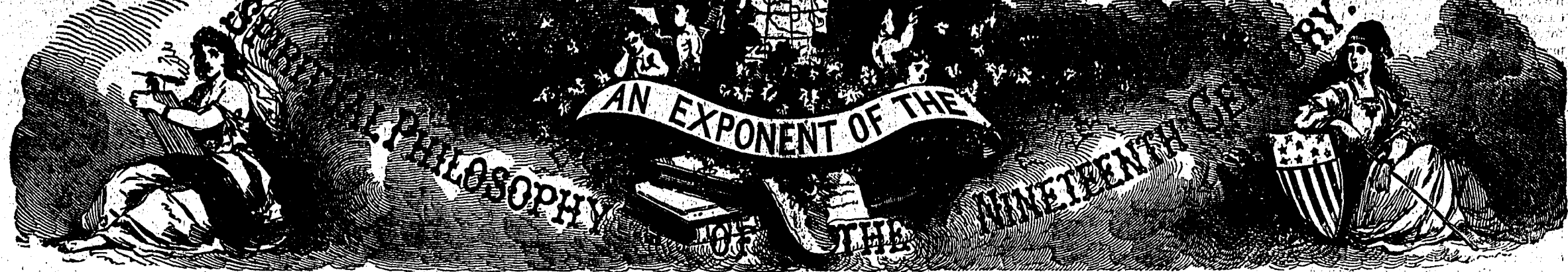


BANNER OF LIGHT.



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NO. 26.

THE WORKMAN YET SHALL HAVE HIS OWN.

I dare believe the day shall be,
When labor shall true justice see;
When man shall treat his fellow-man
According to his nature's plan,
And all shall have what all did make,
And each shall live for others' sake!
Then fair division shall be made
To every man in every trade;
It shall suffice to win his bread,
While words of praise to him are said;
So labor will its crown receive,
And have no cause to grieve and grieve.
Why scorn a man because he's poor,
And toll provides his needed store?
Give scorn to those who spend the pay,
Hard labor earned and put away!
Work builds our houses far and wide,
It rears the palaces of pride;
It makes the furniture and dress;
'Tis use, and health, and loveliness;
It floats the vessels on the sea,
It gives us peace, it makes us free;
'Tis brains and hands that do the good,
Enriching our wide brotherhood;
And they are kings to bear the sway,
In truth's advancing better day!

WILLIAM BRUNTON.

Original Essays.

"IS SPIRIT MATERIALIZATION TRUE?"

[This question was recently asked me in a letter from a lady, once a pupil of mine in a country school in Connecticut, some forty years or more ago. She was a scholar in the best sense of the word; not a memorizer or a verbalist. She seized the meat and marrow of the subject, whatever it might be—being thoughtful for one of her age: somewhere about twelve or thirteen years. She was of an Orthodox family—not intensely rigid, however—and I saw evidences of a lurking doubt and skepticism, which led me to believe she never would be drawn into the church or entrapped by the dogmas of the popular theology. The result has been as anticipated—known to me from letters I have from time to time received from her. A few months after leaving the State, I received a very pleasant letter, wherein she declared that her school-days under my tutelage were among the happiest of her life, and that she believed she had been put on the lines of a true and proper education. I replied to the missive with unbounded pleasure, for I remembered her as a studious, conscientious girl, and felt that a good word from me, with suggestions as to her studies, would be appreciated.]

Our correspondence continued at intervals; and, as time wore on, she opened her thoughts and heart on current questions, showing that she was outgrowing the old—becoming interested in the new. At length she broached the subject of Spiritualism. She had never seen much of the phenomena, but that little put her to thinking and querying. I was satisfied that she was mediumistic, and wrote accordingly, giving advice as to development, etc. Isolated as she was, surrounded by antagonizing influences, and forced to be cautious lest the vials of theological wrath should be poured out upon her, her progress was slow; yet she received enough to settle the main question as to the continuity of life, and the power of decarnated spirits to make themselves known and communicate, under proper conditions. Three or four months ago, among other questions, she asked me this: "Is materialization true?" I answered this question at considerable length, framing my answer to cover certain points which had been shadowed in her letters. Inasmuch as this phase of mediumship had been violently and virulently opposed by so-called scientists and some professed Spiritualists—many who had never witnessed the phenomenon impeaching the integrity of the mediums, and having the hardihood, in their ignorance and malevolence to declare the manifestations a fraud—I felt called upon to set before my friend the facts as I had seen them. Facts are stubborn things, not to be overthrown at will; facts are in the line of right reason, and through and by them we can only hope to reach the truth. My reply was as follows, which I forward to THE BANNER, as possibly its publication may do some good by substantiating this latest phase of the spiritual manifestations, which seems to have been developed as the crowning testimony to the basic idea of Spiritualism, i. e., the return of spirits in visible, tangible form:]

You ask me: "Is Materialization True?" I will answer you in all sincerity and honesty, for in this matter of Spiritualism and its manifestations I must write and speak under a deep sense of the sacredness belonging to them. "If a man die, shall he live again?" has been the cry of the ages; but century after century rolled away with no certain answer. Religions came and went with the question still a riddle. It is the question of questions, dwarfing all others. Hence, in considering it, I must write under the dominancy of conscience, to the end that truth may come uppermost with its due weight. I think I am competent to answer the question—fully so. I have attended, probably, more than two thousand sances, and have probably seen forty or fifty thousand forms emerge from the cabinet, male and female, in the similitude of human beings, with all their characteristics. Surely, with this experience, I ought to be able to say that I have obtained a knowledge of the phenomenon sufficient to arrive at definite, positive conclusions, enabling me to declare absolutely I know.

Most of my sances have been held with Mrs.

William H. Allen of Providence, at her house, with a cabinet, constructed and posted in such a way that there can be no suspicion of confederates or collusion. There can be no caviling on this point, for previous to a sance any one is at liberty to examine the cabinet, and after this it is impossible for a person to enter it without being seen, for he must pass before the sitters to do so. All this eliminates the idea of confederacy or collusion by some one simulating a spirit-form.

I pass to the description of a sance. The attendants being seated in a semi-circular form, Mrs. Allen enters the cabinet, and is soon under the control of an Indian girl, who holds her during the sance—Mrs. A. being totally unconscious of what takes place, and as ignorant of what may have occurred as you would be in your country home. In a few moments a form appears, usually a cabinet spirit—one accustomed to materialize—preparing the way for subsequent materializations. Forms then appear at intervals, sometimes to the number of fifty; usually, however, a less number. All these forms are draped, the females usually in white, the males in dark clothes. Soldiers sometimes appear in full uniform, also those who in earth-life belonged to some secret order wearing the regalia of their respective societies, and sometimes the jewels, the insignia of their offices. Odd Fellows, Daughters of Rebecca, Masons from the highest to the lowest degree, calling up some one in the circle, a member of the Order, giving the grip, signs and passwords—facts which stamp the manifestation as a verity, and indicate an individuality independent of the medium, who has no knowledge of the interior workings of any of these secret orders. The badges, regalia and jewels are independent of the medium, for they are not on her person when she enters the cabinet, nor are they passed into it. They are produced for the occasion by the spirit within the cabinet, and disappear with the spirit.

Forms sometimes come mutilated, as when in earth-life. One evening a male form came minus the third and fourth fingers of the left hand. He gave his name as James, and signaled a gentleman in the circle to come forward. He did so, and recognized an uncle; and as he looked at him said: "Uncle James, this surely is you, for there is the same hand you had in life." The form then reached out to me, seated near the cabinet, and I examined the hand, which was mutilated as I have described. The gentleman called up then said his uncle lost the fingers by an accidental gunshot wound. The form retired within the cabinet, and in a moment returned with a perfect hand. Standing outside the cabinet, he manipulated the left hand with the right, and extending it to me again I found it minus the two fingers. They were restored and the hand again made whole in full view of the sitters. This may be considered a crucial test; a positive one, too, demonstrating that the form was not a mortal, and, above all, was not Mrs. Allen.

Another case I will mention, equally wonderful and convincing. One evening a form appeared at the parted curtain—a boy, apparently eight or ten years of age. He announced himself as "Willie," and called for "mamma" three or four times in a beseeching tone, when I said: "Can't you step out and go to your mamma?" He replied: "I've no feet." I stooped over, and found it was so—the boy standing on footless legs. I rose up, told the circle that the form was without feet, and said: "Does any one recognize the form?" A lady came forward and stooped over, when the boy (form) threw his arms around her neck, and sobbing, said: "I am Willie." The lady then said: "This must be my child. I gave birth to one, a boy, who had no feet, and he lived only two or three hours. Previous to his birth we decided, if the child was a boy, to name him Willie; and coming as this form does I must believe it is my child whom I supposed dead, come to lift the gloom from my pathway, and foreshadow the reunion which shall yet be when I myself lay aside the mortal." Was this footless Willie the medium or some one simulating? It is pertinent to note that the lady declared the fact of the birth of the child without feet was known only to herself and mother, long before passed on.

Another evening, an old gentleman present was called up to the cabinet, and greeted a form as his wife. He asked her to walk out and see the sitters. Calling him by name, she said: "Enoch, you know I lost a limb, and I have come without it as a test to prove that I am your wife." An examination showed that the right leg had been amputated below the knee—she appearing then and there precisely as in life. At a subsequent sance the gentleman brought with him the family physician, Dr. Ariel Ballou. Mrs. P. came again, and recognized the doctor, calling him up with her husband. The doctor examined the limb, and declared the form to be his old acquaintance and friend beyond any doubt. Were the husband and Dr. Ballou mistaken? Was that form with the amputated limb Mrs. Allen? Some stilled zany would fain thus explain the manifestation. But in this case there was a crucial test: the husband was repeatedly taken into the cabinet, and in every instance declared that the medium was seated in her chair, while his wife stood by his side. Other like cases I might cite, but I pass to another fact which is equally demonstrative.

During the twelve years I have attended the sances, I have probably been taken into the cabinet at least five hundred times. In every instance I have found the medium in her chair while the form stood by my side, demonstrating the presence of three personalities, the medium, the form and myself. One evening,

five forms in succession took me within the cabinet. Many times the form standing with me by the curtains has opened them—showing the medium within. Sometimes a form comes bearing a lighted taper; and at such times as the curtains opened the audience was in full view. Scores of others have had a like experience, which would seem to be testimony strong enough to set at rest all doubts as to the verity of materialization.

There are various classes of facts bearing on the question of the reliability of the manifestations, some of which I will adduce. One evening, two gentlemen, brothers, were present. A form, evidently an aged female, called them by name to the cabinet, and said: "Mother has come as she said she would, to tell you that Spiritualism is true and that spirits can materialize." One of the gentlemen then said: "This form is our mother, who passed away day before yesterday. Her body is now in the coffin, ready for burial, dressed as she stands before you! She has always been skeptical as to Spiritualism, but said if it was true, she would come and let us know as soon as possible. This she has now done. The form is none other than our mother; the dress, the speech, her movements, prove it." The form was dressed in black, with a white handkerchief, shawl-like, about her shoulders; a black cap with long strings untied, also a white rose on her bosom—like one that was placed there after the body was put in the coffin. She stood there in all respects as she was, habited for burial. No person present, save the two sons, knew that the old lady had passed away, or was cognizant of the fitting of the body for burial. The sons had kept their counsels to secure a perfect test, one which should be beyond any questioning. Is there any explanation of the appearance of the form, with the coincident facts, save on the theory of there having been a materialization?

Some months afterward the old lady communicated through Mrs. B. F. Smith, at THE BANNER circle, very circumstantially alluding to her materializing previously with an attestation of its truthfulness—expressing thanks that she had been able to fulfill her promise by testifying to the truth of the beliefs of her two sons who for years had been Spiritualists. This communication through Mrs. Smith was of two-fold significance: it proved the reliability of the two mediums, Mrs. Allen and Mrs. Smith, strangers to each other—one in Providence, the other in Boston.

On one occasion a female form came and approached a gentleman present—giving her name and calling him. He greeted her as his aunt, and passed around the circle with her, she shaking hands with each siter. She wore a black silk dress, apparently new, but the back breadth was wanting. Returning to the front of the cabinet, the gentleman declared the form to be his aunt, and remarked: "You probably have noticed the peculiarity of the dress—the absence of the back breadth. I will explain: When the body was prepared for burial, the undertaker put on a white robe, but her husband did not think it becoming. I suggested that we take the new black silk dress, which she had never worn, and take out the back breadth, when it could be fittingly adjusted. We did so, and she was thus buried. To-night she appears in a black silk dress, apparently identical with that in which she was entombed, and with the characteristics exhibited. I fully identify her." The gentleman was an entire stranger, and no one present had any knowledge as to his family relations, or the decease and burial of a person as detailed by him. It seems to me this is another crucial test, and a demonstrative fact, which in itself is sufficient to settle the question of materialization.

I might go on indefinitely to relate incidents similar to the foregoing, but I think I have set forth enough to prove the fact of spirit materialization—or the appearance of spirit-forms as in life, in the semblance of flesh and blood—with such characteristics and that knowledge of mundane affairs which attest their identity. Among the many thousands of spirit-forms I have seen, I can personally only recognize a few. Among them are my mother, my father, Mrs. Jennie S. Rudd (formerly medium at THE BANNER circle), Mrs. Rena Schofield, and notably Granny Violet, a colored woman, whom I knew when a boy in Brooklyn, Conn. These as well as others came with such marked peculiarities and characteristics that there was no mistaking their identity. My mother comes wearing a small, fringed, pearl-colored shawl, identical, to all appearances, with one she wore more than sixty years ago, and which, probably, has not been in existence for at least fifty years. The same is true of two capes she sometimes wears. Mrs. Rudd comes with spectacles, the same in appearance as those she wore in earth-life, and with unmistakable characteristics. These are pertinent facts, indicating that the forms are supra-mundane, not only materializing themselves but articles of apparel at the same time—old-time fabrics, the like of which are not now on the market; the finest silks, muslins and laces are worn sometimes—marvels of texture and workmanship. I might go on in this line of facts, but must limit this letter to some general considerations germane to the elucidation and answering of the question: "Is materialization true?"

Ever since Spiritualism in its modern dispensation came to the humble home of the Foxes in the hamlet of Hydesville, it has had to run the gauntlet between skepticism and theology. That rap, coming from the spirit-side of life, was declared as a fraud, and sought to be explained away by suggestions and suppositions, irrational and hugely absurd. So each successive phase has been met, the

pseudo-scientist and self-righteous theologian vying with each other in their efforts to strangle the new-comer, bringing a newer religion and a fresher philosophy. The latter and last phase, materialization—the appearance of spirit-forms—has not escaped, but has been met with a brutality and malignity born of a desperation which scorns decency, truth and honor. But such has been the lot of all new ideas tending to touch on the domain of old, hoary conservatism.

The decriers and deniers of materialization have divers ways of meeting the question. One says "the devil" is at the bottom, one cries "fraud," one swears it is "the medium," another avers that it is "personation," and another claims "transfiguration." Is the phenomenon a fraud? The facts in the case thunder: NO! They vindicate the mediumship which renders possible the wonderful manifestation, and set aside the more than puerile claim of personation or transfiguration.

I have not exhausted the subject, and have been forced to leave many interesting points untouched. Let me make a summary of my deductions from the facts I have witnessed and my experiences with the spirits whom I have seen and come in contact with at the two thousand sances under and with the mediumship of Mrs. William H. Allen, who for thirty years has been the willing servant of the spirit-world:

1. The cabinet is posited in such a position and under those conditions that there can be no opportunity for collusion or confederates, eliminating any idea of fraud in that direction.

2. The fact that in hundreds of instances persons have been taken into the cabinet, and there found the medium seated, with the form by their side, is proof-positive that the medium and form are distinct personalities; again eliminating the idea of fraud.

3. Forms have appeared more or less mutilated, that is, with a limb or part of a limb wanting; a fact which irrefragably proves that the forms cannot be the medium—once more dissipating the idea of fraud.

4. The absolute recognition of forms, features and characteristics, so clear and distinct, as in the case of my mother, before cited, that there can be no mistaking the identity, once again punctures the claim of fraud.

5. The knowledge of family and mundane affairs exhibited by the forms, is something beyond the power of the medium, who, to do what is done by the spirit, must be ubiquitous. The exhibition of such knowledge can come only from personalities or entities who are what they purport to be—the rehabilitated spirit of a mother, father, relative or friend, who has passed through the ordeal we call death.

And now, my friend, you have my answer. In the same honesty of purpose that you proposed the question, have I answered it; for I can treat this subject of Spiritualism only in the spirit of truth and candor. I might present other facts significant and potent—but enough for the present, though the half has not been told! I know not where to limit the power and possibilities of spirits; they deal with matter in a mysterious way, apparently in defiance of physical laws. I am satisfied that in the realm of the spirit, in the psychic spheres, there are laws above our outward senses—overmastering physical laws by a subtle, all-pervading force which spirits alone can utilize.

I am approaching the limit of my mortal life, and probably shall never meet you again till we shall have crossed the river and stand on the verdant plains where we are to find our eternal home. Said a dear one to me from the "Rosy Land":

"There'll come a time when angel hands
Shall close on earth your aching eyes,
And wait your soul to greener lands,
To bluer, more ethereal skies."

Till then I bide my time, occasionally calling up the past, with many sunny memories, none more tender and sweet than those which pertain to the boys and girls once my pupils. Right glad am I that you have found the resplendent pearl which henceforth will illumine the pathway of mortal life, flood the tomb with a radiance whereby you shall ascend to where angels dwell, and the sundered ties of affection and love be united never again to part.

Fraternally, WILLIAM FOSTER, JR.
Providence, R. I.

MAGNETISM AND HYPNOTISM.

We are living in an age in which two departments of medical science which not long ago have been looked upon as delusion, have become more widely known to the generality: these are animal magnetism and hypnotism. From the time the Danish merchant Hansen showed openly the effects of magnetism, the scientific world had gradually to familiarize herself to acknowledge a fact which hitherto, it is true, has not had a professor's chair; but by means of which cures were apparently obtained. In the last years several magnetizers have come forth, and their brilliant and often rapid success cannot be silenced—matters of fact speaking for themselves plainly enough!

What was now the consequence? The scientific world with few exceptions mixed both departments, and decreed: "A fluid force inherent to man, which can secrete diseases, as magnetizers assert, does not exist; magnetism and hypnotism are the same; and the suggestion only is a healing power."

I feel impelled to stand up again in this case for magnetism as existing as such; there is written an enormous literature upon magnetism; partly by the first minds of the medical world. In my last pamphlet, "Magnetism and its Phenomena," Berlin, 1892, Karl Sigis-

mund, many physicians are to be found who recognize magnetism as the highest healing power. Also the decision of Prof. Dr. v. Nussbaum, from May, 1890, upon magnetism, is there—who, summoned before a tribunal, declared that an animal magnetism, possessing great power, so that but touching with hands did already a great deal, etc., exists without doubt.

I am positively an adherent to the psychophysics which A. J. Davis represents so plausibly in his "Physician"—but not in the sense of hypnotism. What does hypnotism do?

Through a constraint—which, in case the hypnotizer does not possess himself a sufficiently firm, energetic will, is facilitated by looking fixedly at a crystal or also at a finger only, whereupon the visual and the feeling nerves will be fatigued—the patient is put into a sleep-like state; his feeling and his visual nerves being paralyzed through the firmly concentrated will of the hypnotizer, he falls into a kind of catalepsy. Not reckoning that manipulations of a sleeping person are very dangerous, as the *perisprit* that joins body and soul is looser in this state. I should not advise weakly persons to submit to such a constraint, for in both cases *apoplexy* is often the consequence; and those magnetizers whose small magnetic power makes them often turn hypnotizers, and the hypnotizers themselves who are not approved physicians, and therefore subject to a revision-authority, then get into conflict with the authority.

And hypnotism can only obtain something in case the patient can be put to sleep. What can it obtain? In my opinion, little, and this they have perhaps to purchase with something worse than the illness itself was. I do not think it possible that hypnotism can bring away an organic trouble; yet people believe it. The literature belonging to it even reports cures of *empyema articulari* through hypnotism. This is not the case!

I do not contest that a patient suffering from this illness is apparently cured through hypnotism; but these accumulations, which may eventually be removed from the joints through the firm will, respectively, the implicit obedience the hypnotized is submitted to (the spirit is in this case master of the body) remain in the body—they cannot come out of it—and of course adhere closely to some other part of the body; and after some time there originates another but more violent illness, which is then treated by the hypnotizers as a new one. Besides, the heart is mostly affected through the sharp constraint.

Hypnotism could perhaps be recommended in cases of imaginary illnesses—as mania for drunkenness, delusion of being persecuted, etc., supposing the concerning imaginary patient to be susceptible of hypnotism: for, be it said again, hypnotism can only obtain something when the patient is brought to sleep. I must draw near a sphere which apparently has not at all been regarded even by professional people. It is occultism.

It is indeed difficult, nay, hardly possible, to discourse with systematists who deny *a priori* all they cannot dissect—the reach of the spiritual world into our own! Experience is, alas! only then of value to men of science, when it does not contradict their systems; does it do that it is rejected; but one must consider one's self a more important experimental-natural philosopher than Crookes, Varley, Wilhelm, Weber and Zöllner, et al., and some of the first faculties of England and Germany—to have a right rather to appeal to one's own eyes than to believe these learned men who all stand up for it.

I will not set foot on my own clairvoyance, also not on my experiences in the spiritual sphere since my earliest youth; but I possess, since long years tried, trusty somnambulists, who, as well as myself, see the spiritual effects of hypnotism. How many hypnotized persons I have seen suffering, and they did not know even that hypnotism was the cause!

To come now to magnetism! It has nothing at all to do with hypnotism. There are sensitive persons who fall asleep when they come in contact with the magnetizer—it has happened to me that patients fell asleep as soon as they stood at my side, without their will or mine, and without any constraint! The fluid power of magnetism only helps perfecting the somnambulatory capacities of persons inclined to it, and these are at any rate scarce. In case some one is inclined to somnambulism and clairvoyance, and these powers lie unused in his body, the irradiation of the magnetizer perfects them—and such a person falls into a soft, extremely beneficial and strengthening clairvoyant sleep. No constraint, no will, only perfection of a mediumistic inclination! But mostly cures are achieved when the patient is awake, through the touch with the hands and through the transferring of the magnetic fluid; and the patient has more or less, according to his sensitiveness, the most agreeable and most beneficial feelings, of which I have spoken at large in my already above-mentioned pamphlet. I try to avoid—on reasons easily to be understood—making persons who incline to somnambulism sleep. The magnetic sleep has absolutely nothing at all in common with the hypnotical sleep. To one disposed to somnambulism, if his somnambulatory capacities can be perfected through magnetism, he will be clairvoyant, and obtain already here on earth spiritual capacities which fall to the ordinary man only after his stripping off his earthly raiment; he who is put into the hypnotical sleep through constraint will not be clairvoyant; he but speaks because he is compelled to do so. Suggestion, the quintessence of hypnotism, is not used by the magnetizer, and is wholly superfluous at a magnetic treatment; as the fluid

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 1, 1894.

Explanation of the Fall of Man.

Showing in what way the evolutionary key unlocks the mysteries of what is theologically known as the "Fall of Man," Henry Wood, in his book entitled "God's Image in Man," utters the following illuminating strain of impressive and convincing thought:

"We may think of Adam and Eve, not as the names of a single human pair, but as the types used to designate that transitional step when the race crossed the boundary line which lies between Instinct and Reason. Pre-Adamite man was an animal. Like other animals he was not ashamed of his nakedness, and in company with his ancestors, he was governed by brutish instincts and appetites. He made his habitation in dens and caves of the earth, and possessed only those faint foreshadowings of reason that we now behold in the highest animal intelligence. Instinct, though blind, is exact. The bee forms the honey-cell with perfect geometrical proportion, and the web of the spider is a marvel of regularity and perfection. The bird makes no mistake in singing its song nor in building its nest, and the beaver no error in the construction of his dam. Instinct is a wonderful combination of ordinariness and perfection. It makes neither mistakes nor improvements. The all-pervading divine energy resident in the animal shines through, reflecting its perfection and uniformity, though in actual expression it is limited and cannot rise higher than its crude medium. The song of the bird is God singing through the bird, for the melody is only an overflowing of one of the multitudinous channels of the divine exuberance shaped by the subconscious instrument through which it passes.

Instinct we may then interpret as the primal or Delfic profusion shining through a medium which is involuntary and unreasoning, with an unchanging level of attainment. Bearing this concept of animal instinct in mind, what is the significance of the 'Fall'? It was a passage from irresponsibility to responsibility, from innocence to possible guilt, from blind animal passivity to the knowledge and choice of good or evil. In reality the transition from instinct to reason was a rise—a grand evolutionary step upward. However, the quick mistakes of inexperienced reason, as contrasted with the uniform exactness of former instinct, made it appear like a veritable fall. To human consciousness it was a fall, and it was natural that tradition should declare it as such. Mistakes and falling result, though not of seeming disaster when compared with perfect instinct, was only a delusive fall, for it was—uphill.

Reason, with all its misconceptions and errancy, is far above instinct, because it contains the elements of voluntary choice, gradual improvement, and, in due time, character. If one who has the inherent ability to climb a hill stumbles and finds himself at its foot, he is yet in a true high position. He has not fallen further up, but who is incapable either of stumbling or climbing. Thus, the theological dogma of the 'Fall,' which through the ages has been such a difficult problem, when interpreted in the light of the evolutionary economy is thoroughly solved and made intelligible."

Abolishing Pauperism.

In an article on this subject, Rev. Edward Everett Hale, after sharply discriminating between the prevention of pauperism and the relief of poverty, and showing that they are two absolutely different duties, insists that practically every American town of a larger population than one hundred thousand persons should have a separate officer, or board, whose time should be devoted exclusively to the prevention of pauperism. This officer, or board, should establish an office, open daily, without charge to the person who needs to be employed, and should tell him where he is needed, and, if necessary, help him to the place of work. This office should be in active correspondence with the other places in the State, and probably with other States, even at a considerable distance. The newer States have, in some cases, already organized such plans. The State of Ohio maintains agents in her principal cities who have offices which are really free intelligence offices, and they are in correspondence with different towns, so that they may be able to send workmen where they are needed.

In any systematic arrangement the opening of such an office will very soon connect itself with the opening of industrial schools, where people waiting for employment may be, almost from the first, engaged in improving their ability. Such schools may teach the language of the country to persons who do not know it, to read or write if they have not such accomplishments, or to train the hand and eye. Such an establishment must take oversight of the arrangements for pawnbrokers. Loans on chattel security might be reduced certainly as low as eight per cent. a year, and perhaps lower. It must also engage itself in any effort which seems most promising in that community for the suppression of the saloon, and for other enterprises which look to a complete reform of the habits of tempted men.

When we apply the immense latent forces of republican government to carry out these principles, we find that comfort is indeed the rule, and pauperism—or what people call poverty—is the exception. It ought to be plain enough that it is entirely possible to abolish pauperism in a country whose home administration is in the hands of its own people, if they once determine to do it.

Time to Change the Tune.

Miss Frances Willard has struck one thing about right. Before leaving England to return home, she said to a London reporter who interviewed her that if she were the American Ambassador at the Court of St. James, her first request of her Government would be for an appropriation for sending over frequent news items by cable that should offset the lugubrious information contained in current dispatches, and that load the cable with the darkest, gloomiest reports of the condition and prospects of this country. According to the daily cablegrams sent over to England from here, the people of this country are in a chronic state of cyclone, epidemic, lynching, strike, drought, riot, or some sort of rapid disintegration, both physical and social. The steady and continuous reception of such distressing tidings from a country so distant and populous cannot but result in a false impression of a land where the skies are sunny almost all the year round, the people healthy, happy, and in the main honest; the forces of light moving forward with steady pace to the conquest of the saloon, the gambling house, and the haunt of infamy; and, best of all, where "organized mother love" is the watchword of the great army of intelligent, earnest and united womanhood. Send over daily dispatches to this effect rather.

Ayer's Sarsaparilla will cure your catarrh, and remove that stinking odor of the breath.

The Spiritual Rostrum.

THE NEEDS OF THE HOUR.

Delivered in Waltham, Mass., BY FLORENCE FAIRVIEW.

Spiritualism is synonymous with Universalism, and Christianity as well. These words are the broadest, greatest and most humanitarian in the language, and cover fields grander in scope than all others put together. But as every good thing is abused, so it has come to pass that these beautiful words represent in the minds of some people only the horrors of passion, tending toward social subversion.

What atrocities have indeed been committed in the name of religion! It is necessary at this time that we dig away the unsightly mass that has been superimposed upon that grand structure—the Truth as it exists in all ages—that we strive to remove the fallacious theories, the mistaken doctrines and the various isms born of human selfishness and love of power.

Selfishness, cruelty and strength have been too long the prerogatives of the few, and they have carried out their ideas and purposes utterly regardless of the feelings, the wishes, the rights and opinions of the many. We have instances all along the path of history in proof: Cain slaying Abel; the sons of Jacob selling their brother Joseph; Sarah, Abraham's wife, conspiring to rob her of her birthright; the Egyptians killing off the first-born of Israel; the Israelites despoiling other nations of their cities, lands and females; the Pharisees putting Christ to death; St. Paul putting restraints on one-half of the church without any authority save his own; the material ambition of historic emperors and kings to increase their possessions, whereby millions of earth lives have been sacrificed, and weaker nations crushed out.

Think of the blood that has been spilled in the religious wars; of the countless lives sacrificed because people would not accept ideas and doctrines forced upon them against their will by those in power and authority. Think of the burning of Servetus by Calvin; the bitter and death-persecution of the witches, and the banishment into the wilderness of Roger Williams and the Quakers by the Puritans, who claimed to have left England to gain the liberty of opinion.

All these things were done in the name of some people's Christianity. Christ himself denounced such persecutive, overbearing acts in no measured terms; but all these things are going on to-day—in a milder form, of course, because it is a milder age; but social persecution brings a more lingering death to its subjects.

Since the advent of Modern Spiritualism, various kinds of doctrines and theories crop out, spread by people who have material "axes to grind," personal ambition or interest to work for, a passion to gratify. Many of these theories will not stand the test of practical reason, and have no business to claim a place in Spiritualism.

Spiritualism in its wide sweep covers all that works for practical humanitarianism. The basic principle of Christianity is the Fatherhood of God and the Brotherhood of Man; but unless people learn the lessons of unselfishness, brotherly and sisterly love, and the high regard for humanity that Christ taught and practiced daily, they are not ready to investigate the great underlying truths which Spiritualism has to offer.

We are content for the time in cultivating our own souls, and making this world a fit place to live in and a proper school to gain experiences fitting us for the next life in other spheres. Spiritualism does not deal alone with excommunicated spirits and their return or communication with those they know and love, but with all grades and classes of life-expression, whether in the cells of mineral, vegetable or animal form. As Spiritualists we should refrain from taking any life, however insignificant, because it is embodied to gain its experience in that stage of existence—and must gain it fully before it can progress to a higher form. And if Spiritualism should make us kind to the humblest insect, how much should it accomplish for the benefit of general humanity—the millions who are driven as slaves to supply the few with luxuries and comforts, while they themselves are without the necessities of life!

The knowledge which Spiritualism gives us of the life beyond should make us less selfish and less desirous of hoarding up the things of this world—knowing we cannot take them with us. True Spiritualism should render its believers most anxious to have every human being in proper conditions and surroundings, to make happy men and women and good citizens; but they can never be happy or good citizens when they have poor and insufficient food—often none at all, when they exist in miserable, dark, stuffy rooms, with none of God's sunlight or verdure in sight, and when foul odors taint the atmosphere they breathe, destroying health and preventing the blossoming of vigorous manhood and womanhood; when children are obliged to go to factories and workshops at an age when they need most fresh air, plenty of exercise and wholesome food—and could most appreciate a sound education and thorough training, fitting them for the battle of life. Instead, they must spend their best years adding their little mite to the family income, to fight starvation and keep a roof, however miserable, over their heads. What can we expect from the future men and women with the stunted, feeble, and dwarfed bodies? Something must be done to avert the catastrophe fast coming upon us, if this state of affairs shall last.

Every man and woman of us must awaken to our responsibilities, study these questions so vital and work for the community at large, putting aside all selfish interests and petty jealousies—gradually reaching out of our towns into State affairs to make the better influence felt, and from the State to the Nation. By union of forces we can stamp out the hydra-headed monster monopoly, and make all men and women earn their own living, instead of their money operating for their support not only, but combining to defraud the workman of his hard-earned wages.

And since men have proven themselves unwilling or incapable in managing the affairs of the world, I think it about time that women should be given the right to assist and clear up some of the corruption, bribery and general evil they complain of so bitterly, but seem unable to remedy. "It is not good for man to be alone," either in public or private—and men will never succeed in having a well-ordered nation until they have the advice, action and influence of women in all national affairs.

State Convention in Nebraska.

The Spiritualists of the State of Nebraska are called to convene in a State Convention at Lincoln on Sept. 7th.

All truth-seeking and truth-loving people are invited to participate in the Convention, which will probably be in session for several days, and all mediums who can come to Lincoln will be heartily welcomed.

We hope, on this occasion, to usher into existence an effective organization for the promotion of truth and good will among the human race.

JAMES CAMPBELL, H. E. FROBER, A. V. HERMAN, Committee.

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Banner Correspondence.

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

Michigan.

DETROIT.—Helen Stuart-Richings writes: "I have watched the columns of our spiritual papers for some notice of one of the landmarks in the progress of the truth we call Spiritualism. I refer to the first appearance on the spiritual rostrum of Rev. J. C. F. Grumble, a Unitarian clergyman. This occurred at Twin City camp, in Minnesota, on the 26th day of July.

Mr. Grumble is already familiar to your readers under the nom de plume of 'White Rose' of name most appropriately bestowed upon him by the inspiring intelligences who have long—even in a Unitarian pulpit—moved him to most eloquent utterance of lofty thought.

Mr. Grumble was invited by the Northwestern Camp Association to occupy its platform on the day mentioned. The heat was intense, and nearly three months of rainless weather had parched the earth and withered every blade of grass; but, despite the dry, sultry conditions, the audience that assembled listened, first with curiosity, then growing interest, and, lastly, with reverential attention, as the inspired lips of the new apostle voiced an earnest invocation to the source of all light and its angel messengers, and then poured forth in choicest language and most beautiful imagery in exposition of 'Light's Operation in and Through All Worlds.' The lecturer closed with a stirring appeal to his hearers to open to illumination and to be led of the light out of darkness and conflict into Peace.

A sigh that was like an 'amen' passed through the audience as the speaker ceased, and then came that sound of many hands that puts the seal of public appreciation upon successful forensic effort.

Now was it alone upon the platform that Mr. Grumble proved his eminent fitness as a spiritual teacher, but in tent, in room and in social gathering. His rare mental ability is combined with so much sweetness of temper, his appreciation of truth with so consistent an application of it, in his walk and conversation, that none possessing the gift of insight can fail to perceive a beautiful character shining through a gracious manner; and even those of so gifted, feel the influence of goodness in his presence. Such are the labors of Spiritualism—those who, having a light, let it so shine that men, beholding, are drawn within its divine radiance.

Mr. Grumble has proved that he has the courage of his convictions! He investigated Spiritualism through some of its best media, and, fully convinced of its facts, and of the power of its ethical teachings to uplift men, he has resigned the pastorate of a handsome church in Geneseo, Ill., to step out from all creeds and confessions to the broad platform of liberal thought. Let him not find cause in the indifference of Spiritualists to pure spiritual teaching, to regret the step he has taken. He has a family—a lovely wife and winning children. Keep him busy, Spiritualists, that these may not look back from days of anxious thought and anxiety to the days of quiet and freedom from the fear of war. May his hands be upheld, and the seed he sows nourished in kindness and brotherly love, is the earnest prayer of his fellow-laborer.

Massachusetts.

HANOVER.—"M. S. N." writes: "Among the faces that are missed at the meetings of the Spiritualists in this vicinity this summer is that of Mrs. Hannah Hollis—one whose white silken hair made her an attractive figure wherever she was present. Few were so devoted to the Cause as she, and the interest and fervor with which she always in conversation presented the subject of Spiritualism impressed one with her sincerity. She had a broad mind and a broader heart, and all causes which made for the uplifting of mankind and relief of suffering, found a ready supporter in her. One of the most ardent of anti-war men, she had the honor of terminating at her home many of the most noted leaders of that cause.

In her home-life she was a faithful wife and loving mother. Her husband preceded her to the Better Land nearly thirteen years ago, and now she, too, has gone to that existence where she anticipated so much joy in a deeper and broader life. She has left behind her a noble heritage in that beautiful life lived here. She passed quietly and peacefully away after a brief illness on the ninth of last March, at the ripe old age of eighty-one years."

Passed to Spirit-Life.

On Tuesday, Aug. 14th, John Franklin Hinds, a most estimable citizen of Webster, Mass., at the age of 75 years. He was a great-hearted man in the fullest sense of the term; a believer in the Cause of Spiritualism, and a generous friend to every good object. He was identified with every good work in the town he had been connected. Mr. Hinds learned the trade of jeweler at Mr. Darus E. Stockwell (then, as now, a firm advocate of Spiritualism), and continued in that line all his life. His memory is rich, and his deeds are an inspiration to others to follow.

Obituary Notices not over twenty lines in length a "pub" placed gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Two words on an average make a line. No notice admitted under the above heading.

So Much Female Suffering Needless

Mrs. Julia A. Rice, Florence, Kentucky, says:—"I suffered eight years 'From woman's early troubles."

"I could find no permanent relief until, one year ago, I tried Lydia E. Pinkham's Vegetable Compound. Relief then came with it almost immediately, and at this time I am a well woman."

"I absolutely know, not only by my own experience, but by others also, that this is a harmless and sure remedy for: 'Irregularity, suppressed or painful menstruations, weakness of the stomach, sick headache, and female complaints generally. There is no need of so much female suffering. Here is the remedy. It is wicked not to accept the relief it will bring.' At druggists.

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The Best Remedy for STOMACH, Liver, and Bowel Complaints

AYER'S PILLS

Received Highest Awards AT THE World's Fair.



PLAY OF THE PLANETS.

This New Star Study in Occult Astronomy Contains:

1. A system for finding the positions of the planets in our solar system any day during seventy-five years of this century. This knowledge has for ages been held in secrecy.
2. The effect of the planets upon human life, as published, would cost from seventy-five to one hundred dollars.
3. This system also contains a chart which will give the positions and orderly movements of the planets of all past present and future centuries, with one annual correction, which makes it the greatest astronomical device ever invented by man.
4. The chart also gives the moon's relations to the earth and sun, and the regularity of its phases, for all time, in like manner.
5. The work contains a book on the occult meaning of the positions and relation of the stars as they operate upon the earth, and influence human life.
6. The work contains the Zodiac, and explains its signs.
7. The signs of the planets, the harmony and inharmony of the polarities is a feature of the study.
8. The comparative force and energy of the aspects of the planets to the earth, is fully illustrated and explained.
9. The affinity existing between some magnets is illustrated.
10. The pure teachings of ancient astronomers are illustrated and explained.
11. This study contains the basic principles upon which rests all of the Occult Wisdom, of both the Orient and the Occident, and explains and teaches in language comprehensible by all the eternal truths of infinity.
12. The closing pages reveal some of the wonders of time and space, of distance and motion, of power and force, of greatness and grandeur, and presents a picture to the mind's eye, which shows the wonderful relation and action of worlds, suns and systems, in all their glory and majesty.

This wonderful knowledge simplified and brought within the reach of all, for the small sum of \$1.00, postpaid, upon receipt of price.

For sale by COLBY & RICH.

THIRD EDITION. A REVIEW

OF THE

Seybert Commissioners' Report;

OR, WHAT I SAW AT CASSADAGA LAKE.

By A. B. RICHMOND, Esq.,

A Member of the Pennsylvania Bar; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Crosby's Case View from a Lawyer's Standpoint," "Hawthorne in an Eagle's Nest," etc.

Mr. Richmond at the time a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the phenomena of Spiritualism. Having received from the hands of a friend returned from Cassadaga Lake a communication addressed to him from one dear to him in spirit-life, he was induced to visit the lake, but with a firm belief that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the genuineness of at least a portion of the phenomena of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gave vent to his feelings in a paper which he calls "The Open Letter," in which he presents a picture of the phenomena of Spiritualism, with all its attendant circumstances, and accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gave vent to his feelings in a paper which he calls "The Open Letter," in which he presents a picture of the phenomena of Spiritualism, with all its attendant circumstances, and accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. 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BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Booksellers, 9 New South Street, Boston, Mass., for a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books and Tracts. Orders for books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by D. D. Orders for books, to be sent by Mail, must be accompanied by cash to the amount of each order. We reserve the right to refuse to fill orders for the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express. Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open to the expression of independent thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 1, 1894.

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Matter for publication must be addressed to the Editor. All business letters should be forwarded to the Business Manager.

Before the oncoming light of Truth, Creeds tremble, Ignorance decays, Error and Humility rises to its proper sphere of knowledge.—Spirit John Pierpont.

New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This liberal offer is made in order to introduce the paper to those who have not yet formed practical acquaintance with its valuable and sterling contents.

While thanking its regular subscribers for their continued patronage, THE BANNER'S publishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large. COLBY & RICH.

Volume Seventy-Six!

The BANNER OF LIGHT commences with its issue for SEPT. 8th the seventy-sixth half-yearly division of the period of its publication—which means a course of continuous appearance (with one exception, i. e., at the time its establishment was consumed by the great fire in Boston, in '72,) as a weekly advocate of the Spiritual Philosophy and Phenomena, for Thirty-Seven years, with the thirty-eighth in view!

Do the Spiritualists of this country and Europe realize this great fact in the history of the movement? It has been only through hard labor, and pecuniary outlay under tremendous pressure, that THE BANNER has been thus far kept at the masthead of the Cause, in the face of the conservative forces of popular, social and theological conditions.

Will Spiritualists, everywhere, now rally to its assistance, and gladden the hearts of its publishers, by extending a pecuniary welcome to the NEW VOLUME which shall eclipse all former efforts?

We shall commence with Vol. Seventy-Six the presentation of a story of thrilling interest written originally for THE BANNER, and entitled:

"Bertha Lee;"

OR,

MARRIAGE.

By MRS. ANN E. PORTER.

This story, at its first appearance in THE BANNER in August, 1889, made for itself an abiding popularity, which rapidly condensed to a favorable remembrance which is so abiding that a number of our readers have requested its republication. We accede to the desire with pleasure, confident that our old patrons will, while perusing it, tread once more the flowery path of youthful memory, and hear again loved voices which have since grown silent at the mandate of physical change; while our new patrons will give to Mrs. Porter's grand production an enthusiastic reception as did our readers of a generation ago!

We shall also print in our next issue a letter to these columns from the Spiritual Pilgrim, Dr. J. M. Peabees, entitled "Etchings from Sunset Land."

Albert Morton, Esq., will contribute number VII. of his "Psychic Gleanings." An original poem on "Desire," written for our columns by Mrs. Mary Woodward Weatherbee.

THE BANNER'S special Department on our sixth page will be, as usual, of goodly interest—messages from individual spirit-intelligences, through the trance mediumship of Mrs. B. F. Smith, being reported verbatim, and questions of current significance being considered by the guides of Mr. W. J. Colville.

Altruism in Civilization.

The cause of human progress is a subject that engages increasingly serious study. Herbert Spencer and Buckle, as is well known, maintain that the main, efficient cause of social advancement is the expansion of the intellect; they allow little or no effect to moral or ethical agencies, even conceding that they may be practically neglected altogether. A new philosophical writer, however—Benjamin Kidd—applying the doctrine of evolutionary science to an interpretation of history, maintains on the other hand that all history records the lesson that the unchanging law of progress in human society is a moral law. He asserts that evolutionary science enforces it, and is destined to enforce it with a directness and emphasis unknown to any recognized school of theology. His contention is, that permanent success in the silent and strenuous rivalry in which every section of the human race is continually engaged, is invariably associated with the ethical conditions favorable to the maintenance of a high standard of social efficiency—and with those conditions only.

The clue to the process of social transformation which has been slowly taking place in occidental civilization is to be found in the fact that that process has consisted essentially in the gradual breaking down of the military organization of society which had previously prevailed, and in the emancipation and enfranchisement of the great body of the people, who have been universally excluded hitherto from all participation in the rivalry of existence on equal terms. The movement in this direction has been a continuous one from the most remote historic period to our own. Those who were in it and of it may not have been able to see and realize it, but to their late successors, looking over the wide sweep of history, it is plainly apparent that the tendency has been forward without interruption, however slow and intermittent may have been the advancing tide. Out of this silent, slow, fundamental movement of the human race has been born the modern world, the world of Western civilization, the antipodes of Orientalism at all points and in all that is expressed in its features. Its grand characteristic is its setting free those human forces whose incessant play in widening directions is the sole condition of the progress of the race.

Thus is the rivalry of existence, in its most efficient degree, shown to be the true cause of human advancement. It is when all the people are finally brought into the rivalry of life on a footing of equality of opportunity, and when privileged classes decay and disappear, that real human progress is discernible. In short, individualism would, by excluding the people from the enjoyment of their opportunities, abstract and retard the advancement of the race, if it did not even succeed in preventing it altogether; while altruism, or concern for and sympathy with others, supplies the potent force that moves all forward together and carries them onward to the highest level yet attained in human history. And altruism means that selfishness which prefers another to one's self, regards the rights and claims of others, takes no unjust advantage, has constant sympathy for suffering, builds institutions of charity and learning, inculcates and practices benevolence, gives its services freely for others' good, and infiltrates life with its deepening streams of love.

In due process of time and at the right evolutionary stage, altruism will succeed in more effectually staying the results of what are to be termed rightfully the exclusiveness and selfishness and tyranny of individualism, or the rule of the power-holding classes, by clearly discovering and directing its efforts to the causes from which those results proceed. That stage of human evolution will inevitably lift up the race to a higher level yet, a higher than it has ever attained, because the prevailing thought will then have become transformed from progress by the action of forces into progress by the action of ethical influences. But that time is not yet; very far from it; nevertheless, it is as surely coming as anything, whose steady approach is plainly visible. The important matter is to have gained a recognition of the historic truth that the advancement of humanity has been and is still being secured by the agency, not wholly nor even mainly of intellectual expansion, but of moral forces.

"The Man who Knows It All."

It is occasionally the lot of Spiritualists to meet in public or private some poor mortal who has become so afflicted with the sense of his own importance (and the consequent littleness of all others on this mundane sphere) that he feels able to pronounce final (snap) judgment on everything which comes under his observation—no matter how important and esoteric.

Our friend, Luther R. Marsh, Esq., has evidently collided with such parties frequently in the course of his lengthy experience, legal and spiritual, and he "shows them up" in excellent shape in a recent number of *The Congregationalist*—(Middleton, N. Y.). From his article we make the following extract:

"It has been often said that all communications purporting to be delivered through modern mediums are nothing but gibberish and unintelligible chatter; mere mummery to beguile the credulous and deceive and mislead the unwary. Men wrap in an impenetrable mantle of self-conceit, who without inquiry or exploration, have formed their opinion and unchangeable opinions—and the gates to whose intelligence are closed, hermetically, against the intrusion of any and all spiritual knowledge—it seems useless to endeavor to persuade. They know it all. They know more in a minute, oftentimes, by first impression, without any study, without any examination, than other people of equal natural capacity, and who have given years to faithful and honest investigation. God has no mysteries which are not open to them. They know the why and the wherefore of all His movements. The notions they imbibed in youth from narrow-minded and bigoted parents are not to be upset. They got it right the first time. They foresee the end from the beginning. They are Alpha and Omega. How many such people I have met with—men, too, and women, in society, and in business life. I give such people a wide berth. One might as well talk against the perpendicular sides of the basaltic Palisades.

I cut out an excerpt, the other day, from the New York World, which was an excellent description of a man of this class, namely:

"He bears within his massive girth the meat and essence of all worth. The stars round him revolve like keys on his mighty shoulders high. And so he walks, erect and grand, the solar system in his hand, and matched with him the sun looks small, the moon like a pin, and the stars like a handful of sparks. Then let the sun go out at noon, and throw a towel over the moon; and let the stars remote and high, drop loose buttons, from the sky, and send to Night's Plutonian shores your selectmen and sophomores, but spare him for the good of all, the mighty man who knows it all!"

"Ah! when he dies with wisdom die; the sun of knowledge leave our sky; and we'll be left in dark and doubt, like Moses, when the light went out. Oh, leave us alone!"

In darkness blind, then luminary of mankind, through dark, blind ways to grope and fall; oh, wondrous man who knows it all!

"Give to the virtue and the shame, your statement and your man of mark, give to the beast who knows no play the members of your school committee; let bear and lion do their work upon your learned city clerk. Spare not the mighty and obese, and partly justice of the peace, but save, oh, oh, we humbly call, the wondrous man who knows it all!"

"With him all truth, all lore beguile; omniscience and this man are twins. All wisdom's watermain outspread from the main cistern of his head; and should this mighty cistern burst, then all the schools would die of thirst. Spare, spare, kind fate, we humbly call, this wondrous man who knows it all!"

Ideal and Actual.

In his address to the graduating class at Wellesley College on the ideal and the actual, Rev. Dr. Vose told the girl graduates that it is important, and in a certain sense necessary, to form ideals of life. There is much, he said, which is sacred about our waking dreams which we too often disregard. We are easily led to be contemptuous of our own ideals as something quite fanciful or beyond the reach of those more favored than ourselves. Every man owes a certain deference to his own thoughts as it concerns the plan and the effort which he holds before him. There is often found in a private record a note of prophecy, secretly committed to a bit of paper or journal, or springing up unexpectedly, like a flower in a crevice, telling the inmost desire of the heart.

We ought never to fear that the ideal of life can be destroyed by necessary change in the form of our activities. The plan we have wrought out in the chamber of imagery may be modified, and almost certainly will be modified in the conflict of life. The grand impulse of life cannot be defeated by a change of place or condition—which calls for new and unexpected efforts. If the ideal is not lost by change of form, it need not be lost by narrowing the field of life. The place in which we are called to exert our activities does not define this value.

If the ideal of life cannot be lost by narrowing the field, neither can it be destroyed by adversity or misfortune. The defeat of life, as it is called, does not come through outward things. It is no contradiction to say that the ideal is not lost because it is never attained. The finite soul has its content only in progress. If we attained our end perfectly, it would show that we were mistaken in our dream of perfection. Though the ideal is always beyond, and is never attained, there is still a victory for every one, high or humble, who is only true to the higher self. There is no defeat in life for him who plans and pursues the best.

The beauty and excellence of the human life that follows true ideals are beyond expression. It gives us fellowship with all that has been good and great in all the centuries of history past, and all that can ever be accomplished or ideally be attempted in the progress of future ages. It is a fatal mistake to discard our ideals as if no practical and real worth.

Compulsory Vaccination.

Dr. W. P. Roberts of Boston, who is an anti-vaccinationist, recently wrote to *The Herald* on this subject, inquiring if there are any States of the whole Union in whose constitutions can be found a single clause which allows any board of the State, county or town to legally compel any child of school age to undergo being made sick, with the probability or even possibility of becoming a cripple for life, with a chance of untimely death, by carrying out a compulsory decree like that of compulsory vaccination. He asserts that no person can be successfully vaccinated without running the risks above recited. If the death of the patient supervenes under compulsory vaccination, and the law is proved unconstitutional, he asks whether a decree for manslaughter or infanticide would not hold. He feels quite sure that if a careful canvass of Boston were to be made to ascertain the number of deaths and of those who were compelled to take to their beds and were sick two or more weeks from the effects of vaccination, and those who were not yet fully recovered were likewise counted, and the report were made public, there would be a full reaction in the public mind against vaccination.

Speaking of the great value of cremation as a sanitary measure, Mrs. Lincoln says that "we need to deal very tenderly and carefully with those who do not agree with us, when we are making any innovation or departing from any fixed standard. We need to be very tolerant of feelings which have grown with the growth, and formed part of the very lives of our neighbors. . . . Then, too, we have to combat the tenderest side of human affections. These mortal remains, which we would destroy, are those outward forms which in life were so dear to us. These were the hands we pressed, the locks we smoothed, the lineaments we loved. Let us, then, be very tender and patient with those who are not willing at once to consign all that is dear to the flames, instead of to the tomb. But it is a different matter when we come to the other side of the question—that which concerns public health." Those who have bestowed any settled thought to this matter of cremation vs. inhumation—as to the best method of dealing with the remains of the physically dead for the best benefit of the physically living (at least)—must agree that the practice of "fire burial" (so to speak) is infinitely to be preferred.

John Wm. Fletcher, the distinguished medium, has been stopping at the Parker House for some days. He did not visit Boston professionally, although there have been many demands upon his time. He will begin his lectures in New York City the last of September. This is the fourth year of his successful ministrations in that city, where, as a public medium, he is kept constantly employed. Prof. Alfred Russel Wallace of England once wrote of this medium: "My séances with Mr. Fletcher have done more to convince me of the fact of spirit-return than all the physical phenomena put together." Mr. Fletcher's New York address is 108 West 43d street.

Mrs. M. E. Williams, the materialization medium, of New York, is the subject of a German pamphlet brought out by Herr Max Rahn, Secretary of the Association "Sphinx" in Berlin, and editor of "Die Uebernatürliche Welt." Mrs. Williams is announced in it to visit Berlin during the month of October, and subscription lists for her séances are now open at three places in Berlin.

Past Experience.—Persons who have used Dr. Andrew Jackson Davis's Remedies, state from experience that they are the most reliable preparations in the market.

For additional editorial matter see third page.

To Our Correspondents Regarding the Medical Act.

Many clairvoyants, hypnotists, magnetic healers and the like are making inquiries of us in regard to the act passed by the last legislature relating to a board of registration of medicine in Massachusetts.

With a view to giving our readers all the information possible to be obtained, a representative of THE BANNER called upon the new board recently and instituted investigation. He found the Secretary, Dr. Foster, the busiest of men, but gave his whole attention to his visitor. Questions were piled and answers quickly returned, although the Secretary early confessed that the board, having been appointed only a few weeks, there remain many points yet to be considered and settled. The legal queries are many and various; but with that side of the matter the board has nothing to do, and cannot anticipate any replies.

It may be well to give in brief a synopsis of the act, that our readers may more fully understand the subject.

The act is Chapter 458 of the Acts of 1894, and was approved June 7th, 1894—a short time before adjournment. After providing by sections for the appointment of the board, who shall be graduates of a legally chartered medical college or university, their terms of service, organization, compensation and times for meetings, the act then states what the board must do. It must notify by advertisement in one or more newspapers in each county, all persons practicing medicine or surgery, of a legally chartered medical college or university having power to confer degrees in medicine, and every person who has been a practitioner of medicine in this Commonwealth, continuously for a period of three years next prior to the passage hereof, shall, upon payment of a fee of one dollar, be entitled to registration, and said board shall issue to him a certificate thereof, signed by the Chairman and Secretary.

Any person not entitled to register as aforesaid must be examined by the board, and if found qualified by four or more members of the board, and the payment of ten dollars, he shall receive a certificate. If refused he can be reexamined within two years, without additional fee, and thereafter he may be examined as often as he may desire, upon the payment of ten dollars for each examination. The board has power to revoke any certificate after hearing. The examination of physicians and surgeons does not begin until on and after the first day of January next. The examinations may or may not be in writing. The penalty in the act lies in Section 10, which reads as follows:

"Whoever not being registered as aforesaid shall advertise or hold himself out to the public as a physician or surgeon in this Commonwealth, by using to his name the letters 'M.D.' or using the title of doctor, meaning thereby a doctor of medicine, shall be punished by a fine of not less than one hundred nor more than five hundred dollars for each offense, or by imprisonment in jail for three months, or both."

Section 11 is most important to our readers. It reads as follows:

"This act shall not apply to commissioned officers of the United States army, navy or marine hospital service, or to a physician or surgeon who is called from another State to treat a particular case, and who does not over a hundred dollars for each offense, or by imprisonment in jail for three months, or both."

And upon this act many persons are making comment. It will be seen that clairvoyants are not required to register, and it seemed to be the opinion of the Secretary that they could not unless they practiced medicine. He was emphatic in his statement in that regard. As yet the board has not acted upon any applications, and what it might do should clairvoyants and others named in Section 11 apply to it was unable to say. The subject in his opinion has a legal bearing. The question has been raised, "Shall clairvoyants, et al., register or try to do so? Under the act they are not obliged to; but if they do not register and get a certificate they cannot use the title of doctor without paying a penalty for the offense. The registration is a certain stamp of authority which many might like to possess, but which it may be hard to obtain from a board made up of men wholly antagonistic to new schools of medical practice.

It would be well, perhaps, for persons directly interested to try the merits of the act so far as the legal status is concerned, for the better enlightenment of others.

The question has been raised in view of the threats and possible amendments to the bill by the next legislature, if it would not be better for clairvoyants and irregular practitioners to register at once, and thus avail themselves of rights which they may now possess, but which, under amendments, they might lose. While not expressing an opinion on this phase of the subject, it may be well to give it serious consideration.

In this connection, it may be proper to state that Mr. B. O. Wilson, of the well-known firm of B. O. & G. C. Wilson, wholesale druggists, and Dr. H. W. Libby, also of Boston, called upon us recently, and took strong ground that clairvoyants and irregular physicians should avail themselves at once of this right to register.

The Ministry of Pain.—A conversation in "Ideal Suggestions" held between the Soul and Pain contains the whole secret of the latter's ministry. It is as follows: Soul: Why dost thou come to torment me? I would have peace and be free from thy dominion. Pain: I am thy friend, and my mission is beneficent. Soul: How can that be while thy presence so distresses me? I pray thee depart. Pain: My face seems repulsive and cruel, but my character is only revealed upon acquaintance. Soul: What then is thy mission? Pain: I am a warning monitor to save thee from thy baser self; an angel of mercy to lift thy consciousness, even though by goads, to higher life and harmony. Accept my judgment, and profit by my discipline, and my cruel features will be transformed. Thine own attitude toward me determines my aspect to thee. See me as thy friend, and my correction will become gentle. I educate and refine. Thy hostility sharpens my shafts. Soul: I now interpret thy mission. Thou dost link bitterness to sin to turn us from it. But for that, we should forever disregard divine law, and finally destroy ourselves. Pain: Only my flaming sword prevents it. Thou hast rightly interpreted.

He Wants Damages.—The misguided zeal of the health officers of Atlanta is likely to cost the city some money. W. T. Williams has entered suit against the city for having him and his family sent to the pest-house. He alleges that he and they, on March 14th, by order of this Board of Health, were forcibly carried to the pest-house, together with all his household stuff, though no member of the family had the smallpox at the time. The house was occupied by both white and black people, who were suffering with contagious diseases, and he and his family were compelled to eat and sleep among them, thereby being exposed to the contagion. He wants to be well paid for the distress, discomfort and apprehension that he was thus caused to suffer.—New Orleans Picayune.

Too Smart.—The world is in a hurry. We are living too fast. We do not take the necessary time to reach our best. Character cannot be cultivated well amidst a constant rush of engagements. It needs opportunity to think and pray. "The steady cold" says one, "yields the solid ice. Flowers will not bloom in a whirlwind. Plant-life appears to need its breezy days, but it waits also on quiet days, breathless nights and still dews." A man of leisure may be "the devil's darling," but the man who is always on the run is about as much so. "In quietness shall be your strength," wrote the prophet.—The Presbyterian Messenger.

Dr. Crabtree, whose address on page seven is so familiar to our readers, contemplates going abroad the first of October, and invalids should avail themselves at once of his well-known skill in diagnosing and curing chronic diseases.

Special Notice—A New Volume.

THE BANNER begins Volume 76 with its issue for Sept. 8th, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

NEWSY NOTES AND PITHY POINTS.

THE PRISON OF THE SOUL.
Forever round the merry seat
The guiding lights of Love shall burn;
But what if, habit-bound, thy feet
Shall lack the will to turn?
Oh doom beyond the saddest guess,
As the long years of God unroll
To make thy dreary solitudes
The prison of the soul!—John G. Whittier.

ISLES OF SHOALS, N. H., Aug. 27th, 1894.—Mrs. Celia Thaxter, the widely known and loved poet of the Islands, died at her cottage on Appledore last evening. Celia Laighton Thaxter was in her sixtieth year. Portsmouth, N. H., was her birthplace. June 29th, 1835, was the date of her birth.

FAMILIAR OLD SAYINGS.
(In Six Stanzas.)
NUMBER FOUR.
As round as an apple,
As black as your hat,
As brown as a berry,
As blind as a bat,
As mean as a miser,
As full as a tick,
As plump as a partridge,
As sharp as a stick.

It is just like an extravagant young man to want to spend his vacation as soon as he earns it.—New Orleans Picayune.

A Constantinople correspondent telegraphs to London, England, that notwithstanding the attempts at concealment it is clearly established that over a thousand persons lost their lives during the recent earthquakes at the Turkish capital.

THE WORLD.
Ella Wheeler Wilcox has written several delightfully thoughtful poems. In the following lines she has certainly kept her wits on end, and taken her drawing-room gloves off. But she presents us with a very palpable truth:
"If you dare to sail first over a new thought track,
For a while it will scourge and score you;
Then, coming abreast with a million sails,
It will slap your hand and slap your back,
And e'en it will be before you."
Spiritualists, remember!—Aphit, London.

This country—Sedalia included—has too many office yearners and not enough wage earners.—Sedalia (Mo.) Bazoo.

The new antidote to the opium poison, etc., permanganate of potassium—administered hypodermically—a solution 1.100—as nearly in line of penetration of the serpent's tooth as possible, is announced as a speedy cure in snake bites. The government of Brazil has recently bestowed on Dr. Lucado \$20,000 for the discovery of this antidote.

Some one who has given intelligent attention to the subject says that the lack of hydrophobia scares this year is due to the fact that the dogs have not been worried as much as in some seasons with muzzles and with being looked up for fear of dog-catchers:
"If you will give a dog plenty of freedom he will show considerably more sagacity than a man in defying the hot weather. He will drink very little water, and eat only enough food to keep him going. He can be trusted implicitly to find a shady corner, where he will lie for hours, and there is no danger of his having rabies or fits, unless men interfere with him."

The same person advises giving horses plenty of water to drink some time before their morning feed.

Letter from W. J. Colville.

To the Editor of the Banner of Light:
On leaving Onset Aug. 18th, I went to East Jaffrey, N. H., where arrangements were made for two lectures at "Eagle's Crest," the summer residence of the Baroness von Eaglebold. The attendance was very large. The audience chose as the subject of discourse "The Coming Religion and the Kind of Religion the world needs to-day." Questions were asked and answered, and an impromptu poem ended the exercises.

At 8 P. M. no stated subject was selected; but the evening was devoted to questions and answers, which covered a very wide range of topics. After these were disposed of four subjects were given for a poem:
"Eagle's Crest" is delightfully situated in the midst of extensive grounds, commanding magnificent views of the surrounding country in all directions. As its owner, Baroness Greenacre this summer, and is taking a keen, active interest in all phases of progressive thought and action, it is whispered in the neighborhood that next season will witness the opening there of a Camp, or Summer School of Philosophy, on very liberal lines. A more propitious spot could hardly be selected.
Before going to Cassadaga Camp, where I now am, I enjoyed a charming trip to St. John, N. B. The steamers of the International Line from Boston are very fine, the sea trip is most invigorating, and the districts where the Union Jack is displayed on this continent are well worth a visit.

Arriving at Lily Dale, Saturday afternoon, Aug. 25th, I found Cassadaga camp a larger settlement than ever before. Its growth has been truly phenomenal. I almost thought it had reached its climax last season; but that year it was again broken all past records. Everything looks beautiful and quite fresh, though the time is approaching for the season to end.

W. J. COLVILLE.

Movements of Platform Lecturers.

(Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.)
Miss Abby A. Judson will remain at Brady Lake, O., until September 12th. She will then journey East, to all her engagements, which are as follows: October, Worcester, Mass.; November, Norwich, Conn.; Dec. 2d and 3d, New Bedford, Mass.; January, Lynn, February, Philadelphia. She desires to spend the spring and perhaps the summer in the Eastern States.

Prof. J. W. Kenyon will remain at Brady Lake, O., where he will give six lectures in all, until Aug. 20th. He is open for engagements; his post-office address is Onset, Mass.

We are requested to state that Prof. Charles Anguish having recovered from his late sickness is now open for platform work for the coming season. Address him at 52 West 8th street, Cincinnati, O.

Dr. G. C. Buckwith-Ewell is engaged at Rocky Rest, Ct., for the remainder of August and part of September. May be addressed at Shelton, Conn., Box 270.

Dr. J. M. Peabees, late of San Antonio, Tex., has now permanently located in San Diego, Cal.

Mr. L. Freedman, the Australian healer mentioned by Dr. W. H. Terry, on our sixth page, has now located at East 8th street, New York City.

W. L. Jack, M. D., is on his way toward Boston, having been filling engagements at Cape May and along the coast Southward.

Mr. J. O. Grumble, ("White Rose") of whom Mrs. Helen Stuart-Rothings writes so entertainingly in our Correspondence, third page, is ready to lecture wherever his services are desired by Spiritualist societies, during the coming fall and winter. Address all letters to "White Rose," Genesee, Ill.

Mrs. Mott-Night, medium for independent slate-writing, called at our office on Tuesday, Aug. 28th en route from Lake Pleasant, Mass., Camp to New York City. She purposes soon to return and locate in Boston.

SPiRiT Message Department.

SPECIAL NOTICE.

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

Questions propounded by inquirers—having practical bearing upon human life in its department 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 expressions 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 facts 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 stanzas, or 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, appertaining to this Department, should be addressed to the undersigned.

SPiRiT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held June 1st, 1894.

Spirit Invocation.

Oh! thou who art all wisdom, all knowledge and all power, we ask thy guidance at this hour that those who are in darkness may receive the light and those who are sorrowing may be comforted. May all earth's children learn that their loved ones who have passed through the portal of death still abide with them and still feel an interest in the welfare of those upon the earth-plane. We ask at this hour for more charity and spirituality. We would learn more of thy laws that we may be enabled to live nearer those who have entered the higher life, and we would gain all the knowledge possible that we may impart it to others. We ask that thy ministering spirits may be sent out into every home, that the spiritual needs of thy mortal children may be supplied. We thank thee for all thy great gifts to us as mortals and Immortals, and unto thy name would we render all praise both now and evermore. JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Sadie Evans.

I passed many years of suffering here on the earth-plane, yet I tried to be patient, feeling there was no other way, and at last when I donned the white robes of immortality I was glad to feel that I was a living, active entity, and that there was no death. I do not know why this term is used when we who have passed on are alive, more active and more sensitive than we could be in the old house of clay we dwell in here.

I was thankful when I heard the words, "She is gone." I knew all that was passing, even while they were saying, "She knows no suffering; she is not conscious of what is passing." The first was correct; the last was not, for I realized everything. A beautiful vision came to me in those last moments, and as it seemed to be growing dark around me I heard a voice ask "Sadie, are you suffering?" I could not answer, but if I could I would have said "No." The nerves of my throat were paralyzed, and although I made an effort to speak, no words were uttered.

I would bring my sincere thanks to all who ministered to me so kindly, and say I forget nothing that was done for me; and when their spirits pass over the crystal river I shall be glad to greet them at that bright and beautiful shore where no "good-byes" are spoken. I am often with my friends in Baltimore, Md. Some place me far away when they think of me, while others think of me as near them.

I am thankful for the time allotted me to speak here to-day.

I am Sadie Evans. My name was Sarah, but they called me Sadie.

Oliver Watkins.

Yes, I'll be calm; I would not injure the medium for anything, Mr. Chairman. This is the fifth time I have asked permission to speak. Your good Spirit-President, Mr. Pierpont, has at last granted my request, but he says to be calm—that means to use the medial organism carefully.

First, I want to ask a question: What is the difference between a murder committed by the State, and one committed by an individual? I can't call this hanging business anything but a murder, only it is sanctioned by the people, and the other is not—that's all the difference, and so it is regarded by the larger number of people on our side of life. I do not come here to preach that criminals should be set free to continue in their evil ways, a menace to society, but I do not believe in hanging; I don't believe in putting a person out of this life, even if he has taken the life of a fellow-being. Why? Because the spirit of a person who has been executed returns to the earth-plane with feelings of revenge against society, and these unquenchable, undeveloped and warped spirits make trouble for those upon the earth-plane who were instrumental in sending them over. I know whereof I speak, for I was one of these unfortunate. I remember well when I was taken from my cell to the place of execution, and of the hundreds of people who looked on at the proceedings, some with curiosity, others with fears—for this was many years ago, when hangings were in public. I am glad there has been a reform in this respect since then.

I do not believe in the old doctrine of an eye for an eye and a tooth for a tooth, but I do believe that criminals should be restrained and educated, that a reform may be effected. This time will surely come when capital punishment will be unknown; but the murderer will be imprisoned for life, as he ought, for the safety of society.

I am grateful for the time given me here to voice a few thoughts on this subject, and I hope my words will touch a chord of sympathy for the criminal in the heart of some good, kind mortal.

Many years ago I was known in Brooklyn, Conn. My name is Oliver Watkins.

This is the first time I have made myself known to those in earth-life in this way, and I wish to add that through progression and endeavor I have become a better man since entering the spirit-world.

Henry Jacobs.

In Madison, Me., I was well known as Henry Jacobs, and I am still remembered by a few. I would say to the loved ones who yet remain upon the shores of time that I found things in the spirit-world much more beautiful than mortals can realize by any description while on the material plane.

I desire to say to those here: Brothers and sisters, before we can take our first step in the path of progression we must learn to be charitable. Professions are nothing; deeds are everything. We do not see ourselves as others see us while on earth; it is only when we enter the immortal world that we learn to know ourselves as we really are. It is a lamentable fact that we see the faults of others before we can see our own, and some of us do not find our own at all; but when we pass out of the old house of clay we must look over our past, and we see whether we have done the best we could or not. At different periods we all have made mistakes or done wrong; but mistakes are not wrongs. We may turn our mistakes into profitable lessons if we will, but the wrongs we have committed will stare us in the face until we have righted them. So it behooves us to be charitable, to be kind, and give a smile instead of a frown; then we can look back upon our lives with pleasure instead of pain.

I am pleased to be permitted to speak here to-day, Mr. Chairman. I am told by your Spirit-President, Mr. Pierpont, that my message will be printed in due time.

John McGuire.

[To the Chairman:] Well, they tell me I may come and speak for myself. There may be some one who will be glad to hear from me.

I was pretty well smashed up. I was a brakeman on a freight train on the Fitchburg railroad.

I am very much pleased with my new home, and I found no dark place, only what I'd made for myself while here.

I and my Mary are very happy together in the spirit-world. We have a home just the same as you have here, only it is a better one, and we don't have to be worrying about what we shall have to eat and to drink and to wear. I've found out that what you here call angels were once mortals like you; and I want to tell you a little further, that I've found the better life you live here the better is the mansion the Father gives you over there. I'm perfectly satisfied with the change. My body was all smashed up, but my spirit was not crushed. I am John McGuire, and I lived in Boston.

Nancy Batchelor.

[To the Chairman:] Yes, all are welcome here, as has been said many times; none are denied the privilege of speaking, and I do not see why a message from the humblest has not as great a mission as one from a so-called saint—for we are all of one family. There is a large assembly present this morning, sir; larger, far, than could be contained within these four walls were they mortals; but material substance is nothing to us.

I am pleased to know I can be an active spirit. My mission was not finished by any means when I left the mortal form. I was an active spirit when here. I loved Onset, and many who congregate there will remember me well. I often hear my name spoken when they gather there, and even when they have gone to their own homes in distant localities. I know that many frequenters of that resort are making preparations to open their summer houses there, but we from the spirit side of life will compose the larger number. It is very pleasant to feel that we are welcome as we come into that little grove.

The red men in spirit gather there also, and their strong magnetic forces aid mortals very much. I always admired the Indians, and thought of them often when I did not express myself; and since passing on to the higher life they have helped me a great deal. Dear Sagoyewatha, Patawauma, and many I might enumerate, are ever ready to help the pale-faces who enter the other life; therefore we ought to be truly grateful to the red race, and give them credit for what they do.

I am Nancy Batchelor.

George O. Sherman.

Many years have elapsed since I passed on to the other life to reap the harvest of what I had sown on earth.

I have never reported here before, Mr. Chairman, but I have felt many times as I have listened to others that perhaps if I were to speak, my testimony might be received by some mortal, and teach him or her a little more of the condition of those who have passed on. At your last meeting I asked the privilege to report, and your kind Spirit-President, Mr. John Pierpont, said the time had expired and I must wait until some other time.

I went out of this life very suddenly as the result of an accident, as mortals claim. My body was smashed up, but my spirit was well protected, and was not injured in the least. Oh, that fearful hour! My dear wife and I were together when the accident occurred. She never will forget it, and neither will I, although to a spirit it does not follow one with the horror that it does a mortal, for it is more natural for spirits to look forward instead of backward.

In Montpelier Junction and Waterbury, Vt., where I was well known, I am not forgotten.

I find the spirit-world is a great school, and I should be a very poor scholar if I had not learned something of spirit-life and spirituality in all these years. We are privileged to return to our friends on earth, and the greatest disappointment I have ever met with in that period has been when I have come upon the earth-plane, and no one realized my presence. No one was to blame, but the disappointment was just as great. The world beyond, as mortals term it, seems to them so far away when it is really very near. I well remember of thinking in my younger days that heaven must be "up," above us; I have learned that it is close to earth; only a thin, filmy mist hangs between mortals and immortals.

My name is George O. Sherman.

Nellie Conley.

I am gratified at being given the privilege to

speak here, although it is new for me to speak in public.

It has been mentally asked so many times, "Nellie, where are you? Are you with me tonight?" I answer every time, yet the answer reaches you not, Will.

Mr. Chairman, a good, kind spirit advised me to report here, and said that the paper containing the message would be sent to Will, if I made the request of you, sir.

Will, I will keep my promises as far as possible. I often think that while we dwell in the flesh we little know when we make a promise to come back and do this or say that, how hard it is to gain the power and the opportunity. I would gladly answer every question if I could, Will, that you present to me mentally. The time will come while you are upon the earth-plane when we can talk together—I feel sure of it—and recall the happy past.

I know, Will, that you feel lonely and restless, and hardly know what to do with yourself—you feel that you stand alone. You do, in one sense, but in many you do not. Seemingly not a day passes but what I visit you, sometimes in your room alone, sometimes while at your daily avocation, and sometimes as you walk upon the street Nellie is with you. When you think of me please think of me as being very near, for I know by experience, since I passed on, that mortals place us too far away, even as I did when in the flesh. I used to think many times, "Where are all those people who once dwelt upon earth?"

Even as it is a life of activity here, it is a life of activity with us; yet when I passed away I little knew where I should go or what conditions I should find. I have the heaven my life built. As has been said through others, we have the mansion that has been promised us, but we must furnish it, and by our growth in spirit it becomes gradually more and more beautiful.

I was familiar with Boston. My name is Nellie Conley.

Katie Donnellson.

[To the Chairman:] You don't know me, but the minister-man said I could speak.

I lived in New Jersey, close to New York. Aunt Mary is here. I've been here before, but I didn't talk.

Oh, what lovely spirit-flowers you've got here on the table! There are three vases of them. A spirit lady brought them, and they said she was Mrs. Jennie Rudd.

We have a lovely time in the Summer-Land. No one is ever sick there. I have a beautiful teacher; her name is Miss Clara Barton. After our lessons we are sometimes taken on to the earth-plane to visit our friends, so we'll not forget them.

I was a little girl when I went away; I was only three. Aunt Mary says I must be ten or eleven now, and am very happy.

My name is Katie Donnellson; and please, sir, don't forget to put it down.

Spirit Messages.

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

June 8.—Robert G. Cummings; Almira C. Spaulding; Sally Reed; Rosa T. Amodey; Henry G. Wright; Sarah A. Bruce; Jonathan Alger.

June 16.—Col. Sabin Pond; Joseph Kinsey; Huldah S. Russell; Lydia Allen; Arthur Russell; Samuel Hason; Benjamin Brinley; Margaret Center; Peter Kingman.

June 22.—James Mason; Mary A. Moore; William S. Arnold; Winifred Meanes; Capt. Richard Freeman; Thomas G. Deane; Dr. E. J. Dyer.

June 29.—Martha A. Cokerly; David Dale; James Woodworth; Charlotte Olson; Dr. Beck; John Pierpont.

In Memoriam.

Passed to Spirit-Life from Greenwich, Mass., Aug. 17th, at 5 A. M., Mrs. ELI W. SMITH, a well-known and prominent spiritualist of Boston and vicinity.

Mrs. Smith was for many years connected with the extensive Smith American Organ and Piano Co.—the firm consisting of her brother, Henry W. Smith, his cousin, S. D. Smith, and himself. He was a member of the Boston Spiritualist Temple, which holds its Sunday services at Berkeley Hall, this city; and one of the trustees of that Society.

A prominent and consistent Spiritualist, Mr. Eli Smith lived the knowledge and truth which returning spirit-friends revealed to him, in his every hour. It was his delight to distribute tracts, pamphlets and other publications of a truly spiritualistic nature, among those who were not familiar with our philosophy; and through the years of his connection with our Cause, he has effected much of good missionary work in that line.

Some years ago, Mr. Smith carefully gathered the names of many of the prominent persons—literary, scientific and other lights—who had become conversant with the truths of Spiritualism, and published them in a circular for wide distribution, under the title of "Who Are Spiritualists?"—that the world might become familiar with the fact that eminent minds have investigated and accepted Spiritualism.

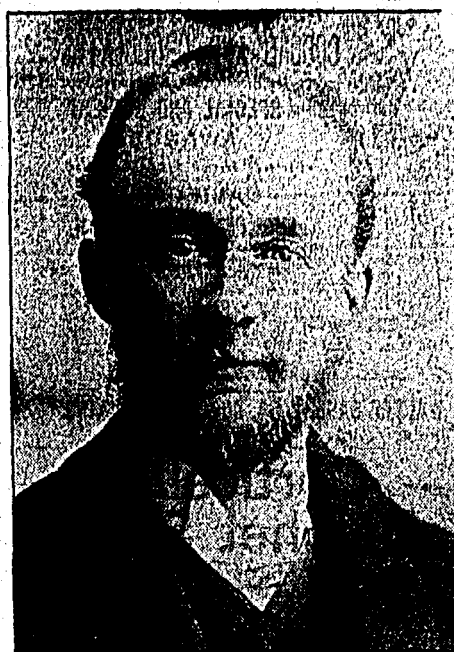
The subject of this sketch was a practical man, a benevolent, unostentatious character; patient in affliction, charitable, and filled with the spirit of kindness. For nearly two years he has been a sufferer from disease, and during the last year his malady has been of the most painful and trying nature. During all this time the patient has been tenderly cared for by his brother Henry, at the home of the latter in Greenwich, Mass. No word of complaint has fallen from the sufferer's lips; only the sublimest heroism and sweetest resignation has he expressed through all the hours of pain. But at last the summons came, and quietly and peacefully, like a child falling asleep, the spirit of Eli W. Smith passed from the mortal into the immortal life.

Mrs. Yeaw, the regular pastor of the little church at Greenwich, founded and sustained by that noble character, Henry W. Smith; being absent in Maine, Mrs. M. T. Longley of Boston and Mrs. Hortense Holcombe of Springfield, were sent for to officiate at the services held over the remains of Eli W. Smith on Sunday, Aug. 10th. The little church on this occasion was beautifully decorated with flowers and evergreens by the ladies of the Society, the front of the rostrum forming a bower of loveliness. The services consisted of the reading of the lovely song, "There's a Land of Promise Beauty," by Miss Bertha Gray; an invocation by Mrs. Longley; the reading of passages from "The Last Song of Corinne," published in that immortal work of Madame De Stael, entitled, "Corinne," a favorite poem of the deceased, which was feelingly delivered by Mrs. Holcombe, who followed with a touching tribute to the life and work of the deceased friend. A song by Miss Gray, "Look Up, Oh, Tearful Eye," preceded the reading of another favorite poem of Mr. Smith's, "The Word of the Dear Mother Land," which was followed by a soulful address from Mrs. Longley, commemorative of the life and work of the deceased. An address replete with the truths, the consolations and the revelations of Spiritualism, and garnished with illustrations of the good that spiritual aspiration had wrought in his life. An address calculated to instruct and strengthen the doubter, comfort the mourner and glorify the glorified, was given by Mrs. M. T. Longley on "That Beautiful Shore," by Miss Gray and Mr. H. W. Smith, with a benediction from Mrs. Longley, concluded the service at the church; and after the congregation had been given time to view the remains, these were conveyed to the family lot at Enfield, where, as the casket was lowered into the grave, Mrs. Holcombe offered up an earnest and fitting invocation to the angels of love and light in behalf of the departed spirit, and of the friends and kindred left on earth.

Eli W. Smith leaves behind his devoted and beloved brother Henry—than whom there is no more remaining of the same noble character, and other children, two children, a son, Mr. Harry Smith, now a resident of Colorado, and Mrs. Grace B. Dana of Boston. These, and a host of friends, will miss the genial and kind words of the dear friend who has ascended though they cannot but rejoice that he is freed from the agony of suffering, knowing that with him—in the language of his favorite motto—"ALL IS GOOD."

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUEST.—[By an honest investigator of the so-called Spiritual Phenomena.] It is said by most lecturers upon the subject that the spiritual elements are superior to the material; and, on the other hand, the materialist insists that he is right, and the Spiritualist is wrong. Now what your inquirer is desirous of ascertaining, is, which is the most correct hypothesis?

ANS.—There can be no reasonable comparison between the two hypotheses in question, the one being directly affirmative and the other purely negative.

Materialists who attend séances or have private sittings with mediums, are often bewildered by what they see and hear. They offer no lucid explanation of any of the phenomena they have witnessed; but doggedly persist in denying that there can be any evidence pointing in the direction of human immortality because it is a dogma with them to declare that when the breath leaves the physical body the intelligent entity no longer persists.

Materialism is inexcusable dogmatism founded on arrogant ignorance, while agnosticism, which is often confounded with it, is not of necessity even remotely related to it, as the agnostic neither affirms nor denies that there is a conscious, unseen universe, but merely holds judgment in suspense awaiting further enlightenment—at all events such we understand to be the position of Huxley in spite of his declaration some years since that the frivolities of alleged spiritual communications did not interest him. Huxley's most unfriendly attitude to what he called Spiritualism, was not denunciatory in the sense of pronouncing all the messages received from the spirit-world fraudulent. He contented himself with declaring they were too unimportant to justify his spending valuable time considering them.

But these very communications, even though they are trivial, comparatively speaking, are exactly the class of evidence best suited to nine-tenths of the people for whose benefit they are given. Exceptional intellects are very rare; the average man or woman does not investigate Spiritualism with a view to making a profound scientific discovery or greatly enriching the world's literature; the first and last questions of the average inquirer usually are concerning personal matters, and particularly as regards the state of friends who have crossed the border.

To deny that spiritual communion is possible in this day is to willfully close one's eyes to an array of evidences simply innumerable. Were it the case that messages from the unseen world were confined to occasional interviews with professional sensitives, the proof would of course be neither so strong nor so abundant; but the fact is that thousands of communications are every day attesting the truth of intercourse between the seen and unseen in private unexpected manner and in most unlooked-for quarters.

There is at present a very untenable theory in vogue in some places regarding auto-suggestion and the dual nature of the human mind. We do not mean that Mr. Hudson's supposition that man has two minds is absurd, for it is not; we only intend to remark that the theory is inconsistent which acknowledges the superiority of the sub-self or subjective entity, and then declares it to be a most incomprehensible and purposeless falsifier, which it certainly is, if it claims, on every available occasion, to be your spirit-friend of whom you are not thinking, when it is really your own inner consciousness masquerading as some one whose name is given, and on to whom all the knowledge displayed is fathered.

We maintain in the face of all opposition that the spiritualistic interpretation is by far the clearest and most reasonable, and if it be set aside in favor of some very complicated and usually far-fetched and inconsistent theory, hard to define and yet more difficult to accept, the standard of human intelligence will be lowered, certainly not raised, by such a process. Why should people who claim they desire individual consciousness beyond physical dissolution labor to disprove facts pointing to the fulfillment of their own hopes?

We know of enterprises to-day, already in a flourishing condition, which have been started within the past year entirely through spiritual direction; not only through the illumination of their visible projectors and managers, but in response to direct messages received from individual spirit-friends who have given their names and proved their identity. It is as ridiculous to hold on to materialistic denials in the face of present proof of spiritual existence as it is absurd to cling to the medieval geocentric theory of astronomy. Spiritualism accords with human faith, hope and reason; materialism is simply an expression of ignorance crystallized into assertion.

Q.—[By the same.] I see it stated in Mr. Laeox's letter of a recent date in THE BANNER, from Paris, France, that one Jesse Shepard, who figured in this country as "a wonderful musical medium" years ago, but in whom I had very little confidence, is in Paris, and is telling the people there that he did once think and believe he was really a spiritual medium; but now he is convinced of his error, and says he has nothing to do with mediumship, avowing that his peculiar talents are the result of genius, and are, therefore, natural gifts, etc. Your inquirer is desirous of knowing what Mr. Colville's views upon the subject are from the spiritual standpoint.

A.—We have no desire to enter upon personalities, and therefore we decline to discuss the person whose name the question mentions; but as to genius, we should like Mr. Shepard to define it from his standpoint, as we utterly fail to see why an admission of genius should

involve a repudiation of assistance derived from the spiritual state while producing musical results. Mario Coralli, in the "Romance of Two Worlds," expresses what is indeed true of all genius: that the one who gives it forth to the world is in no sense its author. If a musician has been a hard student, and has mastered the technicalities of the musician's art by continued practice, we admit that he is not inspired when he treats his audience to a mechanical recital, which may be very accurate from a scholastic standpoint, though, emotionally speaking, it may be extremely unsatisfactory.

Jesse Shepard wrote an article several years ago for a magazine published in California, in which he virtually declared that all genius henceforth, at all events in literature, must be imitative rather than creative, because there was no further room for original expression. We greatly prefer Hamlin Garland's appeal to the New West to outdo Shakespeare, as it breathes far more confidence in human progress.

Genius is spontaneous, in its outflow; it can be neither measured nor tethered; it scorns precedent, and its antecedent is usually undiscoverable. Periodical repetitions of show pieces on the piano, which may be at length only musical fireworks, would prove not that there never was any inspiration, but that it has ceased. New thoughts are constantly being interpreted musically and otherwise by truly inspired geniuses. Genius in music in recent years has been marvelously revealed through Ole Bull, through Wagner, through Sarasate and a few others, who utterly surpass the conventionalisms of the schools.

Genius is always erratic and eccentric; it must be so, for it cannot be commanded. Whatever you can weigh, measure, calculate or predetermine is not genius; but whatever seizes you when you least expect it, or surprises you when you are quietly expectant—that is genius. Melodies may float by you wafted from unseen spheres, and you may catch some of these fugitive travelers in the air, inspire them within your consciousness, and hold them subject to your call whenever you may desire to produce them; but their origin and advent were beyond your own productive effort.

Though we repeat that we are not desirous of entering into personalities, we will say as much as this: that if Mr. Shepard is not inspired any longer, there was a time when he was inspired. Probably his own experiences have been diversified, and he has never been able to furnish an adequate theory to account for all of them. The phrase "natural gifts" explains nothing, for mediumship itself may be a natural gift. The unanswered question remains: How do you know that, though you are a genius, and are endowed with a gift, you are not the recipient of aid from sources you now elect to disown, or how can you prove that you were not in days gone by the favored receiver of an inspiration which for some cause has not continued to visit you?

From the spiritual standpoint we emphatically declare that all geniuses act knowingly or unknowingly in concert with individual intelligences who constitute a circle of fraternity in the heavens whence the marvelous production springs which is so astonishing to earth.

A genius is not necessarily an automaton, but, though one of a sphere of souls, attains only to the sublimest plane of expression in exalted moments when conditions are ripe for an outflow of result due to a combination of activities on the spiritual side. Spiritual cooperation, the blending of mind with mind in the evolution of harmony, is a fact which should be well weighed.

Spiritual Phenomena.

ON THE WING:

NOTES OF TRAVEL, BY W. H. TERRY.

On the evening of Nov. 24th, I attended a séance at the house of Mrs. M. E. Williams, the celebrated medium for materializations, at 232 West 46th street, New York.

Mrs. W. and her daughter received me very kindly. She was familiar with "The Harbinger," and spoke approvingly of its contents. Had only time for a few words with her before entering the séance-room, a back parlor on the ground floor, having a solid wooden wall, at the front of which a pair of curtains were hung, the visitors forming three rows forward from the opposite wall, the front row—in which I sat—being within twelve feet of the curtains. A table with a vase of flowers on it stood a few feet to the left of the cabinet. The light was in the corner of the room furthest from the cabinet, and was regulated by a cord to suit the powers of the form appearing.

Prior to entering the cabinet, or recess, Mrs. Williams described a number of spirits whom she saw about the visitors, giving names and relationships which enabled them to be recognized. She asked any visitor who desired to examine the recesses used as a cabinet, before she took her seat, but it was so palpably solid in the strong light of the chandelier, that no one accepted her invitation. Retiring into the recess, and drawing the curtains after her, the chandelier lights were turned out, leaving only the small corner light referred to, which when the eyes became accustomed to the change, was ample to see into every corner of the room.

"Nearer, My God, to Thee," and other hymns were sung, and presently a childish voice was heard inside the cabinet, which was recognized as belonging to "Bright Eyes," a little Indian controlled and impressive male voice, deepened by some of the sitters as "Mr. Cushman," a spirit who seems to direct the manifestations; presently, two or three female forms appeared in succession. These were recognized as "circle spirits," who were frequent visitors at the sittings, and the names were announced by Miss Williams.

Then came one who was recognized as Carrie Miller, who called me forward and, taking me by the hand, said she knew me through her father, who was a great admirer of me and my work, and had often spoken to her about me; she led me to the table, and taking two roses from the vase, presented them to me. This form was very perfectly materialized, the features clearly defined, and the expression pleasant; the voice, though not loud, was distinct; the hands were firm but cold. I could not but first recall her father, but when I told her I lived at Brooklyn, I remembered corresponding with him some years since.

A little later on, after some more forms had come and been recognized by their friends, the spirit Cushman said that William Denton was there, and desired him to convey fraternal greetings to me; he did not, however, materialize. I expressed my pleasure at his presence, and returned his good wishes.

The curtain opened and the form of a gentleman, in dark suit, with open vest and cravat, appeared; the name of Prof. S. B. Brittan was announced, and I was requested to step forward. He shook hands with me, spoke some encouraging words to me on our mutual work, to which I responded, referring to an appreciation of his writings and work as "Editor at large." I saw his features distinctly; they resembled pictures I had seen of him, but older looking, the hair being nearly white, and the centre of the head bald. Bidding me adieu, he sank rapidly into the floor, only his head and shoulders being visible as the curtains closed.

More forms came, male and female, of all
