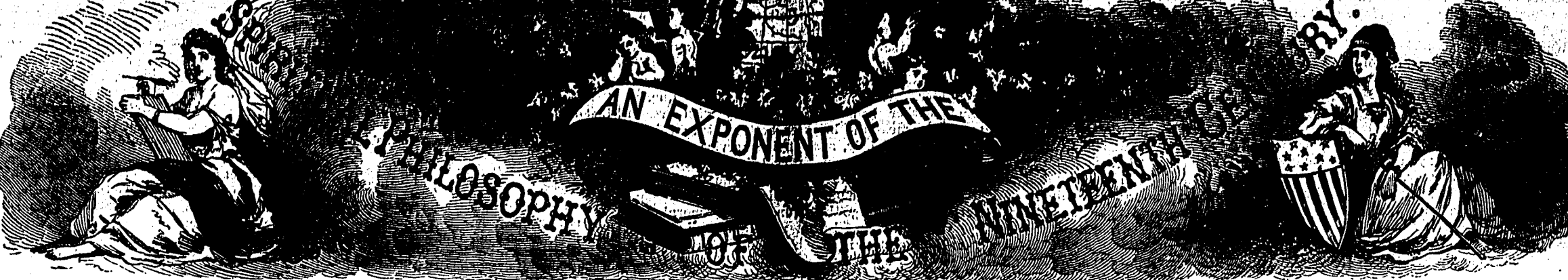


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GOD'S VOICE.

God said, "I am tired of kings!
I suffer them no more;
Up to my ear the morning brings
The outrage of the poor."

"Think you I made this ball
A field of havoc and war,
Where tyrants great and tyrants small
Might harry the weak and poor?"

"Lo! I uncover the land
Which I hid of old time in the West,
As the sculptor uncovers his statue
When he has wrought his best."

"I will divide my goods!
Call in the wretch and slave;
None shall rule but the humble,
And none but toll shall have."

"I will have never a noble;
No lineage counted great;
Fishers and choppers and ploughmen
Shall constitute a State!"

—Ralph Waldo Emerson.

The Reviewer.

La Communion Universelle Des Ames Dans L'Amour Divin.

(The Universal Communion of Souls in Love
Divine.)

BY MME. LUCIE GRANGE, PARIS.

REVIEW BY W. N. EAYES.

We can introduce what we are going to say about this attractive and suggestive book in no better way than by quoting the sentence with which it opens: "If the writing of a book was ever prompted by a sincere desire to promote the welfare of mankind and to increase the sum of human happiness, this book is assuredly the one." We believe it; and no one, we are confident, who shall read this little volume, will fail to recognize the pure, sincere and earnest spirit of love for humanity which is its inspiration. All may not agree in their judgment of the utility of the plan here proposed for the regeneration of society, but no one will deny that the idea is a noble one.

The book is a poem in prose, of high spiritual elevation. To many in this ultra-materialistic age the thought contained in these pages will seem mystical and without meaning; but the truth of truths is in them:

"Poets are all who love, who feel great truths,
And tell them; and the truth of truths is love."

Those to whom this truth does not appeal will understand neither the language in which Mme. Grange hails the prospect of a new social state in which Love shall be the dominant principle, nor the confidence she has in the competency of her plan to bring such a state about. To such she will doubtless seem to be the victim of an over-exuberant fancy. But enthusiasts in the cause of humanity are not so numerous in these last days of the nineteenth century that we can afford to discourage by our adverse criticism their noble zeal. Never was anything great achieved without enthusiasm; and surely, if anything will justify an excess, if excess be possible, of the motive force which has in all ages moved the noblest souls to generous deeds and made them beacon-lights to humanity in its hard and toilsome march, it is the conviction that one has found a ready and effective means to lift from his fellowmen the burdens under which they groan. This conviction Mme. Grange evidently has. "Yes," she says, "it is the grand and noble host of the Invisibles that has planned this work for the renovation of the world. I have the conviction that I bring here the means of happiness for all, the secret of the force of forces, the initiation into a new and perfect life. The communion of souls in love is the most powerful instrumentally for progress it is possible to bring into use; by it we shall accumulate force enough to put an end to disorder and to introduce the reign of peace; the immense power generated by this union of souls will reestablish justice and secure the general good."

The book is consequently a study of forces not recognized by the world, but whose influence has always been great in shaping the forms of societies. The discovery of these forces is one of the grandest conquests of Modern Spiritualism. When we shall have come to a clearer understanding of them, and shall have learned how to direct them, their effect upon the social life of man will be most salutary and important. Mme. Grange bases her confidence in her Communion of Souls upon this fact.

The force of forces is Love, and the power of thought is the means by which this force is to be applied to the creation of a new social order. It is the purpose of this book to tell those in whose hearts dwells the Christ-spirit of divine love, what good it is in their power to do by directing this force systematically to relieve the suffering, secure the peace and increase the happiness of mankind.

How shall this vast and noble work be done? By the Communion of Souls.

This communion is the fraternization of the souls of those in all lands, in all worlds, and in the limitless realms of space, who wish for the progress and happiness of humanity. Were this communion to be confined to the adherents of a single religious sect, or to partisans of an idea, no matter how humanitarian, it would obviously be incomplete. It belongs to Spiritualism, which is above all religions, and embraces all, to display the standard of a universal communion of souls, which shall be the union of heaven with earth.

Instructed by a noble band of powerful and devoted spirits, Mme. Grange appeals to all persons, of whatever race, color or religion, who sincerely desire that the wars, disorders, injustice and suffering which disfigure the so-called Christian civilization of to-day, shall cease; who desire to extend to the whole hu-

man family a knowledge of spiritual truth, and the happiness which is the heritage of the children of Light, to cooperate with the invisible world in this work of regeneration, by devoting one-half hour on the twenty-seventh day of each month, at an hour which in each country corresponds to eight o'clock in the evening at Paris, to solemn concentration of thought to this high spiritual purpose.

In retirement within his own home, or in friendly groups, each one is to dismiss all thought of self, to banish all petty jealousies, hates and rivalries, all the cares, the tyrannies of sect, caste and society, and in prayerful consecration of spirit to desire but one thing—the welfare of mankind. This is the Communion of Souls in Divine Love.

The statement of this plan will no doubt bring to the lips of the thoughtless a smile of incredulity or a sneer of contempt; but the thoughtful, and especially those who know something about the silent forces of Nature, will see in it something more than the dream of a mystic, or the vagaries of an enthusiast. There are scientific grounds for confidence in its practicability and effectiveness.

What thought is in its essence, is not pertinent to the question whether so great a change as is here implied in the relations of man with his fellows can be wrought by the operation of the thought. It is an established fact that thought can be transferred to a distance, and science suggests how such transference may be effected. The department of Acoustics demonstrates that vibrations of a certain kind traversing the ether, fall upon organs fitted to receive them and produce the sensation known as sound. It is scientifically correct to say that thought-waves, in company with sound-waves, heat-waves, etc., are incessantly moving through the ether. Why should not these be as effective in their sphere as the others in theirs? The Spiritual Philosophy demonstrates that they are.

If upon the placid bosom of a lake a stone is dropped, the undulations advance in constantly-enlarging circles until they are lost upon the surrounding shore: even if there were no shore to stop them, they would finally be destroyed by the friction of the agitated waters. But in the limitless ether no boundaries check the progress of these waves, and no friction destroys them. They must then go on forever, and with an energy dependent upon the energy of the initial impulse. The bearing of this doctrine upon the question under consideration is evident. Man, whether he is conscious of the fact or not, is constantly receiving the impact of thought-waves, originating both in the visible and the invisible world, and his mental and moral state is, in part, the product of the silent influences in the midst of which he lives. Spiritual science fully proves this fact.

In the domain of Physics, it is true that every body is capable of inducing in all other sympathetic bodies within its field, a condition similar to its own: This law holds, as well, in the realm of spirit, and acts with even greater uniformity. The ether fills all space and penetrates all bodies: its most important office is to receive, preserve and transmit all forms of motion, and by this property of conveying to a distance the molecular vibrations of all beings, it brings all into direct relation with each other.

Man, being a complex unit, composed of a material body, a soul and a fluidic enveloped of the soul, known as the perispirit, is the source of two distinct kinds of vibrations which radiate from him into the ether: one, physical, proceeding from the body; the other, psychic, when the ether receives by the agency of the perispirit the vibrations of the soul. In consequence of this two-fold radiation, man is incessantly modifying the character of the radiations of others, as his are in turn affected by theirs.

This radiation is an essential property of life; it is inseparable from it; nothing can prevent it, not even death; for were it true that vibratory movement of the molecules ceased with the death of the body, the vibrations of the imperishable soul will continue to be imparted to the ether through all eternity. This radiation, again, is in no way connected with our consciousness or our volition; the only office of the will in this matter is to change the character of the vibrations or increase their intensity. Our psychic radiations are at all times the exact reflection of our moral and mental condition; hence follows this important truth, that it is not so much by what we do or say that we exert an influence over our fellows, as by what we are. The nature of the vibrations proceeding from our souls will determine, to a greater or less extent, the nature of those of others, in precisely the same way and by virtue of the same law that causes an electric current to be induced in a wire placed within the field of an electrified body, though there be no contact of the two.

All persons do not feel in equal degree the influence of all the modes of motion; some are exceedingly sensitive, and are able even to read the character of a person by the sensations which his presence excites; others are seemingly unconscious of it; but no one escapes.

The radiations from a person vary in their nature with the changes in his mental and moral condition as well as in his physical. If he is ill or fatigued they are not the same as when he is well and full of vigor; if he is ill-tempered, or despondent, as when he is amiable and hopeful. A cheerful and sunny-hearted man will impart to all about him his own warmth and cheerfulness. Health is contagious as well as disease, and a man in full and robust health can, by his presence merely, im-

prove the condition of others. Our good thoughts can inspire the like in others, and thus exert upon their acts a real and wholesome influence. Permanent and beneficent radiations alone proceed from a soul vibrating with love, truth and purity. There is scarcely one person who has not been at times conscious of the effects to which we have referred above; but few only have been able to assign a real cause for them.

In this review of the doctrine of psychic radiation, we have given the reason for our conviction that the Communion of Souls in Love Divine is sufficient to produce the great results claimed for it by its enthusiastic defender. If one man, by the exercise of a good thought, directed by a strong will, can influence another for good, conceive, if we can, what mighty and blessed effects may be produced when millions of earnest souls, inspired by divine love for their fellow-men, shall, at the same moment of time, at regular intervals, concentrate their thought, in a reverent spirit of loyalty to God and truth, upon one object, the moral and social advancement of the race. Add to this the active cooperation of the best spirits of the invisible world, and who can calculate the energy of these united forces?

History furnishes abundant testimony to the power of a dominant idea in a people. The story of every great reform accomplished in the world is the revelation of the existence and the power of occult forces. Inspired by the higher intelligences, the initiator of a great movement in behalf of the truth and of humanity projects his thought into the world; from his brain the vibrations radiate in all directions, and falling upon sympathetic minds, they set these to vibrating in unison; each person thus affected becoming a new center of movement, a new source of vibrations to induce the same in others still, until finally the thought becomes epidemic, its energy is transformed into noble deeds, and the world is lifted one degree in the scale of progress.

The extent to which this Communion of Souls has commended itself is indicated in this book, and the list of groups of communicants in all quarters of the globe is a surprise and an encouragement. If, in five years only, this idea has found adherents in places as widely separated as Paris and Brazil, Oregon and Egypt, who can say how far the power of this union may be felt in the future? Its general effects will not necessarily be recognized by men; we may not be able to say of any one beneficent movement in the world that it is the result of this communion. It is sufficient that a cause is set in motion that renders such effects possible.

Mme. Grange looks to woman for the larger share in this regenerative work, and with good reason. Man has long enough monopolized the direction of affairs, and the result of his self-constituted leadership is flattering neither to his wisdom nor his skill. He has had nineteen centuries of Christian civilization in which to try his hand at government, and the social disturbances, the injustice and the suffering which characterize the present age, signalize his failure. It is high time to admit woman to at least an equal partnership in the business of managing the social, political and religious interests of the world. The part which woman is to take in the establishment of the new order is something very different from what it is generally understood to be, and to the instruction of her sisters in humanity as to their part, and the preparation which it demands, Mme. Grange devotes some of the finest passages in the book. With a fine touch she draws the picture of Wordsworth's

"Perfect woman, nobly planned,
To warn, to comfort, to command."

Everything announces that the influence of woman in the affairs of the world is soon to be largely increased: therefore Mme. Grange warns her sisters that a serious responsibility is laid upon them wisely to prepare themselves for their work. It is not by protesting against the injustice of which they have been the victims in all the ages past; it is not by wringing from the hands of reluctant man the right of suffrage and political equality; it is not by such means as these that woman will make herself worthy to rule; but by learning to discharge those duties which man has failed to learn, duties enjoined by love, devotion, fraternity.

"You, my sisters, who meet together to consider the means to employ for the welfare of the people, your words will never be translated into deeds if you remain deaf to the call of the Great Voice: the voice of love, and truth and duty. You who demand your social rights, raise yourselves first to the heights of purity and noble thought, out of the empire of the mean and trivial interests of earth. What shall we do with our rights, if we do not yet know our duties? Let us be, before all else, the educators of men; let us be the good example for society by showing ourselves to be morally more powerful than it. You appeal to justice against injustice. With all my heart I join you in your appeal, but, in the name of true justice, in the name of the only power which can bring us success, let us commence by breaking away from all that entails that fatal weakness which is our reproach. Though we may protest by the thousands and hundreds of thousands, though we may hold congress upon congress, and unite the intelligent women of all countries, to raise the banner of independence, and work to open the new ways of life, all that we shall have said will be in vain, all our acts will be sterile, if we have not within us the regenerating leaves of true Spiritualism. Before interesting ourselves in the ballot box, let us be educators in the truth of the new Spiritualism; let us prepare humanity for its destiny in the good and the beautiful, by the force of purified love; let us, by our teachings bring forth a new generation. My sisters, be persuaded of this: the reign of woman does not mean what it is commonly thought to mean; it means that by woman the power of a truth is to be revealed,

[Continued on seventh page.]

Literary Department.

LED.

Written Expressly for the Banner of Light,

BY MRS. EMMA MINER,

Author of "Bars and Thresholds."

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CHAPTER XI.

Plots and Plans.

During this conversation Mr. Chase had covered the distance between Mr. Haskins's house and the highway very rapidly. He walked quickly through the orchard, and springing over the boundary line of stone wall walked leisurely the rest of the way to his hotel.

His reflections were none of the pleasantest. He felt that he would be foiled in his plans in regard to Millie, and possibly in regard to Eunice. Millie was suspicious of him, according to her own statement, and after what he had heard he knew she would be sustained in those suspicions by Mr. and Mrs. Haskins.

He did not venture near Mr. Haskins's house for several days, but might have been seen riding leisurely through the highways and byways, always watchful; and he saw one day that for which he was waiting, Eunice and Millie riding together.

He immediately reined his horse beside them. As he leaned over his saddle and raised his hat, Millie could not help admitting to herself that in many respects he was a fine-looking man. Eunice always smiled on Mr. Chase. It was only for a moment, and both parties rode on their way.

The next day Eunice proposed a drive over the same road. Millie consented to go, but was unexpectedly prevented; so Eunice started off alone. She met Mr. Chase, just as she expected.

He felt disappointed that Millie was not with her, but with a quick self-control did not permit Eunice to suspect it.

"How unfortunate I am to meet you riding alone, and I am alone also! Will you not ride with me to-morrow? Or this evening?" and he rode close beside her as he spoke.

"Not to-night, but to-morrow perhaps. I cannot promise really."

Eunice hesitated. She remembered Mr. Haskins's warning, and knew that he would be displeased. Yet, had she not told him openly she would stand by Mr. Chase?

"Yes, to-morrow at nine I will be ready."

He bowed his thanks, and continued to ride beside her. There was a turn in the road a little way beyond them, and it was concealed from their view by a dense growth of pines. Riding very leisurely around this curve they met Ned.

Ned looked a little surprised, while Mr. Chase looked decidedly annoyed. He scanned Eunice's face closely, and read an expression of vexation. Then he said, lightly:

"Of course Ned will report us. I'm sorry the family do not approve of me, but I am sure of your sympathy and friendship, am I not?" and he bent his most persuasive glance upon her.

"Indeed you are! You may depend upon me always!"

In her earnestness she spoke more warmly than she knew. Then, as they were nearing the farmhouse, he rode swiftly away.

Upon returning to his hotel he mused, as he smoked a cigar:

"This won't do," he muttered. "I have got to reach Millie some way."

Before he retired that night he wrote a letter, and placed it securely in his pocket, as if to have it in readiness when wanted.

The proposed drive was taken next morning. Among other things Mr. Chase said:

"Mrs. Mayne, my chances for seeing you are limited to the streets, it seems. I know the family do not regard me with favor. Will you not drive by the Oak Ledge for a little while just after tea? Cannot you persuade Mildred to accompany you? And then nothing will be suspected if I happen to meet you there, as I may be out riding myself."

The proposition pleased Eunice's secretive soul. She liked the mystery, the concealment. She felt the power of this man riding beside her. "I will surely do so if nothing happens, but I may not be able to arrange it. I will try to do so."

Eunice entered the house. She had not been gone long, and had not been missed. But oh! how much had been accomplished in that time! She had taken her first steps in the deceit which would bring her more than one unhappy hour. Her heart throbbed, and her cheeks were flushed. Still she felt no conscientious scruples as, meeting Millie in the hall, she heard her say:

"Really, Eunice, how much better you are looking! You are getting quite a color. I'm so glad!"

"Yes; I think the air is doing me so much good." "Can't we go for a little drive just after tea, Millie? I know you are going to be rather busy to-day, but the sun is so hot in the morning."

Millie, delighted to find Eunice in such a pleasant mood, readily consented. "Eunice ran up stairs, feeling she had been successful at the very first.

She remained in good spirits all day, and Millie felt quite happy as they rode off together. But her brow clouded a little when they met Mr. Chase riding near Oak Ledge.

Mr. Chase rode beside them and engaged Eunice in conversation, and while she was looking away from Millie, he drew the letter he had previously written from his pocket, and placed it in Millie's hand with a movement which implied the act was confidential.

Millie slipped it in her pocket, feeling as uncomfortable as if she had a small charge of dynamite there. Eunice, looking at her after Mr. Chase had ridden away, noticed her unusual color.

"I think the air is doing you good, too, Millie. I never saw your cheeks so red. You look positively blushing!"

At this Millie blushed the more. Eunice saw it with a secret pang. Her jealous disposition asserted itself, and she resolved she would prevent Mr. Chase from paying any attention to Millie if she could help it, and that, too, by any means.

Upon reaching home, Millie went directly to her own room. "Contrary to her usual habit, she locked her door. Drawing the curtains, she sat for some moments before she ventured to take the letter from her pocket. Then she read it. It contained an offer of marriage.

Millie did not need time in which to make a decision. Neither did she feel she could sleep with this letter and its reply on her mind. She wrote a reply at once, declining the offer.

It was not late. She put on her hat, and throwing a light wrap around her, walked quickly to the village post office, which was only a little distance from the house.

She mailed her letter, and hurried past the hotel, where she thought perhaps even then Mr. Chase might be sitting, and returned to the house.

No one had noticed her absence, and she thought the matter had been finally disposed of. It was late when she retired, and much later when she closed her eyes in sleep.

The soft warm summer air filled the room, fragrant with fruit blossoms. The moonlight streamed in with a silent glory. And then occurred one of the strangest things she had ever experienced.

CHAPTER XII.

A Nocturnal Visitor.

Millie was partially awakened from sleep by a presence in her room. She raised her head to see a white-robed figure standing beside her bed. The face was turned toward her with an entreating expression upon it. It was her father's face.

Half frightened, awed, she looked upon it, and silently questioned, "What have you come for?"

In response to her questioning, the form moved quietly toward the table, and pointing toward the writing materials upon it, motioned her to arise and write.

She was too much excited to bid her father welcome, still she had a feeling he would not be denied his request, and rising from her bed with face as white as the face of the apparition, she took up a pencil, and catching a thought from the anxious intelligence before her, she transferred it to paper. Even as she was writing the last line, the form and features faded into a misty cloud, which slowly disappeared, and she was again alone.

During this time the room had been lighted by a soft radiance, and she had been able to see quite distinctly. Now it was again too dark to read what she had written.

She lighted a lamp with trembling hands, and turned the paper over and over in her fingers, half afraid to read it, and finally decided to call Mrs. Haskins. She stepped lightly to Mrs. Haskins's door. "Aunt Hannah! Aunt Hannah! Do please come here a moment!" "What's the matter? Are you sick, child?" "No, only please come out here."

Mrs. Haskins speedily made her appearance. Mr. Haskins was awakened by the anxious, though whispered tone, and listened while Millie related the occurrence. Mrs. Haskins brought a lamp, and together they read the following words:

"DEAR CHILD—Strange and sad things are about to occur. I will advise you in many matters if you will allow me. The spiritual philosophy is for use, not abuse. Your decision was right. Be cautious. Kindly help Eunice."

"—ANNE SYMONS."

"And you wrote it yourself, Millie?"

She nodded her head speechlessly.

"Well! I do declare. That beats all! And it looked like your father?"

"It was exactly like father—moved just like him. He didn't speak, only made a motion toward the things on the table, and I had not the slightest idea what I was writing."

Millie shivered a little at the recollection. Mrs. Haskins re-read the message: "Strange

and sad things," she repeated. "Well, I guess he is a good prophet, for I feel in my bones we are going to see some strange things done."

"Decision," she read. "What decision? What does he mean?"

The letter written to Mr. Chase flashed across her mind. She colored, hesitated a little, and then said:

"Well, as it is you, auntie, I suppose I may tell you," and she informed her of Mr. Chase's letter.

"Good enough!" exclaimed Mrs. Haskins. "I should have felt dreadful sorry to have had you favor him, Millie. I don't think he is good enough or suitable for you. But I am afraid he will try to talk you out of it. He has a smooth tongue, you know."

"I know, but indeed he could not, auntie! I don't trust him at all, and I never could marry anybody I do not trust."

Just then Mr. Haskins's voice sounded from the depths of his pillow and the bedroom:

"Well! If Amos Symonds can come back to 'arth an' keep track of the goings on in this house lately, I shall believe there's something in Spiritualism. It's my opinion he'd better turn to an' give Eunice some good advice."

"Eunice won't listen to anything except from her guides," said Mrs. Haskins decidedly. "It says, 'kindly help Eunice,' tracing the line with her finger as she read, 'and so we will help her if she will let us.'"

"I'll do my best, auntie, but somehow I do not feel much encouraged to work in that direction," and Millie sighed a little wearily as she folded the paper and walked quietly and slowly back to her room. As she entered it she again felt the mysterious presence, and although she could no longer see the form, yet she lay herself down to rest, happy in the interior conviction that her father was present.

The next morning, soon after breakfast, Mrs. Haskins sat, in a cool, vine-covered porch, shelling early peas. Eunice came out, with a slow, languid step, and seated herself near her. She dipped her white hands listlessly in the pile of delicate green pods, and began to shell slowly, scattering half of them as she worked.

"I guess your mind is not quite on your work, Eunice," said Mrs. Haskins, as several peas went rolling off the steps. The tone was pleasant, and the face to which Eunice raised her own was smiling.

Eunice colored a little, conscious that she would have been very unwilling to tell just where her mind was or what she was thinking about.

She was having a struggle with herself. Mrs. Haskins realized this, and felt she must be very cautious in approaching her with any advice. She waited a little, hoping Eunice would be confidential with her; but she remained silent.

Mrs. Haskins began to wonder if it would be any help to Eunice to know that Millie had written such a strange communication, and that in it she was kindly mentioned. She decided to tell her, so related the occurrence.

Eunice listened with pleased attention, and seemed touched by the allusion to herself.

"So you see, Eunice, it looks as if we were going to have a little trouble about something; and remember now, whatever comes, if there's anything we can do to make things go right, we are willing to do it."

Mrs. Haskins raised one hand impressively as she spoke, scattering peas far and wide as she did so, to which Eunice laughingly called her attention. Mrs. Haskins laughed, too, but continued:

"I don't feel called to be perpetually nagging you, or interfering with you, Eunice; only do let me caution you against riding too much with that Chase. I'm sure you will be sorry for it!"

Mrs. Haskins threw down a handful of peas with considerable energy, and added as she did so:

"And you know Harvey got so he didn't like him over and above well."

"You had better mention this to Harvey. Perhaps he will then exercise a little authority over me."

Eunice spoke sarcastically.

"No indeed, dear; I shall not interfere between you and Harvey, nor make any complaints to him; you know your duty in the matter, and I only want to say that whatever you want to do, or wherever you want to go, we will open the way for you without having to be beholden to Mr. Chase."

"Well, my guides do not feel afraid of him," said Eunice. "Why don't they warn me if there's anything wrong?"

"Are you sure you understand them?" asked Mrs. Haskins, doubtfully. "Wouldn't it be quite easy for a person's inclinations to influence them so strongly in a certain direction that one could think it was a guide, and make a mistake?"

Mrs. Haskins rested both hands on the pan in her lap, and looked Eunice squarely in the face as she said this.

"You see, Eunice, I don't pretend to know very much about these things, but that which has come to me I reason on; and it seems to me one might go quite a ways wrong, and all the while think they were being led by a guide. If you wanted to do something very much that seemed imprudent, and your guides should say 'no' to it, I should begin to feel that you might trust them to take a reasonable view of the case."

Eunice flushed angrily and arose hastily. She stood in the open doorway, plucking nervously at the vines for a few moments, and then said:

"I see what you mean. I don't mean to do anything wrong, and perhaps that is why my guides consent to my doing as I like."

"That may be. I never questioned but that you mean all right, Eunice, and I don't suppose you want to get tangled up with Mr. Chase any more than I want to have you. Only I can see he has a powerful way of having his own way, and I felt it might come to something unpleasant with you. I would give my guides a pretty thorough going-over if I were you, Eunice," and she placed her pan of peas on the table in a very emphatic way.

"Don't feel badly about what I have said, Eunice," she continued in a motherly way; "I felt I must talk to you while we were alone."

"I suppose you mean all right," answered Eunice, "and indeed I will think over all you have said, and she went wearily to her own room."

She sat a little while to ponder over the conversation. She felt that Mr. Chase was exerting a power over her which she could hardly withstand; and from which she felt it to be impossible to break. It was concerning a matter which she dared not explain to any one, and she wept bitter tears as she sobbed: "Oh! why did I not tell Harvey all about it at the very first? Now it is too late! I dare not!"

During this time Mr. Chase had received and

read the letter Millie had written in reply to his. He was disappointed and chagrined. He felt Millie really meant what she had written, and there was no hope of gaining her hand. In a suddenly revengful spirit he wished to make them feel his power, and felt he could best do it through Eunice. Just what he would do was not clear to his mind. He decided to wait for opportunities.

CHAPTER XIII.

Mystery.

Millie was awakened next morning by a loud explosion under her window. She knew it was caused by Ned, who was doing his little best to inaugurate the "Glorious Fourth." She hastily dressed and ran down stairs, out where Ned was standing, and laughingly offered to assist. In the midst of the fun she noticed that Ned looked very sober.

"Ned, I'm sure there is something on your mind. Is it anything you can speak about?"

"Yes, and I am more than glad of the chance. I tried to get you out here on purpose for it."

He looked cautiously around as he spoke, and then continued in a low tone:

"I want to speak to you about something. Pa Haskins doesn't seem very well lately, and I don't want to worry him with anything, 'cause it may be I am worrying for nothing."

Millie seated herself on a chopping-block and looked at Ned anxiously.

"You see I didn't sleep very well last night, and somehow every little while I felt just like getting up and looking out of my window. It seems just as if somebody made me do it."

"Finally I saw a man come across the orchard, and go sort of sly-like round the barn, toward the back yard. He didn't appear to be touching anything, only looking and waiting. I did n't call out to him, but I waited to see what he wanted to do; and as true as I live it was Burton Chase. Leastways, if it was n't him it was his double."

Millie made a low exclamation of astonishment.

"Why! what could he be doing or wanting there at that time in the night?"

"Don't know, but it means mischief of some kind," replied Ned.

"And after a few minutes Eunice went down and met him out there. She handed him something, I could n't see what. She only stayed a minute and then came in, and he went away at once."

Millie wondered. She knew Ned was truthful and not easily frightened, and that considering his fifteen years his judgment was unusually mature. She felt she could trust him.

"It seems as if uncle and aunt ought to know about it, Ned," said Millie, anxiously.

"That's why I felt as if I ought to tell you," said Ned. "All is, I will agree to keep a close watch for a while. We will see how this is likely to work."

Millie entered the house, filled with a strange foreboding, only to find a new cause for anxiety. Mr. Haskins looked pale and ill. Notwithstanding, he determined to go out to "see to the chores" as usual, although Ned vainly protested, saying he was able to do all that was necessary. Mr. Haskins went out. He became dizzy. Ned saw him sway as if about to fall, and tried to prevent it, but too late. In falling he fractured his ankle.

Dr. Brownlow was sent for, and it was evident that Mr. Haskins must be an invalid for several weeks. A slow fever set in, which weakened him, and demanded the constant care and attention of both Mrs. Haskins and Millie.

[To be continued.]

Spiritual Phenomena.

Six Weeks at Onset.

To the Editors of the Banner of Light:

I have been to Onset. "I came! I saw! and I was conquered!" I went not because I believed in Spiritualism; I knew nothing about it, except from hearsay, and did not think I should ever want to know more. But a transformation has taken place in all my most cherished interests, aspirations and purposes as the light of this divine philosophy has burst upon my soul. I know I shall never know while in the mortal all I want to know about it, and I feel assured that it will be my happy privilege to rise higher and still higher on the wings of its sublime truths for all the ages that are to come!

In the goodness of the angel-world I was led to form the acquaintance and to enjoy, I trust, the friendship of that veteran Spiritualist, Dr. H. B. Storer. In his quiet, unassuming way he sometimes referred to the cause to which he had devoted much of his earthly life. He often invited me to Onset during the campaigning season. Finally I made up my mind to go, wholly actuated by the feeling that it would be no more than what our friendly relations demanded, that I should go and see what it really was that so absorbed my friend's attention.

On the morning of the last Sunday in July I saw for the first time the beautiful scenery of the Onset Camp and its surroundings. I could not help saying to myself, what a lovely place! But ah! how little I thought then what that place would become to me! How its natural charms would broaden and deepen, and mount into higher realms of thought and feeling, until it became the very gate of heaven to my soul; the place where the dear angels of my own household would reach and lift me out of the fogs of ignorance into the light and liberty of assured knowledge and spiritual emancipation!

I said to Dr. Storer the first morning: "I am not here actuated by prejudice. I am open to conviction. And if I am convinced I will accept, whatever it may be." The doctor replied: "I trust that something good will be given you." The speakers for the day were Mrs. C. Fannie Allyn and Mr. J. Frank Baxter. I was pleased and puzzled with them both. The poetic work of Mrs. Allyn, and the test work of Mr. Baxter, were beyond my comprehension. On Sunday night I was at Mrs. Blais's séance, a total stranger. My sister came, with all the rapturous expressions of that great love she ever manifested toward me when in the mortal; called my name and her own, and brought with her the tokens of my mother's love, then slipped out of my arms and away.

I was bewildered. It was my sister, sure; but how could I account for it? On Monday night, at Mrs. K. R. Stiles's, I sat, a stranger to every one. My own dear mother came, controlled the medium, and came running to me with eager, outstretched hands to seize my own, with all the wealth of love she ever in the mortal manifested toward her first-born, whom she dedicated in his very cradle to the service of God and humanity, and cried out, as her

face lighted up with rapture, "My son! My son! at last we have you! The spirit-world has laid its burden upon you. We have the door open a little, and you must go forward."

And then my sister came, and, sitting beside me, told me of all my sad and weary life the last six years, since I left my ministry; how I had longed for death, and had often so expressed myself to my wife, calling her given name, as she naturally would do in such near family relationship. Oh! it was all so true to the letter. And then she went on to outline, as mother had before her, only with greater clearness, the brighter, better future which I, through holy, self-denying service, would enjoy. Oh! how my very being throbbled with an anxious desire to know the truth of all these strange manifestations.

I was to go home on Tuesday morning. I could not go. I must remain longer and find the solution if possible. On Wednesday night I was again at Mrs. Stiles's. My mother was revealed to her clairvoyant vision. She described her with as perfect accuracy as I could have done myself. She came, bringing the old worn Bible that I gave her more than thirty years ago. The Bible was described—its relation to myself was declared; then, placing it upon the floor, she stood upon it, expressing, as she afterward explained, that by means of that she climbed higher. She bade me study it—not its letter, but its spirit. Its old interpretation had vanished. Its spiritual significance remained. "Leave it," she said, "as you would leave the first principles of any science. Go on to that which is better, because clearer and higher. Still its right use will ever be helpful."

And thus it went on from day to day, some new manifestation all the time appealing to my candid judgment. And all the while the real doctrine, the basic truth of this great philosophy of life, so freighted with love and blessing for all mankind, as spoken to me by spirit-friends, and the teachers on the rostrum from day to day, was sifting into my very soul and being, and taking hold of my convictions with inexpressible power and influence.

On the following Monday night, as I sat in the séance room of Mrs. Beste, during one of the most remarkable manifestations of spirit-return in mortal form I ever witnessed, the little messenger-girl called "Daisy" came to the front of the curtain, hushed everything to quiet, as she had something very serious to say to "that minister man," pointing to me, and then in the clearest manner possible outlined what my future life and work in the mortal sphere were to be; then called upon me to make it a test of her true spirit-life, and charged me to remember that it was no little girl who spoke to me, but one who had been in spirit-life more than four thousand years; she declared that her prediction would certainly be fulfilled.

The next afternoon, while passing the door opening to the rear of the platform, on my way to a seat in front of the speakers, the door suddenly opened, and a gentleman instantly pointed to me, and said: "What is your name, sir?" I told him. "You are the man I am sent to find. You must come upon the platform and make an address." I said, "There must be some mistake. I never was on a Spiritualist rostrum in my life." "Never mind," he said, "you are to go upon one now. At least I wish you to do so very much." Well, I thought to myself, here I am with all these influences from the spirit-world, and they are calling me into their service. I dare not longer refuse. I said, mentally, I surrender. If the spirit-world can find anything in me they can use for the benefit of humanity in any world, I deliver myself up to its service entirely and forever. Then came the best part of all to me. No sooner had I stepped upon the platform, in accordance with my resolution, than I was filled with rapture and spiritual exaltation such as I had never known before. Instantly I had found my spiritual household. I was at home. My perceptive and reflective faculties were suddenly quickened and expanded. Thoughts I had been unused to think came crowding my brain, and I trembled with joyous, tender emotion beneath their welcome burden. I knew I was coming into a new life. I was being born again. I had the witness in myself that the doctrine and its phenomena were true. The new song had begun its rhythm and melody within my soul, and I must, though in imperfect tone, sing it to others.

And that song continues to sing on these six weeks since that day. It sings itself. As I go from place to place in my business, I am telling, often before I am aware, the story of immortal life and destiny. I am literally fulfilling the command of the Christ to his disciples: "As ye go, preach." And what is so strange to me, I like to be questioned. I did not much relish interrogations under a former system of truth. They might jostle some part of the overruling. I do not fear now, for I know that this truth is built upon the same foundations as the Universe itself, and it can never fail.

The manifestations continue. My old associates in the ministry who passed out of the mortal as the years have sped away, come in numbers to congratulate and cheer; to exhort and instruct me. I could recite the well-remembered names, but that would require too much space. But the remembrance of the tender, encouraging words they speak is a perpetual benediction. And I rejoice. Why should I not? Not many things I know, perhaps, about this new way. I am only beginning to learn. But one thing I do know, and I know it several times over: I know I have found the water for the world's thirst. I know I have found a philosophy of life which, if accepted and practiced, would make this earth a heaven, and every man and woman in it a temple of the Living God. It has rebuilt the universe to me, broadened my sympathies, deepened my love for humanity, exalted and quickened my moral and spiritual nature and capacities, and filled my whole life with a harmony and fellowship I never expected to find on the earth.

I realize full well that my onward way will not be over a sun-lit path, devoid of sorrow and shadow; I expect there will be thorns and frowns and imprecations, but I can well afford them all; for I know that sooner or later the thorns will give place to roses, the frowns to sweetest smiles, the curses to tuneful benedictions—and the way at last, if well and faithfully trodden, lead upward, as it leads onward to the Perfect Day.

E. ANDRUS TITUS.

Campello, Mass., Sept. 24th, 1892.

Sickness Among Children.

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

Written for the Banner of Light.

THERE MUST BE SOMETHING WRONG.

BY GEORGE H. SMITH.

While soft To Dams echo o'er the fields of ripened grain;
While burdened orchards join the chant of Nature's grand refrain;
While 'fruit and flowers, ears and sheaves, from our prolific soil,
Proclaim the great Creator's power to fill the hands that toil;
If little children droop and die 'mid pestilential want;
If stalwart men parade the street with aspect grim and gaunt;
If graceful women bend and break o'er shirts without a song;
If Plenty elbows Poverty, there must be something wrong.

While vernal days gestations urge throughout our mother-earth,
And crisp autumnal frosts compel the harvest's golden birth;
While Nature's strong, impartial hand, distills the evening dew,
And paints the hedges, fields and wood with rainbow-tinted hues;
If gentle women, budding forth as mothers of the race,
Be blighted, by the fear of want, to damnable disgrace;
If noble motherhood's debased by brutal passions strong;
If virtue flees for help to vice, there must be something wrong.

While loom and forge and steam and steel increase the nation's store;
While grand inventions, genius, art, are adding more and more;
While science, man's producing power, doth manyfold augment;
While warehouse rooms are crowded full, and shelves with goods are bent;
If strikes and lockouts multiply; if want and failure spread;
If greed doth rob the needy ones of fuel, clothing, bread—
If hungry children, idle men and weeping women throng
The city's cheerless tenements, there must be something wrong.

While marble sanctuaries bear the blest Redeemer's cross;
While altars flame with sacred fire and gleam with glittering dross;
While pews, with shining silk adorned, blaze out with diamonds rare;
While richly-cushioned floors support the wealthy men at prayer;
If in the crowded, filthy dens where serving labor dwells,
The antheims sung are vengeful threats, the prayers are funeral knells,
If grief is drowned in drink, and joy is sought in liquor strong,
If love is lost, if hate is found, there must be something wrong.

To right these wrongs—to make this earth a paradise indeed—
To feed the hungry lambs of God, to succor those in need;
To rescue those whom grim despair is driving to the wall;
To lift the prostrate to their feet, to strengthen those who fall;
To help the weak, to curb the strong, to plant upon our soil
The reign of justice, till no man shall ask for leave to toil—
This is the work we're pledged to do—united now we stand
Opposed to special privileges, and equal rights demand.
Norwich, N. Y.

Original Essay.

ETHICS AND EVIDENCE.

BY H. W. BOOZER.

By advocating that which is undeniably true beyond the bounds of reason the end sought is sometimes defeated. Thus as Spiritualism's ethics condemn falsehood the investigator is so absorbed in this as to be blinded to the conditions necessary to produce the evidence. While it is true that the designed fraud on the part of a medium plays but a small part, it is equally true that the absolutely demonstrative is also in very small amount. The intermediate manifestation which lies between clear fraud and positive evidence can be referred either to self-delusion on the part of the medium, or to our ignorance and inability to fathom causes beyond our ken.

I have prefaced the above as introductory to ideas on the subject of materialization, of which—though doubtless held by many investigators—none have dared face the ethical expounder by making public mention.

All agree that materialization is a phenomenon dependent on very fine and exact conditions. The temporary creation of visible material from what to us is unseen and immaterial, and the disintegration of the same, leaving no trace behind, is equally a marvel and a performance of a very delicate and intricate character. It is conceded by all who have attempted to delve into this mystery, that the mental condition of the sitters who compose the earth-side battery is a very important factor. All have noted that the existence of fright or suspicion in the minds of these persons is obstacle sufficient to prevent the usual results: a satisfied, receptive or expectant state—the antipodes of the other—being the required condition.

Thomas R. Hazard, one of the most valued philosophers in this phase, long ago taught us that the substitution of the detective for the truth-seeker was fatal to the results, as well as to the health, and a risk to the life of the medium.

The question arises, how may the spirit operators circumvent the detective methods which—in this stage of the world's progress, when every man's cunning is pitted against his neighbor, if not as in feudal times, his physical force—are so liable to be a disturbing element? My observations have led me to believe that one of their greatest efforts is to produce the right receptive condition in the minds of sitters. This is not done by teaching ethics, the business being truth-demonstration by means of phenomena. To this end it is necessary to keep up a continuous interest—that the circle should keep their perceptions most alive, so that they may lose nothing—the nature of the work being such that all must. In a general way it can be quickly. To effect this the spirit operators are obliged to use, besides genuine materialization, the phases of etherization, transfiguration and personation; while the latter is often blended with materialization by the simple addition of materialized draperies thrown over the person of the generally unconscious medium. If through the temporary cessation of the phenomena anything of a suspicious character should occur, or the general performance be such as to throw the mental force of the circle against the medium as a per-

son practicing deception for name or gain, it would be impossible for the spirit-operators to proceed. So that one of the necessities is to so manage the circle as to keep it in receptive condition, and from the exercise of this positive antagonistic power.

At once comes the question from the ethically-psychologized, Why does not the spirit-manager announce the character of the manifestation just before or after? Because this would be a training in the line of the detective, and the lack of sympathy thus caused, or break of rapport between circle and operators, would thus develop that which the latter are trying to avoid. The exorcist who do this work, therefore, do the best they can in view of the imperfect conditions here. When we become intelligent enough to give them the same conditions we allow an illustration of the new in science or invention, the work will assume different methods from those now used. This is assured by experiments privately made among parties having perfect confidence in the medium and in each other, which have resulted in a large increase of spirit-power and demonstration. A certain unavoidable amount of spirit-deception, if we must call it such, seems to be a necessity as things are, and the investigator must choose between the evidence as the exorcist can give it, or lose it through the blind of ethics—a truth-seeker or a police detective: the evidences of continued existence being always of an internal, and not of an external character, in this as well as in all other phases.

I am aware many will say they want their phenomena straight from the heavenly sources, with no adulteration. We cannot help ourselves. The church, too, would have liked the exclusive use of spiritual gifts, which are nevertheless universal, and the great desire on the part of the unseen workers to demonstrate the truth of continued existence makes the standards and valuations of truth which exist of secondary importance. Meanwhile, not one who condemns but is, probably, in his own business pursuing perforce exactly similar methods.

So then in the investigation of this amazing fact of materialization, it is wise in no way obstruct required conditions. Perceive and observe all you can while the experiments are in progress, and draw your own conclusions at leisure after the séance.

Grand Rapids, Mich.

PLAIN QUESTIONS.

BY JOSEPH MAILLE.

What is darkness? May it not be a light dazzling to our human sight?

Though the human form is uniform in general, what were our original forms, and what may be our ultimate forms in eternity?

Is it not most probable that "God" is an "invention" of humanity, instead of "humanity" being a creation of "God"?

Is not what we call "nature's chaos" probably a stupendously harmonious movement of nature? There is oftentimes harmony in chaos!

Why is it that mankind in general look what we call "above," instead of what we call "below"? May not mankind be thus looking on a level and straight into distance? For which is up, down or sides of this planet?

May not the ultimate language of the human race be by a silent transmission of thought, or as seen through the eyes, instead of our present diversified and arbitrary oral language?

May it not come to pass that "death," so called, will be succeeded by a conscious and visible "disincarnation," as it were, of the spirit from the body, at will or maturity, instead of the present apparently agonizing contortions terminating terrestrial life?

May it not be the "spirit" who feels the "pains" we call "physical," instead of the body? A corpse may be trampled upon, but never exhibits any sensation—that is, apparently.

In "drunkenness," which is it that becomes intoxicated—the "body" or the "spirit"?

While it is admitted that "language" is arbitrary, can it be said that "thought" is arbitrary?

What is it that we must understand by "science"? Is it that agglomeration of jargon launched by a few persons given to one branch of knowledge, and understood by a lesser few? or is it the every-day grand and gloriously plain facts of nature, and understood by the masses?

Chicago, Ill.

Pamphlets Received.—The Religion of Humanity. A Philosophy of Life. By J. Leon Benwell. 8vo, pp. 28. Buffalo, N. Y.: H. L. Green.

Interpreting Prophecy and the Appearing of Christ. By A. G. Hollister. 16mo, pp. 42. Mt. Lebanon, N. Y.: The Author.

The Lily of Womanhood. A Sermon to Young Women. By Rev. Robert A. Holland, S. T. D. 16mo, pp. 23. New York: Thomas Whittaker.

The Light of the Future. A Poem by Edwin A. Holbrook. 16mo, pp. 76. Watertown, N. Y.: The Author.

The machinery of sensitive souls is as delicate as it is valuable, and cannot bear the rough usage that coarse customs inflict upon it. It is broken to pieces by blows which common natures laugh at. Equally, when we descend into the lower regions of Parnassus, the abode of talent and cleverness, the care of the body is absolutely essential to long life and continued usefulness. He who lives by his intellect must take care of his stomach, for, after all, "mind is matter and soul is porridge."

Passed to Spirit-Life.

From Columbus, Pa., Sept. 4th, Mrs. Louisa M. Sears, at the age of 73 years.

She peacefully met the great change at the home of her daughter in Columbus. In the early days of spiritualistic phenomena she became convinced of the truth of spirit return, and from that time to her transition never faltered in her belief, and never failed to express her convictions on all suitable occasions.

Her husband, who twelve years ago preceded her to the spirit-land, was, like herself, a firm Spiritualist, and their home was long a mustering place for the forces of free thought from both sides of the mystic river. Many were the pleasant meetings held beneath their roof, where the BANNER OF LIGHT was always a regular and welcome visitor—its having been in their family since the first year of its publication.

She won the abiding affection of a large circle of friends, and was honored by all as a woman of perfect sincerity and entire frankness.

Her children feel that the lives of their parents, now reunited, about a light on earth's pathway to guide them home, even as the light in the window of home became a welcome to their childhood steps in days gone by. G. L. CUNYRA, Columbus, Penn.

From Lowell, Mass., Sept. 15th, Carrie L. Shurtliff, aged 63 years.

Mrs. Shurtliff has been for many years a staunch advocate of Spiritualism; herself and her mother were the first believers in Spiritualism, P. Q. her native place. She was of a bright and cheerful disposition.

She was faithfully and tenderly cared for during her whole sickness by her husband, leaving his business and devoting his entire time to her.

Funeral services were conducted by Mrs. Ida P. A. Whitlock, who delivered an eloquent eulogy in her behalf. There were many tokens of love and sympathy showing the esteem in which she has been held.

She has been constant in her attendance at Lake Pleasant for many years.

At her request her body was laid at rest in Stanstead, P. Q. Delegation of Massons acted as bearers at the burial, she being a sister member of that Order.

We know she is still with us. E. J. J.

From Noank, Conn., Aug. 14th, 1892, Holloway Latham, aged 73 years and 8 months.

After an illness of years the shadow crossed the threshold and the Angel of Change called for the husband, father, friend and neighbor to come up higher. In years gone by he commenced the investigations of the harmonious truth, and whenever chance offered he was ready and willing to acknowledge the same. When called, he was ready to go, as one more link in the chain of the family "gone before."

Services by the writer. S. J. S. W

Banner of Light.

BOSTON, SATURDAY, OCTOBER 15, 1892.

The Death Penalty.

We are in receipt of a copy of the "Speech of Gen. Newton Martin Curtis of New York in the United States House of Representatives," last June, upon a "Bill to Define the Crime of Murder, Provide Penalty Therefor, and to Abolish Punishment by Death." An appendix is added, giving the opinions of prominent men on the subject whose works are not readily accessible. These extracts commence with Sir John More, 1516. We give a few from later writers:

I shall ask for the abolition of capital punishment until I have the infallibility of human judgment demonstrated to me.—Lafayette.

If the death penalty is of any force in any case to deter from crime, it is of much more force in lessening our security against it. To put men to death for crimes, civil or political, is to give proof of weakness rather than strength, and of barbarism rather than Christian civilization.—John Bright.

Laws which inflict death for murder are, in my opinion, as unchristian as those which justify or tolerate revenge; for the obligation of Christianity upon individuals, to promote repentance, to forgive injuries and to discharge the duties of universal benevolence, is equally binding upon States.—Benjamin Franklin.

I do heartily wish and pray for the success of your efforts to promote the abolition of capital punishment.—John Quincy Adams.

I have been about thirty years in the ministry, and I have never yet discovered that the founder of Christianity has delegated to man any right to take away the life of his fellowman.—Father Mathew.

The State teaches men to kill. If you destroy the gallows you carry one of the strong outposts of the devil.—Theodore Parker.

The infliction of the penalty of death as a punishment for crime will one day be discontinued among civilized men. Whenever that event shall occur, whether as a private citizen or in a public capacity, I shall respect the intelligence and assent to the policy by which it will be accomplished.—Gov. John A. Andrew, to the Legislature of Massachusetts, 1861.

I am happy in an opportunity to bear my testimony against capital punishment. It is sad to believe that much of the prejudice in favor of the gallows may be traced to three discreditable sources: first, the spirit of vengeance, which surely does not properly belong to man; second, unworthy timidity, as if a powerful civilized community would be in peril if life were not sometimes taken by the Government; and third, blind obedience to the traditions of another age. But rack, thumb-screw, wheel, iron crown, bed of steel, and every instrument of barbarous torture, now rejected with horror, were once upheld by the same spirit of vengeance, the same timidity, and the same tradition of another age.—Charles Sumner.

As the laws of Moses were merely local in their operation, it is vain to attempt to justify capital punishment under their authority.—Elisha Williams.

To these may be added the words of Cicero, as expressive of the sentiment prevailing in Rome's best period:

"Far be from us the punishment of death, its ministers, its instruments. Remove them not only from actual operation on our bodies, but banish them from our eyes, our ears and thoughts. For not only the execution, but the apprehension, the existence, the very mention of these things is disgraceful to a free man, to a Roman citizen."

Federal is Fraternal.

Grave questions are asked, since the occurrence of the recent British elections, in relation to the preservation of the Empire. A fearless writer in the *Contemporary Review* says there can be no doubt about the fact that if we are not to break up the Empire we must Americanize our constitution. Mr. Chamberlain, he says, sees that the American State system supplies us with invaluable hints as to the necessary decentralization of our constitution. The promotion of the *rapprochement* between the American Republic and the British Empire cannot better be pursued than by the attempt to pass the federal principle upon the English chaotic and paralytic centralized system. It is held by the writer that if similar bodies of a similar size to those of the London County Council, with four millions of subjects, which is working out the problem of municipal home-rule without raising even an alarmed suggestion that the County Council will dismember the Empire, were established with extended powers throughout the three kingdoms, much greater elasticity would be imparted to the English system of government, at the same time that local parliaments would everywhere be created, on whose shoulders the central government could unload many of its burdens. Ireland, Scotland and Wales would each form natural local nuclei of decentralization.

London, Lancashire and Yorkshire would be cantons or states. The four Northern Counties, the Eastern Counties, the Home Counties, the West Midlands, the East Midlands, with Wessex and Cornwall, would be a rough but practical division of the land into manageable administrative units not dissimilar to an American State. Every year, says the *Review of Reviews*, it becomes increasingly evident that the normal type of government to which the English-speaking man everywhere gravitates is that of the American federal system, not that of the British Empire.

A home-rule measure has already been introduced for Queensland, splitting it up into three provinces or states, each with an executive and legislature of its own, while over all there will be the federal government of the united provinces, which will have the exclusive right to levy customs duties. This proceeds the Americanizing of Australia. The only question nowadays is how long it will be before the mother country herself bows to inevitable destiny and remodels her domestic institutions on American lines.

Federation is the yeast that is working in other countries than England and her colonies. In spite of the present forbidding outlook in consequence of the large standing armies of the leading nations of Europe, the time is by no means distant when the entire continent will become a federation of states. Through federation comes fraternization, and the common brotherhood will be visibly and practically established. The tendency is clearly that way. The present upheaval in social, industrial and political affairs only betokens the birth of fraternal government all over the face of the earth.

Is This Re-incarnation?

A reporter of *The Globe Democrat* (St. Louis, Mo.) gives in that paper a statement made to him, so it is claimed, by Isaac G. Foster, which will strike many of our readers as suggestive of what many may have deemed an impossibility. The statement as quoted by the *Brooklyn Eagle* of the 25th ult. is as follows:

"Mr. Foster says that he buried a daughter in Elmhurst County, Ill., twelve years ago. She was just budding into womanhood, and so must have been fourteen or fifteen years old. A year after the girl's death he moved to Dakota, where, two years later, a second daughter was born. She was christened Nellie, but when she was old enough to talk she said that her name was not Nellie, but was Maria, the name of the girl who had died. Not long ago Mr. Foster went to his old home in Illinois and took Nellie with him. She had never been in the place before, but she is said to have recognized the dwelling in which her sister had lived, and to have called by name many of her sister's old acquaintances as soon as she saw them. She asked to go to the schoolhouse where her sister used to attend, and when she entered the school room she went to the desk which her sister had occupied and said: 'This is mine.'"

The *Eagle* remarks that if Mr. Foster can substantiate the truth of his statement, he will by doing so receive the thanks of "every student of the human soul." "The claims," it says, "in the case are of enough importance to warrant its thorough investigation"—an opinion which we fully agree with.

Banner Correspondence.

Missouri.

OREGON.—"Holt" writes: "I have lived under six visitations of the cholera, and noticed that many alleged cures have been published on each occasion. Strange, however, that so little attention is paid to a preventive and cure the efficacy of which has been established in thousands of instances by tests laboriously made, until 1875, when the principle was so well established that the practitioners confidently proclaimed it to the world, and our own government published it in a work issued that year, 'Executive Document No. 95, Forty-Third Congress.' It will not astonish those who have made such matters a study that little or nothing is known of it. The Lemon Cure for smallpox remains unknown, though Voltaire was saved by it after his case was abandoned by the best doctors of Paris, and although it has been published by eminent physicians, who declared they had used it in thousands of cases without a single failure.

Sixty years ago it had been observed that men working in sulphur mines were exempt from cholera, while all around them others were dying by thousands. The attention of eminent physicians being called to this fact, it was found that sulphuric acid is in some way antidotal to the cholera virus. Then at various places experiment began. Meanwhile, it was noticed that while miners in iron and coal were perishing under cholera visitations at enormous rates, workers in sulphur mines, further down on a creek poisoned with cholera deflections, though using the water, in no instance were afflicted. Similar cases were observed in Europe and America. Experiments were continued until thousands of cases were recorded. Here, for example, is a list taken from the work above referred to:

"During the visitation of cholera, 1886, Dr. Curtin, resident physician of the Insane Department, Philadelphia Hospital, says: 'I was induced to try sulphuric acid.' He had to disguise it, as the crazy patients were suspicious of poison. About twenty drops of diluted sulphuric acid to four ounces water, sweetened with white sugar, with lemons added to further disguise the taste. On the 20th of August seventeen cases had occurred in the Insane Department. Aug. 20th, four new cases. Aug. 21st, four new cases. Aug. 22d, four new cases. Aug. 23d and 24th, seven new cases. Aug. 25th, one new case. Aug. 26th, acid given first time. Aug. 28th, four new cases during night, twelve hours after giving acid. Aug. 27th, no new cases. Aug. 28th, one new case—a woman who refused to take the acid. Aug. 29th and 30th, no new cases. Aug. 31st, acid discontinued. Sept. 2d, two new cases two days after acid discontinued. Sept. 3d, no new cases, and acid resumed. The acid was continued up to Nov. 1st; no new cases occurred in hospital, though cases were arising from the city."

Dr. J. F. Wilson gave it to the patients in the surgical wards. Cholera visited every department except the surgical wards where the acid was used.

Dr. Bing reports that out of thirty-two thousand artisans in copper, brass and bronze in Paris, and other cities, during the outbreak of 1865-'66, only sixteen deaths occurred.

Rio Tinto, surrounded by copper mines, has never been visited by cholera. The air is charged with sulphuric acid. Nitric acid, containing sulphuric acid, has proven very efficient, but without the sulphuric acid it is useless.

Sulphuric acid should never be used unless necessary, and then in very small doses, as it causes great intestinal irritation. Since that date (1866) during the visitation of 1875, here and elsewhere, the experiments in use of the acid have confirmed the conclusion reached in 1866.

In conclusion let it be said we can never be too careful in using drugs to be certain that we have often we suppose we have. How often is paragon given in laudanum, and vice versa? How often do we find arsenic perfectly harmless, and how often other acids are sold to us instead of the one we want, or nitric acid, etc., is composed of sulphuric. The use of nitric acid for cholera in Hindoostan made for it a great reputation as a remedy, because it there contained much sulphuric acid, whereas when the nitric acid pure was tried in England it failed. Be sure it is pure sulphuric acid you have in case of a cholera visit."

Massachusetts.

MALDEN.—Mary E. Thompson says: "The Spiritual Society held its first meeting of the season in Odd Fellows Hall Oct. 2d, Mr. S. O. Newhall, President, in the chair. Mr. Grimshaw spoke in the afternoon on 'Mediumship,' and in the evening on 'The Power of Thought.' Both lectures were highly instructive. We bespeak for this lecturer a bright future. Invite him to your platforms, that truth may enlighten the world."

The committee has secured a good hall and a good singer and organist, Miss Chadfield. Some of the best speakers of the BANNER List are engaged for the season. Good speakers and public mediums wishing engagements can address me No. 3 Orient street, or Mr. S. O. Newhall."

BOSTON.—A correspondent writes that at a recent evening gathering a short address was given through the medium agency of Dr. G. C. Beckwith Ewell, of a very peculiar character, from which the following passages are selected: "Life is a grand reality, governed by laws beyond the capacity of man to understand. Life is the foundation principle of the world, and as such shall never tremble, though dynasties and monarchies crumble to dust. Centuries shall pass, nation upon nation fade away, and mortality put on immortality; yet though the centres of the world be shaken, we may trust in that grand power of Light and Understanding. . . sweeping before it all conditions of ignorance, superstition and crime."

WORTHINGTON.—Florence Sampson says: "It may be very presuming for a person of ordinary calibre to criticise any move of so important an organization as the 'Woman's Christian Temperance Union,' but to every thinking mind it must appear that it is working against its own cause in advocating the closing of the World's Fair on Sunday. Its members and the saloon-keepers are not supposed to be in harmony, yet on this point they appear to be in perfect accord, as the five thousand six hundred saloon-keepers of Chicago are strongly in favor of Sunday closing of the Fair. Is it because of their love for the Sabbath, or their greed for the extra dollars it will put in their pockets? If the W. C. T. U. would drop all sectarianism, also the word 'Christian' from their name, and enter less to the church element, there are many intelligent, earnest, liberal-minded women who would identify themselves with them, who are prevented from doing so because of their advocacy of such moves as a Sunday closing of the Fair, engrafting God in the Constitution and stopping of Sunday papers."

New York.

ROCHESTER.—Latham Gardner says: "All men have some truth; no man has it all. All agree on this one fact: man has a body, and that body will sometime find its way back to its original state, as we say, that in the end of the man; I know it is not. Jesus of Nazareth said, 'I go away, and come again unto you.' After that a séance in an upper room demonstrated the truth of his prediction, and fulfilled it; and so, as he lived after death, we shall live also. I see and hear my friends whom the world calls 'dead.' As I walk through the crowded streets I hear their voices, and they say to me, clearly and distinctly—more clearly than voices of the so-called living—tell such a one—mentioning a name—that I am following him or her."

Years ago E. V. Wilson was in this city. I went to hear him. I had never seen him before, or he me. It was in a hall; there were three or four hundred present. He pointed to me, asking me to stand up. I did so. He then said, 'I see running from your head small silver wires off into space. It was all Greek to me

then, but later on I understood, for a woman who was with me who has since passed on, has sent words which were music to me over those wires, and when I was in Minneapolis, five years ago, gave me a message through air, pointing out a writing medium to prove that she is still the same old friend, and can write as well as talk."

Montana.

HELENA.—S. T. Millicent writes: "I am a Spiritualist of many years' standing, and know that spirit-return is a positive fact; but in all my experience I have not witnessed any phenomena one-tenth so wonderful as those occurring through the organism of Miss Della Adams of this city. I feel it my bounden duty to let my light shine over as large a territory as possible when I have found anything that there cannot possibly be even the shadow of a doubt in connection with it. By so doing I open the way for others to obtain the same glorious satisfaction as myself."

In my mind there has always been a doubt, of very generous proportions, as to the genuineness of spirit-photography. This is true also of great numbers of Spiritualists of my acquaintance, and I presume, of thousands I know nothing of. This is my reason for writing. I am now satisfied, and want to satisfy as many more as I can possibly reach, thus helping our common Cause. Miss Adams is a young lady of about twenty years, and has received her development within the past two months. She has created a furor of excited interest, and converted scores to a belief in Spiritualism, not only in this State but many others, as she gets as good results from a photograph or look of hair as though the party sat before her camera."

Through the interest she has created we hope to spur her to still organize a society, procure speakers and continue the good work she has started. The strange part of Miss A.'s mediumship is that she will not accept a fee for her work, but does it free. This perhaps accounts for the unusual amount of interest and excitement she has created. She never fails to get the faces of one to five of our loved ones."

Here is my experience: I procured a Seed's dry plate of my own and carried it to Miss A.'s home. I was taken into a dark room, where I held the plate under an ordinary kitchen table for about thirty seconds. I then put the plate in its box and went away to have it developed. Now Miss A. not only did not touch my plate, but did not even see it. When the process of developing was finished, there were on the plate the faces of my first wife, a little daughter and an Indian. Where did they come from?

We did not use a camera for that plate, although at a subsequent sitting I sat before her camera. The conditions were the same as before, viz.: I took the plate with me, did all the work of putting it in holder, and holder in camera, then took it away for development. On this plate were the faces of the same Indian that appeared on first plate. Now as Miss Adams made no charge, I enclose subscription to your paper to be sent to her address, as a small offering, prompted by gratitude, for the wonderful tests received at her hands."

Illinois.

CHICAGO.—Wm. H. Harrison, Jr., writes: "The BANNER of Sept. 24th contains an excellent lecture by W. J. Colville on 'Materialization.' Please send me one dollar's worth for circulation."

Mrs. Maud Jones Gillett, who held slate-writing séances in Boston last year, is now located here, and is giving wonderful exhibitions of slate-writing and also materialization to a private and select circle of believers and skeptics. All parties desiring to attend who are not well and favorably known are required to apply in writing, giving name and place of residence and profession, with the names of two persons as references, at least ten days before they will be given a seat in the circle; and even then it is subject to the approval of Dr. Geo. Young, the chief spirit-control of the cabinet, and if for any reason to him they are not smooth and favorable magnetisms, they cannot remain. We are striving hard to make the exact and proper conditions as asked for by the spirit-world, so that the invisible operators can do their work in their own way."

No one in the circle is allowed to begin a long cross examination or ask any questions until after the evening. This Dr. Geo. Young was formerly a practicing M. D. in Boston about seventy-five years ago, and is surrounded by a very capable and powerful staff. They paint in oil on the slates, and also oil pictures of flowers and fruits, etc., materializing to do this work."

Ohio.

CLEVELAND.—"Selim" writes: "Gould's Independent Course of Lectures and Seances opened at Army and Navy Hall Sunday evening, Oct. 2d, with probably the largest audience of Spiritualists ever assembled in the Forest City. In fact many were turned away unable to gain an entrance. The platform was profusely decorated with cut flowers, and rare, handsome plants in pots—in fact the organ and the Chairman's desk were completely hidden from the audience. In his opening address the Chairman, Mr. C. Bird Gould, dedicated the platform to free-thought in the highest, broadest sense, declaring his desire to be in harmony with the same spirit that inspired Thomas Paine when he said: 'The world is my country, to do good my religion.' Mr. C. Bird Gould was the speaker of the evening. Reporters were present from four of the leading dailies. At the close of his lecture, Mr. Baxter gave the usual number of tests, among them the following, as reported in *The Plaindealer*. Mr. Baxter said:

"In the distance I see an old woman. She is eighty years of age. She was prior to death interested in Spiritualism, but it took a long while to convince her of its reality. She is a Jew. I am in the midst of a Jewish family. She is calling for Lewis Cohen. Whereupon an elderly Hebrew gentleman arose and said: 'That's me.' Mr. Baxter then continued: 'You said your mother, she is not your mother, but the mother of your wife. Her name was Sarah Schwalb. She died at the hour of twelve o'clock.' Mr. Cohen arose and verified the truth of Mr. B.'s statement."

District of Columbia.

WASHINGTON.—Mrs. Jane Kupper of Kansas writes: "The work seems to have started in earnestly, and no doubt successfully here. Being a Spiritualist, but a stranger in W., I sought, as an excursionist, to take in all of interest, and on a recent Friday evening wended my way to Wonn's Hall to hear the celebrated test medium of Baltimore, Miss Gaule. She held the crowd spellbound by her remarks and tests, every one being recognized."

I must mention a few proofs of the lady's wonderful power. I am from Kansas; she told me so, though never having seen me before. She told me of a spirit who passed away thirty years ago, all of which I recognized, and was pleased. Two ladies sat in a distant corner. One, I learned, was a Mrs. Captain Cabell, who, a Spiritualist, visited the hall with a niece, who is a rigid Presbyterian, and never attended such a meeting. To them the tests were of such a nature that both were unable to suppress their feelings, but gave way to them in sobs and tears."

How gratifying to a medium to know that mortals appreciate their powers, and how delightful to spirits when, for the first time, they find themselves able to communicate with loved ones of earth! How blessed the people of Washington must be to have such mediums engaged for the season. May the good work go on."

Rhode Island.

PROVIDENCE.—A subscriber writes: "Mrs. Dolphina A. Dearborn of Charlestown, Mass., who was at Onset during the month of August, is well qualified for medical examinations and tests, giving them with ease."

Reporter.—Did you send for me? Managing Editor.—Yes, I want you to impersonate a corpse and steal your way through the city morgue, and get into the room where the dead bodies are kept there for weeks without being embalmed."

IMPORTANT.

The Great Free Lecture to Men in Tremont Temple, Boston.

Startling Facts for All Men to Consider.

A Great Warning and a Great Hope for Men.

A Most Powerful and Impressive Lesson.

Young and Middle-Aged Men Most Concerned.

Had a few words to say. To young and middle-aged men. That is how Dr. Greene, of 34 Temple Place, Boston, began his lecture last Wednesday night at Tremont Temple.

His few words, however, amounted to the weightiest, most eloquent and powerfully instructive address which we believe the large audience of men present had ever listened to.

And the lesson was needed. Needed by the world, for the subject is closely allied with the physical and mental status of future generations; needed by the young and middle-aged men, upon whom posterity depends either for a strong and vigorous race or a nation of weaklings; needed by the thousands who, through weakness and folly, are suffering from nervous debility and exhausted vitality from these abuses and excesses which so surely wreck the mind, shatter the nerves and ruin completely all physical strength, energies and powers, unless cured in time.

Youth is prone to weakness, and weakness allied with ignorance of consequences makes indiscretion and folly inevitable. It is this fact which explains today the thousands of partially wrecked constitutions among young men, the weakened vitality, the shattered nerves, the exhausted energies—the loss of that noble strength and vigor which go to make the perfect man. It is power, vigor, strength, which alone make man admirable; it is the energy of strong vitality which makes him successful in whatever work or business he undertakes, and if he is

Nerve-Weakened and Nerve-Exhausted, sapped of vigor and spent of vitality, enervated and debilitated, he will make a pitiable and abject failure of his life, his hopes and ambitions, unless he takes means to overcome his weakness and regain his strength.

To such Dr. Greene's ably instructive remarks were at once a revelation, a warning and an encouragement. Brought in daily contact with so many of these sufferers, he above all other physicians is most eminently qualified to advise, direct and treat such cases. Him self a man of great sympathies, with a charity and knowledge of the frailty and weakness of human nature, he believes that it is not the physician's province to blame men for the results of ignorance, but rather by good advice, counsel and encouragement to free the patient's despondent mind from the gloom and weight of apprehension which has heretofore hung over him like a cloud, while at the same time he brings his skill and medicines to bear to gradually but surely restore him to health, strength and vitality.

Now what are the symptoms which indicate this condition of lost vitality?

Dizziness. Extreme nervousness. Loss of memory. Flushing of the face. Dull feeling head and eyes. Nervous tremors and tremblings. Fluttering and palpitation of the heart. Despondency and depression of the mind. Inability to fix the mind for any length of time upon one subject. Loss of self-confidence, distaste for company, desire to be alone.

Waking mornings tired and unrefreshed, with great sense of fatigue following drains upon the system. General sense of weakness, languor, dullness and exhaustion, with lack of ambition and energy, and disinclination for mental or physical effort. These are the

Marks of the Disease,

and they are plain to every one.

Now, it is a sad fact that some physicians pretend to regard this complaint lightly, and assure patients that no injury will follow. This is false, and the physician who makes such a statement does so because he knows absolutely nothing either of the disease or its treatment.

It is a most serious disease, a dangerous condition to be in, and its consequences to life and health are incalculable. Every sufferer knows that it is no trivial complaint which is slowly but surely sapping his very life, which he feels day by day is exhausting his strength, paralyzing his energies and rendering him weak and inefficient as a man, darkening all his future with gloom and despair, and leaving him a mere wreck—a senile, as it were, of the strength and vigor he formerly possessed.

The moral of this is for sufferers to seek a cure now while the disease is curable, and not wait until it reaches an incurable and hopeless stage. The disease is a perfectly curable one, but requires great skill and experience upon the part of the physician, and above all the exact medicines necessary to effect the cure. The specialist alone, who by study and investigation thoroughly understands this class of diseases, and who by long experience and continuous success has discovered the perfect treatment to cure, is the physician to whom sufferers should apply.

Such, in brief, was the lesson of Dr. Greene's lecture.

And Dr. Greene knows whereof he speaks. He has for many years made this class of diseases and their treatment a special study, and stands to-day the best known and most successful

Specialist in their cure in this country. In fact his discoveries in the medicines as prescribed at his office and prepared under his direct supervision at his great medical laboratory, are the only recognized and established remedies which offer to the sufferer from this distressing complaint a sure and positive guarantee of cure.

Thousands of young and middle-aged men with shattered nerves, weakened powers and exhausted vitality, who had tried in vain the treatment of other physicians until they had become discouraged, despairing and almost hopeless, have, by applying to Dr. Greene for treatment and cure, been soon restored to sound health, strength and vigor. In fact, the enthusiastic words of one of these former sufferers cured by Dr. Greene's wonderful medicine, a letter from whom the writer has the pleasure of reading, will doubtless be a great encouragement to all similarly affected: "I think Dr. Greene's remedies are simply grand," he writes. "I can scarcely tell the story of my wonderful cure through the agency of these medicines, with one-half the praise they deserve. Ignorance and indiscretion had brought me to a terrible condition. I was almost a wreck of my former self, both physically and mentally, while my nerves were completely shattered. The result of Dr. Greene's treatment was most wonderful. I got better right away. My nerves grew as strong and steady as iron, and my mind, which had been depressed and gloomy, became clear, bright and happy. I am now perfectly cured, and all through the use of Dr. Greene's wonderful medicine."

Under such circumstances we cannot do better than to advise sufferers to apply to Dr. Greene for the cure they will be sure to receive through his treatment. The doctor can be consulted free of charge at his office, 34 Temple Pl. or Boston, Mass., personally or by letter. There is no charge made to any one except the price of the medicines necessary to cure, and then only in case you decide to adopt the treatment. If you cannot consult him personally, do not fail to write him about your disease, for he reads cases all over the United States by letter correspondence, sending the necessary medicines to cure by express.

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

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

Banner of Light.

BOSTON, SATURDAY, OCTOBER 15, 1892.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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Matter for publication must be addressed to the Editors. All business letters should be addressed 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.—Spiritist Pierpont.

We shall print next week another installment of the admirable series of "THINGS WORTH RECORDING," which Mrs. Love M. Willis (wife of Dr. Fred. L. H. Willis) has for some time been contributing to THE BANNER. This time she writes of Mrs. ELIZA BANCROFT DAVIS—a pronounced Spiritualist of the early days, the sister of the historian Bancroft, and widow of the ex-Governor "Honest John" Davis.

Ministers and Trade.

Mr. C. N. Barham furnishes an article in the *National Review* on the question, "Should clergymen take to trade?" He says that the majority of the clergy of England, both established and non-established, are miserably poor. There are no fewer than twelve thousand curates in the Church of England, and two thousand benefices are worth less than five hundred dollars a year, and five thousand are worth less than seven hundred and fifty dollars a year. Last year seven hundred and fifty curates were ordained, where only four hundred and seventy livings were vacant and only sixty-five fresh benefices were formed. In the county of Lancashire alone, in England, the minimum stipend of a Congregational minister is seven hundred and fifty dollars. It drops to three hundred dollars in Warwickshire, and it is even lower in Wales. Things are still worse among the Baptists, many of their ministers receiving less than five dollars a week.

Under such circumstances, Mr. Barham frankly argues that, as Jesus was a carpenter, the apostles were fishermen, Paul was a tent-maker, and the medieval clergy were carpenters, masons, bridge-builders, mechanics, architects, inventors, printers, etc., there is no valid reason why ministers of religion should be compelled to refrain from business. The time is recalled when a country parson in England was the best rider, the best judge of horses, and the most skillful dog doctor in the community to which he ministered in matters religious. He admits that the times have changed, the clergy now being more pious and some of them more learned; but being drawn from a humbler class of society they are less refined. Why, he asks, should the new order be forbidden to follow their commercial instincts, or be prevented from reviving, with modifications, the callings which were open to their remote ancestors—the apostles, or even to their immediate predecessors—the younger brothers of lords and squires?

It is asserted that the impecuniosity of the clergy is leading to evil results. It is not at all unusual to hear of some clerical bankrupt; clergymen's compositions with creditors have become common. Hundreds of English clergymen, in fact, are traders already, because they hold shares in various commercial companies; others are allowed to sell books and denominational literature. Why should not this liberty be enlarged? A distinguished dissenting doctor of divinity was once the owner of a milk walk in North London. It is rumored that the late Mr. Spurgeon was once engaged in a similar occupation, but only to help two struggling women. Another nonconformist minister until very recently was the proprietor of a cutlery establishment in one of the most important cities in the north of England. One clergyman is proprietor of a public house that came to him by inheritance. Parsons in the sixteenth and seventeenth centuries were frequently keepers of ale-houses. Some of the pastors and teachers of to-day are sleeping partners with the owners of glove shops, linen drapery establishments, grocery stores, wine merchants businesses, and other money-making concerns.

It is related that an old-fashioned Yorkshire Baptist minister preached every Sunday for fifty years and cobbled shoes through the week. Another, in the Eastern counties, is an herbalist. A minister not far from London carries on the trade of a florist, growing fine roses and other things for Covent Garden, and being comparatively wealthy. Another active pastor was for many years partner in an iron bedstead business. A clergyman in the Midland counties supplements his salary by driving a flourishing horse-dealing business. He regu-

larly visits the Irish and Welsh horse fairs in behalf of his customers, and there picks up those animals which will best suit their interests and his own.

On the whole, it is the opinion of Mr. Barham that unless the clergy are allowed a free hand, many of the rural districts of England must revert to that practical "barbarism" which hangs upon the skirts of modern civilization.

Restraining Immigration.

The plan put forward by Gen. Francis A. Walker, the President of the Massachusetts Institute of Technology, for restricting foreign immigration is as follows: If the standard of wages of laboring men is to be maintained at the present level, a law should be enacted by Congress, prefaced with a proclamation to all the world that the United States, having given a shelter and home during the past ten years to five and a quarter millions of strangers from other lands, they deem it only fair and right, and not at all inconsistent with a general purpose of hospitality and fraternity, that they should, for the ten years next coming, give themselves a rest. That, in pursuance of this object, a deposit of one hundred dollars will be required from every alien entering our ports after January 1st, 1893. That, in case any person making such deposit shall depart out of the country within three years after the time of such payment, the amount shall be refunded to him. That, at the expiration of such term of three years, the amount of the deposit shall be repaid to every person then remaining in the country, upon the presentation of satisfactory evidence that he is at the time a law-abiding and self-supporting citizen. That no power of attorney given, or assignment made prior to the day when such payment by law becomes due, shall have any effect to authorize and enable any other person than the immigrant himself to receive such refund or any part of it. And that no part thereof shall be subject to attachment to satisfy any debt contracted prior to such date. The new law to expire January 1st, 1903.

It is the opinion of Gen. Walker that the money test provision in his law would prove far more effective than a test of education, which would obviously be difficult to enforce, and would not keep out the undesirable and criminal class. He also believes that such a measure would at once cut off nine-tenths of the immigration that would otherwise take place in the next ten years, and would put a stop to the system, now in full blast, of the wholesale manufacture of European immigration; but that it would not prevent many thousands of Swedes, Norwegians, Germans, and men of other nationalities coming here at their own expense, and would not prevent tens of thousands sending back to the old country for relatives left behind.

How a Spiritualist Meets Death!

On the 16th of September Rachel Campbell, a life-long Spiritualist and reformer, passed to the higher life from her home in Grass Valley, Cal., says the *Carrier Dove*, San Francisco, for October. She had for years been a severe sufferer from rheumatism, and death came to her at last as a happy release from physical torment. She was born in Hinchinbrook, Beauharnais, Canada, in 1834. When quite young she removed to St. Lawrence County, New York. Her age was fifty-eight years, five months and eleven days.

On the 11th of September she wrote a long letter to a friend (who had doubts of a future existence) while she was propped up in bed. This letter appears in full in *The Dove*. The following extracts, which we make from this last testament to human immortality, will show how a confirmed Spiritualist feels when the Angel of Change draws nigh:

"The materialist tells me I have lived my life, have had my day, and that my course is finished. This stage of my course is finished, I see, but I do not see why the capacity for enjoyment, for loving, for seeing, hearing and understanding things spiritually, has been developed within me if it has no further use. The capacity for knowing and thinking is of more worth than the little we here know, or than the result, as yet, of our thinking. It seems to be the mission of life to develop this capacity. What for?"

"As my body grows weaker my spiritual perception is clearer. I feel a sense of companionship with friends that have passed on. Without this sense life would be desolate."

"... I look for no heaven, no glory, no crown, no harp, but a place just fitted for me. I have exhausted the physical life-power given me at my birth here, and must now move on. The moving isn't pleasant, but I presume it will be followed by a brief period of rest; then I shall find myself in a country peopled with men and women who have something to do and to be, and, whatever employment there may be for people there, I expect to bear a hand and do my share."

... Good-by—will see you later."

Timely Remarks.

Modern Spiritualism is beset with a certain class of men and women, who, while affecting to despise its plain and indisputable phenomena, which clearly establish the fact of spirit communication with mortals, nevertheless would use the phenomena as the ladder on which to exhibit themselves to the modern world as spiritual philosophers and prophets, whose voices are to be heard above the silent and searching whispers conveyed to the spirits of mortals by the simple, direct and personal phenomena.

All great, and especially all new causes, are sure to be surrounded sooner or later with those who would make them subordinate to their individual views and aims. They do not seem to be capable of looking at a new subject unconsciously, but all things must be turned to their private account. They would be quoted as illuminati, while yet they are not themselves illuminated by that which they would be thought to teach. They wholly forget that through humility alone the spirit is instructed in the higher truth, and that any assumption of knowledge is a bar to further entrance into the realm of all knowledge beyond.

The latest news from the Old World is significant. It informs us that "rampant socialism"—whatever that may mean—will, some day not far distant, menace Europe. There is no doubt that a radical change is to come sometime. Royalty, which has for hundreds of years controlled the masses, is coming to an end. The "privileged classes" are no better morally than the "lower classes." The great masses, beginning to understand this fact, are bound to throw off the yoke that has bound them so long.

Attention is called again to the card of Dr. Addison D. Crabtree on page five, whose specialty is the diagnosis and cure of chronic diseases at a distance, in which he has long met with remarkable success.

The Human Claim of Labor.

It ought, on the most casual reflection, to be clear that workmen possess a human claim, above all claims which the law recognizes, on the property, like mills and factories, which its continuous application has done everything to develop. There must, in the very nature of things, be something above a legal claim, and that something must be a claim springing from the ineradicable and unalterable laws of humanity. A large part of the present industrial disturbances must be due to the failure to give this claim recognition. The sense of proprietorship is an instinctive one in all persons, and from its gratification is derived a very large measure of personal self-respect. Unless this interest and natural sense of proprietorship manifested itself in the results of labor, men would be no more than machines, plodding, insensate, and animal. In that case the human claim would be without any grounds whatever.

But a man is more than a machine, and the simple fact that this sense of proprietorship is innate is the most direct argument for the reality of that proprietorship which can be supplied. Something more than a merely commercial relation between employer and employed should exist, while manhood and humanity remain. The labor contract by no means contains and compels all. The employment of a man, an intelligent being, is not the same thing as the hiring of a machine. If universal brotherhood is the ascertained fact, the human obligation in a contract between man and man should assuredly be uppermost. It is an agreement, as has been truthfully said, between two children of one Father. And on the other hand there is an obligation resting on the one employed as well as on the employer. He should, first of all, take an honest and hearty interest in his work and in the general prosperity of the business about which he is employed. Nor may he consider his duty as begun to be fulfilled until he does sincerely manifest that interest.

It is really upon the manifestation of this interest that he can rest his natural claim to his share in the results of his labor and the prosperity of the business. All cognition of such a claim is unthought of in the mere wage system that prevails. Hence it is a claim that no statute law can either create or abrogate. No human laws as yet take the least cognizance of it. And there is just where the issue falls, that it is because human arrangements come so far short of what nature and the divine laws decree that we are continually to seek their modification until they correspond more and more with the higher and interior laws of our common nature. In this way, and always acting in this spirit, it cannot fail to result that the existing wage system will in time be superseded by a better and more advanced system, as the wage system supplanted that of serfdom and its arbitrary ownership of labor. And to that end the modification of existing statutes is to begin and proceed until the desired end is finally attained.

The Banner Message Department

opens, as to contents this week, by presenting an Invocation replete with the spirit of aspiration; a question is treated concerning the body and its influence upon some spirits when excommunicated from it—(the result of said answer being to us, at least, a practical endorsement of cremation, though that is not mentioned); and a query is also answered in a direct and forceful manner, touching upon abnormal conditions of the nervous system; spirit Fannie A. Conant (better known as Mrs. J. H.), the first medium at the Banner Meetings, says in a message which will be read with interest, that whatever the service may be in the Higher Life to which she has been called, "my interest is always here, with this Circle. My influence comes to this place, because I am identified with the work"; spirit H. S. Finn wishes to reach friends in Chicago and St. Paul; spirit George L. Breed (late of Lynn, Mass.) gives kindly assurances to those who "were sad when I was taken away"; spirit George Kenney wants his friends in Washington, D. C., to know that he is "doing very well in the spirit-world," and has no wish to permanently return to earth, but will welcome them to his home on the further side; Emily Chace (a former reporter for years at the Banner (Circles) comes "with a spirit blessing"; Levi K. Conoley (one of the old speakers) states that he finds in the new life "work to do through the natural powers that belong to me as a man and a medium"; "Naota" has words of cheer for her medium in Memphis; and the Spirit President, John Pierpont, gives a word concerning the past work at these meetings, and a promise of good to be accomplished by them in the future.

The too apparent ambition of psychic research societies, so styled, is to find such facts only as will fit their preconceived theories. True, their several members are profuse in their declarations of a design to investigate regardless of where results will lead them. But they frequently betray their real animus by contemptuously brushing aside the phenomena they do not happen to like. An easy way, indeed, of getting over what they cannot explain. If this is not prejudgment, then what is? Why profess to investigate at all? Is everything that happens to be inexplicable to this class therefore fraudulent, and to be condemned? If such is the method to be pursued by the psychic researchers, of what use to go into any investigation whatever?

Our thanks are returned to Mrs. M. P. Grover, Norfolk, Va.; Miss M. L. Marble, and others, for gifts of flowers for our Free Circle-Room table.

We shall publish in our next issue a telling "WORD FOR THE MEDIUMS," by our correspondent, J. W. Dennis.

Edgar W. Emerson recently aroused much interest by his excellent discourses and tests in Washington, D. C.

Read the fine tribute to the memory of Helen Hunt Jackson, contributed by G. D. James, sixth page.

An article in favor of the veteran medium, Lottie Fowler, of 276 7th Avenue, New York City, will appear next week.

Mrs. Jennie M. Hagan-Jackson writes us from Kansas City, Mo., that an individual named Briggs, whom we have referred to in the past, is "traveling through Western Massachusetts, and claiming that I endorse him, and have recommended him to go to the places and persons he visits. I would state that I am not endorsing Mr. Briggs, or any other traveling medium; that I wish none of my friends to harbor or patronize any unknown party who makes free with my name. All mediums that I recommend will be furnished with a letter of introduction from me, with my personal signature."

CURRENT THOUGHTS.

The Fatality of Forest Denudation.—The destruction of the country's forests continues without interruption or apparent reflection on the part of those who are responsible for it. The White Hills of New Hampshire are being denuded from their royal summit to the Connecticut River. The effect upon the river itself is not difficult to foretell. Very little of the primeval forests of Maine is left. The original timber from Bangor to Canada has been cleared off by the persistent lumbermen, and the slim later growth is being no less unmercifully killed with. The famous John Brown tract and the Adirondacks in northern New York are being despoiled by axe and saw as fast as the covetousness of those who direct them can push forward their work. And it is the same up to the crests of the noble mountains of Pennsylvania.

Proceeding West, the commercial demand for lumber has wrought its corresponding destruction of the wood growths of Ohio, Indiana, Illinois, Michigan, Wisconsin, and the entire Northwest. Less than half a century ago, the great pine forests of the Michigan shore of Lake Huron seemed boundless, stretching away almost interminably. Anything like an opening was to be discovered only at long intervals of distance, and there could be seen the lumberman's saw-mill, and the fast receding pine forest. In northern Wisconsin, less than a generation ago, the noble pineries of that great State stretched away in the evergreen distance from fifty to a hundred miles.

We are told that even the famous Saginaw lumber district of Michigan imports logs already from over in Canada. And further beyond in Oregon, Washington and Alaska, within thirty years it is estimated that a proportionately small part of the enormous evergreen timber regions that now constitute the chief resource of the wealth of the two States and the one Territory will carry on its breast the noble forest growths that still form so important a part of the country's natural riches. It is not questioned that as settlement advances the forests must give way. Land and lumber are required together. Nor is it reasonably to be expected that any very considerable portion of a country of such dimensions as ours will always remain forest-clad, and therefore closed to the inroads of advancing civilization.

Nevertheless, it is extremely necessary that we should practice a reasonable, if not a jealous, foresight in a matter of such varied importance. There ought at least to be a general statute, operative everywhere in the country, that where trees of a standing forest are cut down new trees shall be planted to succeed them. When we think of what Asia Minor once was, strewn as thick with cities as the sky is with stars, and of Spain, now made largely desolate from foundations, because of a ruthless removal of the forests, a lesson is read to us that ought never to be forgotten.

Living Through the Centuries.—Dr. Powderly of St. Louis, according to the *Globe Democrat* of that city, in discussing recently Irving's well known story of Rip Van Winkle, said he often thought he would like to go to sleep and wake up in the full enjoyment of his faculties a century later, say about the year 2,000 A. D. He believed it would yet be done. Cases of suspended animation for considerable periods of time frequently occur. He said he had himself pronounced people dead who are now in the full enjoyment of vigorous life. He had no doubt that thousands of people have been entombed alive after an examination by reputable and careful physicians. If the life-force may be so completely suspended for a day or two and then resumed, why may it not, he asks, be taken up again after the lapse of a century or more? A person ought not to age during the interval of sleep, for if the life-force is so completely suspended that a person would not require food there would be little or no waste, and he would awaken as youthful and vigorous as when he went into the sleep. The doctor professed the belief that it will yet be possible for a man, by taking century naps, to enjoy a few years of life during every century for a thousand years or more.

An Educational Privilege Free.—While we entertain no sympathy whatever with the creedal part of the work of the Boston Young Men's Christian Association, yet for its increasing and excellent educational work we cordially wish all manner of success. By a circular just issued by the Association officers, it appears that not less than two thousand persons are expected to apply for admission to the educational department for the coming season, and that ample provision has been made for that number. In the season of 1890-91 fifteen lines of study were provided the five hundred and ninety young men joining the classes. This season twenty-seven different classes will be opened. Any young man can be admitted to as many classes as he can profitably attend to. Instruction begins in the most simple form in every department of study. It is class-work altogether, all beginning and progressing together.

The studies pursued are book-keeping, penmanship, stenography, languages, electrical science, music, grammar, spelling, composition, mechanical drawing, elocution, correspondence, physiology, banking, history, arithmetic, geography, etc. The Association now numbers over four thousand, and includes young men of all classes, denominations, creeds and conditions.

The More Sure When Most Opposed.—Reforms, like new inventions, have to work their way through thickets of ignorant prejudices and bide their time. They are rarely or never welcomed by those for whose sole benefit they are intended. Look at the experience with the magnetic telegraph for an apt illustration. On the 21st of February, 1843, when a public appropriation was asked of Congress to defray the cost of an experiment with a line from Washington to Baltimore, certain members of the National House of Representatives sarcastically proposed that one-half of the sum asked—\$30,000—should be expended in a series of mesmerism experiments. Franklin's experiments with the electric fluid met with similar jeering unbelief among the *Paris savants*. They decided that his theory about the lightning was a dream only, although they regarded Mesmer's doctrine as a grand scientific revelation. So with the phenomenal proofs of spirit communication. At first spirit communication was regarded as all bosh and nonsense; then it was superstitious ignorance; then it was folly and fraud. Still Spiritualism continues to make its way through pews and pulpits, into family circles, among the masses and within the entrenchments of power.

The Great Fair of the Massachusetts Charitable Mechanics' Association was opened with appropriate ceremonies at its splendid building on Huntington Avenue, Boston, on Wednesday, Oct. 6th. Music by Baldwin's Band introduced the services; eloquent remarks by President O. M. Wentworth, and an original poem by Rev. Mr. Lorimer, were the chief features of the occasion. The Fair has since been well attended, and is richly worthy a visit by every reader.

Would Be Well if Many Thought So.—A prominent public speaker on the spiritual rostrum writes us, in the course of a personal letter: "I do not feel belligerent, having had enough of warfare for the present incarnation. I think I may say I am at peace with all, and ask only the privilege of saying and doing that which seemeth best for friend and foe alike."

Decease of Dr. D. J. Stansbury.—This excellent medium, and kindly man, has at last, after a lingering illness (from the gripe) of quite two years—the latter three months confined to the house—passed to his home in the spirit-land. His decease took place at his residence in San Francisco, Cal., on Tuesday, Oct. 4th, so we are informed by his son. The Doctor had attained the age of fifty years. His son further states that his father commenced his work in recognized mediumship (for he was possessed of the power long before, but did not understand it) a score of years ago or more. He traveled extensively during his labors, and was widely known.

He has, long been before the public, and has had nearly every phase known to modern mediumship developed in his case. He was a man who had no personal enemies—his opponents were also the opponents of the cause of which he was a chosen exponent.

NEWSY NOTES AND PITHY POINTS.

OCTOBER.

Out in the field is the golden rod, waving and bending his yellow plumes; White is the silk in the milk-weed pod, In the yellow days of October.

Over the land is the autumn haze; How at eve comes the great, round moon; Silent and sweet are the country ways In the golden days of October.

The Fall Mail Gazette thinks that Mr. Gladstone will appoint Algernon Swinburne to the post of Poet Laureate made vacant by the death of Lord Tennyson. *The Gazette* says: "In view of the abuse Swinburne has lavished upon Mr. Gladstone, the choice would be characteristic, and an instance of a great man's magnanimity."

The owners of the *Ottoman* and the owners of the *Whitney* (the colliding steamers) are both suing each other. The popular opinion of the collision seems to be that they both struck first.—*The Boston News*.

It is a singular coincidence that a year ago from the date of Tennyson's death a man died who was as prominent in his field of labor as the ex-Laureate in his. On Oct. 6th, 1891, Charles Stewart Farnell, the great Irish leader, passed to spirit life.

EVE'S NAME MEANT GOSPEL.—The investigators of the manners and customs of Adam and Eve seem never at rest; but the latest and quaintest idea is that the name Eve is derived from a word meaning "talk," and that, therefore, women are likely always to continue to talk more than men. The same authority, with Gilbertian humor, mentions a legend of twelve baskets of gossip being rained down from above so as to start a conversation, and Eve is reputed to have appropriated nine of these.—*Ex*.

At a State banquet lately given at Peking the bill of fare was as follows: Bird's nest soup, ham, with honey sauce, small cakes, silver moss, green cucumbers and vinegar, stewed apples, with chicken, shrimp patties, meat paste, mussels, green peas, sour milk, roast duck, stuffed cucumbers, sweet potato cakes, baked brown carp, stewed pears, baked fish lips, baked oysters, ham patés, boiled bamboo shoots, with shrimps, rosebud jelly. Among the sweets were oranges, the skins apparently unbroken, yet from which the pulp had been dexterously removed, half a dozen sorts of jelly having been made to take its place.

We have been on a week's visit to some of our leading relations. We carried our own provisions with us, and they enjoyed our visit very much. One of them dropped dead while we were present, and being a coroner by birth, we held an inquest on him, and made 87. The Lord will provide!—*Atlanta (Ga.) Constitution*.

"Poor dog! thy lot Life's tollers bear—Renowned, or all unknown! Ill bodied! and hearts of temper rare Nigh dangers face alone! Couldst thou not hear beyond Death's roar E'erth's risen ones call thee to their shore?" J. W. D.

A noble "red setter" (a household pet), who recently gave up his life in a distant New Hampshire town to save the youngest child of his master's household, by springing in and forcing the little one from the railroad track with his head just as his own agile form was ground into bloody fragments by the engine!

The Lick Observatory has taken over a hundred photographs of the planet Mars. The "canals" are plainly pictured—but it is not certain that they are canals. The Harvard College Observatory in South America claims to have discovered forty bodies of water—larger or smaller—on the planet Mars.

The grand military "horse race" between Germany and Austria terminated with the Austrians beating. The race was from Vienna and Berlin (350 miles). Lieut. Mikos, the victor—who made the ride, with rests, in seventy-four hours—had to be lifted from the saddle on reaching Berlin. On the long ride he gave his horse an injection of morphia to alleviate its distress. The last feed the animal got en route was a bottle of cognac.

It is stated that seven-eighths of the bread used in London is made of American wheat.

Sara Bernhardt recently remarked in Brussels concerning microbes and disease: "I do not believe in the cold feet microbe, the backache microbe or the soft-core microbe. As to the cholera, its prevalence in Russia is chiefly due to the conditions of the people, brought about by the famine."

The prefix "O" before so many names of Irishmen is an abbreviation of the word "ogha," meaning grandchild.

"THE HOUSE THAT JACK BUILT."—The *Gardner* (Me.) *Home Journal* records that some time ago a number of cats were sent out from Halifax and other places to Sable Island to destroy the rats which were killing rabbits there. The cats killed the rats, then killed the rabbits; foxes were sent to kill the cats, which became "too many"; now the foxes are to be exterminated by human huntsmen, who will kill the foxes that killed the cats that killed the rats that killed the rabbits on Sable Island.

William E. Gladstone has been a member of Parliament since 1832.

Lord Tennyson, poet laureate of England, passed to spirit life from London, Oct. 6th. He was conscious to the last, and entered the next life with a smile on his face.

New York's first Columbian Celebration parade (the secular part) passed off finely Oct. 10th—thirty thousand school children and students being in line; and splendid fireworks on the Brooklyn bridge entering, with other rites, into the order of exercises.

Among the attractions at the Mechanics' Fair are the fine porcelains and crystal glass of Jones, McDuffee & Stratton in the studio next but one to the Gallery of Paintings.

Oct. 6th and at later dates Woburn, Mass., celebrated its two hundred and fiftieth anniversary, and speeches, music, song and poetry were in order, together with general congratulations.

Rufus C. Hartman, of 709 Sansom street, Philadelphia, Pa., will soon issue a Narrative of the Voyage of the *Kite*, with the Peary Expedition to North Greenland, (Part I.) with a Story of Adventure and Discovery in the Frozen North, together with complete "Log" of the good ship *Kite* (Part II.); the work will be finely illustrated.

THE BANNER is just in receipt—through the kindness of the President and Council of the London Spiritualist Alliance—of a memorial card, in affectionate remembrance of Bro. W. Stainton Moses, late editor of *Light*, with his portrait annexed.

An Englishman has demonstrated that "silence is golden" by instructing deaf mutes in the use of the typewriter. The requisites for successful work on the typewriter are concentration of mind and freedom from distracting outside influences, and the mutes meet these conditions perfectly.

George E. McNeill has accepted an invitation from the Everett Columbus day celebration committee to deliver the oration in that city on Columbus day, Oct. 21st.

FARM AND POULTRY.—This periodical has changed its form to a twenty-four column page monthly. Its contents are indispensable to all who raise poultry, and wish to do so profitably. Boston: I. S. Johnson & Co., 22 Custom House street.

New York's engagement with the cholera has been declared off, says the *New Orleans Picayune*, but it adds, regretfully: "The cholera has been stamped out in New York; but that is no reason why the streets of New Orleans should not be cleaned." Boston's principal streets are too much "torn up" at present by railroad and paving contractors to allow a great chance for cleaning here.

CALIFORNIA FRUIT CHOP this year sold for more than fifty million dollars. If you want to know how it is raised and at what profit, address California Bureau of Information, Box 1238, Boston, Mass.

MEETINGS IN BOSTON.

Banner of Light Hall, 9 Newbury Street.—Spiritualist meetings held on Tuesday and Wednesday, Mrs. M. A. Longley occupying the platform. Shubham, Chairman. These interesting meetings are free to the public.

The Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Services Oct. 14 and 15, Mrs. H. B. Lillie speaker for October. Andrew L. Knight, President.

The Helping Hand to the Boston Spiritual Temple meets every Wednesday at 2 1/2 p.m. at Wm. Parkman Hall, 3 Boylston Place. Business meeting at 3 o'clock. Supper at 6. Mrs. John Woods, President; Mrs. J. E. Smith, Secretary; Mrs. O. P. Pratt, Treasurer. All are invited.

First Spiritualist Temple, corner Newbury and Essex Streets.—Spiritualist meetings held every Sunday at 11 a.m. and 7 1/2 p.m. Lectures and readings by Mrs. H. B. Lillie, Mrs. T. H. Dunham, Jr., Secretary, 171 State Street, Boston.

Children's Spiritualist Temple meets every Sunday at 10 1/2 a.m. in Red Men's Hall, 54 Tremont Street, opposite Berkeley. J. A. Shubham, President.

Eagle Hall, 616 Washington Street.—Sundays at 11 a.m. and 7 1/2 p.m.; also Wednesdays at 2 p.m. E. T. Lillie, Conductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Hall, 9 Newbury Street, at 7 1/2 p.m. Dr. H. B. Lillie, President; Mrs. J. E. Smith, Secretary; W. H. Banks, Clerk, No. 71 State Street, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Bathhouse Hall, 604 Washington Street.—Corner of Kneeland.—Spiritualist meetings every Sunday at 11 a.m. and 7 1/2 p.m. Thursday at 2 1/2 p.m. N. P. Smith, Chairman.

Park Square Hall, 7 Park Square.—Services every Sunday at 11 a.m. and 7 1/2 p.m. Every Tuesday, at 2 1/2 p.m. meetings for tests, speaking and psychometric readings. Mrs. M. A. Longley, Conductor.

Thursday meetings for speaking, psychometric readings and tests, at 2 p.m. Mrs. O. A. Smith, Conductor.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.—Organized in 1887. Incorporated 1892. Business meetings Friday evening at 7 p.m. Public meeting at 7 1/2 p.m. with music, tests, address, etc. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary; Mrs. M. A. Longley, Treasurer.

The Ladies' Industrial Society meets weekly Thursday afternoon and evening, corner Washington and Dover Streets, opposite the City Hall. Mrs. A. Whitlock, President; Mrs. H. B. Lillie, Secretary.

Ladies' Aid Parlor, 1031 Washington Street.—Meetings will be held every Sunday at 11 a.m. and 7 1/2 p.m. J. E. Smith, Conductor.

Harmony Hall, 224 Washington Street.—Meetings will be held every Sunday at 11 a.m. and 7 1/2 p.m. Dr. E. A. Blackden, Conductor.

Templar Hall, Summer Street, Somerville.—Sundays at 11 a.m. and 7 1/2 p.m. Mrs. E. E. Duck, Conductor, assisted by Dr. P. Perrin.

Pilgrimage Hall, Chelsea.—Spiritualist meetings held Sundays, developing circle at 2 1/2 p.m.; evening meeting at 7 1/2 p.m. W. Anderson, Chairman.

Berkley Hall.—The services last Sunday morning opened with a song by Miss Davis, and an invocation by Mrs. R. S. Lillie, who spoke upon "The Spiritual Interpretation of Sin." She taught the system of religion in which we have been taught has been that we may so far violate God's law as to incur his eternal displeasure and be punished forever. Sin is a violation of law, and we inherit a dual nature, so that we are affected by two laws, one against natural law. We have a physical body, and also a soul, which we sometimes call the ego. I believe all life to be a part of the infinite. All who are ignorant of the laws which govern self are sinners in the highest degree. Sin, then, is a violation of the law of God, and therefore argues the necessity of the fullest knowledge of physical conditions on our part, but highest of all is the law governing spirit; and to come into knowledge of these laws is the reason why we have the privilege of communion with the spiritual world. We have passed on before. They can understand these laws and instruct us in regard to their influence upon our daily life.

This human organism is a machine adapted to the use of spirit. Our bodies are to make a journey across this earth-life to another, and should see that they are fitted for the journey, the same as we would fit a vessel or machine for its journey across the land or sea. No human body can fulfill its mission until it has this particular fitness. We shall pay the penalty of this violation of physical law just as certainly as any sin against the moral law, and no "Jesus Paid It All" will avail.

Nature has wonderful processes, and will produce wonderful results if she is not interrupted in her work, and our study should be to assist nature rather than to hinder her progress. We should be content with indulging the power of appetite until the resulting pain admonishes him. Pain is, then, the monitor that tells us when we are violating this law. We bring upon ourselves the cholera or other infectious disease by living uncleanly.

Now wherein comes the salvation? Simple faith in God will never save any one. It is that principle of teaching that shall help us to make our lives better. Eating and drinking underlie very much the conditions of our being, and we must be intelligent enough to use a brain affected by the indulgence of sinful appetite. Master working upon the spirit through the food eaten affects the communication given always.

Philosophists have made the mistake of teaching us how to avoid the consequences further on, rather than impressing upon us the way to live in the present. Until we arise where we shall become victors over self we shall suffer the consequences of sin. We must think of ourselves as being in the future, and say in conclusion let us be free to act in accord with our best convictions, regardless of what others may say. We are too much afraid of what the people will think, but let them think, and take it out in thinking. Be independent, and dare to do as you please.

Mrs. Lillie closed with an inspirational poem upon "Recompense."

The evening session opened with another song by Miss Davis, and an invocation by Mrs. Lillie.

Several subjects were presented for the guides of Mrs. Lillie to speak upon, and among them, "Will all Forms of Life, Animate or Inanimate, through the Unerring Law of Evolution, Eventually Progress Upward to the Same Plane Spiritually and Intellectually?"

It is this that was the question, and she said that God, or enter into a full comprehension of life. I believe the central germ of all life is what we denominate the soul, that power which we claim to be the eternal essence of life, and all forms of life are the outgrowth of this eternal essence. The only thing to be observed is that life is indestructible, even though it may change its forms many times. Opinions regarding the evolutionary progress of the spirit or soul in the great future may differ; even intelligent spirits may answer these questions differently, as each has different standpoints and surroundings. Look, if you please, at a garden where different plants, under the same training, develop their own life and peculiar characteristics. The law of nature is perfect, which makes the vegetable kingdom develop in the face of the sun, and will always be a rose. There are beautiful forms of development, like the butterfly from the worm, and there are in the spiritual world beautiful birds developed from the world of nature, and the soul is thus evolved into grander and more beautiful forms. I always feel that the law of compensation will give those who suffer here their reward hereafter. The infinite law of justice will sometime, in God's time, balance all these things.

I believe we shall be in the hereafter just what we have made ourselves here—diversity being the grand law of nature. The expressions of our faces are daily changing by the experiences of life. The soul writes these expressions outwardly on the face, or perhaps in the lines of the hand. Every soul has a record made by the events of life, and by this soul-record it will be judged hereafter. We are writing, breathing and giving out our own selves, just what we are, and are influencing the world for good or evil. If we are, then, we ought to be careful to see and know what the chapter of life which we have written shall reveal when the day of judgment comes, for it will surely come sometime. To answer the question more already I say that all forms of life will by this evolutionary process advance to and all through the higher life. Human beings are diversified, but the soul is unchanging; when one suffers all suffer more or less. There is, then, a continuous life.

You ask, "Did the soul of man ever have a beginning?" We say no, the soul was always immortal, just as much without beginning as God himself. This earth is not the only inhabitable plane; there are other planes full of spiritual forms like ourselves. It is used to be thought that this earth was the only plane of creation, and that all other planets were created for its use and embellishment. This is not the truth. The soul may escape from the environments of this body and soar through space into infinite worlds, visiting worlds hitherto unknown. Even the animal world has this undying power; the faithful dog answers the call of his master, and we sometimes say of him: "He does everything but talk." If animals as well as man are immortal, then man is immortal as well as animals.

The meeting closed with a song by Miss Davis, who furnished excellent music throughout the day.

First Spiritualist Temple.—Sunday, Oct. 13, 1892, the speaker, Mrs. H. B. Lillie, took up the questions laid on the desk and answered them with great power and earnestness. The influence being markedly different from previous occasions, with a gleam of poetry running through her sentences that was highly appreciated. Her audience was of goodly size, and sympathetic.

THE TEMPLE.

The Temple Fraternity School met at the usual hour. A good number of students were present. The discussion awakened thought in the right direction, and was participated in by Messrs. Alvin Doughton, Elmer Packard, A. C. Armstrong, Miss Hattie M. Dodge and Mrs. M. A. Longley.

The readings by Misses Lizzie M. Nolen, Winnie Hayward, Gertrude Melvin, Alice Bill, Messrs. Albert Barker and Alice B. Doughton were in line with the subject, and given in a manner that showed they were understood and appreciated by the youth. The silver-chain recitation was on the subject of "Spiritualism, and Its Relation to the Creeds of the Churches." Different portions were referred to by

members of the school, and the answers to a question from Mr. Gregory, "Have we learned any new spiritual law this morning?" were that: "In the evolution of progress the old creeds once necessary to spiritual advancement were outgrown; and that a pure spiritual life with pure spiritual environments was necessary for the highest expression of mediumship."

An account of the Banner of Light and Mrs. Longley's wonderful mediumistic powers were given by Mr. Packard, to emphasize the latter conclusion, which was unanimously accepted by the school. The subject for consideration next Sunday will be the creed of the Baptist branch of the Christian church. All are welcome.

First Spiritualist Ladies' Aid Society.—This Society, which for thirty-five years successfully has been conducted in the interests of the worthy poor, and the advancement of the progressive truths of Spiritualism, opened this season's work Oct. 7th, about fifty members attending the business meeting in the afternoon. Mrs. A. E. Barnes welcomed all, and alluded to the encouraging signs of a most prosperous season. A large number of propositions for membership were received and referred to usual committees.

Mrs. Abbie Wood reported on some important relief work successfully accomplished.

Committee was chosen to secure a hall better adapted to the uses of the Society than the one now occupied. The illness of sister Mary was regretted by all. Evening exercises consisted of finely executed piano solo by Mrs. Fay; invocation, Mrs. M. T. Longley; Mrs. Sarah A. Byrnes eloquently reviewed the work of the past, complimented the society on the new departure about to be taken, and hoped that the good already done was but a forerunner of better days. Willard J. Hull used as his text the parable of the Good Samaritan, giving an address logical, practical, filled with gems of truth, which the audience enjoyed, and endorsed by their applause. Mrs. Loring rehearsed some experiences with creed-believing people, and heartily endorsed Spiritualism. Vocal music was contributed by Prof. Longley, Mrs. Longley and Mrs. Carrie Hatch.

Sessions Friday, Oct. 14th, at 4 and 7:30 p.m. Mrs. A. L. Woodbury, Sec'y.

The Children's Progressive Lyceum of Boston convened in regular session in Red Men's Hall, on Sunday morning last—the order of exercises consisting of singing and reading by the school; an invocation by Mrs. Longley, also explanatory remarks on the lesson by the same lady; orchestral selections; the grand banner and target marches; with appropriate and interesting remarks from Mr. Charles Woods and Mrs. W. S. Butler.

Mrs. Butler made an appeal to the friends in behalf of a destitute woman and her child—a Spiritualist and a medium—with the result of a large contribution in response.

Miss Grace Small finely sang a vocal selection, and Miss Elsie Morgan executed a piano solo with grace and finish; Carl Leo Root and Willie Sheldon each gave very pleasing recitations, and little Eddie Hill sang a pretty song.

During the session a telegram from Assistant Conductor J. B. Hatch, who was sung by Master Eddie Hill; Mrs. M. A. Brown read a poem and delivered an instructive lecture, closing with many good tests. Remarks and tests were made and given by Mrs. Goodbury, Dr. F. H. Roscoe, Mrs. M. A. Chase, Mrs. Newman, closing remarks by the chairman, Mrs. Dean Chapman, Dr. Sanders and the chairman, interspersed with good music.

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ment, and others. We shall hold our meetings, as usual, every Thursday, and we invite all to attend! Mrs. H. W. Cushman, Sec'y.

The Helping Hand Society held its first meeting for the season on Wednesday, Oct. 5th, at 3 Boylston Place—the President, Mrs. H. B. Lillie, in the chair. There was a large attendance, and many new names were proposed. Mrs. Lillie, Mr. Willard J. Hull, Mrs. Waterman and others, addressed the meeting. Business meetings 2:30 p.m. evening 8 o'clock. Supper at 6. Mrs. H. W. Cushman, Sec'y.

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

W. F. Peck's engagements are as follows: Colorado Springs, Col., October 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, during December; and Washington, D. C., during January. For engagements beyond that address as above, or to 1401 Clinton street, St. Louis, Mo. Open for engagements for camp-meeting season.

Mr. J. Frank Baxter is this month, Sundays, lecturing to large audiences in Cleveland, O. He has been in Sandusky, O., two evenings; in the Opera House, and will give other lectures during the month. The Sundays of November will be respectively in Providence, R. I., Brockton, Lawrence and Haverhill; those of December '02 and January '03 in Cincinnati, O.; and of February '03 in Boston, etc. For week day evenings address him at 181 Walnut street, Chelsea, Mass.

Mrs. A. E. Cunningham has returned to Boston, and can be found at No. 247 Columbus Avenue, Suite 8. She will be in Pittsburgh Oct. 23d, Dec. 18th, and Jan. 8th, 1893; Salem, Oct. 20th and Dec. 25th; Brockton, Feb. 19th, 1893. Will be pleased to make engagements for intermediate dates.

Mrs. Nettie Holt-Harding, 14 George street, East Somerville, Mass., wishes to correspond with societies for the season of '92-'03 as she has a few more open dates.

E. J. Bowtell is located at 223 Shawmut Avenue, Boston, and will accept engagements for the fall and winter wherever his services are desired. Address as above for engagements. He speaks Oct. 23d in Worcester, Mass., and in Lowell Oct. 30th.

Dr. Willis Edwards is open for engagements as an inspirational speaker, with platform tests. Address 14 Broad street Place, Lynn, Mass.

W. J. Colville lectured in Wurtzberger's Hall, Baltimore, Sunday, Oct. 9th, at 11 a.m. and 8 p.m. He is to lecture at the Essential Truth of all Religion, was pronounced a mastery effort; the poems following the discourses were also greatly appreciated. Sunday next, Oct. 10th, Mr. Colville lectures for the society at 11 a.m. and 8 p.m., and delivers a special lecture (by request) on "The Science of Health," at 3 p.m.

Mrs. Emma Miner is engaged to speak in Watertown, N. Y., the month of November; Lawrence, Mass., Jan. 1st; Worcester, Jan. 15th; Greenwich, March 5th; Lawrence, April 22d; Brockton, May 6th.

Societies wishing the services of Nellie F. Burbeck, trance speaker and platform test medium, can address her at Pleasant corner of South street, Plymouth, Mass. She having returned from a tour in Maine, New Hampshire and Vermont, is now ready to make engagements for the season of 1892-3.

Helen Stuart-Richings is speaking in Philadelphia, Pa., for the First Association; and goes to Indianapolis for November. Her time is fully engaged up to Sept. 1893; also, Oct. 30th and Nov. 25th; Brockton, Mass. Permanent address 3721 Baring street, West Philadelphia, Pa.

Dr. F. H. Roscoe of Providence, R. I., the well-known speaker, will lecture for the First Spiritualist Society of Malden, Mass., on Sunday evening, Oct. 10th.

Rénan, the French Philosopher, when near his death, is reported to have said to a friend of his boyhood on his departure—for the last time—"Au revoir. We will see each other again in some other place. I do not know in what form, but I am sure we shall meet again." This utterance, says a secular exchange, and truthfully, is the contradiction of every doctrine of philosophy taught by Renan. We stated the fact of his change of views regarding human immortality in our columns not long since; but what have the materialists to say about it?

"WOMAN, AND HER RELATIONS TO HUMANITY," is the title of a volume just issued by Colby & Rich, an advertisement and some particulars of which will be found on the fifth page of this paper. It is a book of much interest, not only because of the all-important topics upon which it treats, but of the study, observation and experience the spirit-authors bring to bear thereon.

The veteran Spiritualist, S. W. Jewett, of Santa Barbara, Cal., wishes to be informed through THE BANNER whether a medium he knew many years since by the name of Elizabeth G. Wing, or "Madame Ormsbee," is in the earth-life.

Mr. and Mrs. H. Newton Stansbury (Mrs. Hattie C. Stafford) are now located at their new home, No. 80 West Concord street, Boston, and will in a short time commence to hold séances—notice of which will be given in these columns.

The public may be interested to know that Mrs. H. W. Cushman has returned to her Charlestown home. See advertisement.

Meetings have again commenced at Pittsburgh, Pa.—so we are informed by J. H. Lohmeyer, Secretary. See list.

WHITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Broadway Hall, 228-229 Fulton street, every Sunday evening at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 a.m. and 7 1/2 p.m. W. J. Hand, Secretary.

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

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladies' Aid." Meetings Sunday evenings, 7 1/2 o'clock. Good speakers and mediums. Mrs. Kate Schroeder, President, 140 Union Avenue.

To Correspondents.

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

O. G. W. A., Dequette, Ia.—We have had so many calls to donate Spiritualist books and general literature the past year that we feel obliged to decline according to your request.

TO EXPULSCROFULA

from the system, take

AYER'S Sarsaparilla

the standard blood-purifier and tonic. It

Message Department.

ON TUESDAYS AND FRIDAYS
Of each week Spiritual Meetings are held at
the Hall of the Light Establishment
at 8 o'clock P.M., J. A. Shei-
hamer, Chairman.

At these sances the spiritual guides of Mrs. M. T. Longley will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions for the platform should be submitted to the Chairman, will be presented to the presiding spirit for consideration. Besides, excommunicated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

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

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

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

Letters of inquiry in regard to this Department must be addressed to COLBY & RICH.

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

Report of Public Sance held June 24th, 1892.

Spirit Invocation.

Oh! Infinite Presence, thou most holy of holies, our Divine Parent, we thank thee that as the years go by we come more consciously into the thought of thy nearness and of thy relationship to our souls. We praise thee that we learn of spiritual things and reach out to grasp the divine truths which thou hast given unto mortal understanding, we become more and more spiritual-minded, and realize still further that thou art the Supreme Spirit, the Everlasting and the Eternal.

The fragrant lines of these roses thank thee to-day for the gift of life. We inhale their incense, we gaze upon their beautiful forms, and we realize that these are thy creations, that all things in the universe are thy handiwork, that all life springeth from thee and is vitalized by thine eternal spirit. Thus do we come to know that humanity is a part and portion of thy great, eternal existence, and that we are thy children, drawing from thee all that we have, and that magnetic force that inspires our lives, spiritually, mentally and physically.

To-day we would praise thee once more for all the good things that have been bestowed upon mankind. We know that shadows fall upon the human heart, that sin and suffering abound, but we also realize that man is reaching on and growing upward toward the sunlight of eternal love and joy, and we understand that just as rapidly as experience perfects the human family, just so surely and just so rapidly shall it trample the evil and the wrong under its feet and rise to loftier heights of peace, knowledge and truth.

To-day we would once more welcome thine angels of light to our Circle-Room. We would extend to them a loving greeting and sympathetic welcome. We ask that thou may be given strength to voice their thoughts and send forth the influence from this place that shall be a help to thy children of earth needing spiritual assistance. We desire to be brought into the atmosphere of the pure and good, that we may be revitalized with that power which they bring from on high, that our minds may expand, our hearts be softened under the tender ministrations of angels, and our spirits made to soar aloft to a contemplation of those things belonging to the higher life, thus gaining instruction and knowledge to press onward in this external existence.

We ask thy blessing to rest upon us all, and may it be with us in the summer months that are to come. May we feel it in the summer breezes, and realize that we, like the flowers, are growing beneath the light of thy love, and that we may expand in beauty and fragrance of spirit even as do the blossoms of earth.

QUESTIONS AND ANSWERS.

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

Ques.—[By Mary Ann F. Mellott, Ind.] Does the spirit have anything to do with its former body? A communicating spirit said he would be at rest if the rats would let his body alone. What did he mean?

Ans.—A spirit that has passed from the mortal form may be affected by the condition of that body after he has vacated it, or he may not, according to the sensibility, and also to the state of the mental nature of that intelligence. If one clings to the material, and does not desire to be entirely freed from this physical life, then he may be psychologically affected by the condition of the body which he has left; but if one desires to pass entirely out of the material environment, and feels that he is done with the garment of flesh, that it has served his purposes, and he has no more to do with it, then he will not be concerned whatever the state of that body may be which he has cast aside.

We should judge that the spirit mentioned by your correspondent must have been one who clung to earthly things; that he was loth to put aside the material, that his thoughts continually dwelt on the material state, and, consequently, what he feared and the condition of his body had a corresponding effect upon his mind through the law of psychology. Spirits who are advanced in thought and the desire to reach upward for a knowledge of life in the spiritual world, are enabled to overcome all such attractions as that mentioned, and consequently the thought of those intelligences is directed to spiritual subjects, the environments and associations of the spiritual life, and if they are attracted back to this world, it is for the purpose of coming and living in communion with other spiritual beings, friends whom they love, even though they walk the earth in garments of flesh, or they come for the purpose of performing some good work for humanity, and giving some instruction or counsel which will be useful. Such spirits are not affected by the adverse conditions mentioned in the case of your correspondent.

Q.—[By the same.] Is nervous insanity a disease, or is it caused by evil spirits? Can it be cured by spirit-power?

Ans.—Unfortunately there are very many cases of insanity produced by an abnormal condition of the nervous system, and it is probably to these that your correspondent refers in her question.

It is possible for a sensitive to be so strongly impinged upon by the magnetic forces of an adverse or obsessing spirit as to cause these nervous forces to become exhausted, and the entire system to become so debilitated that an unbalanced state of the mind is the result; but we think that the majority of these cases of insanity referred to are produced by some abnormal state of the organic form. The nervous system has become depleted, there has not been an equal and even distribution of the nerve forces throughout the body, and therefore the brain suffers, the mind comes into an abnormal state, and insanity ensues.

In the present age, with its worriment, with the disposition or tendency of humanity to rush into business life, to ignore and to violate the laws of health, we find that insanity is on the increase. To avoid insanity of the kind mentioned, one must attend to the laws of his being, live in strict accordance with nature and her simple rules, partake only of nutritious food, take active exercise in the open air, perform a certain amount of labor, manual or mental, it matters not which, only to avoid overtaxation in every department of being, regulate his life by the moral law, avoid excesses of all kinds in every occupation or pursuit of life. By doing this, even if he has inherited a tendency to nervous exhaustion, he will be able to overcome this tendency, and acquire health and strength of mind and body.

This nervous state of the system caused by overtaxation of the various parts of the brain and organs of the body, or perhaps by inaction of the same, may be inherited or acquired. If inherited, then it is aggravated and easily acted upon by the conditions of the environment. If acquired, one may be confirmed in it, and grow into an abnormal state; so it behooves each one to pause in the mad rush for wealth, pleasure or excitement, and consider the personal needs and wants of his system, mentally, morally and physically. By doing this, and using a fair share of discretion and common sense, many cases of insanity might

be avoided, and they can be cured by attending to the laws of health, and affording to the victim those conditions of harmony and equilibrium which will assist in restoring an equilibrium of the vital forces throughout the system. We consider magnetic treatment the most curative agent in a case of this kind.

INDIVIDUAL MESSAGES.

Fanny A. Conant.

[To the Chairman:] Good afternoon. [Good afternoon.] I would say "Good afternoon" to all the friends.

A company of spirits from the higher circles in the celestial life, who are interested in the work of our Circle-Room here, have come to unite with you to-day in your service and communication with the other life, and I am one of them.

For a long time my voice has not been heard from this platform, but that is not because I take no interest in the work, nor because I have wandered away to other scenes. My interest is always here, with this circle and its workers. My influence comes to this place at every meeting, because I am identified with the work; and I feel that as long as the BANNER OF LIGHT establishment shall stand, and its avenues be open to the world of spirits and the world of mortals for free communication, I must bring my spiritual magnetic force to join with that of others who are engaged here. I come to-day to bring my affectionate greeting to all my friends. Many of them still remain on this side, and I have a warm heart and tender thought for each one. Some of the dear ones have joined me in the spirit-world, and some are in our united thought and desire to be of use to the world, and to make, if possible, human hearts happier and stronger because of our effort to assist them.

I have before said, through this medium as well as through others, that I am an instrument in the spirit-world for receiving counsel and knowledge from higher spheres; that I am a medium, and hold my circles frequently, that we may gather those things from above which are needed by ourselves as our neighbors and that we may receive spiritual guidance in our work. Many such circles are held in the spirit-world, and through them we come into communication with the inhabitants of other worlds. From them we gain knowledge and light concerning that which lies beyond our sphere of action, and so we are taught how to prepare for those higher experiences which we shall reap after we have gathered all that we can and performed all that we are able in our present condition.

Give all my dear friends my warmest regard, and tell them that I can never forget one. I would like some of them to know that matters over which they have speculated lately in regard to my affairs I know nothing of. All things were satisfactory to me, and were arranged just as I had desired. I do not concern myself now with those affairs which belong to the material, save as they affect the welfare of my friends, but with the spiritual things that belong to the spiritual world, and that claim the attention of thinking minds; that are pointing man onward, to the real life of the spirit-world. All these I am deeply interested in, and I am trying to do what I can to give mortals a knowledge of the great life beyond, and of the existence and love of their spirit-friends.

I bring greeting and love from a host of dear workers on the other side.

Fanny A. Conant.

H. S. Finn.

[To the Chairman:] That good lady who has just been speaking to you gives me a helping hand to reach your office and say a word. I don't know what it is, but I receive from her, but as she takes me by the hand and invites me to come forward, I feel as if I had received a wave of power that enters my whole being and makes me feel strong and young again.

I did not know as I should succeed in coming in this way, for I am a stranger and haven't yet had time to get much acquainted with this new life. It is only a very little while since I went out of the body, but I am looking about me and trying to find what is going on. I am a young man, comparatively speaking, and I do not think I have done with life and all the stirring affairs connected with it; so I am up and looking about, and shall be doing just as soon as I can.

I went from Chicago, sir, and I have friends and associates there that perhaps will feel interested if they are told I have come back. Tell them that I am as much a worker with them now, only unseen, as I was when here—perhaps not figuring accounts and attending to that sort of thing, but still trying to keep along with them and realize how they are moving and what is taking place. Tell my brothers of the Knights of Pythias that I am one with them, and I can assure them we have organizations on the spirit-side. I have been welcomed by brother Knights on that side of life, and made to feel at home, so that I do not come as a stranger, or as one without an abiding-place, for I have been taken into the fraternal hearts of dear associates and made to know that I am welcome.

I would like my dear relatives to feel that this is a truth, and it may be I can come to them later on and communicate something that will be satisfactory to them. I hope that I can. I have dear ones in St. Paul, and I have run down to St. Paul since I have been a spirit, looking around at familiar places and upon familiar faces, trying to make myself known, for I dislike very much to have it thought that I am a dead man.

I have come here, and I hope I can come again. Perhaps I can give more at some future time, when I have gathered my thoughts together and become used to this way of communicating. I don't know as I should have succeeded in speaking at all if it had not been for the good lady who was here, and I feel that I have gained an experience and been given a privilege which will be of great use to me.

H. S. Finn.

George L. Breed.

One by one we drop out of the physical life. Families are broken, and associations are sundered. I realize that I am not alone, and I feel that I have passed away and joined me in the spirit-world, and others I feel are soon to come.

The experiences of this life are few compared with what I am told we shall find in the other life, and yet each one is important and useful in its effects upon our minds and spirits, drawing them out into thought and action. I do not believe as I did when here. My religion is of a different nature now, because my state of mind is in accordance with the laws of life and of humanity. But I thought I was all right on this side. I was conscientious in my profession, and in my service and work in connection with the Sunday-school. I feel that I have nothing to regret in that line, because I did my best according to my light. Now I see more broadly over the affairs of life, and I come back from the spirit-world to make this statement. I am ready to do anything to enlighten my friends and to do one concerning the true state of man after death. You may theorize upon the condition of the soul, and wonder vaguely how the other life will be and what are its associations, but you can really learn something of this if you will seek for it through the natural avenues prepared for the transmission of knowledge by the goodness of our heavenly Father.

I am but a student myself. I have many things to learn about this great and wonderful life, and I do not feel qualified to say much concerning the matter or manner of communication which opens between the two worlds, for I am not specially acquainted with it; but every day I get new light; I feel stronger in the spirit-world; and it seems to me that I ought to say something in regard to it to my friends here. I say to my relatives and dear ones that were sad when I was taken away. You have lost nothing—no love, no association, no part of those you lay away in bodily form—because the consciousness and intelligence lives, and memory is at work. The spirit knows of your condition, and it still continues to care for and love you. So all the associations of tender memory and home-life will be renewed between congenial souls; and I am waiting for the time when all that are near to me shall be gathered

in the celestial world where we shall all rejoice in a glad reunion over there. I know that I can say I was an active man here. I exercised my individuality in practical ways, and I desire to do the same now, not through lines of business life after the manner of earth, but through many spiritual ways I hope to work and accomplish something for the good of others as well as for myself. My people are in Lynn, Mass. I am George L. Breed.

George Kenney.

[To the Chairman:] I don't see that you need the services of a policeman, nor do I come just in that capacity to-day, though I was employed upon the force when I lived here in the body. I know that at that sort of duty, my time has expired, and I am doing very well in the spirit-world, and I want my friends on this side to know it. I come giving them all that I can from my life, and hoping it will reach them and do them good.

I have had many things to find out since I went from the body. I had some strange experiences on this side, and I do not forget them. I am meeting with strange experiences on the other side, and I think they will do me good, for I shall learn more and more of the life which gives them to me.

I have met good friends on the spirit-side. They have made me feel as one of them, and I have no desire to come back and take up the old life. I know my friends here will sometime pass on, as I have done, and we will meet and be glad in the spirit-world. They are having their experiences here, and I suppose they are just right for them. I send them my word of regard and remembrance, and say to them if they ever have the chance I hope they will give me the opportunity to come to them, and speak quietly some of the things that are on my mind.

I was from Washington, D. C. I think some of the Spiritualists there will learn that I have come to your meeting, and perhaps make it known to my friends. George Kenney.

Emily Chace.

[The medium, with closed eyes, plucks some pansies from a bouquet on the table.] I love the sweet pansies, for they always speak to me, and I love to come to our circle, and greet you with this beautiful flower, when the roses are in bloom, and the lilacs cast their perfume over each one of us. It seems to me that we should take the sweetness and the beauty into our lives, and let them go forth in spiritual exhalations for the enjoyment of others and the unfolding of our own souls.

I see faces here that are familiar to me, and you are all my dear friends whom I love, and to whom I come with a spirit blessing, if you will receive it, and feel that I have brought that part of my life I could give you from the other side. Fanny said we are here, a company invisible to most of you, but not silent. We come to-day to give in your closing hours something of our magnetic life, that it may go with you through the summer months, and perhaps bear some fruit in your lives. We hope that you will have a pleasant season of recuperation, that not only strength will be given to each one, but that spiritual benedictions will pour down upon you from the higher life, and when the autumn comes, with its bloom and fragrance, you will feel renewed in spirit, and ready to take up the work again with a zeal which will be a comfort to yourselves, and also to the spirit-world.

I wish to send my love to all my friends. I would like to name them all over, but this I cannot do, and yet if I call some and do not others, perhaps the others will feel slighted and think I have forgotten them. I remember each one, and I come sometimes to visit them quietly in my life I could give you from the other side. Fanny said we are here, a company invisible to most of you, but not silent. We come to-day to give in your closing hours something of our magnetic life, that it may go with you through the summer months, and perhaps bear some fruit in your lives. We hope that you will have a pleasant season of recuperation, that not only strength will be given to each one, but that spiritual benedictions will pour down upon you from the higher life, and when the autumn comes, with its bloom and fragrance, you will feel renewed in spirit, and ready to take up the work again with a zeal which will be a comfort to yourselves, and also to the spirit-world.

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Levi K. Conoley.

Good afternoon, Mr. Chairman. Your good Spirit President has kindly opened the way for me to-day, and I feel very grateful.

I have thought for some time past that I would like a moment to speak once more from this platform, because it seemed to me that perhaps some of the good friends who were so kindly with me the last month and days of my earthly life might have forgotten them, and their kindness. I have not, and I never will. I shall always think of this life's discipline as something very serious, something that brought strange events into my life, something that acted upon my spirit or medial powers, and brought them into expression for some purpose. I shall always regard those who helped me to get over the rough places and reach the shores of the Summer-Land as a part of my life; and I am sure they are my brothers and sisters, all.

I want to send word to a certain individual in New Jersey, who I think will see my message, because he reads your paper. He has known me in the past, has had transactions with me, and will understand to what I refer. I do not call over the affairs of the past, his or my own, because they are gone, and belong to the old times; but I want to give him a word of caution in regard to his action or movement, and to let him know that I am with him. Now, C. be careful what statements you make, or how you present certain matters before the public eye. Do not enlarge upon them, and make them appear greater than they are. Be fair and square, for spirit-eyes are upon you; and if you make these statements according to the line of verity, you will be assisted by spirit-influences to be freed from these matters that you have in hand; but if you exaggerate, or try to take advantage of others, you will certainly be tripped up and find yourself in trouble.

Perhaps I shall not be thanked for giving these words, but I feel impressed to do so, and your Spirit-President said I might have my say, and so I am here.

I feel kindly toward all the world. Sometimes I can do a little good in helping others to see the light, and that makes me very happy. I am well situated in the spirit-world, and I am not idle. I find work to do through the natural powers that belong to me as a man, and a medium, and so I am content, because I have plenty of work to do.

I give my greeting to all my friends, and will be very pleased to meet them when they come to the spirit-world. I thank all for the kindness shown me, and will try to repay it in some way if I can.

Levi K. Conoley.

Naota, to her Medium.

[To the Chairman:] How do, Chief? Naota comes to the council of the pale-faces. I bring spirit-fores, spirit-fores, to my squaw, Louise, and send 'em out to her in the far-off Memphis, so she feel good and strong.

I tell my squaw all the bands working to bring out conditions for her life, to make the right changes for her and the little ones in the future time. It looks to Naota as if when the harvest moon comes and sheds its bright light over the forest path, the new lines will open, and the squaw will feel the usefulness coming to her life and reaching out to others. She had to make the change to open the way to other changes. This one is only preparatory to the other changes to come after; so the spirit-fores send out the love and the helpfulness that all unite to make sweet for her life.

The Major Chief send his love, and say he helping all in his power to bring the new conditions, that the old shadows may pass forever away and the new light come, with its golden natural powers that belong to me as a man, and a medium, and so I am content, because I have plenty of work to do.

I give my greeting to all my friends, and will be very pleased to meet them when they come to the spirit-world. I thank all for the kindness shown me, and will try to repay it in some way if I can.

Levi K. Conoley.

and to do work that the squaw will know of by-and-by. Whether Naota dances around the lodge, makes her voice and presence felt, or whether she be silent and is not known to the squaw, yet the love remaining, the influence will not pass away. Naota will come at morning and at night to the lodge to bring the magnetic strength the band has to give to those who are here. Good moon.

John Pierpont.

Now, friends, a few closing words in regard to our work during the season just passed. We shall not review the series of circles which we have held in this office, nor recount the many spirit-intelligences who have manifested through our medium, some of them coming with mournful hearts and saddened faces, seeking the friends they felt were separated from them, but leaving their woes here and going out from our Circle-Room with lightened hearts and brightened faces; some of them reaching out into the home-life of their dear ones with the unmistakable message, and feeling that they had accomplished a great work thereby; and others coming with advice or instruction of some sort to friends or relatives or to the public, in order that a new light, knowledge or strength might be imparted to the questioner or to those who were weary and in need of ministrations. This has been our line of work, as you well know, in our Circle-Room, and as far as possible we have accomplished its ends.

To-day we draw our meetings to a close. To-day we send out to the whole world our influence and blessing. We feel kindly toward all mankind. There is no one soul on earth or in the spirit-world to whom we feel otherwise than kindly, and if possible would bless in some measure.

We wish, Mr. Chairman, to return our sincere thanks to the friends who have given their sympathy in every work, who have sent their generous thoughts out to us in appreciation of our labors here. Not one word, however faintly whispered, but what sends forth to us a wave of influence which we receive.

We wish to say to those who have so generously donated flowers for our circles, that these sweet blessings have brought something more than their fragrance and the beauty of their forms to our lives. They have brought a strong magnetic force that has given strength to many a sad and weary spirit who has come here seeking to manifest to its friends.

We, also, Mr. Chairman, desire to return thanks to those who have contributed to our "One Hour Fund," because every penny that has been received has been expended for the help, and benefited some needy one of God's children. We cannot measure the good that has been accomplished in this way. Surely a spiritual benediction will fall upon all who have given of their means according to that which was theirs, were it but one cent or one dollar.

We trust that light and happiness, and comfort and prosperity, may be brought into each of your lives during the summer season according to your needs and the best unfolding of your natures. We hope that in the fall, when we resume our circles, new power will be brought to us here, not only by the external gift of sympathetic friends on earth, but also by the influx of magnetic forces brought to us by the spirit-world. We will do our best to perform the work by providing avenues for the return of communicating spirits. Sometimes we may not accomplish all that we desire; we may fail in imparting the instruction or the message we desire; but we are ready, and willing to do all that we can in this line of work, and we hope that when we gather here at the opening of the next season, new understanding will be given us from on high better to proceed in order to achieve greater ends and results than have been hitherto gained.

We ask the blessing of the angel-world to rest upon you all. John Pierpont.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Sept. 13.—Rev. John R. Humphrey; Mrs. H. B. Hurley; Cheney Green; Brown Ward; Sarah Scott; Frank Simons; Sept. 16.—Rev. George F. Tewksbury; Mabel Wing; James Lockett; Robert Scott; Mary Feeney; David Lawrence; Maud Ryder.

Messages here noticed as having been given will appear in due course according to routine date. Sept. 30.—Phoebe Houghton; Sadie Harrison; John H. Bonn; Maria H. L. Fitzgerald; Oct. 4.—John Holden; Frederick Follett; Asa M. Fisher; Laura Eaton; James Shaw; Grace Walker; David C. Denmore.

HELEN HUNT JACKSON.

To the Editors of the Banner of Light:

In the cañon below the spot where until of late lay all that was mortal of Mrs. H. H. Jackson, on the top of Cheyenne Mountain, I have been reading your paper of Sept. 10th, and in the same find a few words of greeting from that lover of nature and the Indians. Could the readers of such a message but follow me through these surroundings, which she loved to haunt while in pursuit of strength and wisdom from nature's fountain, how much more could they appreciate the message which she has given to earth's children: Here alone with solitude, the many crags raising high into space, here a rivulet wending its way through the hollow formed by the volcanic upheavals in this particular spot, the fantastic red formations, pines lining the steep hill-sides: On the summit of the everlasting hills stand the verdure—at this time of the year beginning to show by its multitudinous tints the rapid approach of the falling of the leaves—almost eternal blue sky overhead, all expressive of the glory and grandeur of the Great Spirit who seems to have favored this location to show the variety of the aspects of nature's beautiful world.

No wonder life to her was glorious—only six miles from this quiet resort was her home. Either she ofttime came to supply the needs of the spirit; for she felt the value of that strength which comes best in silence. Nothing here to mar the peace and purity of omnipotence while in contemplation of the Divine. She realized that the true spirituality must be obtained only through its own sacred and appointed channels; and to grow in the higher life, to feel the touch of the Master Hand, to see the halo of the eternal light, to commune with the Creator of Universal Law and Harmony, she must retire from the hum of the busy world; and so became this place to her beloved. Here she increased in spiritual

strength; and here, too, the influence of the red man, who once roamed over these hills, without doubt came into her life; for, as she states in her message, "she took a most abiding interest in the condition of the Indian." I think such interest can be traced in part to the assistance she received from them in earth-life; and by a study of their work among the earth-children she came into a fuller recognition. Certain it is that she brought forward by her literature the various instances where they had been ignored in this country in the past and present day; and when she reached her spirit-home they were waiting to bless and appreciate. Her "Century of Dishonor"—which book all who are interested in the welfare of the red man should read—gives the story of the Government of the United States' dealings with them, bringing forward some breaches of faith, how they have been banished from their places which were to them confirmed in the midst of treaties, simply that they might be dispossessed of their property, to which by reason of their being the original holders they were entitled.

Her happy way of putting forth suggestions of a useful and wise nature is clearly shown in her "Bits of Talk," "Bits of Travel," and "Bits of Travel at Home"; a freshness pervades the whole, and one grows interested more and more as their contents are enjoyed. For instance, in her "Bits of Travel at Home," she closes with the following: "Oh! Emperor, wilt thou not build an eastern wing to thy palace, and set thy bed fronting the dawn! and by Emperor I simply mean man, to whom it is given to make himself a home; and by palace I mean any house, however small, in which love dwells, and on which the sun can shine." She was at home in the country, and her poetic imagination afforded ample facilities for vivid descriptions and correct interpretations of daily occurrences. These to her were her life, and, mingling with that spiritual temperament which showed itself in her verses and lyrics, have caused her name to be revered and beloved, even by those who knew her not as one associated with the world's affairs.

As an instance of her love for solitude, I quote her verse on that subject:

"Oh! Solitude," I said, "Sweet Solitude!
I follow fast; I kneel to find thy trace;
I listen low in every secret place;
I lay rough hands on eager human lips;
I set aside all near companionships;
I know thou hast a subtler, rarer good.
Oh! priestless, how shalt thou be found and wooed?"

"I tracked her where she passed in trackless fields;
I trod her path, where footprint had not staid,
In sunless woods; I stopped to hark where laid
Her very shadow its great bound of light
And gloom in lifeless, arctic day and night;
And where, to tropic sun, mid-ocean yields
Its silent, windless waves like mirror-shields,
But found her not."

We can trace the source of happiness and peace in earth-life to the knowledge which came of assistance from the realms of spirit, for she says:

"Ah! when we learn the spirit sound and sign,
And instantly our angels recognize,
No weariness can tire, no pain surprise
Our souls, rapt in the intercourse divine
Which God permits, ordains, across the line,
The changeless line, which bars
Our earth from other stars."

Her "Resurgam" describes her fearlessness of the future life. In glorifying that she knows not whether she shall arise from earth's chains in loneliness, or surrounded by earthly friends, in reply to the questioner she further adds that for eternity's great ends God counted her worthy of such trust that she should not be told.

"I hold
That if it be
Less than enough to any soul to know
Itself immortal, immortality,
In all its boundless spaces, will not find
A place designed
So small, so low,
That to a fitting home such soul can go.
Out to the earthward brink
Of that great tideless sea,
Light from Christ's garments streams.
Cowards who fear to tread such beams
The angels can but pity when they sink.
Believing thus I joy, although I die in dust.
I joy not that I ask or choose,
But simply that I must.
I love and fear not; and I cannot lose
One instant this great certainty of peace.
Long as God ceaseth not, I cannot cease;
I must arise."

She asks not to be put away from our lives. Her works do follow her, and her name is cherished among those who have come into a recognition of the Spirit.

The lesson I think we may learn from her life, among many others, is to imitate her example in order to grow in the true progression of the Spirit. Not by outward manifestation alone, but by seeking from within the true Light of the Ages; by communing in silence and meditation, by desire fervent that the wisdom of the Spirit of Life and Light may be vouchsafed to us; and in this way, and this only, the true Spirituality will be attained. It is well to learn of nature's laws, and her harmonious progression; yet beyond these, the sense of communion with the Infinite and One Great Spirit, which pervades all things, will enable the seeker after the things of the divine to soar into the realms of wisdom and purity; and in this he will be able to comprehend much more clearly, not only the creations of the Eternal, but eternity itself.

G. D. JAMES.

Colorado Springs, Col., Sept. 28th, 1892.

"The world owes me a living," whines the lazy man. "Me, too, and I'm collecting it," says the blacksmith, stopping long enough to wipe the sweat from his brow.

EVERY MOTHER

SHOULD HAVE IT IN THE HOUSE!
For INTERNAL as much as EXTERNAL Use.

Dropped on Sugar, Children love to take it
For Croup, Colds, Coughs, Sore-Throat, Cramps and Pains.

It is marvelous how many different complaints it will cure. Its strong point lies in the fact that it acts quickly. Healing all cuts, Burns and Bruises like Magic. Relieves all manner of Bowel Complaints. To be taken in water.
Think of it! Although originated by an Old Family Physician in 1810 Johnson's Anodyne Liniment could not have survived over eighty years unless it possesses extraordinary merit.
INHALE IT FOR NERVOUS HEADACHE.

UNLIKE ANY OTHER
For Purely Household Use

