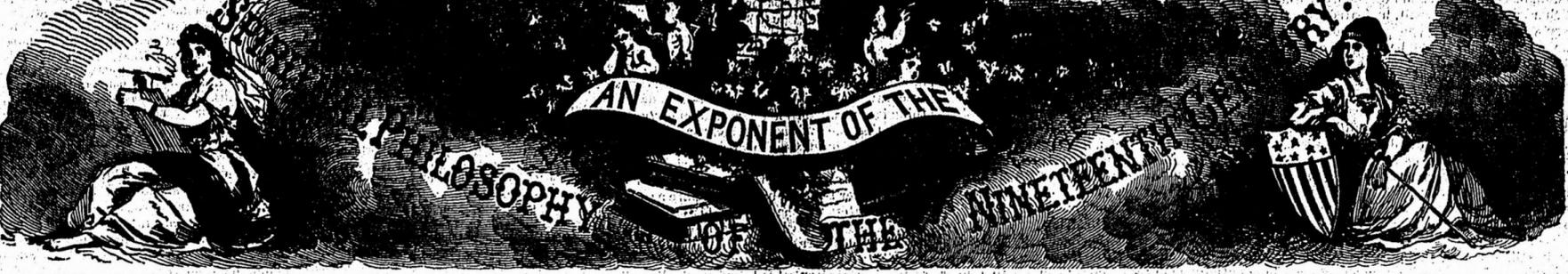


BANNER OF LIGHT.



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AUG 2 1894

VOL. 75.

COLBY & RICE,
19 Bowdoin St., Boston, Mass.

BOSTON, SATURDAY, AUGUST 4, 1894.

\$2.50 Per Annum,
Postage Free.

NO. 22.

For the Banner of Light. TO A FLOWER.

BY EDITH WILLIS LINN.

Look into my eyes, oh flower! What are you saying?
From the deep silence hither you came,
And from your heart of gold some thought is straying,
Touching my heart like a quivering flame.

Lift unto me that pure chalice with sweet insistence.
Why is this heart-swell, as if a loved friend
Had spoken to me from a grave in the distance—
Had risen to say, lo! death is not the end?

Were we once star-mist together, whirling and swing-
ing,
And sweeping and spinning through the blue space?
Heard we together the angel troops singing?
Left we together the glorified place?

Jaze into my face, oh flower! Memory is scorning
Long ages, the kinship with you to make known.
It was in God, in life's far-away morning;
You were then one with Him—I was His own.

Look into my heart, oh flower! The God within you
Speaks to itself in my innermost soul;
This, expressing, outworking, did you and win
you

From gloom; out of chaos toward Heaven we stole.

Look unto my soul, oh flower! What are you telling?
You are the God-force that strives to express
Its infinite, soul of the universe dwelling
In visible form. Am I more? Am I less?
Glenora, Yates County, N. Y.

TWICE-TOLD TALES.

BY HENRY FORBES.

NO. I.

To the Editor of the Banner of Light:

IN these rapid times, when the events of yesterday are apt to be obscured or forgotten by the transactions and excitements of to-day, it is well to turn back the pages of time in order that we may not become unmindful of those achievements of the past that have made the present possible, and also that we may not deceive ourselves by confounding mere agitation and activity with real progress. The wheels of human progress make many rapid revolutions while this forward movement is being effectuated only with great deliberation and relative slowness.

There is an old adage which says that a good thing is always worth repeating, or words to that effect; and as the annals of Spiritualism are copiously abundant of good things, it should not be considered amiss to reiterate some of them. Those who have already heard will certainly not be injured by the rehearsal, while others may perchance be enlightened and benefited thereby, or at all events surprised and startled, to learn that much which they may consider new and unique is really not so, but merely a repetition of past occurrences, experiences and explanations. At any rate it has been thus with the writer. The spiritualistic movement had made itself felt around the world ere he had progressed far along the thorny and tollsome paths of earth-life; therefore much of that glorious and heaven-born movement is only history to him. History, moreover, that he considers a great boon to have had the opportunity to become acquainted with, even to the extent he has thus far reached in that acquaintance.

What marvelous phenomena, thoroughly and incontrovertibly attested to; what gems of thought; what masterly reasoning; what exemplification of true scientific methods of investigation; what an outpouring of heavenly bestowal through annobling inspiration; what admirable and soul-stirring self-sacrifice are recorded in the literature of the grandest revelation yet vouchsafed to man, which meanness, perversity, ignorance and conceit have permitted to pass into unheeded oblivion! An oblivion, however, that can be only temporary; for the time must surely come when every scrap of spiritualistic lore will be searched for and scrambled after with hungry avidity.

As one gazes back into the fading perspective of the past through the pages of these records, he will be astonished at the rapidity with which the master minds of the early years of the movement—master minds they were, earth's noblemen in truth, although scorned by their silly brothers of the purblind world—comprehended the purpose of the phenomena; at their quickness to understand and heed the lessons of experience, and at their intelligence in perceiving and formulating the laws and conditions through the operation of which spirit communion is accomplished.

Certainly it is true that early Spiritualism, as well as the Spiritualism of this time, reflected and was tainted by the crudities of undeveloped and perverted human nature; the pure and lofty, however, far counterbalanced the mean and low.

Especially interesting is a comparison of the methods of investigation in vogue during those days among the intelligent inquirers and those complacently proclaimed as the only genuine "scientific methods" of to-day.

The following "Directions" to investigators, contained in the work of Adin Ballou, published in the year 1832, and entitled "Spirit Manifestations," quite clearly set forth the attitude of intelligent experience prevailing at the time of this publication toward the phenomena:

1. Be not ashamed, nor afraid, nor unwilling to embrace truth, come whence or how it may.

2. Respect your own senses and judgment enough to trust them decently.

3. Procure all the credible testimony you can, in print and otherwise, concerning spirit manifestations ancient and modern, weigh it deliberately at home, and be in no haste to examine cases until you can have good opportunities; then improve them.

4. Hold sittings with no medium whom you believe morally capable of trick. Confide or refrain.

5. Have few persons present, and none but candid, sensible and well-behaved ones.

6. Be serious, deliberate, frank and unaffected; propose what tests you please, but abstain from all pettifoggery, lawyerism, peritancy and over-urgency; be content with such developments as come freely, and set everything down for what it is worth. You may desire much and get little. Remember that you are not required to give credit for more than you receive, nor to take chaff for wheat.

7. Take care not to overtax the nervous energy of the medium by long sittings, nor undue excitement.

8. Take notes of all important phenomena and incidents.

9. Accept, or reject, or hold in doubt, what purports to come from departed spirits, for what would be sufficient reasons if it came from spirits in the flesh. This must be the standing rule.

10. Treat all persons concerned, whether departed or undeveloped spirits, as enjoined in the golden rule; and if there be evil overcome it with good. Be uniformly just, considerate and kind.

These are directions for honest, sensible, common people. By such they can be understood and followed. And no one who decently observes them will fail of success and moral profit, in the investigation of these phenomena. As to those uncommon people, who cannot or will not conform to such directions, they must stand or fall to their own master. The truth will never bend to their crookedness, whether it be natural or artificial.

Evidently the "uncommon" people had already manifested themselves even at that early period. They are still with us in full bloom, but the truth has yet to conform itself to the "crookedness" of their exactions. Of this class of people and their position toward the subject he so ably and earnestly explained and defended, Mr. Ballou further wrote with unhesitating and virile pen: "Sold honesty, common sense and a decent judgment, are indispensable requisites to the investigation of all subjects of considerable importance, even in the ordinary affairs of life. This demands no higher qualifications. Common people are presumed to possess these. It is only uncommon people that are greatly deficient in them—those who are so low as to remind one of the monkey and the ass, or so high in the sophistications of artificial culture as to despise the virgin one of Truth. To these nothing is valuable but what has gone through the crucible, the retort and the entire laboratory, and come out in a state of polished manufacture. The former cannot treat this subject worthily; the latter will not. Such are not to be ranked among common people. They are either below or above that honorable grade. Men and women who are relied on for sterling honesty and good sense, in the graver matters of ordinary life, are the people to investigate this matter. Let them look into it and report the facts, as they do in other matters referred to their consideration by their neighbors. And then let their report have the weight commonly given to their testimony and judgment by those who know them. This is all the spirit manifestations demand, to insure a fair understanding of their merits. This is all that common people need in order to eschew delusion and derive substantial moral profit from them."

This forcibly expressed opinion may not accord with the view that "decent judgment" is only to be found within an intellect trained to experimentation with external appearances and skilled in the evolvant of verbose theories; nevertheless history shows that to ordinary persons possessed of "sterling honesty and good sense," have been given the bulk of evidence upon which rests the present impregnable foundation of Modern Spiritualism. The structure is yet building, and would now be much nearer completion if all investigation, popular and "scientific," was conducted in accordance with the foregoing rules. The "uncommon" people, however, of both specified kinds, are still actively engaged in their labors of obstruction and retardation, and let it be freely though sadly acknowledged—they are by no means rare, even within the ranks of Spiritualism. These latter would act wisely toward themselves and confer benefit to the Cause by giving heed to the following advice of the same pioneer author:

"It is the imperative duty of every human being to exercise his own powers, faculties, reason and judgment, with modesty, humility and firmness, and not to be overawed, borne down, or led away captive by any assuming spirit, in or out of the flesh. Every one is accountable for himself, and ought both to judge and act for himself, with supreme reverence for God and his moral perfections, according to his own highest convictions of truth and duty. Thus he should examine the Bible and all books. Thus all human governments, authorities, powers, constitutions, laws, customs, usages, in Church and State. Thus try all spirits and their communications—all pretended prophets, philosophers and teachers—all professions and assumptions whatsoever. No one should imperiously dictate, or cover down before another. But truth, rectitude, reason and the emanation of wisdom should alone sway the minds of moral agents."

Can the added experience of forty succeeding years supplement much to this judicious advice and admonition? Had it been wisely heeded and faithfully followed, Spiritualism would now be in a vastly different position before the world, and what is more important even, the friends of the Cause would not find it so necessary to differentiate between Spiritualists and Spiritualism, between human nature and the heaven-born Visitor that has come with the mission to develop and ennoble mankind.

"Abstain from all pettifoggery lawyerism!"

This is a bit of advice which is particularly suggestive and appropriate for a certain school of complacent investigators, that has sprung into existence in these latter days. Do not the leading members of this school, by their methods of "research," really pettifogger against Truth? They start out with a preliminary renunciation of all belief in even the possibility of spirit-manifestation; reject all

testimony tending to prove the possibility; ignore all previous investigation and experimentation, no matter by whom conducted, and heedlessly disregard the advice and warnings resulting therefrom. Then they sift and resift the fruits of their own labors, through a sieve made up of ingenious theories and forced hypotheses until nothing remains but a mysterious something with an elongated appellation!

Let us read what Mr. Ballou said in 1832 about the phenomena, which are still compelled to run the gauntlet of scientific skepticism: "But they are facts, provable by as conclusive testimony as is requisite to the determination of cases in our highest judicatories of law, natural philosophy and religion. If any man presume to deny that they are facts, he is either one who, having never investigated the subject, is grossly ignorant of its merits, or who, pretending to have investigated it, is grossly dishonest. Such a man's negations are entitled, perhaps, to some indulgence and pity, but to no respect." This is strong and unequivocal language, which still holds good. Was its utterer justified in using it? The following demonstrates that his position had not been assumed without deliberate and intelligent observation and thought, almost "scientific" in their process and conclusions:

I have spoken very positively respecting these rudimental facts. I consider myself competent to speak thus, and am willing to take the responsibility. I have said that they occur without any perceptible or conscious mortal agency, either physical or mental. Let this be remembered. But let it also be remembered that some things are not asserted. It is not asserted that all the facts are equally common or equally provable. It is not asserted that there are no counterfeits, or illusive resemblances of these facts. It is not asserted that no phenomena resembling any of them are ever produced by minds in the body or by earthly causes. It is not asserted that the real manifestations are always easily distinguishable from concomitant ones produced by mundane influences. It is not asserted that there are no incongruities, contradictions and absurdities incidentally developed in these phenomenal facts. It is not asserted that the real agency which causes these facts is as knowable as the facts themselves. . . . I am for just discrimination in all things. Therefore let me be held responsible for what I assert—neither less nor more. I believe that departed spirits cause many of these phenomena, but not all of them. I believe that spirits in the flesh, i. e., the mind of the medium or the minds of persons surrounding the medium, sometimes thwart, warp, particularize or modify the manifestations and communications. I also believe that low and very imperfect departed spirits sometimes manifest themselves. This is the ground I take. It enables me to account for the multifarious reliable and unreliable developments of this mysterious agency more satisfactorily than any other.

These statements still comprehensively reflect the attitude of free-minded, unbiased and experienced intelligence toward the phenomena. Who is now able to add anything to the conclusions embraced therein? And is it not very satisfactory evidence of the correctness of the spiritualistic hypotheses that they have so effectively withstood a half century of unsympathetic scrutiny and bitterly vigorous assault as to have remained fundamentally unchanged?

That the author of the work from which the above quotations have been culled was at least not unscientific in his methods of investigation is clearly shown by his manner of classification. Thus he divides the particular phenomena which came under his observation into three general classes: "I. Those in which all the important demonstrations were most evidently caused by departed spirits. II. Those in which some of the important demonstrations were probably caused, or greatly affected, by undeveloped spirits. III. Those in which the demonstrations were of a heterogeneous, incongruous or derogatory character." He adds: "No cases will be presented which I have not good reasons to regard as real and well authenticated," which assertion, it must be acknowledged, assuredly proves that he, in so far as he accepted the testimony of others, even when he was satisfied that they were ordinarily capable and credible witnesses, was utterly unscientific, according to the dicta of the prevailing "psychic science," which claims that no one is worthy of credence in psychical matters who is not endowed with a peculiar intellectual discernment that permits him to be endorsed as an "expert." However, as this rare quality, which has up to the present time been found in the possession of only a very choice few, all within the ranks of Psychical Research, had not been discovered when Mr. Ballou wrote, we must endeavor to overlook his temerity.

Among the cases which he reviewed under class I. was one that occurred at the residence of Mr. A. H. Jarvis, a Methodist clergyman of Rochester, N. Y., in 1845. A friend named Ploikard spent an afternoon with him, and while there a séance was held at the tea-table. "Ploikard was requested to ask questions," writes Mr. Jarvis. "He desired to know who it was that would answer questions." The answer was: "I am your mother, Mary Ploikard." Her name or the fact of her death was not known to any of us. Several days afterward, while still tarrying in Rochester, Ploikard received a communication, at the house of Mr. G—, purporting to be from his mother, saying: "Your child is dead." He immediately started for his home in Lockport, sixty miles distant. After he had left, Mr. Jarvis received the following telegram: "Tell Mr. Ploikard, if you can find him, his child died this morning," the reading of which led him to remark that "God's telegraph had outdone Morse's altogether."

Mr. Ballou's comments on this case are interesting and instructive. They devote careful and logical thought and present unanswerable reasons for his explanation. He even an-

[Continued on second page.]

Literary Department.

A TRUE SUSSEX TRAGEDY.



DO not like to look at that clump of dark firs on the summit of the ridge—the one to the left, I mean, not "The King's Standing," so-called because one of our early Henrys chose it as his favorite spot of vantage when hunting the red deer and the wild boar, nay, the wolves also, which then abounded. The eyes turn to it involuntarily, though never with a feeling of satisfaction; even on a moonlight night I take a look at it from my room, and then go to sleep none the happier for having done so. It is visible from every part of mid-Sussex—its corresponding heights on the South Downs opposite being Ditchling Beacon and the commanding hill of Wolstonbury. From Kent, Surrey and Hants you also see it; and the channel fisherman, who has been out all night off the French coast, hails it as a landmark (twenty miles inland though it be), through that remarkable gorge in the chalk-range between Brighton and Beachy Head. Near by, on Crowborough Beacon, eight hundred feet above sea level, the flames burst out when the Spaniards pursued by Drake and Howard, wearily pushed up the channel, and the response was caught from hill-top to hill-top, till London itself learned the whereabouts of the fleet.

Ghyll's Lap, as it is called, did not always stand out in this bold relief; at the time of the events we have to tell of, more than a century back, the whole of these miles of naked ground was covered with a dense woodland known as "The Forest." And as "The Forest," it is still known; people "live out on the Forest," or you'll have to cross the Forest," and half a hundred such expressions are heard every day all round. Well may it be so, for this is the very centre of the ancient forest of Anderida, that reached from the channel almost to the Thames in Caesar's time, and which the victorious general was forced to cross, it being then a hundred miles in extent from east to west. Roman remains in plenty show the skill of that people in casting and in metallic arts; but when we come to the Tudor period, the ferrous stone lying so near the surface were worked on an extensive scale. So the furnace fires flared, the water-driven force hammers clanged through the glades, and the charcoal burners held away, steadily eating up the wood till almost naught remained. Down even to 1820, ironstone was worked in Sussex, the last smelting forge being at Ashburnham; but all had to succumb before the coal-smelted iron of South Wales, Staffordshire and Scotland.

If the question on which geologists are still divided—whether there are any workable remains of the great coal field that appears to have such a gap between Belgium and Somersetshire—should be answered by Sir Edward Watkins's further borings at Dover in the affirmative, then the district will become a veritable "Black Country," and the land-owners will reap a golden harvest. The stone is so easily got, and of such excellent quality, that it invites effort, as it invited it in the past; here were cast the cannon that gained us India, under Clive; here also the ordnance surrendered by Cornwallis at Yorktown, and here were cast the railings that surround St. Paul's to-day. Little wonder that the forest disappeared as snow before an April sun, for Lamberhurst furnace alone was stunted by law to two hundred thousand cords of wood yearly, in order to reserve oak enough for the navy, or, for that matter, for all the then navies of the world.

As to "Ghylls," of which there are several hereabouts—as Heron's Ghyll, one of the seats of the Duke of Norfolk and others—the term seems to define a sudden dip or gathering of the springs between one watershed and another.

Across the waste, leading by a trackway which still exists, a respectable tradesman of Tunbridge Wells drove on the afternoon of a spring day, to replenish the stocks of some of the shop-keepers in the adjacent villages, and to gather in the moneys due to him. Crossing the Beacon, he had to deviate to the right, just beyond the "Crow and Gate," a wayside inn near us, which has its crow and its gate still swinging in the wind as of old. It was a noted haunt of freebooters and smugglers then, as it still is a rendezvous of our many coming-and-going gipsy neighbors, who make a temporary encampment on the Common. The traveler was accompanied by his shopman, George Pender, a lithe-bullied young fellow, who belonged to our parish, and who knew every foot of the country well. The younger man had on his mind the burden of some hardly-veiled threats on the part of his master, owing to truthfulness in a business transaction, where a judicious shutting of the eyes would have put money in the till. So the employer told one and another that "he would pay him out for it."

It was, therefore, with a sense of relief that Pender, immediately after passing the hostel, was ordered to make his way back a-foot to another village, to explain why his master could not keep an appointment there, and thence to find his way to "The Wells" as best he might, the master going across the wilds, Maresfield way, and thus driving home. Reach-

ing Rotherfield, George found no one at the farm, and not so much as a dog to give tongue against him. In fact, the countryside seemed deserted that hot afternoon; even the charcoal burners, whose work was a night and day one, were asleep, under protection of their temporary wattle shelter, and the squatters on the Forest away about their several vocations. The whole region is now fringed with freeholders, who anciently held by virtue of a "keyhold tenure." If a man could erect his hut and light his fire before morning, he secured a right to hearth and home in those primitive days; and need there was for some right or claim to supplement the miserable wages then current. The famous Poor Law of Elizabeth was employed as the means of keeping down direct payment, and half the laboring people were paupers, getting a parish dole to supplement the meagre remuneration given.

Leaving Rotherfield, therefore, the youth leaned over the parapet of the bridge that spans the brook at the foot of the hill, and was tempted to repeat the experience of school-days, when cares were fewer and hopes higher, by going down, lapping some of the water, and at the same time douching face and hands with the refreshing liquid. While so doing a man afoot, in a gray coat, with a rough beaver to match, asked the way to Rotherfield. Being suitably directed he walked off, leaving our young friend in a pensive mood by himself; for did not his thoughts revert to school-life, and to the sweet face of Jennie Garnett, the blacksmith's daughter at Crowthorne Town, and the thoughts that so often came to him when her form was recalled? So he sat down on the bank to rest a little before completing the six miles that remained. Overcome by fatigue he fell asleep, and on awakening saw that he must have tarried two or three hours at least. So he hastened home, only to find, to his astonishment, that the master had not got there before him.

Nor did he come that night, nor the night after, and inquiries were made in every direction; for highway robberies were common, and it was known that he must have had a considerable sum on his person. On the second morning the shopman was sent over the route that had been taken, and he thought it better to call on the old constable of the parish that was most in his way—a decrepit personage, whose physical feebleness was more than counterbalanced by a sense of the dignity and responsibility of his office. Here was the spot where they parted, there the track the master had intended to take. Coming down the hill they saw nothing, but ascending the other side they noticed marks which they traced right up to the fire, and found the dead body, with the skull frightfully beaten in, and every evidence of a fierce struggle.

"So you were with him last, George," said the old man. "Then you must go with me and make a declaration before the squire at the Hall." And to the magistrate they went, who was still in his justice-room, having had a case or two of poaching before him that morning. On the face of the tale told by the youth, nothing could be clearer than that a cruel murder and robbery had been committed by some person or persons unknown; but by the judicious hints of the constable, suspicion was directed to George, who was thereupon detained in custody till a fuller bench should grant a hearing. He was remanded for a week, and at the end of that time a considerable following of county magistrates put in an appearance. The chairman was a ruddy-faced squire of ancient lineage, not a bad sort at bottom, when things went his way, but as fierce and unreasoning as any one who ever bullied an inferior, or required obsequious hat-worship to gain his favor.

He regarded any defendant who quietly held his own as an intolerable nuisance, and he thought it his chief duty to his country to have as many petty convictions as possible, and to remit others to the assizes following. As to weighing evidence, or tracing cause and effect, it never troubled him—a word and a blow had ever been his way when in the yeomanry; it was his way still, and seeing opposition in any case only confirmed him the more in the blindfold course that lay nearest to him. So when a respectable local solicitor brought overwhelming evidence in favor of the prisoner's character, and traced his entire course that afternoon (though unfortunately not able to produce any one who had seen him on the road), the chairman's wrath-bolled over; he declared it to be a trumped-up lie, and the rest of the bench meekly acquiescing, Pender was committed to the Midsummer Assize as guilty of willful murder. For by this time the friction referred to as between master and man had oozed out, and was made the most of when carried from mouth to mouth.

Toward his parents, who lived in the parish, respected by all, though in humble circumstances, the most unbounded sympathy was expressed; entire and unqualified conviction of innocence was the belief of all, so that a subscription was readily made to secure counsel for the trial. The lawyer who had charge of the case said little; but when appealed to by the father, expressed the gravest anxiety, sole-

ly on account of the absence of any witnesses as to identity on the road. Could that single traveler who spoke to George at the bridge but be heard of, all would be well; if he could not be produced, and especially if Judge Richards were on circuit, he feared that the very worst might happen. But no tidings of the missing man could be had; no one knew him by the description, and the case was desperate.

I should, perhaps, have said that on that very spring evening a drove of red-coated horned Sussex cattle went down the hill past Crowborough town; footsore and weary they looked, for they had traveled from a country market out Fairlight way, and were now journeying toward the great summer fair at Epsom, a couple of weeks hence. They were intended meantime to invigorate for ten days in the rich bosky dells of Buckhurst Park, which then belonged (as it still does) to the ancient family of the Delawars. Just opposite the old church in the wood, on the edge of the moors, they were overtaken by a man on horseback, who also, singularly enough, had a long gray riding-coat, which was finished off by a rough beaver to match. He spoke to the men in charge and rode on, one of them saying: "Good-night, Mr. Barland, we'll be there all right."

When he had passed the other remarked: "He's a hard 'un, is old Sam!" And a hard 'un indeed he was, but just withal. As a dealer in cattle and sheep, he was not often at home, and the loss of his only child, Ruth, at 16—who had always exercised a softening and tender influence upon him—seemed to make him harder than ever. Yet, when he thought of her, in his lone rides, a feeling of tenderness came over him, and he did many a kind act which appeared unlike his rough exterior. Jennie Garnett, with her knitting, had got across the hedge, out of the way of the beasts, but had seen and heard all that passed. So, timid as she was, she spoke to one another about it, after her friend's case was the topic of general remark. No one, alas! could give her any information, and no one suggested that the foot-traveler who spoke to George on the bridge at Rotherfield, and the man riding on the Wythian road, five miles off, could have any connection the one with the other. But she was not satisfied; every one who passed with live-stock on the old drove road was questioned, though little encouragement she had for her pains. At length an old drover said:

"Why, as like as not it was old Sam Barland, out Midhurst way, for he wears such a coat and hat, and most generally rides just such a horse."

"And that was the very name—Barland"—said she, "when the men bade him good-night"; for the events had come so suddenly that even the name fled her memory. As her grandmother lived in West Sussex, she determined to find out more about it; but on arrival, she learned that Mr. Barland was then away among the sheep fairs in the West, and it was not known when he would return. Hope died in the maiden's heart, time sped on, and the asses—then held alternately at East Grinstead and at Horsham—were now on, with a heavy calendar to get through.

Getting home late, tired and weary, one night, after his long ride over Overtown Great Lamb Fair, Mr. Barland had gone directly up stairs, and was soon fast asleep.

"What was that?" said he to himself. "Only the chestnut bough blown against the window," he thought; when, to his surprise and astonishment, a voice rang out in girlish clearness: "Mr. Barland, go to Grinstead!"

It was Ruth's very own tones, and it said to him, clearly enough: "Father"—not "Mr. Barland"—"go to Grinstead!"

Again, when just asleep, was the sound repeated on the window-pane, the same message given, and the same tones also, that had so often blessed his heart.

He could not rest; he got up and told his wife he must go to Grinstead. Looking out into the darkness night, his eye caught sight of a retreating figure—or shadow was it, rather?—that was his very own Ruth's, let the world say what it might.

A clever counsel for the crown made the most of the unpleasant relations known to exist between master and man, and of the fact that the youth's movements for the afternoon were not satisfactorily accounted for. "No doubt," said he, "he accompanied his master as far as Ghyll's Lap, and then did the cruel deed, which is so clearly brought home to him to-day. For he had plenty of time at his disposal to do all that, and then to conceal his whereabouts by a supposed journey in another direction; that he knew well what money his master had with him—moneys which he no doubt concealed, but which would never do him, or any one else, good in this world. There never was a clearer, as there never was a more painful case"; and he left himself with entire confidence to the decision of the intelligent jurymen before him, with whom it now lay, to vindicate the sacred interests of life and property.

Nor did Mr. Justice Richards incline much to mercy's side. His summing-up was even more deadly against the accused than the speech of the crown prosecutor. What mattered it that it was proved in evidence that no one person was actually at the farm at Rotherfield, when the prisoner alleged he was sent to visit?—a mere accidental coincidence, no doubt! Nor did it matter that no one had ever been brought forward on behalf of the crown to trace the prisoner's whereabouts (if otherwise than stated) on that spring afternoon?

"What had become," said his lordship, "of the mythical individual seen on the bridge?"

"There he is, my lord!" said the prisoner excitedly, and every eye was directed to the door, where a burly farmer, in a gray overcoat and with a rough beaver in hand, was elbowing his way into court to see what was going on.

"By consent of the Judge, the stranger was called and questioned as to name, residence, whether he was known to any one in court (which he fortunately was), and why he had come there.

"Was he at Rotherfield in April last?"

"Yes, on his way home from Fairlight market. He had sent his horse on with the drove to be left for him at the Red Cross while he took a near cut to see a friend."

"Did he see any one on the road?"

"I heard my daughter, that's gone these eight years, say to me in the night, 'Father, go to Grinstead,' and I'm here."

At this stage the foreman intimated that the jury need not trouble his lordship to conclude the summing-up, for they were quite satisfied. Whereupon, the clerk of arraigns said: "Then your verdict is 'Not guilty'?"

"Yes."

"And so say all of you?"

"Yes, we're all agreed."

"This," said his lordship, "is the most remarkable ending of a trial I have ever met with in the course of a lengthened judicial experience. You, young man, are restored to your friends and to freedom without a stain upon your character, and I congratulate you upon the narrow escape you have had."

His aged father and his friends received him as one raised from the dead; the jailer congratulated him, and the farmer, who so providentially appeared, took them all to dinner with him at the "Lyon," where he had put up. The bells of Crowborough rung out a merry peal, for men's hearts were glad everywhere—the honor of what was then an uncouth district being at stake.

In due course, also, Mr. Barland made the acquaintance of Jennie Garnett, whom he took to his heart at once, so like was she to his own dear Ruth. He dowered her handsomely when she married and settled at the Wells—then but an insignificant though rising place; and even the widow of the murdered man showed her feelings of respect by help in the business which George established there. A prosperous career, too, was in store for the man of integrity and truth.

It only remains to be told that in the tap-room of the "Crow and Gate" two loafers (or worse) had strayed on that April afternoon, and that they had seen the younger man sent back, and the solitary traveler pursue his way across the forest. Taking a near cut, they accomplished their purpose at the place described, though not without a severe struggle, which left its marks on one of them for months after.

"There," showing a bared arm, and enlargement over a lately united bone, "that's what he done for me."

Lying under sentence of death for another offense, they emitted a declaration before a magistrate, the chaplain, and the governor of the jail, that they and they only had done the deed which gives to Ghyll's Lap its sad and tragic interest. So you will not wonder that I have never found it in my heart to join any of the picnic parties that so often visit it in the summer days.—Ellen M. Bowick, in Cultivator and Country Gentleman.

Foreign Correspondence.

My Twelfth and Last Trip Across.

BY HENRY LACROIX.

Per S. S. Bourgoigne (French Line) I left New York 2d June en route for Paris. The trip of eight days turned out pacific, without wind or squall and accident of any kind. Hard times seem to increase the number of tourists going across, as our steamer was quite full.

Paris has been experiencing for nearly two months, I am told, nothing but rain and chilly weather, and it appears as if the lease was not yet at an end. In fact, a grate fire in my room would be a comfort. What a month of June! in la belle France.

A few days after my arrival I assisted at a conference or lecture of Mrs. Annie Besant, in the large and sumptuous "Conference Hall," in the grand mansion, newly built, of Lady Cathness, Duchesse de Pomar. The subject was Theosophy, and Colonel Olcott acted as chairman. The Duchesse, like Judge Edmonds of old New York, has seen fit to stir up the little of Paris by getting up conferences, delivered by marked men and women, on subjects akin to occult sciences principally, and going to the trouble and annoyance of having her palace invaded by five or six hundred guests at a time. After each lecture the banquet hall doors are opened and the guests are invited to feed their stomachs after having fed their brains. The assembled crowd, principally ladies, formed a bevy of young and old belles, attired in the height of reigning fashion. Many nationalities were represented on this occasion, and each vied with one another—in being up to the mark—of exqu Coastness. Even Mrs. Besant and several attending ladies, as they appeared on the platform, struck me as wearing a rather theatrical appearance, simulating ancient Greece. That style was thought quite becoming to introduce such an Athenian-like subject. The mise en scene was quite novel, and seemed to please, quite so the Parisian belles in attendance. The Duchesse, or host, who sat on the fine platform, did not indulge in such display of antique paraphernalia, but wore a stately dress with a crest of glistening diamonds on her head. The Duchesse is said to have the finest parures of any woman in Europe. Parisian gossip among the beau monde claims that the Duchesse is Marie Stuart reincarnated, and that she owes it to herself to be—queenly! "Haut soit qui mal y pense."

Mrs. Besant spoke in French, tolerably well, and gave a general survey of the question, in such a way as not to commit herself, in antagonism with modern revelations, which Spiritualism embodies in toto and par excellence. As a thoughtful woman and tactician she excels in handling ideas and words, and her peculiar face and expression are such as to lend quite a charm to her delivery. She has an antique cast of countenance, and therefore the dress she wore on this occasion fitted her to a society, with its classical folds. As to the underlying merits of the treatment of the subject she held forth, I must say that she does not rise above the note which all Buddhists, of the past and present, enunciate: "She holds on to the religious or limited view, transmitted from clouded ages—which confounds the fluidic with the ethereal world, and the spirit with the soul—the essence with the quintessence. Philosophy alone reaches above that half-way or limited knowledge, which priestcraft of all times and kinds have held and preached as the uttermost of possible acquirement of truth. The world, it must be admitted, is scarcely yet prepared, even among Spiritualists, to take in a full scope of what lies beyond—not only of ethereal conditions and things, but of spiritual ones as well. The dogmatic lurks here and there, in every advancing step which humanity makes, in endeavoring to cast off the crude and noxious ideas which beset it in accord with prevailing conditions.

Mrs. Besant asserts (theologically) that the soul, as a sensitized plate, is developed (!) only through its material experience—which asseveration lends to our world and condition an un-

due importance. Were the word spirit substituted to that of soul, in that case, the anomaly would not be so startling, so out of the way. But Theosophy, like every other religion, ignores logic and does not move ascensionally in physical or metaphysical subjects: it glances along the surface of questions, and condemns readily all aspirations and efforts, made by man to liberate himself of past sorrowful sorrows and ailments. Spiritual philosophy of modern times teaches that there is no good, no evil—that everything is controlled by necessity and opportunity—and that the soul, being a body or organism, made of the quintessence of matter, is never affected by either spiritual or material conditions—never stained in the least: the soul of the murderer being as bright and pure as that of the greatest "archangel." This philosophy teaches that our mission is material and in no ways intended to rehabilitate ourselves for past "sins" or errors—as theology imagines and asserts. The soul animated directly by intelligence—the Godly or supreme principle and power—is our all luminous, true being and individuality, which merges itself into unselfishness and governs itself and all things according to its innate nature and wisdom! Therefore, let no one, in the face of that true or complete view of facts, belittle himself any more. Look deeply within yourselves and you will find therein all potencies, all capacities: conditions only making yourselves appear vile or inferior—for the time being. Know yourselves! and you will know all. Bright Pantheism said truly and beautifully: "All is in one, and one is in all." The part is equal to the whole, viewed in the broad sense.

For some years past Buddhism has been quite fashionable in Paris; several reviews advocate its tenets, and a scholarly Japanese, named Saizuo Motoyosi, often delivers lectures on that subject in French:

"I have nothing to do with mediumship, and I was never a medium, as I once believed. I was simply mistaken."

"I agree with you that mediums are a dangerous and very poor lot of mortals. I have no faith in them any more. I believe they are all 'obsessed.'"

"My gifts are the result of genius, and are therefore natural gifts."

The above three paragraphs, copied verbatim, show how low a medium can descend when vanity, ingratitude and servility are allowed to gain possession of him.

It is well, as a caution to others, that the said "medium" should be exposed and scourged with his own words. "It is a long road that has no turn," as is well said; and the American medium who so expressed himself lately to a Parisian lady, and who beside, after joining the Roman Church, made no secret of such sentiments to others here and elsewhere on the continent, may find before long that the spirits are neither blind nor deaf, nor incapable of teaching a lesson to such presumptuous and ungrateful beings. I have always found it to turn out so in previous cases. The author above alluded to is Jesse Shepard.

It is refreshing, alongside such betrayal, to see here Victorien Sardou—the greatest dramatic writer—affirming the spirit-world the direct source of his inspirations. To deny inspiration is in fact a sure sign of a lack of common-sense and logic. Inspiration, like everything else, is of many degrees. That which is authoritative, as "Thus saith the Lord!"—which would rob man of his prerogative of inquiry and judgment—cannot suit spirits or men who have acquired the sense and ultimatum of freedom. "To be, or not to be!" is required to make up manhood and even womanhood, and so it comes to pass that in becoming adepts of the new or renewed order of things or revelations, we must cast off the shackles which bound us through education to churches, of any kind. That outcome is imperative, and defines the strong man from the weak or incomplete man. Those who attempt to link Christianity to our cause, or try to get them to blend together, may be honest and sincere, but they are sure to fall in the attempt, because intelligence cannot sanction such a hyperbolic situation. A basis wanting in strength and proper adjustment will bear but a tottering edifice. It is a constant struggle for us to hold on to our own, to defend it from intrusions that would be harmful to its growth and welfare. Our cause is distinct from religious ideas, from all their enthrallments, from all their objective and subjective ends and motives. Faith is one thing and knowledge is another, a higher, more progressive standing. One engenders weakness and servility—the other befits man for great attainments and contentment with himself and surroundings.

Those reflections are suggested to me by the perusal of five or six numbers of a monthly review published here, entitled L'Aurore, which aspires to marry the past with the present in closer bonds than the practical lends itself to such conjugalty—deprived, as it is, of sterling maternity. The attempt, of eight years' duration, is not such as to prognosticate a promising end: Christian Spiritualism, since the days of Wm. Howitt, has not taken a strong foothold anywhere, and L'Aurore, it seems to me, is not called to operate a revolution among the beau monde of Paris, toward which it fondly leans, nor among the masses of Spirites, who look to Kardec as their master and guide, through his works, which have merit and prestige to sustain them. As a rule such publications here, apart from the Revue Spirite, seldom surpass a few hundred subscribers. L'Aurore, so poorly sustained and read, has so far—answered the purpose for which it was intended by its originator. Money is not always spent to bring material profit, nor even as a venture to educate others in some cause or other. L'Aurore announces on its title page that it treats the following: Logosophy, Psychology, Spiritualism, Esotericism, Oriental and Western Theosophy, under the direction of Lady Cathness, Duchesse de Pomar; but that review seems, according to my inspection, to treat personal history, in preference to other subjects. The last sixteen pages of reviewed numbers are devoted to the life of Marie Stuart, in the autogistic sense, of course. Spirit communications are also published, coming from different sources or names, but all bearing a religious, Christian or mystical sense.

I noticed an assertion in one of those, which is quite misleading and untruthful, that "spirits require no food nor rest." That spirit may enjoy both unconsciously, assimilate in that way what its organism requires to make up expended vitality or forces by activity. Most communications want a good deal of sitting, and one so occupied should have experience, and be clairvoyant and clairaudient.

As a practical prompting it has been announced, after one of the late conferences at the Duchesse's, that next season none will be admitted in the hall but subscribers to the Revue.

I am leaving Paris for Antwerp, Belgium, while the International Exposition there is in full glow. So I end hastily, to renew soon an account of further experiences.

Paris, 30th June, 1894.

TWICE-TOLD TALES.

(Continued from first page.)

anticipates the theory of "sub-conscious mind" now so popular in certain quarters, and the objection he offers thereto has still to be overcome, i. e., the assumption of a particular name and personality by the intelligence communicating:

"What are we to do with these facts? Was it the departed spirit of Mary Pickard that caused these rappings, and through them intelligently and correctly spelled out to her son, 'your child is dead'? I must believe it was. I may doubt; but why should I? Shall I do so because it seems to me impossible, or incredible? Why impossible? Why incredible? Shall I, because it is so extraordinary? This will not answer. I am bound to be rational and candid. Can I otherwise account for the facts, so as to get rid of the marvelous? There are minds who will bolt outright, and pronounce the whole statement a fiction, rather than be decent enough to admit that they are ignorant of innumerable wonders in the unexplored regions of being; I cannot let myself down to that grade of mentality; I prefer being laughed at as a simpleton. A more elevated class of minds, however, will say: 'It is very mysterious; but probably Mesmerism or Clairvoyance, acting upon and through the medium, caused the phenomena.' How is this probable? What is Mesmerism? What is Clairvoyance? Or what is that something which acts on and through a Mesmeric or Clairvoyant subject? No doubt it is a very fine, elastic, subtle element of the mental or spiritual nature. Some call it Spiritual Magnetism; I call it spiritality. Well, this can be passed from a positive to a negative person. But it has no consciousness or will of its own—has it? Certainly not, while existing in an unorganized, impersonal state. It is a spiritual atmosphere, or element, serving as a medium of communication to conscious intelligences. By means of it, under favorable conditions, its subjects are brought to recognize persons, things and events far from their bodily location. Are departed spirits less able to make use of this same medium than un-departed ones? Are they less likely to make use of it? Probably not. Probably they are more able and more likely to make use of it; since it must be the principle, if not the only elementary medium through which they can communicate with spirits in the flesh. It becomes, therefore, a simple question: Did a departed spirit really tell Pickard that his child was dead? Or did the medium, or some positive mind through the medium, communicate this fact? If the spirit purporting to be Mary Pickard really communicated the fact as set forth, all is natural, simple and consistent—however wonderful.

But on the other supposition, the fact was found out and communicated by the medium, incited by some other mind or minds magnetically. Was the medium conscious of going mentally to Lockport and seeing what had taken place in Pickard's family? Was any person conscious of sending the mind of the medium on such an errand? There is not the least reason to presume that any one was conscious of such a process. But might not the whole process have transpired unconsciously to the medium? It is barely possible; since we know so little of the laws of mental and spiritual nature, that we can hardly say what is or is not possible. Yet there is little probability of any such unconscious process having taken place. We have no right to assume any such thing. Yet if we should, we have not escaped the marvelous, nor lightened the exaction made on our faith. Suppose it for a moment. It is now unconsciously clairvoyance that works the wonder—or unconscious spiritality. How can an unconscious, unorganized element understand specific questions? How transmit itself to a particular place, ascertain important facts, return and express them by rappings? Why pretend to be a particular person—a departed spirit—with a particular name? Is this natural, rational, consistent or at all probable?

Under Class One, other convincing cases are narrated with clear and thoughtful disquisition in explanation, which space limits will not permit to be transcribed.

Under the Second Class, where "some of the important demonstrations were probably caused, or greatly affected, by undeveloped spirits," the comments of this early investigator indicate a watchful and discriminating observation, and are worthy of an attention induced by a more serious motive than mere curiosity to look back into the past. They are too copious for full quotation, but the following indicates his attitude toward the very important branch of psychical study under consideration:

"I have known cases in which the bias, prejudice, predilection or will of the medium, evidently governed and characterized the demonstrations. In these cases the answers given to questions, the doctrines taught, and the peculiar bearings of communications spelled out, were so obviously fashioned by the medium's own mind, as to leave no doubt of the fact. In absolute confirmation of this, questions have been written out and presented to the medium, with a request that the answers should, if possible, be given thus and so. And they were given, by raps, accordingly. I myself gave questions in this way to a certain medium, and found that answers could be obtained in the affirmative or negative, or in flat contradiction to previous answers. If the medium would but agree to will it. At the same time, I made myself certain that this medium could not procure the rapping agency at will. It came, staid and went as it would, and in that respect was uncontrollable. But when it chanced to be present, it could be overruled, biased and perverted, more or less, by the medium. In other cases, there has been an overruling psychological influence exerted by some powerful mind or minds present with the medium. In such cases, this powerful influence, with or without the consciousness of the medium, has elicited answers, just such as had been wished or willed by the managing mind. And these answers have alternately contradicted each other in the plainest manner, during the same half-hour's demonstrations. In one instance, a strong-willed man resolved to reverse certain disagreeable predictions, frequently repeated through two typing mediums, who often sat in conjunction. The result was he could overrule one of them, sitting alone, and get a response to suit himself. But both of them together overmatched his psychological powers.

It may be set down as certain that there are cases wherein some of the important demonstrations are caused, or greatly affected, by undeveloped spirits. How far influences of this sort extend and characterize spirit manifestations remains to be ascertained. We can positively identify them in many cases. In some they are known to the parties concerned, and acknowledged to have been, consciously and intentionally exerted. In others, perhaps, they may be justly suspected where no distinct consciousness of them is felt by the medium, or by any dominant mind. . . . There is obviously a great difference in media. That element in or about them which constitutes them media, and which, for want of a better name, I have called spiritality, probably differs in quality and degree of strength in various individuals. Hence, as well as from deeper causes, the great difference, and variety of phenomena. I have found that some media were so imperfect, or had been so sophisticated by the management of overruling minds, that scarcely any reliance could be placed on what purported to come through their mediumship. Nevertheless it remains true that there are clear, passive, independent media, worthy of all the reliance that ought ever to be placed in persons sustaining such a relation to the spirit-world. It is a remarkable fact that some media, who, during the first few days or weeks of their mediumship, knew themselves to have considerable power over the manifestations, have gradually become clear and passive, and found themselves at last utterly unable to affect the responses and communications made through them. . . . Finally I conclude, for myself, that considerable information, discrimination and judgment should be brought into requisition on this subject in order to do it justice. Some examine a single case or two and jump at an opinion. One believes everything, making almost a fool of himself

at that extreme. Another will believe nothing, and so makes a still greater fool of himself than the man whose credulity he sneers at. Some take for granted that if anything about it is real or reliable the whole must be. Others, that if anything is unreal, false, or unreliable, nothing about it can be otherwise. An obstinate, self-conceited skeptic goes against his will to witness manifestations, perhaps of the lowest and most awkward kind. He is forced to admit, in spite of himself, that there is something unaccountable; but as he finds several uncouth or extraordinary demonstrations, he goes off satisfied that it is only a freak of mesmerism or nervous eccentricity. Some can make capital enough out of one poor case to set up philosophical in the public prints for the settlement of the whole question, etc."

Proceeding to Class Third, in which are embraced manifestations of a "heterogeneous, incongruous and derogatory character," there also may be found interesting and suggestive explanations that, although now quite generally accepted by Spiritualists, are not often enough considered:

"Many cases of this class have taken place in various parts of the country, some of which have been published to the world. . . . Specimens of almost everything incoherent, contradictory, deceitful and absurd have come from what purported to be spirits. I have personally witnessed very few such, but there is no doubt whatever of the facts. How, then, are they to be accounted for? 1. Many media are partial and imperfect. The grade of their spiritality is comparatively low, or it is small in quantity and feeble in strength. In some the intellect and moral stamina are inferior. It is through media of this general description that most of heterogeneous, false and contradictory manifestations come. What passes through such media must be greatly liable to the influences of undeveloped spirits. Their own prejudices, will, imagination, low ideas, perverse sentiments, and peculiar absurdities of interior conception, must bias and characterize the communications which any spirit should attempt to make through them; mesmeric and psychical influences from controlling minds near them would be likely to have the same effect. Hence the communications, even of a decent and well-meaning departed spirit, might come out in a very awkward translation—something quite unlike what was intended. It would be like the message of a Frenchman to an Englishman, rendered through a Dutchman, who had only a smattering of French and English. The Englishman might be puzzled to make anything decent out of it. In such cases we can never be sure that the communication received is precisely the one intended. This may explain some apparent absurdities and contradictions, otherwise unaccountable.

2. It seems reasonable to believe that the lower secondary spheres or circles of the spirit-world are filled with gross and crudely developed human spirits—with almost countless multitudes of souls, whose ignorance, or moral deficiency, or positive perverseness, still remain such, in spite of the general tendencies favorable to progress, as predispose them to sympathize with congenial spirits in the flesh, and to repeat, when opportunity allow, their old follies, deceits and mischievous exploits. The ruling love and distinguishing peculiarities, rooted in the very elements of their spiritual constitution, have not yet undergone a sufficient moral change to render them new creatures. They are still much nearer what they were in the flesh, than like what they must be to enjoy heaven. Their delights are not yet those of the good and the pure. . . . Is it morally possible that those who leave this state of existence, indisposed to almost everything dictated by divine love and wisdom, should at death become suddenly devoted to that very love and wisdom? I have never seen the semblance of a sound reason for believing in any such leaps of the human soul from very low to very high spheres, whether moral or intellectual. . . . All such notions are contrary to the laws and processes of the divine order."

The work from which the preceding passages have been taken is filled with most convincing illustrations of the truth of spirit-communication, while it contains also a wealth of advice and admonition to those who would seek the practice of this communion that emanated from a mind of lofty spiritual and intellectual attainment. Adin Ballou, judged by his writings, is a soul with whom Spiritualists may well feel proud to claim fellowship. Let us all endeavor, by the cultivation of wisdom and purity, to be worthy thereof. Then can we say with him: "I can say in truth, speaking for myself alone, that my whole moral nature has been purified and elevated by the influences which have flowed in upon me during the investigation of this subject."

New York, July, 1894.

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Free Thought.

LISTEN TO THE GUIDES.

To the Editor of the Banner of Light:

Considerable discussion has been provoked by the theme as to whether the physical and mental phenomena should be separated from each other in the work of practical mediumship or the exercise of medial gifts; whether, indeed, a special time should not be allotted to the test work, and a special time assigned for the inspiration or lecture by our mediums for such public work. That is to say: if a speaker is both a test (whatever may be his or her phases) and inspirational medium, could such not divide his or her time, during the engagement at any place, in such a way as to give a special hour to the lecture and another to the séance, on the same day or during the week or month of the engagement? The question is an important one, and reaches so many and various interests of and kinds of people and is involved so deeply in the issues and duties of mediums, that no one answer can be given.

What may be best for one people in one place at special times, may not be advisable for and beneficial to another people at another place at the same time. Human nature must be taken and uplifted as it is, and no utopian method, however grand and sublime, will fit into the needs of all sorts of people. We hold that while the test work is inferior to that of inspiration, and necessarily so—the controls not only differing, but the character of the work reaching more closely the earth-plane, and entering more fully into the general or ordinary commonplace life of humanity—it is sometimes necessary at just such times, and following the inspirations as they are given. Spiritualists and mediums, of all others, should not find fault with the plan of the spirit-world; and as mediums can do their work only as they receive "the call" from the spirit, this discussion should be with the spirit intelligences who use us, and not with those who sometimes forget that they are instruments in the hands of their band of guides, doing a work which, they must confess, could not be done were it not for the spirits. True, they are spirit; true, they have personality or individuality; true, they are in the degree free moral agents, exercising their own prerogatives as men and women; but, as possessors of medial gifts, are they or the spirit-guides operating these gifts? are their phenomena and inspirations of the Spirit, or mere pretensions? If the former, then how can any medium dictate to his or her guides what they shall do or say—medially, we mean? and if the guides say: "Give inspirations and tests" at one and the same meeting, what are you going to do about it?

Shall we teach our guides?—how absurd! Shall we do the work unguided?—how absurd! Whatever may be the form and application of the work and guidance, or however crude and mixed it may be, our duty is to do our work until we, by education, mentally and spiritually shall unfold our gifts that shall enable us to do higher and better work. The plan proposed may be and is well for many people; can and should be made practical and operative wherever it is possible; but no one plan can or will embrace, at present at least, the diversified work or field of Spiritualism.

It is true that inspirational work is lofty when it is spiritual in character and source; and test work is essential and convincing, though often crude and literal in form and communication; yet let us be patiently led by the spirit-world, even as children, doing our duty wisely and well, dictating to none, but having a deep and true love for all; following the life and medial line marked out for us—contented with and in our sphere, and working out not only our own personal salvation, but that of the human family: Knowing that a star of light shall guide all, and that each and every medium shall do their work perfectly when they suffer the spirit to guide them on to the supernal heights of love and truth. WHITE ROSE. Twin City Camp, Hamline, Minn.

ORGANIZATION.

To the Editor of the Banner of Light:

Much has been written and said about organization of Spiritualists; and it is a subject that will repay careful investigation, from all points of view. Every thoughtful mind must admit that in union there is strength, and the need of organization is imperative; yet it is still an open and pertinent question: On what basis can organization be most successfully effected? The writer has had considerable experience in various organizations—religious, secular, secret and otherwise—and has always advocated and endeavored to promote organization, in order to attain the greatest possible benefits. We can surely learn most valuable lessons from the mistakes, as well as the successes of others, and shall be best if we avoid the errors, and realize the best desires of all who have attempted organization. The experience of the past leads many to fear that the rights of individual liberty of thought and action may be interfered with in any organization; but this may be avoided if we guard against the common error of centralization of power and authority, and do not attempt too much, but leave many things to the good judgment of individuals and local societies.

As Spiritualists, it is generally admitted that organization is desirable, in order to attain three objects: First, to obtain reliable statistics of the relative numerical strength of those who may be classed as Spiritualists; second, to afford all such equal protection by law with all other scientific, religious and benevolent societies, and to prevent the enactment of adverse legislation; and third, to secure co-operation in missionary effort. Now, can these not be best secured by such organization as will not infringe upon the independence of individuals and societies? We do not want a Supreme governing body, making laws and regulations that must be observed; not a body granting charters to make a local society regular, while all others are irregular; but a body with a restricted delegated authority, formed by representatives of liberal and spiritual societies, of every shade of opinion, which will recognize the credentials given to any medium, lecturer or doctor, by any local society, and give to all such whatever protection they may need.

The Constitutions of National and State Associations should disclaim any intention to dictate to individuals or societies, by requiring an assent to any creed, dogma or platform of principles—leaving all to frame those to suit themselves; for it is becoming more and more evident that no man or set of men can frame in satisfactory words which cannot be misun-

derstood, what any other person shall believe or teach or practice. Let every one be fully persuaded in his or her own mind what is right for them to believe and do, and act accordingly, taking care that they do not infringe on the rights of others while exercising their own. A general assent to the fundamental idea of Spiritualism—the Continuity of Life—and the possibility of communicating with the different spheres of spirit-life, is all that should be required to bind together in one universal brotherhood all free religionists who can accept the immortal Thomas Paine's brief creed: "Man is my brother, woman my sister, the world my country, and to do good my religion." Let the united strength of all such claim equal protection for each and all. It is very evident that the new organization—the National Spiritualist Association—is not as yet, in many respects, satisfactory to a large number of our best thinkers and workers, and it will not do to ignore these good people nor try to depreciate their influence by attributing to them ignorance or unworthy motives; the better way is to effect such an organization, based upon such recognized ideas as will satisfy the demands of the greatest number of intelligent Spiritualists, and that will not arouse antagonistic feelings in the minds of any; being careful to avoid those things which it is not important to impose upon the people; allowing liberty in things non-essential, preserving unity in things essential, and in all things exercising charity. Thus shall we build a noble organization to advance the Truth, and against which the hosts of error shall not prevail. J. H. TAYLOR.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

New York.

NEW YORK CITY.—J. F. Snipes writes regarding "a sitting with Mrs. Wakeman": "Answering inquiries, I am requested to state that Mrs. Mary Wakeman, the well-known medium for spirit identity and business counsel, has returned to her residence, 145 West Fourth street, after a pleasant tarry with some of her family in Massachusetts, and will renew her daily private sittings and her public Friday evening circle during and after August.

Closing the sixth anniversary of the New York Psychical Society on June 27th, I have since had the pleasure of another reunion with relatives and friends in the beautiful Blue Ridge and in Richmond.

A remarkable ghost story was told me of a young lady in Richmond, soprano of a Baptist Church, who haunts her former home, singing the old songs, and scaring her successors into other quarters; and wherever I have had occasion to relate a bit of my psychical experiences I had very respectful attention.

On my return to New York I sought an interview with the above named psychic, and received numerous proofs of spirit company during my absence, convincing enough for even those who sit in the seat of the scornful, but too personal for public detail. Some of the points, however, may be of interest to the reader.

Without imparting a single hint to the medium, or to any one else, her "familiar spirit" at once referred correctly to the physical condition of our aged mother, as noted when present with her; also to the fact that on my arrival I sent her a postal-card instead of a letter, announcing that I had safely "crossed the river." Handing the medium—her eyes fast closed in trance—a letter just received from the mother, the control said it related to some one about to pass away, a cousin in Eastern Virginia: a fact.

Placing a photograph before her, the inspiring influence remarked that it brought with it the spirit of the grandfather of the lady, and who said that five of the family were frequent visitors in the home—naming them—and we earnestly hoped the family would hold a circle and allow them to come. The mother of the original of the picture was also faithfully described; all unknown to the medium herself.

Another letter, just received from a New York friend, had its "true inwardness" correctly defined, advising caution. I then submitted a bit of shrubbery, when it was at once declared as taken from my father's grave, in Staunton, Va.—a fact, clipped for the purpose!

Touching the hand of the medium with a small piece of a carbon pencil, dropped from an electric lamp in a Virginia street, she said she felt as if shocked by a blinding light. The control also remarked that she had visited my Staunton home, but it seemed to be closed—no one in it; another unmentioned fact, the family absent since I left.

Before leaving New York, a spirit-friend promised to try to control some one in Staunton, that he might talk direct with the family, but came to say he was disappointed, as conditions did not offer an opportunity—another confidential fact.

My sister next controlled, at length and most naturally, commenting on the observed absence of her two girl children and mother, and giving maternal admonition.

A Richmond friend, whom I had not seen for years, wholly unknown to the medium, was previously mentioned as present in spirit, and described as having a scar on his forehead, which I myself did not remember, but on writing to the family I received a reply that such was the fact.

These in brief are some of the many tests conveyed, to say nothing of the extended communications, in characteristic language, and such in part is the kind of psychometric, clairvoyant and unconscious trance test evidence imparted to strangers as well, by this venerable lady and medium.

Pennsylvania.

PHILADELPHIA.—Prof. Bracken (145 N. 8th street) writes: "We are trying to keep meetings moving here—in spite of the warm weather—at our hall on Columbia Avenue; but of course most of our brothers and sisters are out of town. There are many of the faithful here who obtain their spiritual food at home tables. Our meetings are well attended, in spite of the 'heated term.' President Barry is a hard worker for the Cause. Mrs. Barry, by her refined and spiritual way, adds to the attraction of our meetings; honest-hearted Capt. Kepper and Sister Lawrence, in conjunction with your humble servant, give evidence to the people that we do live after death."

C. S. Ford writes: "Another spiritual telephone has been established here—Mrs. S. Snyder, 608 North 8th street. The spirits display wonderful power; no vague, dreamy human formulations, or antique occultism to solve—but facts fresh from active spirit-friends around us."

Vermont.

TROY.—Nora L. Lans writes: "There are a few earnest souls in this section of the Green Mountain State alive to the great Cause of Spiritualism. We are laboring to let our friends know that there is a great philosophy of truth that our dear friends live after the change called 'death,' which seems to me a great blessing. We have had the pleasure of listening for the last six weeks to the instructive thought and words of comfort falling from

the lips of Luolue Colburn, our trance speaker. Our meetings have been well attended, and a good degree of interest has been awakened while he has been with us, and seed has been sown which we are sure will bear a good harvest in the future.

On the Fourth of July the Society here held a picnic in the grove of Mrs. Amy Hodgkins, who has been a long-trying and firm believer in this great truth, and who does not lose any of her zeal as her feet are nearly the bright and better shore to meet her dear companion, who, too, was ever a zealous advocate of the great truth. Our picnic was largely attended, and Mr. Colburn voiced to us an oration truly fitting to the occasion and present times. It was good that we were there to mingle with others, working for the great good of humanity. While Mr. Colburn was with us the christening took place of the infant son of Mr. and Mrs. Rufus Kittard—young people who are among our most faithful and earnest workers. As they trusted their cherished darling to the angels to direct its little feet to the high and noble hill of manhood, our prayers went out that he might grow to be a benefit to humanity, and a star in the cause of truth.

Last Saturday evening and the Sunday following, Mr. Colburn spoke at the Town Hall, in Coventry, a quiet little country village and a strictly orthodox community. He was the first one to break the great truth here, and many listened for the first time to its teachings. Some are ready and anxious to embrace the Truth, and others went away saying, "It is strange, even wonderful."

While Mr. Colburn has been with us he has held many circles and given to us many words of comfort from the loved ones gone before. All regret to have him leave; he goes to attend the meeting at Queen City Park, and all wish him Godspeed in his good work. We look forward to his return, as he has already been engaged by the Society for another season."

Massachusetts.

MATTAPAN.—Annie Lord Chamberlain writes: "I have tried to express in a few words the great good done me by the message from my spirit friend ALICE B. SAMPSON, recently published in THE BANNER. It is a great pleasure to have my friends come to me direct, but it is unbought when they favor me through the chosen mediums of the dear BANNER. I am better in some respects, though yet very weak and unable to sit up."

SPRINGFIELD.—A correspondent writes: "W. L. Jack, M. D., spiritual trance medium, etc., will be at Lake Pleasant during its session to fill engagements there and to meet his numerous friends. Information as to location can be obtained at the Camp Headquarters on Lyman Avenue.

Dr. Jack has disposed of his cottage of former years, and takes this method of appraising his friends of his whereabouts at the Lake. Time is limited, as he has engagements elsewhere which preclude an extended stay at Lake Pleasant."

New Jersey.

ATLANTIC CITY.—Mrs. R. Holmes writes: "I have been a subscriber to THE BANNER a large portion of the nearly forty years of its existence." Our correspondent sends us the name of a new subscriber—for which kindly act she will please accept the thanks of the publishers—and says: "I hope she will like THE BANNER as well as I do, for it is a great comfort to me. We have very little Spiritualism here, and but few mediums."

August Magazines.

THE PSYCHICAL REVIEW.—This quarterly number has many things to attract. Among them the paper entitled "Materialism vs. Spiritualism," by Frank S. Billings, M. D. Of this we have only to say that if the writer had but let in the light, he would have seen far differently, and his able pen been used to a better purpose than condemning that which deserves high praise. Intelligence is not always enlightening, as Dr. Billings has shown. Calling Spiritualism "unnatural" is reverting to the dark ages, and such a statement goes for what is worth, simply nothing. There are several other interesting papers. American Psychological Society, Grafton, Mass.

INTERNATIONAL JOURNAL OF ETHICS.—"Naturalism and Ethics" is the opening article of the current quarterly issue. It is from the pen of Dr. Hon. A. J. Balfour of London. Rev. Langdon C. Stewardson of Worcester writes on "The Effect of Clerical Office upon Character," and says very many bright and wise things looking to the advancement of the clerical office. Dickinson S. Miller discusses "The Relations of Ought and Is." Prof. William Knight has written upon "Practical Ethics," and handles the topic in a masterly manner. International Journal of Ethics, 118 South 12th street, Philadelphia, Pa.

CASSELL'S FAMILY MAGAZINE.—The August number of this truly home monthly is one of the best of the season. Max Pemberton writes about "The Pastimes of Public Men," Albert E. Hooper has a good story on "Ceil Chanting." "New Paid Occupations for Women" is by Elizabeth L. Banks. There are several papers of a miscellaneous nature, and the departments are also up to their usual high standard. The Cassell Publishing Co., 31 East 17th street, New York.

BORDERLAND.—The July number is one of the best of this always interesting quarterly. Among the many papers is that of "Recent Experiments in Spirit-Photography." "Some Experiments in Clairvoyance" is an exhaustive article, which will be read with interest. "Authentic Tales of Haunted Houses" is another paper replete with entertaining descriptions. A good deal of information is crowded into the short article entitled "Spiritualism in the Bible," and is a most surprising paper. The several departments of the current number are admirably sustained. W. T. Stead, Publisher, 125 Fleet street, E. C., London, Eng.

"Female Weakness

for ten years never left me. I experienced its worst forms, accompanied by severe spinal trouble, causing incessant backache, weakness of the stomach, and nervousness. I gave up all hope of ever being well again. "Just then I began to take— "Lydia E. Pinkham's Vegetable Compound. I followed the directions and treatment until I am now a perfectly well woman."—Mrs. S. W. White, 816 Holly St., West Philadelphia, Pa.

Every woman troubled with uterus or womb troubles can be cured by Lydia E. Pinkham's Vegetable Compound. Twenty years of unparalleled success confirms its power. It dissolves and expels tumors from the uterus in an early stage of development.

THE PUNCTATION POINTS. Six little marks from school are we, Very important, all agree, Filled to the brim with mystery. Six little marks from school. One little mark is round and small; But where it stands the voice must fall At the close of a sentence—all. Place this little mark from school; One little mark, with gown a-trailing, Holds up the voice, and, never failing, Tells you not long to pause when halting. This little mark from school; If out of breath you chance to meet Two little dots, both round and neat, Pause, and these tiny guardians greet— These little marks from school; When shorter pauses are your pleasure, One trails his sword—takes half the measure; Then sends you on to seek new treasure; This little mark from school; One little mark, ear shaped, implies, Keep up the voice—await replies; To gather information tries. This little mark from school; One little mark, with an exclamation, Presents itself to your observation, And leaves the voice at an elevation— This little mark from school; Six little marks! Be sure to heed us; Carefully study, write and read us; For you can never cease to need us— Six little marks from school. —Julia M. Colton, in July St. Nicholas.

AYER'S Hair Vigor. Prevents BALDNESS REMOVES DANDRUFF AND Restores Color TO Faded and Gray HAIR THE Best Dressing. \$2.75 BOTTLE. OXFORD MFG. CO., 340 Wabash Ave., Chicago, Ill. Aug. 4, 1894.

A REVIEW OF THE Seybert Commissioners' Report; OR, WHAT I SAW AT CASSADAGA LAKE. By A. B. RICHMOND, Esq. A Member of the Pennsylvania Bar. Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Crosby's Claim View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," etc. Mr. R., although not at the time a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the phenomena of Spiritualism. Having received from the hands of a friend just returned from Cassadaga Lake a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission, a document which aroused the admiration of the best minds, with all the explanations concerning the subject, with all the necessary introduction of the subject, by the author gives in the first chapter his "Open Letter to the Seybert Commission," Chapters II, III, and IV, are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V, treats ably of the Bible on Spiritualism; Chapter VI, has for its motto "In my Father's House are many Mansions"; Chapter VII, contains O. C. Massey's Open Letter to "Zöllner" to Professor George S. Fullerton; Chapter VIII, gives an incident which took place in 1844 at a meeting of the American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX, consists of a "Report of the London Dialectical Society" made in 1859; Chapter X, gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism," in 1854; Chapter XI, contains "Testimony from two witnesses; Chapter XII, "Summary," and the Proscriptum, closes the volume. 12mo, pp. 244. Price \$1.25, postage free. For sale by COLBY & RICH.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 4, 1894. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bosworth Street, corner Province Street, (Lower Floor).

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

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

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The terms are one dollar for each letter so answered, including three two-cent postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within three or four weeks after their receipt.

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2. One spirit only should be questioned at a time.

3. Those sending letters to this office for answer, should invariably write upon the outside envelope "Sealed Letter," in order that they may not miscarry.

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Owing to the recent illness of Mr. Colby, the "sealed letter department" has been somewhat delayed; but will be promptly attended to hereafter. We are glad to say that the answers are giving general satisfaction.

Spiritualism and the Spiritual.

Whither tending, to what end directed, is the reflective and interior, the silent and searching inquiry which ought constantly to appeal to the true believer in the phenomena of Spiritualism and their deep and lasting significance. To recognize the phenomena as unimpeachable verities, with no special regard to their contained tendency and meaning, is well to that extent, and may become of great profit to the impressed observer; but that they are intended to convey profoundest lessons to those witnessing their manifestation is a consideration of far larger importance, and it is to be treated with a degree of seriousness it is greatly to be apprehended it has not generally received.

Modern Spiritualism proclaims first of all the unparalleled fact of the intercommunication of spirits out of the body and spirits yet in the mortal form. That a boon so inestimable should have been granted those living on the earth-plane must obviously have been for far higher reasons than simply to arrest their attention and interest in them, otherwise it would not have been much more than serious amusement or instructive trifling. The human attention, it is safe to believe, could never have been thus deeply and widely engaged for no worthy purpose and end, but the design must have been fully commensurate with the divine character itself.

Therefore it becomes us all and is our plainly implied duty as Spiritualists to go beneath the phenomena to their real foundation, and to seek for that which shall clothe the manifestations with a substantial meaning. They assuredly are not for a sensuous purpose merely, but are to be accepted as full of genuine spiritual significance. They could not but have been sent us in order to enlarge the horizon of our spiritual view; to expand the limits of the spiritual vision; to lift the human soul to a still higher level than all the phenomena on the earth-plane could possibly do, and to enrich, develop, in-

spire and elevate the spirits of mortals as had never yet been done in the life of humanity.

Spiritualism is to be accepted as freighted with a mission, and that, too, of the utmost importance to man. That mission cannot be other than, by first establishing the great fact of continuous life hereafter through the communication of spirits with mortals, to lift up human consciousness to a higher and a spiritual plane. It was in order to bring to birth and develop the spiritual consciousness in man; to develop the spiritual ego; to roll the stone from the door of the sepulchre of the lower self; to emancipate man from the dominion of sin and selfishness, and to establish the divine self on the throne and put him in possession of his divine heritage.

Therefore Spiritualism should above all things be spiritual, or it wholly misses of a worthy purpose and meaning; it is to be expected of all Spiritualists that they should be spiritual. It cannot be denied that their chief peril lies in their continuance of the physical, or lower, consciousness, receiving the phenomena on this plane, and recognizing only their external and proof-giving significance. But it is for them to learn that a grander lesson than ever yet was taught to man is contained in these same phenomena. They make their appearance that our attention may first be caught and our interest excited in things of the spirit, outside of and beyond the things of sense, and thus that our thoughts may be turned from the lower to the higher, from the external to the internal, from without to within. The phenomena come at this period of human history to assist in the development, or evolution, of the sixth or spiritual sense in humanity; and it logically follows that to pause on their externality and not take home their internal sense, would be a grave error.

Not that the phenomena are to be lightly regarded, if not ultimately left behind, as some would appear to hold; they are and ever will be primary and fundamental in this educational work of the race; but it is necessary that we should lend our cooperation, and with glad eagerness, in the work they are intended to perform; that we should search for the divine lesson contained in any of the least of their suggestions; that we should study their laws to discover whether these modern manifestations tend and what is likely to be their result; that we should, in thus being instructed in the character and quality of causative forces, learn that we are not fleshly formations, not bodies merely, but spirits, the offspring of the Heavenly Father, the children of God, fashioned in His divine image, and integral parts of the great Whole which fills the universe.

Now we are to know and realize that these proofs of spirit-presence and spirit communion are given to our recognition for something very far above the mere gratification of passing curiosity or the exercise of the faculty of the intellect. They are sent to us to open the heavens to us who have so long lived on the earth. They come to prepare us for the opening of that spiritual sense within, for whose unfolding the human race has waited and wearily struggled and stumbled on until this great day of judgment and disclosed truth. With this higher and interior development once fairly begun, the upward destiny of the race is well assured. Old things will rapidly pass away, and all things will become new. Sin and wretchedness, error and suffering, all will cease their existence in the brighter and consuming light of the spiritual life whence all causative force comes.

Elevation to this higher plane of consciousness dissolves the old servitude to fear, and lightens and at last dissipates the burdens of grief, poverty, anxiety, disappointment and melancholy. It is not only the antidote but the radical cure for those who are overcome by, or in danger of yielding to, passion, jealousy, envy, avarice or crime. It subjects and subordinates the lower, or animal selfhood, by appealing only to the higher nature and the perfect, or spiritual, ego. It makes the ideal actual, and shows it to be in accordance with the laws of the human mind, since, by elevating and purifying the consciousness, it leads directly away from all that hampers, enslaves and degrades, and discloses the realm of freedom and harmony. Once being displaced by the higher ideal in the consciousness, there is no longer any room in the mental chambers for any thoughts but of the lovable, the perfect and the symmetrical, and these are truly and really divine.

The Western Unpleasantness.

To our mind, the troubles which convulsed the State of Illinois, and reacted upon the business welfare of the entire country, should have been settled at the very outset, and in a peaceable manner, by the immediate parties to the question; arbitration should at the beginning have been called in. Spreading, as it did, to lawlessness, the destruction of property and loss of life, it became necessary, in self-defense, for the legal authorities of the nation to suppress the difficulty, without reference to the immediate causes that inaugurated it.

The peaceful discharge of duty, and the regular procedure of business through all the channels of traffic, are necessary to be continued, unobstructedly, else our Republic will stand a self-confessed failure before the world.

A majority of the people of the United States are intelligent, law-abiding citizens. It is this class that has made the country a nation of freemen since its deliverance from Great Britain. But within a few years there have been dumped upon its soil, by swift-going steamers, thousands of paupers from the Old World, (of diverse nationalities,) not one in ten understanding the English language. These men have been employed by our large and some small corporations, because they were willing to work for one-half the amount that the native tax-paying citizen received. Hence the turmoil and "strikes" of to-day.

Before the difficulty—which has lately closed with the collapse of the "Pullman" strike—reached its culmination, the arm of the General Government had to be invoked, in order to bring settled conditions out of seething chaos. Widespread differences of opinion sprang up as to the use of the U. S. troops in the premises. We give below the views in brief of thirteen Governors of States as to this serious question, whether or not the President of the Republic was right or otherwise in employing U. S. troops to assist the involved States to suppress the hordes of ignorant untaxed foreigners, who had taken the law into their own hands:

1. Gov. Fuller of Vermont thought the Pres-

ident did his duty under the Constitution, and was entitled to the support of every patriotic citizen.

2. Gov. Flower of New York was of the opinion that "now is a time for action," and not for discussing constitutional questions.

3. Gov. McKinley of Ohio held that Mr. Cleveland had acted very wisely and prudently.

4. Gov. Matthews of Indiana said that the proclamation was timely, and the use of Federal troops essential.

5. Gov. Nelson of Minnesota thought "stern repression" the only true method with rioters, and that President Cleveland's attitude was that of a patriot.

6. Gov. O'Farrall of Virginia was of the opinion that the use of Federal troops under the circumstances was perfectly justifiable.

7. Gov. McCorkle of West Virginia, (although adhering to the "State rights" theory,) thought that "lawlessness should be put down with a strong hand."

8. Gov. Stone of Mississippi, (although a State rights' man,) favored the use of Government troops "to quell mobocracy."

9. Gov. Turney of Tennessee thought as Gov. Stone did.

10. Gov. Fisher of Arkansas believed Mr. Cleveland's proclamation unobjectionable.

11. Gov. Metcalf of Florida had no opinion to express upon the subject.

12. Gov. Altgeld of Illinois was outspoken in saying that "the employment of Federal troops made matters much worse."

13. Gov. Waite of Colorado said the President's proceedings were "both unconstitutional and infamous."

A Republican contemporary, in alluding to this vital subject, remarks:

"Nowhere has the President found heartier applause and stouter support for his action than among the citizens who have voted again and again against Grover Cleveland. And that's just as it should be; and, please God, always shall be in the United States of America."

There is no doubt at all that the laborer and skilled mechanic are worthy of their hire, and should not be subjected to the ipse dixit of any capitalist in this free country. But, on the other hand, the workmen cannot hope to win in the great struggle of "labor vs. capital" by the violent disruption of laws, the wanton destruction of property, or the impeding of general commerce between the States. In this connection, we believe, with Governor McConnell of Idaho, in his recent letter to President Cleveland, that "the best efforts of this nation should be exerted not to suppress the laboring men of the United States, who are struggling to obtain what they think is justice, nor to damage the corporation against which their efforts are directed, but to ascertain first what is right, and then enforce it." There seems to us to be no possible way of accomplishing this desirable end than by enforced arbitration by statute law.

A Madame Blavatsky Reminiscence.

Some years ago we paid a visit to Madame Blavatsky (the noted Theosophist) in New York, and found her to be a remarkable woman—remarkable in many ways. In the course of conversation she looked at us with a queer expression of countenance, and said: "How old do you think I am?" "Really, Madame," was our reply, "we have n't the slightest idea."

"Well," was the response, "I am seventy-nine."

Regarding her with surprise, we said: "Why! you do n't look as old as that by many years."

"Yes, I am," she said; "but I am physically preserved by spirit-power, to tell the people of this generation what they do n't know, and would n't ascertain for hundreds of years were it not for my personal instrumentality; and that is why I wrote Isis."

Subsequently, on visiting her publisher, Mr. Bouton, we related our interview as to her age, etc. Smiling, he replied: "Oh! although very intelligent in many things, Madame Blavatsky is singular in others. She not long since told me, I remember, that her age was forty-five. She said she was Russian by birth, and a citizen of the world 'by adoption,' and was bound to make her mark in this world, at any rate."

But one thing she said, we remember, which somewhat surprised us, and that was that she "believed only in the survival of the fittest"—that those who were born and lived and died in ignorance of the immortal life, at their demise ceased to exist! that those only "possessing intelligence above the common herd," as she expressed it, "were still living identities in the spirit-world," etc.

Whatever she appeared to be on the external plane of life, she possessed unquestionably an honest soul, as her private letters to us from time to time fully attest.

The Present Spiritual Outlook.

Many years ago we fully endorsed Andrew Jackson Davis's strong argument in favor of his inspired words in regard to Spiritualism and its Harmonical Philosophy, in consequence of which we received from him a commendatory note to the effect that in the coming time if the later converts to our ranks did not adopt his views, namely, endeavor by all laudable means to act in harmony one with another, the result would prove detrimental to the Cause; that schemes would intervene, resulting in antagonisms and disintegrations.

Bro. Davis's prophetic words of the long ago in favor of harmony were unheeded, we regret to be obliged to say; selfishness has taken the place of spirituality, and some genuine mediums have gone astray in order to secure sufficient material aid to keep the wolf from their doors.

Inharmony is still cropping out in our summer camp-meeting convocations, where hypercritical individuals—late comers from church folds—are endeavoring to boom themselves to the detriment of the Cause every sincere Spiritualist has at heart. The consequence has been, and now is, that many of our best and most conscientious mediums have withdrawn to private life, rather than be taboed by a set of individuals who have "organized" themselves into a conclave to promote their own individual interests. This condition of affairs is becoming more and more apparent every day, as private letters to us fully attest; yet the grand work goes on, although retarded somewhat for reasons briefly alluded to above.

Mr. John Wm. Fletcher of New York City will close his office until September, during which time he will visit Boston, Swampscott and the White Mountains. All communications should be addressed to 108 West 43d street, N. Y. City.

What a Doctor Says of Medicine.

Doctor Gaston des Rieux de Messimy, Laureate of the Faculty of Medicine at Montpellier, has recently published a little volume of thirty-one pages, entitled "The Free Practice of Medicine," in which he says: "God knows the prodigious quantity of medicines harmful to their patients that have been prescribed by the physicians. How many stomachs have been ruined, how many constitutions destroyed by these barbarous drugs. Let us pity the poor patients—victims of official science. In medicine it is the same as in a lottery: for one favored one, how many ruined, how many untimely deaths, how many disabled for the remainder of their days." Coming from the pen of one of the foremost physicians of France, this is a severe judgment indeed.

The Doctor goes on to say: "Medicine is, however, necessary, and there is need of physicians to relieve the sufferings of humanity; but since the former is insufficient, and the latter do not possess the qualities or the means proper to accomplish the purpose, we must seek for the means in some other direction, and find in magnetism a balm for our sufferings, a consolation for our souls. Considering the vast number of sick people who, after having consulted the most renowned physicians, and having taken to no purpose their noxious drugs, have obtained always relief and often a radical cure from the treatment of the untitled healers, we are confident that the day will soon come when the free exercise of the medical art will be a necessity, and that will be the day of salvation for suffering humanity. It is my firm conviction that to the sick should be granted full liberty to entrust the care of his health to the one who possesses his confidence, whether that one have a diploma or not. In a word, the practice of the art of healing should be free."

Mme. Esperance.

The Dagblad, a journal of Christiansa, Sweden, reports several seances for materialization by Mme. Esperance. From the accounts that reach us—and nearly every mail from Europe brings us tidings of her success—we should judge that this lady possesses powers more extraordinary than almost any other medium that has yet appeared.

Mme. Esperance is not a professional medium; she will take no fees from her visitors; she receives no income whatever from the exercise of her marvelous gifts. She lends herself readily to the investigations of skeptics and scientific men, and declines no conditions that they may think proper to impose. On the other hand, she exacts a rigorous compliance with the conditions she herself imposes. She has no cabinet; but sits with her company in front of a simple curtain, and places upon her dark clothing a white handkerchief, that her position may at all times be seen.

The reporter who in behalf of The Dagblad visited a seance recently, says that while the medium was sitting in the well-lighted room, the form of a young lady glided from behind the curtain. When she approached him, he took her by the hand, and while holding it, the form gradually diminished in size until it became a simple point of light; then, slipping from him, it quietly floated back to the curtain.

Practical Instruction for Girls.

A manual training high school in Providence is open to girls as well as boys. It proposes to turn out girl graduates who are practical housekeepers, and who may also have taken courses in phonography, type-writing, dressmaking and millinery. This school has just completed its first year, and the course of training for boys and girls has been very much the same, except that the latter have had more clay modeling and drawing.

But in September, when the second year's work will be begun, the girls will study domestic science and the boys will go into the shops to work in iron and wood. A teacher of experience has been engaged for the girls' department. Her pupils will pay particular attention to plain and fancy cooking, the care of invalids and children, and household sanitation. They may also learn stenography and typewriting. In addition to the courses in manual training, the girls receive instruction in the usual high school branches. Perhaps some of these manual training high school girls may wear gowns made by themselves when they graduate, as a proof that they are entitled to diplomas, instead of reading an essay on the "Fall of Rome" or a "Half Hour with the Poets." At any rate, it is an interesting experiment.

Maranacook Lake, Me.

J. Frank Baxter speaks at this popular resort next Sunday, Aug. 5th.

Excursion trains will be put on from all local points, and Superintendent Tuoker of the B. & M. R. R. will, we understand, furnish a band of music, and do all that can be done to secure the success of the meeting.

If the English newspapers had not been predicting the speedy downfall of the American Republic for more than a century, we might be disturbed at British opinion of our "impending" fate in consequence of the recent labor troubles. But as it has turned out, our English critics' predictions for "Uncle Sam's" downfall are wide of the mark. Fact is, the American Republic is founded upon too solid a basis to be disintegrated by the swarms of foreign interlopers who have planted themselves on our soil without a particle of knowledge of our institutions.

Just before going to press on Tuesday, July 31st, we received reports from the Camp Grounds at Niantic, Conn., Parkland, Pa., Ocean Grove, Mass., Queen City Park, Vt., the publication of which—for lack of space—we shall be obliged to defer till next week. A report of the Interstate Spiritual Camp-Meeting, Muskegon, Mich., in type for this issue, is likewise crowded over.

DEMAND NOT LESSENER.—The hard times have not lessened the demand for DR. ANDREW JACKSON DAVIS'S Remedies. The reason for this is, that they are the most reliable preparations on the market, and the cure is certain.

THE BANNER will give its readers next week No. XXVII. of Dr. F. L. H. WILLIS'S "SPIRITUAL FACTS OF THE AGES"—the special topic being THE AMERICAN INDIANS.

For Spirit Messages given at this office through the mediumship of Mrs. B. F. Smith, inquiring friends are hereby informed that reports of them, as per dates, can be found on our sixth page each week.

NEWSY NOTES AND PITHY POINTS.

LISTEN TO FRANK BAXTER'S GRAND REMARKS AND WONDERFUL TESTS AT MARANACOOK LAKE, ME., NEXT SUNDAY.

Miss Ida Platt of Chicago graduated from the Chicago College of Law June 16th, and has received a license to practice law at the bar of Illinois. She is the first colored woman admitted to the bar of that State.

"Pity (at breakfast)—'Henry, will you ask a blessing?' Henry (examining the hash)—'We've blessed everything here before, dear.'—Life.

Very beautiful and full of comforting truth (says the Presbyterian Messenger) is the quiet remark of an old English preacher: "Good prayers never come weeping home. If God does not always answer according to our will, he yet answers according to our well."

Teacher—"With whom did Achilles fight at the battle of Troy?" Pupil—"Patro." Teacher—"Wrong. Try again." Pupil—"Nero." Teacher—"Nero? How do you—?" Pupil—"Then it must have been Hector. I knew it was one of our three dogs."—Ez.

Some trees live a very long time. It is known that trees have attained the following ages: Elm, 535 years; cypress, 350; Ivy, 450; larch, 570; chestnut, 600; orange, 630; palm, 650; oak, 700; Oriental plane, 720; cedar, 800; lime, 1,100; oak, 1,300; yew, 2,800.

By doing good with his money a man stamps the image of God upon it and makes it pass for the merchandise of heaven.—Auldgate.

The Duke of York's infant seems to have more names than he can conveniently use during his life, even if he lives to be as old his great-grandmother, Victoria. He was christened Edward Albert Christian George Andrew Patrick David.

When Ireland has her rights, I ween, There'll be no more a British Queen. —QUILL.

Mrs. M. French Sheldon, the African explorer, has sailed for London en route for Africa. Her purpose is to establish colonies in the country on the Tuba River, about 600 miles north of Zanzibar. The population of this region is about forty thousand, who are said to be industrious, and most of them are runaway slaves who have received their manumission from the British East Africa Company.

The recent riotings have been the most warlike experiences Chicago has had since the adjournment of the Board of Lady Managers.—Kansas City Journal.

The man who was "carried away by the excitement of the times," has just steamed to London.

How many weary feet Pursue life's devious way, While longing hours retreat And comfort fades away.

It is painful to contemplate "the light of recent events," when we take into consideration the fact that the General Government, on the score of economy, has darkened the light of "Liberty" in New York harbor.

Even the sun fails to keep cool in these troublous times, but astronomical observations result in an assurance that the old man in the moon is never turning a hair.—Detroit Free Press.

Mrs. J. H. E. Matteson, clairvoyant Doctress, 248 North Division street, Buffalo, N. Y., has brought out a finely printed work, of some 320 pages, from the press of G. Suttin, which occupies a unique position in the field of curative agencies. It is entitled "THE OCCULT FAMILY PHYSICIAN, AND BOTANIC GUIDE TO HEALTH." An examination of its clearly stated contents will show any person who has given thought to the subject that this book will do a powerful work in calling back the public attention (and let us hope redirecting the trend of medical practice) to the use of botanic and simple remedies in the place of active poisons. The descriptions of plants (foreign and domestic), their medical virtues, etc., etc., is full and exhaustive; while the numerous clairvoyant formulae—the fruits of twenty years' practice—which the authoress here gives to the public will render the book invaluable as one for ready reference in times of emergency. We understand that Mrs. Matteson has been called upon in the past to do battle, in her own case, against the "regulars" of New York State, and that she has proved victorious at the outcome. We recommend her new GUIDE to the widest attention and patronage of all friends of freedom in medical practice.

THE BANNER received, July 25th, a pleasant visit from a delegation of the Michigan Press Association—which body of editors, and their ladies, were then enjoying a jaunt through Canada, the New England States, etc. The party visiting us were all active Spiritualists, and consisted of Mr. Willis Miller, Editor Chesaning Argus, and Treasurer of the Michigan State Association of Spiritualists; Mrs. Willis Miller; Mr. J. R. Warren, Editor of The People's Tribune, of Saginaw; and Mrs. C. W. Hopkins, of Saginaw. These highly intelligent and representative ladies and gentlemen expressed an earnest desire (which was acceded to with pleasure on our part) to go over THE BANNER establishment, from which proceeds a paper in which they are so deeply interested. Call again, friends!

BOLON LAUER, who has been known to THE BANNER readers in past years as "Grapho," has aided Dr. H. B. Storer in the discharge of his duties at Onset and Harwich. He was at Harwich in the line of this service July 26th, and will all Dr. Storer's engagement at Onset on Aug. 16th. He is summering on the shores of Boston Bay for the season, and may be addressed "Higham, Downer Landing, Mass."

MARRIED.—In San Francisco, Cal., Sunday, July 1st, '94, J. R. Buchanan, M. D., late of this city, and Mrs. L. Shaw Worthington.

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

On account of continued illness, Maggie Waite (of 31 Fell street, San Francisco), is obliged to cancel engagements for the remainder of the year.

Mrs. Mary L. Goodrich, platform trance test medium, (of Portland, Me.) has had a series of lectures, 9th and 10th, Oct. 14th, Nov. 13th and 25th, Dec. 10th, 1894, January, February and April of next year. In filling her engagements with societies, Mrs. Goodrich will be accompanied, if desired, by Sammie, the twelve-year old boy-medium. Address, 51 Preble street, Portland, Me.

Miss Florence Fair View will answer calls to speak on Woman Suffrage and other themes. Address her in care School of Expression, Beacon street, Boston.

Mrs. M. Cushing Smith of Rockland, Me., is to speak at Temple Heights Sunday, Aug. 5th, thence to Lake William A. Halo, M. D., has a few open dates for platform work, season 1894-95; terms very reasonable. Address him Hotel Humphrey, Suite 2, Humphrey square, Dorchester, Mass.

E. A. Fuller, M. D., has the following engagements for the month of August: Hanson, Mass., Aug. 5th; Niantic Camp-Meeting (Conn.), Aug. 12th; Lake Pleasant Camp-Meeting, Aug. 19th, 21st, 23d; and Queen City Park (Vt.) from Aug. 26th to Sept. 2d. Only a few dates unengaged for the season of 1894-95. For dates and terms, address 7 Mason street, Worcester, Mass.

Mrs. Jennie B. Hagan-Jackson made us a visit recently on her return to Boston from the Harwich (Mass.) Camp-Meeting. She has now closed her engagements at Harwich and Onset, at which latter place, on account of the Western railroad strike, she was enabled only to deliver two instead of three lectures, as previously arranged. While her mother's health continues to be so poor, Mrs. Jackson will continue her work mainly to Michigan, where she will go to Boston to Cassadaga Camp, N. Y., thence to Lake Brady O.; Aug. 11th and 12th, she will be at Hixonsville, O.; Aug. 26th, Banksom Lake, Mich.; the second day of September she will be at Marquette, Mich. Mrs. Jackson was accompanied, when visiting THE BANNER, by Mrs. J. H. E. Matteson—a useful disciple of medical freedom—whose home address is 248 North Division street, Buffalo, N. Y.

Give Baby a Ride this Summer

In one of the beautiful baby carriages offered by the Oxford Manufacturing Co. of Chicago, at factory prices, are being the pioneers and leaders in securing to the consumer Sewing Machines, Organs, Baby Carriages, &c., at prices that dealers have to pay. Send for Free Catalogue.

Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported by Miss IDA L. SPALDING, an expert stenographer.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Stance held May 11th, 1894.

Our Father, who art all wisdom, love, charity, patience and knowledge, we ask at this hour that thou wilt send us thy bright messengers from heaven into thy mortal children, that each may feel uplifted and become more spiritual.

We think thee, our Father, for the sunshine; we thank thee for all the manifold blessings thou dost bestow upon all humanity to-day.

INDIVIDUAL MESSAGES.

Thomas Stevenson.

I call this a great privilege, Mr. Chairman, to be permitted to speak here. This is the third time I have asked permission to come, and good Mr. Pierpont has said: "There will be an opportunity one of these days."

I can express my feelings but faintly when I say I appreciate the invitation extended to me to speak to-day. I'm not much used to speaking in public, for this certainly is public where I see so many eagerly listening to the words spoken by the controlling spirit.

How sweet is the book of memory! We delight to look over it; but some parts are more pleasant to peruse than others.

A few yet in Providence, R. I. will remember Thomas Stevenson. It is a gratification to feel that we are remembered by some on the earth-plane.

I was conversing with Mr. Foster, the older gentleman, a few hours ago, and he said: "Many wait for a word from the spirit-world; when they receive it, some are pleased and some are disappointed."

These words I send to all my friends.

Katie A. Kinsey (Spirit-Violet).

Let us look up a little higher, Mr. Chairman. I am one who has never spoken in this room before, but I have in your other Circle-Room.

I would say to my friends everywhere, Do not think for one moment that I forget any of you, or that I am no longer interested in the greatest, and grandest work that any mortal or immortal could be engaged in—that of establishing the truth of spirit-communication.

[To the Chairman:] We will never fall you while you labor for the Cause; we shall fulfill every promise. Often do we call for aid to the bright angels in realms beyond who are wiser and more advanced than ourselves, and they assure us that all who work for the truth's sake shall be upheld.

We of the spirit-world seek to do all the good to those on earth that we can, whether kindred or not, whether in the East, the West, the North or the South. Wherever we feel we can do good there we seek to labor.

I was called Katie A. Kinsey, or Spirit-Violet, yet I am not confined to any one locality nor to any one medium. Wherever I see I can give good sound teachings that will be received, there I endeavor to enlighten mortal minds.

I am strongly attached to the Rev. John Pierpont, that good, humble, spiritual teacher, for such I claim he is.

I am grateful for the privilege of speaking here to-day, and I extend the kindest of greetings to all humanity. I have friends in Cincinnati, O., and other surroundings.

Carrie Trask.

[To the Chairman:] I would like to speak a few moments, and the Spirit Chairman, Mr. Pierpont, has kindly granted me permission. In Cleveland, Ohio, I shall be remembered.

I have not a lengthy message to give to-day. I would like to say to mortals that the more spiritual your lives are the nearer you live to us. I am not personal, and I know mother would not want me to be; yet sometimes the feeling pervades my spirit that I would like so much to say to certain ones on earth.

I am very happy in my spirit-home, yet I have a desire to come upon the earth-plane, and to do all the good I can. Whether strangers or friends, we always feel a sense of duty overshadow our spirits to do all we can for you here upon the earth-plane through the influences we may leave with you.

I am pleased to announce myself as Carrie Trask of Cleveland, O. I know Mr. Thomas Lees and Tillie Lees.

Bessie Peck.

[To the Chairman:] I want to talk a minute—only just a minute. [You may.]

I'm Bessie Peck. I lived in Waterbury, Vermont. I want to tell Aunt Annie that I go to school. My teacher is Miss Annie Thompson.

Do not weep for us, dear friends, for that makes us sad. We come to see you every day and try to make you glad.

I've got a lovely flower-garden. We have dogs and cats, and birds that sing so sweet! We're just as happy as we can be in the Summer-Land.

Good-by, Mr. Chairman.

Dr. Joseph H. Burr.

I am very much pleased to receive the kind invitation that has been extended to me at the opening of this Circle, where I have been present as a listener many, many times. As I come into this room to-day, a feeling pervades my spirit that it is about time I voiced my thoughts in this way.

I was no stranger to spirit communion; I knew much of the laws that govern spirit control, although in passing on to the higher life I found I was only in my A B C's comparatively, but what I had learned while I was in the flesh had aided me a great deal.

I am very gratified with the institution here. How often have I read the communications in the BANNER OF LIGHT; and certainly there is a depth of meaning in those words. When mortals will study to understand more of God's laws, they will know more of why we are so earnest to give each one all the proof possible from the spirit realms of the truth of immortality; and not only that, but of our work, our lives and of the interest we still hold in you, our friends, after leaving the material plane.

Every one that I have associated with since passing on into the higher life has expressed himself in substance like this: "Life in the spirit-world is only a continuation of life on earth, and we do not lose our desire to aid those yet upon the earth-plane."

In Connott Valley, O. I was well known as Dr. Joseph H. Burr. I am much obliged for the few moments that have been allotted me here at this hour, and I certainly feel pleased to say to you, Mr. Chairman, that I was an old subscriber to THE BANNER.

Mary A. Parker.

Oh, how tired I was in the old form, but how rested in the new! I have been a constant listener here at each Circle since you have gathered here, Mr. Chairman. We have a large gathering each time assembled to listen and gain instruction as we may do, for each spirit will have some idea to advance that is new to another.

We always feel a welcome here, for it matters not where we dwell in the flesh, all who can are permitted to approach this medium and voice our thoughts. In this way many upon the material plane have been led to know their loved ones live; and not only that, but that they still hold an interest in those here upon the earth-plane.

How sweet are the words when we enter the higher life, uttered by some spirit-friend: "How glad I am you have come to dwell with us!" Their gladness is your sadness upon the material plane; yet if you mortals would learn more of the laws that govern us, I feel to say there would be few tears shed for us. Only a step from you to us, as has been said hundreds of times; we are not in a far-off country, but very near you still.

Think not, Mr. Chairman, that I was a resident here in mortal in Boston a part of my life, and did not know of this Circle-Room, for I did, although I never entered it while mortal. Many times have I cast a thought here while at my daily avocation, and with a mystified feeling wondered what you did here, and how these thoughts could be placed upon paper. If I had used my better judgment, I should have come to learn all about it.

I have listened to what has been said by others in regard to your Circle-Room, and many times have I felt very skeptical about dead people coming back to communicate. I did not understand why our friends, if they did come to us, should come to strangers and not to us direct. It is very easy to solve that problem now. If you had a desire to send a telegraph message to New York, you would not think of sitting down in your dining-room to do it; you would go to the office where it might be sent for you.

I am Mary A. Parker. Harvey D. Parker is beside me.

David Hopkins.

How true are those words, that you would not think of sitting down in your own room to send a message to a person in New York without any wires. I never could understand how people could be so ignorant as to make this assertion,

which I have often heard, for it is a long time since it was said David Hopkins was dead. The house I dwell in has crumbled back to Mother Earth, but David Hopkins never was more alive than to-day.

In old Cambridge I am not wholly forgotten by a few; but, Mr. Chairman, many who dwell there when I did have moved on with the large majority. Many new ones have come to take their places, but never all them; each one fills his own place, whether for good or ill.

This is a grand, a noble institution, but no institution can be carried on without funds; it requires money to carry on any good work on the mortal plane. Therefore I make an appeal in my own name to those who have means not to forget to aid in sustaining this paper, established by the spirit-world; and when you enter the higher life you will look back with pleasure to what you helped to do toward uplifting many who were in darkened conditions.

When I passed on I knew very little of what is called Spiritualism. I felt many times that those who had passed on before me could not be so far away as we were sometimes taught. And, dear friends upon the material plane, I would make this statement, that heaven is just what you make it. A filmy mist—very thin at that—is all that is between you and us. Your lives build your own heavens, and you can have your heaven here if you do as nearly right as you know how.

I am very much pleased to know that there is a great interest all over the land in this grand spiritual truth.

I am grateful to be able to say these few words, for every message repeated here gives a great deal of light to some poor suffering one.

Martha M. Boyington.

They tell me it matters not in coming here where you passed out of the old house of flesh you dwell in.

When my spirit took its flight I was perfectly conscious of all that was passing. I well remember making this assertion many times when in the mortal, that I would not be buried until I was dead; that is, that while I dwell in the form I would be up and doing, active in the spiritual ranks. I felt that it was right that I should use what talents had been bestowed upon me. I know I had medial power, and I tried to use it for the benefit of others. I find it has been asked many times mentally by the old workers yet upon the earth-plane, "Why do we not hear from such and such ones who had an interest in this grand work?"

I have often asked: Why was it, dear child, that all should be taken, and you left alone? But God knew best. The angels whispered to me and said: "Come, you cannot longer stay; he will be provided for"; and he has been. I know well those promises have been fulfilled. When in your spiritual meetings here some one has spoken of the old workers who have passed on, how little did they know that we were a part of their assembly. I have been a frequent visitor in the spiritual meetings here in Boston when in the flesh, and I love to pay my visits there.

My dear boy, remember mother never will fail in one of her promises. I will come near when you need me; ask, and I know your prayer will be granted. My children and husband, father, mother and all were so eager to receive their own when I passed on, and when the time shall come for another to be added to the happy number, I will not fail in my promises. Through all my suffering was every promise kept to me, and it aided me so much when I realized that I must leave the old tenement of clay. Then I ask all mortals, for their own sake, to learn more while here upon the earth-plane of the life beyond, for it will aid them so much when they become one of our number in the spirit-world.

Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER CIRCLES, through the mediumship of Mrs. B. F. SMITH; they will appear in due order on our sixth page:

- May 11 (Continued).—Sarah B. Rockwood; Asa Thayer; Jane Woodhull; John Gray, to Dr. Terry.
May 12.—E. H. Conant; Mrs. Winifred G. Martin; Capt. Isaac D. Davis; Joseph W. Bellington; Joseph W. Butler; Annie Foster; Jennie Foster; Dr. Milton Parker.
May 23.—Adelaide Lothrop; Horus S. Leland; James Malby; Jesse W. Cranston; Willie Welch; Sallie Snow; Tracy Nichols; Joseph F. Merrill; Charles E. Freeman; Thomas Gales Forster; Rosie Chick; George Draper.
June 1.—Sadie Evans; Oliver Watkins; Henry Kirby; James McQuinn; George O. Sherman; John Leiby Conley; Katie Donnellson.
June 2.—Robert C. Cummings; Almira C. Spaulding; Nellie Reed; Rosa T. Amedey; Henry C. Wright; Sarah A. Bruce; Jonathan Alder.
June 15.—Col. Sablin Pond; Joseph Kinsey; Huldah S. Russell; Lydia Morrill; Arthur Russell; Samuel Hazen; Benjamin Brinshaw; Margaret Meyster; Peter Kingman.
June 22.—James Mason; Mary A. Moore; William S. Arnold; Winifred Nease; Capt. Richard Freeman; Thomas Gales Forster; Rosie Chick; George Draper.
June 29.—Martha A. Oberley; David Dale; James Woodworth; Charlotte Colson; Dr. Dock; John Pierpont.

Written for the Banner of Light.

Lantern-Slides.

Age is the distance we all measure from youth. Questions are agitators of answers we already possess.

I may not know what price you paid for your knowledge, but certain am I that you bought it.

The silence of all night-time is the speaker for eternity.

Slide-lights of Iniquity are often seen on the doors of righteousness.

Breath of purpose fashions heights of greatness. A Savior travels with every love-word spoken.

I may not know the height nor breadth of your ladder, and I cannot leave mine own to find out.

Suspicion is the devil's storekeeper. Sight-seeing is a wearisome business—if we have only one pair of eyes.

The bow of promise gained from the shadow of sorrow is in every sky. AUGUSTA ADAMS. Rockland, Me.

Passed to Spirit-Life.

From the home of his eldest daughter, Elizabeth E. Wass, June 19th, 1894, John Hawkin, at the advanced age of 92 years 1 month and 21 days.

For forty years he has been an ardent and avowed Spiritualist, holding fast to his belief to the last in the continuity of life, and the endless advancement and progression of the soul over there.

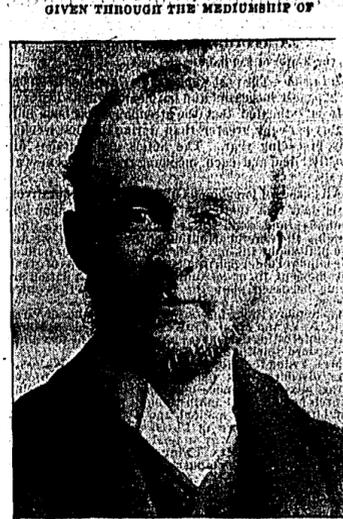
He earnestly desired and longed to be free from the trammels of this mortality, and to enter those realms where old age, sickness, pain and death are known no more.

He was the husband of Mrs. Rachel Ann Wain, well known as a pioneer Spiritualist and also clairvoyant in St. Joseph Co., Mich., in the early days of Spiritualism—where she led many from darkness to light, from error to truth.

He was also well known to many readers of the BANNER OF LIGHT residing in New Haven and other towns in that portion of Connecticut, as a judicious and successful worker in the Cause, and a very successful healer.

For curative effects, one bottle of Ayer's Sarsaparilla is worth three of any other name.

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By William Sturges, Litchfield, Conn.] In the BANNER OF LIGHT of June 30th, 1894, appears the following paragraph: "Tremble, Columbia! Prof. Rudolph Falb of Vienna, who last year predicted the great earthquake of Zante, his prediction being printed in newspapers all over the world the day before the seismic disturbance occurred, says an earthquake will engulf the Atlantic coast cities in July or August of this year. Florida and California are to become islands; and in 1899 a climax will come, when the comet which was in sight in 1866 will reappear and collide with the earth!" Will the inspiring intelligences inform us what is thought of the above on the spirit-side of life, and give us what light they can on the matter?

ANS.—Without seeking in any way to disparage so learned a man as Prof. Falb, and certainly with no desire to deny the facts of prophecy, we do consider it entirely within the range of our rightful liberty of thought and action to declare our utter disbelief in the approaching destruction of the Atlantic coast cities during the present summer. Tidal-waves have often been predicted of late, and they have not arrived. A few years ago the doom and wreckage of the city of Oakland, Cal., was vociferously declared as immediately pending; and so high did excitement rise in that locality that several people sold real estate at any price they could, and betook themselves to neighboring hills, expecting, from their elevated station, to watch the total destruction of the city at their feet. But the tidal-wave came not; and to-day, five years later, Oakland stands unshaken, growing and flourishing.

Seismic disturbances are certainly prevalent at present, and in volcanic districts we may expect to hear of many shocks of considerable importance; but these will be most severely felt in old-world centres which have become almost utterly effete.

Columbia has no need to tremble at the thought of any physical catastrophe; her only danger is from the uncontrolled passions of some elements in her population. We are quite willing to predict that next winter the great cities on the Atlantic coast will remain standing, and, so far as any literal fulfillment of the earthquake prediction is concerned, it will require an exceedingly overwrought imagination, coupled with a most ingenious intellect, to explain how a prophecy was fulfilled and at the same time unfulfilled.

There is a spiritual significance attaching to the prevailing agitation in the human mind which deserves the closest and most earnest attention. A great moral and mental earthquake is assuredly at hand, and sensitive people feel keenly the unmistakable premonitions of coming mental upheaval which are everywhere to be detected. The present summer is a phenomenal one in many ways, and those few wise people who know how to take advantage of exceptional occasions are already making good use of the advantages it offers, though the multitude are too dense to discern the signs of the times.

The planet is at present in an extreme condition of super-normal sensitiveness. The atmosphere is charged with electricity to a very unusual extent, the consequence being that persons who are in any unusual degree mediumistic are apt to feel unaccountable sensations within and around them; and as these peculiar feelings are not always easily interpreted or traced quickly or readily to their source, those who feel what they cannot explain very readily give ear to the sensational anticipations of purely physical convulsions, which are the only disturbances clearly comprehensible to the materialistic intellect.

A great tidal-wave of unwonted inspiration is already sweeping over this continent, and wise indeed are they who will use the coming month of August as a special period for retirement, as conditions are thoroughly ripe for a great demonstration of spiritual energy.

We do expect literally several electric storms, which will come up very quickly and as suddenly clear away. Here and there slight earthquake shocks will be felt on this continent, but the destruction of New York or any other great American city is only a chimera of overheated fancy. It is difficult for physical scientists to see the inner meaning of the signs of this season, and to discriminate between the effects of the present electrical agitation in different parts of the world where the psychio conditions are widely opposed. Let Columbia learn at this time the greatly-needed lesson of social reconstruction on a spiritual basis, and she will ward off betimes the only real earthquake which threatens her.

Q.—[By A. E. Wilson, Dover, N. H.] Could there be conditions under which one would be justified in committing suicide?

A.—We are not prepared to rashly condemn any human action, and we have officiated at the funeral of suicides when many ministers of religion utterly refused to tolerate a religious service on such an occasion. At the same time suicide is to us an abhorred and cowardly act, never to be justified. Death is no release from mental weakness and discontent; we carry our limitations with us beyond the tomb, and are still, until we have progressed out of them, a prey to the same unhappy conditions which held us down on earth. All attempts at escape by a rash act are, to say the least, futile, because, though we may not make our condition worse, we certainly do not better it.

A suicide owns himself defeated; he has weakly succumbed to an adverse force, against which he felt himself powerless to battle; he has confessedly gained no victory; therefore

on the other side he is a weakling, and as the source of misery is within, not without; he is a disheartened, earthbound spirit until he has found a way, through the performance of useful service to others, to rise above the wretched limitations which still hamper him. Every ill can be conquered if one is only brave enough to suffer through; and as conquest alone leads to glory, we cannot counsel, or even admit, the lawfulness of a weak, rash act, which brings no happiness.

ENCOURAGEMENT.

Written for the Banner of Light. BY WILLIAM BRUNTON.

Songs of cheer great souls are singing, To inspire responsive mind; Like the morning music bringing— To our hopes in faith enshrined;

They instruct us how to master All conditions, hard and cold; They discover how disaster Makes the hero brave and bold.

So their martial measures round us, Help us strive with worthy grace; In discouragement they found us, And they made us take our place.

These true workers, saints and sages, Stars of light and suns of love, Shine for us through all the ages, And our nature's greatness prove!

We amid like toll and danger, Some commanding good would see— Living not as slaves or stranger— Where the world is blest and free!

We have here the same sweet seasons, We enjoy like earth and sky, Still abide compelling reasons Why we strive for gifts on high.

And our fellows still are willing To receive whatever we give, If our destiny fulfilling, We will only aim to live!

We may win high grace of manners, And accomplishments most fair; We may follow floating banners— Be the soldier-souls that dare!

Nothing good that men have chosen In torrid climates or regions frozen, New success we may bespeak.

In the place where we are standing Waits the chance that we desire; Pressure in our hearts commanding— That like angels we aspire!

As the seed from ground uprising Seeks the sun and drinks the dew, As the lark the dawn surprising, Wakes the heavens to echoes new,

So the soul has goodness given To itself by earth and men; So where hope for song has striven Melody returns again;

Mind, returning in its powers, Grows by peacefulness or war; Celestial strength meets all the hours— Making us the kings we are.

Let us, then, with grand endeavor, Be the best our manhood may; Firm and fearless, may we ever Do our duty in the fray!

Whitman, Mass.

A Good Test.

To the Editor of the Banner of Light: It being asserted by disbelievers in Spiritualism that the mediums never give any communications of any value, or which prove that their controls know anything which mortals do not know, I ask permission to give a case which proves that spirits do know more than mortals about even earthly things, and that through good mediums they can give information in advance of even the telegraph.

On the 23d of this month (July) I was sitting on the veranda of Mrs. Dillingham-Storrs' cottage, at Lake Pleasant, engaged in conversation with a party of friends—among them Mrs. Nora Doud of Hartford, Conn., a medium whose chief control is an Indian known as "Fly Eagle."

I was anxious to learn whether or not I would get a sum of money which had been promised me this month by parties in South Dakota. My anxiety prompted me to ask if "Fly Eagle" could tell me anything about it. Almost immediately Mrs. Doud went under control, and "Fly Eagle" said: "Dr. Chief, you ask for 'Fly Eagle,' and here I am. What you want to know?"

I said: "I want you to go to Rosebud, South Dakota, and find out whether Dr. D. and Mr. C. (giving full names) have sent me any money yet, or are going to send me any?"

"Yes, I'll go; how far is it?" "Two thousand miles," I replied.

"Dr. Chief, your mother squaw is here now, and she says the money is on the way now; and when you get to Boston, to-morrow, you will hear from it; so she says I needn't go to find out about it."

Just twenty-four hours from that time I reached Boston, and found awaiting me a telegram dated Valentine, Nebraska, July 23d (the very day I got the message from "Fly Eagle"), informing me that a draft had been mailed to my address that day.

Comment would be superfluous. Boston, July 26th, 1894. T. A. BLAND.

New Publications.

MODERN THEOSOPHY. By Claude Falls Wright. With an Introduction by William O. Judge. Cloth, pp. 188. Boston: The New England Theosophical Corporation, 24 Mount Vernon street.

Mr. Wright was for many years the personal friend and pupil of the late Madame Blavatsky, and it is needless to state that his latest work is full of interest to students of the principles of Theosophy. The volume is one of the best expositions in its line yet issued, and cannot fail to excite favorable comment and enthusiasm among those who have given its subject attention. The contents are sufficiently varied to please.

REV. DAVID DEVINE, D. D., AND THE DEVIL, or The Devil in His Own Defense. By Richard McAllister Orme. Paper, pp. 198. Savannah, Ga.

This somewhat curious and phenomenal book starts off by stating a truism: "Spirits do manifest themselves." It is a racy book in the fullest conception of the term, and endeavors to show that God uses the devil for the former's own purposes. The devil defends Eve; afflicts Job to do God's will; denies the inspiration of Peter, Paul, John and others; says these apostles were contentionsists and were unable to agree; comments on sectarianism, creeds, etc.; says the first religious quarrel of the world began with Cain and Abel; tells Dr. Devine how he should preach, and leaves him with many new ideas to sift out and think over. The book will set people to reading and thinking.

CONSUMPTION OF THE LUNGS. By George Thomas Congreve. Cloth, pp. 96. New York: Published by the Author.

Recognition of Friends in Heaven.
The following article, by the Rev. L. W. Fitch of Westville, was read by him in the hearing of his Bible class a short time ago, creating much interest:

WILL KINDRED AND FRIENDS RECOGNIZE ONE ANOTHER IN HEAVEN?

One of my correspondents quoted in a recent letter the following extract from an article by Professor A. H. Currier of Oberlin College, and asked what I thought of it:

Professor C. asserts his belief "that infants in heaven would remain such, and children would remain children; that we should have the beautiful variety that we have here, since the children add so much to society. How else shall we who go up to heaven forty years after our infants have left us know them if they are men and women forty years old?"

I answered my correspondent's question substantially as follows, basing my opinion in this particular case upon my general views as to the recognition of friends in heaven:

In the present life children are cared for by their parents and are expected to obey them. When children come to maturity parental care changes to esteem and friendship, filial obedience to a joyous anticipation of parental wishes. No longer is there need of special care, no longer is obedience required. The relations, however, are not outgrown and obliterated, only transformed. Parents and children then associate with each other on an equal plane; the ties of children are, nevertheless, still binding, and while these ties are broken by death they cannot but reappear hereafter, and that to remain forever, without the possibility of being again severed. If this is so with children who live to grow up, why should there be any difference in the case of those who die in childhood? Why should a limit be fixed beyond which they can no longer grow intellectually or spiritually? Why may not these who hope to become the companions of their parents in heaven, remain forever shut in, spell-bound, as it were, within the same narrow horizon, out of which it will be impossible for them ever to emerge? Reasoning from the analogy of the present life, we cannot but answer in the negative.

In the present life children are ever looking from one period to another with hope and expectation till they reach adult years. Why, then, if they die in childhood, are they to be deprived in heaven of a similar growing delight in constantly expanding powers? Why are they not there also to become the companions of their parents, and to learn from them and understand the reason for the early bereavement and the temporary separation. There is no word of Revelation upon which we can base the slightest belief that children who die in childhood will remain children forever. It is true that parents always grieve for the children that are lost as they were at the hour of their death. They cannot in the nature of things well think otherwise. But when they meet them at the expiration of forty years or more, can they recognize them in their maturity? Again, children are very often taken away in early life, before they have learned to know and love their parents. In heaven, will they recognize their parents and become conscious of their loss?

These two questions may be answered approximately by reference to this plain word of Revelation, namely, "It doth not yet appear what we shall be." The context warrants the conclusion that our present faculties are to be enlarged and broadened, and moreover it is reasonable to infer that we shall experience either an endowment of new powers or an awakening of powers lying dormant within us in the present life. And why may we not expect that we shall hereafter become conscious of former relationships and find ourselves in possession of an unerring instinct, so to speak, that shall lead friends to recognize friends, also parents and children to mutually recognize one another? Why not? It is by no means impossible, though it may now appear so to our clouded vision. But with God, whose resources are exhaustless, and whose infinite love cannot but satisfy our deepest yearnings, it is not only possible, but a condition sure to be realized.

Such a view is sanctioned by a repeated declaration of the Holy Scriptures that the redeemed of all generations form one complete family forever. And can it be that the members of the universal family of Christ are to be forever deprived of the joy of knowing and loving one another and of together recalling their varied and happy life on earth?

It cannot think so. And will not their earthly relations of kinship, which constitute an inseparable part of their being, remain unchanged and forever unchangeable? It must be so. Such conclusion satisfies our reason, and accords likewise with the entire spirit and scope of Revelation.

L. W. FITCH.

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CURES COUGHS, Colds, Asthma, Hay Fever, AND ALL DISEASES LEADING TO CONSUMPTION.

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July 7. Itzeov

NATIONAL Spiritualists' Association.
Office 510 E Street, N. W., Washington, D. C. (Incorporated Nov. 1, 1883.)

THE Headquarters of the National Spiritualists' Association are open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are invited to send in their names and addresses, also officers of all Societies, as we desire to keep a perfect register of those, and prompt notice should be sent to us at all changes of lecturers and mediums. Magazines and papers upon spiritual matters are solicited for the National Spiritualist Library. For information address as above.

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