is a remarkable platform test medium goes without saying. The thousands of people can testify who have witnessed his public tests given from the rostrum at close of his lectures, and at the weekly test circles given in aid of the Society.

As evidence of the success of Bro. Ripley's work here, it may be stated that large numbers have been led to accept the truths of Spiritualism through his lectures and tests; that he has been instrumental in adding quite largely to the membership of the Society; that he has taken the Society from a state of despondency into one of glorious hope; that through his ministrations our Society has been released from the embarrassment of debt.

I will give one example relative to his tests in public—which is a fair average statement: At the close of his lecture on Anniversary Day Bro. Ripley gave twenty-seven tests, all of which were readily recognized, excepting one. The fact that he has been able to hold his audiences for six months, speaks volumes in his praise.

Societies wishing a lecturer and test medium, and one who can follow his lectures with many extraordinary tests will find Mr. Ripley the right man in the right place.

M. T. C. FLOWER, President.

We, the undersigned, desire to state that we fully coincide with all Mr. Flower has said regarding Mr. Ripley's work.

Mrs. E. R. HALL, Sec'y.

JOHN SAUER, Treas.

St. Paul, Minn., April 17th, 1892.

Ohio.

DAYTON.—J. C. Cox writes: "Willard J. Hull lectured here Sunday evening, April 24th, under the auspices of the Progressive Alliance Society, to a large and deeply interested audience."

He also sends us a copy of *The Evening News* containing a lengthy article upon Spiritualism, in which it says: "The different methods by which the spirits are alleged to manifest themselves are by speaking through a trumpet, slate-writing, table-rappings, materializing in vapory forms, and by inspiring their mediums with the ability to make addresses and play music."

Of trumpet mediumship, a form of spirit-manifestation wholly unknown in the East, it says: "In the circles which gather around the trumpet medium the trumpet apparently floats in the air in the center of the circle. The voice of the spirit seems to emerge to a more or less distinct whisper from the mouth of the trumpet." It further states that of professional mediums the best known are Mrs. S. Seery, of Brownstown, a trumpet medium, whose fame has spread all over the country; Mrs. Chas. Needham, a trumpet and materializing medium, who sits for slate-writing; Mrs. R. Moore, a trumpet and materializing medium, also slate-writing; Mrs. Smead of the East End, a trumpet medium."

New York.

ALBANY.—A correspondent writes that "Mrs. Ada Foye, on the evening of April 22d, gave a lecture with tests, etc., in this city, which created a profound sensation. Some idea of the interest aroused may be gained by the following from *The Argus* of the 23d. We hope to have Mrs. Foye with us again:

"Many deeply interested people assembled at the Spiritualists' hall last evening to witness the really wonderful manifestation of the power possessed by Mrs. Ada Foye of California, who, three years ago, aroused such great interest among Spiritualists and investigators in this city."

Mrs. Foye is, without doubt, a remarkable medium, and as a platform test medium is exceptionally gifted. Her sances are of a surprising nature, answering mental questions, deciphering folded ballots, etc. She was tested in various ways by the audience last evening, and it is but just to say that Mrs. Foye, or the spirits she was communing with, were correct on every point.

It was an interesting sance even to skeptics, and after it was concluded the audience broke up into groups and discussed its merits with animation and warmth. Mrs. Foye was heartily congratulated at the end of the sance on its complete success."

Colorado.

DENVER.—Mrs. F. Green writes: "I feel gratified in being able to inform the many readers of your excellent paper of the success we are having. We have organized a ladies' society, the object of which is to raise means to build a Spiritual Temple. The Spiritualists of Denver seem to appreciate our efforts, as they are turning out in goodly numbers each week to our time sances and Sabbath meetings, at which time Mrs. Bartholomew kindly contributes her services in giving splendid tests, being a very fine medium. We have had with us all winter Mr. Jules Wallace, a wonderful test medium; he has given sances every Sunday evening, converting some at each meeting by the correctness of his tests. The members of our society feel very grateful to him for the great interest he has shown in our behalf. He has helped us with money, and by every available means at his command. He has a developing class here, and expects to develop several fine mediums before he leaves. He has developed the mediumship of one lady, who has been giving life-readings very successfully for some time."

Rhode Island.

PROVIDENCE.—W. J. Wood writes: "A very singular materialization occurred at Mrs. Allen's sance on the evening of Sunday, April 24th. A very tall ancient spirit opened the curtains of the cabinet; he did go into the interior of the cabinet, and as he came out he was intensely white blaze. Presently he came out of the cabinet, fully illuminated, holding a burning candle in his hand. That evening my sister came to me. In all thirty spirit-forms appeared."

Kentucky.

LOUISVILLE.—Dr. Thomas McAvoy writes: "The First Spiritual Society of this city is prospering spiritually and pecuniarily, and increasing its membership. We have been benefited by a series of interesting lectures by Moses Hull. Next we had the grand test medium, Mrs. Hamilton Gill, who left with our people several problems which they will find it impossible to solve without recourse to the methods of the Spiritualists."

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate the story of his life. It is a life story fully prepared by Dr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bowdoin street, Boston. Price 10 cents.

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Playing at house cleaning is tiresome, but real house cleaning is more so.

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does the work so well, and makes it so much easier, that half the terrors of house cleaning are removed by its use. 4 lb. package 25 cents. At your grocers. Try it.

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Phenomena of Human Minds.

"I am not a Spiritualist," said a leading lawyer to a group of newspaper men at the Ebbitt House, Washington, recently (which account we find in the *Washington Post*). He said:

"There are many strange things in the lives of men and women which cannot be dismissed with a brush of disbelief. There is an influence between kindred souls which is wonderful. I believe as firmly as that I am sitting here that one mind can communicate with another, even though they be thousands of miles apart. An Englishwoman, who was afflicted with consumption of the lungs, left her home to seek health in the East Indies. The climate did not relieve her malady, however, and she knew that she must soon die. She had a great longing to see her little ones at her distant home. One day she awoke from sleep, and told her friends she was ready to die—that she had seen her children. She died the next evening. Her remains were taken back to England for burial. Her physician had made a note of the exact time when the invalid claimed to have visited her children, and calling one of them to him, asked what had happened at a certain hour on a certain day. 'Mamma came to see us. She was here in the nursery,' said the little fellow. The mother thought, and in her mind had been with her children, their minds had been influenced by hers, and they thought they had seen her."

Lord Brougham, who, you know, was at one time Lord High Chancellor of England, made a study of psychology. He was inclined to be skeptical about the immortality of the soul, and on one occasion made a solemn compact with a friend that whichever died first should communicate with the other after death, if possible. To make the compact more binding, it was written in blood drawn from the veins of both men, signed and sealed, and each one kept a copy.

One day, years after this happened, Lord Brougham went into the bath-room, and while drinking, saw seated in a chair just in front of him, his friend. He was startled very much, in fact was thrown into a trance, from which the attendant had to awaken him. He did not forget the vision, though he had forgotten the compact till a few weeks later he noticed in the papers an account of the death of his friend in India. He compared the dates and hour, and found that his friend had kept his agreement, and appeared to him a short while after his death.

Another instance in the life of Lord Erskine was a strange one, and can be accounted for only on the theory I suggest, that mind can communicate with mind though the bodies are separated. Lord Erskine was of Scottish descent, and owned a manor in the highlands. Here he spent a great deal of time, and always went up for the shooting in August. One day while at his home in England, one of the peasants who had been on his Scotch manor for years appeared to him. He was surprised, and asked, 'What are you coming down here for?' The butler had handed him out of five shillings, but I thought you would make it all right. A few weeks later Lord Erskine went to Scotland, and one of the first persons he met was the wife of this peasant. He inquired about him. The woman said he had died on such a day, 'and among the last things he said was that you would pay me five shillings that the butler owed him.' Lord Erskine paid the money. The man had died on the day Lord Erskine saw him in a vision in England.

Another instance more recent happened to a friend of mine. He and his wife were skeptical about the future state, and made an agreement that whichever died first should give some sign of recognition to the other after death. His wife was afflicted with rheumatism, and had to go on crutches. She finally died from the disease, and breathed her last in her husband's arms. He says that a short time after her death he felt a sharp blow on his cheek, but could not tell whence it came. A few mornings after the funeral he was lying in bed and felt a similar slap on the face. Looking up he saw his wife by the bedside. This was repeated several mornings. That man is still living, and would take an oath that the story is true.

During the excitement about the great Comstock lode, Mr. Comstock was sitting in an office in New York thinking about the matter. He wrote a letter to a former friend of his in California, who had been interested in the mining business, asking him to write a history of the new lode. He did not mail the letter, but tore it up. A few weeks later he received a letter from this man, whose name was Wright, and before opening it told his private secretary who it was from, where it was written and just what it contained. He said: 'Wright has written me this letter, and in it suggests that I let him write up an article on the Comstock mine. He wrote it an hour after I wrote him that letter a few weeks ago.' Comstock's mind had traveled over the thousands of miles between New York and San Francisco, and communicated his thought to Wright.

Pamphlets Received.—AMATEURS. A Treatise Containing Valuable Advice for the Use of the Married and Single. 16mo, pp. 65. New York: Fowler & Wells Co.

CHRISTIAN ENVIRONMENT. In Active, Measured and Method. By W. S. Langford. D. 16mo, pp. 48. New York: Thomas Whitaker.

RICH AND POOR. A Treatise for All Times. By the Bishop of Liverpool. 16mo, pp. 30. New York: Thomas Whitaker.

THE NEW NOBILITY. He did not mail the letter, but tore it up. A few weeks later he received a letter from this man, whose name was Wright, and before opening it told his private secretary who it was from, where it was written and just what it contained. He said: 'Wright has written me this letter, and in it suggests that I let him write up an article on the Comstock mine. He wrote it an hour after I wrote him that letter a few weeks ago.' Comstock's mind had traveled over the thousands of miles between New York and San Francisco, and communicated his thought to Wright.

Notes from Washington, D. C.

To the Editors of the Banner of Light:

On Sunday, April 24th, W. J. Colville lectured in the large hall of the Builders' Exchange, by request of the pastor and committee of the People's Church, on "The True Method of Social and Industrial Regeneration." The lecturer, who was evidently at his best, spoke for about ninety minutes without a single break in his flow of eloquence, and held at least five hundred people, including many representative government officials, in earnest attention upon the all-important theme.

Commencing with a reference to Mr. Stead's article on "Municipal Problems," in the current issue of *The Review of Reviews*, the lecturer boldly launched into a discussion of the political economy and sociology. Speaking of Herbert Spencer's views of government, and contrasting them with those of Henry George, and later on with those of Edward Bellamy, the speaker insisted that individualists and collectivists were aiming at the same work, but fancied themselves seeking different goals. As civilization advances the importance of the individual man or woman is enormously increased, and it is for the freedom of the individual that Spencerians contend. We must develop individuality to a large degree before we can intelligently cooperate with our neighbors, as the organic efforts of unformed intellects are necessarily abortive.

But what does individual growth really accomplish if it does not lay the foundation for social regeneration? Skilled workmanship is everywhere in demand; only the very best artisans are able to succeed in the struggle for excellence. Whatever is fit to endure survives, while incompetency is the chief cause of much of the misery now rampant. But how are the unskilled to become skillful? They have means to educate themselves. Government appropriations for industrial education are greatly needed, and it is surely no retrograde, paternalistic sentiment which urges forward the greater efficiency of that common school system which is the crowning glory of the United States.

Into a distinctly individual question of salvation, legislation cannot enter. With the individual standing of a human soul in the eyes of the Supreme, political economy has nothing to do; but it is surely patent to every one that environment has as pre-eminence to do with human conduct, and it is with conduct that legislation is to deal. It is clearly the inalienable right of every citizen of a free republic to be surrounded with all influences conducive to the calling into expression of the best elements of manhood, and until we are wise enough as a people to couple psychic discernment with practical action, we shall never accomplish much in any reformatory direction.

New modes of thought beget new phases of conduct; laws are passed because people desire to live up to them, or they are soon neglected if not repealed; and nothing is more depressing to the morals of a community than to have disregarded laws on its statute books. Laws only receive sanction according to the constitution from the consent of the governed; thus, an arbitrary Sabbath law, or any other piece of legal machinery disapproved by the people, is either disowned by contempt or complaint. If those who are honestly seeking to redress wrong by establishing right would only pay more attention to the psychic side of effort, they would soon discover that outward conditions of an improved type are the inevitable outcome of changed popular mentality. All spiritual agencies start at the centre of individual improvement, and then develop outward till a reconstructed state is the result. To cultivate one's self for the general good, to see in self an agent for promoting universal weal, to forget all that is narrow and sordid in the way of self-seeking, and remember only the interest of the race, is to become a centre whence healing constructive energy proceeds, till at length the whole is leavened.

After the address an inspired poem of considerable merit concluded the exercises. Excellent music was furnished by Mr. and Mrs. Hughes.

On the evening of the same day W. J. Colville addressed a crowded audience, under the auspices of the Theosophical Society, at Denison's Hall, 923 F street, N. W., on "Universal Theosophy and its Mission to Humanity." The leading points in the discourse hinged on the necessity of practically exemplifying the true idea of brotherhood.

W. J. Colville's daily lectures at the Metaphysical Bureau, 519 7th street, N. W., are very well attended, and he is also conducting a select class at the home of Dr. Cora M. Bland, 1121 10th street, N. W., on Tuesdays and Saturdays, at 8 P. M.

[A report of Mr. Colville's lectures delivered in Grand Army Hall Sunday, May 1st, before the First Association of Spiritualists, will appear in our next issue.]

Leading medical authorities endorse Ayer's Sarsaparilla as the best blood medicine.

Passed to Spirit-Life.

From Woodstock, Vt., on the morning of the 7th of April, Thomas Richmond, aged 95 years and 4 months. He was happy in the faith of meeting the loved ones of his family, who had all passed on (save one son, H. M. Richmond of Chicago).

He was a honest man, a kind and affectionate husband and father, an earnest and faithful Spiritualist.

From the home of his son at Crowley, La., John D. Ro-

maine, in his 81st year.

He leaves a wife and one son to mourn his loss. He was a determined and enthusiastic Spiritualist, and a medium for twenty-six years. His remains were taken to Iowa for burial.

M. ROMANA.

[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 an obituary make a line. No space for poetry under the above heading.]

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BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Booksellers, 9 Bowditch Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.

Orders for books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—one and two cents preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

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

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

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

Banner of Light.

BOSTON, SATURDAY, MAY 7, 1892.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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PUBLISHERS AND PROPRIETORS.

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LOTHAR COLBY, EDITOR.
JOHN W. DAY,

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

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

SPECIAL NOTICE.

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

Specimen copies will be furnished gratuitously to canvassers and to those who wish to utilize this paper.

Colby & Rich, Publishers.

Explanatory.

We have invariably inculcated harmony in the spiritual ranks, holding firmly to the fact that in union there is strength. But in many instances this law of unity has been sadly abused, especially by those in whom we had placed the strongest trust. Repeatedly have respectable individuals been sadly maligned in the spiritualistic press for years to the detriment of the Cause, for no earthly reason whatever other than because they regretted the abuse that appeared in print from time to time against their fellowmen, engendered principally by sheer selfishness and innate malignity. Hence the spiritualistic movement has been retarded thereby. Many of these irate parties have passed into oblivion, where they should have been consigned long before; but there have arisen new papers of a very sensational character over their ashes, whose chief capital in trade is sensationalism. They are filled with selfish praise of their own doings, while condemning the course of their contemporaries in a manner showing that they care nothing whatever for the morale of the Cause they profess to teach. Sensationalism is their forte, and Mammon is their God.

Yet we are thankful for one thing at least, and that is, that there are thousands of whole-souled Spiritualists who take no stock in the class we have adverted to. We have hundreds of letters on file attesting this fact, from the very best people in our ranks—some of whom have passed to spirit-life, but who are still cognizant of what is going on; and they say we should speak out, without fear or favor, in regard to the abuses that have crept into our fold and still exist.

The *Progressive Thinker*, so-called, of Chicago, seems desirous to win preeminence as chief priest in the temple of brazen self-assertion. That paper in its issue for April 18th comes out with the bold announcement that it is reporting the proceedings of the Forty-Fourth Ann-

iversary of Spiritualism, etc., for a dollar a year, and calling on papers like THE BANNER to furnish three times as much of the same matter because the P. T. contains no advertisements! But it hangs out at the same time a good many bunches of sour grapes in the shape of various poor engravings, and calls the whole "solid" pages of spiritual matter! Such representations may be "solid" with those who are content to take them in place of reading matter; but to intelligent readers, with an eye to the artistic, they will not be accepted even as poor sensationalism.

The P. T. having given, half a month afterward, "eight solid pages" of anniversary matter, straightway plumes itself at having done what no other Spiritualist paper ever attempted to do—what assumption!—and calls upon the \$2.50 papers to supply (on account of difference in price), at least three times as much as it has done, and to do it, too, on time.

As far as the amount, quality and time are concerned, in this case, it is only necessary for the reader, in comparing the relative work done by THE BANNER and P. T. in this matter of Anniversary reporting, to reflect that including the date April 18th, covered by the P. T.'s "anniversary" edition, THE BANNER had already furnished its readers with twenty-five columns, mostly in very small, close type, to offset the "solid" pages of the P. T. So that whoever chooses can easily "figure out" that the P. T. has no ground for its miserable misrepresentations of this paper—as, from the nature of the circumstances, no other can be made.

As regards the quality of the P. T.'s work we might reply in its editor's own vein, that its flamboyant caricatures are but poor constituents of "solid" columns; and that cheap is dear, and is likely to be as long as the pretended refusal of advertisements means the refusal of advertisers to give them.

We would much prefer that Mr. Francis, instead of emulating the egotistical outpour of the vociferous hen which has just achieved an egg, would enter the field of open journalistic competition in the fair and dignified manner of *The Better Way*, of Cincinnati, Ohio, the candid course and example of which paper we recommend to him for imitation.

If by the style of reasoning which he (F.) has assumed he thinks he can win popularity among the Spiritualists of this country, we fear that ere the expiration of any great length of time he will find he has made a bad mistake, the result of which may be that the P. T. will be relegated to that obscurity which similar journals in the past have been, whose editors thought they could win by misrepresenting those they had become jealous of.

Personal and Important.

We publish to-day THE BANNER containing twelve pages. Should the Spiritualists of the world patronize us sufficiently, as we hope they may, we will in the future print twelve pages each week.

We have had assurances many times from the very best Spiritualists in the land that this paper is superior to all other sheets devoted to the Cause, and we look to such to enable us to accomplish what we so much desire to perform.

We have labored incessantly for over thirty-four years to represent the Cause in a manner acceptable to our patrons and in conformity with the wishes of the Spiritual Intelligences who inaugurated the publication of the BANNER OF LIGHT.

Under these circumstances, it behooves our friends to aid us financially in the grand work so auspiciously begun. Let us hear from you in regard to this important matter. We have had encouraging words from many in the past, and now, we repeat, we ask for additional material evidence of your desire to increase the circulation of THE BANNER. It should not be allowed to languish for support commensurate with the importance of the work it was delegated to perform, although we are deeply sensible of and thankful for what has already been accomplished.

The world at large is now agitated in regard to spiritual things, and THE BANNER is especially desirous of helping on the great reforms which will naturally attend so beneficent a purpose; but, in order to do so, the great body of Spiritualists should not be dilatory in assisting us in this direction.

Nothing would please us better than to be able to send out THE BANNER to the inquiring world at a lower price than we now charge for it; but this, under present circumstances, we are unable to do, for the very good and sufficient reason that our *Free Circle-Room meetings, held twice a week, put us under an expense of twenty-six hundred dollars a year.* This is the principal ground on which we and our spirit-friends at the present time ask for a larger addition to our subscription list.

A good work has been commenced by the popular monthly, *The Arena*, in the interest of Modern Spiritualism, in an arrangement made by the publishers with Rev. M. J. Savage, by which he will furnish a series of papers on "Remarkable Psychological Experiences," the first of which, published in the March number, we shall, by special permission, place before our readers next week. The second of the series is given in the present month's issue of *The Arena*; the third will appear in that periodical a little later.

We learn that the distinguished French astronomer, Camille Flammarion, will soon contribute to *The Arena* an article on "Telepathy," and B. F. Underwood one on "Automatic Writing." Dr. J. M. Peebles and others of national and world-wide reputation will also contribute papers on a similar line of thought.

The sentiments expressed by Father Pierpont, the Spirit-President of our Free Circles, are deserving of more than a passing notice. He recently said, in brief: "Oh! if mortals could realize how longingly their angel friends come to them, seeking to give only a word of love, or some little token of their presence, they would not meet them with coldness and distrust." Why they do not, is evidently because they have been so fully imbued with the teachings of Old Theology from early youth—thus closing up every avenue to a realization of the fact of direct spirit-return—that they are still unwilling to receive the spiritual gifts which are even at their very doors.

A Beautiful Vision of Music.

As seen by Mrs. Cora L. V. Richmond during the exercises of the Forty-Fourth Anniversary of Modern Spiritualism, in Carnegie Hall, New York City, on Sunday afternoon, March 27th. The story which forms the theme of the poem given below is as follows: While Prof. J. Jay Watson, the well-known violinist, was performing Rikard Nordraak's charming "Norwegian Hymn of Joy" upon the famous old Cremona violin that formerly belonged to his friend and teacher, the inspired Norwegian violinist, Olaf Bull, there seemed to emerge from the instrument a soft, fleecy mist, which gradually enveloped the Professor like a beautiful white cloud. Out of this cloud there appeared the face and form of Olaf Bull, (who seemed to take Prof. Watson's place for the time being), and threw the inspiration of his marvelous genius into the dear old instrument which he had so many times practiced with in earth-life, and had presented to the Professor while this gentleman was visiting him at his home in Norway in 1868. Mrs. Richmond saw for the time not the Professor, but, instead, Olaf Bull himself performing the soulful hymn.

After the exercises Mrs. Richmond briefly related the touching incident to Prof. Watson, who immediately replied that he did feel a very tangible and unusually strange influence while playing the immortal melody; and further remarked that he never had played it with such inspiration before—adding that his daughter, Miss Annie A. Watson, also seemed to join him with equal fervor in her delicate accompaniment upon the piano.

POEM OF THE VISION.

Dedicated to Prof. J. Jay Watson and Miss Annie A. Watson.

There is no soul in senseless stone,
No spirit in the silent wood;
These strings cannot vibrate alone,
Nor music make in solitude.
Such instruments are made to be
Potent for wealth of harmony.
When man imbues them with his soul,
Pouring his spirit through the strings,
There cometh forth in rapturous chords
Sweet melodies with magic wings.
Once it was said of one who played,
"His soul is full of tears to-day."
A sorrow in his heart deep laid
Waileth through the instrument at play.
And yet upon another day,
"His soul laughs in every chord,"
For lo! the pain had flown away,
And joy descending like a bird
To nestle in his willing heart,
And sanctify his heaven-born art.
If from a pulseless violin
A soul can speak in tones divine,
And by its matchless powers win
An answering sigh from hearts like thine,
We know it is the Master's art
That calls it forth to life and love,
The influence of that gentle heart
Now gone to dwell in realms above,
Who once on earth with skillful hand
Awakened music sweet and grand!
If all things visible can be
Transfigured by a touch divine,
Oh! then in life what harmony
Our human spirits may entwine,
Until at last the sons of earth
Acknowledge Music's heavenly birth.
Oh players sweet! Oh instrument
Vibrating to the Master's hand!
Do you not know the message sent
From Heaven by Love's divine command
Is like a breath whose potency
Will win the world to harmony?
Oh players sweet! your lives are strings,
And Life the Master sweeps them o'er
With magic touch, that softly brings
Such melodies never heard before,
And all the music of each heart
Awakes, responsive to His art.

Restoration Demanded.

An open letter has been addressed to the Massachusetts Legislature by Ellen Battelle Dietrick earnestly asking for the enfranchisement of the women of the State. What the women will do with their vote, she says, is no more a subject for consideration than what every minor who comes of age will probably do with his. Nor does she consider it an essential part of the question how many women demand the restoration of their right of suffrage. She says the restoration of their right—after having argued at length, from a citation from the "Bill of Rights" on which the State Constitution rests, and from which it is derived, that the rights of women have been wrongfully wrested from them, the original charter declaring that the body politic is "a social compact of the whole people with each citizen, and each citizen with the whole people."

She maintains that at the present time we have no such body politic in Massachusetts, and consequently that the end of government is not attained. In the State to-day are 645,437 women of voting age. With not one of these adult women citizens has the "whole people" ever covenanted, as the charter expresses it, "that all shall be governed by certain laws for the common good." On the contrary, a minority of the adult people in the year 1820 wrongfully inserted a clause in the State Constitution with evident design to prevent half the adult citizens from exercising such right of covenant.

This was in direct violation, it is argued, of the sacred promise made in the Constitution of the United States, which declares that "the citizen of each State shall be entitled to all the privileges and immunities of citizens in the several States." The ballot is esteemed the highest privilege of a citizen in any State. Therefore the clause in the State Constitution designed to forever exclude women from a privilege enjoyed by other citizens of the State is as illegal as a fraudulent codicil to a will would be. The only question is whether a rule can be supported in a fraudulent clause introduced in contradiction to the prime principle of its own Constitution, and also in direct opposition to the clear reading of the Constitution of the United States.

[Notwithstanding the many appeals which have been made, through printed document, and spoken word, heretofore, in the line of this reform, we note that the Senate of Massachusetts last week defeated without debate a bill granting municipal suffrage to the women of this State.]

That the Cause is Progressing, both as to general course and special detail, is clearly borne witness to this week under "Banner Correspondence," and elsewhere, by friends writing us from almost every part of the continent.

Thanks are returned to E. B. Tilden, Pomona, Cal., for flowers for the Banner Circle-Room table.

A Happy Home.

A reliable gentleman of this city, a dear personal friend of ours, recently received a letter from his spirit-wife—written, he says, in her own familiar cursive—which we have had the pleasure of perusing and permission to make brief extracts from. It will be seen that she makes especial mention of our old spirit-friend, Dr. Rufus Kiltredge, who has watched over our physical health for many years, and is still on duty in that line, giving a description of his spirit-home.

After mentioning several matters of a strictly personal nature, she says:

"My dear husband, I am just as glad to see you as one can possibly be. It does me more good to be able to come to you than it would to have all the glory of the world to look at. Well, dear husband, what can I tell you that will be of interest? I go about from place to place in the spirit-land with dear friends; and I have a lovely home with my dear mother. Besides, Dr. Kiltredge says I am welcome to make his home mine whenever I feel inclined to do so. Thus you see I am well provided for. Your spirit-son lives with the doctor, and the latter has a number of adopted children—uncommonly bright students—about him. The doctor's home is a beautiful place. It is a very spacious mansion, handsomely furnished with everything the heart could wish. Opening on all sides are extensive grounds, which form a lovely park. One could not but feel happy there—and I could, if I only had you with me. One room has in it a large polished disc. It is dark-colored, like some kind of metal, and attached to it is an electric apparatus. When the latter is in motion, some sort of characters are inscribed for the time being upon the disc, which, translated, are dispatches from other worlds. It is very entertaining to watch the operation of this curious apparatus. Another thing I desire you to know, dear husband. It is this: I am really persevering in my attendance upon the school of oratory and composition that I previously wrote you about, and I am some day going to show you a specimen of my intellectual abilities. I am pleased to have you remember the anniversary of my birth, as even a flower from you is more to me than a crown of jewels would be from others."

For the Diploma M. D. to Think Of.

In his diary Sir Walter Scott wrote on the 29th of December, 1825: "Slept twelve hours at a stretch, being much exhausted. Totally without pain to-day, but uncomfortable from the effects of calomel, which, with me at least, is like the assistance of an auxiliary army, just one degree more tolerable than the enemy it chases."

In the *Eclectic Health Journal* the editor, in setting forth the Eclectic practice of medicine, remarks that if we look back fifty or sixty years we shall find at that time only one recognized school of medicine, practicing on the theory that to drive out a disease another ailment must be set up; likewise that to assist a prostrating disease the system should be still further torn down by bleeding, or by using a remedy like calomel to reduce the vital power. Bleeding and the use of mercurial compounds were condemned by the few medical reformers of that time. They held that the lancet, antimony, arsenic, mercury, and starving the patient, caused more deaths than disease itself, if it were left alone.

That barbarous era of the practice of medicine is pretty much gone by. Reform is grudgingly conceded, it is true, but resistance is useless as the light of intelligence and reason grows stronger.

The modern combination or conspiracy of the regular doctors to get control of legislation so as to compel a popular compliance with their dogmas, and their exploded and exploding theories, is but the final stand and struggle on their part to resist and if possible to overpower the inevitable. They never can succeed, even though here and there they may think they are gaining ground. The whole course of events is against them, and they must soon decide either to acknowledge and accept the great facts of modern progress or to go out of sight.

Even the Churches Know Better!

It is a very pertinent and timely question that is put by *The Sabbath Outlook*, the Eighth Day Baptist journal of New York City, to the anti-Sunday folks who seek to enforce the closing of the World's Fair to the public on that day. "Where are your petitions?" it asks them. Quoting the *Christian Statesman* on the subject, *The Outlook* is inclined to prod that paper as it finds fault with its piously biogated friends for not sending in their petitions to Congress against Sunday opening. The *Christian Statesman* complains that in the first sixteen days of this Congress the great State of Pennsylvania sent to the United States Senate just twelve petitions against Sunday opening, and other States did no better. "Awake! awake! Deborah," it cries out; "arise, Barak, and lead thy captivity captive!" When Congress opened, says *The Statesman*, "the desk of every Senator and Congressman should have been heaped high with petitions and letters asking for the closing of the World's Fair on the Sabbath. About one hundred, and fifty thousand blank petitions had been sent out, most of the pastors of the country had two sets, many of them three, some of them four, and others five." Yet, it grieves, less than one hundred petitions were presented in the Senate before the holiday recess.

It confesses that it has no words to characterize this negligence. Probably, it adds in a mournful strain, "a majority of the churches of the land, with the roar of this moral Waterloo (one hundred and fifty thousand blank petitions) in their ears, have not even adopted the petition," which practically shows that the intelligent churchmen of the present day know much more than their noisy shepherds.

A Good Example to Follow.

WILLIAM CLAPPERTON of Yonkers, N. Y., will please accept our thanks for a list of twelve subscribers. In his letter giving their names and addresses, he says:

"It is now thirty five years since I first sat with a circle in the village of Cherry Valley, Mass., of which Mrs. Buckley was the medium; and I am happy to say that I received then and there some rays of a light that was new to me. I had been brought up with old Orthodox ideas, but they did not satisfy me. I have been a reader of THE BANNER ever since, and have labored to spread the truth in my humble way. As a token of gratitude for the comfort I have derived from THE BANNER I have raised the above club of subscribers."

Doubtless thousands of others have been as much benefited by THE BANNER as has the writer of the above; to all such we say: "Go thou and do likewise."

No Rights for the Red Man.

On the night of April 21st—a daily press dispatch—a mass meeting of the citizens of Stevens County, Washington, was held to push forward another of the long series of schemes for getting possession of the lands of the Indians. This particular meeting was for the purpose of "opening" the Colville Indian reservation. In the course of the discussion the county lawyers present openly maintained that the reservation had really been acquired already by the whites in due course of conquest, that the Indians were only tenants by sufferance, and that the restoration of the land to the public domain was but a matter to be determined by appropriation. The people of the county are reported to be electrified by this new idea. People are setting up individual claims on the reservation as fast as they can. Miners are going over in numbers. It was estimated that within ten days from the time of holding this meeting at least two thousand people would be on the reservation to take possession of the mineral and coal deposits alone. The reservation is capable of agricultural development, and timber is abundant on it. The people complain of being tired of waiting for Congress to settle a title in the Government. Nothing could show more forcibly than this case the extent of the pressure that is brought to bear upon the red man to compel him to give up the lands that belong to him.

Anniversary of the Veteran Spiritualists' Union.

The first anniversary of the incorporation of the Veteran Spiritualists' Union will be celebrated with appropriate exercises in Berkeley Hall, Sunday afternoon, May 22nd, and promises to be an occasion of much interest. The speakers will be Mr. Andrew Cross, one of the pioneer Spiritualists of Scotland, Dr. H. B. Storer, Mrs. M. T. Longley, Mrs. Jennie B. Hagan-Jackson, Mrs. H. S. Lake, Mr. N. S. Greenleaf, Mr. Jacob Edson, and others. A poem written for the occasion by Dr. Geo. B. Babcock will be recited. Solo and quartet music will intersperse the general exercises; and in the room at the rear of the hall will be exhibited the Union's Museum of Phenomenal Productions. No charge will be made for admission to the exercises or the exhibition; a general invitation is extended to all Spiritualists and others wishing to attend to do so.

The annual meeting of the V. S. U. for the choice of officers for the ensuing year, and transaction of other business, will be held in the Banner of Light Building, Bowditch street, on the evening of Tuesday, May 17th, at 7:30. A full attendance of members is requested.

Spiritualism and Its Influence in Europe.

Mr. John Alsworth of Blackpool, Eng., many years a firm Spiritualist and promulgator of the teachings of Spiritualism, in a letter to Mr. Andrew Cross, enclosing his photograph for the collection of the Veteran Spiritualists' Union, says, after reference to the large increase of Spiritualist societies in England the last dozen years:

"This is only a part of the progress made. Our teachings have tended to liberate and rationalize the absurd theology of the churches, and are molding the national mind into a practical religion apart from any dogmatism.

There are hopeful signs for the future social condition of the people. There appears to be a general up-heaving for a brighter and better social condition for the masses. The Socialism in Germany, the Nihilism in Russia, the Anarchism in France, are but so many indications of a violent national discontent from which Republican America is comparatively free, because of her greater independence and improved social status."

A Question Demanding an Answer.—President Francis A. Walker, of the Massachusetts Institute of Technology, would have the United States announce a law that every foreign person coming into the country shall be required to deposit one hundred dollars with the government, and that he shall receive his money back if in three years' time he leaves the country. But if he stays, and has given satisfactory evidence of becoming a desirable citizen, the money shall likewise be returned to him. The law might expire by limitation in ten years, and by that time it would be seen how well it had worked.

Gen. Walker believes self-defense to be the first law of nature, and of nations. If we go on receiving aliens in such numbers as to imperil the great experiment here of free government and educated labor, we are committing not only a great blunder, but a great crime before God and man. There is no question that the experiment of open and indiscriminate hospitality has been pushed by us as a nation about as far as it will bear. We have no more land to give away to the first comers from any part of the world, and labor, after being educated as it is here, recoils at the thought of further competition from beyond the seas.

Bigotry Exemplified.—We are informed by a gentleman who was present at a Baptist "consecration meeting," in Bowdoin Square church, on the week of the Forty-Fourth Anniversary observances, Mr. Graves, one of its leading members, arose, and vehemently protested against the use of Tremont Temple by the Spiritualists, as had been done a few days previous. He declared it to be a desecration of the House of God, and proposed that measures be taken to prevent its recurrence. A long discussion ensued, and the pastor, Mr. Deming, informed the meeting that if any one would draft a petition to the management of the Temple that Spiritualists be prohibited holding meetings therein, no doubt a large number of signatures to it might be obtained. Rev. Mr. Deming added that if such a petition was prepared he would present it, and it might have some effect. It doubtless would, but what the nature of the effect might be it is not easy to determine. It might not be accordant with the views of these bigoted churchmen.

A Flag for Merrimae Valley.—Mr. Charles Corlies has designed a flag of the Merrimae Valley, to be composed of seven horizontal stripes of equal width, representing the seven cities on the Merrimae River, and showing the rainbow in their order, thus: Red at the top for Concord, orange for Manchester, yellow for Nashua, in New Hampshire; green for Lowell, blue for Lawrence, indigo for Haverhill, and violet for Newburyport, in Massachusetts. On the upper quarter, next the staff, on a blue field, are shown the White Mountains and Lake Winnepesaukee, the sources of the Merrimae River, and a rainbow appears above the lake and mountains.

The declared object of designing this strictly local flag is to aid in uniting the cities and towns on the project of securing the navigability of the river from its source to the ocean; to endow the exhibits from the Merrimae Valley at the World's Fair with a flag which all who once see it will remember, and make the Merrimae as widely known to the modern world as the Nile, the Clyde and the Mississippi.

THE LYCEUM BANNER, edited and published by J. J. Morse, assisted by his talented daughter, Florence, contains in its April number attractive stories, Lyceum recitations, notes, etc., that entitle it to an extended circulation among the Children's Lyceums not only in England but in this country. The price is low and the contents good. Liverpool, Eng.: 80 Needham Road.

The funeral of George Taintor—a prominent Spiritualist in his vicinity—was held Monday, May 2d, from his late residence in Watertown, Mass. Dr. H. B. Storer conducted the obsequies, speaking in his usual eloquent and profoundly sympathetic manner. The interment was at the Common-street cemetery.

Dr. W. A. Towne, 38 Berkeley street, Boston, is said to be an excellent healing medium by the laying on of hands, as well as diagnosing disease and prescribing therefor.

FROM OUR FOREIGN EXCHANGES.

Translated expressly for the Banner of Light,
BY W. N. SAYNS.

The People are Out!

To our list of foreign exchanges, now already a long one, we gladly add L'ETROILE, a monthly review of experimental Spiritualism and social science, published in Paris by M. René Caillie. If the two numbers which we have received are a fair indication of the character and scope of this publication we shall give it a hearty welcome. These numbers contain, with other interesting matter, two magnificent articles by the Abbé Roca. This writer, the type of a true Catholic, naturally looks to the church for the regeneration of humanity; but it is not to the church as it is at present constituted: it is to the church transformed; to the Pope converted to the new philosophy. It is not necessary that we should agree with him in order to appreciate the noble words with which he addresses his co-religionists. These words are true, and will apply with equal force to all other sects:

"The people, long penned up in folds of different names, the Roman fold, the Russian fold, the English fold and the Protestant fold, the respective guardians of which have borne upon their mitres, as did the shepherd in the story upon his hat, 'It is I who am the shepherd of this flock'; the people, I say, can no longer be kept thus penned and confined. They will out. Having heard from afar the voice of the shepherd from on high who out of the depths of the future calls them to liberty, the people are going out of the clerical folds. They are marching off in throngs, and whither are they going at that pace? ... They are going to the discovery of the lost Paradise, the land of promise; they are going to the conquest of the Kingdom of God; which is none other than the impersonal reign of Justice and of Truth, within the limits of holy Liberty, Equality and Fraternity only. Do you not see, oh priests, these sacred words, shining in letters of gold upon the tri-colored banner; the promise of the new alliance of heaven with the earth; of God with the nations; of the nations with each other? And these sacred words, do they not contain all evangelical teaching, all the principles of pure Christianity, which have become the very foundations of modern civilization?

What a triumph! Yet the priest has seen nothing of this moving of the people; he comprehends it not; but the people in leaving the house of the priests which has been for the nations the house of bondage, are taking with them, as did the Israelites, when they left the land of Egypt, the sacred treasures of the temples, the essence and pure spirit of religion, liberty, equality, fraternity, solidarity. All the gospel is here. This is Christian Socialism. In the language of the saints, 'Christianity and Socialism are synonymous terms.' Pure Christianity is pure Socialism, and toward this we are moving with rapid steps.

The people are going out, not only from the Roman fortress, but from all the bastions of the ancient world. It has been thought that the menace of the Christ, 'The kingdom shall be taken from you; your house shall be left unto you desolate,' was directed against the Pharisees of the Jewish church. Vain error. It was addressed to all pharisees. Every arbitrary priesthood, whatever be its costume, will suffer the same fate. Every clerical establishment that has swerved from the laws of eternal justice will meet the doom of the Sanhedrin. History repeats itself; that of yesterday is the prophecy of that of to-morrow, and the drama of Jerusalem with its Christ crucified, its temple overturned, and its priest dethroned, is nothing else than the drama of humanity with its proletariat crucified, its churches destroyed, its priests dethroned.

Nothing can check the advent of the kingdom of God, the reign of liberty, of absolute justice, of eternal Truth."

"Official" Science.

We find in the Spanish paper, *La Verdad*, published at Rosario, Santa Fé, Buenos Ayres, in October, 1891, an editorial commenting upon an article that previously appeared in the BANNER OF LIGHT. The following quotations from our foreign contemporary's statements regarding the position taken by some bigoted and many timid scientists of the day regarding Spiritualism will be found pertinent and interesting:

"Many members of scientific associations [it says] are convinced of the spiritual origin and nature of the phenomena, but they find that their standing in society does not permit them to affirm the reality of spirit-manifestations; and being unwilling to face a public opinion generally opposed to the phenomena they have preferred to submit adverse reports and conclusions in the premises.

The most hideous self-conceit, like a worm in a bud, is destroying the life and value of a great number of scientific men. For more than a century they made war upon magnetism, and consequently deprived of its benefits an immense number of sick, who these wise men had been willing to investigate the vital force which magnetism supplies, instead of meeting the question with an 'a priori' denial.

Now, however, after having re-baptized this force, and called it hypnotism, with an exasperating effrontery, in order to secure for themselves the credit of the discovery of this force, they demand of the legislators, too busy with their politics to give much attention to other matters, rigorous laws to prohibit all persons except those who have a diploma of medicine from making use of this agent in healing disease. Just as if the regular physicians only possessed this force, and were the only ones who knew how to use it.

But enough of moralizing. He laughs best who laughs last. The day is coming when official science will be covered with ridicule."

Curing by Magnetism.

Der Heil Magnetismus.—We have received from the author, Herr Willy Reiche, Magnetopath, of Berlin, an interesting little book of fifty pages, bearing the above title, in which the art and science of curing disease by the aid of magnetism are clearly illustrated. It is exceedingly well written; the style is easy, simple and honest. The author modestly says that, as this is his first written work upon this subject, he has preferred to support his statements by references to others better known than himself; consequently the pages are enriched by numerous citations from the works of well-known authorities; and yet there is such frankness, sincerity and wisdom displayed in his writing we feel that he is himself a sufficient authority. The advice which he gives as to the use of the magnetic force in the healing of the sick is full of good sense, based on reason and experience. The key-note to his practice is struck in the following phrase:

"Only the morally pure man, with safety to his patient, make use of this force. The immoral man, in discord with a great and good power, will only convey to some magnetic state in his subjects, but will convey to them, with his own impure magnetism, the inharmony of his own immoral character. For God's sake let no one in whose heart religion, purity and sincerity do not dwell, reach forth his hand as magnetizer."

Rev. Dr. Parkhurst of New York defended himself in his pulpit Sunday, May 1st, because of the criticisms heaped upon him by his brethren of the cloth as well as the press, for exposing the rottenness of that city's slums in the interest of morality. He wound up his lengthy sermon to a crowded house in this wise, in allusion especially to those ministers who had condemned him:

"Undoubtedly you and I can preach abstract truth and escape everything like collision. We could malign David for his vices and pour canister shot into his ears, and he would not care. He is an early edition and having no extant relatives, no friction would be generated and no heat developed. But what is the use? Preaching on moldered and antiquated iniquity is a device practiced by an elegant minority for the sake of anesthetizing its conscience, minimizing its inconsequence, and cultivating its parochial revenues."

MEETINGS IN BOSTON.

Spiritual Meetings are held at the Banner of Light Hall, 6 Bowdoin Street, every Tuesday and Friday afternoon, 2 to 4 P. M. The following meetings are open to the public.

First Spiritual Temple, corner Newbury and Essex Streets.—Spiritualist Society, Lecture every Sunday at 11 A. M. Other public meetings announced from platform. Mrs. H. A. Lake, speaker. T. H. Dunham, Jr., Secretary, 111 Essex Street.

The Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Services 10 A. M. and 7 1/2 P. M. Seats free. Public cordially invited. William Joyce, President. Meetings at 2 1/2 P. M. on Parkman Hall, 8 Boylston Place. Business meeting at 8 o'clock; supper at 6 P. M. John Woods, President; Mrs. L. C. O'Connell, Secretary; Mrs. O. P. Pratt, Treasurer. All are invited.

Single Hall, 616 Washington Street.—Sundays at 11 A. M., 2 1/2 P. M., and 7 1/2 P. M.; also Wednesdays at 7 P. M. W. Maclean, Conductor.

College Hall, 84 Essex Street.—Sundays, at 10 A. M., 2 1/2 P. M., and 7 1/2 P. M. Eben Cobb, Conductor.

Children's Spiritualist Lyceum meets every Sunday at 11 A. M. at Tremont street, opposite Berkeley. J. A. Sheibman, President; Wm. F. Felt, Conductor.

Veteran Spiritualists' Union.—Public meetings will be held at the first meeting every month at the Banner of Light Free Office Room, No. 83 Bowdoin Street, at 7 1/2 P. M. Dr. H. B. Storer, President; Moses T. Doile, Treasurer; Wm. H. Banks, Clerk; No. 77 State Street; Boston. Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

First Spiritualist Ladies' Aid Society.—Parlors 1031 Washington Street. Organized 1887; incorporated 1882. Business meetings Fridays at 4 P. M. Public social meetings at 7 1/2 P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

Young Meetings are held at this place each week. Developing Circle at 11 A. M.; speaking and tests 2 1/2 P. M. J. E. and Mrs. Loomis Hall, Conductors.

Commercial Hall, 604 Washington Street.—Sundays at 11 A. M., 2 1/2 P. M., and 7 1/2 P. M. Thursday at 8 P. M. N. M. Smith, Chairman.

Harmony Hall, 724 Washington Street.—Services every Sunday at 11 A. M. and 7 1/2 P. M. Public social meetings at 7 1/2 P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

The Ladies' Industrial Society meets weekly Thursday afternoon and evening, corner of Washington and streets (up one flight). Ida P. A. Whitlock, President; Mrs. H. W. Cushman, Secretary; 7 Walker Street, Charlestown.

Chelsea, Mass.—The Spiritualist Ladies' Aid Society holds meetings in Plimpton Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays every month. Free cordially invited. Mrs. M. D. Goss, President.

The Cambridge Spiritualist Society holds meetings Sunday evenings in Odd Fellows Hall, 548 Main Street. H. D. Simons, Secretary.

Boston Spiritual Temple, Berkeley Hall.—At 10:30 Mrs. Jennie Hagan-Jackson occupied the platform at this hall, giving forth, as she said, a few earnest thoughts to be taken up again during the month.

She first pictured a train of cars full of passengers, all bound for their respective destinations, and referred to the way each one took it, and the effect of people upon each other, and the different people were traveling on the same great railway of life.

She spoke of the agitation in religion, saying there never had been a time when people were more ready to broaden their ideas, and were more willing to learn something outside of their own little circle of belief. At the present, she alluded to the petition for closing the World's Fair on Sunday, because of the evil effect it would have upon the morality of the young people, (2) yet these good Christians, so-called, were willing to leave open the most pernicious places imaginable on that day.

Mrs. Jackson referred to the emigrants that were constantly pouring in upon us; they were uneducated, and were dangerous to our nation until they were educated as to our government and its principles. She matter, said the speaker, what the nationality may be, if they will become honest men and women, and be honest Americans, then they will do us good. She declared a religious war to be imminent unless measures were taken to prevent it.

Thoughts upon taxation were also presented by the speaker, and a strong plea made for the taxation of church property.

The audience showed its appreciation of the many points made in the discourse by frequent applause.

At 7:30 Mrs. Jackson spoke upon the following question propounded by some one in the audience: "What is Inspiration? Is it a Natural or an Acquired Gift?"

Throughout the latter part of her discourse she showed that it was a natural gift, and like many others capable of cultivation. At the close of both lectures Mrs. Hagan-Jackson gave some fine improvisations upon subjects offered from the audience.

At 8:30 Edgar W. Emerson held his last stance for this season before a large and interested audience. It was a pleasure to note that Mr. E. was at his best; his descriptions were all notably correct; several were striking as to the facts of the case.

Sunday Mrs. Hagan-Jackson and Mrs. R. S. Lillie at 10:30 A. M., and Mrs. Jackson at 7:30 P. M.

The Helping Hand met as usual Wednesday, April 29th. Business meeting at 4 P. M. Most of the evening was devoted to the sale of articles, many of which were disposed of. There were some few remarks made by visiting friends.

It is always well to remember that in the "midst of life we are in death," and in the midst of a good time this fact was strengthened by Mr. E. Emerson, after making some remarks on the subject of the matter of service for Spiritualists just published—a book that would, he thought, meet the requirements upon all occasions.

Benefit.—The spacious parlors at 375 Columbus Avenue were literally packed Tuesday evening, April 28th, the occasion being the benefit tendered the Helping Hand Society to the Boston Spiritual Temple by Mrs. Carrie E. S. Twing. It proved a benefit in more ways than one, however: First, it gave many people who were eager to again hear "Jack" an opportunity of doing so; secondly, it afforded many a chance to receive a message and word of comfort from some loved one, who were unsuccessful in reaching the medium in a public hall; thirdly, it showed the positive proof of the public appreciation of Mrs. Twing's grand work in the hands of the spirit-world; and last, the financial benefit to the Society was all that any one could wish for, and the Helping Hand passed a most sincere and unanimous vote of thanks to Mrs. Twing and "Ikabod" at the meeting of April 29th.

Do not forget the entertainment by Miss Lucette Webster May 11th, at 7:30, at 3 Boylston Place.

First Spiritual Temple.—Mrs. Lake's return and entrance upon our platform after a month's work in Washington, D. C., was signaled to day by a murmur of applause, as a token of welcome to her by the audience. She read a poem by Cella Thaxter, entitled "Compensation." The subject for the afternoon discourse was taken from those presented by the people present.

The Controlling Intelligence said: "The spirit-world is an infinite number of planes of being—sphere upon sphere of interior experience. There is no leap of spheres as the time when man enters into this earthly life. Were it possible to retain an entire conception of what spiritual life may be, it would take from you the new experience which you are to meet in this life, and cripple the powers which might otherwise be exercised in the mortal state."

We are laboring as scientists to so manipulate the inhabitants of the earth-plane as to demonstrate that there is a state of being anterior to this existence; and when existence first began, and why these precious existences were created. Many spirits are only the reflection of spiritual life. These spring vials composing the bouquet I hold in my hand, have unfolded according to the laws of the realm of spirit. Man may be called a symbolized thought. He came into possession of the one that reformation would be beneficial upon the earth, as he felt that he might require greater unfoldment in a life to come.

The involuntary will is that which has become a natural habit. The time will come when man will not be heeded to will to be good, any more than he now will the continued pervasion of his bodily functions when he has laid his body down to rest at night and withdrawn his spirit in reformation, or according to a structure of the earth-plane, as he is according to imperative laws. He could not do so were there no responsive power. You are building up according to the laws of your spiritual being, and this spiritual structure is being built up according to the laws of the earth-plane. Many spirits are only the reflection of spiritual life. These spring vials composing the bouquet I hold in my hand, have unfolded according to the laws of the realm of spirit. Man may be called a symbolized thought. He came into possession of the one that reformation would be beneficial upon the earth, as he felt that he might require greater unfoldment in a life to come.

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10:30 o'clock. On Wednesday evening at 7:30 a reception will be given Mrs. Lake, and the usual social. Next Sunday Mrs. Lake will again address us at 2:45 P. M. E. H. DUNHAM, Jr., Sec'y.

Ladies' Aid Parlor.—The developing circle May 1st was very interesting. The afternoon meeting opened with singing by Mrs. Mary F. Lovering, remarks followed by the Chairman, Mrs. Abbie N. Burnham, Mrs. Pierce of Lynn and Mr. E. J. Bowtell, psychometric readings by Mrs. M. A. Brown and Mrs. J. E. Hall. Mrs. Lovering read some satisfactory spirit messages recently given her by Spirits Dr. J. D. Moore and A. S. Hayward. At the evening session given by Mr. L. W. Baker, invitation by Mrs. M. A. Chase; remarks, an improvised poem, and a song by Mrs. M. A. Brown; tests and readings by Mr. S. H. Nelke, Miss L. E. Smith and Dr. Thomas. J. E. HALL, Cond.

The First Spiritualist Ladies' Aid Society continues its benevolent work through the year, bestowing needed help upon the poor and suffering with generous hand. Only a week ago this useful Boston Society donated the sum of twenty-one dollars to an elderly couple living in the Highland District, whose case of extreme need spoke loudly in their behalf. The worthy couple mentioned are helpless; the husband is blind and unable to attend to his own wants, while the wife is in feeble health. They are old-time Spiritualists, who are honored by all who know them as consistent, beautiful souls, who wait with patience the hour of their deliverance from earthly environments. It is such cases as this that the Ladies' Aid Society is glad to help, and which it is glad to help.

At its Friday meeting April 29th, the usual business service was held in the afternoon, after which a test circle was formed, Mrs. Shackley and other mediums being present, who gave satisfactory communications to the spirits of the dead. The test circle was held in a large number of six o'clock, which was followed by an hour of social recreation. At the evening meeting Mrs. Abbie Waterhouse presided, in the absence of the President. Signal bells at 8 P. M. were timely rendered by Mrs. Mary F. Lovering, Mrs. M. A. Brown, Mrs. Nelke and Mr. and Mrs. Penny. Mrs. Cassell accompanied. Remarks were made by Dr. Ritchard and Mrs. Kate R. Stiles. Mrs. Mary Lovering read a message that had been written by her hand from Spirit Dr. A. S. Hayward. Remarks were made by Dr. S. H. Nelke on his experience in Spiritualism. Edgar W. Emerson was present, and also favored the meeting with remarks and gave tests. The meeting closed with singing by the audience.

Memorial services will be held by this Society at the Ladies' Aid Parlor, 1031 Washington Street, on the afternoon and evening of Sunday, May 22d. Many mediums and speakers have been invited, and a grand time may be expected.

Birthday Party.—The friends of Mrs. H. W. Cushman will tender her a complimentary testimonial on this character at Ladies' Aid Parlor, on the afternoon and evening of Wednesday, May 11th. The lady is a veteran among the Spiritualist mediums of Boston, and deserves a good audience.

The Children's Progressive Lyceum held its regular session on Sunday last with an interesting program. The singing, readings and other exercises of the school were of their usual pleasing and instructive character, while the Gypsy March was never executed with more grace by the long lines of participants than on this occasion.

Eloquent speeches were made by Con. Falls, Asst. Com. Hatch, and by Mrs. W. S. Butler. Mr. Longley tendered her a complimentary testimonial on the morning lecture for the instruction of the children. Carl Hadfield, Willie Sheldon, Carl Leo Root, Ethel Smith and Clara Mills, each gave a fine recitation; Miss Grace Smith rendered a choice vocal selection; Helen Fuller sang a piano solo, and Miss Winnie Ireland sang a pretty song. There was a large attendance of members and visitors. The work of this Lyceum is a credit to the Spiritual Cause.

Mrs. Butler announced that she had secured about 100 copies of the recent pamphlet from her publisher, which she had secured from her publisher. May Festival, which sum she proposed to expend in books for a library for the Lyceum; which announcement was received with enthusiastic applause.

Lyceum meets every Sunday morning at 5:14 Tremont street. SCIENCE.

K. of P. Hall.—The meetings on Sunday, May 1st, were well attended. 10:30, opened with singing, followed by Bro. E. J. Bowtell with a short address; tests and readings by Mrs. C. A. Smith; 2:30, opened with remarks by Mrs. W. Sawdell, which were very instructive, followed by the well-known mediums, Mr. William Franks, Dr. Toothaker, Mrs. Dr. C. E. Bell, O. F. Stiles and Dr. Willis, all giving recitations of the highest order, and the development of the human mind. The evening very interesting. Bro. Franks and Mrs. I. E. Downing gave tests and communications. Come next Sunday afternoon and evening and you will hear the mediums.

Remember that the meetings are at 257 Washington Street on Thursday evening, May 5th, Mrs. I. E. Downing in charge. Mr. Bartlett wishes it understood that he is sole manager of these meetings. J. EDWARD BARTLETT.

Dwight Hall.—The developing circle was well attended. Music was furnished by Mrs. E. J. Bennett.

Afternoon.—The meeting was in charge of Mr. F. A. Heath, who, in opening, spoke of the needs of the hour, and the advance of spiritual truth during the last quarter of a century. Dr. A. D. Haynes spoke of the importance of the human mind, and the development of the human mind. The evening very interesting. Bro. Franks and Mrs. I. E. Downing gave tests and communications. Come next Sunday afternoon and evening and you will hear the mediums.

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NEWSY NOTES AND PITHY POINTS.

FRIENDSHIP.

What is friendship? I will tell you: Eyes that weep for others' wrongs, Shoulders bearing others' burdens, Lips murmuring others' songs, Friendship is a chain, embracing Rich and poor, and young and old; 'E'en the beggar child may fondly Touch in awe its links of gold. —Jewish

Message Department.

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

ANSWERS TO QUESTIONS, AND THE GIVING OF SPIRIT MESSAGES. will occur on the same day, and the results to be published in this Department of the Banner of Light.

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

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

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane to the spiritual world, will find themselves actually progressing to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with their own reason. All queries as much of truth as they perceive—no more.

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

Natural Science. Fully appreciated by our angelic visitors, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality this department of knowledge. Letters of inquiry in regard to this Department must be addressed to

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

Report of Public Séance held Feb. 5th, 1892.

Spirit Invocation.
Oh! thou Ever-Present and Divine Spirit, thou Great Over-Soul of the Universe, without whom we should have no consciousness of power, we would now feel that we are realizing ourselves as a part of thee. We would come under the instruction of thy ministers and teachers of truth and wisdom, that from them we may learn of the ever-existing ways, and gain knowledge of the destiny of human beings. Oh! may we at this time, each one who is present, feel uplifted to the plane of thought and aspiration which angels occupy, so that we may receive in common with them something of light, beauty and instruction from the great realm of power and wisdom, which we wish to enter and share. We desire to be inspired by the spirit of thy great and glorious sea of all power; that we, too, may know that it is to expand in soul-thought and aspiration which we wish to enter and share. We desire to be inspired by the spirit of thy great and glorious sea of all power; that we, too, may know that it is to expand in soul-thought and aspiration which we wish to enter and share.

We know that we are spirits, even those of us yet encased in the flesh. We know that we are thy children now and here, even though we may dwell upon the planet earth, and be governed by its conditions and limitations; and, knowing our relationship to thee, we wish to be inspired by thy power and wisdom, which we wish to enter and share.

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not come to measure swords with any brilliant mind of earth, or to discuss subjects and affairs of state. I do not come, sir, in a public capacity of any sort. I feel that I have done practically with the matters which belong to this external life of earth; and yet I do come here with satisfaction and with interest, and with a feeling that this is a great study, this occult force playing between the two worlds, enabling the inhabitants of one world to communicate with the denizens of the other sphere. I feel that to come into contact with these instrumentalities for the dissemination of knowledge in this respect is for me to gain a personal experience which cannot fail to enlarge my mind and to stimulate the growth of my soul-power.

I knew something of Spiritualism before I passed from the body. Perhaps some of my friends will deny this; nevertheless, it is true. I had heard and I had seen something of Spiritualism and its workings, and I knew that it had gained a great hold upon thousands of thinking minds in our country. My good friend, N. B. Wolfe of Cincinnati, gave me information upon this subject more than once, relating to me something of his wonderful experiences in connection with mediums, and almost persuading me to take part in his investigations, that I might see and know something of the great truth. I never received in this line what I might have with my opportunities, for my mind was directed principally into other channels, into other lines and methods of thought and research, and, consequently, this great spiritual life surging around me did not appeal so strongly to my spirit as it has to many who have identified themselves with the movement of Spiritualism.

My friend came to-day, not to speak for himself, but to induce me to speak, saying that the experience will be beneficial to me. It may be so. I think that any experience which comes to a thoughtful mind, whatever direction it may take, cannot fail to be of service to that individual. It must enlarge in some manner the line of thought and understanding, and so I take it that this experience is a method of study which is helpful to all who pass through it.

Do not know, sir, as any friends, public or private, will believe that the old man has returned in this manner to voice a few thoughts, but that does not matter to me. It never did affect me deeply while I was in this physical life whether my words were received with credit or not. I felt the courage of my convictions and the positiveness of my personal energy to speak out whatever appeared to me, regardless of fear or favor. Take this same case of conduct now as a spirit, for I do not feel that I have changed essentially since passing from this plane of action, save in personal appearance and feeling. I do not now experience the sensations which age brings to a human being. I feel as I step forth like one imbued with new strength and vitality. In other respects I am very much as I was here, grown a little wiser, perhaps, in some directions, having seen life under a different aspect, and viewed the situation of human affairs from a little broader platform, and I hope that I shall be able to do some heart good in the direction of spiritual helpfulness as I have had brought to me by spirit-helpers on the immortal shore.

You may simply call me Simon Cameron.

William C. Ball.

[To the Chairman:] I am told that all comers to this platform are made welcome, and so, Mr. Officer, I step forward to announce myself, trusting that it will be learned by my friends and former associates in New Jersey and in New York that I have returned from the great eternal world to manifest myself as an individual.

William C. Ball, and I lived to an advanced age on this mortal side, though it strikes me that I might have been in the body at this time had it not been for the accident which happened to me, and which was directly, or indirectly as you might term it, the cause of my summons to the spirit-world. I do not regret that I was thus called home perhaps a little earlier than I might otherwise have been. I had gained an extended experience in mortal affairs. In New York City, in former years, gathered a discipline in various business ways, and perhaps more in public life, which undoubtedly served me well in the development of my nature here, and which certainly served me well as a spirit, for in looking back over past years I find, as the good gentleman who preceded me said, that every event in my life has been of use to me.

Perhaps some dear one in New Jersey will learn of my return and feel interested, and perhaps some one will be imbued with the desire to learn more of this seeming mystery, as to seek knowledge personally. I trust so, and most certainly I shall be pleased to bring anything that I can from the spirit-world by way of evidence or of instruction concerning the immortal life.

I would have my friends in Rutherford know that there is no death, that though the bodily powers decay and the form wastes away under the encroachments of time, the spirit lives, and allies its forces to the body, and I find it, with vitality and activity. Thus I find it, and, as far as I know, all find it, in passing from the earth to the spirit-life.

John Wheeler.

[To the Chairman:] I believe, sir, it is about two years since I went away from the mortal, but I can hardly say that I did go away directly, because I lingered around to watch the affairs which I had been connected with on earth. Material matters had hold of my mind to an extent. I did not at once give them up, although I let go my hold upon the body. I wanted to see that my wishes and instructions were fulfilled as I desired, for it seemed very important to me that certain religious movements should be benefited a little through myself, not to speak of individuals in whom I was interested; but after a while I did free myself from the external and passed into what you call the spirit-world, and then I had something new to meet.

My expectations of the eternal world were not verified. I did not find the future state as I anticipated. The life around me was altogether more real, more substantial, than I had expected. I may say so, than I had an idea of, and the purposes, the business and employments of individuals there were out of line with what I had supposed belonged to spiritual beings; so I had many lessons to learn and old ideas to throw away but I have been trying to learn them faithfully. A child may go to school, and when he first commences his lessons the lessons may be very wrong; but when he is convinced that the course of study open to him is the right road to learning, he does not hold on to his old thoughts and refuse to study; and so with me in the spirit-world. When I found that I had not found the truth altogether here, I was very willing to seek for it there, where I could be more sure and satisfied of it.

Banner of Light.

BOSTON, SATURDAY, MAY 7, 1892.

GOING HOME.

The funeral of Charles S. Lincoln, a well-known Spiritualist of Cambridge, was held at his city Sunday afternoon, May 1st, with Masonic and Grand Army honors. In accordance with the expressed wish of the deceased the funeral address was delivered by Dr. Charles W. Hildon of Newburyport, Mass., who prefaced it with the following:

INVOCAION.
Spirits of the wise and good, draw nigh. Inspire us with the lofty purpose of this hour, so that we may speak words of wisdom and love, and breathe a message of never and grander thoughts of the life which is yet to be. Help us to present the teachings of the gospel of Spiritualism that the world may be led to the light of truth. May the world be a better place for the presence of the dead, and may the living be wiser and more loving. Amen.

THE ADDRESS.
The sun rises, kisses the hill-tops; tints the landscape; rouses the world to activity; crosses the meridian; and, gliding down the western slope, is caught in the loving embrace of the twilight, and hushed in slumber in the sable folds of the night.

Forever? Never more to return? Perish the thought! Standing by this coffin form, I should be untrue to the teachings of the cause our friend held so dear; untrue to the teachings of the cause our friend held so dear; untrue to the teachings of the cause our friend held so dear.

The thought that death, so-called, ends all, and that there is no such thing as an after-life, is the greatest of all errors. It is the error of the ages, and it is the error of the ages.

But the theological nightmare is being dispelled. Man is awakening. The sleeping brain is being roused to action. Faculties hitherto dormant are being developed. The past was a dream, and the future is a reality.

Men of advanced thought and skill in investigation of the brain are no longer a sealed book. They are fast learning that the nerves which govern the finer senses have not their seat in the matter of the brain.

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In the service of the city, so that he literally died in the harness, beloved and respected of all. As far as more life is concerned, he parted with it without a single regret. He did not fear death. He welcomed it as a tired child welcomes slumber. At peace with himself and the world, he sank sweetly away to rest. His star of life set as the morning star, which shined away into the brightness of heaven. Men of this stamp do not worship man-made gods or man-made creeds. The impress of truth is what they require, and, like truth, they seek neither place nor applause.

Men like Charles S. Lincoln never waste valuable time in exploring space for man-made heavens. They know that the kingdom of heaven is within, and that it is the duty of each man to seek it for himself, and act that the brightness of the heaven of pure thoughts and good deeds shall be reflected to and for the benefit of all the world.

True Spiritualism teaches the Fatherhood of God and the Brotherhood of Man to be good and to do good; to defend that which is just and to condemn that which is unjust; to become broadly tolerant; and to so live that when the time comes to depart from the here to the hereafter, it may be said with truth that the world was made better by our having lived in it.

The Fatherhood of God is an entrancing thought. The grandeur of the thought of an All Wise Father, that one could advise, counsel, comfort, and bless, a wealth of reflection, and what breadth of soul and broadness of possibilities open up to the man or woman who can take in, in all its fullness, the richness and glory of a thought like this. A belief in the Fatherhood of God and the Brotherhood of Man broadens and rounds out the mind of every true Spiritualist, makes him a more manly man, and a citizen in whom we may safely entrust the affairs of the State and of society.

Spiritualism teaches the brotherhood of man. Think for a moment what this means: All mankind, whether white or black, Jew or Gentile, bond and free, all brothers—all bound together by the invisible yet all potent laws of the heaven-born chain of fraternal love. Consider for a moment the position of this world when men shall come together shoulder to shoulder and heart to heart in a mighty brotherhood of the nations.

Spiritualism teaches to be good and to do good. In this life we should, to the best of our ability, practice the precepts of this little motto: "Do all the good you can; in every way you can; to every man; and leave the rest with God." Spiritualism teaches us to be good and to do good for the sake of good, and not for vain self-glorification. Keep your heart open to do good; give for the love of giving; be as interested in the good of others as you are in your own.

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ELIAB W. CAPRON.

To the Editors of the Banner of Light:
The recent departure of this good man to the beautiful Home of the Soul, recalls to my mind many interesting facts and incidents in connection with him, that I should feel recent to my intuitions if I did not write them for THE BANNER. I knew Mr. Capron long and well, and a more sincere, honest man I never met. He was a true friend, and a true brother. He was a true friend, and a true brother. He was a true friend, and a true brother.

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terialism of the past. The human heart and intellect cannot live in the material alone. It longs for and will find spiritual light, which is waiting to illumine the human soul. The human heart and intellect cannot live in the material alone. It longs for and will find spiritual light, which is waiting to illumine the human soul.

Mr. Howell has many friends, who look for good results from his ministrations during his present engagement. His subject next Sunday evening will be "The Human Heart and Intellect." His subject next Sunday evening will be "The Human Heart and Intellect."

Knickerbocker Hall.—As Mrs. Helen J. T. Brigham, our regular speaker, is to be in Philadelphia, Pa., during May, her place at this hall was filled May 1st by Mr. J. L. McCreery of Washington, D. C., a man of whose poetry and philosophy Spiritualists may well be proud. The second Sunday Mrs. Phoebe Hannaford of the Universalist church is to speak for us; on the third Mr. Fairchild of Washington will officiate; the last two we are to have Mr. Wiggin, whose lectures with brief but powerful and pointed the highest praise wherever he has been.

Though rather late in the day to speak of them, I would say that we had lovely weather for our Anniversary exercises—a fine audience and profusion of flowers, and a very pleasant evening. We were particularly delighted with a musical improvisation by Miss Demore; recitations were given by Prof. Throckmorton, Mr. Taylor, Mrs. Cushing and others; Mrs. H. M. Farnsworth and Miss H. V. Cushman read as beautiful original poems, and the addresses were given by the President, Dr. Silsbee, and W. C. Bowen of Brooklyn in his usual ringing style—every word true to the line of truth; Miss B. V. Cushman also gave an address which was as fearless as it was eloquent.

I am happy to say the Society, although not very large, is prospering and full of courage. It has been most generously supported, and the New York papers have this far noticed us in the most respectful manner, which is rather remarkable.

Adelphi Hall.—The exercises of Sunday were of special interest at both services. Mr. Fletcher's guides gave an address upon "Earthbound Spirits," which was of great interest, and threw much light upon a vexed and complicated question. The lecture was followed by a very interesting and instructive address by the audience was Mrs. Ida P. Whitlock, the lecturer, A. E. Giles, Esq. of Boston, Mass., and several other distinguished persons, who congratulated the speaker upon his success.

In the evening "Who are the Heroes?" "What is True Marriage?" and "The Difference Between Theosophy and Spiritualism," were the topics presented for discussion. Each question was aptly replied to, eliciting applause. Mr. Ward sang a very pleasing solo, to which was added the usual hymns. Mr. Fletcher speaks next Sunday afternoon upon "Ghosts," and in the evening upon subjects presented. He will repeat his "Spiritualism Illustrated," the last Sunday in May. A. E. WILLIS, Sec'y.

MEETINGS IN MASSACHUSETTS.
Worcester.—Sunday, May 1st, Dr. George A. Fuller gave a lecture in the afternoon, and in the evening answered questions presented by the audience. Dr. Fuller and his wife were the recipients, Monday evening, April 28th, of a handsome eight-day clock from Mr. N. T. Blake and Mr. George W. Hewins, two appreciative attendants of the free circles held by Dr. Fuller several months since.

On Friday evening, April 28th, the Doctor and Mrs. Fuller were summoned to the door to greet a large delegation of Worcester Spiritualists, who arrived in form of a Surprise Party. The kitchen table was covered with a white cloth, and the room was decorated with flowers. The elixir of the evening's surprise was presented to Dr. Fuller in shape of a beautiful gold watch and chain, President Woodbury C. Smith happily officiating as representative for the friends who thus expressed their esteem and interest in the work of the speaker of the Society. Dr. Fuller was deeply affected, and could only respond in brief to this token of generosity. Mr. and Mrs. Fred L. Hildreth read poetry, and themselves for the occasion; Mrs. J. Clark gave the reading; Dr. S. H. Prudden, under control of "White Lily," delivered a witty poem, that elicited laughter and applause; Mrs. Brown, under control, voiced greetings from spiritual friends; Mrs. Fuller sang an organ solo, after which Dr. Fuller's guides took possession of the podium to express thanks to mortals present for the words of cheer and gifts of good-will bestowed upon their instrument. The evening was one long to be remembered by all who were present.

May 8th Dr. Fuller lectures here again. GEORGIA D. FULLER, Cor. Sec'y.
5 Houghton street.

Haverhill and Bradford.—Last Sunday Mr. Willard J. Hull was the speaker before the Spiritualist Union in Brittan Hall, and was warmly welcomed in his able addresses in explanation and defense of the basic principles of Modern Spiritualism.

His afternoon effort was to present and show the latest and most reliable scientific facts, and to show Christianity, which was done in an eloquent and convincing manner. Mr. Hull's manner of speaking and style of oratory are peculiarly his own, and cannot fail to open wide the door to the minds of established skeptics, and to the rapidly increasing army of investigators.

In the evening, following the subject, his topical suggestion was that the present is an age of progress, which is making its impression upon public thought, and is giving rise to new and different systems and directing the line of future advance.

Both of his addresses were closely listened to, and received the warm commendation of the audiences. His thoughts were clearly and laconically expressed, and his intellectual treatment of the great subject will harmoniously blend with the gifts of mediumship, which come in as practical illustrations of his facts. The speaker appears to understand his mission and his proper relation to collaborators in the field.

Next Sunday Edgar W. Emerson will be the speaker, and will give exercises in mediumship. E. P. H.

Marlboro.—On Tuesday evening, April 28th, Mr. J. Frank Baxter lectured and gave tests in Marlboro. Once he was quite a frequent comer to Marlboro and vicinity; but some fifteen years had passed since. Many changes are noted, and many faces greet no more the old familiar faces. Interest was revived, and past reminiscences were brought to mind by the remaining few. But Spiritualism has had a growth and power in Marlboro, for large numbers attend the occasional meetings, and on this occasion of Mr. Baxter's coming, a very large audience assembled, several coming from Hudson.

The exercises throughout were of a marked and decisive character. A good instructive lecture, well explained, and appropriate songs, and an extensive séance, filled up the program. The spirit delineations were true to detail, and carried great evidence among the numerous audience present. Com.

Salem.—Our Society was highly entertained and instructed through the able services of Prof. J. W. Kenyon of New Bedford on May 1st. He lectured in the afternoon and evening. At the close of each discourse he gave a number of readings and tests, acknowledged as correct. In his lectures he presents the profoundest truths in such a manner that they are at once taken up by the mind of the hearer for future reflection. His psychometric readings of individuals were in every case correct, and clear. He can confidently recommend him to our Societies as one capable of giving perfect satisfaction.

Mrs. N. H. GARDNER, Sec'y.

DISTRICT OF COLUMBIA.

Washington.—Goff A. Hall, Sec'y, forwards us the following, as voicing the unanimous sentiments of the Society:
We, the First Society of Spiritualists of Washington, D. C., desire to testify to its appreciation of the services rendered by Mrs. H. S. Lake, our speaker, during the month of April, 1892, there being no other of the kind in the District of Columbia, and through the instrumentality of Mrs. Lake has resulted in undoubted benefit to "Our Cause, having induced a new and more intense interest in its investigation by the general public mind.

Resolved, 1st, That we have listened to her lectures with great interest and benefit, and that we are attracted to her in her nature, replete with argumentative strength, logical, exceptionally free from dogmatism—conclusive and convincing.
Resolved, 2d, That in claiming Mrs. Lake as our sister, friend and co-laborer in humanity's cause, we have no adequate means of fully expressing our sense of appreciation of the sympathetic impulse that stirred her soul in aid of the right, the good, the true—as evidenced by her pure, womanly sense of love and kindness so freely manifested to all. And through each, in the close of her present engagement with us, we wish her "God Speed" in her chosen path, trusting for a renewal of similar conditions in the not distant future.

Wonn's Hall, April 26th.

RHODE ISLAND.

Providence.—F. A. Wiggin of Salem, Mass., was our speaker on Sunday, May 1st. His lectures both afternoon and evening proved to be very interesting and instructive. His afternoon remarks were directed to mediumship and the duties and responsibilities of mediums. The test of the close of her present engagement with us, we wish her "God Speed" in her chosen path, trusting for a renewal of similar conditions in the not distant future.

We have engaged Mr. Wiggin's services for three Sundays of next year. S. C. Y.

The First Spiritualist Aid Society met in its rooms Thursday, April 28th. The program for the evening was a basket festival, followed by a social and dance. This being the last meeting in the hall for the season, the society will now convene in the homes of the members for the present. Thursday, May 6th, will hold meeting at 150 Franklin street at 8 P. M.

Mrs. M. A. WATERMAN, Pres.

MARYLAND.

Baltimore.—During the month of April we have had the ministrations of Mrs. Abby N. Burnham of Boston, on the rostrum of the Religio-Philosophical Society. We have found her a pleasing speaker—as we have stated on a previous occasion. Her lectures are interspersed with illustrations and arguments that are practical. We may have the pleasure of listening to her again in the future.

CHAS. A. ZIPP.

The Change of Life.

The sole aim of women nearing this critical period should be to keep well, strong, and cheerful. Lydia E. Pinkham's Vegetable Compound is peculiarly adapted to this condition. Girls about to enter womanhood find its assistance invaluable.

It cures the worst forms of Female Complaints, Bearing-down Feeling, Weak Back, Leucorrhœa, Falling and Displacement of the Womb, Inflammation, Ovarian Troubles, and all Organic diseases of the Uterus or Womb, Bloating, etc.

Subdues Faintness, Excitability, Nervous Prostration, Exhaustion, Kidney Complaints, and tones the Stomach.

All Druggists sell it, or sent by mail, in form of Pills or Lozenges, on receipt of \$1.00. Address: LYDIA E. PINKHAM MED. CO., LYNN, MASS.

It Costs Nothing

More to trade where there is practically an unlimited stock from which to select than in a store which has but a meagre variety.

We not only keep our prices at a point where no competitor can successfully meet them, but our assortment of styles and patterns is easily the most extensive in Boston.

You will enjoy looking through the different departments of our new store. This will show you exactly where it is:

JOHN H. PRAY, SONS & CO.
Carpets, Rugs, Upholstery Fabrics, 646 to 658 WASHINGTON ST., Opposite Boylston St.

MEETINGS IN BROOKLYN.

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

Conservatory Hall, Bedford Avenue, corner of Fulton street.—Sundays 10 A. M. and 7 P. M. W. J. The People's Spiritual Conference held every Monday evening at 8 o'clock in the parlors 161 Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, and questions answered. Admission free; all are cordially invited. Also meeting every Friday at 8 P. M. Mrs. Mary C. Morrell, Conductor.

St. Paul's Episcopal Church.—A conference meets at parlors No. 21 St. James Place, corner Fulton street, on Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 451 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Rogers, Conductor.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer must be given, and guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

Mrs. E. B. NASHVILLE, TENN.—We shall be glad of any local intelligence of a spiritual nature which you may feel to contribute to our columns.

ROYAL BAKING POWDER. Absolutely Pure. A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report. ROYAL BAKING POWDER CO., 106 WALL ST., N. Y.

PSYCHOMETRY A SCIENCE.

Dr. J. R. Buchanan, the modern discoverer of the Psychometric Faculty, says: "Its imperial rank among sciences entitles it to the post of honor." Like astronomy, it borders on the sublime; like geology, it reaches into the vast undetermined past, and, like biology, it comprehends all life science; but, unlike each, it has no limitation to any sphere. It is equally at home with living forms and dead matter, equally at home in the humbler spheres of human life and human infirmity, and in the higher spheres of the spirit-world, which we call Heaven. It grasps all of biology, all of history, all of geology and astronomy, and far more than telescopes have revealed. It has no parallel in any science; for sciences are limited and defined in their scope, while Psychometry is unlimited. Transcending far all that collegians have called science, and all that they have deemed the limits of human capacities; for in Psychometry, the divinity in man becomes apparent, and the intellectual mastery of all things lifts human life to a higher plane than it has ever known before. "Prophecy is the noblest aspect of psychometry, and there is no reason why it should not become the guiding power in each individual life, and the guiding power for the destiny of nations."

Professor Wm. Denton says, in "The Soul of Things," "It is a record of research, without crucible or chemical, which excels in interest and importance every discovery in the science of learned association." Professor Denton's sister, Annie Denton Cridge, is a superior psychometrist. His sister possessed this intuitive faculty in a marvelous degree. In his travels over America, Europe and Australia he found, by experimentation, several hundred good psychometrists, some of whom have since become famous; any bit of clothing, fragment of rock, curio, or autograph, would at once bring them into sympathy with the soul of the article or person, and enable them to describe its history with remarkable accuracy. We are indebted to both of these distinguished scientists for aid and instruction in Psychometry, and cherish grateful, loving memories of every step their wise minds illumined for us. "Step by step these researches proved that the ether or astral light enveloping all forms is the cradle and the grave of objective nature, and that it holds the imperishable records of everything that ever existed, every phenomenon that ever occurred in the outer world. Thus the 'unfathomable chasm' seen by the great physical scientist Tyndall to lie between the visible and invisible worlds has been bridged, and science can carry its research without resorting to vivisection or even the magnetic sleep."

The sensitive, or psychometrist, is generally a merely passive spectator, like one who sits and observes a panorama; but in time he becomes able to influence the visions—to pass them along rapidly, or retain them longer for a close examination. Then the psychometrist at times dwells in that past whose history seems to be contained in the specimen—at least he becomes released even from the specimen. At will he leaves the room, passes out into the air, looks down upon the clouds, the earth beneath him like a map; or, sailing still higher, beholds the round world rolling into darkness or sunlight beneath him. He drops upon island or continent, watches the wild tribes of Africa, explores the desert interior of Australia, or solves the problem of the earth's mysterious poles. He can do more than this: he becomes master of the ages. At his command the past of island and continent come up like ghosts from the infinite night, and he sees what they were, and how they were, what forms tenanted them, and marks their first human visitants, seeing the growth of a continent, and its fruitage in humanity, within the boundary of a little hour. The universe scarcely holds a secret that the freed spirit cannot behold with open eye. Prof. Denton estimated that the psychometric faculty is possessed by at least four females in ten, and one man in ten.

The psychometrist needs no magnetic aid; he clasps the article to be examined in his hand—or holds it against the forehead—over the organ of wisdom, when he at once comes into sympathy with the soul of person or thing with whom the object had been in relation, and delineates the same. "He appears to be in a perfectly natural condition," says Professor Denton, "during the time, and can readily notice what takes place in the room, frequently laying down the specimen, joining in conversation, and drawing objects seen, and then going on with the examinations. When the specimen is in powder, it is merely necessary to stroke the forehead with as much as will cling to a damp finger, and where heavenly bodies are examined, the rays are allowed to shine upon the forehead."

Professor W. Draper, one of the ablest scientists and most brilliant writers of the present age, says: "A shadow never falls upon a wall without leaving thereupon a permanent trace—a trace which might be made visible by resorting to proper processes. Upon the walls of private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done. It is a crushing thought that whoever has committed secret crime, that the picture of his deed, and the very echoes of his words, may be seen and heard countless years after he has gone the way of all flesh, and left a reputation for 'respectability' to his children."

To students of the mystic this truth should come home with great force, since they live, act, think and speak under the observation of spiritual preceptors, from whom no secrets of nature can be hidden, if they choose to explore her "Temples of Truth." This must act as a stimulus to self-reformation when all precept and example fail; "for it proved that not only are the images of the past in the fadeless picture galleries of the Ether, but also the sounds of the past arise, even the perfumes of archaic flowers, withered ages ago, and the aromas of fruits that hung on trees when man was but a mumbling savage, and polar ice, a mile thick, covered what are now the fairest countries under the sun." Many of the members of the Gnostic societies are learning how thought can be sent out as messenger doves, to comfort and heal those who need.

In his letters, Mr. A. P. Sinnett, Mahatma K. H. says: "Every thought of man upon being evolved passes into another world, and becomes an active entity by associating itself, coalescing, we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms, a creature of the minds begetting for a longer or shorter period, proportionate with the original intensity of the cerebral action which generated it. Thus a good thought had is perpetuated as an active, beneficent power, an evil one as a malignant demon. The Hindu calls this Karma. The adept evolves these shapes consciously, other men throw them off unconsciously."

Among the published lectures given by Professor Denton in Australasia on psychometry, he said that during the last three hundred years the universe had been enlarged to our comprehension more than a thousand fold; the heavens had been expanded, and geology took in ages on ages further back, to seek for the beginning of our planet, than it did three hundred years ago. Just as the exterior universe had enlarged, so the interior universe had enlarged, and become infinitely grander. There were heavenly bodies revolving within the mind of man, and this universe of ours was to be expanded, as the interior one had been by the exercise of science and intellect. If we examine the eye of a man who is looking at a landscape, we can see the picture in miniature. Now we have generally supposed that when a man turns his face to one side the image is entirely eliminated and cannot be renewed. He was satisfied that this was not correct. Sir Isaac Newton, who spent a great deal of his time examining the spectrum, said that he could see, even distinctly whenever he thought about it, even when he was in bed. The lecturer knew a great many persons like this. If they were handling objects during the day, picking berries or grapes, just as soon as their eyes were closed at night they could see the object with startling vividness. Niebhur, the great Danish traveler, talked to his friends,

after he was blind, of the beautiful scenes he had gazed upon in the past. They asked him how he could describe these so minutely; he said: "I can see them and describe them as no other man without this could do."

We read of a painter who drew three hundred accurate likenesses in one year. On being asked how he did this he replied: "When a man comes to me for his portrait I look at him and draw for half an hour, and then tell him to go, and he need not come back to sit again." Now how could he finish the portrait? He says: "When I took out my canvas and wished to proceed, I saw my subject, although he was not there; thus saving me trouble and permitting me to make a perfect likeness. By this means I finished a great many portraits in a short time and saved expense. These pictures of what we have seen remain in us, and we only become aware of this when we are sick. Thus we find Hugh Miller relating in his 'Schools and Schoolmasters,' that when he was a boy of fourteen, he saw at Edinburgh a play with a singular drop scene. He tells us that when he had a fever various images began to pass before him like the figures in an itinerant showman's box. He was well enough to know they were idle unrealities; but curious to know if his will would affect them, he wished for a death's head; instead there came a kettle on the fire, that changed into a cataract with white foam and blue water, and then the whole came dashing down into one frightful sea of blood. The cataract was in every detail exactly coincident with the incantation scene in the theatre at Edinburgh. He further says: 'I suspect that there are provinces in the mind that physicians have not ventured into.' There was not a beggar upon the street that does not bear away in his mind more pictures than the best galleries that exist in the world. They are as indestructible as his soul, and will endure forever. Not only did we see the things that we saw, but everything does the same to everything that is in its vicinity. You sit down to have your photograph taken by the old process. The operator says: 'I have got you, and you can go.' You say: 'Let me have a look at it before I go.' 'No, I can't; there is nothing to be seen.' 'But didn't you say you had got me?' 'Yes, but it has to be developed.' And you learn that your portrait may be taken on and yet nothing seen of it. What man would have believed that a plate of metal could carry your photograph without being visible? Take a penny. Let it lie on a plate of polished metal for a little time, and toss it off again. Now breathe upon the plate, and an image of the penny will be visible. Put it away for a year, and the ghost of a penny will come out when breathed upon. Now he would show how the images of other things could be brought out by the sensitive mind, and the grand universe of knowledge revealed to the human soul. He made the discovery through previous discoveries made by Dr. Buchanan, who, in his turn, was led to this study by a bishop of the Church of England, who was himself a sensitive, and could taste brass by touching it with his finger. Dr. Buchanan thought other people might be similarly constituted, and began to experiment with his students. Some of them could tell the different metals which were put into their hands without letting them see or know what kind they were. Then he tried them with medical substances; when it was an emetic, they could keep from vomiting by throwing it away. The lecturer knew some of these students, now practicing medicine in the United States. They could also diagnose a sick person by taking his hand, and subsequently write out his character by the same means as correctly as a phrenologist could do it. Then it was found that when a person wrote a letter, he permeated the paper with his influence; and he knew more than twenty people who could take that letter, place it to their forehead, close their eyes, and delineate the character of the individual who wrote it. When he determined to test these facts, he began at home. He found that his sister could delineate the character of the writers of letters which he gave her, nay, even see their physical surroundings; and, in the case of a well-known lady, predicted the breaking of an abscess on the lungs, which was borne out exactly. What enabled the sensitive to do this? While they were writing nature was drawing their image upon the letter, and when the sensitive got it, out came the image that told the story.

He was now determined to go one step further. If letters photographed, why not fossils? He was then in the fossil line, so he gave his sister a specimen from the carboniferous formation; closing her eyes, she described those swamps and trees, with their tufted heads and scaly trunks, with the great froglike animals that existed in that age. To his inexpressible delight the key to the ages was in his hands. He concluded that nature had been photographing from the very first. The black islands that floated upon the fiery sea, the gelatinous dots, the first of our planet, up through everything that flew or swam, had been photographed by nature. Since that time ten thousand experiments had confirmed the theory. It was because he had the facts behind him that he came to tell these truths. He got from a missionary a specimen of the lava that flowed from Kilava, in Hawaii, in 1848. His sister by its means described the boiling ocean, the cataract of molten lava, that almost equalled Niagara in size. A small fragment of a meteorite that fell in Painesville, O., was given to his wife's mother, a sensitive who did not then believe in psychometry. This is what she said: "I seem to be traveling away, away, through nothing, right forward. I see what looks like stars and mist. I seem to be taken right up; the other specimens took me down." His wife, independently, gave a similar description, but saw it revolving, and its tail of sparks. He took steps to prove that this was not mind-reading, by wrapping the specimens in paper, shaking them up in a hat, and allowing the sensitive to pick one out and describe it, without any one knowing which it was. Among them were a fragment of brick from ancient Rome, antimony from Borneo, silver from Mexico, basalt from Fingal's Cave. Each place was described correctly by the sensitive in the most minute detail. A fragment from the Mount of Olives brought a description of Jerusalem; and one from the Great Pyramid enabled a young man of Melbourne to name and describe it. There was a practical side to the question. His wife had, from a chip of wood, described a suicide: this was subsequently confirmed. A number of experiments from Pompeii and other places, brought minute descriptions from the sensitive.

The lecturer concluded by declaring that these were scientific facts, which could be verified at any time. He knew of their truth as well as he knew he lived. These faculties belonged to the spirit. We are not to die and be locked into a hole; we are men and women with immortal spirits that can range the universe when death shall take our bodies.

In one of his Lowell Institute lectures in this city, Dr. Lyman Abbott said that both inspiration and revelation are subject to the law of evolution. The fallibility of the Bible has been maintained by many Christian commentators, including Luther, Calvin and the Westminster divines. The notion of an infallible Bible, he said, is not biblical, and has not been held by the great religious teachers. An absolutely infallible book is an impossible conception, for it is liable to too many accidents and vicissitudes at the hands of the fallible in being transmitted from generation to generation, and from century to century. We have one book that is measurably infallible, and that is Euclid's geometry; but it has no such hold on men's hearts and lives as the Bible. The Bible is different from all other books. The value of the Bible is not that it tells us infallibly about sin and duty, and life and death, and God and immortality, but that it is a book in which shines the divine light. The Ten Commandments do not contain the whole of the moral law; that was given, by Christ when he said: "A new commandment give I unto you, that ye love one another."

Dr. R. A. Gunn, Dean of the United States Medical College, New York, and Editor of the Medical Tribune.

I emphatically state that I have been able to give more relief and effect more cures by the use of Warner's Safe Cure than by all the medicines in the British Pharmacopoeia.

Wm. Edw. Robson

Dr. R. A. GUNN, Dean of the United States Medical College, New York, and Editor of the Medical Tribune.

I prescribe and use Warner's Safe Cure in both acute and chronic Bright disease and am willing to acknowledge and commend it most freely.

Dr. R. A. Gunn, M.D.

LOVE FOR HUMANITY.

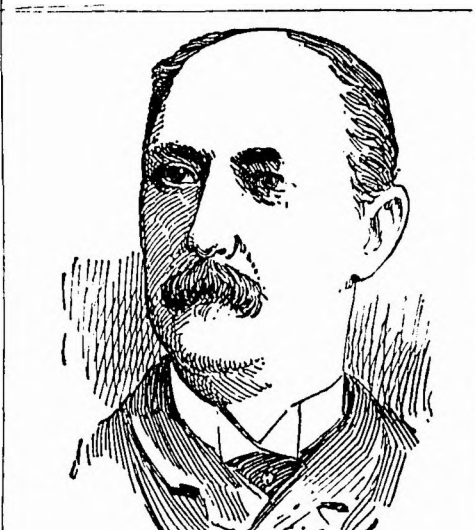
A Strong Desire for the Highest Good and Best Welfare of the World.

THE GREAT WORDS OF GREAT MEN

A Most Remarkable Array of Outspoken Statements from Men of Mark in Both Continents.

INTERESTING FACTS AND FACES.

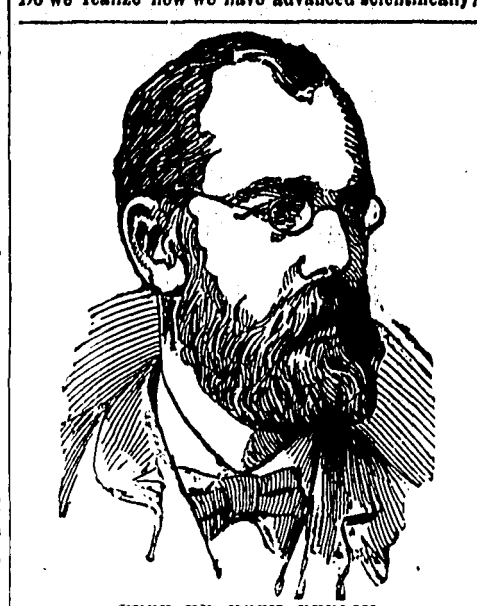
The orator before the Senate called this "an age of progress." He was wrong. "Progress" does not half express it; it is an age of revolution. Revolutions carried on, not by armies, but by discoverers, inventors and brain-workers. It is a marvelous age, an age when the ordinary will not be accepted, when the best is demanded. Our grandfathers were content to travel



WILLIAM EDWARD ROBSON, M. R. C. S. I., L. K. Q. C. I., Late of the Royal Navy of England.

twenty-four hours in the day, but forty-eight hours are crowded into it.

We all know how we have advanced materially. Do we realize how we have advanced scientifically?



PROF. DR. KOCH, BERLIN.

More than in any other manner. Indeed, it has been the advancement in science which has caused the advancement in material things. The discovery of steam permitted the railroad and the steamboat. The development of electricity made possible the telegraph and the telephone, so that the development of the sciences has been the real cause of all modern advancement.

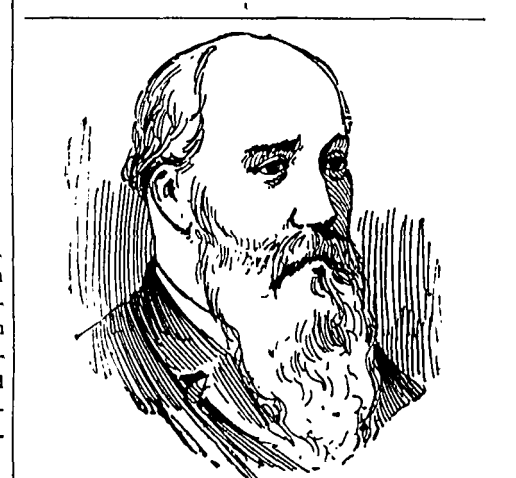
We will take, for example, one department of science, but the most important department; one which affects

Dr. H. H. Warner's Safe Cure
is all that is needed for
the cure of all
Dr. H. H. Warner
Rochester, N. Y.

Use of medicine and in the treatment of human life. Instead of undermining the vital forces by cupping and bleeding, the vitality is now sustained in every possible manner. Instead of tearing down we seek to build up. Instead of increasing misery we seek to create happiness.

But the greatest advancement in medical science has been made by discovery. Harvey could afford to endure the ridicule of the world for revealing to it the grand discovery of the circulation of the blood. Jenner might be ostracized, but millions have benefited by his discovery of vaccination. Pasteur lived in a more enlightened age, and escaped ridicule, while the world received the benefit which his discoveries have brought. Koch, although forced to reveal his discovery before its perfection, will be revered by future generations.

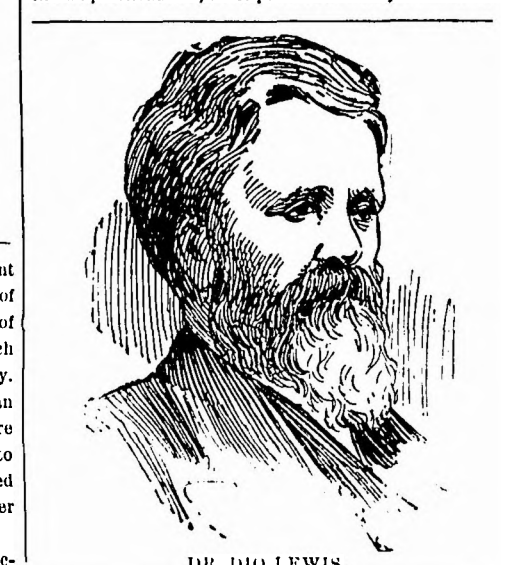
The discoveries of these great men have been of



DR. H. H. WARNER, OF WURZBURG, GERMANY.

untold benefit to the world, and yet they were not in the line of the world's greatest need. Mankind has been suffering, enduring, dying from a cause far greater than smallpox, more terrible than hydrophobia and more subtle than consumption. The habits of modern life, the very inventions which have made civilization so great, have drained the vital forces of life and undermined the organs that sustain life. Ten years ago this great truth was realized by a gentleman whose own life was in sore jeopardy, and the discovery which he has given to the world has done and is doing more to-day to strengthen the vitality, lessen suffering, preserve the health and lengthen life than any of the discoveries of the other great men above mentioned. The discovery referred to was made by Mr. H. H. Warner, of Rochester, N. Y., and is known in Europe, in America, and throughout the world as Warner's Safe Cure.

It may perhaps be thought that the above assertion is an extravagant one, and so it would be were not the unquestionable proofs present to verify it. Within



DR. DIO LEWIS.

If I found myself the victim of a serious kidney trouble I should at once use Warner's Safe Cure.

Dr. Lewis

the past few years the claims made more than ten years ago have been admitted by the highest scientific authorities, both in Europe and America, and it is with pleasure that we present herewith some remarkable reproduced statements, together with the faces of the men who made them.

Kidney troubles, resulting far too often in Bright's disease, are the great evil of modern life. They frequently come silently and unannounced. Their presence far too often is not realized until their treacherous fangs have been fixed upon the vital portion of life. Nothing can be more deceptive, for their symptoms are varied in nearly every instance. Thousands of persons have been their victims without realizing or knowing what it is that afflicted them. Thousands are suffering to-day who do not know the cause.

The discovery made by Mr. H. H. Warner has been acknowledged throughout both hemispheres to be the only discovery for this great modern evil now known to the world. Like all great discoveries, it has had its enemies and met with opposition, but its marvelous popularity with the public has been phenomenal, and its complete acknowledgment by scientists and the professions has been deserved. It stands, as it deserves to stand, upon a plane of its own, preeminent among all prominent discoveries for the relief of humanity and the promotion of happiness.

