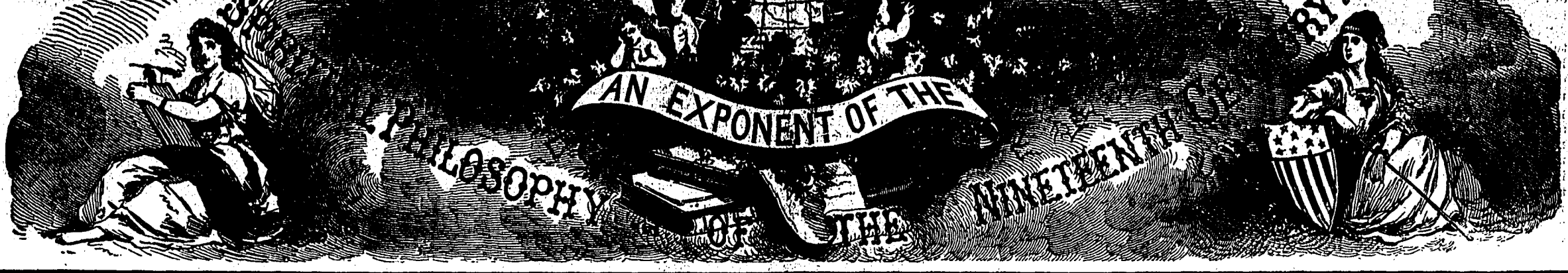


BANNER OF LIGHT.



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Literary Department.

"BERTHA LEE;" OR, MARRIAGE.

TO THE MEMORY OF MY HUSBAND THIS TALE IS DEDICATED.

Written Expressly for the Banner of Light,
BY MRS. ANN E. PORTER,
Author of "Dora Moore," "Country Neighbors," Etc., Etc.

CHAPTER III. HOME DUTIES.

MR. GRAY was prominent among the churches of his State for the soundness of his theological creed, and the stern, thorough manner in which he advocated the peculiar doctrines of his sect in the pulpit.

"Ay, ay!" said Deacon Jacob, one Sunday evening, when he came to stay with us till the evening service, "your husband is sound to the backbone—there's no heresy in him. How he did enforce the doctrine of election to-day! I hope our Methodist friends who were present will see that they have a rotten plank in their creed. 'Whom he will, he hardeneth.' That's it—there's no resisting the doctrine. I suppose, Mrs. Gray, you understand these doctrines like a book, and can hold an argument on election and decrees with the Methodist preacher, any day."

"Indeed, Deacon Jacob, I have given little attention to them, having a fancy for the more practical part of the Bible."

"But there's no good practice without a sound creed; the Calvinistic doctrines alone can produce a good life."

I made no reply, but thought within myself that my life must be sadly deficient, because I always read the gospels instead of the epistles; and, having tried in vain to grasp the full meaning of Romans, had turned back again and again to the simple, loving teachings of Jesus. I was glad to be relieved from the conversation by Mr. Gray, who, coming in just then, took up the subject, and, with the deacon's aid, the poor Methodists were almost annihilated.

My husband, finding out my deficiency, required me to read one hour a day aloud to him from "Hopkins's System of Divinity"; and the hour was generally prolonged by his comments as I read. He took this time after dinner, when, as he said, my domestic duties would not occupy my time. He would lie upon the lounge as I read, and make his observations, and question me upon the chapter.

"Aunt Paul" remained with us for some weeks, and with Helen's aid our household affairs moved on very smoothly. I noticed that while Mrs. Dennis refused all ornament in dress, even to an unnecessary bow or button, she had no scruples about butter, sugar, spices, etc., in her cooking, so that our table was admirably furnished. Mr. Gray was no ascetic in this matter, being, indeed, rather critical and fastidious, and I thought seemed to understand himself the mysteries of the kitchen; for when our kind parishioners sent us little luxuries, he would make remarks like the following: "It is strange that Mrs. Brown don't know that too many cloves in a mince pie is a great mistake; so strong a spice, if not used judiciously, overpowers the other seasoning—she always errs in this way!" "So Mr. Smith has sent us some of his maple sugar—burned, as usual, I suppose; strange how careless they always are in this respect!" I ventured once mildly to suggest that we were very thankful for these gifts, for they showed a kind spirit in our friends.

"Yes," was his reply, "but people should remember that the Jewish law required the best and most perfect articles should be offered to the priests; but people are sadly deficient now in respect for the ministry."

This argument puzzled me, and I was silent; but I always felt troubled when a friend brought some little offering, lest Mr. Gray would perceive a defect in it.

Aunt Paul took the matter very coolly. "Now, Mr. Gray, if you don't like Mrs. Brown's mince pie, why don't eat it? It's rich, anyhow, with so much fruit, and if there is a grain too much clove in it, I can eat it—just pass it to me! To be sure, there is a clove taste; but the poor Scotts, who never taste mince pie from January to December, might like it—suppose we send it to them."

There were no more criticisms on the pie.

Helen was absent one week, and I went into the kitchen and asked Aunt Paul if I should aid her.

"Why, yes, I'd be glad of some help, seeing it's baking and ironing day, too. I must make a loaf of election-cake—Mr. Gray always looks for that Tuesdays—and then there's squash and apple pies, besides wheat and rye bread. I didn't know as you'd think of helping, so I got up early and went to ironing. 'Taint done your way, I suppose—at least, it isn't Helen's—but it's my way; for you know I'm principled against all outward adorning of our poor, frail bodies; and I make no exception in favor of ministers."

I glanced at the clothes-frame for an explanation; one side was filled with Mr. Gray's fine shirts, and I soon noticed that the bosoms and

wristbands were not starched at all, only ironed as the rest of the garment.

"Why, Mrs. Dennis, don't you believe in 'doing up shirts,' as we call it?"

"Not I, any more than I believe in bustles and breastpins, curls and bows—nothing but the outward adorning, which profiteth not."

"I am afraid Mr. Gray will not be satisfied, and that my duty will be just to go to work and starch them."

"We must all do our duty," she said dryly, as she broke some eggs and went to beating them, with the addition of two or three cups of sugar.

I wondered in my own mind whether pampering the appetite was not as great a sin as adorning the body; but Aunt Paul was so sincere and earnest, that one felt little disposed to enter into argument with her. There she stood in the little pantry—tall, masculine in height, her gray hair parted plainly and confined with two large hair-pins, and not even a comb allowed; her gray dress made very high, its dark shadows unrelieved by kerchief or collar; her spectacles on, and her head bent, peering constantly in the bowl, lest some stray speck or insect should covet a share of her sweets. Neatness was a cardinal virtue with her.

While she made her cakes and pies, I starched and ironed. I did not mean to insinuate any doubts to Aunt Paul as to the orthodoxy of her peculiar views, for she was so conscientious and firm in her belief, that she had won my respect; but when I saw her rolling the lard and butter in liberal quantities on her pastry, and putting citron and raisins, spices and cider to her mince pies, all with so much care, and with such a nice regard to proportion, and with a gravity worthy of a better cause, I could not help feeling a little perverse, or roughish, and I said:

"Why, Mrs. Dennis, do you really think it a sin for Mr. Gray to wear starched bosoms and gold studs?"

She turned and looked at me over her spectacles, her rolling-pin in her hand, as if to be sure that I was in earnest in my question; but seeing my gravity, and satisfied that I was really seeking information, replied:

"Mrs. Gray, has n't God condemned all outward adorning in his Holy Word? and are not our bodies poor, frail, dying things, made of dust, and that will turn to dust again? It is nothing but vanity and pride that leads us to put on jewels, and silk dresses, and laces. I know a great many good people do it, but I think they fall into sin thereby."

"But didn't God make the flowers, and give them their brilliant hues, and the rich plumage of birds, and the golden wings of butterflies, and the rainbow's glorious tints, and the sunset clouds? Surely his hand painted these, and he must delight in beauty, or he would not thus have wrought."

"Ah—but, my child, none of these have immortal souls to care for."

"Then because we have a soul, must we be careless of the body?"

"The body is a poor, perishable thing, Mrs. Gray; but the soul lives forever, and if that is pure and holy we shall be beautiful in God's sight, whether man admire or not."

"Granted; but I think God made the body as well as the soul, and, as his work, we should prize and take care of it; and if he gives us beauty, we should thank him, and pray that the gift may make us love him more. For instance, mince pies are very bad for the body—they merely gratify the palate; those you are making there, with such quantities of lard and butter, and such heating spices, will only give dyspepsia and make us sickly; therefore I shall avoid them, just for the sake of this little body; for somehow or other I have a great attachment to it, and want to have it last as long as possible. The little beauty I have I cherish with wonderful care; for instance, my hair is luxuriant, and I delight in dressing it, and thank God, whenever I do, that he has given it to me."

"But before many years its beauty will have passed away, Mrs. Gray—and it will be like mine, gray enough, as you see."

"Oh, but it will look well then, Mrs. Dennis. I know it will, for I like gray hair. I will wear a nice lace cap, and part my hair, 'that's silvered o'er with years,' upon my forehead, and then how well it will look to my children and grandchildren! There's beauty in old age, Mrs. Dennis, if we would look for it—and there's beauty in death, too. I have never been more wonderfully impressed with the beauty of the human body, than when gazing upon it a few hours after Death had with an artist's skill smoothed the furrows of care and the lines which disease had drawn, and won back again the expression of youth."

"But then comes decay, corruption, dust."

"But not till the spirit has found another body, Mrs. Dennis, beautiful or ugly, according to its moral character."

"What do you say, Mrs. Gray?" said Aunt Paul, leaving the pantry, and coming toward the ironing table, with the expression of a soldier who had just caught the sound of the enemy's cannon.

"Why, that before the body has seen corruption here, the soul has taken a new and more perfect dwelling—in the words of Paul, 'is clothed upon with a glorious body, like our Savior's.'"

"Not before the last great resurrection, when the trumpet shall sound, the dead be raised, and all nations come to judgment?"

"Yes, Mrs. Dennis, before that. At death, we enter at once into a new and higher state of existence, and are endowed with a more perfect organization."

"Well, now, I've one more question: does your husband know of this strange belief of yours?"

"I really cannot tell. I never conversed with him upon the subject—very probably he might differ from me."

"Differ from you! that he will; and he allows no departure from the creed of our church. He has already excommunicated some for believing that the resurrection is soon to take place, and this world be purified and made the dwelling-place of the righteous. Now I advise you not to let him know your peculiar notions;" and here Aunt Paul's voice took a lower key and a sadder tone, and I fancied she looked more kindly at me.

"You would n't have me conceal anything from my husband, surely? That cannot be your idea of married life."

Mrs. Dennis had taken up her rolling-pin and gone back to her pies, so that I could not see her face, but her voice had a peculiar intonation, as she said:

"I know some romantic young wives have such ideas, but I have seen families where a little concealment did no harm, and helped to keep the peace. There are few hearts that can bear to be laid open to the gaze of a fellow-being, and some husbands and wives who live very happily together, would find earth a hell were the secret thoughts of their hearts exposed to each other. It is only when the inward fires burst forth that the volcanic mountain is dangerous; before that, there is greenness and beauty to the summit, but, after one explosion, there is ever after a blackened surface and a hard lava crust where vegetation rarely springs. If there are dangerous fires within, keep them pent up, covered deep, if possible."

There was something in the tone of the old lady's voice, and in her hard, dry manner, that made her words sink into my heart like lead. I had finished the shirts, and taken them to another room, where they would dry free from dust; I had worked very hard over them, and some young wives will sympathize with me in my anxiety as to the result of my first attempt. I thought I had succeeded, and was quite proud of the pure, glossy linen, though I did not venture to exhibit them to Mrs. Dennis for her approbation. I hastened back to the kitchen, and was trying to complete the ironing as soon as Mrs. Dennis should be through with her pies and cake. I am sorry to say that I was very tired already, not being much accustomed to kitchen labor. My hands were stiff and blistered, but Aunt Paul told me that was not strange, and gave me some ointment to heal them.

"Use this when you get through, and they will not trouble you long."

She had scarcely spoken the words, when Mr. Gray appeared with his newly-ironed shirts upon his arm.

"My dear," said he, "I see you do not understand the way I wish my shirts ironed; these bosoms are not stiff enough; I wear them much stiffer than most people; you can hardly get too much starch in them."

My courage began to fail.

"Shall you need them to day?" I asked timidly.

"Yes, I start for the Convention of Ministers to-morrow, and these shirts suit me better than any others. I would like to pack them this afternoon."

I glanced at my poor hands, and went to making starch again, without a word on my tongue, but I am sure there were tears in my eyes. I worked over these shirts for three long hours, and then my poor little body was so weary that I threw myself upon the bed and wondered if I should ever learn to do my whole duty as a minister's wife.

I have referred to my sleeping-room, which was very small, quite too small even for the writing table and desk which my father had given me for my special use. Mr. Gray, therefore, placed it in the study, remarking that ladies wrote so little, that I should probably find time enough when he was away for all my correspondence.

He never wished any one in the room when he was writing his sermons. Soon after he had placed the table in his study, I went to it to procure my father's last letter, and found the desk partly filled with sermon paper and manuscripts.

"I laid these papers there for safe keeping," said Mr. Gray, "and you may hang the key on that nail near the window."

I did so, and turned away with a feeling so new and strange, that I found it difficult to analyze it. I seemed no more to belong to myself; my identity was lost, and even my everyday thoughts, which I had been in the habit of committing to paper, must be joint property with Mr. Gray.

Why should I object to this? I asked myself.

Are not husband and wife one? The law declares them such, for I had read Blackstone's Commentaries, under the direction of a quaint old uncle of mine, who said that it would be a better class-book for school girls than Day's Algebra or Playfair's Euclid, both of which studies were required of my class. I had read and re-read the chapter entitled, "*Femme Couverte*," and learned therefrom that when a woman married she was dead in law; but at the time I read it I was a romantic young school-girl, full of a sweet fancy that it would be delightful to have one's very existence merged in some loftier soul, that love made such legal nonentity the highest bliss on earth.

Why not be satisfied, now that I was in that very position so much envied by unmarried women, so much approved by men? I was restless, and became dissatisfied with myself for my discontent. I tried to sew, but the tears fell on the linen wristbands I was stitching. I heard Mr. Gray's step on the stairs. He came down and walked into the street; but the door was no sooner closed behind him than I went to the study and took from my desk a package of letters and a little box and ran like a truant child to the garret. It was the first time I had been in this part of the house, and was surprised to find it such a clean, comfortable place. In the gable end was a small window, from which I could see the distant hills, and, as it faced the west, I knew there would be a fine view of the sunset. I drew some of my packing boxes forward, laid a clean newspaper over one for a table cover, and finding an old broken-back chair for a seat, I made myself comfortable. Charles Herbert's letters were before me; all the little relics of our childhood. I read the letters one by one, slowly, as one sips the richest blood of the vintage; and, as I read, I forgot the present, and lived only in that golden past. Time fled, and I was unconscious of its flight, roused only from my employment by the tea-bell. I was startled, for Mr. Gray would surely ask, "How have you passed the afternoon, Bertha?" and what should I say?

CHAPTER IV. ELMWOOD.

I FOUND only Aunt Paul waiting tea for me. "Isn't Mr. Gray in?" I asked.

"No; it is Thursday, the day for the evening meeting at 'Scrabble,' and he most always takes tea with Deacon Abram on that evening."

"Surely! It is strange I had forgotten it!" Mrs. Dennis arranged her spectacles (she always wore them at table, lest she might overlook some speck or fly in her food), folded her hands and looked steadily at me. I knew what it meant—I must ask a blessing on the food. I trembled, and was troubled how to do. I had never been thus situated before, and young girls of eighteen are easily disconcerted. After an awkward pause, I made out to say, "Mrs. Dennis, will you ask the blessing?" Most heartily, as if she enjoyed it, did she respond to my request, but was more lengthy than the occasion demanded. "Shall I ever be able to do my duty?" I again asked myself.

After tea I took a walk in our little garden. It was October, and the frosts had marred the beauty of most of the flowers in Helen's little parterre; but there were a few chrysanthemums and china-asters still fresh, and the faithful, ever-blooming tri-color violets were blossoming still, in spite of cold winds and frosts, and there were gay marigolds, and the loving myrtle, so that I made a very respectable bouquet. At the foot of our garden, and the end of the alley, was a small arbor and turn-stile leading to the grounds attached to a very beautiful residence. I had wandered over these grounds with Helen, and admired the lawns, the grapevines and the conservatory, and especially the house, which was a large stone cottage, evidently built under the direction of an artist, for the proportions and ornaments were in excellent taste, and forming, with the grounds, a very sweet picture.

The place had been unoccupied now for two or three years by the owner, but a tenant lived in a neat cottage near the carriage-road, and, while his wife aired the house occasionally, and kept the furniture in order, her husband took charge of the land. I had met Mrs. Green often, for she was a member of Mr. Gray's parish, and frequently came, in a neighborly way, bringing flowers, vegetables and fruit. As I sat upon the steps, near the stile, she spied me and came out. After the usual salutation, she said:

"I was coming over this evening to beg some of Aunt Paul's yeast; she always has good luck with hers, and I want to make some extra nice bread. My husband has had a letter from Mr. Gomez, and he will be here to-morrow to see about altering and repairing the house inside. He will have it all done in the winter, so that they can come on early in the spring. It seems that 'Miss Lillie,' as we always call her, though she is married, wants to come, and is so impatient that she can hardly be induced to wait till spring. She is such a delicate little thing, that one week of our winter weather would kill her, as surely as it would one of John's white japonicas, if he should put it into the open ground at that time of the year. I don't think she had better come till June, for we have so many cold days in May; but I suppose it would n't do any good to give advice, for when she's set upon doing anything, she will have her own way in spite of everybody. It is strange that such a delicate little thing as she is should have so strong a will; but John says that the choicest vines have very tough stems sometimes. Then Miss Lillie has always had her own way ever since she was old enough to tell what she wanted. I thought it would be different when she married. You know, Mrs. Gray, we wives can't always have our own way, sometimes even when our way is the right; and Lillie's husband had such a noble, commanding look about him, as if he could lead an army, that I thought to myself, she'll have to give in now. But I lost my guess for once; he was more indulgent, even, than her father, and never crossed her slightest wish. But then, I believe it is true, as Aunt Paul says, that the smallest pattern of men are the most arbitrary; you never see a little bit of man but is glad he isn't a woman. I know there are exceptions, and when you find a man of small stature that has respect for woman, you find a noble heart. But, as I was saying, Miss Lillie wants to come in May, and May it will be, if the snow lies two feet thick on the lawn. There is Saunders, the carpenter, going to the house now. I have the keys, and must wait upon him. I'll leave my pitcher here—or perhaps you would like to go with me, if you have never been inside of the house."

This was just what I had been wishing. Many a time I had looked at the ornamented windows outside, and wished I could see the rooms within. We walked up the gravelled path and through a covered way, the sides of which were festooned with vines, and entered a side door that led us into the dining-room. This was paneled with oak and ornamented with a few choice pictures. The furniture was rich but plain, consisting of an antique side-board curiously carved, arm-chairs to correspond, and a long mahogany table, the rich, dark wood bearing witness to its age. The twilight forbade a good examination of the pictures, and I passed on to the drawing-room, which was fitted up in modern style, but with exquisite taste—green and gold the only colors in the thick tapestry carpet and in the rich curtains. There were alabaster and marble flower-vases, so curiously wrought in vines and flowers that the work seemed too rare and delicate for human hands; every article on the stage was a beautiful specimen of human skill or a rare natural curiosity. The furniture was all covered in linen wrappings, and the same concealed the bow-window; but I drew it aside slightly, and stepped in. There was just light enough to command one of the finest prospects in this part of the country; and the trees in the lawn had been so planted, and those in the grove yonder cut away, as to give the beholder the best possible view of the distant fields and mountains beyond. I was enchanted, and only longed for the light of a setting sun to gild the picture.

The coming darkness reminded me that my time was short, and Mrs. Green coming in just as I was going up stairs, said—

"I hope you'll excuse me, Mrs. Gray. Saunders needs directions about his work, and perhaps you would like to see the library, while I go with him to show how I wish to have the pantry shelves put up—these men never seem to have the least idea of conveniences for women. This very man, who you can see is a real Anak, over six feet high, actually put the hooks in my wardrobe as if he was to use it himself; and now every time I want to take down or hang up a dress, I must fetch a chair to stand upon."

I thought this must be a trial, for Mrs. Green was a short, thick, plump little woman.

"And now if I don't stand by he'll put the shelves in the pantry so near together that I can't put pitchers on them, or so narrow I can't turn my milk-pans down. So, if you please, you can amuse yourself by looking at the library. I'll come in by-and-by and go home with you. Let me see, here's the key in my pocket, but I'm afraid it will be rather dark there; never mind, I'll light the wax candles in the chandelier, for the room looks beautifully by candle light."

She led the way, and I followed her into a large, oblong room, divided by an ornamental arch into two apartments. From this hung a rich, heavy curtain, which was now looped up, so that we had a view of the whole room. The books were arranged in arched recesses, each devoted to some particular department of literature—as history, fiction, philosophy, theology, etc. This I learned afterwards, when I was permitted a more full examination of the library. At this time the room was in darkness; but Mrs. Green found some tapers and lighted the candles, as she had proposed, and then left me. I looked round in delighted wonder. The wainscoting was of some rich, dark, polished wood, and the curtains crimson, and the carpet crimson and black. There were pieces of statuary in different parts of the room; one, "*The Penitent*," that seemed to me so sweet and sad, so mute and downcast, that I longed to say at once, as did our Lord, "Be of good cheer, thy sins are forgiven thee." In another recess, near a bay window, was a statue of Hope; and here the look turned heavenward, and the calm expression as of a heart at rest, was imparted to my own spirit, and involuntarily I repeated the words—"Why art thou cast down, oh my soul? Hope thou in God!" There were other gems of art in the room, a few busts, and a great many small portraits of distinguished men, from Homer to the present time. The place was an earthly Paradise in my eye, and I sank down in one of the luxurious arm-chairs, and wished that I could always remain. What a blessed thing is wealth, that can command such pleasures as these! Then I fell to musing upon the young wife, Miss Lillie, as they called her, and wondering if she appreciated these privileges. I had just commenced a survey of the titles of the books in the department of fiction, when Mrs. Green returned.

"I'm afraid you are tired waiting for me," she said. "Somehow or other the house, fine as it is, is very lonely and desolate when the family are gone; but these people that are fond of books say that they should never be lonely in this room."

"I judge I should not, Mrs. Green; and I think Miss Lillie, as you call her, must be very happy here."

"Why, as to books, they are not much pleasure to her, unless when she likes to look at the pictures; she never was much of a reader, but she sings like a bird, and I love to sit in my room on a summer evening and hear her play upon the piano and sing. Her husband likes it, too, and together they make music fit for the angels to hear. The house will be open to-morrow morning for the workmen, and, if you wish, you can run over and ramble round. I will open the grand piano, and you can try your hand upon it."

I thanked her for the privilege, and, like a child, I longed for the morning to come. I said nothing to Mr. Gray that night of my visit to "Elmwood," so named from some noble old elms on the grounds, for I had learned accidentally that Mr. Gomez was a Roman Catholic, and I was almost afraid that I should be denied the privilege of going. I was up early in the morning, and going first to my corner in the garret, I arranged the boxes and old chairs so that I could read or write very comfortably; then I hung a plain white curtain at the window, and brought my Bible, Jeremy Taylor, and one or two other books. Charles Herbert's letters were locked in a small trunk and carefully concealed in one of the packing boxes. I promised myself a great pleasure on every Thursday afternoon, when Mr. Gray was gone to "Scrabble" to attend meeting with Deacon Abram—I would read these letters and write in my journal. I called my little garret corner "Malmalson," in memory of the Empress Josephine's retreat; and I do not think Miss Lillie could be more gratified with her splendid library than was I that morning with my corner. There was a line suspended across the garret on which hung some old carpets; I altered this line so as to effectually conceal my corner from view; then I ran down and assisted Aunt Paul in the kitchen. I was sure that Mr. Gray would be busy all the morning, for he was writing a sermon for the next Sunday from the text: "Jacob have I loved, but Esau have I hated." I had peeped at the text as the manuscript lay on the table, and I said to myself, "a hard nut to crack, sir!" I ventured to tell Aunt Paul, so that she might have an extra good dinner, for Mr. Gray was very critical upon the cooking when he was writing doctrinal sermons.

"He had better let that verse alone," said Aunt Paul. "Mr. Gray is a pretty smart man on the doctrines, but he might as well try to pull up those great white pine-tree stumps on the hillside with a clothes-line, as to pull the difficulties out of that chapter. I tell you it will take five yoke of oxen and an iron chain to do the business; but, however, I'll have a chicken to strengthen him, and good luck to his labor."

[To be continued.]

September Magazines.

THE ATLANTIC MONTHLY opens with another installment of Mrs. Deland's "Philip and His Wife," which story is to be concluded next month; "Tante Cat'rinette," by Kate Chopin, is a quiet picture of life in Louisiana; "For Their Brethren's Sake," is a searching tale of English country existence; and Mary Hartwell Catherwood has one of her charming French-American sketches in "The Kidnapped Bride"; Louise Herrick writes interestingly, and with local color, of experiences "In a Washington Hospital"; "The New Storm and Stress in Germany" finds appreciative treatment by Prof. Kuno Francke; Charles Stewart Davison contributes a "hair-lifting" "Sketch of Alpine Climbing and Descents"; there are other articles not named here, which, together with the regular departments, combine to make up a perfect number of a grand magazine. Houghton, Mifflin & Co., Boston, publishers.

THE CENTURY.—The opening article is "School Excursions in Germany," by J. M. Rice, and many interesting situations are presented. "Playgrounds for City Schools," by Jacob A. Rits, is also very readable and timely. "The Peace of Peace," by Joseph B. Bishop, is a paper on pure politics. "Jake Stawood's Gal" is a pretty story by Anna Fuller. "Across Asia on a Bicycle," is continued as a serial. "Addison, the Humorist," is one of M. O. W. Olyphant's best sketches. "A Bachelor Maid," by Mrs. Burton Harrison, has the third installment in this number. "Poe in Philadelphia" presents more interesting correspondence. "The Whirligig of Time" is by George A. Hibbard. "A Jaunt Into Corsica" is a good description of that locality. "Recollections of Aubrey De Vere" is regarding Daniel O'Connell and Great Britain. "A Gentleman Vagabond" is one of F. Hopkinson Smith's. "Love in Idleness," by F. Marion Crawford, is continued in a most interesting manner. "The Topics of the Times" and "Open Letters" are comprised of interesting, current matter. The Century Co., Union Square, N. Y.

THE ARENA.—One of the articles to attract attention in the current issue is that by Charles S. Smart, an ex-State Superintendent of Public Schools of Ohio, entitled, "Public Schools for the Privileged Few." It is an attack rather than defense or advocacy of public schools, not upon any sectarian basis, but upon the inefficiency of the system. Rev. M. J. Savage writes of "The Religion of Walt Whitman's Poems," quoting at great length the celebrated writer's words to show throughout the deep reverence for high things. Hon. Walter Clark discusses the election of senators and the President by popular vote, and discusses the veto power. Editor Fowler writes of the "Early Environment in Home Life"; "Chicago's Message to Uncle Sam" is by Prof. Frank Parsons, and Walter Blackburn Harte gives a review of the late Chicago strike; "Municipal Reform" is by Thomas E. Will, A. M., and it is very exhaustive; M. Louise Mason writes of "Prenatal Influence," and shows how much a mother can mold the life of the child. The number is one of the strongest sent out for a long time. The Arena Publishing Co., Copley Square, Boston.

ST. NICHOLAS.—There is a great variety of subjects written of in the latest issue of this always entertaining magazine. Boys and girls who love romance will find a pleasing story in "The Vanderveer Medal," by Emma A. Oppen; "Decatur and Somers," a serial by Mollie E. Seawall; and "Jack Ballister's Fortunes," another serial, by Howard Pyle. Fully as engaging is the recital of "The Wreck of the Markham," a year and a half ago off Nantucket. Palmer Cox takes "The Brownies" through Kentucky. Lovers of animals will read about "The Walrus," by W. T. Hornaday, and "A Troop of Wolves after a Deer," by T. C. Blaine. "A Little Quaker" is by Edith M. Thomas. John W. Palmer tells about "A Little King with a Long Name," who is none other than the sovereign of Nepal. Eliza Chester points a moral in the illustrated poem entitled, "Practicing." The departments of "The Letter-box" and "The Riddle-box" are well maintained. Published by The Century Co., Union Square, N. Y.

THE HOUSEHOLD.—"Shadows of Coming Events" is the opening story, followed by much pleasing matter for old and young. Published at 11 Boylston street, Boston.

People with hair that is continually falling out, or those that are bald, can stop the falling, and get a good growth of hair, by using Hall's Hair Renewer.

TWICE-TOLD TALES.

NO. 11.

(Judge John W. Edmonds.)

BY HENRY FORBES.

To the Editor of the Banner of Light:

It is the almost universal notion of those who live in the thoughtless superficiality of the world, developed and fostered by persons who control the various channels through which flow the information and knowledge that is brought to the minds of the people, that the early investigators into the strange occurrences from which has grown the mighty movement known as Modern Spiritualism, were blind and heedless fanatics, whose zealous enthusiasm had so deprived them of the power of careful observation that they readily became the victims of both illusion and delusion, and, therefore, are not to be considered worthy of credence.

No notion has less basis of truth. It is safe to assume that, among the innumerable host that has acknowledged a belief in the fact of spirit communion, there can be found few indeed who were not persuaded against their will. The spirit of the age has been so utterly antagonistic to anything bordering at all upon what the world has ignorantly designated the supernatural, that no person imbued to the slightest degree with the thought-tendencies of his time, would willingly retrace the footsteps of his intellectual life to the extent demanded by a belief in "Ghosts" and spirit-intervention unless absolutely irrefragable and irresistible evidence compelled him so to do. This has been invariably the case with the men whose talents and attainments have been sacrificed in the promulgation and defense of the facts and teachings of Modern Spiritualism. They were literally conscripted into the army of Truth by the evidence with which they found themselves confronted. This is clearly exemplified by the following extracts taken from a statement addressed to the readers of the New York Tribune, in the year 1839, by JUDGE JOHN W. EDMONDS, that magnificent warrior for the Truth against the world:

"AM I TRUSTWORTHY? This paper will be dated on the day I attain the age of sixty years, nearly forty of which have been spent, not obscurely, but professionally, politically, and judiciously before the public, where all could judge of my character for veracity."

Am I easily deluded? Let my private and public career answer.

Am I credulous—particularly on this subject? Let this statement answer for me:

It was in January, 1831, that I first began my investigations, and it was not until April, 1833, that I became a firm and unquestioning believer in the reality of spiritual intercourse. During twenty-three months of those twenty-seven, I witnessed several hundred manifestations in various forms. I kept very minute and careful records of many of them. My practice was, whenever I attended a circle, to keep in pencil a memorandum of all that took place, so far as I could, and as soon as I returned home, to write out a full account of what I had witnessed. I did all this with as much minuteness and particularity as I had ever kept any record of a trial before me in court. In this way, during the period, I preserved the record of nearly two hundred interviews, running through some sixteen hundred pages of manuscript.

I had these interviews with many different mediums, and under an infinite variety of circumstances. No two interviews were alike. There was always something new or something different from what had previously occurred; and it very seldom happened that only the same persons were present.

The manifestations were of almost every known form, physical or mental; sometimes only one, and sometimes both combined. I resorted to every expedient I could devise to detect imposture, and to guard against delusion.

I felt in myself, and saw in others, how exciting was the idea that we were actually communing with the dead, and I labored, as I thought successfully, to prevent any undue bias of my judgment. I was at times critical and captious to an unreasonable extreme, and when my belief was challenged, as it was over and over again, I refused to yield, except to evidence that would leave no possible room for cavil.

I was severely exacting in my demands, and this would frequently occur: I would go to a circle with some doubt in my mind, and, after manifestations at the previous circle, and something would happen, aimed directly at that doubt, and completely overthrowing it, as it then seemed, so that I had no longer any reason to doubt. But I would go home, and write out carefully my minutes of the evening, compare them with previous records, and finally find some logical and reasonable possibility that might have been something else than spiritual influence, and I would go to the next circle with a new doubt, and a new set of queries.

I was in the habit on such occasions, when alone by myself, and in preparation for the next circle, of putting on paper every possible question that I could imagine to test the matter.

I saw that the circumstances of the interview often prevented my framing, on the spur of the moment, questions sufficiently searching, and therefore I took my leisure, when alone in my library, with nothing to interrupt the current of thought, to perform that task, and I used often to attend the circle with a series of questions thus deliberately framed, which I carefully concealed from every human being, so that I knew, beyond peradventure, that no mortal could know what questions I meant to ask, and no mortal could be prepared beforehand to answer them.

I look back sometimes now with a smile at the ingenuity I wasted in devising ways and means to avoid the possibility of deception; still, there was the danger of self-deception, or mental delusion, on my part, and I tried to be equally acute on that point, not merely when at the circle, but alone, in the calm of my hours of study.

There was another question: May not this be some unknown power belonging to a peculiar mortal organization, and subject to its control? The answer to this was—though not the only answer—that it would often come when the medium did not want it, and as often refuse to come when it was most earnestly wanted. And it was the same with the desires of the circle. It would come when it pleased, whatever it was, and not as we wished.

At the end of an investigation extending over a period of about two years, the Judge still found himself wavering between belief and skepticism, and in this doubtful frame of mind he traveled to Central America, where he sojourned for several months. It was during this trip that he surrendered himself to the inevitable, and became a Spiritualist. He describes this fateful episode in his life in the following language:

"I took with me four volumes of my manuscripts, and having little else to do during that time I carefully reviewed the subject. I compared the proceedings of one meeting with those of another; I hunted for discrepancies and contradictions; I was away from the excitement of the circles, and I was able to examine the subject, and I did examine it as carefully and as critically as I ever decided a case in court in my life.

I discovered a grand scheme displayed in the work—an intelligent design, persisted in amid all discouragements and difficulties—returning over to its purpose, however diverted by obstructions at the moment; and I became a believer in the spiritual theory. I ought not to say I yielded my belief. Belief came in spite of me, as it does that the sun shines at noon-

day, and nothing short of the blindness of insanity could make me doubtful as to the light that was shining around me.

It was a remarkable feature of my investigations that every conceivable objection I could raise was, first or last, met and answered.

Surely this recital is indicative of a true scientific attitude, and, it must not be forgotten, is the utterance of a mind of eminent power and illustrious attainment, trained, by years of experience, to the measure of human testimony, the scrutiny of evidence, and possessed of rare opportunities for the observation and study of an infinite variety of human nature. It will bear contrast with the position taken by an eminent scientific "expert" of those days, Professor Faraday, who expressed himself in the following philosophical manner: "If spirit communication, not utterly worthless, should happen to start into activity, I will trust the spirits to find out for themselves how they can move my attention. I am tired of them."

In these days of "occult science" and "psychical research," much intelligent study is being devoted to the attributes and possibilities of the incarnate man. This is indeed an important branch of investigation, and bears promise of most fruitful results, providing the students guard well against a tendency to confuse elaborate Theory with simple Fact. Let not the enthusiasm of elated discovery evolve from "subconscious subjectivity" claims that have not the support of objective demonstration. Even "visualization" is a two-edged sword, which should be wielded with great caution, especially when it is aimed at such absolutely demonstrated truths as clairvoyance and spirit-impression and control. There is a limit to everything finite, and even the operations of "subliminal" consciousness, we doubt not, are restricted by certain well-defined laws; and we may rest secure upon the certainty that the Almighty Author of our being has endowed us with the ability to discriminate between objective verity and subjective images; for the preservation of our individuality—the very purpose of our existence—makes it necessary to retain an absolute faith in ourselves and our normal powers of discernment. If this is not so, the search for truth had better be abandoned, and the acknowledgment made at once that all Nature and ourselves are but one stupendous lie!

But the primitive explorers into the realm of spirit were by no means ignorant of the esoteric possibilities of the human spirit while in the bondage of flesh. Thus, Judge Edmonds narrates one of his many experiences, in a letter written in 1837, which, in these days, would probably be considered an example of Telepathy:

"About two years ago, a circle was formed at Boston and another here, and they met at the same moment of time in the two cities, and through their respective mediums conversed with each other. The Boston circle would, through their medium, get a communication from the spirit of the New York medium; and the New York circle would receive one through their medium from the spirit of the Boston medium. This continued for several months, and records of the circles were carefully kept. It was interesting as an attempt to get up a sort of telegraph, whose possibility was thus and there demonstrated.

Of the "rational" of this phenomenon, the Judge writes:

"1. The soul is an independent entity or existence of itself—possessing its own individuality and identity independent of all other existence, whether connected or disconnected with it.

"2. It has its own peculiar attributes of thought and feeling, which it can exercise independently of, as well as in connection with, the body.

"3. Science has long spoken of the duality of matter, the idea of two separate and distinct entities belonging to it; but now this connected, is involved in profound mystery. Strange as this idea has seemed, it has been accepted by many, because it was only thus that many things, indisputably established as facts, could be explained, and because without it the reasoning mind had no refuge, but in denying the reality of that whose existence could not be questioned.

"This quality consists of two existences, (beings or entities) each possessed of its mind and heart—or in other words—for it is difficult out of old words to convey new ideas for which they have not been fitted) each having its own power of reasoning and feeling; which in earth-life most commonly act in unison, but possessing the ability to act independently of each other, and at each one of them ceasing to exist, the other continues on forever.

"These two parts of the entire are connected together by a third being or entity, which has no separate attribute of thought or feeling, but whose office it is to connect the other two parts together in earth-life, and to give form and shape to the emanation from God in the soul the animal nature in the body, and the connection of the two is what I will designate as the electrical body. Hence man is a trinity.

"This electrical body has, among others, two attributes applicable to the matter in hand. First, in death it leaves the body, and passes with the soul into the spirit-life, and lives with it there. In the earth-life its presence is manifested by that odd light of which Reichenbach speaks; and in the spirit-world it causes, or rather holds, the soul and shadow form which the seer beholds when he sees spirits. Second, it has a power of elasticity, which enables the soul to pass to a distance from the body, and yet retain its connection with it; when that connection ceases death ensues, but while it exists life continues. Hence it is, that in dreams and in clairvoyance, we behold actual realities, existing and occurring at the moment distant from us. This is not a mere picture, like a painting presented to the mind, but is the passing, changing reality, for we behold the various and incessant changes of the scene, and we hear the conversation accompanying it."

In the same epistle he writes in answer to an inquiry in regard to mental mediumship: "If my previous positions are true, we may well ask why should not the soul be able to think through the animal mind without suspending the consciousness, as in the trance state? Simply because, as I understand it, our education, physical condition and surroundings have given our material nature the preponderating power in us, and our spirit-nature cannot make itself felt until the accustomed dominion of the senses shall be suspended, and the supremacy which we have accorded to the animal mind be made to give way. Hence, with some of our mediums, the spirits have to resort to deep trance, to avoid the interference of the animal part with the spirit-power. There are some who are so organized that this is never necessary, and others who can attain that condition by proper training, and hence with them the manifestations are when they are in their normal condition. This is the condition of the just supremacy of our spiritual over our material nature—a condition for all mankind, which Christianity aimed at, and Spiritualism is destined to achieve. It involves a great advance in our nature, yet one that we are capable of and which each can attain by proper self-discipline. I repeat, this is the great end and aim of Spiritualism, and it will be arrived at when man shall make all of his material nature subordinate to his spiritual, and shall cause all his earthly surroundings to assume their proper position of being, as but a means, and not an end. Then the soul will be able always to speak to the animal mind, and make its presence manifest to the consciousness of the man.

Meanwhile they who, either from self-discipline or physical conformation, have already attained that condition, have a fearful responsibility cast upon them—no less than that of showing before God and man what we may be, when the mortal shall thus, even in this life, have put on immortality."

These passages, hurriedly written as they were, in answer to queries of a private correspondent, clearly denote that as far back as forty years, the inner nature of the physical man was recognized to be a part of the problem which it was the purpose of Spiritualism to solve; and also that there had been some endeavor to experiment with that end in view. Still, while plainly in possession of this knowledge, and undoubtedly realizing its importance bearing upon the source and substance of the Revelation of which they were brought to believe they were the recipients, the initiatory explorers of the realm of spirit nevertheless found an abundance of evidence to convince them that a higher intelligence than the merely human mind was displayed in the manifestations and messages. And their position has yet to be disproved!

The succeeding lines, culled almost at random from the writings of the author who has been previously quoted, indicate the attitude of the enlightened intelligence of early Spiritualism toward what was believed to be a special Revelation from the spheres of Love and Wisdom:

"Revelation from on high must come to us through man. It comes to us from those who have not yet attained perfection, through mediums who are not yet perfect even as such, and come to men who are far short of perfection. It must then be commensurate with the minds through which it comes, and adapted to the capacity of those to whom it is addressed. Can you force the falls of Niagara through a goose quill? And of what avail would it be to reason with the savage on the Rocky Mountains, on a problem in conic sections, or the forty-seventh proposition of Euclid? To me there is evidence of marvelous wisdom in the adaptation of the revelations of to-day to the present mental capacity of mankind.

Man has advanced much in two thousand years, and the revelations now coming to us are far beyond those of that day, in magnitude and interest. Yet many of those already given, the world does not receive; and many have been given of which as yet the world is ignorant, and which men would at once reject like him who persisted in denying the revolution of the earth, because, as he said, 'we would all fall off.'

In the meantime it comes in such a manner as not to destroy or impair our own individuality, and not to interfere with the cardinal rule, that each must work out his own salvation. We must therefore take the evidence as it is given to us, and out of its incongruities we must for ourselves sift the truth. We must for ourselves follow the truth through all its devious windings to its most concealed recesses, remembering that it is our condition which throws obstacles in the way of its straight and onward path.

So, too, we must judge for ourselves. It is our reason which is the image of the Divinity within us, and we must exercise it. A perfect revelation would come to us with authority, and we should be required to render obedience and not judgment. That is the evil which has so long haunted humanity; that is the error against which the revelations of to-day are anxiously seeking to guard us. How could this task be so well performed as by the very incongruities to which you allude? We are compelled from sheer necessity to reason for ourselves, and are driven to resist the temptation of letting others think for us. It is only to a people as blinded and enslaved as were the Israelites in Egypt, that a revelation comes as a command. 'Thus saith the Lord.' To an educated mind, whose reason has been cultivated to an approach to the great mind of all, it comes tendering its freest exercise, and involving man in the responsibility, not of obedience only, but of so exerting his powers as to be consonant to his immortal and progressive destiny. It comes offering to man that freedom which is his birthright—freedom of examining and understanding all the laws of the great Creator, the freedom of conforming to them, and the freedom of taking upon himself the consequences of his disregard of them.

Here is a task worthy man's greatest and noblest powers, which fits him for his high destiny of eternal progression, and prepares him for that never-ending enlargement of his intellect, which shall yet bring him nigh unto the Mind which spoke a universe into existence."

Herein is indicated the true standpoint from which Spiritual Truth should be viewed, and the only one that can eventuate in any worthy results; while it is in itself the product of an illumination that no earthly philosophy could accomplish. But how difficult of realization to many, even among highly educated minds, for the reason that, in the language of this same writer: "Led on by the education and the religious teachings which we have, both in youth and manhood—from the pulpit as well as in school—we are apt to attach to the idea of spirit existence, that of great if not omniscient knowledge; and if we imbibe the belief that spirits speak to us, we naturally expect from them the display of knowledge far superior to ours."

Is not this eminently so? Is it not this pre-conception—the result of false teaching—that Death bears in his hand a magic wand, the waving of which will reveal all mystery, and transform, in a wondrous moment of time, Ignorance into Omniscience, that closes ears to the loving messages from the Beyond, and that is at the bottom of most of skepticism—whether popular or scientific? It is a common birthright, handed down from an age of priestly rule and spiritual darkness; and none, not even the scientific positivist who imagines that he has liberated himself from all "superstition," is entirely free from its taint. Thus a "great American psychologist," unconsciously, subconsciously, or automatically dominated by this inheritance, gives utterance to the following scientific opinion: "The *prima facie* theory, which is that of spirit-control is hard to reconcile with the extreme triviality of most of the communications. What real spirit, at last able to revisit his wife on this earth, but would find something better to say than that she had changed the place of his photograph?"

Without using space to consider the question of "Triviality," *per se*, further than to suggest that the deepest and most sacred emotions of the human heart often manifest themselves in what might be considered by some an eminently trivial and undignified manner—may it not be justly asked, "Does not the foregoing sentiment afford a typical example of this most persistent prejudice?"

If the men who first brought the truth of Spiritualism before the world and preserved it from the blight of chicanery and ignorance, had not succeeded in divesting themselves, by the aid of a superior mentality, from all such preconceived fancies, the world would still be in the thralldom of black Materialism.

Let not their labors and achievements be forgotten! They blazed the way leading to the radiance of Heavenly Truth; and all, by studying the lessons of their experience and heeding their admonitions, should strive to follow in their footsteps, for thus will the spiritual welfare of mankind be advanced.

New York City, August, 1894.

Better be the cat in a philanthropist's family than a mutton pie at a king's banquet.—Chinese Proverb.

Banner Correspondence.

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

New York.

LILY DALE.—Miss L. O. writes as follows: "Having a great desire to tell of some wonderful spirit-manifestations I received through the mediumship of Mr. A. Campbell of Chicago, I would ask you to insert the following in your far-reaching paper, that others may be benefited by the truth as I have been."

On Saturday, Aug. 4th, I had a sitting with Mr. A. Campbell, and after thoroughly cleansing the slates and a sheet of porcelain we carefully bound them together. They never left my hands until I opened them in another room down stairs. When I examined the slates, to my great delight I found an exquisite painting on the porcelain of a bunch of flowers of different kinds true to nature. On lifting the porcelain to examine it, there lay on the under side a bunch of natural flowers of which the painted ones were a perfect facsimile, and a written message under the flowers. On the slate was a message from my dear mother. This is not the first manifestation of the kind I have received through Mr. A. Campbell. I have been asked by many friends to give this to others, that they may be led to investigate and find 'the truth of the spirit,' as I have done."

LANSINGBURGH.—Ellas F. Rogers, 232 Third Avenue, writes: "I have been a Spiritualist for more than thirty years, and have spent much time and money investigating the phenomena; have had sittings with most of the prominent mediums of America, and can truthfully say that Miss Georgiana Reynolds, a young English girl now residing in Lansingburgh, has given me more satisfaction in foretelling future events than any and all the rest of the mediums with whom I have been brought in contact."

Maryland.

BALTIMORE.—Charles W. Stanglen writes under date of Sept. 2d: "The Religio-Philosophical Society reopened for the season of 1894 and '95 at Raine's Hall, with Dr. John D. Roberts as test medium. There was a large audience. It was one of the best séances we have had the pleasure of holding in our hall, showing that the Cause has been progressive, and we look forward to a season of success in the good work in Baltimore. We have received our charter from the National Association, and we feel proud of it. May the good work ever guide and protect the noble workers in this grand Cause."

BALTIMORE.—A correspondent informs us that the veteran clairvoyant medium, Miss Lottie Fowler, who is known extensively by reputation in America and Europe, through the remarkably convincing character of her séances, and the success attending her prophecies, is now located at 326 Courtland street, Baltimore. She desires that those who wish to consult her by letter will write out their questions, which will be propounded to her guides by some other person, while she is entranced—otherwise letters written in a general way may fail to reach the points desired by the senders.

Vermont.

NORTH TUNBRIDGE.—Lizzie Brown, writing on "Responsibility," says: "There is a moral responsibility resting on each individual to yield obedience to the light of truth that shines in the soul, clearly revealing to the understanding the path of duty and right. It requires a great deal of courage to walk there-in, and to conquer the many adversaries of our soul's good. Though the effort and struggle are great, yet the recompense is equal. The consciousness of victories achieved over evil, the glory of living above the sensual, and rising in the pure spiritual realm of ever-blessed realities, where angelic motives inspire to noble and unselfish deeds—truly brings fullness of peace and joy."

Though there are but few who tread the ascending and rugged paths of duty with unfaltering trust, still the number is increasing; the hearts of humanity are being uplifted to higher life. Who can deny the fact that the soul lives after its divestment of mortality, and will continue to live through the countless ages of eternity? The grand possibilities of the human soul lie before us, a life of endless unfoldment."

Rhode Island.

PROVIDENCE.—Mrs. F. H. Roscoe, under date of Sept. 5th, says: "The People's Progressive Spiritualist Association was highly favored with listening to two very eloquent and inspiring lectures on Sunday, Sept. 2d, by Mr. Eben Cobb of Boston. His subject for the afternoon was 'God.' The evening was 'Sentiment and Reality.' Such lectures should not go unnoticed; and thinking minds could not but think in the deep and earnest thoughts expressed at the conclusion of the evening lecture. The large audience that gave a unanimous vote of thanks to Mr. Cobb for his masterly discourse. We expect to have Mr. Cobb a number of times during the season. Our Society opened the fall season free from debt, and money in the treasury, having carried the meetings on through the summer very successfully."

Next Sunday, the 9th, we expect to have with us Mrs. Wm. S. Butler of Boston, who is a member of our Association. She will be assisted by Mr. Hillaire Spenser of Boston, and some of our fine home talent."

Illinois.

WINCHESTER.—A correspondent writes us and says: "There is an excellent opportunity to assist a long-time Spiritualist and medium, W. A. Hume, who is now penniless and in great need. Mr. Hume entered the field as a medium in 1849; passed through all the trials and persecutions of early days, and deserves something better than he is now receiving. Mr. Hume's address is Winchester, Scott County, Illinois."

California.

LOS ANGELES.—A correspondent writes: "Carlyle Petersile, the celebrated author and musician, is giving concerts, lectures and readings from his own psychological books, followed by discussion and psychological experiences, each Sunday evening, in Caledonia Hall, 1104 Spring Street, and many persons deeply interested in psychical phenomena are attending the meetings."



THE ONLY PERFECT Substitute for Mother's Milk.

Gentlemen—I can attest that Mellin's Food, for I have as healthy and strong a baby as one could wish. She has always enjoyed Mellin's Food. Yours truly, Mrs. H. R. CRISP, San Jose, Cal.

Sirs—I am using Mellin's Food, and it agrees with my baby. It is the most satisfactory I have tried, and I am well pleased with it. Mrs. FRANK WARDLASS.

SEND for our book, "The Care and Feeding of Infants," mailed free to any address.

Dolber-Soodale Co., Boston, Mass.

Spiritual Meetings.

Closing Work at Cassadaga Camp.

(Contributed by THE HANNAH'S Special Correspondent, OPHIE E. TOWERS.)

In presenting Mr. Gandhi with the beautiful gold medal last week, Prof. H. D. Barrett spoke as follows: It falls to my lot to-day to discharge one of the most pleasant duties of my life. For fifteen years Cassadaga has stood a veritable "city upon a hill," whose light has not been hidden, but whose effulgent rays have lighted the feet of every wayward traveler, rolling upward over rugged pathways toward the higher lights and surer truths of the spirit world. This platform has been broad and free—so broad that men and women of all denominations, and creeds, and beliefs, have spoken freely from these boards; the lips of our own speakers have been touched, as were Jesus' words, with the words of truth, and the people have gladly heard these words of wisdom that have fallen like pearls of great price into the minds of those who listened to the uplifting teachings. Not content to stop with those of our own denomination, we have from time to time gone outside into the ranks of those who differed from us in religious beliefs, and have brought the best thoughts of the best thinkers to the people here. We have made special days and Labor Day, Grand Army Day, Temperance Day and Woman's Day have given people a variety of thought that has given them new light on all the leading topics in the world of reform, which they were so eagerly seeking.

This year is no exception to our general rule, and we have not stopped within the borders of our own country, but have gone across the water and taken a brother from the Orient by the hand and invited him to step upon this platform and bring to the people here the East unto the children of the West. He has eloquently voiced to us that message from the East, and we of the West have sat willingly at the feet of the Orient, drinking in his words of truth, and as freely as thirty children drink the sparkling waters that flow from the cool fountains within our shady glens. That message was both tender and sweet, and was touched with that sympathy which binds heart to heart, and soul to soul, and brings to a conscious recognition of the religion of human brotherhood which our Eastern brother so well represents and so ably expounds to us here.

This is an eventful day in the history of his life—it marks the thirtieth anniversary of his entrance into this present expression of the divine soul dominating his personality. Go back with me over a period of thirty years, my friends, and you will find our nation then in the midst of that great civil war, our civil war. You can almost hear the booming of the cannon, the rattle of the musketry, the roll of the drum calling our brothers and sons to action on the field of carnage. But the scene has changed, and all around us is peace. Across the sea, twelve thousand miles away, in that land rich in tradition and scholarship, that land of which poets have sung and sages prophesied, replete with knowledge most profound, and heavy with age, that land over which the myriads stars have set silent sentinels in the mid night skies for aeons of ages; that land where upon the Judean plains in the olden time the watching shepherds heard the song of the stars as they sung together, a song of joy, where ministering angels came unto the sons of the plains; that land where prophet and sages have lived and toiled, and passed on to their immortality, leaving behind them gems of truth that are now being given to a hungry world. In that land a child was born, and during the thirty vanished years his powers have unfolded, and his mentality developed until he has become a teacher of teachers. Leaving his native land, he has brought the message of the past to us of the living present, embodying much in his own personality of sweetness, of power, and of divine inspiration; and he has led us of the Occident to turn our eyes Eastward for light, more light, in our endeavor to unfold the powers of our own souls; he has shown us that the Orient has a living message to us, as well as of the old-time, and it becomes our duty, as President of the National Spiritualist Association of the United States of America, and as Chairman of the Cassadaga Lake Camp Association, to express our gratitude, as Spiritualists, for the favors he is extended to us.

My brother from the East, we reciprocate the fraternal sympathy and cordial greeting that you have brought to us; we learn more of the truth that your country has to give us; we recognize this, your natal day, and in order that we might do this, we have sought to embody our regard in a practical way, for Cassadaga has two ways of expressing her sympathy and her regard for her friends: by the spoken word and by some token by means of which that spoken word can long be remembered; we present you this medal, upon the face of which are inscribed the double triangle, the one pointing downward, the other upward, symbolic of the two nations represented by you and by us, as Spiritualists. The one pointing downward typifies your nation, dipping deep down into the fountain of truth, and the other pointing upward, by bidding us not to stop upon the threshold of the mine of truth, but to delve down deep into the hidden recesses of the caves of truth, and to bring forth therefrom gems of thought, that shall sparkle like diamonds upon the coronet of our civilization, and bring to light. The one pointing upward typifies our Western world—this young nation of the West reaching upward for the new truths that the future contains for the blending of the two nations, the past and the present, making us to realize that we are living in the midst of an eternal now. The face within these triangles symbolizes the religion, the universal brotherhood, which you have endeavored to teach us during your sojourn here.

Gladly have we heard your kindly words and taken your hand in kindly fellowship and true brotherly affection. As gold is the most precious of all metals, so may the Occident prize this medal, and you, the most precious of all gifts—true human sympathy that flows forever, freely, to-day and always, from our souls to yours; and now, my brother, I extend to you my hand in brotherly love, expressive of the feeling of all your brethren here, and of the Nation, and I present to you this little token of our regard, as a memento of your visit to Cassadaga, and as a token of the deep affection that our people feel for you and may that feeling of fellowship, sympathy and love grow more and more intense as the days glide by, until the East and the West, the Orient and the Occident, shall be united as one people, struggling upward toward the goal of perfection in the supernal world beyond.

Golden Rule, and to put it into politics, religion, and all the dealings of man with his fellow-man. Instead of legislation against the dollarless man, legislation against the multiple millionaire. Take some of the untold land, and give it to the poor, and encourage them to develop its resources, and become self-sustaining. The wheels of progress have been stopped by selfishness and greed. Wherever mines they find, silver or coal, they will have it all, and immediately monopolized by a few, and the laborer who works them becomes the slave, the tool of the money king.

There is not over-production, but under-use. Let the poor and needy have a chance to supply their needs, and make for themselves homes such as you would like to have for yourselves, and you would have to start all the wheels of industry, and utilize all the unused resources of the world.

In answer to the question, "What is the spirit world, and shall we know our loved ones there?" the speaker said the spirit world is a natural world, and life in the spirit world is a natural life—it is a world where you will find your loved ones, and the satisfied wants of the soul will be met through the soul's untrammeled unfoldment. It is a world where all the rifts and alums of all the nations is being smoothed away, and the more advanced in wisdom will be the teachers and helpers of those who by birth or other environments have been deprived of their legitimate spiritual inheritance. There will always be plenty to do so long as there are any in the darkness of ignorance, and for more than two weeks the subject of the question, "What is the spirit world?" required for the Proper Administration of Love.

Brady Lake, O.

Owing to the failure of some of our speakers to fill their appointments, Prof. J. W. Kenyon's original engagement here for three lectures was extended from time to time, to the great pleasure of all concerned. He gave his eighth and last address here for the season on Wednesday, Aug. 20th. This was one of the picnic days, and a large number of outsiders, many of them church people, were present on this occasion. Prof. Kenyon very wisely adapted his lecture to the needs of the hour. Instead of the philosophical themes on which he descends so well, he answered the question, "Has Spiritualism been scientifically demonstrated?"

He said that while Buddhism, Judaism, Christianity and Mohammedanism are founded on historic events, and the mediums Gautama, Moses, Jesus and Mohammed, ranging from one thousand to three thousand and five hundred years ago, Spiritualism is based on the phenomena of to-day; its inspiration is living one, and its demonstrations are present. He recapitulated the facts that occurred at Poughkeepsie and at Hydesville.

He reviewed the investigations of Prof. Hare, of Judge Edmunds and Dr. Dexter, of Prof. Mages, of Messrs. Crookes, Cox and Varley with D. H. Home and Florence Cook, of Zöllner with Henry Slade, and of the present school of European psychists. He pointed out the fact that the great men of note and teachers, not of youths but of University graduates, and he stated the titles of the books that record their investigations, and where these books may be procured. We were pleased to see strangers in the audience taking notes and these books, and felt that seed was sown this day that will bear fruit in spreading an enlightened Spiritualism.

On Tuesday, Thursday and Saturday, the speaker was Dr. Paul Carus of Chicago, editor of *The Open Court* and *Monist*. Dr. Carus is a German by birth and education, and an American by adoption and by residence in our country of eleven years. He was educated at Strasburg and Göttingen, and brings a thorough European training to the subject of metaphysics and philosophy. He speaks excellent English, with a strong German accent. He has a powerful physique, dark, magnetic eyes, and to me his main personal quality is his earnestness. The speaker is a philosopher, he has much of the milk of human kindness.

Of course, the main question with Spiritualists will be, "Is Dr. Carus a Spiritualist?" Yes, and no. He is about such a Spiritualist as Ralph Waldo Emerson, and as Plato would have him be, a man of letters toward the end of the nineteenth century. He is quite indifferent to physical phenomena, but when he hears of psychic phenomena that have occurred to sincere persons, he accepts them as facts, and explains them by Monism. During his visit to Brady, the question was often asked, "What is a Monist?" He explained, in private conversation, and if I misinterpreted his statement, I beg the learned gentleman's pardon.

Monism is the general doctrine that unity pervades everything. In physical nature, all the seemingly different forces are really expressions of the one force. But the spiritual world is not so simple. Spiritualism seems very strange. According to this, every single animal that has ever existed—amphibians, fish, birds, insects, mammals, and every human being that has ever existed—all are now existing in me, in you, and in every human being that exists. I am, in other words, my father is still living, living in me, and he still loves me dearly. When I am in some special emergency or crying need of outside intervention, he presents himself to my subjective consciousness. I see him, hear his voice, or feel his touch; and in this way does Dr. Carus reconcile our "spiritual manifestations" with Monism. He is no materialist. He is as much a Spiritualist as Fichte, Schelling, and Schopenhauer, and fully endorses Lizzie Doten's remarkable lines:

"The mighty tide of Being flows
Through countless channels, Lord, from Thee;"
and
"The mighty tide of Being flows
Through all thy creatures back to Thee."
Thus round and round the circle runs,
A mighty sea without a shore,
While men and angels, stars and suns,
Unite to praise Thee evermore."

Dr. Carus is a Buddhist. His Tuesday lecture was on the "Similarities between Buddhism and Christianity." Many particulars in the life of Gautama, the last Buddha, accord with those in the life of Jesus. These embrace personal details, and such as that they were both born of a virgin, and that they claimed to establish a kingdom of righteousness, and sent disciples to preach the Gospel, the natural acts of both were accounted as miracles, both rejected asceticism to the extreme, and then gave up these methods in satisfaction. Both were powerful preachers, and taught by parables and aphorisms, were keen in argument, and cornered their adversaries by presenting a dilemma, and both objected to rituals and forms. They taught by parables, by giving away, we said, by losing our life, we save it. Gautama called the Brahmins "blind leaders of the blind." He said it was better to bore out both eyes with a hot iron than to have useful thoughts. With these similarities, some of the differences are widely different. Christ taught a personal God; Gautama is impersonal. Both recognize an ultimate authority. The Christian's God is a being; with the Buddhist, law takes the place of the God-head. Realizing the similarities between Christianity and other religions will crush out the last remnant of sectarianism in Christianity. The Indian thinks the sky is a glass bowl, and that he alone is under the top of it. Let us not imitate him, but let us realize that the zenith is over every human being who looks above for the light. Both Buddhism and Christianity are the outcome of universal nature, and they both deliver the soul from the bondage of religion. The Buddhist, however, grows from the lower, and in the light of unitary world connection, each religion has its place.

On Thursday Dr. Carus spoke in a somewhat lighter vein, giving a pleasing sketch of the life of the last Buddha, and of the efforts of missionaries of that faith. Purely tolerant, they sought to combine the salient doctrines of their own religion with that of the other. He then pointed out the striking similarities between the teachings of Lao-tze, "the old thinker," who lived 600 B. C. with both Buddhism and Christianity. His book on Taoism is of course the foundation of Taoism, the religion of the Chinese adherents claim. The Chinese word Tao is analogous to the Greek logos, as used by Neo-Platonists, and may be defined as wisdom, reason, or a path that leads to a goal. Lao-tze had this principle in mind when he said, "I am the way," an expression monstrously perverted by the Christian church. Dr. Carus closed with a very beautiful story illustrating the law of Karma. I learned later that it was the same story, but with his usual modesty, he allowed the audience to suppose that it was a translation from some Oriental writer.

On Saturday Dr. Carus gave us a thoughtful, well-considered and useful address on "The meaning that it is the school of the soul, the educational system of nature by which she rears her creatures, imparting to them her lessons. Those who think themselves to be above labor and danger a part of a nation. As to capital, it should be increased, but it should be widely distributed."

He was followed by Mrs. Cora L. V. Richmond, who gave a short inspirational address on the same subject.

On Friday, as Miss Judson was exhausted by incessant and excessive "labor," her place as lecturer for the day was taken by Mr. Kellogg, who gave an interesting address on "Reaching the Higher Plane."

Sunday brought a large concourse from Cleveland and elsewhere to listen to the inspiring teachings of Mr. W. J. Colville and Mrs. Cora L. V. Richmond. In the morning, Mr. Colville gave a most beautiful "Life and Life-Giver," and then took for his theme "The Hope of the World." He found the keynote to science in the coming age, not in human depravity but in human divinity. He said that the world is not a place of suffering, but a place of joy, and that the world is not in memory, but in intuition and advancement. And in its fulfillment it will be found that the very best is not a whit too good for everybody.

Afternoon, Mrs. Richmond took as her subject one presented from the audience, "Self-Centered." One rightly centered sees his true relation to all that is outside of him. To centre one's soul he must realize

standing at the right hand of the medium, and who saw his lips move as the words issued from her mouth, fail to know and to testify to his actual presence in our midst. Verily we seemed to have entered into the holy of holies, and were uplifted anew by a marvelous outpouring of spirit power.

The adopted "Daughter of Verona" was formally presented to the people Wednesday, and for the first time in public acted as the chosen medium of Dr. Ware. The burdens seemed lifted, the clouds dispersed, and a new day of promise dawned for Verona as "More Light" was revealed to the earnest workers and seekers. M. CUSHING-SMITH, Secretary.

Aug. 30th, 1894.

For the Banner of Light.

THE WAY.

BY J. C. F. GRUMBINE.

Oh! for the dawn of the perfect day,
When man will rise in love,
And fill his soul with ecstasy,
And soar to heaven above.
The path through earth is never smooth:
Fierce storms will smite the skies;
But one there is whose love will prove
That peace will follow sighs.
Climb high the radiant mountain height—
Angels will guide the soul;
When darkness comes the inner light
Will point man to the goal.
Step not aside for gold nor pride,
Be true, and love the light;
The soul will rise, its peace abide,
And stars will fill the night.
Give up the self, and God will be
The life of life to man;
Be pure in heart, then we shall see
God's face, his love, his plan.
Genesis, III.

Verona Park, Me.

To the Editor of the Banner of Light:

Sunday evening Mother Nature favored us with an electrical display never surpassed in this section; thunder and lightning chased each other up and down the river valley, and the echoes intensified the reverberations. Our ears were deafened, our eyes blinded, and sleep was banished from the camp; but no serious damage was done here, though in adjoining towns several buildings were struck by the lightning. The question was asked, "Are our spirit friends able to ward off the electrical currents, and protect us from injury in such a storm?" and many were inclined to think they could, and often did, direct the mighty and unseen electric force.

Monday afternoon Mrs. Gena S. Fairfield of Rockland favored the audience with an original poem, "The Transient and the Permanent," words and music original. "Soon Soon We'll Meet." After an invocation, Mrs. M. J. Wentworth gave an interesting address, and then introduced Mrs. M. J. Elliott of Bangor, giving a brief account of some of her wonderful medial development. Mrs. Elliott then gave a number of tests well received and recognized. Dr. Charles H. Harding spoke of a beautiful vision of our motto "More Light," in which the letters gleamed like jeweled electric sparks, the rays reaching far out, and piercing the interior consciousness of the hearers. The tests were well received, and the vivacious little control "Water Lily" clearly placed the communicating spirits, and voiced their messages to the earth-friends in a manner that earned recognition.

Dr. W. S. Eldridge of Portland, a magnetic healer and test medium, created much interest from the varied individualities that manifested through him, and his accurate characterizations. Much mission work has been done by the test medium here, going from cottage to cottage, and giving a word to those visiting the grounds, but not the meetings; and we trust much good seed has been sown in this way.

Several months ago a very interesting object-lesson, showing the power of thought-suggestion, and the influence of mind over mind. A lady in the audience assisted in the demonstration, and responded to the mental telegraphy in a manner most convincing to the attending audience.

Mrs. M. E. Thompson, who has been sojourning at Onset Bay, gave some valuable thoughts on astrology, predicting its introduction as one of the required studies in the schools of the future, by the future standing of planetary laws she claims that the power of producing an orator, an artist, a statesman, or a grand and noble man or woman, is possible to the parents who are guided by this knowledge of astrology. Truly this is a subject for thoughtful investigation.

In the afternoon Mrs. Cushing-Smith of Rockland spoke on the "Influence of Spiritualism on the World's Progress." Her husband, following her remarks and tests. After the services the officers and directors of the Association were invited to the cottage occupied by the Hon. Sidney Dean and family, to meet Mrs. Schofield-Peyster of Providence, R. I. This day had been chosen by Dr. Ware as a medium through whom he could voice his wishes to the workers at Verona, and give to them advice and encouragement in perpetuating the work he planned. On several instances he was aided in a manner that carried conviction to all witnesses, and it was his request that she be consecrated for the work, and adopted as his daughter, and the daughter of Verona, devoted to its interests, and speaking his thoughts in the meetings, where he was as really present as ever in the days gone by. He desired that Dr. Dean should perform the service, voluing the consecration of the spirit-teachers who have this work in charge, but Dr. Dean's plan was to allow of the consecration, and the Secretary was chosen to give the visible manifestation of the spirit consecration of our sister and co-worker.

This beautiful and unusual service made a profound impression on the minds of the workers at Verona. Dr. Ware gave a beautiful improvised poem at the close; and then Dr. Ware's chosen and consecrated medium gave utterance to the desire and determination of the workers at Verona, to have the power of the promulgation of truth designed by himself and the spirit-world. He exhorted those remaining to work on, for with the help of the angel-world, Verona should be a place of light and truth, and his presence, his thoughts so naturally voiced, we could hardly realize the absence of the physical form, nor could one to whose clairvoyant sight was revealed his very form

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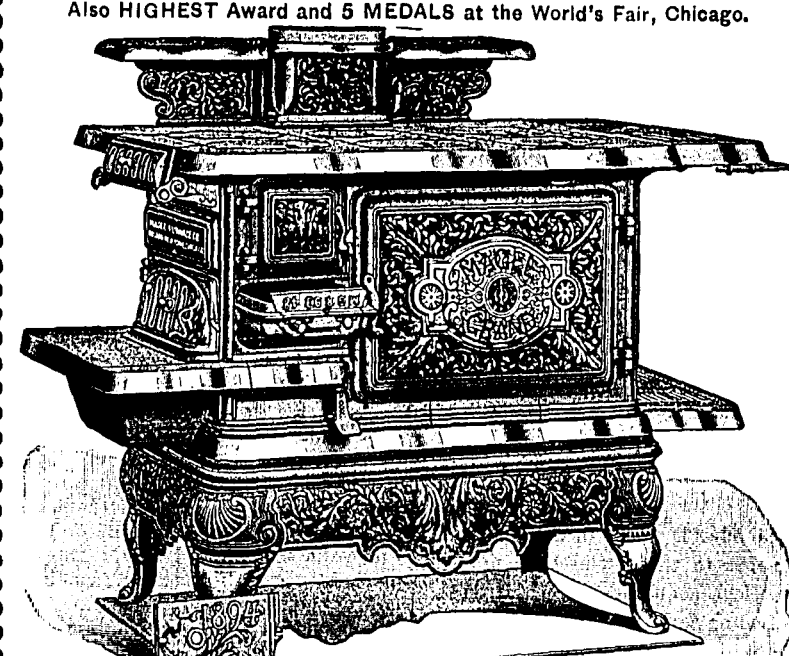
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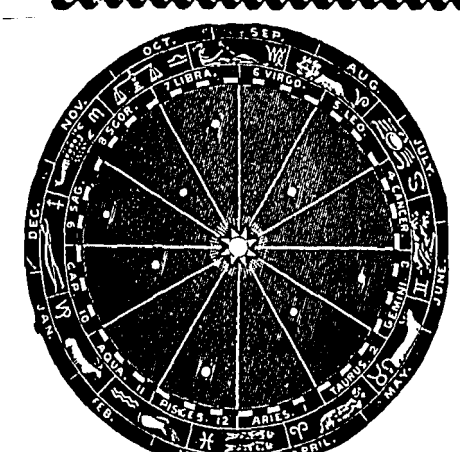
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Banner of Light.

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"Thoughts About Immortality"

Furnished the theme of Mr. James K. Applebee's fine lecture delivered at Onset Bay Camp on Sunday, Aug. 12th, 1894.

Through the kindness of the speaker and the politeness of Dr. H. B. Storer, President of the Onset Bay Association, THE BANNER will give its readers next week a *verbatim* report of this eloquent and eminently practical discourse.

Christianity and Business.

If love be "the fulfilling of the law," then it assuredly constitutes the essence of our life in all its relations, and is both its crown and inspiration. Love is generally regarded by professing Christians as the regulating and governing principle in all purely social relations, and in all distinctively religious and philanthropic movements; whereas in matters of business they—most notably—do not so readily concede to this, the greatest of the graces, the same authority and power. It is relegated to a subordinate place in the great network of their business relationships. It is openly held that if it were allowed to rule there, it would bring only confusion and failure, which is equivalent to asserting that social and business principles are entirely different, and that the interests of mankind require that each class should be strictly kept and applied within its appropriate sphere.

Rev. Dr. Campbell treats this living subject in a living way in the *Presbyterian Messenger*. But as Rev. Dr. Campbell has said, charity in the accepted sense, philanthropy, benevolence, brotherly love—these are only a few of the fruits of love. It is conceded such a low and narrow sphere in business because it is itself restricted to one or other of these forms of its manifestation. Paul recites as the active properties of love—patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, truth, righteousness; if these are not properties of prime importance to man in his business relations, then it will have to be admitted that love is not a business principle.

The example of the late George W. Childs is one in point, and fully as illustrious as illustrative. He was ever kind, and not only to his employees of every grade, but to rivals in business. He did many a good deed for which he expected no return. He envied not. All men around him called him the soul of kindness. He had a large heart, and no place for petty jealousy. He believed in giving every man a chance, and did not seek to exalt or enrich himself by pulling others down. He did not believe that envy and jealousy were good economical or productive principles, but rather that, in the long run, they are destructive of the wealth and happiness of those who practice them. He believed that kindness and helpfulness and tolerance and fellowship are productive in their operations; and that the richest of blessings will come to him who executes true judgment and shows mercy and compassion, and does not imagine evil against his brother in his heart. This is courtesy, this is love in business. It is just as fine a quality and of as much worth in the shop and store and office as in the parlor. Merchants and masters need it as much in their business as ladies and gentlemen in their drawing-rooms. It im-

parts a grateful flavor to conversation in every business transaction.

All have heard sometimes, remarks the writer referred to, that what we greatly need is a revival of religion that will reach the pockets of men. We need more than that. A man may give all his goods to feed the poor; he may spend magnificent fortunes in endowing noble benevolent institutions; yet not have love, and be, in any true measure of the man, nothing but a narrow, petty egotist. What is needed is a revival that will reconvert multitudes of our professed Christian business men, enlarging their hearts and filling them with the holy fire of love for all mankind—a love that will have the power to expel from its throne that spirit of selfishness which has too long held sway over all business interests and energies. That is far from being the spirit of love in business that assumes every man to be a rogue until he proves himself to be an honest man.

Spiritualism the Real Cause of the Change.

Among the exercises at the New England Assembly of Chataqua at Lakeview was an address by A. E. Dunning, editor of *The Congregationalist*, on "Education, or the People's University," the burden and substance of which was the fast approaching reign of equality by the crumbling and collapse of monarchical ideas, and the coming of popular sovereignty in the broadest and fullest sense. He recited in rapid phrase the steps of progress and advancement that had taken place in the last thirty years. He stated the idea of education to-day as the scholar's knowing something that will help his own race in his own time. Thirty years ago, said he, there were no women's colleges. Five years ago such a thing as university extension had hardly been conceived; now the remotest hamlet is nearer college than was the palace of a generation ago; one can live anywhere now and get an education. The intellectual improvement of the people is the most significant thing of to-day.

The ground swell is bearing every man onward to sovereignty; and one of the chief causes for this advance is popular education, the intelligent application of great and abiding principles to common affairs. The citizen must know the problems of the day, the integrity of the family, the relation of capital and labor, the education of the people, the social and religious life of the people, and international relationships; the wisest is he who has the best instinct to divine these. We need, added the speaker, to avoid sectarianism. Some people think that theirs is the only proper way to live. Witness the great empire that has grown up to the Mississippi within a generation. Consider how their interests differ from ours. Are we cosmopolitan enough to think with and for them, or are we only New Englanders? Must we compel them to become New Englanders? They won't do it, and they are in the majority. I should almost despair of the future of this country, said he, if it was not for the broad and liberal kind of an education such as is now growing. Are we Americans, or only New Englanders? We must be broad. No man's conscience is big enough to cover his neighbor too.

The heresy of to-day is the hope of to-morrow. God is behind the movements of the world, and will triumph.

Now an address embodying sentiments like these is enthusiastically applauded, and why? Simply because a wave of broader thought has undeniably swept over the people and dissolved the cramping limitations of the old views of men and their relations and responsibilities, and caused them to disappear. What is it that in these last thirty or forty years has thus broken down the dark walls of partition between men and let in the light of the new morning for the modern world? We unhesitatingly answer IT IS SPIRITUALISM: without an organization, with no church, creed, or ritual, without any mortal leaders or privileged orders, clearing up old superstitions, silently putting aside mouldy traditions, dissolving iron creeds, confessions and platforms, and drawing men together by the power of sympathy and mutual respect and love.

The Altruistic Movement

Is to-day visible in no country as it is in Great Britain. There the current politics are only a continual demand on the part of the people and a corresponding concession on the part of the power-holding class. The influence works with hardly less activity among the latter than it does in the ranks of the former. But for this essential fact in the case, the masses never could expect to attain the power that is now in their hands. They have really been aided by their enemies, by the very tyrants whose overthrow they seek. But through no active and determined agency of their own so much as by the deepening and softening, the weakening and undermining influence of that altruistic sentiment, moral far more than intellectual, which works so effectively in the ranks of those who would remain obdurate tyrants of selfishness if they were left to no other restraints than those of individualism.

About four years since THE BANNER took occasion to speak of the advancement of Carlos Montezuma, an Apache Indian. Since then he has proved to be still more progressive, has become an educated "Dr.," and is now the government physician at the Carlisle Indian Industrial School. This progress was made wholly by self-culture, assisted by devoted friends. The story of his life is exceedingly interesting. *The Children's Missionary* of York, Pa., comes to us with two graphic illustrations of how Dr. M. looked as an Indian had a few months after capture, and as he now appears when unfolded has set the seal of fraternal civilization upon his whilom defiant countenance.

We have received from our friends, Mrs. Eunice C. and Mr. Albert Morton, a fine photograph of their pleasant home at Summerland, Cal. The building is embowered in semitropical foliage, with a range of bold mountains behind it, and Santa Barbara channel "to the fore;" the house is called "El Descanzo" (the place of rest). On the piazza in the front (Bro. and Mrs. Morton stand ready to "welcome the coming guest." "Peace be to this house" is the benison which instinctively frames itself on the lip, as the eye takes in all the restful details of the picture.

Mr. D. R. Chapman of Peoria, Ill., called at THE BANNER office recently. He reports that a certain measure of interest in spiritual inquiry is awaking in his locality, and desires to correspond with any platform test medium who feels favorably about coming to Peoria.

Is It a Law?

THE BANNER has endeavored, as far as possible, to keep its readers well posted as to the medical enactment which, last session, crept "on all fours" through the Massachusetts Legislature, but which we think may be amended next year so that it will stand entirely upright and gnash its teeth at the people's right of choice as to a remedial counsellor when disease affects themselves or their families.

The latest episode which has arisen in the history of this Bill is an article appearing against it in the columns of the *Boston Daily Post* (of Sept. 10th), the editors of which paper made a brave fight against the measure while it was in progress through the last Legislature. From this article the following extracts are presented:

TEST IS TO BE MADE OF THE MEDICAL PRACTICE BILL.

Weak Points in its Make-Up.

A test case is to be made on the bill to regulate the practice of medicine. A number of medical men, known to the profession as "the irregulars," are preparing to have the Supreme Bench of the State pass upon the question of its constitutionality, as has already been done in the States of New Hampshire and New York.

A member of the profession, well-known in this city, and a graduate of the medical school of Dartmouth College, said to a *Post* reporter last evening, when questioned as to the truth of the foregoing statement: "Yes, it is true. I do not believe that that statute, as it stands at present, is constitutional."

"The statute is full of errors. When the bill was sent up from the House of Representatives section eleven had been amended, in which action the Senate was expected to concur. Instead of doing this, by some misunderstanding, the Senate took up sections thirteen and fourteen, and amended them, not concurring in or acting upon the section amended by the House. The words 'in the Commonwealth,' in section thirteen, were stricken out in the Senate, which was not the original intent of the House. This gave the bill far greater scope than was intended."

The whole mistake is this—that the Senate amended certain sections and the House another, without the concurrence of either. The Governor signed the bill and it became a law. It certainly is not legal, and should be stricken from the statutes."

"There are others who have been affected by this law other than the irregular practitioners. The druggists, who, in the past, were wont to prescribe for simple cases, on the demand of their customers, have been debarred from doing so under this illegal law. Common sense, if nothing else, should tell one that a reputable pharmacist of long-standing should be permitted to put up a recipe for a man who, for instance, should come into his shop suffering from a severe case of colic or cramps, or any other simple though painful ailment, without waiting for a doctor's prescription."

"I am a graduate of a reputable college, yet I believe that everything of value in administering to the needs of the sick should be made use of at once, without first looking to see by whom it was discovered."

"As things stand to-day, a druggist cannot prescribe for a patient. What does this do? It simply obliges the druggist to hand over a patented or proprietary medicine to the applicant, or lose a customer, and you know well that he will not do that."

"It is said that this law is very broad indeed. Perhaps it is, but it will be amended year after year before successive Legislatures, so that it would become, in the future, about as strict as the laws regarding the practice of pharmacy are to-day."

"These are some of the arguments applied by the irregular practitioners in their struggle against the regulars, and they look pretty reasonable to me."

"Of course, so far as regards surgery, the regulars 'have the call.' Their knowledge in that line can hardly be acquired by the irregulars. But so far as regards the 'materica medica' portion of it, I do not see why one is not as good as the other."

"At all events, the law is going to be tested, and I hardly see how it can 'stand fire.'"

We trust that the friends of freedom in medical practice, in Massachusetts, will, independent of party lines, endeavor at the Fall caucuses to prevent the renomination of all former members of the Legislature who are known to favor medical proscription laws; and oppose the election of any person of like proclivities, if nominated; else the "amendments" already threatened may pass—giving legal standing and tyrannical impetus to the present incomplete act, which may be said to have merely placed the door of the people's liberties "ajar" to Allohpathic invasion.

The Family Newspaper.

Mrs. M. C. Turner, Colfax, Ia., writes on renewing her subscription the following lines showing the hold THE BANNER has on the memory and family life of American Spiritualists. Aid it now, with your subscriptions, friends:

"[IT THE BANNER] has been a weekly visitor in our family since October, 1890. Until 1893 it came to the address of my mother, who is now in spirit-life. I shall always remember the look of pleasure that illuminated her face, when in distributing the family mail THE BANNER was handed to her. 'Yes! Yes!' she would sometimes say, 'the dear BANNER.' Among her last requests she desired me to keep it in the family and on our reading table while I remained on the earth."

Meetings in New York.

The meetings of the First Society of Spiritualists of New York City will open on Sunday, Sept. 16th, at Carnegie Hall, with Mrs. Kate R. Stiles of Boston as speaker for the three Sundays of September.

To turn a very practical story (aimed in the first instance to magnify the teaching of Calvinistic Orthodoxy to "the heathen") from its original purport, we copy from a theologic exchange the following:

A Chinaman who wished to be baptized, when asked where he had heard the Gospel, said that he had NEVER HEARD IT, BUT HE HAD SEEN IT. A poor man in Ningpo, who had been an opium smoker and a man of violent temper, had become a Christian, and his whole life had been changed. He had given up his opium and had become loving and amiable."

Will all Spiritualists take this lesson to heart, and let a carping world see their Spiritualism outworked in daily life as an incentive to all that is good and pure?

Henry Forbes, in the sketch he contributes this week regarding the life-work—spiritually considered—of Judge Edmonds, has this trenchant paragraph at its close, regarding the pioneers of the Cause, now passing to their reward, as did Mrs. Cornelia Gardner of Rochester last month:

"Let not their labors and achievements be forgotten. They blazed the way leading to the radiant radiance of Truth; and all by studying the lessons of their experience and heeding their admonitions, should strive to follow in their footsteps; for thus will the spiritual welfare of mankind be advanced."

Every Spiritualist in the country should carefully read E. J. Bowtell's essay on our fifth page, and remember—by practical support—that the "laborer is worthy of his hire."

A Welcome Donation.

THE BANNER desires to return its thanks to a lady—who does not desire her name to appear—for a kindly and unexpected gift. This lady has been in the habit for several years of holding private séances with that remarkably successful test medium, Mrs. B. F. Smith, at Vernon Cottage, Crescent Beach, Revere, Mass.

Some time since, at one of these séances, the husband of this lady, who is in spirit-life, controlled Mrs. Smith, and intimated that it would afford him gratification if he could in a certain manner be of practical assistance to the Spiritual Cause on earth; and the wife promised to carry out his wishes. Subsequently—as no plan had yet been formulated by the wife—the spirit husband returned, and gently reminded her of her promise; whereupon this lady placed in the hands of Mrs. Smith the sum of \$100, which she was to convey as a donation to Messrs. Colby & Rich, to assist them in carrying on the work in which they are engaged.

We have received the money, and desire to return the sincere thanks of THE BANNER's publishers alike to the spirit who prompted the generous act, the wife who so willingly responded, and to the medium who was made the agent in conveying to them this welcome assistance.

A Subscriber's Endorsement.

F. G. Parker, Sacramento, Cal., writes us as follows, in renewing subscription. We cordially thank our friend for the good wishes expressed and promises made:

"Enclosed find P. O. Order for renewal; I do not want my name withdrawn from your mailing list. I find too much good to miss. I have taken THE BANNER over twelve years; if not by subscription, I always got it at the stationery or news stores. I praise the paper, give copies to others to read. I will do all I can to see its circulation increased."

Fifty thousand copies of your paper ought to go out each week. The days are gone by when Spiritualists were so few; now we are enough to widen THE BANNER's circulation."

My spiritual friends, do you read? Then read a clean, clear sheet—a true journal like the BANNER OF LIGHT. I am not only glad to be one of its subscribers, but I am proud of it."

Mr. Frank B. Sanborn of Concord, addressed the Social Science Association at Saratoga, on certain industrial problems which find more or less of an illustration in the life at Pullman. The better to sharpen the points of his discourse, he quoted from the published record of a recent French visitor who attended the late Columbian Fair officially, and jotted down his reflections. The Frenchman described it as a mausoleum. He said that the inhabitants all ate, drank, slept, worked, and existed for Pullman and Company; that it was all work there, with no recreation, and that a smiling face was not to be seen. The book of Rev. Mr. Carwardine, who has lived for years in this "model" town, reads from cover to cover in the same way. He knew the workmen well, and he knew the governing heads of the concern just as intimately. He charges sheer injustice as the real cause of the recent strike. Yet he does not endorse either strikes or boycotts. He believes—and so do we—in compulsory arbitration up to the last limit of justice.

We hear much, now-a-days, about the combination of Christian sects, but the trouble with the Protestants, at least, is their disposition to division among themselves. Take the Presbyterian church at the present time: it is squarely divided into two factions, that are bitterly opposed to each other in doctrine; and this discord prevails in a greater or less degree in every other Protestant denomination that calls itself evangelical. The Congregationalist denomination is alive with it, and it is by no means a stranger to the Baptists and Methodists, however much they may seem to be in the enjoyment of harmony and peace. A good many of their prominent men are notorious sympathizers with the theological views of Dr. Briggs. As the New York Sunday Sun puts it, the old reverence for the Bible as absolute truth sent from God has received a shock which has extended throughout Protestantism with a disrupting force.

Peruse carefully the camp reports given on the various pages of the present issue of THE BANNER. Activity and spiritual progress are the lessons taught thereby.

Important queries touching popular but erroneous judgment of mediums, etc., are considered by the guides of W. J. Colville, on our sixth page.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Spiritualist who is not a regular subscriber.

We hail with delight the introduction of the Electric Light as a remedy for the ill human beings are heirs to. As a means to enable us to dispense with noxious medication, it is entitled to most hearty welcome. Its operation is directly in accord with the course of Nature herself. The passing of the electrical current through atmospheric air transforms the oxygen into ozone, and when the atmosphere is highly charged electrically, the severity of epidemics is certain to be mitigated. So the rays of the Electric Light will prove more efficacious in Diseases of the Skin and Blood, Lung and Heart Trouble, Nervous Prostration, than any other method of medication. Visit the Electric Light Medical Institute, "The Pelham," 74 Boylston street, and be convinced.

GOOD EFFECTS UNMISTAKABLE.—The good effects of DR. ANDREW JACKSON DAVIS'S ALTERNATIVE COMPOUND in all diseases of the blood are unmistakable. It is also useful in impoverished conditions of the blood, and diseases arising therefrom.

I WOULD SAY TO MEDIUMS

Everywhere: Be true to yourselves and to others in the great mission given you; and be true to THE BANNER OF LIGHT, whose pages are so pure and clean that you need not hesitate to permit any eye to read what is printed thereon. Stand by THE BANNER. I repeat, that has stood by you so long; that has been your friend and espoused your cause when all other friends have failed you; and with your aid and the aid of the vast number of Spiritualists who have derived not only knowledge but consolation from its columns, may it continue to wave for many years to come.—Spirit Rosa T. Amodey.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Spiritualist who is not a regular subscriber.

NEWSY NOTES AND PITHY POINTS.

IRON LAND VALUES.—The highest assessed piece of land in Boston is the southwestern corner of Washington and Winter streets, which is assessed for \$140. It was the highest last year, and the valuation was the same.

A sweet girl graduate, says an exchange, thus describes the manner in which a goat butted a boy out of the front yard. The girl is still living:

"He butted the previous end of his anatomy against the boy's forehead with an earnestness and velocity, which, backed by the ponderosity of the goat's avoirdupois, imparted a momentum that was not relaxed until he landed on terra firma, beyond the pale of the goat's jurisdiction."

The lawyer so gay
A bequest loved to smash,
While the heirs in dismay
Watched him gobble the cash.
And he murmured, "Give heed
To my patience and skill!
The way to success
Is to work with a will."
—Washington Star.

The first book to have its leaves numbered, an exchange says, was Esop's Fables, printed by Caxton in 1484.

The laborer turns a desert into a garden, and then we increase his taxes. The speculator turns a garden into a desert, and then we diminish his taxes. Verily we are a great people.—Es.

THE BANNER not long since printed an article by Hon. Luther R. Marsh for Niagara, its scenery, water-power, etc. We now note that under the title: "The Capture of Niagara," one of the greatest of man's industrial achievements, and the enforcement of it to the manufacture of immense quantities of electrical power to be used hundreds of miles away, will be written of by E. Jay Edwards, in *McClure's Magazine* for October.

Doing good is the only certainly happy action of a man's life.—Sir Philip Sidney.

A straight line is the shortest in morals as well as in geometry.

PUNISHED FOR ADVERTISING!—The State Board of Health, in session at Kansas City last week, revoked the license of Dr. J. P. Henderson, of Nevada, Mo., to practice medicine in the State. Charges of unprofessional conduct had been preferred against him by two physicians of Nevada. Dr. Henderson had advertised some wonderful cures, contrary to the code of medical ethics, and charges were sustained. Thus the science of medicine keeps pace with the age!—The Fourth Estate.

It is the small wheels of the carriage that come in first.—Chinese Proverb.

After sailing thousands of miles over the Atlantic Ocean, up the St. Lawrence, and through the lakes to Chicago, without a mishap, the Viking ship was sunk in the river during the recent storm. The famous vessel was one of the notable exhibits at the World's Fair.

FAMILIAR OLD SAYINGS.
(In Six Stanzas.)
NUMBER SIX.
As light as a feather,
As hard as a rock,
As soft as a pillow,
As calm as a lake,
As green as a goose,
As brisk as a bee;
And now let me stop,
I rest you weary of me.
—N. O. Picayune.

Among the banners borne by the Boston workmen on "Labor Day" was one inscribed: "The Three Muses up to Date: Organization, Arbitration, Conciliation." The largest parades in the country were in New York and Chicago, each turning out about thirty thousand marchers. In Chicago the music was from muffled drums and mourning horns.

Every lard manufacturer may not succeed, but he "tries" just the same.—Philadelphia Record.

The Winchester Company has just completed and shipped to the Chinese government 1,000,000 rounds of ammunition. The cartridges were of .45.70 caliber, and were sent by rail to the Pacific coast. This order is said to have been a trial one, and that the Chinese government has asked American manufacturers to submit bids to their agents, giving their price for 1,000,000,000 rounds of cartridges. Tremble, Japs!

Mr. F. M. Holland, in his pamphlet on "Atheists and Agnostics," relates a story of a sexton who, when the rector asked why a rich parishioner had stopped coming to church, and whether the trouble was industrialism, answered: "No, sir! It's worse than that. 'Then it must be Unitarianism.' 'No, sir! worse nor that.' 'Ah! perhaps it is Agnosticism?' 'Oh! no, sir! it's worse nor that.' 'But it can't be Atheism?' 'No, sir! it's worse nor that.' 'But there can't be anything worse than Atheism.' 'Oh! yes, sir! It's rheumatism.'—Es.

Walter Blackburn Hart's "Meditations in Motley: A Bundle of Papers Imbued with the Sobriety of Midnight"—a title which whets one's curiosity—is among the new books to be issued this fall by the Arena Publishing Company, Boston, Mass.

What a perfectly lovely thing it would be,
How the world would fill with light,
If the "Heavenly Twins" would sail away
On "Ships that Pass in the Night."
—N. Y. Herald.

Religion that is not used every day will not keep sweet.—Ran's Horn.

Ethel—I don't believe in marrying young, do you?
Edith—No; that is, not too young. Ethel—When I think of it, it seems hardly possible that my mother was married before I was born. Edith—Good gracious! Is your mother that old?—Life.

The following "old-time" poetic "muster" of the signs of the Zodiac is attributed to Dr. Watts:
"The Ram, the Bull, the heavenly Twins,
And next the Crab, the Lion shines,
The Virgin and the Scales,
The Scorpion, Archer, and Sea-Goat,
The Man who holds the Water-Pot,
And Fish with glittering tails."

Still another triumph for the bicycle! The Pope has formally sanctioned its use by Italian priests in parochial visits.

[TRUE ENOUGH!—Let us free this land of the miserable spirit of caste and class that is beginning to show itself so rapidly among us. Here we have room enough and to spare for seventy millions of liberty-loving and country-loving people, but no room for the Four Hundred. We want no aristocracy in America but the aristocracy of brains and hearts.—H. W. Tenney.

Good words and good deeds are the rent we owe for the air we breathe.

JUST THE THING.—First Friend (of intending groom).—Well, we'll have to give them a present. What will it be, and how much shall we spend?
Second Friend.—I don't know. I'll go as deep as you.
First Friend.—Let's send something that will make a big show for our money.
Second Friend.—All right. What's the matter with a load of hay?
—Judge.

THE THEOSOPHIST.—H. S. Olcott continues "Old Diary Leaves." Carl Du Pre gives his second paper on " clairvoyance." "Our Studies of Healing" is by J. Bhajepatra Veyd; F. W. Thurston writes of "The Interior of the Earth." Theosophists will find much to interest them in all parts of the current issue. Published at Adyar, Madras. For sale by Colby & Rich.

Andrew Carnegie undoubtedly states a fact when he says that a workman can buy more of the comforts of life with five dollars in the United States than in England. But our workmen are used to having more of the comforts of life than the English workmen, and to having more money to spend for them. Mr. Carnegie evidently thinks that the time has come to drop American wages to the English rates.—Hartford (Ct.) Times.

The beautiful display of rich furs, cloth garments and rugs in the windows of the International Fur Co., Nos. 39 to 45 Summer Street (next to C. F. Hovey & Co.), Boston, is attracting no little attention. The Company announces in another column an informal opening, to take place on Monday and Tuesday of next week, to which all our lady readers are cordially invited. The stores will be kept open evenings during the opening. We do not remember ever having seen a cheaper or more elegant line of furs than this Company is showing (all of which being their own importation), and visitors to the store will be offered every opportunity to inspect the stock.

THE LABORER AND HIS WIFE.

BY E. J. BOWTELL.

IT is one of the blessings which distinguish the propaganda of the Spiritual Philosophy from that of the various religions which have been placed before mankind that it does not depend upon the efforts of a paid clergy, specially selected from other men, receiving a special education, and endowed with a special authority. "The wind bloweth where it listeth," and without the laying on of human hands, the divine gift of inspiration may be communicated direct from the spirit-world. Light from heavenly spheres may descend into the home circle, or illuminate the solitary sinner in his private chamber. Where "two or three are gathered together" truth may brightly shine. Home talent may carry on spiritual work in any locality for a time. But when the two or three have been a few times multiplied it usually becomes desirable that additional light should be admitted through other channels, and those growing societies who are wise and in earnest will not fail to see this, and invite some from without their own immediate neighborhoods to "come over and help them."

Those whom the higher intelligences find best adapted to the purpose of voicing their ideas they usually withdraw, either entirely, or at least to a very large extent, from other occupations. Hence it becomes necessary, in the present state of society, although we trust that in a more advanced condition of civilization the necessity will cease, that our public workers shall be paid for the work they do and by which they must exist.

We sometimes hear it said that the gifts of the spirit, freely received, should be freely given. This is a delusion. Nothing valuable is ever freely received, and the mouthpieces of the angels, every man and woman of them, have sacrificed much and suffered much in the process of becoming what they are. Those who learn, as well as those who teach, must, in common justice, also sacrifice something—some trifling portion of their worldly goods—for the sake of the Cause, or they prove themselves unworthy of the benefits which are distributed through the various channels along which the light and truth come to humanity.

He is a true Spiritualist who gives of his little or of his much to maintain his local Society in existence, to enable that Society to employ and fairly pay speakers and test mediums from time to time, who is willing, according to his ability, to reasonably remunerate the instruments through whom he may receive messages from the departed, who does not endeavor to extract those messages without cost to himself, as many do, and who does not shrink from subscribing for or purchasing his spiritualistic literature, instead of always borrowing that literature from a friend or neglecting it altogether.

Support your philosophy, support your mediums, support your press, and the angel-world, touched with a tender sympathy for the little sacrifices you may sometimes make to help them in the labor they hold so dear, will not fail in the hour of your need to help you in return.

A Letter from Dr. W. L. Jack.

Endorsement and Verification of Spirit-Messages; Heartly Commendation of The Banner.

To the Editor of the Banner of Light:

The seventy-sixth volume of THE BANNER is at hand in all its array of glorious truths, "bright shining as the stars." As ever with all its numbers and its volumes, it becomes more and more precious to those who watch the history of the great Cause to which it is devoted. The opening number of the new volume is excellent.

If THE BANNER continues to disseminate the great truths of Spiritualism as clearly as it has in the past (and there is no shadow of a doubt but that such will be done), it will be as it has ever been, the star in the East, by which the mariners who sail on the ocean of life can readily shape their course, toward the full recognition of their fellow-craftsmen from the other shore.

The comforting messages given to the children of mankind in its columns through the mediumship of that grand instrument and good woman, Mrs. B. F. Smith, are being widely recognized as correct. God bless her, and sustain her in her holy mission of love.

The message of spirit Rosa T. Amedey in No. 1 of the New Volume, demands more than an ordinary perusal; let Spiritualists especially ponder it, for it is golden truth; especial attention is called to the statement that mediumship is not bought or obtained from any extraneous source—it is a gift from God to the individual at birth; developed, it may be, by heavenly workers, but owing no allegiance to mortal operators in this respect.

Why do so many Spiritualists (so called) pass such unjust criticisms upon their mediums? As spirit Rosa T. Amedey says, it makes those of the spirit-life sad; and if those mortals who pose as critics would cleanse their own atmospheres, and weed out their own gardens of life, they would reach conclusions nearer to justice in the premises.

The communication of Henry C. Wright seems just like him, and is replete with identified truth and sayings; many better things are obtained, he says, in private sances than in public—for there is then less depletion of medial aura.

The message is like Henry C. Wright, and to my mind demonstrates the identity of him who at one time in the earthly tabernacle abode with us, and who is still with us, and is yet interested in the BANNER OF LIGHT and its success.

It is always a pleasure to hear THE BANNER so highly spoken of and so warmly recommended by its many readers wherever one goes, as is the case by all who take it. Said an old lady of eighty-five years to me a few weeks since while on my Southern tour: "I look for my BANNER every week, as a hungry one looks for her meal. Indeed, I cannot be happy unless it comes punctually, so eager is my soul to commune with the good and true things on its pages. I want THE BANNER folks to know I eagerly peruse its column of communications the first of all, for in it I find so much comfort to my soul," said this consistent and true Spiritualist, who has taken THE BANNER since its first publication.

At Cape May I found it a welcome guest at that delightful seaside resort with the best cottagers, and at some of our guests' sides at hotels. LET EVERY TRUE SPIRITUALIST LEND HIS INFLUENCE TOWARD ENLARGING THE NUMBER OF ITS SUBSCRIBERS AND ENDEAVORING TO INCREASE ITS NEEDED CIRCULATION.

W. L. JACK, M. D., Spiritualist.
Springfield, Mass., Sept. 8th, 1894.

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Sugar, and is far more economical,
costing less than one cent a cup.
It is delicious, nourishing, and EASILY
DIGESTED.

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Jan. 8. cov2st

Movements of Platform Lecturers.

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

E. J. Bowtell has returned from his labors in the Southern and Middle States, (also at Onset, Mass.) and has located at No. 338 Tremont street, Boston, Mass., where he can be addressed for engagements wherever his services are desired. He spoke on Sunday last, afternoon and evening, at Mont gomery Hall, this city. On Thursday evening, Sept. 13th, he spoke in Unity Hall, Boston.

A note from Dr. Storor, under a recent date, informs us that he proposed to try a visit to Saratoga Springs, N. Y., with the hope that the waters there might be of benefit to his sorely-tryed physical frame. He purposes later to attend the Vermont Convention at Middleboro—returning to Boston about Oct. 1st.

Mrs. Wm. S. Butler of Boston had as her guest on Thursday, Sept. 6th, Mrs. Dr. F. H. Roscoe of Providence, R. I., corresponding secretary of the People's Progressive Spiritualists' Association of that city.

Dr. A. Blackden has changed his residence to 41 Dwight street, Boston, where he may be addressed as a speaker or professionally.

Mrs. M. W. Leslie has open dates for the coming season. Correspondence solicited with societies for speaking and platform tests. 587 Tremont street, Boston, Mass.

"White Rose" (J. C. F. Grumblin) of Geneseo, Ill., will answer calls to speak wherever his services are required. Address him as above. Keep him busy, friends.

Mrs. Ida Leonard, late of New York City, is now located at 31 Commonwealth street, Boston, Mass.

Mrs. A. E. Cunningham has returned to her home, 247 Columbus Avenue, Boston, where she will be glad to see her friends and the public.

Societies wishing the services of A. E. Tisdale for the months of October and November of '94, also for the lecture season of '95, may address him at 547 Bank street, New London, Conn.

Mr. J. Frank Baxter concludes his camp appointments for this season at Hayden Lake, Madison, Me., where he is this week, and will give the closing lecture on Sunday, Sept. 16th. He will remain in Maine, anticipating a lecture at Belfast, Stockton, Oldtown, (Sunday, Sept. 23d) Stillwater, Orono, etc., and ending with Bath, on the last Sunday, 30th, of the month. Sundays, Oct. 21st and 28th, and Nov. 4th, 11th, 18th and 25th, in Maine, he is desiring to give his services for week evenings, if within six or eight hours' ride (preferably less), can best secure him now by writing him at 181 Walnut street, Chelsea, Mass. Sundays, Dec. 2d and 9th, he will lecture in Somersworth, N. H.; Sunday, Dec. 16th, in Brockton, Mass., and Sundays, Dec. 23d and 30th, in Lynn.

Miss Georgia Reynolds of Lansingburgh, N. Y., platform test medium, will be at Hollis Hall, No. 789 Washington street, Boston, Sundays during the month of October. Permanent address, 2 Vanderhyden street, Troy, N. Y.

Edgar W. Emerson will hold public test sances on Sunday, Sept. 16th, at Orpheus Hall, Schiller Building, 107 Randolph street, Chicago, Ill., at 3 and 7:45 P. M. All are invited.

Dr. W. L. Jack will remain awhile at Springfield, Mass.; then visit Hartford, Ct., and Boston.

Mrs. Clara Field-Conant is speaking for the Society of Spiritualists at Saratoga Springs, N. Y., during September.

Geo. A. Fuller, M. D., will speak at the Convention, Montpelier, Vt., Sept. 21st, 22d and 23d; at Duxbury, Vt., Sept. 24th and 25th; at Duxbury, Mass., Oct. 7th; at Willimantic, Conn., the 14th; Meriden, Conn., the 21st; Portland, Me., the 28th; at Worcester, Mass., Nov. 4th and 25th; Portland, Me., the 11th, and Greenwich, Mass., the 18th. He will lecture for the First Association of Philadelphia the month of December. He has only a few open dates for the season of 1895. Address 7 Mason street, Worcester, Mass.

Mrs. J. K. D. Conant spoke and gave tests at Camp Progress last Sunday. She will be at Brockton next Sunday, Sept. 17th. Her home is at 100 Commercial street, Brockton, Mass., and can be seen daily from 10 to 4.

Mrs. C. M. Whipple will accept a few more engagements within two hundred miles of Providence, to give her interesting inspirational readings. She will make reasonable terms with societies. She is endorsed by the People's Progressive Spiritualist Association, and may be addressed 520 Sweet street, Providence, R. I.

Mr. W. B. Hillier Spencer of Boston, Mass., would say that it is impossible for him at the present to accept any more engagements, as his dates are taken for the season of '94 and '95.

Indian Tribes and Nations.
The difference between "tribes" and "nations" of Indians is not generally understood, the two terms being frequently confounded. Mrs. Harriet Maxwell Converse thus marks the distinction: "The Seneca Nation is composed of eight tribes, and this nation is as distinct among Indians as France, Germany and England are distinct among the nations of Europe. The six nations composing the original confederacy of the Iroquois, one of the most powerful confederacies ever known among primitive peoples, included the Onondagas, the Cayugas, the Senecas, the Mohawks and the Oneidas. The Tuscaroras were added in 1723. The name Iroquois was not their proper Indian name, but was derived from the French word for French, and has been used instead of Hode-man-sad-ne, which, being interpreted, signified the people of the long house. Only three of the original nations retain reservations in New York State, the Mohawks, Cayugas and Oneidas having crossed the border to Canada with Brant and Sir William Johnson during the Revolutionary war."

Ayer's Sarsaparilla, highly concentrated, is the most economical blood purifier that can be used.

Sealed Letters Answered.
The terms are one dollar for each letter so answered, including three two-cent postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within three or four weeks after their receipt. We cannot guarantee that every letter will be answered entirely satisfactorily, as sometimes spirits addressed hold imperfect control of the medium, but do so well as they can under the circumstances.

INSTRUCTIONS.—1. Do not write upon the envelope of the sealed letter.
2. One spirit only should be questioned at a time.
3. Those sending letters to this office for answer, should invariably write upon the outside envelope "Sealed Letter," in order that they may not miscarry.

Address all letters to LUTHER COLBY, BANNER OF LIGHT, 9 Bosworth street, Boston, Mass.

Correspondents forwarding "sealed letters" must also enclose their own address and names on an outside separate slip, otherwise we are unable to return their answers. A "sealed letter" post-marked "Manchester, N. H.," but unaccompanied by private letter or address, is on hand at this office. Will the writer send to us for the answer, specifying date of mailing in Manchester, as a means of recognition by us?

We have also a "sealed letter" post-marked at Westbury, Vt., without private letter or address of sender. Will the writer of this Westbury letter send us the date of mailing, in like manner as asked above with regard to the Manchester letter?

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

MEETINGS IN MASSACHUSETTS.

Lynn.—The spiritual meeting at 15 City Hall Square, conducted by Mrs. Dr. M. K. Dowland, Tuesday evening, Sept. 4th, was a large and interesting one, and opened with service of song, led by Prof. E. F. Pierce. Mrs. Dr. Dowland spoke on "Obedience to Spiritual Power," and Dr. Wm. Frank followed with remarks and answers to questions. Dr. Arthur Hodges gave remarks and many satisfactory communications.

At Echo Grove, Sunday, there were interesting services at 10:30, 2 and 6 o'clock; Wm. Wymond presided. The morning session opened with service of song by Prof. E. F. Pierce, followed by remarks by Prof. Pierce; Walter H. Rollins, tests; remarks, Prof. Hartmann; Dr. Wm. Frank, remarks and messages; Mrs. Lizzie Hartmann, test readings; Mr. F. M. A. Theron, tests; Mrs. Albertson, remarks and tests; Mrs. L. F. Holden of California, remarks and tests; Dr. S. M. Furbush spoke on "The Duty of Spiritualists." Next Sunday services will be held at this grove at 10:30, 2 and 6 o'clock. Dr. Wm. Frank, Mrs. Dr. M. K. Dowland, Mrs. Lizzie Hartmann, and other good speakers and mediums take part.

The Spiritualists of Lynn will open their meetings Sunday, Sept. 22d, at 10:30, 2 and 6 o'clock. Wm. Wymond will be the speaker and medium. He will also be with us on the 29th. Mrs. A. H. Luther will lecture in October; November 4th and 11th, Helen J. T. Brigham; Nov. 18th and 25th, Edgar W. Emerson; in December Clara H. Banks and Joseph D. Biles. Our dates are all filled. T. H. B. JAMES.

88 South Common street.
Spiritualists' Association.—We were especially favored to-day with two fine addresses by Bro. Lyman C. Howe, upon subjects given by the audience. In the afternoon, The Stars and Their Relation to our Lives, or Astrology, proved a very instructive and interesting lecture.

Two subjects were taken: "What is the Soul?" and "Children in Spiritualism," giving an intensely interesting lecture, which received well-merited applause. Dr. Arthur Hodges made interesting remarks and gave several recognized tests; also F. Fox Jencks, the wonderful rapping medium, kindly favored the audience with manifestations.

Bro. Howe remains with us through this month. All interested are invited to become members. On the 29th of September, held at 4th, the following officers were elected: President, James M. Kelly; Vice-President, Walter H. Tuttle; Secretary, I. Warren Chase; Treasurer, M. V. B. Stevens; Directors, Joseph E. Brown, Oliver S. Adams, Joseph A. Semple, I. WARREN CHASE, Sec'y.

Worcester.—The Association met in Arcanum Hall—speaker Sept. 9th, Mrs. Clara H. Banks of Haverhill. Mrs. Banks has become a great favorite with the Worcester Spiritualists. She occupies the platform next Sunday, at two and seven P. M. Mrs. D. M. LOWE, Cor. Sec'y.

628 Main street.

Cummington.—On July 15th and Aug. 12th Mrs. Clara H. Banks gave us some grand lectures; Aug. 10th Rev. J. W. Chadwick was our speaker—and on Aug. 24th Mrs. M. T. Longley. FLORENCE SAMPSON.

RHODE ISLAND.

Providence.—The People's Progressive Spiritualist Association had two pleasing services Sunday afternoon and evening, Sept. 9th, at 728 Westminster street.

The session at 2:30 consisted of initiation services. Several members of Boston societies were initiated into the Providence Society.

At 7:30 the exercises opened with remarks by the President, Mr. Brown. Petite Ade, the child vocalist, rendered effectively "Red, White and Blue." The Dr. E. F. Pierce gave an interesting address on "The Lecture Field," who bids fair to become a favorite. Petite Ade sang "Sweet Marie," and was heartily applauded. Mr. J. S. Scarlett, Vice-president, followed with interesting remarks. Miss Grey and Miss Johnson sang very sweetly "Outside the Gates."

Dr. Roscoe made an appeal on behalf of the Western poor sufferers, and was warmly responded to. The Providence Society is the first in the field to raise money for the sufferers. Mr. Hillier Spencer, the illustrated test medium of Boston, gave a number of convincing tests. All names were given, as well as incidents of dress and surroundings.

On Sunday, Sept. 16th, the Association is to have for the second time this season, Wm. Hale, M. D., of Dorchester, Mass. Mrs. F. H. Roscoe, Cor. Sec'y. 151 Broadway.

Spiritualists' Association.—Met in Columbia Hall, No. 248 Weybosset street, Sunday, Sept. 9th. Mrs. William Beynon gave an address on "The Power of Love." Ida P. A. Whitcomb had just returned from the camp grounds, gave us many interesting facts in regard to the phenomena; Elder Sherman and the President, Mr. Edwin S. Straight, spoke on "The Power of Love." Mrs. Seward made some very interesting remarks.

Sunday, Sept. 16th, Dr. F. A. Wiggin, of Salem, Mass., will speak here. SARAH D. C. AMES, Sec'y.

The Progressive Ad. Society met at Columbia Hall, Wednesday, Sept. 13th, in afternoon; speaker at six o'clock, a social conference in evening; Messrs George Porter, Mrs. Seward, Elder Sherman, Mr. T. J. Fales, Mr. Parnell spoke interestingly; Mrs. Sarah E. Humes closed with satisfactory tests.

SARAH D. C. AMES, Sec'y pro tem.

Pawtucket.—The Spiritualist Association will commence its meetings in Clan Frazier Hall, 7 Park Place, on Sunday evening, Sept. 16th, having for its speakers on that occasion, Dr. F. H. Roscoe of Providence, R. I., and Mr. W. B. Hillier Spencer of Boston, the illustrated test medium. DR. F. H. ROSCOE.

RECEIVED: A SPIRITUAL REVELATION, THE BOOK OF ETERNAL LIFE. By Geo. H. Smith. Paper, pp. 49. For sale at 123 1/2 Market street, San Francisco, Cal. THE ANNUAL STATISTICS OF MANUFACTURES, 1893. Compiled by Horace G. Wadlin, chief of Bureau of Statistics of Labor. A very efficient compilation and a credit to the compiler.

For Over Fifty Years
Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

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THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.
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RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.
THE SPIRITUALIST. Published weekly in New York. Single copy, 5 cents.
LIGHT OF TRUTH. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.
THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.
THE PHANTASY THINKER. Published weekly at Chicago, Ill. Single copy, 5 cents.
THE BOWEN. A Monthly Magazine devoted to the interests of Mediumship, Spiritualism, Liberalism, etc. Single copy, 10 cents.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 6.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

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

PENNSYLVANIA.

Pittsburgh.—Our eighth year in the work of spreading the truth of Spiritualism in this vicinity began with the first Sunday of September. Our Society is looking forward to a season of great work in the spiritual field of labor. We have engaged first-class talent to satisfy the lover of the Philosophy as well as the new beginner in search of Spiritual Phenomena. T. Grimshaw opened the season, and will lecture the four Sundays of the month. Bro. Grimshaw will be with our Society for the season of 1894-5. We also will have Mr. and Mrs. George W. Kates, Mrs. Ida P. A. Whitcomb, Mrs. Carrie E. S. Twing, Mr. J. Clegg Wright, Mr. Edgar W. Emerson, Mr. F. A. Wiggin, F. Gordon White and others with whom we are corresponding.

Spiritualism is spreading very rapidly in this part of the Keystone State; the daily press is becoming more liberal toward our teachings; they give better reports of our meetings than in former years. The spirit-world is working in every direction to benefit all.

J. H. LOHMEYER, Sec'y.

CALIFORNIA.

Sacramento.—Truth is the foundation of all good words; and good words and works are the best things to be jointly remembered in this mortal life. We have, as yet, no society in Sacramento, but the friends are earnestly working to form one, and the prospects point to success. F. G. PARKER.

Mrs. Adeline M. Glading

Will hold a public reception in the hall of the First Association of Spiritualists of Philadelphia, Pa.—northeast corner 8th and Callowhill streets—on Friday evening, Sept. 21st.

This will be Mrs. G.'s first appearance in public since her recent severe illness, when she will rededicate herself anew to the work of the Cause. She will be assisted on this occasion by other talent, with music, recitations, singing, etc. A cordial invitation is extended to her friends to meet her on this occasion. Admission free.

OPENING.

We beg to announce an informal opening on

MONDAY AND TUESDAY, SEPT. 17 & 18.

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TRANCE Medium of St. Louis, Mo. Seances Monday, Wednesday and Saturday nights. Sittings daily. Development of Mediumistic Power a specialty. Also teacher of the Hindu Occult. Parlor, 125 Chandler st., Boston. Sept. 15. 1w

ASTROLOGY.—Most fortunate dates for all purposes. Life writings, advice, etc., full descriptions free. Send date and hour of birth with stamp. T. A. BEARDS, Astrologer, 172 Washington street, Rooms 12 and 14, Boston, Mass. Sept. 15.

CONSULT MISS LOTTIE FOWLER, gifted Test Medium. Answers Business Questions by mail, \$1. Enclose stamped envelope. 325 Carroll st., Baltimore, Md. Sept. 15. 1w

LIZZIE KELLEY HARTMANN, Platform and Trance Business Medium. Sittings daily. Letters answered. Sittings engagements, 906 Washington st., Boston. Sept. 15. 1w

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CONTENTS.

Dedication. Analysis.

Chap. I.—Matter, Life, Spirit.

Chap. II.—What the Senses Teach of the World and the Doctrine of Evolution.

Chap. III.—Scientific Methods of the Study of Man, and its Results.

Chap. IV.—What is the Sensitive State?

Chap. V.—Sensitive State: Its Division into Mesmeric, Somnambulism and Clairvoyant.

Chap. VI.—Sensitiveness Proved by Psychometry.

Chap. VII.—Sensitiveness During Sleep.

Chap. VIII.—Dreams.

Chap. IX.—Sensitiveness Induced by Disease.

Chap. X.—Thought Transference.

Chap. XI.—Intimations of an Intelligent Force.

Chap. XII.—Effects of Physical Influences on the Sensitive.

Chap. XIII.—Unconscious Sensitiveness.

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

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

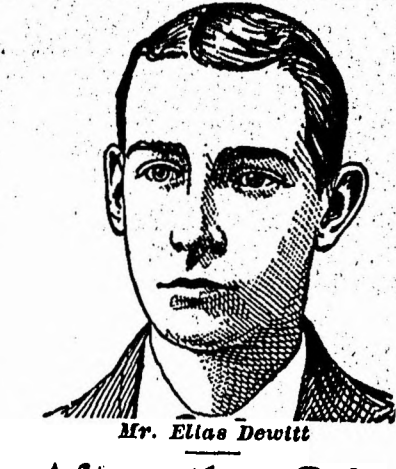
Chap. XVI.—What the Immortal State Must Be.

Chap. XVII.—Personal Experience—Intelligence from the Sphere of Light.

The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. He recognizes the fact that we live in an age of growing skepticism; that evidence which was once sufficient is no longer so, and that in the minds of a very large class of earnest and intelligent persons faith in a future state of existence has a very slender hold.

The book contains 250 pages, 12mo, is well printed, and neatly bound in cloth. Price 50 cents, postage free.

For sale by COLBY & RICH.



SPIRIT Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the name of the Editor are reported verbatim by Miss Ida L. Spalding, as a special arrangement.

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

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit-visitants are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our séance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

LUTHER COLBY, Chairman.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held June 8th, 1894.

Spirit Invocation.

Oh! thou Eternal Father, we ask thy presence at this hour. We ask that thy ministering angels may be sent forth freighted with love and healing light unto all the mortal children. May what is spoken here to-day carry comfort and knowledge to those who sorrow or who sit in darkness, and may they feel the companionship of those who have passed on to the higher life. May those upon the mortal plane learn to cultivate harmony and charity, that their lives may be more fruitful in good results.

We know, oh! Father, that it is thy pleasure to supply the needs of the children everywhere; and we thank thee for the blessings thou hast bestowed upon us, as well as for the discipline we have been called upon to pass through which have drawn us nearer to thee and thine angelic ones. We thank thee most of all that the doorways of communion are kept open between the two worlds. We ask thy benediction of peace to rest upon all humanity, and we would adore thy holy name forevermore. JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Sarah A. Bruce.

[To the Chairman:] I am pleased to speak to you to-day.

I hardly think my people will believe I have come here and spoken, for they say I am dead. I am more alive at the present moment than ever I was when on earth, and I have no memory of being dead at any time. I know I have left that material form, and gone on a little ahead of those here to await their coming, but I am alive and active still.

How pleasant it is here; there is such good harmony. When I came into this room I was greeted warmly by the people present, and your good Spirit-President, Mr. Pierpont, told me I could give a message if I would like to. I never knew him on earth, but that makes no difference, because we form acquaintance in the spirit-world just the same as here; it would be very strange indeed if we never knew only those we had met on the material plane.

I lived in Tennessee, and I have friends there now. My name is Sarah A. Bruce.

We are so anxious to prove immortality to our friends on earth! Many of them seem to think we are so far away that we do not know what is going on here. Part of this is true, and part isn't. When we are on the earth-plane with you we know all that is taking place with our friends; but when we are on the spiritual plane we do not know anything about you. The Infinite Father in his wisdom has ordained that this shall be so.

There is one point upon which I want to speak right here: Many people suppose the spirit and the soul are one; they are not. I have heard it said by advanced spirits that the spirit is a reflection of the soul. And here's another point: When we attain unto soulfulness we do not visit the earth-plane, but telegraph our thoughts back.

We have our lecture-rooms, where we receive instruction, the same as you do here; we have our places of worship, and our places of amusement; friend meets friend for the interchange of ideas, and we live as active and real a life in the spirit-world as you do here—and sometimes more active.

Jonathan Alger.

When I was in the flesh I knew nothing of spirit-communion.

Quite a number of years have elapsed since they said Jonathan Alger was dead. Neither you nor any other mortal, Mr. Chairman, can form any idea of how those words clashed upon me. I had been educated to believe that we ought not to seek to pry into the future; so I was unprepared for the life upon which I then entered.

In Bristol, R. I., there are some who knew me very well, and who knew I had more of an interest in material affairs than in spiritual matters, although I used to go to St. Michael's Church.

Mr. Chairman, Father Fitz James is here, and Father Hughes also; they wish to be remembered to you.

I want to say that I had an interest in the National Rubber affairs there in Bristol; but I haven't got much of it now. I'm trying hour by hour and day by day in spirit-life to gain that knowledge which I did not acquire here.

Col. Sabin Pond.

There are circumstances surrounding us over which we have no control, and there are disciplines through which we must pass; whose existence we do not understand; therefore when

we have come to a realization that they all are a part of our lives, intended to round out, and perfect our spiritual natures, we have taken a step nearer to the kingdom of heaven and nearer to those who have thrown off the garment of clay. I feel that what is spoken from this platform has an influence for good with some one, but there are some upon the earth-plane to day who will never know what we try to teach them of the immortality of the soul until they pass on; still we are anxious to give all the light possible to mortals.

Some few in Blackstone, R. I., remember me, and will be pleased to know I have made a little progress since passing over. I am not so selfish but that I am ready and willing to do all I can to aid others, no matter whether they are kindred or strangers. We of the higher life have an earnest desire to help our fellow creatures; I wish it were so on the material plane to a greater extent than it is. I do not intend to be personal in my remarks, for I was a mortal once, myself. Some cultivate selfishness until it becomes like a heavy and cumbersome garment, and I say, blessed are they who wear the silken garment of Charity. It would be well if we studied to aid our brothers and sisters, so they would be enabled to enjoy more and have more happiness while on the material plane than they now do.

I am happy to report in your Circle-Room, Mr. Chairman, and would say that this new arrangement is a great deal better for us of the other life when we seek to communicate, for we can control so much easier here than in a public séance, where we come in contact with all sorts of dispositions and all kinds of magnetic forces. There are many spirits within the hearing of my voice who coincide with me in this statement.

Col. Sabin Pond is my name. There are some on earth who will be glad to know I have been here and spoken a few words.

Joseph Kinsey.

Good morning, Mr. Chairman. It gives me great pleasure to address you to-day. Many a time have I clasped your hand in this room when I was in the mortal form, and I always felt that I was welcome. Although I was taken from the body, I am still interested with you here in this noble and grand work, and it gives me the greatest pleasure to visit the BANNER OF LIGHT establishment, as I have done very frequently since casting off the garment of flesh. Sometimes I have felt that you realized my presence very perceptibly.

In Cincinnati I am well remembered, and as I cast my glance backward over the past, many pleasant recollections are mine. I am often attracted there by those who yet remain.

Judge Carter and I were the warmest friends, and our friendship has strengthened with time. Frequently we have sat together in séances, and received such proof from those who had passed on that there was no room for doubt—it was a reality to us.

I desire to say that I found the other world more beautiful than can be expressed in mortal language.

I will make this statement: Wherever on the earth-plane I have been attracted since passing on, there I have been. We cannot make or break the great law of attraction, which governs both mortals and immortals, and we visit those congenial to us, whether in the East or the West, the North or the South; yet I would reach out my hands to aid any one in need of assistance.

To those who possess the grand gift of mediumship I would say: Go on in your noble work; be true to yourselves and the angel-world, and God will bless you.

Judge A. G. W. Carter is here to-day.

I am Joseph Kinsey.

Huldah S. Russell.

It is very pleasant to be privileged to speak here, Mr. Chairman. Whenever I visit this Circle-Room I find many gathered here eagerly listening to what is uttered by each spirit who communicates, for by the relation of their personal experiences we derive much light and information. The walls of this room are nothing to us, and we are not limited to space contained therein.

Every spirit who speaks seems so glad to announce himself or herself, although many of those to whom the messages are directed, even when they read them, pass them by with words of incredulity or a sneer that crush our spirits when we see them. I would say to all such mortals, instead of cultivating doubt, use your reason, bear with us kindly, be patient, and you will receive proof that will convince you of the truth of our assertions. We come to you with kind, loving, pure thoughts from the higher life, and we take back with us your loving thoughts of us.

Mr. Chairman, I have been one of the many listeners who congregate here each week since these meetings were held in this room, and I have been gratified with the results. I have also received new ideas from those who have controlled, and have come in contact with many superior minds whose teachings on the spirit-side have benefited me, for I did not realize when in the flesh, although I had heard the subject discussed, that spirits could return and communicate in this way.

In Newburyport and Newbury—yes, in Salisbury and surrounding towns, a few loved ones still dwell. I have made myself known from the platform at spiritual meetings, but that gave me very little satisfaction, and it gave my friends just this: They felt that I must have been there, or my name would not have been spoken.

I am grateful to each one here and to the good Spirit-President, who kindly permitted me to come to day and send a message, which I know some one will be pleased to receive from Huldah S. Russell.

Lydia Morrill.

[To the Chairman:] I am pleased to speak here to-day, for there are some on earth who hold me in memory still.

As I have sat in your circle-room below many times, how eager I have been to drink in the inspiring sentiments uttered there.

I understand spiritual things much clearer than when here. There are now no misgivings and no doubts. I realize now that when I sat there, my children were there, my husband was there, and also many old friends and old-time workers in this grand Cause.

I plead with mortals who have been more fortunate in the acquirement of this world's goods than others to give of their means, and help keep the doorways open. I pray that the hearts of many who have been prospered may be touched, and impelled to extend to you sufficient to help you keep open this avenue of communication between the two worlds. I will come a little closer home, even into my own family, and say that I feel my boy will not

stand in the background. I will change that a little, Mr. Chairman, and say our boy, for George, my husband, is here with me. Through the impressions that we can give, we hope to touch the chord of sympathy in the hearts of the spiritually-minded.

I am no speech-maker, but I think, Bro. Colby, I can speak to the point, and many will understand why I speak in this way. Knowing more than I would have been proper and right for me to have known in regard to this one grand work, I speak as I do to-day. My husband, George, coincides with every word that I am uttering at the present time.

How many hearts have been made glad; how many have learned that their so-called dead live and are pre-sent with them in spirit-form; how many, even across the water, have had their hearts uplifted by learning that their friends who have passed on have been enabled to communicate with them through your kindness here, which has not stopped at the point of having these messages taken down and printed in your able paper, but you have even sent your journal free to many. So I say to-day that all your loyalty to the Cause and your many kindnesses will not go unrewarded or unappreciated.

George says he coincides with this; he is by my side as I speak, for we are inseparable in spirit.

I wish now to speak direct to you, Frank, and you will cherish my words. You, and Mary, too, will know why I use so much power and strength. Frank, since we have come into communication with you I know you have been quite busy, and have had many things to look after. We understood all that when upon the earth-plane, and we give you strength, we give you impressions, we give you advice mentally.

Dear Jettie is here too, and Horace—yes, the whole family are here.

To all humanity I would bring my blessing; and to all my friends, not only in Amesbury and Newburyport, but everywhere, I would say, Come forward and lend a hand to keep the dear BANNER waving, for it cannot wave without financial aid. Lydia Morrill.

Spirit Messages.

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

June 15 (Continued)—Arthur Russell; Samuel Hazen; Benjamin Brinblatt; Margaret Menter; Peter Klingman.
June 22.—James Mason; Mary A. Moore; William S. Arnold; Winifred Meunier; Carl Richard Freeman; Thomas Gates Foster; Rosie Chick; George Draper.
June 29.—Martha A. Colerley; David Dale; James Woodworth; Charlotte Colson; Dr. Beck; John Pierpont.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Zenas.] Which is the worse sin, omission or commission? And why do we find mediums so often "failing from grace?"

ANS.—There can hardly be a doubt in the mind of any deep thinker as to whether a sin of commission or omission is the greater, if two distinct types of sin can be thus independently classified, but so interblended are the two that one almost of necessity involves the other in many circumstances.

Take, for example, one man who omits to give the necessary signals and warnings, and another who deliberately sets to work to wreck a train: both are implicated in the disaster which follows negligence on the one hand and deliberate mischief on the other.

Sins play into each other's hands; carelessness on one side gives encouragement and opportunity to malice on the other; therefore wrongs of commission and omission go hand in hand, one supporting the other. From the standpoint of motive, venality is necessarily greatest when the intention is the worst, and this distinction is not only recognized as an ecclesiastical differentiation of mortal from venial offenses, but also as a legal acknowledgment of the widely different degrees of heinousness discriminated by the expression "with or without malice aforethought."

The New Testament in the parable of the ten virgins, five of whom are wise and five foolish, mentions only sin of omission as the reason why admission to the five foolish virgins was denied at the door to the marriage feast; but the penalty incurred was a purely negative one.

In another place the man destitute of wedding garment is excluded, and it is said that in a state of exterior darkness there is weeping and wailing, which would imply positive remorse as well as discontent; but here, again, the simile is obviously that all who decline to fulfill their missions suffer in two inevitable ways, namely, by reason of deprivation of light and joy, and by reason also of the self-accusation, which is of all penalties ever the hardest to bear.

Sins of commission must have attached to them the additional penalty which grows as fruit upon the tree of cause and effect. A wrongful act committed produces a painful result as the consequence of the act itself, and so inexorable is universal law that such penalty cannot be remitted or transferred; it must be borne by the individual who has entailed it upon himself.

Though an angry God is a decided misnomer, there is ever a sense of outraged divinity within, which cannot be shaken off, but only overcome by sincere and successful efforts to do good where formerly evil was committed. All sins are the result of ignorance and immaturity, and they with their outgrowths

must in process of development be finally vanquished.

Character tends to final permanence in good only, and this statement, we venture to assert, will bear the closest scrutiny and most perfect analysis from all points of view. Bad habits are much easier to break than good ones, though both may be equally difficult to form. Wise practices bring happily results in their train; therefore we have no inducement to discontinue them, while bad habits lead to such sorrowful consequences that self-interest alone would lead us all in time to abandon them. We know that the delinquencies of very sensitive people are often made much of, but if those who complain of the woes of mediumistic persons would look to their own thoughts more than they do, they would often discover causes in unpleasantly close proximity to themselves.

Many sensitives are little more than mirrors and instruments for the time being. The virtues and vices they exhibit are hardly their own, but just so long as mediums are required for personal tests there will remain a likelihood of the most sensitive among them falling easy victims to prevailing immorality when they are placed passively in its midst. The truly philosophic mind reasons that because of unusual impressibility the medium for personal messages and physical manifestations, like all mesmerism or hypnotic subjects, is very apt for the time being to act out the prevailing mental state in his or her present surroundings. The gracelessness so common to society at large is reflected back upon itself in many of the moral lapses referred to by the question.

Q.—[By Helen F. Petersen, Porto Rico.] It seems that the hardest workers and the most conscientious are the sufferers in this world? Will the Presiding Spirit please say why? If faithful to the end, how will they be received in spirit-life? Why is earth-life so lonely and hard to some? Is there compensation for the sufferings of earth?

A.—To answer this question fully would necessitate a complete explanation of all the educational processes through which the human spirit passes in its entire journey from infancy to angelhood. Without attempting anything so exhaustive, we will say that in spirit-life there are no instances whatever where the degree of happiness attained is not exactly proportioned to the victories won over material impulses and sensual dispositions. The hardest workers on earth, and all who are called upon to endure specially severe trials, are such as are strong enough to bear a very severe test. What people call afflictions are only phases of discipline which, when understood, will be all highly appreciated by the triumphant conqueror. Many experiences would be sad and reasonless indeed if they led nowhere; but as the spirit is actively unfolded and enriched by means of every conflict and test, the law of compensation is seen to work with unerring fidelity and accuracy, as soon as the scales are removed, which on earth seriously obstruct spiritual vision.

A very old inquiry is, "Why does God allow good people to suffer?" As well ask why wise and loving parents permit their children to pass through trying educational experiences. All life's bitter trials are overruled for highest good; and though mystery shrouds man's earthly journey, there are no clouds over the sky when spiritual consciousness is once attained. As long as we can be made to suffer by any earthly bereavement, it is plain that we have not sufficiently detached our affections from material objects, therefore we are not yet centered in spirit, and until we are we need to lose our idols, one by one, until the last of them is shattered.

Concerning the precise condition of the spirit immediately after it has quitted the mortal form, we can assuredly declare that all who have surrendered earthly affections, and fixed their love upon the realities of life immortal, are instantly conscious of the joy and liberty of the higher life, and immediately commence with alacrity and gladness a career entirely beyond the reach of earthly longings; while those who drop the physical body in the heyday of sensuous delight are held by their own affections painfully close to the scene of their previous interests and enjoyments, and therefore experience oftentimes the pangs of unsatisfied desire to participate still longer in the earthly pursuits which physical dissolution has removed them from.

Earthly life as such may be lonely to many who are ready to enjoy the closest spiritual companionship; and on the other hand, the post-mortem state may be for a while lonely and unsatisfying to those who, on entering upon it, find they are not weaned from mortal cravings. Whatever one loses on earth while pursuing a path of duty and benevolence proves a genuine gain directly the spiritual vision is opened; while every earthly privilege or pleasure gained at the expense of complete devotion to the highest dictates of the soul, produces a result which casts a shadow in the life beyond until it is lifted by counteracting exertion. The law of equity works absolutely, only we do not usually see its perfect action, therefore we sometimes doubt it.

Spiritualist Convention

At Capital Hall, Montpelier, Vt., on Friday, Saturday and Sunday, Sept. 21st, 22d and 23d, 1894.

Speakers Engaged.—Clara H. Banks, Haydenville, Mass.; Dr. Geo. A. Fuller, Worcester, Mass.; J. D. Stiles, Weymouth, Mass.; Emma L. Paul, Morrisville, Vt.

Grand Concert and Dramatic Recital Friday evening, Sept. 21st, conducted by Prof. A. J. Maxham and Miss Ethelnynd Gould. Tests and poems by J. D. Stiles. Free Séance by J. D. Stiles Saturday evening, and another on Sunday. Admission to each séance, 10c.

Séances.—Three sessions each day—forenoon, afternoon and evening. At each session there will be a conference or séance, and an address by some of the speakers present.

The first session will be Friday at 10 A.M., which will consist of a song by Prof. Maxham, poem by J. D. Stiles, song by Prof. Maxham, speeches by Mrs. Clara H. Banks, Dr. Geo. A. Fuller and Mrs. Emma L. Paul, and conference.

Friday afternoon Clara Banks will address the Convention. All the sessions, except the séances and concert, will be open and free to all.

Mrs. E. K. Morgan, Lucius Colburn, Dr. G. S. Bronson and others will be in attendance.

Prof. A. J. Maxham of Brattleboro, Vt., the celebrated vocalist, will have charge of the music.

Miss Ethelnynd Gould of West Randolph, Vt., dramatic reader, graduate of Emerson College of Oratory, will be present and intersperse the different exercises with choice selections.

Receipts of concert and séances to assist in defraying expenses.

The management have spared no pains in securing very able talent in order to make the Convention a large, instructive and interesting meeting. All are earnestly invited to come and help make the Convention a grand success.

Good accommodations at the Montpelier House and the Exchange Hotel.

The Wells River Railroad will carry passengers at reduced rates. The Central Vermont Railroad will also furnish round-trip tickets for fare one way from all its stations in Vermont over thirty-three miles distant. Less than thirty-three miles, two cents per mile each way.

Be sure and call for round-trip tickets to attend the Spiritualist Convention at Montpelier.

The suburban trains to Barre that run every hour will run to accommodate the Convention after the evening sessions, and on Sunday.

For further information, apply to Geo. W. Ripley, 41 College St., Montpelier, Vt.

Spiritual Phenomena.

ASTOUNDING FACTS.

SOME "TESTS" IN MODERN SPIRITUALISM THAT ARE IMPRESSIVE.

Winsted, Aug. 31st, 1894.—Last year, on the 5th of July, The Times published a letter I wrote concerning Mrs. E. L. Dearborn, of 140 Lawrence street, Brooklyn. I related some astonishing tests of spirit-identity, given through her mediumship, and the publication of that account—which was literally true, in every particular—sent a large number of people to Mrs. Dearborn's house from Connecticut and elsewhere, including some from Winsted and others from Hartford. These inquirers got, most of them, more than they expected. Some were quite overwhelmed with the uplifting of the veil, and the irresistible proofs of the reality of the presence of the communicating spirit. One of the number, from Winsted, said, after the sitting was over and Mrs. Dearborn had come out of the trance, "That writer from Winsted never half told the astonishing reality of this revelation. It is past all belief."

..... She is worth going to see, if one has to go from Hartford to Brooklyn to get the extraordinary tests that are given through her organization. Of course, she knows, personally, few or none of the great number that visit her: They come from all quarters, many ministers being included among the number, and most of them come, as I wrote in my letter last year, "like Nicodemus, by night." The lack of moral courage in the world is great, and it seems to be general. Mrs. Dearborn's gift is more and more in request. One person tells another his experience, and that leads the hearer to try his own luck at getting a possible word from the loved ones in the unknown beyond. His experience, in turn, related to some astonished friend, leads him to visit this remarkable medium; and so the number of her visitors increases. That lady keeps a record of the number of letters—setting down in her memorandum book, on coming out of the trance, or after the visit or leaves, "April 10"—(for example)—"a lady in black," or, "a young man"—or an old one. She does not know the names or place of residence of her visitors, unless they see fit to tell her before they go—which a few do. This vague record shows how Mrs. Dearborn is growing—rather how she calls to try her marvelous gift are increasing. She has had this year alone, up to the middle of July, nearly fourteen hundred sittings! That fact tells, as do many others, the silent but tremendous strides so-called Modern Spiritualism is making. It must be remembered that her visitors include brokers from Wall street, clergymen, professional men, and others who are not to be classed with the ordinary credulous crowd; strangers, all, or nearly all, to Mrs. Dearborn.

In last year's letter I told your readers of some of the authenticated facts and tests through Mrs. Dearborn, including the one of the key to the combination lock. Now a test on a combination lock might be given to Mrs. Dearborn by somebody who knows the key himself, and if her spirit-guides were to give the correct answer, the newspapers would shout "Telepathy!" and the "Psychical Research Society" would wisely talk about "subliminal consciousness," and "mind-reading"—as if they knew what mind-reading is! But in the case of that woman from Jersey City no such humbug-straining after every solution but the true one will answer—for, be it remembered, her husband, who alone knew what the combination was, was what we call "dead"—died but a day or two before, and the surviving partner in the firm had sent over from New York to the widow to see if she might, possibly know or get on to it. She visited Mrs. Dearborn, and was greeted by her husband from the other shore. He gave her the combination to that lock, and it opened the safe!

How is that for "subliminal consciousness"? Other tests, told in last year's letter, and newer ones I have to relate, are not a bit less astonishing. Well might the Rev. Mr. J. Savage, the noted Boston minister, after sitting with Mrs. Dearborn, exclaim: "We ministers preach immortality; you prove it!"

Those who carefully read last year's letter will remember the test given by General Grant in regard to his wife; the one given to the young woman from England, who did not believe her mother was speaking, "because her mother was not dead, but who learned a week later that her mother had indeed died"; the day named; and the one given to a young woman who was told "Your father will die in exactly six months from to-day," and who, half a year later, sent to Mrs. Dearborn a statement of the prophecy and its exact fulfillment. I will now give in briefest shape a few more of these tests.

One is that of a New York girl who was engaged to be married, and who was sued by Mrs. Dearborn's guides, perhaps as Saul counted the "medium" of Endor, to see how the battle would go. "How do you like Mr. —?" she asked of the invisible intelligence—"you know I am to be married this coming fall."

"Mr. — is a fairly good young man," came the reply, "but you never will marry him."

"What do you mean?" exclaimed the astonished girl, now alone.

"I mean," said the spirit, "that this day, six months hence—just six months—you will marry another man!"

The young woman, entirely incredulous and a little indignant, went away.

About seven months later she called again on Mrs. Dearborn, and, full of joy, told her about that prediction, and that it had been literally fulfilled. Her fiancé, she said, had soon after gone out West, and gradually his letters became more and more infrequent, until at length he wrote asking that the engagement be canceled. This was duly done. Meantime she had received two or three letters from a former friend, now living in California. Ere long he appeared in New York; said he had come to find a wife, and asked her if she would be the one? She hesitatingly accepted; and he told her that, if agreeable to her, as he was, he would soon start for Chicago, he would like to have the wedding on a certain date. She agreed to it. But it was not until some time later (I think, after the wedding) that in looking over her old memorandum book, she found, for the first time, that the date of her wedding was the exact date that had been predicted! She had forgotten all about that prediction.

A Brooklyn woman, whose husband had lately died (this year), was advised by her lady guides to accept an offer, which she had got, of six thousand dollars for a house, of which she had now become the owner, in Brooklyn. (I do not care to tell names, but what I write is authentic, in each instance.) On her way to the lawyer's office next day, to sign the deed and get the money, this lady went to Mrs. Dearborn's. There her husband came and said: "Don't sign any papers to-day. Wait just a few days, and come here before signing any papers that will convey your house to another. At that time you will have a better offer."

She heeded the advice. It was fortunate for her. In exactly ten days she had an offer of one thousand dollars more, and actually sold the house for seven thousand dollars.

"What good is there in Spiritualism?" It looks like something good when we see such cases—and there are many of them. Here is still another:

A Wall street broker, whom I knew, was the present year, buying stocks on a margin. On the 20th of March, he, as some other brokers had done (and are doing), consulted Mrs. Dearborn. Not always will advice from the unseen shore be given; if the question relates to money and business; and especially if a consultation desired seems likely to be as injurious to another as it is beneficial to the questioner. But when the matter relates to the general and prospective state of the stock market, valuable information is sometimes granted. My friend was greeted by a Wall street broker named Mark, who had been "killed" by his wife's letter. "You will do well if you buy Western Union at —, or Chicago Gas at —, or St. Paul at —, or Sugar at —," naming the rates for that day, the 20th of March (which I have forgotten);

