

# BANNER OF LIGHT.

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## For the Banner of Light. TO A RISEN LOVED ONE.

BY EDWIN POOLE.

"From the substance to the shadow,"  
That is what we used to say  
When Death entered in our household,  
Bearing loving friends away.  
"From the semblance to the real,"  
That's what we know to-day,  
When the spirit leaves a body  
That must very soon decay.  
Oh, the comfort of this knowledge,  
That surpasses all belief!  
Oh, the blessed realization,  
That so mitigates our grief!  
Death is robbed of all its terrors,  
And the grave can fright no more.  
'Tis no tomb to which we journey—  
'Tis the blessed "shining shore!"  
Thou, oh loved one gone before us!  
Make us to more fully know  
Of the life which thou hast entered,  
Unto which we all must go.  
May we realize thy presence  
Often with us here on earth;  
And be thou the first to greet us  
When we pass through heavenly birth.

## Glints from our Foreign Exchanges.

Translated for the Banner of Light,  
BY W. N. EAYRS.

### Frau Thekla Heine.

In the July number of *Die Uebersinnliche Welt* Max Rahn gives this interesting story of the early development of this Saxon medium for physical manifestations, who is now attracting a good deal of attention in Berlin:

Frau Heine, a simple, unpretending, modest lady of the people, dwelt in my house during the whole time of her visit to Berlin, and I and my skeptical wife had ample opportunity to study her. Her mediumistic powers were developed ten or twelve years ago. She was suffering at that time from a disorder of the stomach, and all the efforts of the physicians whom she consulted were powerless to relieve her. Sitting one day with her family, she suddenly fell asleep and became rigid. Her relatives thought that she was dying, but while they were looking on in perplexity she began to speak, and said: "She must not seek help any more from the doctors, for that is useless; but she must daily rub with the right hand the region around the stomach, and in three days she will be cured. I am a spirit who will help her. After she gets well, she must go to the church and pray for me." After these words were uttered, Frau Heine awoke; she did not know what had happened to her, and listened with astonishment to the report of her relatives. However, she did as she had been ordered, and was actually fully restored to health in three days. She went to the church to thank God for her recovery, and did not forget to pray for the alleged spirit. As she was leaving the church, she heard a voice saying: "I have saved you, and you have saved me; I thank you." Startled, she turned, but saw no one. From that day began the indications that she possessed mediumistic abilities, and often in the privacy of her home she became entranced, and spirits through her mouth spoke to the members of the family and gave them instructions for the improvement of their condition.

### A Dream that Proved to be a Blessing.

Herr Wolfgang Seidel of Gablitz has sent to *The Sphinx* this recital of a dream and its consequences, in which he had a personal interest:

The little city of Kratzau, a mile north of Reichenberg, the greatest manufacturing city of North Bohemia, was engaged in the weaving of cloths. Its manufacturers had been for some time dependent upon Reichenberg in their business matters, for they possessed too little capital to enable them to compete with the great markets of Brünn and Pilsen; they were obliged to dispose of the products of their looms in Reichenberg, and consequently the destiny of the Kratzau weavers depended largely upon the greater or smaller number of buyers in that town. Among the inhabitants of Kratzau was a number of people of small means, who worked for others for pay. Among them was my grandfather. His earnings were small—scarcely sufficient to support his rather large family.

It can therefore easily be imagined into what excitement the family was thrown when my grandmother, who used to carry to the customers the cloth that we had woven at home, returned one night with the news that the market at Reichenberg was overstocked, and that for some time to come there would be absolutely no work to be had.

It was in the midst of a very severe winter that we were thus threatened to be deprived of bread. My grandfather sat gloomily on a cross-beam of a loom and covered his face with his hands; but my grandmother slipped noiselessly out of the house into the icy-cold winter night, threw herself upon her knees in the deep snow, before the cross, and fervently prayed to God for help in this time of distress. The next night she had a remarkable dream. She dreamed that she was in the Schützengasse of Reichenberg. Timidly she seemed to approach a house, the door of which was open, and to look into the hall. There, near the

stairway, stood a rolling-press. Yielding to an impulse for which she could not account, and which she dared not resist, she entered the house and went up the stairs. Having reached the landing, she knocked at a door; and when this was opened, she saw a room in which a young girl was trimming a green wool. The girl looked up in a friendly way and pointed to her master, who came forward at once to meet her, and, with a manner expressing great sympathy, filled the basket that she had brought with her with the yarn that the girl unwound from the shearing-machine.

When she awoke from this dream, my grandmother fully believed that it was a sign sent to her by God; it was firmly her conviction that she was to go to Reichenberg, and there she would obtain the material to weave into cloth, and so relieve their distress. She did not tell any one about this dream at the time, but next morning she put her basket on her shoulder and said: "Now I am going to Reichenberg, and I shall bring back the yarn."

My grandfather, surprised, shook his head, but without saying a word allowed grandmother to go. She went straight to the city, and recognized the house that she had seen in her dream. Her heart beat violently with excitement as she drew near it, fearing lest perhaps her dream might not come true.

Before her stood the old-fashioned house; and now a voice seemed to whisper to her: "That's the one; now, be brave and go in, and you will get work." Trembling, she ventured to go to the door that stood open and to look into the hall, to see whether the press also that she had seen in the dream was there, and a thrill of joy ran through her at the sight; yes, there was the press, and there the stairway. Her heart beat high as she climbed the stairs and saw a young girl who was busily turning a shearing-machine, upon which was the green yarn. The master was also on the spot, to whom she explained her distressed condition, and of whom she begged for work; and he, as if he had already long before decided to do so, without any hesitation said to her: "Well, you may take it home with you"; and while he packed the green yarn in the basket, she looked on with thankful eyes. As quickly, then, as her feet would carry her, she hurried home with her basket. The dream came true!

### The Cause in Italy.

The state of the Cause of Spiritualism in Italy is highly encouraging. Signor Hoffmann, editor of the important journal, *La Luz di Roma*, reports that in the last two years a noteworthy change has taken place in the scientific aspect of the Cause. Through the influence of Sr. Chialja of Naples the attention of the most prominent scientific men has been drawn to the phenomena, and although the victory that Spiritualism has won has been bitterly contested, it is now nevertheless complete and conceded. "Our opponents," he says, "have made war not so much upon Spiritualists as upon the doctrines of Spiritualism, upon whose banner is inscribed: 'Away with hypocrisy, selfishness and ignorance.' They have not feared the Spiritualists, but the rigorous principles of the morality that spirits insist upon. And the doctrine has triumphed, not so much because of the efforts of man as by virtue of the Truth, and like the sun at his rising, no human power can prevail against it. Spiritual groups are multiplying rapidly, and in Rome our academy for psychological studies sees the number of its associates increasing daily. Noble and glorious work, in which the forces of incarnated spirits are reinforced by our invisible brothers, who fight with us against the coalition of ignorance and egotism. The Spiritualists are not striving to set up a system, a sect or a religion in this troubled age, but to proclaim an eternal, moral and scientific truth; a logical, rational statement of the new life; the affirmation of a universal ethical principle. In Rome our Spiritualist societies have laid aside all distinction of party or of school, and are working in perfect harmony for the attainment of one grand, universal end. The truth is not individual, nor does it work in the interest of a class, and an assemblage of persons who have constituted themselves the defenders of the truth whose banner they hold aloft with its motto, 'Without charity there is no safety,' ought to set the example of unity, else they are clearly chargeable with falsehood."

(From *La Luz di Roma*.)

### The Tonelli Affair.

Dr. Falcomer of Teramo, Italy, says that he received the account of this apparition—to which account the names of all the persons interested are appended in testimony of its truthfulness—from his colleague, Dr. F. Tonelli, Professor of Mathematics in the Royal College at Teramo:

On the evening of the 25th of November, Signor Fedele Tonelli of Modena, Italy, accompanied by his wife Caroline and his little daughter Bice, left his house to take a walk in the city, as was his custom after dinner. When they had reached a certain point of the Corso Canalgrande, which was brilliantly lighted with gas, they saw, coming from a porch directly in front of them and about fifty feet distant, a nun of the order of the Terziaria. She was approaching them with hasty steps, and inasmuch as in her walk she kept close to the wall of the house on the left, the three withdrew somewhat in order to allow her to pass them. As she did so, to their great surprise, they heard no sound of footsteps, and saw no motion in body or dress. Bice, who was nearer to her, frightened by the strangeness of the thing, hastily drew back to her com-

panions and cried out: "Oh, holy Father, a nun!" Signor Tonelli, however, pretended to see nothing strange in meeting a nun outside the convent at that hour, since she might have been in search of a physician or a priest; but scarcely had she passed, when the three naturally turned to see whether she was going.

The nun was veiled; her head was bent forward; her hands were folded on her breast. Her height and figure recalled to Signor Fedele his sister, one time a superior of the order of Terziaria, but who had been dead nine years. This impression, however, he did not mention to his wife or child at the time; they thought that they recognized in her a nun by the name of Paolina, of the same order, then living, and, moreover, a great friend of their family. As they stood looking after the retreating figure, they exclaimed as if in one voice: "But, see! she is going to Adelina." Adelina is Bice's older sister, and this night she had remained at home.

When the party had returned to the house after an absence of three-quarters of an hour, they went directly to Adelina's room, and eagerly inquired whether, during their absence, any one had come to see her. To the question, she replied: "Pray, who would be likely to come at this hour?" The others suggested that perhaps a nun might have called. At this, Adelina shuddered, and in great agitation told what had happened to her. She had retired, she said, to her own room, and after repeating her prayers, she had lain down to sleep. Not long after, she was suddenly aroused, and saw standing at her right and two feet from her a nun wearing a white mantle, and veiled in white, so that her face was not visible. Shocked by the apparition, she cried out: "Don't frighten me," and rushed out of the room. When she returned after a short time, she saw the nun standing then on the left. Terrified now, she left the room again and went to another, in which were sleeping her little brother and her nephew, for she felt her courage failing. There she had remained until just before the party returned. Going back then to her own room, she saw nothing more of the nun.

Signor Tonelli says that it can easily be imagined that this occurrence made upon us all so deep an impression that every detail is indelibly stamped on our memory.

### Prof. Aksakoff's Work for Spiritualism.

Few men have done as much for the solid and healthy progress of Spiritualism in Europe as the eminent Privy-Councillor to the Court of Russia, Count Alexander Aksakoff; it is certain that no man has done more. To him more than to any one else, it is owing that the phenomena of Spiritualism have been recognized as legitimate subjects of scientific investigation. He has brought to the study of these phenomena the rare qualities of a mind richly endowed by nature and fully developed by culture; a faculty for keen and critical observation, and for close analysis of reported facts. His honesty and fearlessness in the pursuit of the truth have won the confidence of all, and his high social position and political rank give to his words an influence that cannot be denied.

Nothing so admirable in its class has ever been written as his "Animismus und Spiritismus," a critical examination of the mediumistic phenomena with special reference to the theories of hallucination and self-deception. The second edition of this work has just appeared. The preface by the illustrious author is rich in vigorous thought and expression. We quote some passages that strike us as worth our attention. Referring to the declaration of his most active opponent, Dr. Edward Hartmann, that "Spiritualism threatens to become a public calamity," he says:

"And this calamity continues to advance in spite of the efforts of the self-appointed champions of sound sense. How mighty have been its strides during these last twenty years in spite of all obstacles. As I am about to withdraw from the field of battle, I feel a great encouragement in seeing that my efforts have not been without result; that my work has not been wasted on the building of a structure upon the sand that constantly slips from beneath our feet."

And nothing will stop the triumphant march of this calamity; for that which is rooted in the nature of things cannot be checked in its growth. The supernatural plays as important a part in nature as that which lies within the realm of the senses; but until now man did not know the way to obtain access to the former; the experimental method was wanting. To-day this method is found—on the one hand in hypnotism, on the other in mediumship.

According to the opinion of Professor Wilhelm Wundt, my report of the occurrences at Malland is all nonsense. But on what grounds? Where does the nonsense come in? Because we saw in Malland, in a fully-lighted room, a table moved without visible agency, toward the table around which we sat, from a distance of several feet; we set it back in its original position, and again it voluntarily approached us. But where is the nonsense in this? Perhaps in the fact that we have seen and that we know what Wundt has not seen and does not know. Is the movement of the table a fact or not? That is the question. Is one to explain the fact or not?

"But," says Wundt, "even if it be a fact, it is in any case an unimportant one, a fact proceeding from another little world—the world of witches, rapping spirits and magnetic mediums; and in this little world all that has been discovered in that greater, nobler world to which Copernicus, Galileo and Galvani belong, is over-

turned; the once unalterable laws of nature are here opportunely suspended for the convenience of the most common, most hysterical persons."

So says Wundt. This is decidedly interesting. So, then, there is in Nature a great world and a little world; great facts and little facts, and the little facts can at their convenience overturn all the laws of the great facts, and make them of no effect. What a nonsensical conclusion from the lips of such a prominent man of science and philosophy. Who is it now that has fallen into incontestable nonsense?

We have before our minds two little and absurd facts: the falling of the apple upon Newton's nose, and two hundred years later the table rising of its own accord into the air at a mediumistic séance. The apple at last found its Newton; the table will likewise find its.

If Professor Wundt had lived three hundred years ago, with what deep conviction of his own rightness would he, like his renowned predecessor in the chair of philosophy at the Leipzig University, Judge Benedict Carpzow, who issued decrees of death upon twenty thousand witches and wizards, have condemned Eusapia Palladino to be burned alive for leading, as he says, "the people out of the right way; for destroying in them the faculty of sound judgment." Fortunately it is not wizards and witches that are burned to-day, but only books.

If Wundt had lived two hundred years ago, when the wise men of Italy refused to look through Galileo's telescope, he would have been found among them, and would have also prevented others from looking through.

Had he lived one hundred years ago, when the scientific world were laughing with all their scorn at the 'Frog's Dancing Master,' Galvani, he would have joined in the mockery with the others, and would have exclaimed in his self-complacency, as he does to-day, 'I do not believe in witchcraft, and make no experiments in it.'

But Galvani found cheer and consolation in the midst of all this railing, for he said, 'Nevertheless I know that I have discovered one of the most important forces of Nature.' With these words we can also comfort ourselves."

(From *Le Moniteur Spiritiste*.)

### Marshal Serrano's Vision.

The widow of Marshal Serrano has just published a volume of reminiscences, among which is the following story, which she states as a fact:

After twelve months of great suffering the death of the general was evidently near at hand. In anticipation of the event, General Dominguez, nephew of my husband, went to King Alfonso the Twelfth to solicit for his uncle permission to be buried in a church; a privilege that was given to the other marshals. Serrano, as is well known, had taken a leading part in the revolution of his country, and had been Regent of Spain. The King did not, therefore, accede to the request. He was at the time in his palace at Pardo; but that he might not prevent, by his presence in Madrid, the military honors due to the marshal from being offered, he remained at his palace.

The sufferings of the marshal increased day by day. He was forced to pass his nights and days in an easy-chair. One morning, when he was under the influence of morphine, and unable to make the slightest movement without the aid of several persons, he suddenly rose from his chair, and with superhuman strength and in a loud voice cried out: "Quick, let an officer mount his horse and go to Pardo. The King is dead." He then fell back exhausted. We thought that this was the result of delirium, and administered a sedative. He fell asleep, but in a few minutes he rose again, and in a weak, hollow voice he said: "Bring my uniform and my sword. The King is dead." These were his last words; after receiving the sacrament he died. *The King in fact was dead!*

Did the King really appear to Serrano? Pardo is a great distance from Madrid. The whole city was asleep at the time of this incident. My husband was the only one who knew that the King was dead. How did he obtain the information? This is a question for those who believe in Spiritualism.

### The Cures of Pastor Kneipp.

The *Revue Spiritiste* contains an interesting account of this worthy priest and his surprising cures:

Two hours' ride from Munich, in the midst of vast plains bordered by groves of firs, there is, about two thousand feet above the sea, the already famous Suabian village of Woerlschöfen. Here the venerable priest, Sebastian Kneipp, has for thirty-six years, and with constantly increasing success, devoted himself to relieving the sufferings of the thousands who come yearly from the four corners of Europe to ask for his powerful aid. In common with every apostle of human progress, this excellent man has long been the object of the sneers of the ignorant and the mean persecutions of the Regulars in medicine. Summoned before a Justice on the charge of quackery, he disarmed the Judge by the eloquence with which he proved his disinterestedness and his surprising cures. "Give me the name," said he, proudly to the Judge, "of one of these unfortunate persons whom I have cured, who had not previously been the victims of the useless treatment of the doctors. I am a priest, and am in duty bound to relieve the suffering of every soul; must I, then, refuse to give to my sick brother the help and cure which the Divine Physician has inspired me with the power to give?"

The All-Powerful One has blessed his brave and noble charity; and Pastor Kneipp is no

longer now the derided and persecuted curate, but a skillful physician whom many doctors of renown do not disdain to consult in serious cases, nor to come themselves to receive instruction from his brilliant experiences.

At five o'clock in the morning he celebrates the mass; this done, he is until night at the service of the many sufferers who besiege his house; and this tremendous labor the valiant old man, at seventy-two years of age, performs without the slightest fatigue.

(From *Sphinx*.)

### He was not a Christian.

During the World's Fair at Chicago there was to be seen, sitting near the great Ferris Wheel, a young Brahmin who drew with his thumb nail on little cards all sorts of pretty things. He had clear, bright eyes, and a rich vein of humor drew around him a large concourse of people, mostly women, who looked at him with admiration.

"Only a nickel, lady; will you buy?" The lady had already been for some minutes looking attentively at him. "No, I think not," she said, "but I would really like to know whether you are a Christian."

"A Christian? No, certainly not. Why should I be a Christian? I am a Brahmin. I might just as well ask you if you are a Brahmin; but I know surely that you cannot be one. You are a Christian now, but if you had been born in Turkey, you could not be any more a Christian than I am. Of course, you would be in that case a Mohammedan, and, instead of the Bible, you would be reading the Koran."

"I am not at all of your opinion," replied the lady.

"Opinion? This is not an opinion; it is a fact. We are all born into the religious forms we adopt; but in fact it amounts to the same thing, whether one is Christian or Mohammedan. Take a flower, lady?"

Another lady pressed through the throng to him, and said: "I would like to have such a flower, with your autograph upon the card."

"Certainly, with pleasure. It will take only a minute"; and while he was writing he continued: "This is not my vocation. I wished very much to see the great World's Fair; but my people said: 'No.' But the steamer came, the steamer went, and I went with it, and I help myself along with my thumb nail; I learned this art when I was a little boy. I earn something by it; I see the Fair, and then I go back home. In my religion, I am nothing here. Here, the Christians are on top and I beneath; at home, I am on top, the Christians beneath; but we ought not to be so charitable to one another. You prefer apple pudding; I like lemon pudding; but pudding is always pudding. So it is with religions—different, and yet the same."

"But are you not really afraid that you will go to hell?" inquired the lady, who was getting anxious about his soul.

"Afraid of going to hell? Why so, pray? I am not afraid to go anywhere; for if hell is not in me, I am safe everywhere."

### A Russian Seance.

M. S. M. Bourkser gives to *Revue Spiritiste* the following account of what happened at the sitting for spiritual phenomena at his house Aug. 1st, 1893:

"At this seance eighteen spirits appeared. After various physical manifestations, music, singing and conversation, the spirits suggested that we should take a ride into the country, in the following order: Samuel, Marie, Jean and Nicholas were to go in a carriage which the spirits would send them, the remainder of the party were to go in a hackney coach. 'When we went out of the house to procure a carriage, we found waiting for us at the door a magnificent landau drawn by two noble black horses. We asked the coachman, 'Who sent you here?' He replied, 'Antoine Ivanowitch.' Now this is precisely the name of one of the spirits that always appears at our seances."

When we had reached the open country, the spirits manifested to us by conversing with us. The next day I sent a servant to find out about the carriage; he returned with the news that the carriage did not belong to any stable in Odessa. This was strange.

At the seance of the 5th of August, many spirits came, and after various physical manifestations, they sent us again into the country; this time to the park, near the monument of Alexander Second. There we were to pray, and what seemed like shooting-stars were sent to us from the top of the monument. It was then announced to us that one of the spirits would show himself in a materialized form, and that we had only to walk around the place to meet him.

We consequently walked about the place, which is little frequented, and an individual came to meet us, and when we said, 'This is a spirit, he bowed and disappeared. We were told by the spirits immediately afterward that it was the spirit of Antoine.'

### The Birthday Stones.

The birthday stone for January is the garnet, which means constancy; February, the amethyst, which means contentment; March, the bloodstone, which means courage; April, the diamond, which means innocence; May, the emerald, which is supposed to bring success in love; June, the pearl, which means purity; July, the ruby, which means nobility; August, the moonstone, which means felicity; September, the sapphire, which is said to bring success and avert evil; October, the opal, which means hope; November, the topaz, which means fidelity in friendship; and December, the turquoise, which means prosperity. —*August Ladies' Home Journal*.



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## Original Essays.

## SPIRIT INFLUENCE.

BY JUDGE EDMONDS. (\*)

In opening this article on spirit-influence I would like to draw particular attention to the title. Man has from the beginning been subject to spirit-influence. We were formed—we are told—in the image of God, and he breathed upon us, and we became living souls, (or rather Adam did—and we through him have inherited the same.) When we stop to reason we find the spirit within us as a silent monitor admonishing us to cling to the right. That is the way mortals reason. Now comes in spirit-influence. Man is composed of the mortal and the spiritual body. The mortal is selfish and is ever trying to gratify the carnal. The spiritual lends aid to protect the carnal and to warn of impending danger—to preserve the house it inhabits, I may say. Thus the spiritual part of man is much more liberal than the carnal.

That the spiritual part of man is under spiritual influence we will now endeavor to prove. Man says his thinking powers are good, and that his brain is ever active in devising and putting devices into force; thus he takes upon himself the credit of all that passes through his brain. Here is where spirit-influence comes in. As time progresses the laws of God are unfolded, and man is impressed with this invention and another, to forward the time that all true spirits are looking forward to: the bringing of man into nearer relations with his God and maker. For this reason spirit-influence is brought to bear upon man's spirit (the true man), and he is imbued with knowledge to devise and make many wonderful and useful things for his comfort—his pleasure—and to inspire his heart with thanks to Him who gave him life and an intelligent brain to appreciate these blessings. Now man, if left to himself, would degenerate and become even worse than the brute that he uses for his convenience. The all-wise Father has given to each human being a guardian spirit to guide and influence him in his journey through life. You will ask, then, why is it so many go wrong (as you call it)? How many of you can say that conscience (as you again call it) has not time and again warned you not to do certain things? Well, if you heed that warning you will ever have that still, small voice to keep you straight; but he that does not heed his guide will ere long draw to him spirits that have, when in the mortal, done as he is doing, and they will force his original guide away and will urge him on to deeds of recklessness. He, too, is under spirit-influence—yet that influence is of his own choosing; the influence that was appointed to him he has cast one side, and yet should he come to a halt and desire to reform, that same spirit who formerly guided him will answer, and will meet him more than half way, and use all endeavors to strengthen him in every good desire. A young man has seemed to lead a good moral life, but his friends are at last shocked to hear that he is "wild" and is on the downward road. That young man may have a mother—who has been a true mother—or a sister; and they having passed from earth to spirit-land are not idle—their prayers are continually arising to the giver of all, for that son or brother. They are near him—they commune with his spirit, and their influence is felt: the young man halts; he is reasoned with, and those spiritual prayers continually ascend; he is impressed, and sees the folly into which he is plunging. That mother or that sister, though no longer in the flesh, has brought spirit-influence to bear, and there is rejoicing in the spirit-land that one more soul has turned to God, and will in the future try to live as a true man should. I would impress it upon you that that man is continually surrounded by spirit-influence—and he is a free agent so far that he can choose whether the influence he accepts be that of a God-loving spirit or one who is passing his time in frivolity.

Spirit-influence goes further than the mortal life of man. Those who live lives of pleasure, deceit, or wickedly (as the mortal expression is), come to spirit-land just as they lived on earth; there are laws here that govern all things, and the spirit finds itself in a new country; here he again chooses: if he be careless he will associate with like spirits, and continues on as he did upon the earth. He finds that there are disappointments and trials similar to those on the earth. In time his heart is softened; he desires to be with those who are enjoying true happiness; that desire is heard; a spirit-guide draws near, and he ministers to that one; his desire raises him, and there is rejoicing that one more soul has turned through spirit-influence to seek and serve his God. We here show you that man may not have served his Maker on the earth as he should; still, he has not been consigned to a place of torment for eternity; his experience has been that he has suffered for the sins committed upon the earth, and by turning and seeking God's forgiveness, his soul has been released from bondage, and he has become an enlightened spirit, who will, in turn, try to use his spirit-influence on those of his friends who are still upon the earth to draw them upward in their aspirations.

There are mediums that have spirits come to them and ask their prayers; to those mediums I would say, pray to God to bless those asking your prayers—for it is only by prayer that God's children receive the many blessings that come to them; and prayer for a spirit by those on earth is ever a sweet savor to your Father. We pray for you, and ask God to bless our influence over you for good; and we rejoice when you pray the Father for us. Ever remember that spirit-influence is exerted over man either for his good or not—just as he elects. May you all elect to be surrounded by true, God-loving spirit-friends and guides.

Received from Spirit Judge Edmonds, May 14th, 1894, through the mediumship of G. T. Coyne, Secretary of the First Society of Spiritualists, of Staten Island, N. Y.

## WHAT CHRIST TAUGHT.

How very little is yet known of the characteristics and quality of the teachings of Christ. Take, for example, the element of forgiveness, of the true reality and substance of which so little is yet understood. Hear Christ enjoin pardon to an erring brother not merely seven times, but seventy times seven, or an indefinite number of times. Study his blessing on the merciful, who shall obtain mercy themselves. Look at his unexampled dealing with a frail offender, the Magdalen, an outcast from society; he gave her freedom without condemnation, only bidding her sin no more. What does he say to the weary and heavy-laden? He has no syllables for them but those of beneficence. The poor are the ones he counsels

his hearers to help. And he advises them to kindly minister to the stranger, to those who are hungry, to the naked, to the sick, the afflicted, and to those in bonds. For that which we do to them we do unto God, whose children they all are.

In connection with this teaching of forgiveness, of kindness and of help, note, too, his warning against the danger of riches, against overmuch solicitude for the morrow, against eager striving for place and power. Recall what he said of the treasures which moth and rust corrupt; and of choosing the uppermost rooms at feasts and the chief seats in synagogues; he declared that none of these things were worthy to engross the thought and occupy the human heart. Of course they have, or may have, their relative place and value; but it is always a subordinate and serviceable, and never a superior and controlling one. And note further how he teaches the simple lesson of meekness, of peace even to the limit of not resisting evil by contesting with it, of purity in thought and so of purity in resultant action, of quiet and contented resignation under whatever God may see proper to impose on us. But above and beyond this, to fulfill God's own behests and to attest our genuine discipleship, we are bidden to rely on what is far greater than faith and stronger than hope, and that is the supreme power and substance of God and his universe—Love!

Love of good and the right, indwelling in us, is the sole foundation of what is named Christianity. Mere honesty from policy is not a sufficient evidence of discipleship. Zeal for the church of which one is a member, does not constitute a Christian, any more than red-hot partisanship constitutes statesmanship and patriotism. On looking back to the days of our youth, we can readily see how far short we have come of realizing our early ideals. This only shows that our nature is better than our education. We know at such times that within us are springs of virtue that have rarely been reached. We discover generous and noble impulses that have seldom been awakened. We become conscious of high aspirations that have never yet found a field of action. This is the experience of almost all men. What does it signify, if not that we are children of God, created in His image?

What we need, to become Christ-like, is a change of motive; conduct is not cause, but only external result; a person may be outwardly irreproachable yet entirely un-Godlike; it is from within that life originates and proceeds incessantly with its work of creation, of building, of improvement. Christ admitted the blindness of the world around him to the heaven within: "Except a man be born again"—change his motive completely—"he cannot see the kingdom of God." And he said that the kingdom of God was within us. He likewise told his followers that he had yet many things to say to them, but that they could not bear them then. Howbeit, added he, "when he, the Spirit of truth, shall come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak."

Might not this prophetic promise of Christ have meant that, at a certain stage of human progress, medial spiritual revelations were, in the economy of God, to be vouchsafed to man, coming to him from a world of larger and higher wisdom than this? May he not have intended to indicate the source whence the human conscience shall derive light and knowledge, so soon as the world can bear it? Let the world answer whether a spirit of truth, from an ultramundane sphere, speaking from a knowledge which a heavenly residence imparts, may not be the medium for the regeneration of mankind, which was thus promised by the Christ. But the indispensable condition is loyalty to conscience. Only to those who hunger and thirst after righteousness is the promise made. No hunger and no thirst but theirs shall be stilled, and from a spiritual source alone. The Christ-teachings all point to and concentrate upon higher influences than those of fear or gain; rather to an impulse strong as hunger and thirst, to a love seeking not its own, that shall draw men to do that which is right.

PALIMPSEST.

## "VOICE OF BY-GONE DAYS."

BY ED. S. VARNER.

Louise Chandler Moulton has written a poem entitled "Voice of By-gone Days," which removes "the dear departed" so far away from us, which makes them so completely dead to us, that my spiritual nature rises in protest. Let us see what doors to spiritual suggestiveness her several verses will unlock:

"Bend low and hark with me, my dear,  
How the winds sigh!  
A voice is on them that I hear—  
It brings the by-gone days so near,  
Like a soul's cry."

"It brings the by-gone days so near." Yes, the recurrence to the mind of by-gone days throws open the soul's windows, while the sweet breezes of reminiscence stir and sweeten the chambers of memory.

"Those whom we bury out of sight,  
How still they lie!  
Beyond the reaches of the light,  
Outside the realm of day and night—  
Do they not die?"

No, they do not die; they do not rest in the grave, but are alive and active and purposeful; more so than ever before; with clearer vision than ever before. And from the superior light of their celestial realm they send forth permeative rays of influence, that encompass and cheer and brighten us, as we toll on, enmeshed in the harness of earthly striving.

"Shall we unbar the long-closed door—  
You, dear, or I?  
Could love be what it was before  
If we should call them back once more,  
And they reply?"

To me, the door of separation has never been closed or barred. "The dear departed" have not gone far away, never again to be heard from till I cross "the line of the invisible." They are near me—often near me. At their own sweet will they open the doors to my inner consciousness, and hold sweet converse with my soul. The same deep love-currents flow between us as when, in days of old, we trod earth's pathways together. As I pen my tributes to the worth of ascended loved ones, I sense their presence as they throng to my side; I feel that they do reply to my written words in their spiritual transmission of thought.

"Would they life's largesse claim again?  
They draw too nigh.  
Oh, winds, be still. You shall not pain  
My heart with that long hushed refrain  
As you sweep by."

They can never draw too nigh, those "guests of the heart." Oh, winds of memory! do not

hush your refrain, but swoop on across my heart-strings, evoking by your pensive strains both tender and glorious recollections. Sing, oh! sing of those loved ones crowned with the aureole of angelhood, that they may be attracted to my side and nestle lovingly in the sacred noles of my heart's inner temple.

"The dead have had their shining day—  
Why should they try  
To listen to the words we say,  
To breathe their blight upon our May?  
Yet the winds sigh."

Why should they "listen to the words we say"? Simply because their love for us is deathless; instead of fading at the gateway of Mortal Separation, the change has but accentuated it. If it was hard for us to part with them, it was also, in a measure, though in less degree, sad for them to be parted from us. "The dead have had their shining day," sings the poet. But have they? Is it not sweeter, grander, more inspiring to conceive that such a statement can never be made in the past tense; that they are still having their shining day, and always will have it—the shining day of an ever-progressive development? As a Spiritualist, I know such to be the case.

Lowell, Mass.

(From the New York Press, Aug. 17th.)

## The Vote on Woman Suffrage.

The advocates of political equality for woman have no reason to lose heart on account of Wednesday's vote in the body chosen to frame the fundamental law. The proposition to submit the subject to the people was defeated by ninety-seven votes to fifty-eight, and among the minority were many of the ablest members of the convention. It is difficult to understand what reasonable argument could be urged against permitting the people to decide for themselves whether they wanted woman suffrage or not. Petitions signed by seven hundred thousand citizens of the State might well have justified a referendum to the ballot-box. The principal argument against the proposition was that woman would be degraded by having a part in politics. As to this, the fathers, sons, husbands and brothers who possess the franchise might well be trusted to decide. It is a reflection upon the intelligence and probity of the electors of the Empire State to assume that they are not capable of judging whether it is wise to invite woman to share in the choice of officials and the enactment of laws which rule over women as well as men.

It is impossible for woman, whether she votes or not, to keep apart from politics. The midnight saloon, the tolerated vice, the temptations which beset the bread-winner of the family, and the injustice which often deprives woman of the home she has done more than her share in building up, are all a part of politics. Self-preservation, love of home and family and devotion to husband and children are the inspiring motives which prompt woman to seek the ballot as a means of power and protection. Many excellent men are opposed to woman suffrage, but it is also certain that every vicious element is opposed to it. But it will come, opposition notwithstanding, just as manhood suffrage came within the present century.

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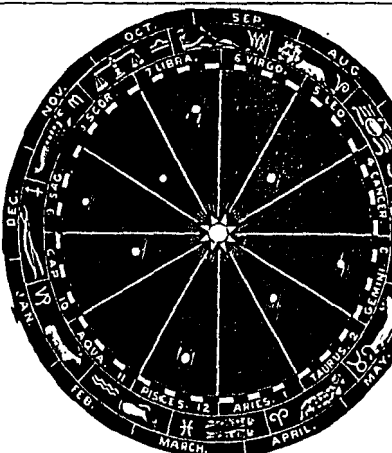
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## To Spiritualists Regarding their Children.

THE BANNER has always proclaimed to the believers in the New Dispensation the paramount necessity of handing down to those who are to come after them a full knowledge of that grand gift from the skies—MODERN SPIRITUALISM! It is the duty of the present generation to see that the next does not grow up in Orthodox Sunday Schools, but is reared under the liberalizing influences of the Children's Progressive Lyceums.

The training furnished by example is the first thing of course. A child is bred in the atmosphere of home; this atmosphere, or influence, or example, is more important for it than any direct teaching or precepts that can be uttered. Even the plant depends for its healthy development on the air of the room it is kept in, make the supporting soil as rich as we will.

Suppose, said Mr. Savage, in a recent discourse, the atmosphere of the home is such that the impression exists, even if it be not a home of wealth, that money is the most important thing in the world; the child grows up with this feeling; it hears talk which implies it; notices the rivalry, envy, strife and struggle to acquire wealth; and gets the impression somehow that the object of life is to acquire money, and that the father and mother think more of that than they do of anything else. Is it not easy to see how an atmosphere like that is utterly antagonistic to the higher and finer development of moral feelings in the child? The same in the home in which the child grows up in an atmosphere of petty and bitter gossip, or openly expressed misunderstandings between the parents—or where the matter of style seems to be the most prominent thing.

Direct talking to the child amounts to little; it is the intuitive sweep of the home-life that carries the child away in spite of all wise advice and admonitions.

A reverence should be practically inculcated for the well-being of the body, a reverence for the child's mates, a regard for the rights of playfellows and friends. The very beginning of practical morality is in these little things that constitute the daily acts of the child's work, or study, or play. A cultivation of a feeling of appreciation, an up-looking at what is finer and lovelier, is not humiliation in any sense; and if it is, it is by this kind of stooping that we rise. It is this honor and admiration which we feel for something that is higher than we are, which makes it possible for us to be progressive beings to climb and ascend.

The child should be taught gratitude and the courtesies of life.

These little courtesies mean much in the culture and development of that attitude of mind which leads up into the expression of the religious and moral life.

The outlook of the conscience comes next, though it is not to be deferred until previous culture is established. They go along together. And in this matter, the most important thing in all the world is to impress the child that the one dominant, important thing in all this universe is Right; that nothing else is of any importance as compared with it; that name or fame or position or wealth or power is not worth a pin's weight as compared with Right. In human life and relationships, whatever there is of happiness in this world, whatever there is

of goodness, beauty, truth, is but another name for what is right. The child should be taught to do what it thinks is right always. It is not to believe its conscience infallible; while obeying it, it must not be suffered to think its conscience needs to be educated, and taught, and trained. So long as we think a certain thing is right, we violate our moral nature if we disregard it, and break down the safeguards of our character. We are to keep the mind always open, and learn to study and discover if conscience is telling us accurately or not. Conscience does not tell us what is right, but simply to do what we think is right. We find out what is right as the result of study and careful observation of human experience.

Children are at the same time to be taught clearly, to think charitably about others, about different religious systems and ways. Then as they grow older they will be able to find out and understand what is really right. They will learn facts in the light of human experience. Teach the children truth. Teach your children what you believe. They are by no means to be left to think for themselves. That idea is a sheer delusion. The child, with its plastic and impressionable mind, is coming in contact with forces that make an impression on it every hour, every day, every week. No parent can help it. And every parent must choose whether he will shape the child into what he believes to be true and beautiful and good, or leave it to be shaped by chance.

These points are earnestly recommended to the consideration of Spiritualists of our day in the interests of those who are to be the Spiritualists of the future!

## The Office of Thought.

Spiritualism has removed the mask the church so long has worn, and alone has shown us the state of the dead. But in the resulting joy of so welcome a disclosure, the formula of spiritual progress, of spirit evolution has not yet been learned by many people, and it is important that the instruction be begun. We are naturally limited by our desires; our aspirations are the definitions of our present being. We are necessarily without any consciousness of our immortality until we become possessed of a wish for it. All there is to living consists of the consciousness. It has been accurately defined as the relation of the spiritual ego to its immediate thought-environment. The one whose thought vibrates to the most ideas of things is the most conscious, and therefore the most living. When the two states of being reach a balance, an equipoise, then advancement begins, and it is well and wise to make this beginning while we are here on earth.

Between the sensuous and supersensuous planes of consciousness, the physical and the spiritual consciousness, vibrating currents exist at all times and the phases of mediumship vary with the susceptibility to these currents. The main point is the development of character. It is in our power to direct our thought more and more to high ideals, from which habit only good results will be obtained. If we allow it to dwell on lower and abnormal things, how can anything like large and pure and noble attainment be expected? If poor thought and bad thought is able—as it most assuredly is—to pull down, good thought will not less certainly harmonize and build up. Whence it is plain that our real character, our very self, is not what our external conduct might imply, but it is composed of our quality of thinking. And if these currents are all the while vibrating from the sensuous to the supersensuous, then we have it in our power to fix that quality fast, instead of drifting, as the majority do, wherever the tide of the lower plane of thought may aimlessly carry us.

Spiritualism to the individual is just what he makes it. The drunkard's soul—we are taught—is but a prisoner in its bodily tenement; the mad struggle for wealth dwarfs many a soul; and the wild love of power makes man an embodied evil. We are spirits now, clothed in a body which should be only a servant—never a master!

## A Bold Word—and an Apt Illustration.

We give on our third page, for the benefit of our patrons, the candid and fearless editorial with which the *New York Press* of Aug. 17th answers the present legislative overthrow of the cause of woman suffrage in that State. The same issue of *The Press* contains on its first page a telling out wherein an erect and stately woman is standing on the left of the plate, looking intently in the direction pointed out by a finger-board, inscribed "To the Legislature." "Susan B. Anthony"; while behind her, in the bent attitude generally assumed by "the villain" in the melodrama, sneaks off to the right hand a spectacled, bald-headed and caned old gentleman (aptly portraying Conservatism), who wears a legal "four-cornered" cap upon his head, while in his right hand he clutches a ponderous roll of parchment, inscribed "N. Y. State's Constitutional Convention has decided against woman suffrage by a vote of 98 to 58." This graphic picture is titled, "Defeated, but not Discouraged," and to our mind, in the way of prophecy, carries with it its own lesson!

Citizens of New York State who are at all interested in progress—which involves woman inevitably in its train—will be pleased at the bold position taken by *The Press* in this direction, and will congratulate it, as we do, that its face is "set toward the morning." For, in the trenchant words of Miss Frances E. Willard, we "believe that women will bless and brighten every place they enter, and will enter every place. . . . Woman's mission is not only in the home, but to make the whole world homelike. Protection for the home will become the watchword for the twentieth century."

We received a call at our hotel on Saturday, Aug. 18th, from George A. Bacon, Esq., of the Civil Service Department, Washington, D. C., and Mrs. Wheeler-Brown—well known to the Spiritualists of the East as the widow of that uncompromising friend of Spiritualism, the late Ed. S. Wheeler. The lady is a fine medium, with promise of even future unfoldment and excellence. Mr. Bacon is in New England in the enjoyment of his vacation; and was en route to Lake Pleasant (Mass.) Camp when we last saw him.

At a meeting of the Board of Directors of the American Secular Union held at the residence of Dr. Juliet R. Severance, July 28th, it was decided that the eighteenth annual congress of the organization is to be held in Chicago, Oct. 26th, 27th and 28th.

Read the individual spirit messages given through Mrs. B. F. Smith, on the sixth page, present issue.

## Poor Preaching.

In England Father Ignatius is calling attention to the miserable lack of preaching ability among the clergy of the English Church. His criticisms are fully justified, says the regular London correspondent of the *New York Sunday Sun*, even when he declared that "it is high time that something were done to prevent the grievous torture inflicted every Sunday upon so large a number of the church-going population. Why should people who are utterly unable to preach be compelled to try to do so Sunday after Sunday for the whole course of their lives? They are a misery to themselves and a torture to their fellow-creatures, and they cause many persons to dread the Sabbath and the house of God."

Something must certainly have happened to bring about a condition of affairs so truly lamentable! What can it possibly be? Is the decayed and dead old eighteenth century returned upon the Church of England, that her clergy have gone to sleep on the cushioning of their comfortable livings? Can they have received the intelligence—no matter from what quarter—that the wrath of an angry God has been at last appeased, and there is nothing more to be afraid of? Or are the dear old Thirty-Nine Articles worn out, like a string of wooden beads, from long handling? Or are the second sons of the old English families choking the channels of Church preferment till an actual stoppage has taken place in its religious intestines?

No matter; it is enough to be told the plain truth in the case. And it really amounts to about this: that the Church of England clergy are preached out; they have no particular message to deliver; the spirituality of their work is dead and gone; another John Wesley is needed to revivify its apologetic old body; the scientists are too much for the Establishment.

## Is Spirit Materialization True?

This query will be answered affirmatively in THE BANNER for Sept. 1st; our old friend and correspondent, WILLIAM FOSTER, JR., of Providence, R. I., affording in an able essay ample testimony in this direction drawn from his personal experience and observation.

Since the Hon. Thomas R. Hazard passed to spirit-life, there has been no one in America, we believe, more competent to speak on this subject of materialization than Mr. Foster, who—a veteran Spiritualist, a man of the strictest integrity and keenest powers of observation—will give the phase-of form manifestation his firm endorsement, in our columns next week.

The old readers of THE BANNER will find his article a tower of strength to their convictions; and modern inquirers—if not blinded by "Psychic" prejudice—will regard the paper as provocative of the most profound thought. Doubtless of the phenomena will, on reading the essay, find no door of escape from its logical deductions, save only by an open, utter and barefaced denial of the truth of its statements—and such recrimination will not go far, where Mr. Foster is known!

## "One Universal Expression of Love."

Read the soulful sentences of Virchow R. Gandhi in his "Message"—reported in full for THE BANNER on our eighth page—under the Cassadaga Lake heading. No one can rise from its perusal without sensing a breath of that divine atmosphere of universal brotherhood, the consummation of which is the hope of the future for humanity.

Spiritualists should circulate this number of THE BANNER, as a special missionary tract.

## Our Foreign Department.

We devote our first page this week to the presentation of much that is timely and interesting in the way of Spiritualism as it affects the continental nations of Europe, etc.—gleaned by our foreign translator, Mr. W. N. Eayrs, from our exchanges. What is said in recognition of the services of the veteran worker, Prof. Akasoff, receives our special endorsement.

Let no reader of the present issue of THE BANNER fail to peruse the letter from Lake Brady, O., contributed by Miss Abby A. Judson, on our second page. The touching tribute she pays to spiritual mediumship, as presented by Mrs. M. E. Williams (materializing), Miss Maggie Gaulle and Edgar W. Emerson (platform tests), and others; her eloquent and practical references to the speakers, and to camp matters generally, make the letter a truly ideal report of good work done.—In a later postscript Miss Judson desires that we add the following names to the list of mediums mentioned in her epistle: clairvoyant and test, Mrs. Annie Burnham of Detroit, Mrs. Hamilton Gil and Frank T. Ripley.

Mrs. Mott-Knight, medium for independent state-writing, has returned Eastward from Temple Heights Camp-meeting, Northport, where she had a pleasant visit. She reports the scenery of the camp-ground there as something exceedingly fine, and thinks that with such a good location the friends ought to find it possible to do much for the Spiritual Cause in that part of Maine. At the time of her visit to our office (Aug. 17th) she was contemplating a tour from Boston to Lake Pleasant Camp.

THE BANNER this week gives a wide view of the Camp-Meeting field—what is being done at Lake Brady, O.; Queen City Park, Vt.; Niantic, Ct.; Cassadaga, N. Y.; Onset and Lake Pleasant, Mass.; Camp Benson, Verona Park, Etna, Me.; Blodgett's Landing (Sunapee Lake), N. H., etc., being set forth on various pages, by our kind correspondents at these places.—Up to time of going to press we have received nothing later from Lake George Camp, N. Y.

The contents of THE BANNER'S "Question Department" this week are of special interest; the answers there given by the guides of Mr. W. J. Colville to the queries propounded by various correspondents, are worthy the closest attention of the thoughtful.

The National Conservatory of Music of America (at 122-128 East 17th street, N. Y.) is about ready to receive applications from persons desiring to be students at this institution of learning. This Conservatory seeks to draw from all parts of the United States pupils whose after-labor will advance the cause of music in their native land. The directors offer inducements in the form of cash prizes to natives of the country. The entrance examination, singing and organ are Sept. 4th, on singing Sept. 6th and 7th, on violin, etc., Sept. 8th, and on composition, Nov. 1st. The Faculty is composed of the foremost artists and instructors of America.

Mrs. Florence K. White has returned to her home, 47 East 44th street, New York City, where her friends will find her. See advertisement on fifth page.

**Making the Flag.**—It is fair to assume that foreign nations have no better fabricators of flags than the flag makers in the Navy Yard at Brooklyn. Our own flag is a difficult one to make correctly with the forty four stars in its blue field, and have them accurately arranged. Each star must occupy its correct position, and not deviate a quarter of an inch, that the symmetry of the union be preserved. There is a main room for measuring, cutting and testing; in another room six women are employed in making the most intricate portions of flags; and in a third room two flag-makers bind the hoists of the flags with stout canvas, and attach the lines and wooden toggles by which they are to be made fast to the flag halyards. This is called "heading." The hoist of a flag is the portion lying next to the mast or staff upon which it is hoisted. The length of the flag is called the fly. In constructing flags eight colors are used. They are red, white, blue, yellow, green, brown, black, and gold. A large blue has lately been added. The yellow mentioned is of an orange tone. All the bunting used is of American make, and comes from either the United States Bunting Company or the New England Bunting Company—both of Lowell. About fifty thousand yards are used every year, and to guard against any possible defects in its manufacture each piece is put to a rigorous test; forty yards to every roll, two ounces weight to every yard, and fast color. After being cut out the various pieces are sent to outside workers, who put them together. By aid of copper patterns the stars are cut out with chisels from muslin folded thirty times.

In reply to the inquiries of a teacher respecting the occupations of girl graduates, Kate Field says that girls of the leisure class, who have "nothing to occupy them at home" ought to be ashamed of themselves. There is not an hour of the day that cannot be profitably employed if they have the will. Do they owe nothing to their parents, to their neighbors, to the poor that are always with them, to themselves in the way of keeping up with contemporary history? "I am sick unto death with the chorus of 'nothing to do' among the leisure class of women. Such creatures are monstrosities, and deserve no recognition. My teacher correspondents realize that something is wrong. She does not see that the wrong begins way back in childhood. The lack of the kindergarten, the lack of manual training and the lack of parental study of the child's natural bent, lead to the dreadful muddle of helpless incapacity now deluging this country and piercing sympathetic hearts with the cry of the human. The greatest women in the world have had no university training up to date. What is called 'higher education' should be dispensed with by all who cannot afford luxuries. When a college girl does not know what place to fill, I should say that she cannot 'command' any salary whatever."

Mr. Eli W. Smith passed to spirit-life from Greenwich, Mass., Aug. 17th. He was a well-known and prominent Spiritualist of Boston and vicinity, and a friend of THE BANNER. A memorial sketch of the deceased will appear next week.

## Letter from W. J. Colville.

What has been Going On at Onset.

To the Editor of the Banner of Light: Since my last brief epistle from Onset it has been my good fortune to see and hear still more of the many attractions of that delightful resort, where the meetings have increased in magnitude and interest as the season has advanced. During the week ending Aug. 18th the morning conferences were unusually interesting, by reason of the extremely diversified but always harmonious thought expressed, and the attendance at the afternoon lectures was larger than ever before. The weather has been almost perfect; no extreme heat and no disturbing winds have marred the serenity of the Camp, and the extreme clemency of the elements has been appreciated to the full by the very numerous bathers, bathers and pedestrians, who have enjoyed the halcyon days.

Excursions to and from Cottage City and New Bedford have been large and frequent, and the shorter moonlight trips down the Bay have been a very popular feature on every evening. The various entertainments in the Temple have all been refined, interesting and well patronized, while the frequenters of séances for all varieties of spiritual phenomena are ever on the increase; and it is pleasing to hear reports in reference to the grand manifestations of power in many instances have been of a thoroughly satisfactory and highly convincing nature.

One of the finest audiences I ever faced assembled in the Auditorium Tuesday, Aug. 14th. Rev. James R. Appleton gave a most able and interesting lecture, and Mr. Solon Lauer ably filled Dr. Storer's place, Aug. 14th. Joseph B. Stiles gave many convincing tests after his address Aug. 17th; and Moses Hull, whose regular lecture was appointed for Aug. 18th, gave two or three brilliant, forcible and witty addresses during the conferences on preceding days. Miss Cora Scott makes many friends by her sweet singing, which is a very attractive feature, before and after lectures.

My course of lectures on Spiritual Science in the Rink ended Friday, Aug. 17th, when one hundred and eighty-five people were present. Two years ago there were never more than one-half that number at any evening lecture. Questions and answers have been very plentiful, and the inquiring spirit is evidently a sincere and earnest one this season. My good-by words were spoken on Saturday morning, Aug. 18th, at the opening of the Conference at 10:30, while I was in readiness to step on the car immediately it approached the post office.

Dr. Storer is much improved in health, and is now able to attend to some of his public duties with all his old-time vigor and efficiency. The project of presenting him with a cottage has been universally seconded, and subscriptions are now flowing in unhesitatingly from friends in many places. Few workers have more friends than Dr. Storer, and he richly deserves a multitude.

A pleasing sign of the benevolent, generous spirit which is rife at Onset this summer was shown on Friday, Aug. 17th, when nearly fifty dollars were placed in the collection for the old Onset Camp, a fine medium, Achsa Payne, who has done a great deal of good work gratuitously. Her friends are determined that her good services shall not pass altogether unrequited. She is now over eighty, but is still able to exert a strong influence, and makes predictions which prove strikingly accurate.

Mrs. Cora L. V. Richmond was arriving at Onset as I left, and was in readiness to step on the car at the same time as hers at Lake Brady, Sept. 22 to 10th, I hope to hear many of the sublime utterances given through her instrumentally very soon.

As friends in East Jaffrey, N. H., wanted me for Sunday, Aug. 19th, I went there on a flying visit, and also arranged to take a sea trip to and from St. John, N. B., before starting for Cassadaga, where my work begins Sunday next, Aug. 20th, from which place I hope to be able to send a few items of news soon after my arrival. Yours sincerely, W. J. COLVILLE.

## Movements of Platform Lecturers.

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

Helen Stuart-Richings's closing camp engagement for this summer is Vicksburg, Mich., during the last week of August; her regular lecture season opening at Duluth, Minn., for September and October, and continuing at Randolph, N. J., during November. Her permanent address is now "General Delivery, Boston, Mass."

We are requested to state that Mrs. C. M. Whipple, who has been occupying the platform of the People's Progressive Spiritualist Association for the past six weeks, will accept engagements in and about Providence, R. I. Her address is 620 Smith street, that city.

Mr. J. S. Beattie, trance lecturer, would be pleased to arrange for engagements; he can be addressed 35 Fenner street, Providence, R. I.

Mr. J. Frank Baxter, the past week, was successfully employed at Temple Heights (Mass.) Camp, and concluded his work there on Sunday last. The present week he is at the Vicksburg, Mich., Camp-Meeting, and will end his work there on Sunday, Aug. 20th. He will then visit the Onset Camp, Vt., and Hayden Lake, Me., Camps.

Mrs. Jennie K. D. Conant spoke and gave tests before a large audience at Camp Progress, Mass., Sunday, Aug. 19th. Will be in Maine from Aug. 23d to Sept. 6th; will be at Camp Progress, Sept. 6th to 10th; will be at Onset Camp, Vt., from Sept. 10th to 14th; will be at Onset Camp, Vt., from Sept. 14th to 18th; will be at Onset Camp, Vt., from Sept. 18th to 22nd; will be at Onset Camp, Vt., from Sept. 22nd to 26th; will be at Onset Camp, Vt., from Sept. 26th to 30th; will be at Onset Camp, Vt., from Oct. 1st to 5th; will be at Onset Camp, Vt., from Oct. 5th to 9th; will be at Onset Camp, Vt., from Oct. 9th to 13th; will be at Onset Camp, Vt., from Oct. 13th to 17th; will be at Onset Camp, Vt., from Oct. 17th to 21st; will be at Onset Camp, Vt., from Oct. 21st to 25th; will be at Onset Camp, Vt., from Oct. 25th to 29th; will be at Onset Camp, Vt., from Oct. 29th to 31st.

Dr. T. A. Bland made a call at our office Tuesday last, having just returned from Onset Bay Camp (which he pronounces to be a perfect success for '94) to Boston, where he will remain for the present.

The London Post, commenting on the diminution of emigration to the United States, thinks "the decrease is less due to the exclusion laws than to the fact that the West has had its day, and that the tide of emigration has turned toward Africa. The omnipotence of capital in the United States has grown into an almost intolerable tyranny, and has driven the farmer and the workman to the wall."

## NEWSY NOTES AND PITHY POINTS.

While holy spirits guide our thoughts,  
And fill our souls with love,  
We do not fear the frowns of hate,  
Being guarded from above. —*QUINT.*

"The growth of the use of electricity as a motive power is remarkable," says E. L. Carson, an electrician at Boston. "Two years ago there were only one hundred and sixty-one electric railways in the United States, while now there are over five hundred."

Let us have "government railroads, and strikes by the hands will be things of the past.—*The Star and Kansas, Independence, Kan.*

"There's nothing does a man more good than an outing trip." "Think so?" "Yes, sir. It makes a man appreciate his home."

The man who always saves a pin,  
Is not in want for anything.

BEDROOM DRIVETTES.—Restful sleeps renew the life. Never sleep with the face turned toward a near wall. Pure air is fully as important in sleeping as in waking hours. "One bed for one person" is the best rule for health and comfort. Sleep is nature's season of repair; the more quiet, the more restful, the more perfect its work. Feather beds are not only unwholesome and uncomfortable, but they harbor and transmit disease.

"It's a good thing people are not treated nowadays as Ananias was for lying." "Why so?" "Why, if we were, Albert, nobody'd be left alive but you and I, and you'd be paralyzed."—*Horn Journal.*

It is alleged that a late issue of a Brooklyn, N. Y., daily contained the following, under the heading of "Church News":

"The Rev. Dr. C. of Rockville Centre M. E. Church, will exchange pulpits to-morrow morning with the Rev. Mr. — of the Baptist Church. In the evening Dr. C. will occupy his own pulpit, taking for his subject, 'Behold, I have Played the Fool.'"

The man who does exactly right  
Is never needed in a fight.

"What's this card in your pocket, John?" asked his wife. "That? Oh, before I went to lunch that was a bill of fare, now it is my table of contents."—*Press.*

First Chinese Warrior—"Whatties this Christian Science?" Second Chinese Warrior—"Machine guns."

"Johnny," said his teacher to the wise boy who not only knew his father, but also his uncle. "If your father can do a piece of work in seven days, and your Uncle George can do it in nine days, how long will it take both of them to do it?" "They'd never get it done," said Johnny. "They'd sit down and tell fish stories."—*Ex.*

Over \$500,000,000 are now employed in electrical pursuits, and this immense sum is annually increased by over \$100,000,000.

FAMILIAR OLD SAYINGS.  
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NUMBER THREE.

As pure as an angel,  
As neat as a pin,  
As smart as a steel trap,  
As ugly as sin,  
As dead as a door nail,  
As white as a sheet,  
As flat as a pancake,  
As red as a beet.

According to an authority in Zurich, the profit in Switzerland from the "tourist industry" does not yield more than five per cent. Interest on the capital invested for the accommodation of these visitors.

"Jimmie, where did you get this five cents?" "It's the money you gave me for the heathen, mamma." "Then why did you keep it?" "My teacher said I was a heathen."—*Harper's Bazar.*

THE WORLD'S CRY IN 1848!

"Oh! Being created because of man's longing to live again!"

Oh! Being, alleged to be Love, and dooming us worms of woe,

Wilt Thou relent and prove to the living who pant in pain

The place where their loved ones have gone—the place where they, too, must go?

Dig out the floors of our graves, illumine the callous sod!

Give us our journey's plan. Show us a sign, Great God!

MODERN SPIRITUALISM has answered that cry—for all who dare listen to its divine revelations!

In the short space of three hours, on the afternoon of Aug. 20th, 2 10-100 inches of rain fell in Boston—much more than ordinarily falls in a month's time, by far the heaviest of the year, and one of the heaviest on record. It is estimated that a loss of \$100,000 was caused by the flooding of basements, etc., in the lower levels of the city.

A small boy surprised his teacher at one of the grammar schools by asking her how far a procession of the Presidents of the United States would reach if they were placed in a row. On her expressing her ignorance, he calmly announced: "From Washington to Cleveland."

Thy brother is thine other self; his fate and thine are one.  
Do, then, thy duty to thyself, and all thy work is done. —*Lara.*

"Willie—" "Aunt, what do they call the man who hunts up the taxes?" "Aunt Sarah—" "Taxidermist, up course, beca's he skins everybody."—*Cleveland Plain Dealer.*

Thoughtful people, who know what the physical, mental and moral consequences have been of conjugate marriages, generation after generation, within the narrow circle of European royalty, will hear with apprehension that the granddaughter of King Christian of Sweden, Princess Maud, daughter of the Prince and Princess of Wales, is betrothed to the grandson of King Christian of Sweden, Prince Christian, eldest son of Crown Prince Frederik and his wife, Louise, Princess of Hesse Cassel. The marriage of first cousins is forbidden by the laws of several American States, for perfectly sound physiological reasons, and is regarded by the grandest of the highest authorities on the science of heredity. Already insanity has become fearfully common among families of monarchical blood, and there is no doubt as to what chiefly brings it about.—*Ex.*

"My half day's work is done—  
But still I feel my part;  
I give a patient God  
An humble prayer,  
And grasp his Banner still—  
Though all its blue be dim—  
These stripes, as well as stars,  
Lead unto Him!"

"Are you going to employ the rainmakers in this neighborhood?" asked the visitor from the East. "No," said the Western Kansas farmer. "Everybody round here is too blamed stingy to subscribe anything. I guess we'll have to call a meetin' and pray for rain."—*Chicago Tribune.*

"You seem to have lost all zest for life, my dear sir. You must rouse yourself, take more interest in your business." "Good gracious! doctor, I'm a money-lender!"—*Walt.*

"Victor—You oughtn't to keep the pigs so near the house. Countryman—What? Victor—It isn't healthy. Countryman—That's where you're wrong; them pigs ain't never had a day's illness."—*Tid Bits.*

A text



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Chap. VII.—Sensitiveness During Sleep.

Chap. VIII.—*Dreams.*  
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Chap. XIII.—Unconscious Sensitiveness.

Chap. XIV.—Prayer in the Light of Sensitiveness and Thought-Waves.

Chap. XV.—Christian Science, Mind-Cure, Faith-Cure—their Physical Relations.

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ignizes the fact that we live in an age of growing skepticism; that evidence which was once sufficient is no longer so, and that in the minds of a very large class of earnest and intelligent persons faith in a future state of existence has a very slender hold.

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## SPRIT Message Department.

### SPECIAL NOTICE.

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

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication.

As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our séance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, pertaining to this Department, should be addressed to the undersigned.

LUTHER COLBY, Chairman.

### SPRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held May 25th, 1894.

#### Spirit Invocation.

Our Father and Mother God, thou who art all wisdom, all power and all life, we thank thee for the blessings thou hast bestowed upon us in the past, for all thou dost vouchsafe to us in the present, and for that which thou dost promise us in the future. We ask thee to send forth thy ministering angels to teach every heart on earth that from thee all goodness proceeds. We would draw nearer unto thee at this hour, we would learn more of the interior life, and we would ask for the companionship of the pure and exalted of the celestial spheres. Give unto us, oh Father, strength sufficient to enable us to bear the disciplines of life and understanding, to profit by them; and unto thy name would we ascribe all praise, not only now but evermore.

JOHN PIERPONT.

### INDIVIDUAL MESSAGES.

#### Nellie Welch.

[To the Chairman:] Please, sir, may I speak? [Certainly.] The minister said I could. I'm Nellie Welch, and I love everybody. We lived at the South End here in Boston. My papa's name's Thomas, and my mamma's name's Mary. I've got an Aunt Mary; she takes care of me.

I was only five when I went to the Summer-Land. I couldn't breathe; I can now. Aunt Mary thinks I'll be twelve pretty soon. We have pretty flowers in the Summer-Land.

A lovely lady brought three vases of pure white flowers here for the spirits. Her name is Miss Emily Chase.

We have such a nice time in the spirit-world. I go to school with other little girls, and we have a beautiful teacher; her name is Miss Annie Thompson.

#### Sallie Snow.

I would that mortals would seek to learn more of spirit-communication and our almost constant presence, then they would realize more the assistance we are to them. We of the higher life delight to aid those who yet travel the rugged path of earth-life, whether they are of our kin or not. It is our mission to bring good influences to those who struggle on here below.

The good red men are God's children as much as we are; he holds the same love for them that he does for us. In their love for all humanity they come to the weak and sick of earth-life with health-giving magnetic forces which are so much stronger than the white race possesses.

I have often wished that we from the higher life could bring to earth's children positive proof of our identity and of the truth of spirit-communication, that would do away with so many doubts that mortals seem intent on cultivating.

This will be done in God's good time, I know, and it is being gradually brought about, but I am so anxious to see the mourning heart comforted with this knowledge that lies within the reach of all.

I am Sallie Snow of Rochester, Vt.

#### Tracy Nichols.

[To the Chairman:] I would like very much, sir, to send a few words to my mother.

Mother, how much you have longed in your heart for those gone before to the Summer-Land. You have said: "I shall never hear a word from Tracy and father again. This eternal silence is so hard to bear!" Mother, I know of all your worriments, and sympathize deeply with you in all your trials and your loneliness of spirit. This message is not wholly from me, for father is with me to-day and wishes me to speak for him.

Dear friend, I would that you might learn more while upon the earth-plane of our visits to you.

I know, mother, your heartaches are many, but that which you are doing for the dear elderly lady in the family will be returned to you in double measure in heaven. Some of her people have said they were perfectly satisfied with you, for you are trying to do the best you can with and for her. Then, mother, you must know we often visit you—every day, in fact. I would like so much to speak to you at home when I see you so weary physically. Take courage, then, for we are nearer you than you have any idea of.

Grandfather Nichols wishes to be remembered to you, mother.

My name is Tracy Nichols. I lived in Manchester, N. H.—or rather in a portion of it called Bedford.

I am grateful for this opportunity to speak. It is the first time I ever controlled a medium.

#### Joseph T. Merrill.

Mr. Chairman, I have been very anxious to report here, for my good wife has THE BANNER and will be glad to hear from me. I watch her as she receives it weekly and scans its pages to gain all the spirituality she can; but the Message Department she reads first, to see if any of her kindred or friends have been here.

This is not my first visit to your Circle-Room, Mr. Chairman, but this is the first time I have communicated here.

Hayden, my son, stands beside me, and asks me to say to mother that he is all right now. He has no trouble whatever with his head—that belonged entirely to the physical. That is a pretty good thing—that you don't have to take any troubles arising from physical conditions away from you when you leave this material world.

I am very glad to say to you, Luella, that I am with you every day—yes, every day. Now I wish to say to you, dear wife, when you go to Providence again, if you can, go to some materializing circle, and perhaps I can clasp your hand and speak to you.

I send love to the children, but to you first, and say I know you don't feel alone when at our home in South Hampton, N. H., for you sense me with you a great deal of the time.

I know you will be glad to receive a message from me, for you have often desired it in your spirit; but there has been no opportunity before to-day. Be patient, and in a little while (for the years speed so quickly) we shall be reunited. I shall never fail you while you remain on the earth-plane, and I am sure I shall not in the spirit world.

I am Joseph T. Merrill.

#### Samuel Williams.

While in the material form I lived in Neponset, Mass. I am proud to say that since passing on to the higher life I have made considerable progress, and there is a chance to make much more.

Life on earth is as a shadow compared with the substance, and I have never met one in the spirit-realms who has said to me that he desired to return here to stay, but I have met many who have expressed the desire that they might give more light to mortals.

I am very much pleased, Mr. Chairman, to be permitted to announce myself here to-day, as hundreds of spirits have before me. Has their return been of benefit to any one? Some individual might ask. I answer emphatically, yes, and so far as I have learned, not a message has been delivered but what some one has gained a little light therefrom.

I am Samuel Williams. Susan is with me.

#### Rev. Lysander Fay.

[To the Chairman:] Although I have been privileged to be a listener here many times, I did not think of taking part in these exercises until I saw the happiness that beamed in the countenances of those who had communicated here. I determined then that I would report.

While on the material plane how often have I said, "Blessed are they that die in the Lord." I would change that a little and say, Blessed are they that die with a knowledge of the life hereafter.

I am pleased to say to the handful of mortals who knew of me and my religious life, that I have found things very different from what I anticipated. I was honest in my belief, and in what I taught my people, but many things I held to I have found were very erroneous.

Once years ago I reported in this manner. I did not know much of what you term Spiritualism when here, and what I understood of spirituality was as a dry husk compared with what I have learned since passing to the higher life.

I was called the Rev. Lysander Fay. Some in Athol, Orange and many surrounding towns, will remember me.

I have enjoyed attending the circles here, Mr. Chairman, more than I enjoyed attending the meetings of the church when in mortal life. I know some of my brethren will say, "That is very strange!" So it is to those who know merely of church forms; but learn what spirituality is, and you will then know what it is to have your spirit freed.

I am very grateful for the privilege of speaking here, which was accorded me by your Spirit-President, the Rev. John Pierpont, of whom I knew in mortal life.

#### Charlotte A. Rice.

I have had an earnest desire for a long time to speak here, but this is my first experience in controlling this medium. I have been present in your Circle-Room, Mr. Chairman, many times, and what I have heard has aided me very much.

In Worcester, Mass., I am remembered by a few, and in Pittsfield, this State, some know of me.

I have no extended message to give, only to add one more proof that we live on after the death of the material form.

It is very sweet to know our friends do not forget us. Some speak of us very little after we have passed on; but could they realize our presence more, it would not seem to them that we are so far away.

When my spirit was being released from the body I was conscious of all that was taking place, but did not have the power to speak. Charlotte A. Rice is my name, but I was called Lottie.

#### Lottie Wood.

[To the Chairman:] Please, sir, I want my papa and mamma to know I have come here and spoken. Grandpa says it will be printed. Isn't that lovely? My papa do n't really think I can come, but my grandma does, and mamma thinks so, but she do n't say much. Grandpa says, "Never mind; that will be all right if I speak just a little."

I'm so happy in the Summer-Land! I study music, and my teacher says I am gaining very fast. My other teacher is Miss Clara Barton. Grandma and mamma, I'm not the little Lottie I was here; but I'm just as full of fun as ever, so Uncle Frank says.

Grandpa Goward sends love to grandma, and Uncle Frank wants me to tell her he goes home very often.

My name is Lottie Wood. I lived in Lowell, Mass. My papa has a jewelry store. Grandpa says please to tell him we know of the trouble when the watches were taken. He'll know what that means.

#### 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:

June 1.—Sadie Evans; Oliver Watkins; Henry Jacobs; John McGuire; Nancy Batchelor; George O. Sherman; Nellie Conley; Katie Donnellson.

June 8.—Robert C. Cummings; Almira C. Spaulding; Sally

Reed; Rosa T. Amodey; Henry C. Wright; Sarah A. Bruce; Jonathan Alger.

June 15.—Col. Robin Pond; Joseph Kinsey; Huldah S. Russell; Lydia Merrill; Arthur Russell; Samuel Hazen; Benjamin Edmund; Margaret Menter; Peter Kinsman.

June 22.—James Mason; Mary A. Moore; William S. Arnold; Winifred Menner; Capt. Richard Freeman; Thomas Gales Forrester; Rosie Chick; George Draper.

June 29.—Martin A. Coleberry; David Dale; James Woodworth; Charlotte Colson; Dr. Beck; John Pierpont.

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Emil Baer, St. Louis.] How much more do Spiritualists teach to-day than the Disciples taught after Christ's resurrection? Who best represents to us the Christ?

Ans.—We do not know of any Spiritualists who actually teach more than the original promulgators of Christianity; but there is a most important distinction to be made between the state of the world then and now. Every spiritual dispensation comes when it is needed, and because it is needed, and as progress is the cyclic law, we can see an ever-widening area covered with knowledge formerly confined to certain privileged districts. Originally the dispensers of heavenly wisdom among mankind were few in number, and because of the general condition of the people they could have but very few disciples. The times are now greatly changed, and a democratic instead of an aristocratic revelation awaits the world.

The Apostle Paul, who was the leading scholar of primitive Christendom, constantly alluded to a hidden wisdom, and this esoteric truth it is the mission of inspired and illumined men, women and children to reveal to-day. The sacerdotal hierarchy commonly called the Christian Church, has been from the first largely a perpetuation of pre-Christian religions; therefore the doctrines and ceremonies of the outward church have always borne a close resemblance to those of Buddhism and other earlier religions.

The primitive disciples of the Christ were men and women from all ranks of society, pursuing all avocations, whose source of information was as interior as that acknowledged by Whittier, and all truly-enlightened Friends. Jesus taught implicit reliance upon the inner light and word. "It is the spirit of your Father that speaketh in you." "The Holy Spirit shall be in you." These and many similar quotations from the New Testament abundantly prove that to an inward instead of to an outward court of appeal the disciples were directed.

This illumination of the understanding and cultivation of the faculty of intuition differs from what is ordinarily sought after by inquirers into Spiritualism, but it is a further development of spiritual discernment, and therefore cannot be expected at the very outset of progress from a mundane to a spiritual degree of consciousness. Most mediumistic people to-day are confessedly dependent upon extraneous influences to the extent of being almost entirely, sometimes even automatically, guided by them. Those who have advanced further in spiritual growth enjoy visions, and are, in many interior ways, made acquainted with the realities of the spiritual world, in the midst of which we all continually dwell, knowingly or unknowingly. The true Christ-spirit, call it by whatever name you will, is a spirit of pure philanthropy. It is in no sense servile, and it does not aim at that kind of misguided self-renunciation which, if logically followed to its extreme conclusion, would annihilate the race.

To work for the general good; to rejoice in the common welfare of our total humanity; to regard self only as a unit among countless multitudes of equal units; to rejoice in being all and doing all that is possible to one for the sake of the commonality—that is to exhibit the Christ-idea.

Q.—[By Leonard Macomber, Chelsea.] It is well known that the late Adelaide A. Proctor, the English poetess, gave her voice, her pen and her physical strength to the amelioration of the condition of the poorer classes. As the record goes, it would seem to be a case of self-immolation. Her whole soul and strength were given to the noble work, and when she could no longer visit and minister to the wants of the unfortunate, she took her bed to rise no more. By such devotion to those who were bodily and mentally distressed, was not the magnetic force exhausted beyond the power of recuperation, and was it not the most prominent cause of the physical dissolution which followed? Under such circumstances, would not the risen spirit find itself earth-bound, until the spiritual part of the lost magnetism could, in a measure, be restored?

A.—We consider that the questioner suggests in a somewhat crude way a most important truth, which he has not by any means fully grasped.

Miss Proctor was, without question, one of the sweetest, noblest women of her time, tender-hearted, sympathetic and compassionate to a fault, and the fault was a real one though of an amiable variety. To go down among the poor and the distressed and take on their conditions as to weaken one's self, is an evidence of an unbalanced nature, though a very sweet one. Poetesses are apt to be carried away by their emotions, and where their feelings are deeply enlisted they often become paralyzed, so that further effort on their part is impossible.

The secret of the most successful ministry among the downcast is to go among them as an angel of light to raise them, all the while holding one's self so firmly above their condition that spiritual mastery is gained over it. A nature as spiritual and loving as Adelaide Proctor's would not remain long in weakness in the spiritual world, because she really did possess while on earth considerable spiritual poise, and only temporarily succumbed to outward weakness. Earth-bound is scarcely the right word to use in such connection, as earth-bound

influences are, properly speaking, those whose affections are centred on earthly things, and such was not Miss Proctor's case in any sense, for she was aspirationally one of the most spiritually minded of women, as our questioner admits. When people are found equally philanthropic, but with clearer insight into spiritual law, far more efficient aid will be rendered to the needy, but those who help others will not suffer.

The most difficult lesson for sensitive natures to learn is the art of holding themselves constantly in rapport with the intelligences of the upper spheres with whom they will to cooperate and at the same time refuse to be affected by any material condition they are seeking to change. To make our meaning clear, we call attention to the following facts in nature, which are all in direct opposition to the prevailing fallacy that we must recognize and be depressed by darkness and sorrow in order to remove affliction from the path of others. When the sun shines it melts the ice and dries the ground and causes vegetation to sprout by virtue of its own forceful action; when fire is kindled in a cold, damp room it warms the apartment simply by the heat it throws out; when lights are lit in a dark place, darkness is no more.

Follow these analogies, and you cannot but see how eminently rational and consistent is that truly spiritual method of affording assistance to those in need by simply carrying into their presence spiritual warmth, strength and sunshine. Wherever there is sadness and gloom there is a lack of spiritual presence, and whoever can live in the sunshine in the midst of gloom, is himself a sun to others. The miseries of the world are all negative to positive spiritual force; no chains of sickness or poverty can continue to hold those who have come to recognize their oneness with celestial affluence. To live happily in the midst of sorrow, to utter silently, if not orally, the word which contradicts and dissolves all that holds humanity in bondage, is to play the part of a veritable guardian angel. If this attitude is taken there will be no exhaustion of recuperative power; on the contrary, the vital force will be immensely augmented through continual acknowledgment of its supremacy.

Sentimentally Adelaide Proctor was angelic, but in the scientific understanding of spiritual law she was deficient, as the majority of equally kind-hearted people are to-day.

Q.—[By Hiram Armstrong, Philadelphia.] How do the founders of our Government look upon the present condition of the country? And, from their standpoint, what will the outcome be?

A.—So far as we can undertake to reply to a question addressed to the founders of the Government of the United States, we can answer that there are no really illumined souls who are in any fear regarding the future of America.

The present condition of the country is, in some respects, serious and critical, but it is not dangerous or depressing, from the standpoint of those who can see that all present turmoil is but a prelude to a new era of prosperity, far exceeding anything imagined by Washington and his contemporaries in days of old. The outcome of the present unrest will be the development of a more perfect Commonwealth than any that could formerly be devised. The Constitution will yet be fully carried out; the clouds will dissipate, and shortly there will burst upon the horizon a new day of unexampled brilliance. Let all work intelligently to disseminate truly spiritual and rational views of human nature and conduct, and the long-looked-for day of universal peace and order will speedily appear.

### Spiritual Phenomena.

Mrs. M. E. Williams Gives Some Interesting Séances at Lake Brady.

Lake Brady, Aug. 4th.—(Special.)—Mrs. M. E. Williams, of New York City, a well-known materializing medium, is spending the season at Lake Brady. After the close of her work here she will sail for the Old World, where she is engaged by the occult scientists of Berlin, Germany, to give a series of séances. She will also visit Russia and France in the same capacity. The Czar of Russia is expected to be one of her patrons.

At a séance held in the cottage parlor of Mrs. Williams, many fine demonstrations were given. The cabinet is constructed in the form of a bay window; the entrance is closed with a portiere. After the usual examination of the cabinet was made, the medium entered it and the exercises began by singing a hymn. As the sounds of music died away, two voices, one a deep basso, the other a high treble, held an animated conversation back of the curtain, after which the figure of a large man and the form of a little girl appeared. After saluting all with ease and grace they announced their names as Mr. Cushman and Bright Eyes.

Mr. Cushman made a speech upon the subject of "Spiritual Philosophy." Bright Eyes was ready with lively repartee to any question or remark from the assembly.

Many forms appeared, each in different apparel, and persons in the audience claimed to recognize them as their friends and acquaintances. The figure of a bright-looking boy stepped from the cabinet and said, "I want my papa." The man so addressed earnestly embraced the form, and from the joyous expressions, mingled with tears, one would be inclined to think he had found a son.

Two ethereal forms of beautiful girls appeared in company, their light drapery flowing so gracefully about them that the modern belle might envy them their dressmaker.

The name of Henry Ward Beecher was announced by the deep voice from the cabinet, as the portly figure of a gentleman came forward, bowing and smiling to the audience. Many persons present said they recognized the classical head of Henry Ward Beecher.—Cleveland (O.) Plain Dealer, Aug. 5th.

#### Verification of a Spirit-Message.

I was well acquainted with Dr. JOSEPH H. BURN in Ohio—from '72 to '78—who has a message in THE BANNER of Aug. 4th. His message is peculiarly characteristic of his ideas while in earth-life, when he was not afraid to be known as a Spiritualist. He was one of nature's nobleman, and so reputed through a wide section of country.

Shawano, Wis., Aug. 7th, 1894.

[A HEATHENISH PRACTICE!—Last year one hundred and two well defined cases of lockjaw were reported to the Royal Society for the Prevention of Cruelty to Animals, London, with a certificate in each case from the attending veterinary that the malady resulted from "docking," and one single veterinary stated that out of thirty-one cases of tetanus which he had been called to attend within a year, twenty-seven of these cases resulted from this same brutal custom.—Dumb Animals.

Cleanse the blood with Ayer's Sarsaparilla, and realize what poor health you have had.

#### New Publications.

THE LAW OF PSYCHIC PHENOMENA. By Thomas H. Hudson. Cloth, pp. 409. Chicago: A. C. McClurg & Co.

The object of Mr. Hudson, as shown in this work, is to assist in bringing psychology within the domain of exact science. He claims that this has never been accomplished, owing to the fact that no successful attempt has been made to formulate a working hypothesis comprehensive enough to embrace all psychical phenomena. And the author takes the "working hypothesis," as he terms it, and tries to prove that "Spiritism" and its like are manifestations produced by a general application of a law or general principle. In support of this statement, Mr. Hudson quotes a London society, whose duty it seems to be mainly to break down rather than to investigate in the right way or in correct channels.

Some idea can be had of the animus of this author in investigating his subjects, by a statement which he makes on "The Phenomena of Spiritism," page 209: "It is well known that any one can readily obtain a communication from an imaginary person as from a real one; from a living person as from the dead; providing the medium does not happen to know the facts. The writer has had frequent and very affectionate communications from an imaginary dead sister, and has occasionally had a very touching communication from himself, the medium believing the name to represent a dead brother. The fact that he never had either brother or sister made the communication all the more convincing."

Now what is the verdict an honest public would give such a self-confessed deceiver? The merest tyro in spiritual investigation knows that in this matter, more than any other, the truism "like attracts like" is of the most binding force. An inquirer who approaches a medium with the full intention to deceive, need not be surprised if he finds exorcised ones who are willing to join him in the work, and see that he is not disappointed. In the face of the admissions he thus makes, how are every-day people to judge if his work itself is not the offspring of a like desire to juggle with the public conscience? In this light his book becomes worthless as a matter of reference. In the chapter of "Phantasms of the Dead," the author's mind must have been in a very disturbed condition—made so, perhaps, by the vagaries which infest the previous chapters.

Seekers for the truth in matters occult, and believers in the Cause, will not find much worth treasuring in their hearts while discussing this book.

MARGUERITE HUNTER. A narrative descriptive of life in the material and spiritual spheres, as transcribed by a cooperative spirit-band through Lizzie S. Bangs, independent slate-writer Psycho. Cloth, pp. 272. Published for Marguerite Hunter, for sale at the office of the BANNER OF LIGHT.

This is a narrative of real life, startling and phenomenal in character, but pervaded by a sublime and lofty purpose. It presents Spiritualism as religion, science and philosophy. It will command, as it deserves to, a large circle of readers. There is not a dull line in the book; but, on the other hand, there are many gems and eloquent expressions upon its pages. Marguerite was a beautiful person when in the material form, and became a more beautiful spirit when she passed beyond the gates of the eternal. Pages might be quoted in instance of the attractions of the book. Many of the passages would bear repeating, by reason of their superior kind. There is nothing of a narrow nature in the whole volume. There seems to be no ism to present other than the broad one of spiritual advancement, going to show the purity of the influence which produced the entertaining work. It ought to be in every Spiritualist's family in the land. The book is elegantly bound, and has several half-tone illustrations.

MATTHEW, ETHER AND MOTION. The Factors and Relations of Physical Science. By A. E. Dolbear, Ph. D. Cloth, pp. 407. Boston: Lee & Shepard.

This new edition, supplementary to the one of two years ago, will excite a large number of readers to a careful digestion of it by reason of the advancement that has been made in the line in which the book treats. The recent development of new phenomena causes Prof. Dolbear to bring out many new explanations and new conclusions in presenting his views, as well as needed corrections of some previous statements. The author brings forward several new physical laws, where the transference of energy is considered. Spiritual séances are also discussed in the added portion of the treatise, and in a somewhat different aspect than by any other scientist; and yet Prof. Dolbear with all his advanced thought is slow to acknowledge the true phenomena which relate to the spiritual world. His book would have added value if he had incorporated within its pages a revelation of mind in keeping with the age.

THE BOYS' OWN GUIDE TO FISHING, TACKLE-MAKING AND FISH-BREEDING. By John Harrington Keene. Cloth, pp. 200. Boston: Lee & Shepard, 10 Milk street.

Mr. Keene is authority on the subject of fishing, having written many published works, after experience and careful study. It has treated the subject minutely and fully, and brings to his work eighty-two diagrams to elucidate his theme. There isn't a boy or man who is fond of fishing but who will read the book to the last line. Everything regarding every fish, even to the Latin name, appears, and adds value to every page. The book is truly a source of pleasure and happiness.

KORADINE LETTERS. A Girl's Own Book. By Alice B. Stockham, M. D., and Lida Hood Talbot. Cloth, pp. 424. Chicago: Alice B. Stockham & Co.

This is a collection of letters, many of them entertainingly written, and containing some very wise suggestions looking to an improved life. The letters are intended to teach many great truths, and should be read with attention. The girls of this country cannot do better than to peruse this book from beginning to end. The letters are truly "love blessings."

MEMORY BELLS. By Alice Penae Bates. Cloth, pp. 48. Buffalo: Charles Wells Moulton.

Mrs. Bates has written some gems in the poetic line, which she has given to the public bound in beautiful form and with fine letter-press. Most of the effusions relate to the family of the author. Many subjects are written about, and all are generally good.

REMOVED: PROTECTION TO STAPLE AGRICULTURE. Plan to equalize the burdens of protection, and for the amelioration of the condition of labor in manufacturing centres. By David Lubin. Published by the author, Sacramento, Cal. BULLETIN OF PROCEEDINGS OF THE ANCIENT AND PRIMITIVE ORIENTAL RITE. New York: 110 East 1st street. ORTHODOXY VERSUS EVOLUTION. Lecture delivered by Daniel T. Ames before the Brooklyn Philosophical Society and the Manhattan Liberal Club of New York. Published by the lecturer, New York. SUGGESTIONS REGARDING THE COOKING OF FOOD. By Edward Atkinson, with introductory statements regarding the nutritive value of common food materials, by Mrs. Ellen N. Richards. Published by the U. S. Government.

#### Written for the Banner of Light. WINDS THAT BLOW.

If you are not traveling my way, I cannot show you what is in my knapsack.

The date of all transgressions is on thy soul's calendar.

The highest sympathy has no words.

Back doors of repentance always have creaking hinges.

To-day is only one of eternity's door-steps.

Circumstances do not hang over, but project under.

"Stabs in the dark" are often given in the daylight.

No charity so great as that which we show ourselves.

Points of salvation are given on spears that wound.

The pride in to-morrow is always greater to-day.

Shylocks all are dealers in human flesh.

The surface of all tradition is a floor that Truth walks over.

Doubt is a very good hitching-post if we do not stay there too long.

Eternity's shadow never falls across an earthly daylight.

AUGUSTA ADAMS.







A  
rounded  
spoonful of

**Cleveland's**  
**Baking Powder**

does better work  
than a heaping  
spoonful  
of others.