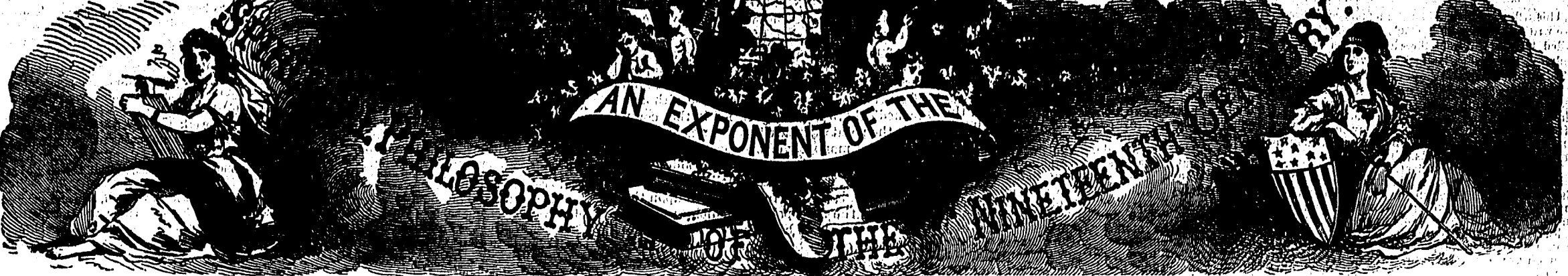


BANNER OF LIGHT



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NO. 9.

WHY MOURN OUR FRIENDS?

Why mourn our friends? For we shall greet at last
With outstretched arms each other, as we cast
Trouble and pain behind us with the past.
The dust we tread, beneath the falling showers
Develops higher life, in fragrant flowers
And golden grain throughout the summer hours.
The blooming flowers with fragrance cheer the day:
The leaves that fall, the flowers fade away
To reappear in beauty with the May.
From out the chrysalis a bright form springs
To light and wider life, on graceful wings.
Rejoicing in the change the new birth brings.
Death comes and calls our dearest friends away
Into the splendor of eternal day:
No tears nor passionate prayers their course can stay.
Look not on that which turns to dust, but to
The immortal body fair; look to the true—
The self which inner vision brings to view.
Why should we sorrow that from mortal sight,
Like birds from natal shells, to realms of light
From narrow confines they have taken flight?
It is not far, that heavenly country where
These friends now dwell: It touches everywhere,
Bounding our little space like viewless air.
There all is joy and beauty, and no care
Can ever come to mar the quiet air
Where they still live; yet love can reach them there.
At times it seems more near than aught beside;
Only this veil of flesh its splendors hide;
Its dwellers linger often at our side.
Not dead! Translated to a higher state
To which the Angel, Death, swings wide the gate
We, too, must pass; and there for us they wait.
Manchester, N. H. JAMES A. FRACKER.

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER FIFTY-TWO.

Specially contributed to the Banner of Light by its English Correspondent,
J. J. MORSE.

FOR a long space the usual contributor of these "Echoes" has been unable to forward his regular supply, not for any lack of materials, or through indifference either to his American friends or the editor of our oldest and yet, still far and away, best paper devoted to Spiritualism and the spirits, that is or ever has been published in either hemisphere. The fact is, that a multiplicity of anxieties concerning "the bread that perisheth," and the consequent strain upon energies and time, left little leisure for literary labors, while the terrible commercial depression, which the Old World, as well as the New, has experienced the past year, has made the business of daily life a toll demanding overwhelming attention to keep the ship afloat. But, at last, pen is in hand, and once again "the little Britisher" salutes all his old friends across the water, and craves hospitality in these columns for a short chat with old friends, tried and true, and mayhap some new ones, too.

First, let me say a word about our good old BANNER, and its veteran chief. One rubs his eyes to see that the Seventy-Fifth Volume has just commenced. Just think of it: for now closely on to forty years this *avant courier* of glad tidings has floated in the van, carrying the gospel of glad tidings—immortality demonstrated and communion with angels realized—to all the ends of the earth. When our Cause was young, and few could be found to advocate its claims, when to do so meant loss in pocket and reputation, then was our BANNER flung upon the breeze, and ever since its starry folds, blazoned by angel hands, have flown to the winds of heaven the wide world over. Times change, men come and go, periodicals rise, fall and vary their aims and scope, but, as enduring as Plymouth rock itself, and as instinct of liberty, our paper stands to-day, as ever, for the religion of the angels, whose creed may be thus expressed: "Freedom, Truth and Progress, and the union of the two worlds in one."

But one of its peculiar claims upon our people, surely, lays in connection with its long-sustained, admirably-conducted and marvelously-useful Free Circles. The communications given thereat have long since attained a world-wide celebrity. The facts and tests of identity, the clear-out and useful information these circles gave to the world, have made unknown thousands debtors to the wise intelligences who direct, and manifest at these gatherings. Sustained by the liberality of THE BANNER's publishers, these Free Circles, alone, entitle this journal to the grateful admiration and constant support of Spiritualists all over the world. And when, in addition, it is borne in mind that there is no other journal existing to-day in our Cause that can equal THE BANNER, in the opinion of one who has read it for twenty-five years, for its wide variety of interesting topics, its records of progress, phenomena, and the stream of inspired utterances constantly offered to its readers, there seems every reason for sustaining, by a wise and liberal patronage, an organ that has done, and is doing, so much for the great spiritual Cause for nearly forty years. Indeed, this is how the case strikes the writer, and such the thoughts that rise on seeing the Seventy-Fifth Volume has just begun.

The labors of Luther Colby, its able editor, have been herculean in this connection; and the very fine biographical notice of his life and work says not one word too much in his commendation. Bro. John W. Day, the present, sorber, heartily endorses all you say in THE BANNER of March 24th. Rapidly nearing the shores of that Brighter Land, whose people he has served so faithfully and well, we shall lose a most noteworthy personage from our mortal army when he is called higher—one, too, that it will be difficult to replace. No one entirely escapes detractors; all worthy people of ability have foes, open or covert. But safe

it is to say that few have less, and even those who may deem themselves ill-used may, in the end, live to see that Luther Colby is ever the last man to think, or say, ill of any—be he friend or worker in our Cause. While one word of the less publicly known, but none the less respected, Isaac B. Rich, the business partner, whose practical acumen is a potent factor upon the worldly side of an institution unique in business annals, may be also allowed here. For twenty odd years the writer has done business with the firm of Colby & Rich, and in every case has found it the soul of honor and probity, and exhibiting many instances of personal generosity also. But there, a truce to these reflections—sincere enough, without question, but nevertheless they only express sentiments common to all who know their objects. An old friend is apt to be garrulous; let his affection atone his fault, if fault there be.

Now to news nearer home. First, as to the Cause, in general. In private the interest is undoubtedly greater than has been the case for many years. More inquiry, more desire to hold circles and develop mediumship; more questioning and comparing of experiences and opinions, but not enough of sustained efforts. The present-day inquirer wants mediumship and spirit-communion "ready-made," so to say. He lacks the patience necessary to develop the conditions at home. Literature is in fair demand, providing it be reasonable—i. e., cheap! Undoubtedly the issuance of W. T. Stead's *Borderland* has contributed largely to arouse public attention. I understand its circulation is considerable, and that its sales have been satisfactory. It is eminently adapted for a neutral ground, but Spiritualists find it contains much they have long since learned. It brings into a handy compass, though, much that has hitherto been scattered through many channels. The absence of its promoter in Chicago undoubtedly affected its last issue. Publicly, the work grows apace. The public assemblies are well attended, and fairly well supported. They increase in numbers, too, both as to attendances and places. A firmer tone is running through the inspirations uttered through our speakers; and, in spite of severe commercial depression, most of our societies are financially sound. But let me add a word here—and so answer many who write me: English lecturers receive nothing like the remuneration for their services that is accorded them in the United States. American media or lecturers who possess some very special talent can, of course, command fair remuneration. A really good test medium, who gives full names and facts of identity, could do well. However, to resume. The Cause has been endeavoring to build up a "Spiritualists' National Federation" for Great Britain during the past four years. It wakes up annually, and holds a quite lively convention, of two sessions of about five hours, upon a Sunday, closing with a Public Demonstration in the evening, which has always been excellently well attended, our leading speakers being present and entertaining the people. A pleasant feature is the Concert and Tea-Party (i. e., supper) on the preceding evening, at which music, song and oratory are the features. Whether this latest and most well meant attempt will succeed in permanently establishing itself, is still an open question. The meeting for this year will assemble at Darwen, a small manufacturing town in the county of Lancashire, right in the heart of a cluster of industrial towns devoted to cotton manufacture. A large assemblage is confidently anticipated.

The work of the Children's Progressive Lyceum claims increasing attention from our people; there are now over sixty Lyceums in full working order. Their interests and welfare are considered by a Lyceum Union, in which are federated the greater number of the Lyceums. Brother Alfred Kiteon acts as Secretary to the Union, and it is no exaggeration to say he is an invaluable adjunct thereto. Singularly modest and retiring, sensitive to a degree, he is all unconscious of his ability and usefulness, both of which have been of incalculable service to Lyceum work in this country. Brother H. A. Kersey, as President of the Union, deserves all praise, for he, too, is one of those "who do good by stealth, and blush to find it fame." Yet he has ever been unsparing in time, labor, pains and purse to serve the work he loves so well. Our Lyceum Banner has also rendered its meed of service, now greatly increased by reason of its enlargement. The outlook for Lyceum work was never healthier than at present.

The public progress of our Cause has of late been largely aided by the influence of our excellently useful periodical, the *Two Worlds*, now enjoying a circulation rapidly approximating to seven thousand copies per week. Mr. E. W. Wallis fills his post as editor to general satisfaction, and though the journal is not yet a paying property—which one of our papers is?—yet its losses are less each year.

Among the current items, so to say, concerning the Cause over here, is a lecturing tour now being conducted by Florence Marryat, the widely-known and justly celebrated author, and daughter of the famous writer, Capt. Marryat, of nautical novel fame. The tour commenced this week at Birmingham, with an audience exceeding eleven hundred persons, and a correspondent assures me the event was a literary and financial success, as well as a triumph for our Cause. The tour is the outcome of the energy and foresight of Mr. J. Fraser Hewes of Nottingham, and the President of our Society in that town. He deserves credit for initiating a matter that all hope will redound to the advantage of our Cause. In the current issue of *Light* there is an advertisement that all must regret to see. It an-

nounces the present withdrawal, from intended publication, of the *magnum opus* of Mrs. Emma Hardinge-Britten's literary labors, "The Spiritualists' Encyclopedia," a sufficient support to ensure its publication not having been accorded its distinguished compiler. No doubt the depressed state of trade here largely accounts for the insufficient subscription, and, possibly, in the no distant future, either here or in the United States, this important work may ultimately see the light.

Now my pen must stop; space is gone and the mail is closing. Since my previous article we have removed Morse's hotel to address below, and as it is a very central, quiet and excellent locality, our patrons have increased in numbers, and a fair sprinkling of Americans have sojourned here. Well, good friends, one and all, for this time adieu. May the good angels bless, guide and guard us all, until at last we join them in the sweet Summer-Land above.

Florence House, 26 Osaburgh street,
Euston Road, London, N. W.,
April 7th, 1894.

The Anniversary.

The Forty-Sixth Anniversary of the Advent of Modern Spiritualism; Commemorative Exercises held in Milwaukee, Wis.; San Francisco and Summerland, Cal.; Bridgeport, Ct.; Hannibal, Mo.; Titusville, Pa.

(Especially Contributed to the Banner of Light.)

Milwaukee, Wis.

The Anniversary was celebrated by the First Society of Spiritualists on Saturday, March 31st, and Sunday, April 1st, with appropriate exercises at Fraternity Hall, 216 Grand Avenue. The exercises consisted of addresses, vocal and instrumental music, tests, etc. At the close of the Saturday evening address by Bishop A. Beals, Dr. Rothermel gave many tests, which were all recognized; the large audience was delighted with Bro. Beals' address and Dr. Rothermel's wonderful tests. After the meeting supper was served by the good sisters, after which all joined in a merry dance until after midnight. The entertainment was considered a grand success.

The Sunday meetings were well attended, especially in the evening; the hall was filled with some of the best people of the city, and all the seats and extra chairs from adjoining rooms were filled; this was the grandest meeting known in Milwaukee since the opening of the spiritual era. Bishop A. Beals, whose fame and ability as an inspirational speaker and medium are world-wide, delivered eloquent and entertaining addresses appropriate to Spiritualism's natal day. Dr. Rothermel is one of the best test mediums on the rostrum; he gave entire satisfaction. A marked and agreeable feature of the meetings was the excellent singing by Mr. and Mrs. Scott, whose vocal selections were peculiarly appropriate, and rendered with grand effect. After ten o'clock the meeting adjourned, but it was hard to induce those comprising the audience to leave the hall. They seemed to feel as Peter did, "It is good to be here."

The interest manifested in these meetings has been very gratifying to the true workers here. The presence of hundreds of interested people on the occasion proves that Spiritualism has gained quite a respectable standing in this community. We are glad that we can stand erect in conscious integrity of purpose, and feel we justly merit the respect that the community has at last grudgingly accorded us. An interest and an awakening are being manifested in Milwaukee that have not been known before.

The celebration was a pronounced success in every respect; such gatherings and hearty co-operation on the part of those who wish the movement well, must always result in good.

H. C. NICK.

Summerland, Cal.

The Summerland Progressive Spiritualist Society met at Library Hall at 10:30 A. M., March 31st, to celebrate the Anniversary.

It being the first anniversary since our organization as a society, we wished to observe it in a proper manner. The meeting was called to order by the President. The exercises commenced with music by the Summerland Orchestra; a poem entitled "I Still Live" was read by Mr. A. L. Bourquin; after another selection by the orchestra, Mr. M. E. Taylor entertained the audience with a lecture, and an original poem written for the occasion. At close of his remarks the Messrs. Edwards sang, "I am Hiding"; another selection by the orchestra closed the forenoon service.

At 2:30 P. M. the meeting was again opened with music by the orchestra; Mrs. Turner read a poem, entitled "Sitting Bull's Message from Spirit-Life," by Mrs. Kate R. Stiles; after more music, Mr. David Davis, aged eighty-five, the oldest resident of Summerland, gave an address, after which the exercises closed with music.

The ladies gave a dance and supper in the evening for the benefit of the orchestra. Sunday, April 1st, meeting opened with music; the "Tin Tin Galop," finely rendered by the Williams Family Orchestra, consisting of Mrs. H. L. Williams and her young daughter, Miss Edith Williams, Misses Rosa, Emma and Caro Morgan, accompanied by Mr. L. P. Benjamin; Mr. A. L. Bourquin spoke under control; at the close of the lecture, Miss Rose Morgan sang "Dear Heart," accompanied by Mrs. H. L. Williams on the piano; Mr. M. E. Taylor, by request, read again the original

poem he gave on Saturday. Meeting closed with an "Overture" by the Williams Family Orchestra, when all were invited to a social dinner in the upper hall.

At 2:30 we again assembled, for a children's entertainment; after music by the Williams Family Orchestra, Mr. M. E. Taylor gave the children a short talk; recitations and songs were next in order; Masters Lonnie and Allie, and little Miss Revie Ogsbury, with Master Ralph McKenney, sang "What will Grandpa do in Heaven?" to Mrs. Ogsbury's accompaniment on the guitar; the same little ones sang "Three Little Kittens" to Miss Pearl Bourquin's accompaniment on the piano; the children executed the Banner March; remarks were made by Mr. Schoonover, Mr. Bourquin and others; "Nearer, My God, to Thee," was sung, and the meeting dismissed.

Mrs. Wm. K. TURNER, President.

San Francisco, Cal.

The Anniversary was duly and successfully celebrated at several places in San Francisco. I will only speak of one society which has been called "The Circle of Harmony" for several years—a meeting not officiated by several persons, but gotten up by one individual and her invisible inspirers, who endeavor to hold the forces in harmony.

The greatest freedom to the platform is granted, so that any one feeling an impulse or an inclination to speak, sing or give tests, or even to exercise the gift of healing, or to improvise poetry, is not prohibited in the least.

Our Anniversary differed from our usual meetings only in the abundance of flowers, the music furnished through the mediumship of a young lady, who sang in several different voices, meanwhile playing an accompaniment on the piano; the music on the guitar was fine, and the speeches made were in accord with the occasion.

We feel encouraged to still continue our work. We meet every Sunday in the Alcazar Building, O'Farrell street, San Francisco, at 11 A. M. and 8 P. M.

[Our home is by the seaside (the Bay). Invalids from the East, or from any direction, who would like a quiet home, and yet only thirty minutes from San Francisco, at a cost of ten cents by rail and boat—local trains meet every half-hour in front of the door—can find accommodations.] MRS. F. A. LOGAN.

Bridgeport, Ct.

The Anniversary exercises held April 8th exceeded in interest the expectations of our most sanguine co-workers. The meeting in the hall—the first time since its enlargement to nearly twice its previous size—was largely attended, every available seat being occupied, and standing-room utilized as well.

The decorations testified to zeal and love for the Cause; being all contributions from individual members as the spirit prompted, or circumstances permitted. One gentleman alone contributed four most magnificent palms, six large pots of deutzias and azaleas in perfect bloom of white and pink. Others contributed bouquets of pansies, carnations and roses. The palms decorated the four front corners of the double platform; their boughs meeting made an arch under which the speaker stood—"forming," as a morning city paper was gracious enough to say, "an Edenic bower of great beauty."

Mrs. George Hibbard and Mrs. S. S. Ewell rendered piano and vocal music. Mr. Victor Lovely recited an Anniversary Poem appropriate to the occasion.

Dr. G. C. Beckwith Ewell gave the address, which was received with marked interest by an audience made up largely of people not acquainted with the claims of Modern Spiritualism. The manifestations and principles of the philosophy were concisely and eloquently set forth; their harmony with historic descriptions of phenomena of ancient date was briefly shown; the names of many of the tried and brave exponents of the Cause in the past were mentioned with reverence, and due honor accorded them.

After the address nearly an hour was given by Dr. Ewell to the recognition of spirit-friends present, and delivering their messages—he giving also psychometric reading from the voice, in which he is very interesting and accurate.

Improvisation on subjects from the audience closed the service—one to be remembered and enjoyed until Anniversary returns again to freshen the old themes, and add another year to history. That it may be replete with progress strong and true is our prayer, to which let us add our efforts in that direction.

PROGRESS.

Hannibal, Mo.

The Anniversary was observed at Bethlehem Hall April 1st—Cora Myrtle Carpenter being the principal speaker. The *Daily Courier-Post* of the next day stated that "the hall was literally packed, and more than one hundred were turned away on account of there not being room." The hall was beautifully decorated with plants and flowers, and presented an inviting appearance. Miss Carpenter's theme was "The Angels' Message," and she spoke, says *The Post*, "just one hour and ten minutes, during which time she held the audience in rapt attention."

"Miss Carpenter," continues *The Post*, "is certainly a wonderful young lady, and bids fair to become one of the most noted Spiritualist lecturers of the country. Last evening she took the position that communications are constantly going on between those of the spirit and the inhabitants of the globe, and that Spiritualism is yet in its infancy." She predicted that there would soon be trouble on the

Church-and-State question—after which "free-thought" and scientific investigation will be better recognized. Miss C. is decidedly the ablest Spiritualist that was ever located in this city, and the Society should use every endeavor to retain her here."

Titusville, Pa.

The Titusville Spiritualists' Association celebrated the Anniversary with appropriate exercises on Sunday evening, April 1st. The hall was tastefully decorated with flowers and plants. The exercises consisted of singing, congregational, solos and duets—with organ and flute accompaniment; reading selections appropriate for the occasion; reading inspirational essays and poems by mediums; speaking by medium under spirit-control.

Remarks and experiences by persons in the audience.

Our entertainment was all by home talent. Our Society is in a healthy condition, and we have developed in our midst some very fine phases of mediumship.

C. M. HAYES, Sec'y.

Remarks of Mr. Wilson MacDonald, ON THE DEPARTURE OF MAJ. CHORPENNING.

To the Editors of the Banner of Light:

Maj. George Chorpenning, after a severe illness, culminating in a surgical operation which was hoped would bring relief, passed to spirit-life at the New York Hospital on April 3d. In order that he might be given a Spiritualist's funeral, Mrs. M. E. Williams, with characteristic kindness, gave the use of her parlors for that purpose, and at the services delivered a brief eulogy inspirationally, referring with feeling to the many virtues and the superior personal qualities and attainments which went to make up the character of this pioneer in Spiritualism. In addition to the immediate family, there were a host of friends present to pay their last sad respects to the deceased. Wilson MacDonald, the noted sculptor, delivered the address proper, which I herewith append.

J. H.

Friends: We have met here not to weep and mourn over the natural phenomenon that has brought to a close the earth-life of our good friend, Major Chorpenning, but rather to congratulate him and console his kindred and those who loved him, that he had been eliminated from the form which he wore for nearly seventy-four years. He is now born into the real, the spiritual world.

I knew Maj. George Chorpenning for more than a quarter of a century. He was an honorable man, a sincere friend and a true American in every sense which that proud title implies. His earthly life was one of constant toil—his struggles on the sea, plains and mountains of the far West, in the service of the Government, were arduous and severe. He was one of the early pioneers of civilization, a pathfinder, who accomplished as much for the settlement of the great empire of the Pacific Slope as any other man. He was the first to transport the United States mail across the Rocky Mountains, and while he was a man of tried and undaunted courage, in his heart he was as simple and as tender as a child.

His earth-life and his religious and philosophical principles were founded upon the facts and established upon the truths of spiritual manifestations, and the teachings of the spiritual world.

His hopes of another life were not built upon faith, miracles, myths and traditions, for he knew that his birth into the spiritual world was as inevitable as the decay of his earthly body here. His expectations of an immortal life were based upon the solid rocks of fact and of demonstrated truths—a future life to him was a certainty. The spectres of doubt never invaded the serenity of his mind; with the calmness of a philosopher and the convictions of a scientist he passed peacefully into the valley, not of death, but of immortal life. He needed no ordained clergyman to pilot his spirit through the pearly gates; he was fully prepared for his pilgrimage to the other shore. He knew that his friends and kindred would be there to receive him, and clothe him in the immortal robes of that land of harmony, peace and love.

Look, my good friends, on theasket that holds the earthly body of your departed friend; see the beautiful emblems of affection laid there by loving ones. The roses speak of his love; the lilies of modesty; the asphodels and anemones, his immortal life and of his new birth with that tenderness and pathos which no words can ever express. There is no place on thatasket for aloe, whose language is that of anguish and grief; no place for the aspen leaf, that tells of idolatry and superstition. The sweet aroma which flowers breathe is not unlike the spiritual essence of the human soul, and the substance of the flowers passes into invisible existence, so does the human spirit by natural law pass out of the physical body into the inner life, the only difference being that human essence preserves its indestructible identity, while the spirit of the flowers goes into the great reservoir of refined invisible matter.

The poets have done a great deal to impress upon the human mind that death is a terrible calamity; the end of all human existence; that death is the king of terrors, the implacable iron-crowned tyrant that turns all that is human into "unsympathetic dust!" In "The Elegy in a Country Churchyard," that incomparable poem, the following verse occurs:

"Can sterner rest or animated bust
Back to its mansion call the fleeting breath?
Or honor's voice provoke the silent dust,
Or flattery soothe the dull, cold ear of death?"

There is no consolation in this; it teaches a hopeless philosophy. The Angel of Death to the sectarian is the most dreaded visitor. He brings in his train the pall, the bier, the gloom of the grave; the awful echoes of the dull clouds that fall upon the coffin-lids of loved ones reach the voids of broken hearts that can never know joy in this world again. But those of you, my friends, who have had the unmistakable evidence of a spiritual life and an absolute existence after the phenomenon of death—to you the grave can have no victory, death no sting! To our old and valued friend, who has just left the form, whose earthly body now lies before us, and who may at this moment be hovering in our midst, we offer our congratulations, and a continuance of our friendship and love; and to those who dearly loved him, we say: Weep not at nature's transient pain; let your Congenial spirits part to meet again!

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Bookellers, 9 Bowditch Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keep for sale a complete stock of books, including the following: *Encyclopedia Americana*, *Encyclopedia Britannica*, *Encyclopedia of the Bible*, *Encyclopedia of the History of the United States*, *Encyclopedia of the Literature of the United States*, *Encyclopedia of the Science of the United States*, *Encyclopedia of the Art of the United States*, *Encyclopedia of the Commerce of the United States*, *Encyclopedia of the Industry of the United States*, *Encyclopedia of the Agriculture of the United States*, *Encyclopedia of the Forestry of the United States*, *Encyclopedia of the Fisheries of the United States*, *Encyclopedia of the Mining of the United States*, *Encyclopedia of the Metallurgy of the United States*, *Encyclopedia of the Chemistry of the United States*, *Encyclopedia of the Physics of the United States*, *Encyclopedia of the Astronomy of the United States*, *Encyclopedia of the Geology of the United States*, *Encyclopedia of the Zoology of the United States*, *Encyclopedia of the Botany of the United States*, *Encyclopedia of the Animal Kingdom of the United States*, *Encyclopedia of the Human Body of the United States*, *Encyclopedia of the Medical Science of the United States*, *Encyclopedia of the Law of the United States*, *Encyclopedia of the History of the United States*, *Encyclopedia of the Literature of the United States*, *Encyclopedia of the Science of the United States*, *Encyclopedia of the Art of the United States*, *Encyclopedia of the Commerce of the United States*, *Encyclopedia of the Industry of the United States*, *Encyclopedia of the Agriculture of the United States*, *Encyclopedia of the Forestry of the United States*, *Encyclopedia of the Fisheries of the United States*, *Encyclopedia of the Mining of the United States*, *Encyclopedia of the Metallurgy of the United States*, *Encyclopedia of the Chemistry of the United States*, *Encyclopedia of the Physics of the United States*, *Encyclopedia of the Astronomy of the United States*, *Encyclopedia of the Geology of the United States*, *Encyclopedia of the Zoology of the United States*, *Encyclopedia of the Botany of the United States*, *Encyclopedia of the Animal Kingdom of the United States*, *Encyclopedia of the Human Body of the United States*, *Encyclopedia of the Medical Science of the United States*, *Encyclopedia of the Law of the United States*.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of independent free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No attention will be paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles. Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Light.

BOSTON, SATURDAY, MAY 5, 1894.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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Matter for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER.

Before the oncoming light of Truth, Creeds tremble, ignorance dies, error decays, and humanity 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 offer is made to introduce the paper to those among the public who have not yet formed practical acquaintance with its valuable and sterling contents.

Thanking its regular subscribers anew for their continued kindness, THE BANNER'S publishers desire that this—the veteran journal of the spiritual movement—shall receive its share of support from the new comers into our household of knowledge. With this hope the above offer is made.

Facts Tell.

One of the curiosities of experience that often crop out in the presence of trance clairvoyant mediums has been related to us which was very amusing, but at the same time gave indubitable evidence of genuine spirit-presence:

A lady of prominence, who was desirous of consulting a medium on a matter of some importance, sent in her card with the name of "Molly Muldoon" upon it. The sitting was granted at once, when the clairvoyant remarked:

"There is a spirit-friend of yours present, who informs me that Molly Muldoon is not your right name."

The lady being taken by surprise was somewhat abashed, when the spirit-friend took control, and said:

"Why, Clara, what did you come here for giving an Irish name?"

The reason she gave was that she was an unbeliever in Modern Spiritualism; but now she believes spirit-return is true—as the medium was an entire stranger to her.

Another singular case occurred several years ago in this city with Mrs. B. K. Little—one of the most competent clairvoyants and healing mediums we were ever acquainted with, who has been an instrument frequently in the hands of the angels to remove diseases and thus cure the patient, even in cases where the "regular" doctors had failed to do so—who had advertised her specialty in THE BANNER for some time, requesting those who might need her services in the medical line to send a lock of hair, to be held in her hand while her spirit-doctor, John Dix Fisher (whom we have communicated with for many years), diagnosed the case: when the correspondent (a skeptic) sent to the medium a lock of hair, accompanied by the fee of one dollar, for a diagnosis, as was supposed, for the benefit of some person who was ill, she not for a moment dreaming that the whole thing was a possible "catch," to prove her mediumship a fraud, the hair not being clipped from the head of a human being; but in this particular instance, the spirit told the husband of the medium to write to the applicant what he should say, which was done, with the following result:

"Return answer to the writer, and say that the hair sent for examination was not taken from a human being, but, on the contrary, it was clipped from a cow! and that the said cow will have a calf in three weeks" from the time of writing.

The reply was accordingly sent to the party in question, who resided in the West. Nothing was heard from him until, at the expiration of the three weeks, a letter was mailed to Boston, in which the writer stated that the hair was taken from a cow, and that the animal did have a calf at the very time the spirit named—proving, the writer said, that clairvoyance was a fact, which he did not before believe. On the contrary, he had an idea that such people were simply pretenders; and he tried the experiment in order to expose what he felt was an imposition; but the result turned out to be the reverse of what he expected, and as an honest man he felt it to be his duty to acquaint the medium and her husband with the facts. And now, at this very time, when such legitimate facts are before us, which have been so

fully demonstrated for many years, members of our present Legislature rise from their seats and call these useful people, who are backed by a penal statute should be enacted to suppress them.

A Nicodemian Drift.

How much one hears now-a-days concerning "psychics," "psychical research," etc., etc. "Psychic" is the term used by a new crop of inquirers to express what Spiritualists mean when they say "medium," while "forces," "they," etc., do duty in like manner for "spirits."

Those who are at all acquainted, practically, with spiritual phenomena will feel to survey with a hushed and breathless wonder the position assumed by some of the latter-day psychical disciples—the easy, affable, *au fait* manner in which they draw nigh a great veteran Truth, which, seamed with the scars of an honorable conflict for years with every species of opposition known to man, has now fought its way to popular notice, and engages the attention—and has made possible the very existence—of these callow "researchers" themselves!

These students—who are now, according to their promise at the start, seeking to make a "scientific investigation of the phenomena of Modern Spiritualism"—as if it had never been scientifically examined before they came!—are self-demonstrated a motley array, and in views entertained, stretch from Prof. Dolbear—who declines now-and-then to append his signature to the official reports of some of his co-laborers, because, to his mind, "nothing has been proved" (see last issue of *Psychical Review*), and who holds that the "antecedents of every physical phenomenon are themselves physical," etc., to Rev. Mr. Allen, who in the same issue of this magazine had a candid editorial headed "Fair Play for Spiritualism"—which is a something quite in order, when the general attitude of the psychical savants is kept in mind.

Those who like to toy with Spiritualism (which society and the churches have so long united to bitterly condemn) "with gloves on," may find matter of interest in the speculations of this Nicodemian crop of psychical philosophers; but, in the end, the best way to investigate the spiritual phenomena is by boldly applying to them for one's self the touchstone of individual, unbiased, persistent experience—gained by open inquiry as an investigator of Spiritualism, in harmony with needed conditions in presence of a medium for spirit-control.

Spirit Release from Prison.

Eleven years ago Rev. Lyman Abbott had an editorial article in the *Christianian* on "The Prayer of Intercession." The article was of an expository character, based on the story, in Acts, of the angelic (or spirit) deliverance of Peter from prison—a story that literature has delighted to reproduce and art to celebrate. If, said Dr. Abbott, the theory of natural law in this case is true, the miraculous narratives are not. He, however, who does not believe this theory has no difficulty in believing the miraculous narratives. He believes that force is only the will of God—natural law is only God's ordinary habit of action. There is, he concludes, nothing incredible in God's occasionally varying from his ordinary habit, on occasion adequate. He—the believer in God's will or force—believes that history is the record of the evolution of the race under divine guidance, teaching and protection; that it is the record, finally, of divine, not of human achievement, as the history of a school is the record of what a teacher has done in and for the pupils. There is, therefore, no difficulty in believing that special need has elicited special service.

Such an one—continues Dr. Abbott—believes that beyond the horizon there are other hills and valleys, beyond the ocean other continents, beyond this world other worlds; that life has forms we do not ordinarily see; spirit-forms too tenuous for our gross senses. He is not frightened from this faith by a fear lest men shall call him Swedenborgian or Spiritualist.

About So!

The *Boston Post* editorially characterizes the proposed medical bill, which is now wriggling along toward its passage by the Massachusetts Legislature, "a job"—re-marking sentimentally:

"As the medical registration bill comes out of the Senate, it is nothing but a job to provide place and fees for seven doctors. The bill as it stood at first was an outrage. In the shape in which it goes to the House it is an absurdity."

If mortals desirous of communicating with their spirit-friends only knew that the exorcarnated are extremely fond of flowers, and are often drawn to THE BANNER SPIRITUAL CIRCLE-ROOM, when they otherwise could not manifest, by finding on our table natural floral offerings sent in by relatives and friends—which act, it is said, as a magnetic attraction—they would kindly furnish such donations. But whether people send flowers or not, the statement is made by *Vona*, the guide of the medium [see sixth page], that generally there are three vases of beautiful spirit-flowers placed upon our table, although unseen by us, and yet as visible to spirits as are earthly ones to mortal eyes.

The turpitude of ingratitude in the minds of many otherwise enlightened people of this country seems to be more prevalent to-day than ever before, judging from present appearances, in Church and State; now and then even Spiritualists are not exempt. We are led to make the foregoing remarks in consequence of the rejection by the New York Senate of the renomination of Health Officer Jenkins of the port of New York, to whom, more than any other man, that city owes its escape, for two successive years, from a cholera and small-pox epidemic.

THE BANNER recently noted an "Encyclopedia" card by Mrs. Emma H. Britten in *London Light*. Since then we are in receipt of a letter from this eloquent and industrious toiler for the Cause, enclosing a copy of the card, with a request that we give it place in these columns. We do so (see third page), with the feeling that Mrs. Britten's caustic arraignment of present-day Spiritualists for their general lack of appreciation shown toward the early and veteran workers for the Modern Dispensation is fully warranted by the facts.

Mr. J. W. Fletcher's office in New York City is now at No. 108 West 43d street, instead of the address given in his card on the seventh page. The correction arrived too late for insertion.

Mrs. Butler's Festival, May 5th.

As is well known to the readers of the BANNER OF LIGHT generally, Mrs. MAGGIE BUTLER takes great interest in the work of the Children's Progressive Lyceums in Boston and vicinity—having devoted much time and energy to this special department of Spiritualism. In her earnest efforts for the good of the children she has secured this year the spacious MUSIC HALL of this city, and will give on MAY 5th another Festival—similar to the one of last season which she so successfully inaugurated there—holding two sessions, afternoon and evening; when we hope to see present the most prominent Spiritualists of Massachusetts and other States as well. All are welcome.

Tickets for the Festival may be had at the BANNER OF LIGHT OFFICE.

When people become intensely selfish, and their policy is to grab all they can and keep all they get, at the expense of liberal-minded, honest people, is it any wonder that workmen become dependent, owing to laws favoring the rich at the expense of the poor, leaving the toilers in a starving condition in a land of plenty? Is it strange that men are marching as petitioners to Washington for redress? Revolution is a sequence of evolution, which has ruled the race for thousands of years, and is not yet dead.

Colby & Rich have received at the Banner Bookstore, 9 Bowditch street, Boston, some fine cabinet photographs of the deservedly popular medium and speaker, Mrs. Carrie E. S. Twing—which they offer at thirty-five cents each.

"Crescent and Crown," Stratham, N. H., will please accept our thanks for a donation of "Mayflowers" for our Circle table.

Read Bro. J. J. Morse's interesting letter from England—on our first page.

A Clairvoyant Revealed It.

Nelson Chace of Lewiston, Me., after living fifty years with the Shakers, for alleged injuries left that community a few years ago. Lately he finds that he was given to the Shakers in infancy, and that his mother married again, two children resulting. Now the brother and half-brothers find themselves heirs to estates worth five millions of dollars—so runs the report in the daily press.

This fortune consists of two fine estates in San Francisco, Cal.

Chace was born in Stanstead, P. Q., and the mother of young Nelson left him to the care of the Shaker community at Enfield when a baby, and there he remained for fifty years.

When he was fifty years of age, he was sent to New Gloucester as a messenger to the Shaker community at that place, and was soon made a trustee and associate elder. This was in the days of Otis Sawyer and William Dumont the elder. Here he left the order, having a disagreement with them at that place.

A few months ago he was notified through a clairvoyant that a large estate was waiting for him to claim. He met the clairvoyant in Auburn, Me., and she first told of the property—and subsequently, when efforts to locate some of it proved successful, she told him he had not found it all; which proved to be the fact on further investigation. Questioned by a reporter, he replied, confidently: "Well, I think that the two uncles [in spirit-life] took that way of letting me know of this estate."

"If I can only find my other sister, who was Laura Phelps, this fortune will have proved to be a blessing in more ways than one."

His advertisement resulted in his discovering the existence of two half-brothers, one of whom lives in Boston. Nelson Chace's mother, after giving away several children by her first husband to the Shakers at Enfield, married another man named Phelps, by whom she had two sons, the two half-brothers, who, with Nelson Chace, are now millionaires.

The two estates, which have been in the hands of the government for several years, waiting for the heirs to turn up, were left by Mrs. Chace's two brothers, Messrs. Thomas and C. R. Williams, who died at San Francisco, leaving no heirs.

This old gentleman is now living in South Boston at the home of his half-brother, William T. Phelps, and quietly waiting until a lawyer investigates the property in California, and reports upon it.

The Franklin Typographical Society.

The death of a member of the Franklin Typographical Society of Boston, who in the last two years of his life was benefitted to the amount of nearly \$600, is a sufficient excuse, says *The Transcript*, for calling attention to an organization which has done and is doing a grand work in a quiet and unostentatious manner.

This Society is in no sense a trade union, although its membership is confined to persons connected with the printing business. It is purely a benevolent society, and it is the only one that we are aware of which does not limit the term for paying sick benefits. The Franklin pays the stated benefit, at present \$5 a week, as long as sickness continues, and at death pays a funeral benefit of \$75 beside. One member who joined the Society in 1849 has received \$2,100, and in the nine years he has been on the sick list his dues, according to by-law, have been remitted. The whole amount he has paid into the treasury of the society is \$150. Another member, who was admitted in 1859, has been on the sick list for about eleven years, and has drawn \$2,524. Four others have been paid respectively \$1,235, \$946, \$900 and \$405. In the twenty-four years beginning with 1870, and ending Jan. 1, 1894, the Franklin distributed in benefits \$40,000, or about \$7,000 more than was received from assessments during that period. The only surprising thing about it is the fact that it should be able to do so much, as its source of income is limited, the annual dues being but \$2, while the rates for admission range between \$1 and \$10. And yet in its seventy years' existence it has received but little extraneous aid, comparatively speaking, although it has been remembered in the will of a few men and women who had during their lives been acquainted with its benefactions. Their example is one worthy of being followed extensively, for the Franklin has been a benefactor to many an unfortunate printer. The senior editor of THE BANNER was elected an honorary member in 1871, and is still on its records as such.

The recent ceremony of unveiling the Confederate monument at Birmingham, Ala., witnessed some significant incidents. A one-legged Confederate soldier, old and grizzled and gray, it is said, arose and stated that his life had once been saved on the battlefield by a Federal officer, and that officer was in the assembly. With one voice the delegates called for the gallant Northerner, who was invited to the front and cheered to the echo. Then Gen. Miller, Commander of the U. S. A. of Alabama, made a telling speech, in which he complimented the bravery of Gen. Gordon of Georgia in having saved the life of Gen. Francis Barlow of the Federal army at Gettysburg. And finally there was a magnificent tableau representing the South of to-day. Confederate and Federal soldiers marched in, stacked their arms, clasped hands and knelt, and Columbia raised her hands in silent benediction.

THE BANNER contained in its issue for April 28th a notice that Dr. S. H. Nelke had withdrawn from the management of the *America Hall* (Boston) meetings, by reason of sickness; and that Dr. O. L. Willis would hereafter conduct the services there. A line from Dr. W. (received subsequently) informs us that Mr. Eben Cobb will in future carry on the work at America Hall.

TIMELY TOPICS.

What Chemistry will Do.—A scientific Frenchman, M. Berthelot, writing of the tendencies of the times and the prospects of the future, discusses more particularly the future triumphs of chemistry, under the subject of "The World in the Year 2000." His declaration and prophecy is that chemistry will furnish deliverance from the social evils of the present day. This will be accomplished in part by utilizing the heat of the sun and the central heat of the earth. The latter will be obtained by shafts two miles deep, and modern engineers are equal to this task. Chemical transformation will be easy with such a source of heat at command. When energy can be cheaply obtained food can be made from carbon taken from carbonic acid, hydrogen taken from water, and nitrogen taken from air. The work that vegetables have so far done, science will soon be able to do better, with far greater profusion, and independently of the seasons or microbes or insects. There will then be no passion to own land, beasts need not be bred for slaughter, man will be milder and more moral. The reign of chemistry will beautify the planet, and there will be no need to disfigure it with the works of the agriculturist or with the grime of factories and chimneys. It will recover its verdure, the flora of the earth will be a vast pleasure garden, and the human race will live in peace and plenty.

Hard Times and Charity.—We are in receipt at the hands of Zilpha D. Smith, Secretary of the Associated Charities of Boston—of a circular setting forth that the work of this valued and worthy institution has during the past winter more than doubled. Through the Central Office the various benevolent agencies of the city exchange information confidentially; only those charitably interested in a particular family being given any report about it. During the five months from the first of November to the end of March, the office received 37,561 reports, against 17,969 in the same months last year, and sent out 12,581 against 6488. For the five months ending March 31st, 1893, the District Conferences received 941 new families; for the five months ending March 31st, 1894, they received 2081, or nearly three times as many. This gives some idea of what the increase of work must have been among families already known, although these are not counted until the end of the year. Many families, who had been self-supporting during late years, required as much attention in this winter's emergency as new families. The Society has endeavored, despite the mass of work laid upon it, to fully carry out cooperation, investigation, and friendly visiting, and while falling short of its ideal, it has worked steadily toward adequate relief and assistance toward self-help. The Society now faces the summer with the knowledge that \$4500 more must be raised to carry it safely through until the autumn. Contributions, large or small, will be gratefully received by the Treasurer, Darwin E. Ware, Room 41, Charity Building, Boston, Mass.

The Medicos of Massachusetts had a grand "palaver" regarding vaccination and its blessings (?) at Parker's Hotel, Boston, Mass., on the afternoon of April 26th. Upward of sixty doctors and health-board members assembled, and adopted *without discussion* (a favorite method with the friends of this filthy process) a preamble and resolution that an amendment now before the Massachusetts Legislature allowing "reputable physicians" to save school children from the law of compulsory vaccination, by giving a certificate that the child was "not in a condition to submit to the operation," would nullify the existing law, and obstruct the efforts at enforcing vaccination, for which it was originally framed. "Here's a state of things!" althoopathically. Do "reputable" [Regular?] physicians indeed so generally condemn Jennerism, and in such an open manner—seconded by the parents? If so, the morning of anti-vaccination draweth nigh!

In the Clear Light of the New Revelation "the life that now is" is being supplemented in wider measure than ever before by the conception of a "life which is to come." Materialism as a philosophy of things is no longer maintained by any thinker of the first class; the universe can be rationally interpreted only in terms of spirit and life. As, then, conscious man faces the universe, it is spirit facing spirit. It becomes well nigh inconceivable, certainly unbelievable, that all the slow, patient and myriad-year evolutionary preparation and process of earth-life should end in nothing at all! Men reject as an anti-climax and absurdity an ending of the play that seems so stupendous, and listen more widely and with willing and receptive minds to the demonstrated assurances that Spiritualism presents of a future state of being in direct harmony with natural laws.

Self-Interest.—Amid the multiplied whirl of modern life, and the necessary clashing of plans and principles, how much a distorted sense of self-interest is led to stand in the way of reforms. Men, corporations, institutions of all kinds oppose reforms because it is for their interest to do so. Steps for the betterment of human conditions also collide grievously with the indolence or ignorant inertia of humanity generally. It is so difficult, not only for people to be disturbed, but to join those who are ready to disturb others, even though advantage to the race collectively should result!

While the Entering Wedge for a bitterly proscriptive Doctors' Plot law in *Utah*, by amendment, is being forced stage by stage through the Massachusetts Legislature, it would be a good thing for our readers in this State to peruse the article headed "The Medical Question in France," in another column. The points made by some of the speakers in that country regarding the justice of the State's being held strictly responsible for the acts (as agents) of the physicians imposed by it upon its citizens who may be sick—and the inalienable right of every free man to "entrust the care of his health to the practitioner who possesses his confidence"—are self-evidently incontrovertible!

The Theosophist (for April).—"In Old Diary Leaves" H. S. Olcott continues his interesting reminiscences of physical manifestations occurring in the presence of H. P. B. C. O. contributes a sketch of the widely-revered ascetic, Bhaskaradasa Swami; under the heading of "The Doctrine of Mayá," N. Ramaniya Chari, B. A., replies to his critics; H. S. O. writes of "The Hindu Revival"; the "Horoscope of Mr. Gladstone," by Sepharial, will be read with eagerness; A. Nilakanta Shastri furnishes an installment of "Krishna's Journey to Mount Kailas." Other articles of interest not here mentioned also appear. Published at the Theosophical Society's headquarters, Adyar, India. For sale by Colby & Rich.

A Bill has recently passed the legislature of Iowa giving the women of that State municipal suffrage, that not only provides that women may vote for town and city officials, but that they may vote on questions of issuing bonds. The suffrage is on a property basis. Here is something, now, that begins to look like it. Why should not women, pray, vote on the issuance of town and city bonds as well as men, especially as they are owners of property, and therefore accounted quite as worthy of being taxed? A sense of equity is steadily coming into control of this question of legislation as well as of suffrage.

Echo Grove.—One of the most beautiful Parks in Massachusetts, opposite Raddin's Station on the Saugus Branch of the Boston and Maine Railroad, has been hired by a party of Spiritualist friends for the holding of meetings there from June 1st to October 1st. The accommodations for visitors are of the best—large dining-room, pavilion, etc.; good auditorium. Electric cars, also, from Boston and points north of the city.

Dr. Bleyer of Unionville recently delivered—as reported in the columns of *The New Britain (Ct.) Record*—a brief but pointed address on the disgusting practice of vaccination, which we shall give our readers next week. His evidence is of the most thrilling and personal character, and the vow he took to abandon the deadly rite, which nearly caused the death of his own child, by his own hand, ought to be rebuffed affirmatively by every doctor in the world!

NEWSY NOTES AND PITHY POINTS.

Tadpoles first paddle with their tails,
And then their legs sprout out;
But in their cotany of mind
Their tails they wag about—
Until at last they wear them out,
While their legs begin to grow,
Which enables them to hop about;
And thus on land they go.

They are known to all as bullfrogs,
Who croak throughout the night,
Putting their human neighbors
In a very sleepless plight.

And thus there is no simile
Between the frogs and men,
For the latter croak continually,
But the former now and then!

Learn to say "No." It will be of more use to you than to be able to read Latin.—*Spurgeon.*

A simple remedy for a rough skin is to first wash the face thoroughly at night, then rub it with about a teaspoonful of cream, and let it dry in. The skin will look shiny, and feel soft at first, but in the morning you will be surprised to find how soft it will be.

There is one safe rule for stomach troubles, and that is starving, not absolutely, but after a fashion. Drink little or no tea and coffee. Let all kinds of dessert severely alone. Eschew greasy viands, and eat twice a day only. Your interior department will get mighty lonesome, and you will think you just can't endure such harsh measures, but after a day or two you'll be surprised to see how little you can live on and yet be happy.

The first air-pump was made in 1650.

There's the woman we all so frequently meet,
With her parasol aimed at our eye.
And the cattle who all the while tramp on our feet—
They are all pretty hard to get by.
But there's no other lunatic running around
Who so sadly of sense is bereft—
No other blam'd chump who is quite so profound
As the demon who turns to the left.

No one but a man of science like Babbage could possibly have suggested that the Laureate should correct the much-quoted verse of *The Vision of St. Dunstons* which might more accurately read:

"Every moment dies a man,
One and a sixteenth is born."

A Philadelphia firm makes a specialty of *fried ice cream*, which is said to be "delicious!" What next?

The most precious logic that ever fell from the lips of Wisdom is taught to a hungry man compared with a pound of beef.

Strictly speaking, seigniorage is the charge made by any national government for coining bullion on private account. It usually takes the form of a certain percentage, fixed by law, and deducted from the metal brought to the mint. In other words, when an individual brings to a government mint a quantity of one of the precious metals to be coined on his private account, he will receive a weight of coins equal to the weight of pure metal brought, less the percentage deducted as compensation to the government for its services and incidental expenses of coining.

Perseverance overrides all obstacles when it is honestly carried out. Otherwise it is in the end a signal failure.

The word "Anarchist" is altogether too loosely employed of late. To confound anarchy and socialism is no more justifiable than to confuse black and white, or daylight and darkness. While the anarchist believes in the destruction of all government, the socialist ideal is to attain the most efficient government possible.

The Ohio legislators have evidently been trifling with the women. They have passed a law giving women the right to vote at school elections and to hold school offices, but the constitution of Ohio expressly restricts the suffrage to male citizens.

HEARTS AS ONE.

(No. One.)

"I was she,

Not he,

With blushing cheek,

Who sweetest love disclosed.

"I was he,

Not she,

In tones so weak

United love proposed.

The Shah of Persia is an enthusiastic and fairly skillful photographer, and wherever he is—in the town, in the country, or in the mountains—he has always at his side a chief court photographer, who must be ready with his camera at the shortest notice, in order to perpetuate a landscape, a group, or anything that may have taken his ruler's fancy.

The community at large has no interest in any cause between private individuals save such as is conducive to the public welfare.

Daniel Baugh, a farmer of Scott County, Indiana, is one hundred and five years old, and gives the following account of his personal habits: "I have always been temperate in all things, though not an abstainer from liquor. I have drunk a little—never to excess—and drink a little yet, when I think I need it. Tobacco I use moderately, and have always eaten anything that pleased me."

Current statistics show that foreign immigration into the United States has practically come to a standstill.

The physical and vital worlds are subject to the absolute reign of law. The man who believes in "luck" or chance, in the possibility of any suspension or deflection of natural law, is, in the eyes of philosophy and science, superstitious, and to that extent an object of compassion!

The case for Mr. Stead's civic church would be abundantly made out, if it were created for the sole and exclusive purpose of securing the cooperation of all good citizens in preventing the election of rogues to positions of trust and authority; but that is only one and by no means the most important of its manifold functions.

The Anti-Vaccination League has been organized in Brooklyn, with a female physician at its head.

LOT'S WIFE AGAIN ON THE ROAD.—"When Lot's wife looked back," said a Sunday school teacher in Boston, what happened to her?" "She was transmuted into chloride of sodium," answered the class with one voice.—*Chicago Tribune.* "Teacher—" "And Lot's wife—" "Puff!" "Was turned into a pillar of salt. Say, teacher, that's the first pillar-case mentioned in history, is n't it?"—*Harper's Young People.*

A NEW USE FOR "PUSS."—Cats are becoming extensively used in New Zealand for the destruction of the pestiferously multiplying rabbits. It is stated that the owners of one estate are so pleased with the efficacy of the new "cure" that they have just given an order for five hundred cats.

Johnny.—"Mamma, I heard the preacher say to-day that matches were made in heaven. Is it so?" **Mamma.**—"Of course. Why not?" **Johnny.**—"Well, I don't see any use for matches. There's no night there."—*Etz.*

RIVERS TO THE OCEAN RUN.—At Gainesville, Tex., recently, during a storm the ground was covered with ocean snails, which, except a few specimens captured by local naturalists, by the next day had found their way instinctively to the streams!

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.

LUTHER COLBY, Chairman.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer.

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

It is our earnest wish that those on the mundane side of life who recognize the published messages of their spirit-friends will verify them by personally informing the undersigned of the fact for publication.

COLBY & RICH.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held February 9th, 1894.

Spirit Invocation.

Unto thee, oh! Father, would we render thanks at this hour, asking thy divine presence, that thy spirit may guide every word which may be spoken, knowing that thou art all wisdom, all love, all patience with thy children, ever ready to supply their many needs. We would ask that thy angel messengers may be sent out unto every home to bear the glad tidings that their loved ones live, are conscious of every act when present, and only come through the love and sympathy they bear them, and also to aid them in every good work, thought and word. Oh! Father, hasten the day when thy children upon the earth-plane may realize more of the companionship of those who have passed on to the higher life, that sorrowing hearts may be uplifted and blessed thereby.

We thank thee, oh! Father, for spirit-communion, and we ask that the doorways may be ever kept open, that we may consult together. We realize more and more of thy goodness, but still we ask for more light. We ask that more charity may be given to thy children of earth, and more knowledge, that they may meet halfway the loved ones who have passed through the portal of death. We ask also that some loving one from the pure realms beyond may at this hour give one word which will remove darkness and give earth's children more light, that those who are sorrowing to-day may be uplifted and comfort and consolation bestowed upon them; that where ignorance reigns knowledge may be given; and unto these would we ascribe all praise, both now and evermore. We ask that thy benediction may rest upon all humanity at this hour. JOHN PIERPONT.

INDIVIDUAL MESSAGES.

"Eva," to Fred Evans.

How true the words that have been spoken, "And a little child shall lead them." Many families to-day have reached out in their spirits for the little ones that have been transported to that higher life, and have learned to know they are with them, when, at the time the little ones were taken from the home, they felt there must be another world—that was all—or that they must wait until "the great judgment day" before they would know of spirit-life; but now they have learned to know, in part, that the judgment day is every day, and every hour in the day. I never could comprehend why, if God was just and created us in his own image, that, if we disobeyed one law, we were lost eternally. I could not understand that, and my reason would not allow me to accept it. Now I understand, because of my experience, that it is not so. I think sometimes that experience is the best teacher we can have.

I have listened to words that have been given here often in your building. I see the changes that have been made, and I find it is much easier for spirits to report now than formerly.

I would like to speak a few words in regard to my home beyond, and I know, Fred, you will be glad to hear from me. I will not be personal, for reasons back in the past. Arthur stands beside me, whom you will be glad to know is here, and says: "Please, Eva, say to Fred, my brother, that I am here, and brother Walter, also, for we are all brothers and sisters." He wants me to send these loving words to Fred, who will know why Walter and Arthur have learned to know each other in spirit, and are so attracted together.

While I am speaking to you I gaze yonder, and I see four colored women come into this room. All are welcome, for we are all God's children, and all of one family. He loves them all, created in his own image, and is no respecter of persons.

This message is to go to Lafayette, Ind., where they take the paper in which these messages are printed, and they will be glad to get a rub from me, for Fred will well understand the words I am giving, and why I am a little close in regard to what I say. They are only for you, Fred. A little while since, a few weeks in the past, I perceived that a little downcast feeling came over your spirit, but there was no ground for it. All will be light again. I have often said since becoming an immortal, we can, we do aid you mortals very much. You cannot always comprehend how much, but give us credit just as far as you know, and that is all we ask.

These words are from Eva, to Fred Evans.

Robert R. Crosby.

As I have been kindly invited upon this platform to-day by the Rev. John Pierpont, who stands beside me, I come very gladly.

I was and am a friend to all true mediums; and if ever one mortal needed sympathy it is a true medium. I love the name of truth, as has been said by others, and when in the mortal I have many times sheltered mediums; I have many times given shelter to the prisoners, also,

and I have never had one regret for all that has been done by me in that direction.

It made me happy to do this work, and I spared no time, money or influence for the good. Oft have I visited the prisons, and I say to-day to all, Be the prisoner's friend, be the inebriate's friend, and when these conditions and habits, as I might say, follow them, let us have charity. Many have been driven to intemperance by inherited habits, which perhaps they have fought against, but yet could not overcome. Mr. Chairman, I know you agree with me, for as I look into your face to-day I see you have weathered many storms, yet you have been protected in every gale; and, sir, I feel to make the assertion, you will still be. I am interested in all humanity and in all reforms, but I would advocate temperance at every opportunity. Rev. Warren H. Cudworth stands at my left; he coincides with every word that I have uttered to-day. No one upon the mortal plane who remembers me but what would say I was a friend to mediums, to prisoners and to the intemperate. I feel now to say I will ever work on, and for each unfortunate my pity, my sympathy and my charity go out. We do not have charity enough on this mortal plane, so I say, Learn to be more charitable.

Dr. Gardner asks to be remembered, and says in the proper time you will hear from him.

There are many—yes, many!—who gather in the halls of your city where spiritual meetings are held that will remember Robert R. Crosby. There are many others also in Boston by whom I shall not be forgotten.

Nona Bell.

The spirits have not forgotten to bring flowers into this Circle-Room; three vases filled with the choicest flowers from the Summer-Land stand on this table, and the little spirit children eagerly reach up to grasp them, although we have all heart could wish in the spirit-world.

I desire also to say that we all who gather here in spirit gain a great deal of light from the messages which are given by different spirits, for each relates his personal experience, and that is always instructive. This is a privilege for which all spirits who come here are grateful. Many little children gather in this Circle-Room, all coming with their hands full of flowers, and their innocence brings an influence of love and harmony.

I am the medium's guide, Nona Bell.

John F. Dean.

It is a pleasure to respond to the invitation to report at this Circle Room, for the loved ones that I have left here upon the earth-plane have sorrowed so for those that have passed on, yet they have only a knowledge in part that we live and can visit them; but there is a reaching out in their spirits to know more.

How oft we hear these words spoken through mortal lips: "If they are here, as they tell us so many times, why is it they cannot, through some demonstration, make us know it?" We are governed by law as much as you upon the mortal plane. That is the only explanation I can make, for I have been but a short time out of the mortal form.

I felt, when I stepped upon this platform, that perhaps what I might say would hardly have a feather's weight with mortals, but there is a handful with whom it will, for each one has a feeling pervading his spirit that he wishes so much to hear from his own. That is natural; we won't find fault with that.

I have often heard Sarah say, in thought, "How I do wish John could report through the BANNER OF LIGHT," which is a light to many poor sorrowing mortals upon this earth-plane, as I have learned from others since passing on to join the happy number.

You will find this story has been repeated often: No one has a desire to return to stay. No! I wish to say to you, Sarah, I am happy, very happy, but not perfectly; no one is, as they tell me, for if we were we should need no progression. Therefore it is right that we should gain all we can in spirit—not wholly for ourselves, but that we may extend it to others, either mortal or immortal. Sarah, often have you heard little sounds, and sometimes the thought would come, it may be. Still I know doubts will come to mortals; but try to rise above these doubts, and say within your spirit, I am only too glad that the loved ones can come and sympathize with us in our joys and sorrows, for love is eternal.

I am looking forward to the day when I shall come and open the gate for you. I am happy in the knowledge that we shall live on forever in that happy land that knows no illness, knows no selfishness; where we as living, active people work and seek to aid others on both sides of life.

These loving words and the little light you may gain from them will, I trust, do some good; but I must not be selfish by taking up too much of the precious time here—for I do appreciate every second that is given me to-day.

John F. Dean, Birmingham, N. Y.

Eunice Stone.

How sweet to feel a welcome as we step on to this platform.

Seventy-six years would seem quite an age in mortal, but how short it seems to me now. I feel no weight of years in the spirit-life.

Dear Charles, in all the sadness that has overshadowed you since Lutie left you in the form I find her with you in spirit; but no name is so dear as mother. Charles, you have a knowledge that we live and are constant visitors with you, which some of the other children cannot realize as plainly as you do, and therefore feel so serene and happy. I would ask you, Charles, to remain as you are, for it is much better; you are comfortable; all is done for you that willing hands can do, although I know it is not just the same as it was when dear Lutie was with you. I think of those sweet poems, I think of those beautiful flowers often, and we compare (we are together so much) the flowers in the Summer-Land and the flowers that were given through angels while here in the form.

My husband, Ephraim, is here, and father and mother stand so near that I must just speak of them. I would say: Dear boy, go on; learn all that it is your privilege to learn; although I know that physically you do not feel strong, yet spiritually you do. I have noticed you when you have been perusing a paper where you have thought perhaps you might catch one thought from us through it, and I felt it would be only justice that I should speak a few words here. Certainly I appreciate this privilege; and the dear, good Spirit-Parents, so kind in aiding every one, has assisted me also.

We would say, Learn all you can, not wholly for yourself, but to extend light to others. I feel so strong; and I feel in perfect health, and also young. I know, dear child, you will say, "Mother, I am very glad that you have

left the old weakened frame, and have a new form that never grows old."

I am very happy, but still we are waiting patiently for the time when the Angel of Life shall come and bear our own to us. The reunion that shall take place is grand, is glorious for I have witnessed so many as they have met their own. When passing out I saw bright angel forms around me; there was no gloom of death, for it was a joy to be separated from the material form.

Always, when it is your privilege, come into communication with us, either orally or mentally.

Eunice Stone, Rock Bottom, this State.

William S. Beeson.

It seems to me sometimes, when I hear a person make the statement, "I am a good Spiritualist," that I would like to say, Perhaps you don't know yourself. "Learn to know thyself," is a great command. When we show in our lives, our acts, our charity, that we are living a spiritual life, we can then very properly say, "I am a Spiritualist." I may be wrong, Mr. Chairman; if so I will bear chiding; but we on the spirit side of life are taught in this way. Your lives should show what you are, not your tongues, for by your lives you are building your heavens. Then let us be charitable; let us not watch for every flaw nor see every mote; but let us with charity pass over them, and try to give kind and sympathetic feelings to our fellow mortals.

I do not wish to convey the idea that I think I am perfect, but I hope, and I know, I have learned more charity since laying off that garment of flesh here, and I feel I can do more good and exert more influence than I could here. It is my mission, as I come upon the earth-plane, to try to aid some one the best I know how. No one is obliged to give an account for what he does not know; it is the use we put the talents to that are given us, as far as we have knowledge, for which we are responsible.

I knew a great deal of spirit communion, and I enjoyed it. I might use the term, it was my meat, my drink. Silently have I communed with many that had preceded me to that better land. Many times, silently, did I feel I communed with angels; and what better companionship could we have than that? I ask for no better. I was satisfied on some points, yet there was continually a reaching out in my spirit to know more and more of life and labor in the spirit-realm. I gained a great deal, not only through my own organism, but from others that I have come in contact with.

We meet together in the spirit-world in our places of worship, which are as real to us as yours are to you, and I am never found away from my place of worship. Worship? What does it mean? I will explain, as far as I have learned. It is not worship of a personal God, but communion with more advanced intelligences, from whose experiences we may gain light that we may extend it to others upon the earth-plane. How few mortals to-day recognize the fact that immortals may impart any knowledge or strength to them. We feel that this ignorance has gone far enough. Now we, as individual spirits, are active, and are working in every possible way to bring more and more light, that mortals may know and learn while here something of that which lies beyond this veil, which is very thin, and will soon be rent in twain, that they may learn still more of us.

I did not think to make an extended speech, but I feel so earnest for all humanity to gain more light in the grand and glorious truth of spirit-communion, that I have spoken longer than I expected to.

William S. Beeson, Sailorsville, Iowa.

Abbie B. Ordway.

It is very pleasant to listen to others here, the same, Mr. Chairman, as you would go into a lecture-room. Sometimes you will feel interested; sometimes you find some points you may gather from what has been spoken; other times you will not. It depends upon the light the speakers are able to give.

My own dear boy, I would like to have you know that mother will give a few words that will be of some comfort to you, dear child. I know I need not speak of the past, for that has been imprinted upon your memory.

Maria is here—your sister—and sends greetings to you, also your Aunt Sophia; and now father comes, and desires to be remembered.

I should not have spoken here had I not been urged by Dr. D. J. Stansbury, who said it would give a little light to some one. I must stop right here and say he has aided many, many spirits in the short time he has been an inhabitant of the spirit-world. His was a very spiritual nature long before he dropped the covering of clay, and for the last few years his life showed more of the spiritual than of the material. I am very happy to know him better and better in spirit. We often meet and converse together, and it is very pleasant to know your neighbors, as we term it. There are many upon the earth-plane that do not.

Joshua, you would say, "Mother, there are some we care not to know." Oh! let us not be selfish; let us be charitable, for no selfishness pervades the spirit in what is termed heaven. Each one, dear boy, builds his own heaven, and I well understand, through burdens in the past, you have gained a great deal of comfort, besides knowledge. Being of a very sensitive temperament, there are some places where you have no interest in staying; others you do. It is because sometimes your magnetisms do not blend—that is all. I know that, for I can understand the sensitive nature of my own dear boy.

Father and I dwell together, and Maria is with us a part of the time, but not all. We visit the same as you would visit upon the material plane; here you visit each other when you can, but with us the desire overshadows our spirits, and we are with them. I would not ask to return to stay, but I would ask to visit you every day, and to make you sense my presence, if possible. I am your own loving mother, Abbie B. Ordway.

These words are to my dear son, Joshua Merrill Ordway, Haverhill, Mass.

INDIVIDUAL SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

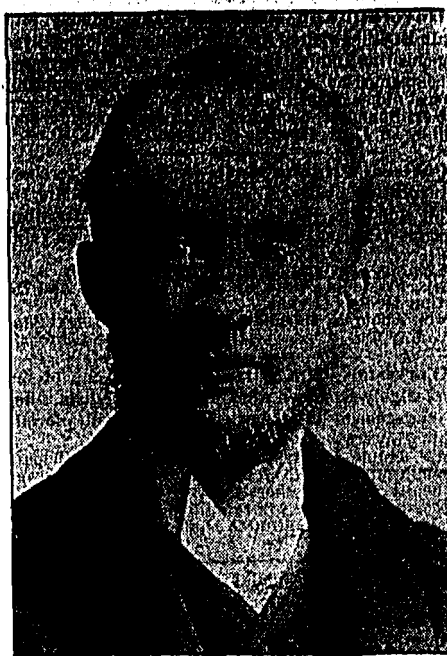
Benjamin Colton; John W. Sprague; Capt. Isaac Brewer; Sarah A. Spriggs; Minnie H. Davis; Jeffrey Hollingsdale; Lulu Davis; Jessie A. Shepard.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

ANSWERS TO QUESTIONS.

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By "Inquirer."] Do you accept evolution? If so, as we belong to nature, we grow as does nature, by a fixed law; then how do we have free will, any more than the flowers, trees or animals?

ANS.—We decidedly accept the premises, and as decidedly do we deny the conclusion of our present questioner. Evolution is as good a word as we can find to express the process of man's development of self-consciousness, which is potentially involved in every ego, but manifested gradually, and rendered actually operative through an evolutionary process.

Evolution is, of course, according to a fixed law, but this law provides for the evolution of man's freedom of action as much as it provides for the evolution of his body. It is a groundless assumption to state that man has no more free will than vegetables and animals, and it is also quite erroneous to class vegetables and animals together in this connection. Vegetables have no power of locomotion, but animals have; therefore animals have manifestly a large degree of freedom impossible to trees and flowers.

We always ask our students to consider the logical sequence of the following statement concerning evolution of human freedom. We place before your mental vision an expanding ladder of four rungs. The first step of this ladder we name Experience; the second, Knowledge; the third, Power; the fourth, Freedom. As we grow through experience, and thereby increase in knowledge, so do we, by means of power to use knowledge, increase in liberty of action.

All false statements are partial statements, and therefore may be relatively correct in certain connections. Some people may not have grown to a point where they can recognize their freedom; it is germinal in them, and as the processes of evolution continue, they will discover and use the freedom they now disown. No one can employ more of anything than he has evolved, though all powers are involved in his constitution.

The immutability of law secures to man his freedom, for were the law mutable man could be sure of nothing. Freedom for us all is a growing quantity, but our freedom is, of course, within the circle of infinite law. We are not free to break or change the order of the universe, but we are free to study that order and act accordingly.

We make statements which, to the unreflecting, may sound like contradictions; but investigation will prove them sound and consistent with each other. For example, we say sometimes that all people can obtain health, happiness and every blessing they desire despite all appearances to the contrary. That sounds like rash, baseless assertion to untutored ears, but when the proposition is amplified and elucidated it becomes evident that the spirit of the teaching is thoroughly lawful. "Wisdom's ways are ways of pleasantness, and all her paths are peace." If we desire pleasure and peace we must act wisely; this we may learn to do, and gain the end we desire to reach by a natural, orderly path; but it is impossible for us to obtain true pleasure and genuine peace while pursuing the way of folly. We are not free to obtain results in any way we may elect, but we are free to study how nature permits us to obtain them, and then use our knowledge to further the ends we desire.

Our questioner needs to study metaphysics mathematically to get out of his present haze; his conclusion is not logically deduced from his premises. To put the matter syllogistically we should restate the proposition thus, and thereby truthfully express our own convictions: We must all develop according to a fixed law, and that law is universal. This law ordains that man shall be free to find out how to win all treasures he seeks, and there is but one way of really gratifying any desire. Therefore, as through an evolutionary process man's self-consciousness is developed (and all men are not at the same stage in growth in this direction), it follows that men are unequally and increasingly free at this moment. So soon as we find out how to do anything we are free to do it or not to do it; but if we accomplish anything it must be through the agency of an unchanging method involved in nature's order, discoverable but unalterable.

Q.—[By S. W.] How can we explain the glaring inequalities of opportunity in this life? Take this example: One child is born of noble parents, with a sound body and mind, amid plenty, and has all favorable chances for developing properly. Another child is born with a defective brain, of vicious, ignorant parents, in abject poverty, and is surrounded by bad influences. The former starts under immense advantages, the latter under great disadvantages. It is generally assumed that the accident of birth and heredity accounts entirely for such phenomena. Is there not a deeper cause back of the law of heredity?

A.—There is a far deeper law than that of heredity, for the prevailing teaching in so-called scientific circles is shallow and misleading on all spiritual questions, though its influence is often useful in helping to improve purely material states.

There are two diametrically-opposed views on this point entertained by thinkers whose thoughts deserve consideration. The views promulgated in many philanthropic periodicals devoted to the betterment of human conditions are doubtless correct in the main, so far as the effect of heredity can be traced in

its action upon exterior soul-conditions; and society has a perfect right to do all in its power for its own benefit and to promote the physical as well as intellectual welfare of all its members.

Hereditary tendencies, and particularly immediate ante-natal influences, can be distinctly traced in the development of criminals and lunatics, on the one hand, and of benefactors of the race along moral and artistic lines on the other; therefore, to call attention to spirit-culture as applied to the human family is right and useful.

The second view of the subject is that of theosophists and all who agree to any extent with the Oriental doctrine of Karma, or who in some slightly different way teach the doctrine of reincarnation or the successive appearances of the same soul through a chain of earthly expressions. This latter view does away with the old dogma of transmitted merit and demerit, and makes each unit of consciousness responsible for its own condition.

We understand, however, that leading minds in the Theosophical Society acknowledge hereditary influences to a limited extent as factors in shaping the external garb of the manifesting ego. We are rather disposed to speak of hereditary and ante-natal influences in the light of tailors and dressmakers, who have a great deal to do with clothing or draping the individual, but have no power to change the essential character of the entity itself.

Now from a purely spiritual standpoint the lenses of observation are directed to inward instead of to outward states, and the soul is judged not by its outward appearance or accomplishment, but by its interior disposition. The spiritual harvest of a life is its garnered intentions, the sum of its efforts, the total of its motives and desires. We are in spirit life what we wish to be; we go where we will to go; we associate, through the law of attraction, with those to whom we are most powerfully drawn.

It is a great mistake, though an intensely prevalent one, to judge lives superficially. We ask, What have they been? what has so-and-so done? in a purely external way, but when we grow to see the psychic effects of thought, and how silent thoughts affect even the physical atmosphere, we shall readjust our glasses.

We teach that every soul has a distinct mission to fulfill in an earthly embodiment, and that the conditions furnished to any individual are such as to enable that individual to fulfill his mission if he embraces his opportunities, and makes the best of them, using the phrase in the light of the idea of transformation and transmutation.

We see manifold illustrations in nature of the loveliest blossoms springing from the vilest slime, and surely instances are not lacking of souls who are rising to great spiritual attitudes while environed with all that superficial judgment would pronounce insuperable impediments. Genius springs from hovels as well as from palaces; virtue and vice are not exclusively common to grades of society, or to special localities; therefore it is manifestly erroneous to conclude that spiritual development is dependent upon surroundings. The impulse from within the soul determines the use it makes of its environment, just as the same property within seeds regulates their bloom, and these we all know are widely diverse, even in cases where outward conditions are identical.

Let us do all we can to improve outward conditions, and make earth brighter, but at the same time let us never doubt that heaven's beneficent design is ever fulfilled, and no soul is cheated of its birthright, or deprived of what it has earned.

Q.—[By L. T., Martinsville, Ind.] Are not good and bad men and women born so? and are not pre-natal paramount to all other conditions?

A.—No one is born either good or bad, but all are born with some distinctive tendencies which may be cultivated or overcome. Ella Wheeler Wilcox's statement, "There is nothing we cannot overcome," is absolutely true, and her poem on heredity is of priceless worth because of that opening line. If it were impossible to triumph over pre-natal tendencies to disorder, schools and reformatories would be farcical, and the only institutions for the weak and crippled in mind would be homes for so-called incurables and incorrigibles, while in reality there are no such people.

We are not seeking to discount the advantage of good ante-natal influences, for we know them to be powerful indeed; but we do claim that no weakness is invincible, though as yet we have not learned how to conquer everything.

There are two very profitable lines of work open to all philanthropists: the one is to instruct the rising generation concerning the vast importance of formative influences during pre-natal life; the other is to take in hand, lovingly and bravely, those unfortunate children and adults whose heredity has been unfavorable to their harmonious development, and grant them practical, efficient aid to a higher condition.

Q.—[By the same.] We are taught in the Spiritual Philosophy that all human beings have guardian spirits. What are their chief objects?

A.—A guardian angel is a parental soul, one who is qualified to fill the position of teacher, guide and overseer. There may be many guiding influences, but only one guardian angel. Angels are spiritual entities so highly unfolded that they are competent to assume the rôle of watchful parents. We shall become guardian angels to others when we have risen so far ourselves that our intellect and moral infancy has given place to maturity.

Q.—[By the same.] It is taught that some have spirit controls: What attracts them, and what is their purpose?

A.—The word control does not express our thought, therefore we do not use it. Such words as guides, teachers, inspirers, etc., are all in harmony with our understanding of the Spiritual Philosophy. The law of attraction works universally; therefore whatever influences are attracted to you must correspond to your own interior condition in some way.

To generalize inclusively, we should say there are three distinct orders of intelligences attendant upon every one. Guides are those who are beyond us in attainment; their mission to us is that of teachers and directors, and by their aid we accomplish much that we could not unaided perform. Familiars are such as are on our own level of attainment, and are familiar friends, associates with whom we have nearly everything in common. Pupils are often mis-called evil spirits, while they are really only the comparatively ignorant and undeveloped, whom we can teach and uplift as we can be taught and uplifted by those whose present state is in advance of ours. We ought not to wish for conceded advantages; if we receive from the higher, we should help the lower gladly.

Q.—[By the same.] Can we give the spirits any aid, or assist them in any way to fill the purpose of their coming, and their being?

A.—This question is the conclusion of the preceding one. Our previous reply answers this. Whenever any dark or sorrowful soul comes to us in any way, we must send out our best and most loving thought to help him to a higher condition. Whenever we do effective work among the sad and suffering on earth, we help the unseen ones also who are in consolation with them.

