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IDEA-EXCHANGE.

[Dedicated to Principles--Not Personalities.]

"Pertinent Portents."

To the Editor of the Banner of Light:

I HAVE been reading carefully the articles of Prof. H. D. Barrett, President of the National Spiritualists' Association, and am much pleased to note the tendency, and some progress in the right direction; it begins to look as though Spiritualists are going to get their eyes open after awhile. A large majority of the reading intelligent public have recognized the tendency of our government toward a cruel despotism for the past ten years; some saw the signs twenty years ago; this restlessness of the people for the past five years ought to be a sign to all intelligent Spiritualists that something is wrong, that there is unusual inharmonious, and that we ought to be the first to recognize the cause, and the very first to seek a remedy.

Can Spiritualists truly claim to be front-rank reformers to-day? Who will answer? Have we as Spiritualists reached the harbor, ready to put up our sails? Will our mental and spiritual rose-colored wings save us or our nation? Is there no danger when our highest courts deny the trial by jury to an American citizen, but convict and imprison by injunction? Is it any wonder that the masses are restless? Have the ten per cent. who own and control the Christian church any interest in the ninety per cent. of workers, where the most of the Spiritualists may be found? Has any branch of the Christian church anything to say or do about the present tendency? Have the Spiritualists been heard from on our rostrums? Isn't the present revolution, which is on, as important as the anti-slavery agitation of 1850 and 1860?

If Spiritualists have laid aside their armor, and are ready to rest on their laurels now in less than a half century, we certainly need a new baptism, resurrection, or something that will sink deeper into the lives and hearts of the people than has ourism. If the present revolution does not enlist every Spiritualist, and enthrone them as no other revolution or reform ever did, then the rap, the demonstration of continued life and the brotherhood of man are meaningless.

I will now quote a paragraph or two, first from THE BANNER's editorial of Sept. 7, and second from Bro. Barrett's article "Pertinent Portents," which appeared in THE BANNER of Aug. 24, upon the first page. It may be proper for me to say that I have belonged to some spiritual organization during the past forty years; have been a member of the First Society of Chicago for nearly twenty-five years, and was a member of the National Organization, that gave up the ghost in the seventies.

I am now in sympathy with the present fight for the National Spiritualists' Association, and will only add that I have never been a drag or a dead-head from my point of view.

The following is from THE BANNER editorial above mentioned. I wish every Spiritualist to read and weigh well the full significance of that pertinent paragraph; it gave me new hope, and increased my faith in the future position of THE BANNER, that so ably and justly pleads for the rights of the Indian, the negro and woman nearly forty years ago:

"The ordinarily observant and reflective mind can hardly fail to see that Spiritualism has advanced to a stage where a new class of forces would seem to be called into action under its inspiring guidance and direction. A vast field is continually opening for progressive occupancy. There are questions of the broadest and most vital significance to be met and satisfactorily answered--questions of education, of legislation, of equal justice before the law and at the ballot box, together with others that will readily occur to the spiritualist believer and worker. So that it would seem to be all but impossible to remain indifferent to the call of duty in a cause that includes so much that is priceless in promise and sacred in association."

As President of the National Spiritualists' Association Mr. Barrett is in a position to understand the situation well, and I do not question his motives, ability or determination to do the best possible thing for the Spiritualists; we may differ in methods, but our desires are the same. I wish to ask a few pertinent questions, but will first quote from Bro. Barrett's paper:

"A United States District Attorney in a certain case attempted to suborn the testimony of truthful witnesses, and when the defense offered to prove the fact of such subornation, the same impartial (?) judge refused to allow the testimony to be given. In the trial to which we refer, the judge refused an order for the employment of an official reporter, and stated that he would make a record of the case himself. This he did, and a garbled account of the trial, written by the United States judge, was published to please his own fancy, and to harmonize with bitter sectarian prejudices. This statement is given in the fact that the attorney for the defense employed a stenographer, who took a verbatim report of the trial; and if the readers of THE BANNER wish to compare the two, they will be given ample opportunity, provided the means can be obtained with which to publish the record of this trial, side by side with the judge's report of the same."

What do these things portend? To us, this question is important, because we feel that these are not signs along the way, indicating to our people what will be in store for all our workers in the immediate future unless we unite and demand redress for our wrongs, and secure a repeal of the unjust laws now upon the Statute Books of the different States against us as a people.

In a majority of the States to-day, mediumship of every kind is a crime, punishable either with a fine or imprisonment, or both, at the discretion of the court. Our mediums for physical phenomena, mental phenomena, of all phases, and our platform test mediums as well, will be the first to be attacked, in the order we have noted them."

Yes! what do these things portend? If mediumship is a crime in a majority of the States, what is to prevent an injunction, and a short cut behind the bars? Has Spiritualism a larger following, a stronger organization, or more money than organized labor? Can the National Organization hope to cope with the combined influence of Church and State, with all the millions of dollars the church can command, and the laws against us, as a starting point? It is certainly wise to unite, and build up and sustain a strong National organization, but our strength will not depend upon our numbers or our dollars, but upon our wisdom, love of justice, and a united determination to stand firm for the truth, to be vigilant, to do our duty, to agitate, to educate.

Do you ask a layman what we must do? Go at once into politics, and stay in politics until every unjust law and every dishonest, despotic judge is removed from the statutes and the bench. What! go into a fight for liberty? That is just the question. Is there one other question more important? Going into politics does not signify an increase of party prejudice. The writer long ago put off knee-

breeches and party politics. At the Western camps visited during the month of August not a word was spoken regarding the great crime against liberty, of depriving our Bro. E. V. Debs of his freedom without a jury trial. Let us suppose it was A. B. French, Cora L. V. Richmond, Moses Hull, W. J. Colville, or any of our Spiritualist editors, would the imprisonment be any more unjust, of any more import or important to the cause of liberty than it is now?

What is the position of Wm. Lloyd Garrison, Theodore Parker, G. Smith, Sumner, Phillips, Denton, and a host of others who were faithful for more than twenty-five years in the anti-slavery agitation. Does any well-informed Spiritualist believe they are deaf, dumb and blind to the real issues now pushing to the front for decision?

Is not good government of first importance? Does any one think our present government is good? Is there any protection for any medium, or teacher, against the law of injunction, as set forth by the highest courts?

Are not the subjects that I have quoted from THE BANNER columns just the ones to inspire a new departure for all Spiritualists for the coming year? So it seems from my point of view.

M. E. CONGER.
Chicago, Sept. 10, 1895.

The Twin Superstitions Exposed.

To the Editor of the Banner of Light:

The Arena for September contains, among its notable articles, an essay by Henry Wood, which no thoughtful person should fail to read.

This paper is entitled "Omni-present Distinctly." I beg to call attention to a few gems of thought in it, and to emphasize one prominent point.

"The kingdom of heaven is at length philosophically interpreted as a subjective condition rather than an objective locality."

"Either section of a beautiful polished sphere that has been shattered in twain is no more incomplete and fragmentary than is a science that is unspiritual, or a religion that is unscientific."

"The limitations of God that have dwelt in the minds of men, have been the basis of prevailing limitations in human expression. The kind of deity one worships determines the status of the worshiper. Idolatry, though unconscious, is as general in Christendom as elsewhere."

"As the absolute, unlimited and unconditional, are incomprehensible to the human mind the highest subjective ideal of which the individual is capable, receives the adoration. By immutable law man grows into the likeness and conforms to the quality of his model."

"The bewildered mentality evolves its own specters, and clothes and arms them with fantastic terrors, and they people the thought domains, and in due time press forward for physical expression. These dark shadows have all been named, crowned, and subjectively materialized, until they have become a great host of leering demons. For ages we have been descending to their plane, and there waging an unsuccessful and perpetual warfare against them. We have vainly expected to conquer demons with demons, evils with evils, and shadows with shadows."

"Among the latest therapeutic refinements we essay to drive out diseases with their own kind and relation (slightly toned down through 'cultures') thus ever pursuing some brilliant scientific *ignis fatuus* into the foggy abyss of materialism."

"We even poison the blood of our innocent and unsuspecting equine servants, and then transfuse this abnormal sanguinary abomination (anti-toxine) into our own economy" (rather into our children's bodies), "expecting to cast out evil with evil."

"It has been usual for this highly-developed age to torture animal sensibility in the name of science. We may well exclaim with Madame Roland (slightly paraphrased) 'Oh! Science, Science, how many crimes are committed in thy name!'"

"Cultures of disease germs are made, multiplied and sent out in the interest of so-called (medical) science. Evil will never be exterminated by sowing its seeds broadcast, even though they be somewhat diluted. Only light can dispel darkness, and only good can drive out its opposite."

This last quotation shows that Prof. Wood repudiates both of the great superstitions that have held the world in slavery to priests and physicians so long, and still hold the vast majority of the people. I say both superstitions, and they are separate and distinct now, but they were originally one and the same. The priest was the physician, and the physician the priest in Egypt, Assyria, Judea, Greece and all ancient countries. Orthodox medicine and orthodox religion are both founded upon the dogma of the inherent depravity of human nature.

It is an interesting fact that the founder of the rational school of religion, Dr. Priestley, was contemporaneous with the founder of the rational system of medicine, Dr. John Brown.

These two great men--the one in England, and the other in Scotland, about a century and a quarter ago, the one a distinguished theologian, and the other an eminent physician and professor of the theory and practice of medicine--almost simultaneously announced to the world the important truth that human nature is essentially good. Dr. Priestley said that man's salvation must be brought about by developing the good latent within him; and Dr. Brown said that disease can be cured only by remedies that act in harmony with the vital forces of the human system.

Unitarianism is the flower, and Spiritualism the fruit of the germ truth Priestley planted, while the botanic and hydropathic systems grew out of Brown's doctrine, and the refined fruit of it is physio-medicalism.

Dr. Benjamin Rush was the most eminent American physician, who accepted the Brenonian system of medicine. Dr. Samuel Thompson's system was founded upon Dr. Thompson being an unlearned man, his system was crude. Dr. Horton Howard and Dr. Alva Curtis are the men to whom we are indebted for the evolution of the ideas of Brown into a system of medicine which is safe, efficient, scientific, and so simple that with a knowledge of it every one can be his own physician. This they named the "physio-medical" system, which means medicine which acts in harmony with the laws of physiology.

I was a student of Dr. Curtis, and partly edu-

cated in the Medical College which he founded in Cincinnati, and my work "How to Get Well and How to Keep Well," is a physio-medical book intended for the people, though I appreciate and endorse the statement of Dr. Cooper, editor of the Medical Gleaser, that "a large class of physicians would be less dangerous if tied to the teachings of Dr. Bland."

In conclusion, I am impressed to voice the almost universal regret of intelligent spirits that the people are not making the same rapid progress toward freedom from medical superstition as they are in the line of freedom from religious superstition. The reason for this is that medicine is a practical science which belongs to this world, while religion is largely theoretical, and relates chiefly to the other world.

There are many who refuse longer to let the priest have the care of their souls, who still leave their bodies, and the bodies of their children, in the hands of physicians who know as little of the art of healing as the priest does of the science of religion.

T. A. BLAND.
Boston, Sept. 10, 1895.

Lake Brady Camp.

To the Editor of the Banner of Light:

A long and successful session at Lake Brady Camp has just closed, and we have enjoyed some of the best lectures the Spiritualist rostrum affords. Miss Maggie Gaulle has been with us nearly all the season; she is a thorough success as a test medium. I agree with Dr. M. E. Conger that test mediums should have more time at the services--say an hour or more; it is so in California, where a test medium will occupy a whole evening, and fill in every moment of time, greatly interesting and benefiting the audience.

As it was announced before this camp opened, we had our investigating committee to examine mediums at this session. We have done the best we could on this line, giving our attention mostly to dark seances and materializing mediums; J. C. Barnes, H. Pettibone, Benjamin Foster and Mrs. Archer were found worthy of approval. Some others were examined, but were not satisfactory. This examination of mediums is a step in the right direction; it protects the true mediums, and the support that now goes to a questionable element will go where it ought to, to true mediums; we know of one person claiming mediumship who failed to put in an appearance here this year; this will be another good result growing out of the presence of an investigating committee. We are glad to see that Cassadaga is leading off in this line also. The sooner this process is accomplished, the better for all concerned.

Spiritualism has had a hard struggle to gain the height it now occupies. The whole civilized world begins to see and to acknowledge that Spiritualism has come to stay. Our work is but just begun, and it will be arduous still, when we realize the amount of dross that clings to the diamond in the rough, which must be cleaned out before we can show the brilliancy we possess in the grandest religion the world can know to-day--a religion which opens the door to the world where our dear ones have gone, with whom we can converse, and from whom we can get instructions how to live in order to be well received in that bright state when we step out of this.

We have everything to encourage us to live an upright life; we who believe "as we sow so shall we reap," ought to square our lives accordingly, realizing that we keep our own accounts, and will take them with us to that better land, where they will be opened for all to view. This should stimulate us to do our best in every walk of life.

MRS. C. C. BACON,
Chairman of Investigating Committee
At Lake Brady.

Written for the Banner of Light.

DAS VATERLAND.

Die Ewigkeit ist unser Erbrecht.--Mortiz.
Ich bin ein Mann von siebenzig Jahren,
Hab' manches, vieles durchgemacht,
Und frage mich, ob ich erlebten
Des Lebens Zweck, des Lebens Pracht?

Man spricht mir oft von vielem Lernen,
Vom Geistes ad' hohem Gut,
Wie man in ungeheuren Fernen,
Der Sterne Lauf berechnen thut.

Wie man an längst vergabenen Orten,
Das graue Alterthum belebt,
Und vor den fest verschlossenen Pforten,
Die Zukunft zu erforschen strebt.

Des Menschen Geist hat viel errungen
Die jüngste Zeit hat viel vollbracht,
Die Kräfte der Natur bezwungen,
Und unterworfen ihre Macht.

Wir wissen viel, als Männer, Frauen,
Doch wenig nur, in Wirklichkeit,
Und unser Hoffen und Vertrauen
Stützt sich auf die Unerblichkeit.

Was hier von dunkler Nacht umgeben
Wird Sonnenklar im Heimatland,
Was wir gesiehet im Erdenleben,
Wir finden es an Freundeshand.

Denn unsere Freunde und Verwandten,
Die jetzt schon uns zur Seite stehen,
Sie helfen uns, mit den Bekannten
Auf immer höhere Bahn zu gehen.

Drum lasst in Freundschaft und in Liebe,
Uns redlich durch das Leben ziehen,
Wir wissen, dass durch edle Triebe
Die besten Freilebte für uns blühen.

Wir grüssen Euch, verklärte Brüder,
Wir grüssen Euch, mit Herz und Hand,
Bald sehen wir vergnügt uns wieder
In unserm ewigen Vaterland.

HE AGREED WITH HER--A witty and popular New York clergyman, whom everybody knows by reputation, had a laughable, and at the same time unpleasant, experience recently. One Sunday not long ago he was going up the steps of his Fifth Avenue church when he was asked by an old lady (who, of course, did not know him) to help her up the steps. With his usual courtly grace he complied with her request. On reaching the top steps she halted, breathlessly, and asked him who was going to preach that day.

"The Rev. Mr. Blank," he replied, giving his own name.

"Oh! Lord," exclaimed the old lady; "help me down again. I'd rather listen to a man sharpening a saw. Please help me down again. I reckon I won't go in."

The clergyman smiled, and gently assisted her down the stairs again, remarking, as he reached the sidewalk: "I would n't go in either if I was n't paid for it."

Original Essays.

DREAMING.

ITS CAUSE, SIGNIFICANCE AND VALUE.

BY M. R. K. WRIGHT.

[Concluded.]

The subjects of hypnotism may be made to dance or sing, weep or laugh, experience pain or see fictitious sights and hear fictitious sounds. The saint and the sinner are both alike subject to the law of mental control.

The murderer may be forewarned of danger or receive a timely notice of the consequence of his contemplated crime. The idea entertained by many prophets and abnormalists, that our hearts and our habits must be pure in order to be the recipients of psychical realizations and favors, is not well founded.

Every spirit has his ward, and may exercise an influence over him. The better qualities of mind may be lacking in some cases of dreaming and clairvoyance, but the law that is involved in the production of this class of phenomena is identical in every case.

The world is full of religious "cranks and chronics," who, no doubt, have been deeply imbued with the conviction that they were specially chosen to fulfill the important and much-sought-for office of prophet and reformer. Jemima Wilkinson declared that she was directed and empowered by a vision to teach the doctrines that she uttered.

Joanna Southcott was another subject of spiritual zeal and visions. She believed that she was especially chosen to fulfill a "prophetic mission." Joanna was no doubt a very sensitive subject of mesmeric influence and impressions; but in matters of self analysis and understanding she seems to have been quite deficient, or she never would have entertained the idea that she was to become the mother of another "Prince of Peace," which she really did, and allowed her followers to procure an expensive cradle for the anticipated Messiah. But Joanna's psychological fancies were not more mistaken or lacking in common sense than have been those of many other religious enthusiasts and sensitives.

The history of mankind is replete with claims of this nature. Night dreams, visions, influences and inspirations have been common to all men and nations, and yet, in what we may call their "greater intensity," they have been the special lot of but few, and even this class, who, it would seem, should have been well qualified, from experience, to teach us concerning the use and value of such abnormal phenomena, have almost wholly failed in their efforts to that end.

It is, however, now becoming better understood that the psychical power that is able to control us is also able to mislead or allure us, both in matters of reflection and judgment, as also in matters of business or those of faith and ambition. Scientific research has placed this important fact beyond question.

In order to secure the best results of dream-impressions, we must be thoughtful, upright, honest, just and manly, as our aids are likely to correspond to ourselves.

Thus we may be cared for by a good genius or made to realize the presence of a counterfeiter. It is not very difficult to determine the import and value of many of our dreams and visions. Of course some of them are too anomalous to be of service to us in any way except, perhaps, as reminders of the strange power and purpose of thought as it is employed by the invisible monitors of the world above.

Some dreams are given to guide us, others for our enjoyment. Some are imparted to the mind as a needful warning against danger, bad associations or evil inclinations, while others are presented to exalt our feelings, correct our habits or make us hopeful and happy in the struggle of life.

The motive that lies hidden behind the most complicated dream may be generally understood if we are mentally apt and discerning; the more we study into the mystery of dream-realizations the more we are likely to know of their cause and meaning.

The writer of this article was born a somnambulist, and has made the subject of mind the study of a life-time. He has always found that to dream of serpents, or other vile-looking creatures, is suggestive of enemies or trouble. To dream of feasting is not a good sign. It indicates a too free personal habit of eating. To dream of the departed is to be reminded of them, and to have our attention called to their presence and state of being.

Once, many years ago, I was permitted to enjoy a delightful and unexpected vision. This occurred after I had become clairvoyant, and was living in conscious nearness to the spirit-world. I will briefly relate the facts in the case, just as they occurred, in order to show the beauty, as well as the object of such inspirations.

So with all our boasted nineteenth century education in science and art, we are living in this great world, seeing, hearing and using only the smallest, grossest, rudest part of the skies and earth, the rocks, plants, animals and humans; the vastly greater part, the higher and more real power, wealth and beauty of the world of being all outside and above our popular education.

If we mistake not, the signs of the times are full of wonderful promise, namely, that the twentieth century, so near and opening to us, will be a century red-lettered in the calendar of the ages for just this--its discovery, its science and art of the spiritual and ethereal worlds and life within us and about us, a science and art so high and rich as we have hardly dreamed.

Why not teach the young, as a natural, common science? why not begin a popular education of this science and use of the ethereal and spiritual part of our world?

Will it render life here less beautiful and strong to know more and more of the infinitely wider and higher spiritual world, that as a grand reality infolds, inspires and molds our rude bodies and little lives of this visible earth, with its mightier energies, its diviner truth and love? To know and think of our earth-life in this way enables and enriches all things, for in this way we discern a soul of immortality transforming and transfiguring every rock and tree, every worm, beast and man.

Is this nonsense and mere dream fancy? Then is the divinest life of every great seer, prophet and Christ of the soul and immortality the world has known, mere nonsense and dream fancy.

The skeptics, "Such spiritual dream stuff does n't help us to live here. We are none the richer or wiser as to this world. Give us common-sense education for a common-sense world. Let us have facts and realities to stand on."

But just here, in answer, is rising and fronting us the higher fact, the larger truth, declaring that the most real and best part of our world and life is not common-sense, for it is

to be standing in the same place, surrounded by the same hills, valleys and streams. At first objects and things seemed quite natural, but they soon took on a changed aspect. Stately trees, great oaks, elms, maples, chestnuts and hickories, came into view upon every hand, as if by magic. I was upon the spot where I spent my boyhood days, but at the same time I could in no way reconcile myself to the strange transposition of objects and things as they now appeared. I was listening to the music of the waters as they babbled along in the bed of the brook at my feet, and meditating upon the majestic outlines of the view before me, when all at once I heard a strange, rustling noise. It came like a gust of wind, playing forcefully through a cluster of bushes that grew near where I lingered.

As I turned about, and looked in the direction from whence the noise emanated, I saw a human form coming up a little rise of ground that led to the place where I was located. I was surprised, and felt an emotion of sensitiveness and doubt as I looked upon the singular person before me. I was in the presence of an Indian, dressed in the fashion of his tribe. His skin was dusky brown, his hair was black, long and straight, and he carried a bow and arrow in his right hand. As he approached the place where I was located I noticed he had a thoughtful look and kindly smile. I was at once disarmed of all fear, and began to feel an interest in the stranger. As I was about to speak to him he came nearer to me, and without waiting, said: "Dyu-ne-ho-gah-wah lived here many years ago. White man not yet come. Great woods everywhere. Lived on hill Gan-go-ro. Was then happy. Red man remembers. Look again." As he uttered the words "look again," I made an inadvertent effort to see something more, and was straining my eyes in compliance with his suggestion, when I suddenly awoke, and found that all I had seen and all my delightful reflections and experiences were but the result of a dream--a dream of pleasure.

POPULAR SPIRITUAL EDUCATION.

BY W. A. CHAM.

WE are fast discovering that our great popular education is, after all its attainments, very small and poor.

Our astronomy is proving to be only a vision and knowledge of the fire, the slag and dust of suns and worlds, not the soul, the life of them. Our geology is merely a study of earth tombs and ceremonies, not of the vivifying spirit in resurrection.

Our botany is the science of the coarse material threads of warp, of the grasses, trees and flowers, while the higher, finer forms of beauty and grace, that nature and the soul are ever weaving upon them with ethereal and spiritual wool, are all left out, unseen and unknown.

Our geography, sociology and politics are the study and science almost altogether of the deadwood and underground roots of nations, cities and homes, while the great spiritual sap-life, the leaves, flowers and immortal fruits of humanity in the sunshine and free air of the upper and more real world, are passed by or forgotten as mere dream stuff.

So our anatomy and hygiene are chiefly a classifying and doctoring of our gross material frameworks and skeletons of life. All the while the more real bodies and energies of men and women, that clothe and make live these rude frameworks and skeletons we see and hear, and call animals and people, are as yet almost unrecognized by our science and art, because they belong to that part of our world, the ethereal and spiritual, that our common senses reach not, report not.

Our present popular education into the knowledge and use of the greater realities of the world and life about us is very small and poor indeed. It is much as if we lived in our homes and were so limited and poor in vision and sound that we could see only the rude framework and bare walls of the houses, the roughest outlines of furniture, and bony skeletons of creatures and people moving about us; hearing only the loudest, coarsest sounds of shrieks and cries, while all over and about us, in these same homes, were beautiful pictures, draperies, musical instruments and furniture, loving, smiling faces and forms of flesh, the air filled and harmonious with sweet voices and music--all this clothing and making alive the rough timbers, the rude walls, the skeletons and coarse sounds, with rich, beautiful forms and life, yet all unseen, unheard by us because too high and fine for our dull, crude common sense to reach and reveal.

So with all our boasted nineteenth century education in science and art, we are living in this great world, seeing, hearing and using only the smallest, grossest, rudest part of the skies and earth, the rocks, plants, animals and humans; the vastly greater part, the higher and more real power, wealth and beauty of the world of being all outside and above our popular education.

If we mistake not, the signs of the times are full of wonderful promise, namely, that the twentieth century, so near and opening to us, will be a century red-lettered in the calendar of the ages for just this--its discovery, its science and art of the spiritual and ethereal worlds and life within us and about us, a science and art so high and rich as we have hardly dreamed.

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(Continued on third page.)

The Spiritual Postum.

Conference of Monday, June 24.

Inspirational Discourse by W. J. Colville.

UNIVERSAL ETHER, WHAT IS IT? WHAT IS ITS RELATION TO MATTER?

And Replies to various Written Questions submitted by the Audience.

A SIMILAR question has been suggested frequently both to Prof. Crookes and to many other scientists. It is difficult to answer it within the limits of one address. Thus much, however, we can say, viz., that we entirely agree that the Universal Ether is the one substance out of which everything proceeds.

Considerations of the spiritual laws that govern the world bring us to "Borderland"—that is, to the meeting-place between the seen and the unseen, from the outwardly unheeded to the physically unheard, from the so-called visible to the invisible—not really invisible, not really unseen, even though beyond the reach of the five bodily senses in their present state of limitation. Ether permeates everything within and beyond our grasp; it is ever present, inter-atomic and inter-stellar equally, and is, indeed, the illimitable mother-substance out of which all objects are formed and into which they can finally be resolved.

Recent scientific researches, somewhat mystically conducted, have led to a statement of the old Chaldean doctrine that three molecules are required to make one atom, and beyond the atom there is another three-fold definition, and that three atoms make one atom, and yet again is it stated that three atomolins (singular, atomolus) are required to form one atomole, and of course the three-fold divisibility may be carried on indefinitely till the absolute is reached.

Spirit, force and matter make up a trinity in man. Theosophy speaks of seven principles, the higher three being immortal. Through the study of comparative theology, we find, to begin with Egypt, that Osiris, Isis and Horus, constitute the divine trinity. In India, Brahma, Creator, Vishnu the Preserver, and Siva, the Destroyer and Reproducer, are the sacred three; beyond them is Sarabrahm, the Absolute. The divine man, the divine woman and the divine child, are represented as the three essential expressions of Deity everywhere. The exclusion of the idea of the feminine principle from Deity is a blind heresy.

Light, heat and electricity constitute the three-fold nature of manifest divinity. To the ancients, fire meant the essence of the universe; the sun was considered the abode of angels, and venerated accordingly. Light corresponds to Divine Wisdom, heat to Divine Love. Light is exterior, heat is interior, but one cannot be without the other, and as the two are one in the subsistent state, they are virtually inseparable in the existent, which is that of ultimatum.

What are magnetism and electricity? The compound expression, electro-magnetic force, far better suggests the truth of one universal element than the common talk of two distinct forces, for there are not two forces in reality, but a dual manifestation of but one essential force. When northward and southward moving, magnetism is the name we give to this force, which, when moving westward and eastward, we call electricity. One original force needs to be acknowledged as the parent of all things. All deep scientists in their treatises on force speak of one absolute element, ultimately male and female, expressed all through the universe. In chemistry, about seventy distinct elements are recognized, but all are resolvable into one absolute, primeval force, out of which they all proceed.

The ancient four elements, fire, air, water and earth, were never considered absolute by the wise men of old. The most ancient ideas of chemistry traceable to the early Egyptians, all resolve the universe, as we can conceive of it, into one pure, simple substance, which some authors name *Etheria*.

As every solar system is born from its parent central sun, and suns are essentially spiritual globes, according to esoteric philosophy, solar worship is very rational.

When Bishop Berkeley said "there is no matter," like many other great men he was misunderstood and misinterpreted, because it takes a great mind to comprehend a great statement. It certainly were not true to state that all resides in the imagination of ourselves; that we are not in a beautiful hall, surrounded by magnificent pictures, enjoying the sight of lovely flowers. But things are greater than they seem. The greatly-inspired poet Longfellow said: "Things are not what they seem to us when our soul is sleeping. When it awakens, and beholds the spiritual reality of things, then, indeed, will our eyes be opened to a reality so much grander than all appearances, that not the most transcendent genius can convey the faintest idea of its glory to mortal intellect."

Spirit is greater than force, force is greater than matter. The greater can contain the lesser, though the lesser can never contain the greater. When this simple and indisputable axiom is followed to its inevitable end, the vague incomprehensibilities of Schopenhauer and the strange utterances of such perplexing writers as Heinrich Heinsdorf will lose their hold on public fancy, not because the statements of those men are altogether untrue, which they are not, but because they lack comprehensibility.

Where does matter go to when it disappears from view? Nothing proceeds from naught, nothing travels to annihilation. Force is transformatory. Ice, however hard, can melt into a liquid stream or flow of water. Look at the Volga during the long winter months—a thick mass of solid ice. Summer comes, it melts into a clear stream of transparent water. Pour then some of it into your teakettle, vapor rises, then disappears in ether. Ether is partially condensable into gas, gas condenses into liquid, liquid solidified becomes ice.

This brings before us the ancient alchemist's method of dealing with the four elements, all contained in one, and offers an approximate solution of the supernal idea of the final transmutation of all metals into gold, the one only imperishable and incorruptible metal, according to the teachings of the Rosicrucians, who are, without doubt, a mysterious people, who from the earliest times have been secreted all over the earth, occasionally, when conditions favored, and the time was ripe, making their presence known, and revealing something of their doctrine in so far as it could be made of genuine service to humanity.

If Paris were to be destroyed, where would all its atoms go to?

Not one atom could be lost, and by a chemical process the whole atom could be reconstructed. The whole creation is but one vast materialization. There is no creation except in the sense of organization, and no destruction but disintegration or dissolution.

Worlds are not annihilated, they are reabsorbed, and are ever being built up again and again under some new form of administration.

Who were those Sons of God who stood upon this earth as rulers in an age long past, manifested in different ways at different periods? They were none other than direct medial instruments for the guardian angels of the planet.

Oriental seers and sages divide long periods of time into nights and days of Brahm. The Parsees speak of the rest of Pelaya at the end of a cycle. The Jews speak of the Golden Age as the consummation of this world's career; a blissful period foretold by many Hebrew prophets, when the knowledge of truth and the practice of peace and good will shall have become universal; the Messianic mission of Israel as a chosen people, being to assist in bringing in this glorious consummation by means of proclaiming the unity of God and of mankind likewise.

Universal Ether interpenetrates not only outer forms, but occupies also the minutest atoms invisible to us, all of which are floating in this sea of ether. Such a conception is strictly scientific and not in the least fanciful; the truth of it is self-evident to all who reason upon the globes floating in space. No one has ever seen substance; the original substance underlying all things is manifested only by its silent workings into its results. Substance increases not, and does not diminish; only its manifestations can be said to begin, grow, mature, end and recommence.

There is a widespread faith in many schools to day that there is one universal force, greater than electricity and magnetism. We know there is a great reality in the force discovered by Keeley, coming as it does into direct super-normal connection with what has ever been and still is to the greatest part of humanity, occult, hidden behind the veil.

Dynaspheric force, discovered in this age through the constant laborious researches of John Worrell Keeley in his laboratory in Philadelphia, is undoubtedly but a higher, subtler grade of the same energy which most people only know as electro-magnetism, and though magnetism and electricity are terms glibly employed by everybody, who is prepared to determine what they signify in all their fullness?

What is health? Men will have to live in harmony with all nature to be well. Mental harmony is the basis of physical well-being, of bodily health. Where there is discord the electro magnetic conditions are disturbed, and sickness and disease find easy entrance to any abode of discord.

Solar energy is known to true savans of many climes as the great builder and repairer of the human body, and the next great step in medical demonstration will be the almost universal employment of this beneficent power.

Michael Angelo and Raphael knew how to use the gifts of the Gods. Their paintings are still a joy to multitudes, elevating, inspiring and in every way ennobling; unintelligent manipulators of force would have given to the world miserable caricatures, poor attempts, wretched failures, and this with the same colors, the same brushes, all the identical implements which the great masters used. We must learn to make use of the talents which have been given us; for does it not say in the Bible that only through the employment of powers can gifts multiply, and does not all human experience confirm this fact?

When the Golden Age is reached every one will be in his rightful place. There will be no more misuse of good material; therefore, there will be no longer any sin or sickness. This world is what man makes it, for it is our laboratory in which we are experimenting constantly.

Through the appointed agents of the STAR CIRCLE will soon be revealed the true history of the world. The origin of the world was a star-germ which contained all conceivable possibilities; the germ of all the earth has produced and is producing was contained in this original nucleus. All growth or development is according to one unchanging law; therefore whoever really knows how one form in nature is produced, knows how all are developed. "The kingdom of heaven is like unto a grain of mustard seed." "Consider the lilies how they grow."

ATTRACTION AND REPULSION.

There is in reality no repulsion; there is a universal attraction. You are not driven, you go where you are drawn. When you die to the flesh you will be transported by following the line of greatest attraction to whatever circle in the heavens or to whatever spot on earth this irresistible force impels you, and always in strict obedience to your uppermost affections.

Never anticipate evil; do your work, looking brightly with Christ's indulgence on whatever seems dark; all will be clear to your understanding some day—there is good everywhere, but you must be willing to see it, and, indeed, resolved to discover it everywhere, at all times, in all persons and things, before there can dawn upon you the ravishing consciousness that ALL IS GOOD.

As the question of cremation is also before us, we testify that we care not whether our bodies are cremated or buried or thrown into the sea; but cremation certainly is a step higher than burial on the ladder of progress.

The world-renowned preacher, Bishop Phillips Brooks, advocated cremation. Fire thou art, and unto fire thou dost return; come home to thy origin, will be substituted some day for "Dust thou art, and unto dust thou shalt return."

But when the spirit clings to earth, and is unwilling to part from its surroundings, the thought of cremation yields conjunction.

As Swedenborg says, all follow their dominant love. Thought, in a certain sense, gives presence, but only love produces conjunction; and unless we are by means of strong affection vitally conjoined with earth, we are not detained in the planet's atmosphere, but are free to soar to whatever realm is the seat of our deepest love.

How can you communicate with friends gone before, if they are no longer on earth? They see each one of you as a spirit entity, and as they see you they communicate with you through electric affinity.

The higher phases of spiritual communion, which are so far more beautiful and soul-satisfying than ordinary borderland experiences, are all results of that deep interior communion of kindred souls which serves to lift those who really enjoy it to the most intimate association with celestial altitudes of being.

To effect a perfect conjunction with any state there must be a strong desire to do so, but will is not all: connected with it must be fervent, constant expectation. You must expect the full realization of your wish. You underestimate your genius when you doubt. We say, you can, because you desire. Can all desire be fulfilled? Nature mocks none of her children. Expectation, wedded to desire, will force all worlds open to you.

And can we have intercourse with them? Yes, through automatic writing and telepathic intercourse, and in sundry other ways. But there are comparatively few excellent mediums, because people are too afraid of criticism; they are afraid of allowing their inspirations and intuitions to work through them uninterruptedly, so as to fully direct their actions in harmony with their desires. If you both desire and anticipate a given result, the way of learning will be made plain to you. Whatever your hands may be engaged in, provided it be good, is a means of education. It is our interior state that makes our outer condition. However humble our occupations be, inspiration will come even when you think not of it. It comes spontaneously—mystery and spontaneity are characteristics of illumination. Do not continue limited by lack of faith, but become ready to be used in whatever way God may choose, and behold, some spiritual gift will burst upon you, breaking through the hard, dark clod of your outer self, like some lovely spring blossom unexpectedly forcing its way through the ground when and where no one dreamed of its appearing.

As the approaching destiny of France has been mooted by our questioners, we will frankly state that we see clearly that the French Republic will be greatly purified. Anarchy is almost silenced. Yes, Carnot was assassinated, but the consequence of the madman's tragical deed was a death-blow to all such demonstrations of violence in the history of the peoples of Europe.

Republicanism, through corrective theory, can only gradually be translated into harmonious expression. The best of the people, and the best in the people, constitute the only safe ruling power. We condemn violence, we advocate moral persuasion. We trust that soon prison regulations and hospital systems may undergo a complete change, that justice may be more and more tempered with mercy—for only in the perfect equilibrium of justice and mercy can harmony be found and order established and preserved in human society. Carnot's noble, aspiring spirit will greatly assist in the educational advancement of the French people. *Liberté, Egalité, Fraternité*, will bear a fuller meaning before this century closes.

The advent of a new era of manifested truth will be ushered in through peaceful occasions. Great teachers will come forward to instruct the people. Carnot knows that he can work more and better for his beloved country now, than if he had remained on earth. France is nearing her apotheosis; she is being made ready for the great impending change. Noble Marie Stuart, with Jeanne d'Arc, the Maid of Orleans, and many other royal spirits, preside over the destiny of France, and their efforts on her behalf will neither be fruitless, nor can they be frustrated.

Paris will be the principal centre of peaceful propaganda; it will surely give up its pernicious habits; it will rise higher and purer until it reaches its apogee, and will shine out upon the world purified, radiating justice and

inspiring love of true freedom in the breasts of all the nations.

Though the dogs of war, chained to their kennels, may bark and growl and sometimes grow ominously restive, we are not afraid to prophesy that the next five years will see many great steps taken in the direction of firmly establishing the peace of Europe. France and Germany will yet be reconciled; such a disposition will be made of Alsace and Lorraine through the agency of international arbitration, that these two severed provinces will be no longer a bone of contention between two great peoples. The sentiment for peace is deeper and more universal than ever previously, and though there are still many pessimists and warriors who predict a terrible sanguinary encounter between several of the European nations, we can see deeper than the stormclouds on the surface of the sky or the foam on the bosom of the breakers.

Deep down beneath all surface commotion are the powerful agencies at work which will yet redeem Europe, unite her divided countries into a federation of harmonious states, and thus fulfill the inspired dream of Tennyson, who sings so sweetly and prophetically in "Locksley Hall" of "a parliament of nations and a federation of the world."

IMPROMPTU POEM—THE PEACE ANGEL.

In ancient story a legend reads,

That a spirit from realms above

Presides o'er the nations' e'en though they strive,

Regarding all in love.

And though oftentimes the way seems rough,

And human passions wild,

This lovely messenger of heaven,

Like to a fairy child,

Broods o'er each scene of strife and wrong,

And sings unshaken the sweet song

Which starry hosts o'er Bethlehem's fold

Sang to the shepherd lads of old.

Unknown, unseen, amid the halls

And palaces of regal state,

Unrecognized in Senate walls,

This angel, though without the gate

Of Parliament and Bourse doth bide,

Patient and loving, ne'er dismayed,

Though on her lips by power divine

Finger of silence may be laid,

She scatters blessings with soft smile,

And doth the lonely hours beguile

Of all the watchers on the tower

Who wait and pray for Christ's own hour.

Not to bring peace with ancient wrong,

Not to gloss over mortal crime,

Not to support dark prejudice,

Or cherish discord 'twixt this clime

And other realms, this angel moves,

But to present a better way

To prove how equity must reign.

Ere peace her beauties can display,

But she, the angel all unseen,

Though clothed in light's own shimmering sheen,

Keeps watch, and answers to your call

When'er you pray God save us all.

And may this minstrel so fair,

Who broods in patience everywhere,

Make known through you her mission white,

And bathe you in celestial light.

The Change Called "Death."

I. CORINTHIANS, XV.

35. But some man will say, How are the dead raised up? and with what body do they come?

36. Thou fool, that which thou sowest is not quickened, except it die;

37. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain;

38. But God giveth it a body as it hath pleased him, and to every seed his own body.

39. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption;

40. It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power.

41. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

42. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

43. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

44. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed.

45. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

46. For this corruptible must put on incorruption, and this mortal must put on immortality.

47. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

48. Oh! death, where is thy sting? Oh! grave, where is thy victory?

49. The man so killed—what was his sensation? It was for the time suspended. To him, existence was nothing....

"His sudden death was to his consciousness what the hammer is to a piece of flint. If a hard flint is struck quick enough, it will fly into impalpable powder; if struck with less speed, it would not be crushed nor destroyed. It is the suddenness of the stroke that surprises 'cohesion' in the flint, as the cannon ball for the moment annihilated the sensation of individuality in the man. Individuality usually returns, in cases of sudden death, after a few days in the homes of the Summer-Land. They are usually guided to some brotherhood, to some hospital, or to some open-armed pavilion, and there they are watched and tenderly cared for, as are all who arrive from lower worlds. Then the time approaches for the spirit's awakening, then celestial music, or some gentle manipulation, or the murmuring melody of distant streams, or something like breathing passes made over the sleeping one, cause a 'sensation' to return, and thus the newcomer is introduced to the Summer-Land."

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TO OUR FRIENDS:

Do n't you know some Spiritualist who does not now, but who would subscribe to THE BANNER OF LIGHT if YOU called his attention to the Paper?

Popular Spiritual Education.
(Continued from first page.)

simply outside and above this world's sense. All our common-sense, rocks, plants and animals; all our planning and building; our literature and art and homes are fed and molded by this same ethereal and spiritual part of the universe, that material sense and reason pronounced dream stuff and fantasy.

Our present education, so limited to material science and art, seems much like the child's arranging, repeating and playing with the pictures, the letters and words of a book, while the thought and ideas that are the soul by which they live, are left out all unknown.

Old Solomon, of biblical history, bewailed the vanity, the fearful weariness and vexation of this illusory, perishing world, where all he found was mad struggle and show, ending in disgust and the tomb. He could not oversee and overhear his senses of this world's matter. What if he could have been educated into the spiritual and immortal reality and meaning of this illusory dying world, so that he could have seen and known how the visible order of things and life are only the passing forms, the earthly service and resurrection into the higher more real unseen? Then he surely might have preached a truer, more blessed gospel of faith and hope to the ages. Behold all this vanity and vexation, defeat, decay and death is only transformation and triumph of the eternally real, the soul of the world and man.

Does not our age need such a gospel of the spiritual that forever transmutes and triumphs over this world's vanities, defeats, decay and death?

"DO WE KNOW GOD?"

BY EMMET DENSMORE, M. D.

I HAVE been much interested by the article "Do We Know God?" by Mr. Frank E. Healey. Will you allow me to call your readers' attention to a short quotation from this essay:

"If out of nothing something cannot be made, or, to put the thought into the language of an able modern writer, if a thing cannot come from where it is not, the only conclusion possible is that the material out of which the world was formed has had existence from eternity. If it has existed from eternity, laws governing it have existed, and its formation into a world was in accordance with eternal law, or certain unvarying modes of manifestation."

If a "thing cannot come from where it is not," and if the "material out of which the world was formed exists from eternity to eternity," will Mr. Healey explain the origin of man? In order to account for matter he is obliged to affirm its existence from eternity to eternity. I wholly agree with him. I believe that a philosophy built upon any other system is sure to fall—its building upon the sands. When Andrew Jackson Davis' "Divine Revelations" was first published, I noted that what Mr. Davis called the "Great Positive Mind" began in the centre of a vortex and built a circle of worlds. In due time he built a second circle outside of the first; and continuing, if I recollect aright, he is now in the midst of the building of the sixth circle. I could see at a glance that outside Mr. Davis' sixth circle there is an infinite space in which nothing exists, and however relatively great the space may be, included within this sixth circle, it does not lessen in the smallest degree the infinite void outside. It is plain that on the plan with which Mr. Davis started out he will never make serious inroads upon the everlasting nothingness. And the phenomena of man, the ego of Mr. Healey, or any other human being, remains to be accounted for.

I have no quarrel with Mr. Healey's contention that evolution shows that all animal life is a development from the germ cell. Let us accept Mr. Darwin's theory propounded in his "Descent of Man," and agree that the origin of species has all resulted from a primal cell with a tendency to reproduction and to variability. This has no doubt all been accomplished by natural selection and by the before named tendency. But whence came the original cell? It is affirmed by scientists that in the beginning "the earth was without form and void"; that it existed in the form of a gaseous vapor, and that our planet earth has its beginnings in the condensation of this gas. Does Mr. Healey think that the cell germs had been "lying around loose" from eternity, and that they were kept alive during the long ages of vapor, before the gases were condensed into the earth's crust? It is said that there is no credulity so great as that of the incredulous. It is plain to me that if "a thing cannot come from where it is not," that the first germ cells of life on this planet did not come from the gaseous vapor out of which the planet was condensed.

There is one other missing link for Mr. Healey and the evolutionists. As before said, I agree that it is probable that Darwin is right as to the origin of species; and when we have once got the original cell to start with, that the development of animal life on the planet, up to and including the Simian tribes, is plain sailing. But what is the origin of that man-animal that has a conscious moral nature, and the law of whose being is progress? I must urge Mr. Healey to bear in mind that the essential nature of the animal remains unchanged. We can teach these animals tricks. We have the performing horse and dogs, and even fleas; but not a particle of this advance is transmitted to their descendants. A tiger, a horse, a monkey are the same to-day in characteristics as they were hundreds of thousands of years ago. Whence came the wonderful change whereby man has developed and progressed? To me it is plain that not only the "material out of which the world was formed has had existence from eternity to eternity," but that the same is true of the human spirit; that it is self-existent from eternity to eternity. If Mr. Healey is justified in postulating this affirmation for the material world, why will it not apply with equal force to the spirit? And with this hypothesis we have an open sesame. We have but two necessary interferences from the world builder. At the right time he had but to import the original germ from where it had been kept warm and living, into a favorable place on the crust of the earth, with the requisite conditions of sunshine and moisture and nutriment, and cell life began; all is plain sailing till we have developed man's immediate progenitor, the Simian tribes; then comes the second necessary interference, and the human spirit begins to build itself a focus and man is born. From the first pair all the races of man may have descended; the tropical climate makes the woolly hair and black skin, and the frosts of the North, the yellow hair and blue eyes of the Norsemen. When Mr. Healey publishes his thought in the BANNER OF LIGHT, he is addressing a public who are, as a rule, perfectly familiar with interferences from the spirit-world. We have all seen materializations and the creation of transient bodies temporarily inhabited by an intelligent force. Having seen this much, being assured of these facts, it requires no resort to ignorant credulity and superstition thus to solve the problem of how man began to be on this planet.

In confirmation of this view I will quote from the writings of a man who was neither unbalanced nor superstitious—America's greatest philosopher, Ralph Waldo Emerson.

The following is taken from his essay on "Swedenborg, or the Mystic." The Arabians say that Abul Khain, the mystic, and Abu Ali Seena, the philosopher, conferred together; and, parting, the philosopher said: "All that he sees, I know," and the mystic said: "All that he knows, I see." If one should ask the reason of this intuition, the solution would lead us into that property which Plato denoted as reminiscence, and which is implied by the Brahmins in the tenet of Transmigration. The soul having been often born, or, as the Hindoos say, "traveling the path of existence through thousands of births," having beheld the things which are here, those which are in heaven, and those which are beneath, there is nothing of which it has not gained the knowledge; no wonder that it is able to recollect, in regard to any one thing, what formerly it knew. "For, all things in nature being linked and related, and the soul having heretofore known all, nothing hinders but that any man who has recalled to mind, or, according to the common phrase, has learned one thing only, should of himself recover all his ancient knowledge, and find out again all the rest, if he have but courage, and faint not in the midst of his researches. For inquiry and learning is reminiscence all."

"I am at one with Mr. Healey when he says: 'The observation of a set of ceremonies established by some organized body of people confers no distinction to be desired, and is not the sign nor test of uncommon excellence. To think so is a strange fallacy, and often an impertinence. To be moved by declamation, or to assume bodily postures, cannot change the nature of a principle nor transform the nature of a person. Conformity to outward acts establishes no new relation with any heavenly power and furnishes no proof of favoritism under divine legislation;' but I must ask him to be a little more cautious in his assertions. He says that, speaking of man, 'no golden age lies behind him. I am sure that a golden age lies behind him as well as in front of him; and before Mr. Healey can justify these assertions, he must give us a reasonable solution to where the first germ cell came from, and from whence came the man-animal whose distinguishing feature is that he has progressed for the law of his being.'"

Kneeworth House, Elm Park Road, South Kensington, London, S. W.

Banner Correspondence.

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

Indiana.

CONNERSVILLE.—Dr. Kayenne writes: "The principles of Spiritualism are yet in infancy, but still, in this unfolding age, its rapid and permanent growth should be sufficient evidence of stability and thus discard all doubt and induce moneyed members to give. Give freely, give for the noble 'brotherhood of man,' and, too, give for his approval. Then, with a reserve fund, what might not be accomplished for the good of all? Missionary mediums and missionary lecturers would be sent to such places as this, and thus do what churches fail to do—enlighten the people, one and all, rich and poor alike; teach them a religion that would content their souls and make them glad to know they will surely meet their loved ones again; teach them not to live for themselves alone, and that each individual adult must be his own savior. Save our own; never mind foreign lands. We have the poor among us always—poor in mind as well as in body and purse—and it is our bounden duty as Christians and Spiritualists to care for them and fill their minds as well as bodies. By the way, Mrs. —, a few years ago, put it very nicely, and the hint is plain. She was called upon by an agent for the poor heathen to subscribe. She did so, putting down one dollar; after the agent's thanks, and he was passing out, she called him back, saying she forgot her duty; whereupon she subscribed ten dollars more. 'Why, how is that?' remarked the surprised agent. 'Oh!' says she, 'I merely want to feel sure the heathen get the one dollar, and the balance will or may pay expenses.' We would be truly glad if a good lecturer and a test medium (these two should go everywhere hand in hand) could visit this place for a week at least. The citizens might be slow to awake to these principles and line of thought at first, but when once aroused we feel assured many proselytes would be the glad result. About all the occultism that has prevailed this summer has been through magnetic healers. One especially deserves notice—Prof. Twilight, who has made many remarkable cures. His enthusiasm for the Cause is worthily shown, when at his own expense he has subscribed for and mailed two or three different spiritual papers to as many parties here."

Missouri.

OREGON.—"Holt" writes: "If Modern Spiritualism is not true, with all its infinite numbers of witnesses to the phenomena, how can any sane mind believe that the spiritual demonstrations of eighteen hundred years ago are true, with no reliable testimony whatever for them?"

An article by a correspondent of the New York Tribune lately goes into the investigation of the evidences of the resurrection of Christ, and completely shows up the contradictory statements of the Gospel writers on that point. But it has always seemed to me that there is a stronger objection to the Christian creed than that, unless our modern evidences of Spiritualism are reliable, and I wonder that theologians do not see that the truth of Spiritualism renders the truth of the older phenomena so probable as to make the proving of them an easy matter!

The great logical mind of Beecher saw that point so clearly that he once exclaimed, 'If all the evidences of Spiritualism are false, it blows the testimony of the Bible all to pieces!' I make no war against Christianity, except as a defender of Spiritualism."

Illinois.

CHICAGO.—Wm. J. Masters writes: "After an absence of ten weeks I returned to Chicago, to find our different societies ready for the winter's work—they all seem to be in a flourishing condition. Dr. Willis Edwards is holding forth at the 'Church of the Spirit' in his usual able manner. Mr. G. L. S. Jenify has resumed the management of the Illinois State Association, meeting in Bricklayers' Hall, on the West Side. Mrs. Ada Foye is holding the fort at the South Side Society's Hall on Thirty first street, to appreciative audiences. The Progressive Spiritualist Society of 3120 Forest avenue resumed its meetings on the first Sunday in September, when large audiences welcomed back their former speaker, Rev. Geo. V. Cordingly of St. Louis, Mo., for an engagement of one year. I heard him in the evening, and his tests and poetical life readings given to the members of his congregation were the most remarkable I have ever heard,

giving in many instances full names, with dates. His closing poem, in response to a beautiful basket of flowers presented to him, was the gem of the evening.

The hall is most beautifully and uniquely arranged, lighted by electricity, which is certainly a credit to the Cause; and this is as it should be—for until our speakers and their guides make these demands, and receive them, we cannot expect to reach a higher class of spirits in or out of the form. The time has come when Spiritualism demands to be presented in a clean and spiritual atmosphere. Chicago is to be credited for presenting Spiritualism to the people from the most beautiful halls of any city I have ever visited."

Massachusetts.

NORTH AMHERST.—W. L. Jack writes: "A few lines from this delightful New England village possibly may be of some interest to your readers.

In this village, nestling close by the sides and foot of delightful ranges of mountains and fertile valleys, are a few souls devoted to the cause of Spiritualism. This little town has its lovely homes and a delightful village library building, with nearly two thousand volumes, and amongst its valuable collection are some spiritual works, the contribution of one of the citizens here, who is favorably known in all his doings, with that of his most excellent wife, and who are (both) true and practical living Spiritualists.

I refer to our tried and true friends, Mr. and Mrs. Amherst, who are friends of the BANNER OF LIGHT, and supporters of all its cleanliness of purpose and attributes.

I recently met Mrs. Katie Mettler Wentworth, late of Montague, Mass., but now of this village; she is one of the best clairvoyants and healers now in our midst; the daughter of the late Mrs. Mettler of Hartford, Conn., so favorably known for her excellencies of character and successful practice.

Those wishing her services may rest assured of meeting with best of beneficial results. The BANNER is a welcome guest to those who weekly await its coming to their homes.

An aged man (near ninety-four years) said to me a few days since: 'It is the best paper I know of or have in my home.'

New York.

NEW YORK.—R. N. writes: "Some ten days ago while in Boston, being physically broken down with the cares and anxieties of business, I was advised to consult Mrs. M. A. Brown, No. 252 Columbus Avenue. I did so, and desire to say to the readers of your paper that I consider her a powerful and honest medium, sincere in her work. Her tests are wonderful. The information given me was most explicit."

New Publications.

INDIAN PALMISTRY. By Mrs. J. B. Dale. Cloth, pp. 66. London: Theosophical Publishing Society. For sale by the Banner of Light Publishing Co.

Palmistry is becoming so much of a custom that the works which treat of it accumulate with great rapidity. This newer one from across the ocean is one that appeals strongly to students who demand conciseness combined with accuracy and thorough knowledge. The method of translating and setting this book is original and easily understood. In brief, it deserves a large sale by reason of its general worth. The reader can open it at any page and find it interesting upon any and every line. As Mrs. Dale interprets palmistry there is much of astrology about it.

THE DRAMA OF LIFE OR, THE EVOLUTION OF MAN. Cloth, pp. 264. London: David Stutt.

The volume is issued by "Three Friends," in response to many hopes expressed by readers of "I Awake," that more communications from the other side might be made public, and was received, like the former book, through automatic writing.

The evolution which this book treats is as set forth in the Revelation of St. John, much of which is quoted at great length, and furnishes more of the text than the book itself supplies. Frequently the reader finds interpretations which may be applied to the unseen forces, but other books and writers have done this service for the present generation with much greater force and effect than has this recent effort claimed as being from the spirit-world.

MONEY: GOLD, SILVER OR Bimetallism. By Melville D. Landon, ("Eli Perkins.") Paper, pp. 157. Chicago: Charles H. Kerr & Co.

Eli Perkins in this, as in all his works, has a most interesting way of telling a story, only that in this he preaches a sound money doctrine. The book is written in easy, conversational, interviewing style, and is exceedingly readable throughout. It gives many statistics of value to the political economists and others.

September Magazine.

THE KINDERGARTEN NEWS.—The latest issue of this magazine is interesting to kindergartners and others, for the reason that it gives an account of the Denver, Col., National Educational Association, held July 10, besides other interesting matters. It is a very good number for the family, as the many stories are exceedingly pleasing. The kindergarten is the place wherein to begin the teaching of the child, and the literature which treats of this system of education should be encouraged. Milton Bradley Co., Springfield, Mass.

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[WE SHALL KNOW.]

The stars that disappear at morn,
Oh! think not they are dead;
They are not lost, they are not gone,
But, mid the glory shed
Around them by the source of light,
They shine more sweetly than at night;
It is the night that's dead.
Thus loved who disappear,
Pass like the morning's flight,
But walk in paths so sweet and clear,
As blend us with the light—
They sit upon the azure day,
They float on twilight's dove gray,
And on the clouds at night.
Oh! deep and wondrous heart of man,
Strange fount of joy and woe;
In this sad life no eye may scan
Thy current's ebb and flow;
But in the glorious world to come,
The voice of discord shall be dumb,
And thou thyself shalt know.

A man can grieve, and a man can sigh, and a man can puff and blow; but he can't get trade by sitting in the shade and waiting for business to grow.—Sedgwick (Kan.) Pantagraph.

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BOSTON, SATURDAY, SEPTEMBER 28, 1895.

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Religion is Not Theology.

What is it to "get religion," but to decide after the silent debate within that the Christ spirit is worth more than all other things together? In the sense of any imitation of him, with intent to appropriate his spirit, we are to recall his own utterances of himself, of who and what he was: "I am the Light of the world," he said; "I am not of this world;" "I proceeded forth and came from God;" "I am the door of the sheepfold;" "I am the good shepherd;" "I am the resurrection and the life;" "I am the way, the truth, and the life;" "I am the true vine." We know from this what Christ is, what we may imitate, and what is religion. The subject of religion has too long been involved in ecclesiastical mystery and dogmatic fog, as if to be religious implied the working of a miracle. It has become a semi-superstition, like so many other things that pertain to goodness and a higher life.

In possessing the Christ spirit the present life takes on a new and larger meaning. It appears to us what it really is, a promise of the other life, whose radiant glories are reflected on everything we do and think here, in fact, on all our earthly and human experiences. We are stimulated to the entertainment of purer thoughts and higher aspirations. Our joys and our sorrows take on a new meaning to us. We enjoy a foretaste of heaven even here. We are instructed in the simple truth that our character is forming in this state and stage of our being, and impressed with the additional truth that upon our present character will depend our future happiness. The deeper and truer our character here, the larger and more our happiness hereafter. We must needs sow generously if we expect to reap a large crop. The more care we take in cultivating the more abundant the return. Nature observes her own law to the end. The culture of the spirit is the prime necessity of life and living. Religion is only the science of performing that culture. It is no more of a mystery than the processes of growth are always mysterious.

Religion is not theology. The latter is metaphysics, speculation, vagaries in thinking, with little and remote influence on life and character. Religion is simply attaining the Christ spirit. We cannot, in fact, live without it, though without theology life is easily possible. Religion has been compared to the electric current, that carries our message instantaneously to the other side of the continent. Our theory respecting the nature and operation of that current is theology. We can do without any theory, but we cannot do without the current. One man may be filled with learning as to the nature of the current; another one of less penetrating mind will only be confused by the definitions and speculations, but he understands as well as the most learned person the value of the mystic fluid which traverses a hemisphere in the twinkling of an eye. Life is no mere chance. We cannot reap differently from what we have sown and planted. Thistles never produce corn. It has been tried again and again, and it has failed every time.

A ready writer on this theme remarks that this is not a vale of tears, but a rather rugged mountain path, up which we are climbing to the summit. There are hours of exceeding pleasure, when we rest to enjoy the prospect and gather inspiration therefrom. There are other hours, when the storms seem like fends

to block our passage, when heaven above and earth beneath are black with discouraging shadows, and when we wonder if there is any summit, or if it is worth the struggle to attain it. These varying and contrary experiences are all the while working their effect on us. They are making and unmaking us. They are our discipline, our trial, our education. The same God listens to our happiness and our misery, simply asking us to be brave and do the best we can. The inquiry is natural, does this logic of cause and effect cease at death, and is the other world wholly unlike this? No hint of a change is to be found anywhere. On the contrary, there is every reason to believe that we take up the same characters the day after death that we had the day before death. We simply ford the river, leaving our outer garments behind. Our environment may be different, but we are the same persons in every respect. If we cannot plant thistles and reap corn in this life, neither can we in the other. We are to decide what our lives are given us for, whether money, fame, honesty or purity of soul.

"Make Haste Slowly."

The condition of the Cause as to its work and worth in the world is at present much disturbed, in view of a sentiment which seems to be growing among Spiritualists themselves as to the verity of public mediums here and there in various parts of the country. While **THE BANNER** has always been the friend of mediums, and has endeavored to defend them when attacked (knowing that thousands of columns of daily and secular papers are open at all times to act as bitter maligners of the phenomena and their expositors), we submit that there is much to be desired among them; the natural result of the increasingly close competition for the patronage of that public to which they naturally and rightfully look for pecuniary support, tends to cultivate instinctively an element of personal jealousy from which not all are free. In regard to the phenomenon of materialization, particularly, there is the greatest contention pro and con—and it is not a fact that the friends of one medium are too many times prone to cast doubtful imputations on another, the better to advance the claims of their particular favorite?

The principles that every seance must stand on its own merits, and that we must give the accused the benefit of the doubt unless the proof of guilt be clear, seem to be too often forgotten at present. Mediums, as has been said by another, will often do their work beyond reproach in one district, and then under stress of undue temptation give doubtful manifestations in another—thus creating in the one locality a good standing, while the reverse is true of another city or town; and the result is the upraising of two sets of people battling in press and community, the one assured of the verity of the medium, and the other sure of trickery. The attrition of both parties in the case injures the Cause itself in the main; the mediums themselves must feel that their gifts are sacredly bestowed on them for the good of humanity—not specially for their monetary gain; and only thus can they hope for trust on the part of their sitters—that trust and passive confidence which is the whole key to the successful presentation of spirit manifestations.

The trouble is not, however, to be placed wholly at the door of the mediums; the power of the persistence of early ideas is strong among all investigators; they naturally are sufficiently skeptical without the introduction of any other element of doubt; and as new people are continually coming into the movement, this same element of doubt receives a constant, if transient reinforcement. Hence both parties should be willing to make mutual concessions. While, for instance, the FACT OF THE MATERIALIZATION OF SPIRIT FORMS IS ESTABLISHED BEYOND A PERADVENTURE, the two parties approaching it should do so in a kindly spirit—the medium willing to be submitted (without any unkind or resentful feelings) to the most searching test conditions (which really act as a protection to him or her), and the sitters after such submission being willing to abide by the results of the scrutiny of their own senses; surely those who recognize their spirit friends under such circumstances can trust to the interior evidence which comes to their own hearts that such friends are present. There are two parties to the contract involved in each single sitting—and each should faithfully discharge its part thereof.

Therefore **THE BANNER**—while taking the most decided ground for faithfulness on the part of mediums in the discharge of their sacred trust, and in fervent opposition to any unprincipled party who shows a disposition to trifle with the most sacred instincts of mankind—would earnestly recommend that hasty condemnation of media on the part of sitters be not indulged in; when the proof is incontrovertible let the axe of condemnation fall, but while a reasonable doubt remains let us be charitable in spirit, the one toward the other.

Our Social Problem.

We have come to that point where the social problem is upon us, and its many-sided issues compel attention. The questions of better wages for labor, of sympathy between classes that are separated, and of lifting people out of low into better conditions, are social in their character, and they are so squarely in our way that we cannot avoid contact with them if we would.

The issue raised by "Gen." Booth of the "Salvation Army" is a living one in every large city. What is fitly described as "the submerged tenth," or "the unemployed contingent" of the population, is a standing testimony to the failure of our social institutions. The best thought of the time is directed, not to tariffs and taxes, to party supremacy and treasury statements, but to the prevention of the enormous waste of life which goes on abreast with our advancing civilization. Nor do these various problems confine themselves to any special localities. They are raised everywhere, and are, as it were, in the very air we breathe. Each community is called upon to solve them for itself. The question seriously is whether they can be solved at all.

In the opinion of a Boston contemporary, if the poor that are always with us are to be redeemed from poverty and sufferings, the measures employed must be neither religious, social, industrial nor drastic, but must include all these elements, and yet employ them rather as they are needed than according to any set plan. It regards the evil as one ingrained in humanity, which no one has yet been able to control, and warns "General" Booth against the mistake of believing that he is strong enough to control it. It maintains that democratic society has reached the point where it is the determination of a great many of its

leaders to raise the submerged tenth to a new plane of life. Individuals and associations are dealing with this issue in every direction, and it is the one matter that now seems to stand in the way of our social progress.

Little or nothing can be done except in individual work to begin with. The men and women who take hold of the task personally, and freely impart their own strength to those who so much need it—making the latter, as it were, members of their own family and parts of their lives—are the ones who so far have done the most or the only visible good. The individual career has been renewed by this means, and people have been enabled to help themselves. This kind of work lies at the basis of every moral reform. By simply multiplying these personal agencies the social problem is soonest and most effectually reached. But this forms only a part of the requirement. The social environment forms the other part, more than anything else. People need to be saved from themselves, and the social environment is almost as essential as the individual help and start. These, then, are the two efficient factors in any solution of the pressing problem—the individual can help his fellow, and the social conditions can be improved.

It is pleasant to feel that this intricate and many-sided problem is being so widely and earnestly considered. Far better so, with the grim reality staring us in the face, than merely to recognize it as inevitable and pass by hopelessly on the other side. It is not to be expected that any quick solution of the problem will be reached, but it is thrust upon our more serious attention by the circumstances that environment our modern life, and press us to make some sincere and self-sacrificing effort for amelioration and reform. Nothing is accomplished without trying.

Spirit--Matter--Allopath.

In the course of a sermon by Rev. Heber Newton (Episcopal) of New York, on the influence of mental conditions upon physical disease, he asserted at the outset that every physician knows the importance of mental states in curative processes. The efficacy of the best drugs is neutralized by the refusal of the patient to believe in recovery. Imagination is a well nigh omnipotent tonic. Hope is a veritable elixir of life. There is a dynamic power in an idea which may well expel many a form of disease. Thought is a most ponderable agent in our body.

The abnormal nervous development of our age renders all diseases more complicated. So that he appears to be a magician who leads out of our morbidities, our habitual anxieties about our health, our fear of the pestilence that lurketh in the noontide, into a state of mind wherein these hidden reservoirs of mental force are opened upon the body, and imagination, hope, faith and will stream down through every nerve their mystic healing. The nervous system, which enfolds every organ, is the nexus for the transference of mental force into physical healing.

First mind, and then matter, is the genesis of life. It is no new discovery, but as old as Plato and the Hindoos. A sound mind is therefore the first principle of a sound body. Physical disorder is to be traced back to mental disorder, though no clew may be found to special diseases. Both common sense and sound philosophy bid us seek the highest tonic in joy, and the safest opiates in the peace that passeth understanding. All the various forces of occult healing are means of calling into action the healing forces that are resident in the mind of man. If we believe in the existence of disembodied spirits, added the speaker, it is not difficult to conceive them as aiding in such a beneficent work. If we believe in God, we believe in the infinite mind. To enter into communion with them is to place ourselves in rapport with the omnipotent mental force, the energy which streams through all creation.

All these ideas are grand ones in their intent, and would be in their application, we should say, but the Orthodox medical authorities will see to it, without doubt, that such application is not made for the sufferers of this modern day. In many States—Massachusetts particularly—any system looking in this direction is frowned down upon, if not made criminal, by a law passed for the benefit of allopathic non-progress, whose pharmacopoeia holds drugs to transcend ideas!

A Golden Hope.

Spiritualism, since its advent, has widely proclaimed among men the coming of a golden age in the future, when "the dark shall be made light, and the wrong shall be made right"; growing out of the bright prophecies that come in its train, are like desires noted among men of all creeds, and occasionally we see these reformatory longings stated in language replete with the radiance of eternal inspiration; the subjoined ideal picture is one of these: At a meeting held some time since by a Unitarian Conference in the South, Rev. Mr. Johnson of Wilmington, Del., read an essay in which he asserted that the ideal church will realize the longing of the ages for a universal church, one which shall be like "the tree of life, whose leaves are for the healing of the nations." Her doors will swing wide open for all the sons of men, without distinction of belief or so-called unbelief, since creed will have nothing to do with determining the qualifications for admission therein. The ideal church will be absolutely democratic. It will set human freedom and the fullest development of the individual above all other considerations. The old league between the church and the secular authority that has subsisted since Constantine's evil day will be abrogated. The church will oppose putting "God into the Constitution," and will favor the abolition of the Sunday laws and of all legislation directed to the enforcement of religious belief.

It will espouse the people's cause, and help them fight their battle against every form of oppression. It will throw its whole weight on the side of the weak, and will insist on even-handed justice. Necessarily such a church will not be the apologist of privilege, nor a servile dependent on power. It will follow the lead of the great Channing, whose heart was aglow with sympathy for his fellow-men, and equally will it be following the lead of him who said—"My kingdom is not of this world." The future church of America will lead the march toward a higher level of national life and larger measure of liberty. It will be a working church, combining museum, library and lecture hall with cathedral. Music, poetry and art will unite in drawing thither and entertaining and instructing the people. When asked the essayist, will these millennial conditions come? Not for many a long day, he answered. But it is our part to work faithfully and hopefully toward them.

A Significant Experience.

In the *Boston Daily Globe*, Friday, Sept. 20, and other papers, appeared the following, of interest to readers of this paper:

"Rev. J. G. Nichols, pastor of the Congregational church in Hamilton, read from his pulpit last Sunday morning a paper by Miss Abigail Dodge (Gail Hamilton). The paper, which was given in place of the regular sermon, is entitled 'In the Valley of the Shadow of Death.'

Miss Dodge is recovering from her recent sickness, and although scarcely able to sit up, she wrote the paper to relieve the weariness of her convalescence.

It is a curious bit of writing. It deals with the thoughts and feelings of those 'passing over the river,' and has a realistic touch. She introduces her subject by speaking of the experiences of a clergyman and others who had almost died and were brought back to life almost by a miracle, and said that they had seen the forms and heard the voices of relatives and friends who had gone on before.

Then she gives her own experience. She says that she was taken ill last spring while locked in a room in the Blaine mansion at Washington. She felt that she was falling, and realized a serious shock. Her intense feeling was the idea that her friends would be shocked when they broke open the door and found her dead upon the floor. She reached out for the sofa, but fell unconscious upon the floor. Then came a long blank.

Shortly afterward she says that her brothers, Brown and Stanwood Dodge, both of whom are dead, one dying less than a year ago, appeared to her and conversed with the naturalness of life. She tried to speak to them, but was unable to utter a syllable.

The reading of the paper caused a sensation in the church."

Walter Howell in Boston.

During the months of October and November this well-known laborer for the Cause will be the speaker at the Back Bay Temple, for Mr. Ayer's society. Those who know Mr. Howell will need no further announcement to ensure their presence, and those who do not are directed to the subjoined resolutions, which were passed at the last meeting of the society for which he labored in California before returning East. Mr. Howell will be pleased to receive calls to lecture week-evenings in the vicinity of Boston.

Resolutions passed unanimously by the Society of Progressive Spiritualists of San Francisco, at its meeting held in Golden Gate Hall, Sunday, June 30, 1895:

Resolved, That the work and ministrations of Bro. Walter Howell during his stay among us have been productive of great and wide-spread good, and we do not only feel that it will prove of lasting benefit to our community at large, and especially to our Cause.

That we recognize in Walter Howell one of our very best men, one of our most gifted, eloquent, pure-minded and noble-hearted teachers and advocates.

That Bro. Howell has won and held our unwavering esteem, affection and confidence, and has fully gained among us that high reputation which he had long since gained in other fields of labor, and which preceded his advent to our shores, as a man possessing in an eminent degree those qualities which most adorn human character.

That as a minister of the gospel of Spiritualism, blessed with a true insight from high intelligences of the unseen world, and as a brother beloved and honored, we commend him to our brethren and co-workers everywhere.

That we trust that at no distant day he will return among us to receive again a hearty and fraternal welcome to San Francisco and the Pacific coast.

Further, Resolved, that a copy of these resolutions be presented to our brother, Walter Howell, in token of our regard.

WM. M. RIDER, Pres.

A. D. HALL, Sec'y.

A Grand and Practical Idea.

The following letter explains itself. The friend sending it has **THE BANNER'S** especial thanks for this kindness. Will not all the societies, local and otherwise, for which this paper is freely advertising from week to week, do us a like kindness as has this Society in Brooklyn, and subscribe for at least one share each of our stock? Here is an opportunity for them to make us a neighborly and appreciative return for the past years of our labor in their behalf, and to encourage us for the same work in the future. Please consider this matter, friends:

To the Editor of the Banner of Light:

Will you please put me down for one share, \$25, in your new departure? I think every meeting you so liberally advertise in your valuable paper should be a stockholder. I don't see how it could be otherwise. I thank you for past and present favors extended to our Society, the Woman's Progressive Union.

Father Greene has **THE BANNER** for sale at all our meetings. We cannot do without it.

Fraternally yours, E. F. KURTZ.

478 Grand Avenue, Brooklyn, Sept. 20, 1895.

When will Spiritualism be rid of traveling mountebanks who trade on its reputation? As all **THE BANNER** readers know, Home (or Hume), the great medium (in Europe), and Kate Fox (in America) have been dead (or in the spirit-life) for some years; but we see it announced, in a double-column advertisement in the *Aspen (Col.) Daily Times* of Sept. 15, 1895, that "Dr. Alex Hume and Kate Fox, assisted by a number of powerful mediums, developed for the express purpose of demonstrating spirit-power in full gaslight!" will that evening give a seance at the Tivoli Theatre, Aspen, under the "auspices of the Boston Lyceum Bureau" (?)

THE SPIRITUAL BODY REAL.—Such is the title of a substantial pamphlet of forty-two pages, published by the Banner of Light Publishing Co., by the able and well known writer, Mr. G. B. Stebbins. In this work are given valuable testimonies of modern clairvoyants, witnesses of the separation of the spiritual body from the dying physical form. It is the first and only compilation of facts of clairvoyant experiences that has appeared. It is well fitted for the reading of those in the churches who are looking beyond their creeds, and of clergymen who are thinking and beginning to speak out beyond their dogmas. Of course Spiritualists and psychic students should all read it.—*The Philosophical Journal*, Chicago.

For sale at the BANNER OF LIGHT Publishing House, 9 Bowditch street, Boston.

THE BANNER'S foreign correspondent, Henry La Croix of Montreal, made us a visit on Friday, 20th inst.—having just reached Boston from his Canadian home. Bro. La Croix looks all the better for his years, and greets the coming autumn with promise of good work. His tent is pitched in Boston for the present.

Let not any long-time subscriber stop his or her subscription. After the first of January we propose to issue something of special interest, which cannot fail of being pleasing and gratifying to those who for so many years have stood by the oldest journal in the Spiritual Philosophy in the world.

Friends and patients of Dr. C. E. Watkins will find in another column the announcement of his taking an office in Boston, at 571 Massachusetts Avenue, where he may be found each day from 12 to 2.

The camp-meeting at Fort Worth, Tex., continues to Oct. 7.

A New Departure.

Arrangements have been made whereby the **BANNER OF LIGHT** in future is to be brought out by a Stock Company.

This Company has been incorporated under the laws of the State of Maine, with a capitalization of \$25,000; it was organized by the election of Isaac B. Rich as President, and Fred G. Tuttle, Treasurer—John W. Day, Henry W. Pitman, John W. Drew, Fred G. Tuttle and Isaac B. Rich being the Directors—and the large stock of valuable books, etc., the subscription-list, good will of business, etc., have been acquired by said Company.

It is the desire of the Directors to add to **THE BANNER** novel features, such as copious and frequent printing in its columns of "half-tone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made. While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to its stockholders.

THE BANNER has been a paying institution, and can in the future be kept as such, if the spiritualistic public for which it has so long and so faithfully labored will join hands with the New Company, and by the purchase of shares become co-workers in the good service for humanity which this paper most unquestionably achieves.

Here is an opportunity, Spiritualists of the world, to unite in strengthening for further work the veteran journal of your Cause, and to aid in adding new features to **THE BANNER**.

As there has been some doubt expressed in various quarters regarding any interest in or connection with Spiritualism by President Lincoln, the following, from *The Washington Post* of Sept. 14, is somewhat to the point. It occurs in the course of the report touching a will case involving the Holt property:

His (Judge Holt's) religion was as strange as his politics, and it is said that about the only thing he believed in during the latter part of his life was Spiritualism. This religion was not taken up by him in his declining years, as he was a firm believer when President Lincoln made him judge advocate in 1862. Lincoln's belief in Spiritualism has been repeatedly asserted, and this is alleged as one reason why he and Judge Holt were fast friends. It is said that Judge Holt frequently drove to the White House and took Mrs. Lincoln and the President to private seances in the evening. The mediums they visited during the early days of their friendship are not known, but latterly, after the assassination of the President, Judge Holt found a sympathizer in ex-Postmaster General Horatio King, who now lives at 707 H street Northwest. At that time Pierre L. O. A. Keeler was a medium in a strange little house on the north side of H street, between Sixth and Seventh streets Northwest. In the basement was an upholsterer, and the medium lived in the second-story. Mr. King was not such a strong believer in the dogmas as Judge Holt, and the latter used to visit the medium during the latter part of his life three and four times a week. It is said these private seances were a great comfort to him.

We regret that a paragraph intended for addition to Mrs. Bacon's foreign letter arrived too late for insertion, but it is to the effect that when in Paris she met the once noted Theodore Tilton, and had with him a brief but pleasant interview.

Attention is called to the remarkable lecture by W. J. Colville, on our second page. The impromptu poem, "The Peace Angel," which concludes the address, is a sterling delineation of uplifting spiritual power and its ultimate victory.

Mrs. C. B. Bliss has returned to Boston, and will resume her interesting seances for the season, at her parlors, 121 West Concord street.

"A Shakespearian Tilt," by "St. Albans," of Washington, will appear in next issue.

All who are interested in the development of psychic gifts should read the card of Dr. C. W. Hidden. The doctor styles hypnotism "the short cut to mediumship," and while at Lake Pleasant, we are informed, he illustrated this by entrancing several persons on the stage in the Temple, in the presence of a great crowd of spectators. Dr. Hidden is teaching several Boston physicians how to hypnotize, and is causing widespread discussion in medical and scientific circles by reason of his deeply-interesting hypnotic feats.

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 Diarrhoea. Twenty-five cents a bottle.

Verification of a Spirit Message.

To the Editor of the Banner of Light:
The spirit-message in the **BANNER OF LIGHT** of Aug. 10 from JOSEPH WOOD is correct in every particular; he was blind for over twenty years in mortal life. The other names he speaks of are all recognized.

MISS M. J. WOOD.

37 Dana Avenue, Hyde Park, Mass., Sept. 20.

If you want the best for cooking and heating you must be sure to examine the products of the "Magee" Furnace Co. before deciding on the new range or heater. The new "Magee" Grand is provided with their patent oven thermometer, said by expert cooks to be the greatest improvement of the age; while the famous "Boston Heater" is winning its way into public favor with every succeeding year. They are honest, carefully and intelligently made for use—not merely to sell.

All our dignity lies in our thoughts.—F. Froebel.

SPRIT Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Susan W. Pratt, an expert stenographer.

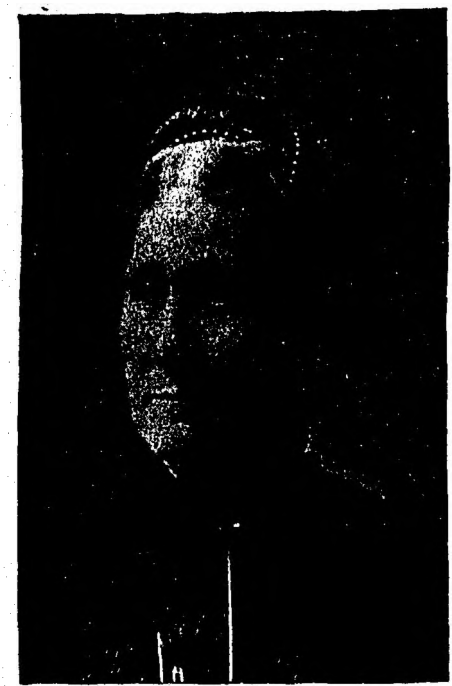
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department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

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

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held April 5, 1895.

Spirit Invocation.

Oh! thou Eternal Spirit, we would ask thy blessings upon us and all humanity at this hour. Send out thy bright ministering angels unto us, that some word may be dropped here to give proof to those yet upon the earth-plane. We would come to thee asking for wisdom, for light, for intelligence, that we may know more of thy laws that govern us as children. We would come humbly before thee, with a charitable spirit, asking thy forgiveness for anything amiss in our past lives. Bring us nearer unto those who have passed on; may they make us conscious of their presence; so many sit in darkness to-day, while it is their privilege to gain light and progression from those who once dwelt with us.

We thank thee, our Father and Mother God, for the many blessings which are ours. We ask thee, oh! Father, to bring us nearer and nearer unto those who have passed over; may we realize their presence with us and around us. We thank thee for thy smiles upon our pathway; for the beautiful bright sunshine given unto us thy children; and we would ask a benediction upon all humanity, not only at this hour but evermore.

JOHN PERPOINT.

INDIVIDUAL MESSAGES.

Ezekiel Weeks.

Good morning, Mr. Chairman. [Good morning.] It is a pleasure for us to greet you mortals here at this hour, on the opening of your circle—we would say our circle, which I think would be more proper—and with the smiles of God as sunshine. We term it the smiles, for certainly how much mortals need the sunshine; and when darkness overshadows the earth we are very apt, as mortals, to feel the clouds gather around us.

While in the flesh I would not have thought—no, not even imagined—I should have come here to leave a message for the friends yet upon the earth. Do not misunderstand me and think I never had heard of spirit-communion; I had; but how many people—yes, people, for we are people the same as you—people from our life will say to you: "We did some thinking—some great deal—yet with that feeling that some shadowed us, we thought perhaps we had better not pry into the future." I do not look at it in that way now.

In Stowe, Vermont, where I lived in the flesh, there are attractions which draw me back there often. Eli Edson stands here beside me, and would like to be remembered, and I certainly am glad to speak of him, or carry any little message. He was well known there also, and in Waterbury were we well known. What a pleasure I feel it must be to those who are anxious to hear from their friends, to know they can get a message through the good BANNER OF LIGHT. I know there are some, I do not mean to say who never heard of it, but who take very little pains to know anything of this paper.

When they have held the conference meetings, I have been anxious to attend them, since passing over. We are all privileged to come and enjoy the meetings, as we are to go to the lecture halls in spirit, to gain some knowledge, some light—all free, without money and without price. I hope some word may be dropped here that may be convincing to some yet upon the earth-plane, who are doubtful, skeptical—for there are two meanings there—that they may be impressed thoroughly that we live and are conscious, active entities—people. Not only that, but we have a desire to visit, beside our friends and neighbors, many with whom we were not acquainted in the mortal; wherever there is the law of attraction we are drawn to them.

Ezekiel Weeks, Stowe, Vt.

Robert Tower.

Like the gentleman who has just spoken, I must say I did know something of this great institution, and father, who passed away, was one that was firm in the faith; when he came to the spirit-world, I was ready to meet him. "Robert," he said, "I know you awaited my coming," for he was conscious to the last moment. He realized all that was going on, but it seemed to him like a vague, far-away scene as he looked off when passing out—not quite as clear as it was to some. There's the difference with us—some of you mortals say we lose consciousness; but I would ask the question: "How do you know?" Only by appearances. I have not yet met one who told me they lost consciousness, and I have been an indweller in the spirit-world for many years, as you reckon your time here; I have come in contact with a great many, and the theme has come up in gaining a little knowledge as to how it was in passing over, on, on!

Then I found old friends and neighbors, not all kindred, coming to greet us. As fathers said, he saw them before the spirit had left the body, and knew well that they came to meet

him. It is but a step. Oh! how wrong the idea that our dwelling places are so far away—only a thin veil, a filmy mist comes between you mortals and us immortals.

In Texas, Mich., we are not forgotten as the Tower family. My father stands here, Albert G. Tower. I am Robert Tower. He asks to be remembered, and says: "You have not placed it any too strong, as to my faith that I had before I passed over." What a consolation it is to know a little something of where you are journeying to while in the flesh. I am greatly pleased that this institution is kept open and free for all to come and report. How wise it was in the ordaining of the Great High God, Father, Mother, as we are educated now to say, that there is still spirit communion. Why, I cannot understand how any one can gain any happiness with the idea that we are so far away, and are to know nothing of you until that great judgment day. The judgment day comes every day, every hour in the day.

I am greatly obliged for the privilege given to me, hoping it may be of benefit to some one upon the earth-plane. Aunt Mary says it will be, for there is never a message given here without giving light to some one, that it may be known to mortals.

Robert Tower, Texas, Mich.

Benjamin Lakey.

I am pleased with the kind invitation, for we call it very kind to give us the privilege to speak here, knowing (I do not use the term hoping)—knowing it will be a benefit to some one. Yes, mother asks me to say to you she stands here with me. Ida comes here, and asks to be remembered to all; she still remembers, when she was passing over, of the grief to all. But little do you mortals know how eager we are to speak when we lose the power of sound.

Will, I know you do not forget us, nor Emma, nor Lizzie, nor John Thomas—not one of you. Here comes my beautiful sister Jennie, that passed away so long ago. She is a teacher now in the spirit-world; it is indeed a privilege to be a teacher. But as mother said when Jennie passed away, she was too pure for earth and too beautiful a form to place in the ground. Sister Mary, you have medial gifts; do use them. I am glad William has given up the material world and is doing the spiritual altogether. I know, dear sister Lizzie, your heart has been so lacerated when your children have been taken out of the home. But mother often says we must not murmur in the dispensations of God. That was her theme.

I am glad that I can speak here to day. Mother spoke a long time ago, but I thought some one else could report better than myself. But as dear Jennie has asked me several times to speak here, I do so, hoping it may be a comfort to some one of you. Quite a large family was ours; one of the best mothers that was ever given to the world, and father was good, too; we have no fault to find.

We had better live near to God, then much better we will feel as we meet the loved ones that have preceded us. I have asked permission before, but the answer came: "When there is an opportunity." In Pawtucket, R. I., I am well known as Benjamin Lakey.

Mary A. Taylor.

Waiting patiently for our turn, as it is spoken of here, for we know through the kindness of your Spirit-President none are denied the privilege of speaking when it is a proper time. As we gaze yonder and look at those little children, I say in the depth of my soul: How sweet to know these children are privileged to come here, always quiet as they are, no disturbance, no need of that, and I think, how can it be spoken: "I do not love children"? They are all God's children, God's babies, as we speak of them in the spirit-world.

If I could return to stay by turning my hand, as has oft been spoken, I should reply: "No." We can build on here more and more beautiful; then why should we murmur when one is taken, for we learn to know it is only a broken link, and will be cemented again, because the tie that binds us together is never lost, never—the tie of mother to the child, children to the mother, husband and wife, yes, each one we feel will all be made whole again. How sweet is the thought with mortals, but the knowledge with the immortals, to know it will be in a little time, how short, as it has been said. The years flit gently by, and yet how fast they flit, and still we shall have our own in that great and grand reunion that shall take place. We say, then, we will not murmur at the dispensations of God, but say we shall meet our own in that eternal day, where no good bys are spoken, where no partings shall come.

Though when we come upon the earth-plane we sometimes feel anxious for our friends, yet we know we shall have them sometime, but it is natural for us to feel of the earth, earthy, when we come on to the earth plane. I would not return to stay. I would not murmur in my spirit for the changes that take place; yet there are times that the thought comes over me: "Where are the friends of earth, that they do not try to come into communication with us, which certainly sometimes they ought; and yet there is very little—I might say demonstration—with them." It is a feeling that overshadows me; a strong desire emanates from my spirit. They would learn a little something of this side.

Joseph is here with me, and also Hannah is here. We are not all dwelling together in spirit, yet we can visit each other whenever the desire overshadows us to come together. It is a little different than it is in mortal, for then we come together if we can; we have not that obstacle in our way in the spirit-life. I have felt for months, I might say years, that sometime I would report here, for I have been a constant attendant, gaining light, knowledge from what others have spoken—as is our privilege.

Mary A. Taylor, Lafayette, Ind.

Charles Coane.

How grand it is to feel it makes no difference where you passed away from—we are all privileged in time to speak; but I must acknowledge our feelings of disappointment depress us when we are denied the privilege to speak, because we take on of the earth conditions while we are with you; when we leave you we cannot take that feeling away with us. Lottie, my darling child, is here with me to-day. Oh! the hardest part—it was to me—was, when passing over, the thought of leaving the family and Cynthia; it was hard, oh! how hard, when Lottie went. Yet we are with you, and there is not a day passes, as near as we can count your time, but we are with you, though sometimes only for a short period; the law of attraction holds us there. And sometime the

well will be drawn aside, that we may meet and greet our own again—meet never to part.

Oswego, N. Y., was where I passed away; yet there are times when I think how hard it is to part; yet we know there is comfort and consolation in feeling we are near to all, and can aid you.

I am greatly privileged to-day to speak here, knowing these words may reach some one yet on the material plane. The whole family will be reunited in that grand eternity that lies before us. Then I say, what a comfort to us—a comfort to you mortals; if you study to know the truth of it you will gain much.

Charles Coane, Oswego, N. Y.

Dr. Ossian Mansfield.

Good morning. [Good morning.] I greet you mortals, upon this beautiful day of God's, where the sunshine comes into your room; yet to us the walls are not, all is free, and we are privileged to come. As this gentleman has said, "How hard the partings"; but what a great comfort it was to me to possess this knowledge before passing over. Yes, I well remember of hearing mortals say, "He knows now." I knew before I passed on. Why, I do not think I have ever known any before, but I was assured before passing over; yet it is hard to part with the friends, with the children. Yes, I felt young in my life to go out, for it seemed thirty to forty years was young; and I say again, the knowledge that was given to me of the life beyond, before I passed away, was everything to me. I was not ashamed to say I believed in spirit-communion. I was not ashamed to acknowledge I was a Spiritualist, but since passing on we leave off all "isms" and "ists," and say spirituality; all you can gain and give out to others, it is our mission now to teach, and to bring our best influences to you.

I do not believe that any man or woman is fit to be a teacher until they have gained the knowledge themselves. We would not think of sending our children to school to a teacher if we did not think the teacher knew more than the children. And what a pleasure it was to me to hold communion with those that had passed on, before the spirit left the body, knowing they were drawing nearer to me. Mortals say we are drawing nearer to them; they are coming nearer to us. I feared not the boatman pale. I would rather have stayed here longer before the change, for my family's sake.

These words I hope will be a comfort to those I have left in the home, for I know I am well remembered in Keene, N. H., where I passed away—not many years ago, as you reckon your time here, yet it seems long when we are upon the earth plane. As I was conversing with Mr. Reade a little while since, this question came up: "If we are so sure of the other life before we pass on, where are our surprises?" I do not want any surprises; I wanted to know all I could when in the flesh, learning the rest in the great school of life as we go on, for it is an eternity which lies before us. Then I would say, mortals, be helpful, be charitable, be kind, not looking for faults of others, but trying to enlighten them; do all you can, as was the Master's words, "None are perfect, no, not one." I know I have made some progress since I have passed on, and in this great school of life that I have entered as a pupil I feel there is much more to learn.

I often quote these lines, "Oh! that we as mortals when on the earth-plane could see ourselves as others see us."

Ossian G. Mansfield, Keene, N. H.

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:

April 5 (Continued).—Bestie Striker; Emily Chase; Mitchell Lincoln; Fanny Olsen.

April 12.—Wilson Hamilton; Eliza J. Reed; Volney Lincoln Fuller; Mrs. W. H. Howard; Annie L. Morse; Abbie Newcomb; Gorman Leland; Rhoda H. Durall.

The list of promised messages having grown somewhat lengthy, we forbear to continuously repeat the names so often published; but these communications—here unmentioned—will appear in their order as to time.

Written for the Banner of Light

THE OUTLOOK.

The primal cosmic maze
Which moves our hope and fear,
Is vested in the solemn phrase,
A human soul is here.

In blindness we can see,
In weakness we can act,
But who is sure, and who is free
To bring us one more fact?

No scheme by guesses taught
Anxiety allays;
No mere presumption of a thought
Can penetrate the maze.

Some things there are we know,
In some things we believe;
By which of these can mortals go
That never will deceive?

We delve by hook or crook
For treasures yet unknown,
While all through colored glasses look,
And each prefers his own.

If you prefer to grope,
With only faith beside,
Lo! I have found a brighter hope,
With Reason for my guide.

This is the light divine
Bestowed on you and me;
And though I choose to make it mine,
You are forever free.

Yet look without a fear
Where light the truth may touch;
Nor think that faith can disappear
Because you see too much.

And this is prudent speech,
And urges thus to-day,
That you earth's trembling millions teach,
To understand their way.*

A step is this to show
The beauty of the light
In which you need not guess, but know
If you are wrong or right.

With doubt and fear in view,
Is all your faith but this:
That some great myth will take you through
To dreams of fabled bliss?

Then, in the interim,
If you prefer to grope,
Your outlook at the best is dim,
And feeble is your hope.

Still may you know, not guess,
That hope and faith and love
Are precious gifts, mankind to bless,
Sent from the realms above.

This knowledge that you spurn
Will come to you some day;
But you may have it now, and earn
The joy without delay.

Then, in the name of love,
With Reason for your guide,
Bring angels from the homes above
To tarry by your side.

La Crosse, Wis.

SADIE DEULAH.

* Prov. xiv. 8.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

[As we are without copy for this department the present week, we supply the deficit by extracts from "TALKS WITH TREX," received through the mediumship of our old friend and correspondent, J. J. Morse, as published a while since in the columns of *Light*, London, Eng.;—also from the *Two Worlds*, Manchester, Eng., and *This World and the Next*, Australia.—Ed. B. or L.]

QUES.—The appearance of "doubles" is a well-established fact. Sometimes they appear only when the person duplicated is in a trance or asleep, but also, not infrequently, when he is awake, when he is actively engaged, and even when the person whom, and the place where, his double appears are not present in his thought. These doubles often appear by daylight, and to several persons at once, and thus seem to have some objective existence. The question I wish to ask is: Are these "doubles" always, or ever, produced by the exclusive agency of the person they represent; or, are they produced by independent spirits to whom his peculiar condition at the time affords the opportunity for their production? If they are produced by the exclusive agency of the person himself, how are they produced when there is no wish or conscious agency on his part? And how are they produced even when there is such a wish?—ALFRED R. WALLACE.

REPLY.—The appearance of the "double" is a fact associated with the existence of a realm of subjective activity, pertaining alike to the individual and the, so called, material universe. Such appearances necessarily involve the existence of these possibilities in man, and of a plane upon which such possibilities can be expressed. Further, the existence of such a plane also implies that those who see the "double" are also in relation to the conditions pertaining to that plane. This being understood, the points involved in the question are well taken, and may be thus dealt with: The "double" is not always produced by—that is, not always a projection of—the person it represents, but may be a representation flashed upon the consciousness of the person to whom it is manifested, in which case an impression, of sufficient intensity to become mentally visualized by the perceptive, is made upon the mind. The result is more in the nature of a vision, and cannot justly be called a "double" in the ordinary sense. But such results are only possible "when the peculiar condition" of the perceptive affords the opportunity for the production of such phenomena, and what that "peculiar condition" may be depends entirely upon the circumstances of the time. In the next case, as stated in the question, from the fact that all are, in varying degrees, more or less unconsciously active on the subjective plane—unconsciously to the external cognition—it follows that, at times, the perceptive and not the projector of the "double" may come in contact with the sphere of the person whose "double" he sees, and, not being trained in this kind of experience, naturally reverses the order of events, and concludes that the "double" has come to him, rather than, so to speak, that he has gone to the "double." Where "doubles" are seen by several persons at the same time and place, there is, usually, a certain tangibility in the appearance, and it then approximates to the nature of an apparition—i. e., "ghost"—and its appearance verges on the conditions pertaining to materialization. That the party concerned is either asleep, in a trance, or otherwise unconscious of the matter, is, of course, the evidence that the subject pertains to man's subjective faculties, as already stated.

Q.—It has been said that the inhabitants of the spirit-world, when studying the history of a people, such as the Greeks, can see the ancient cities, as well as the modern, and the people at their occupations. This implies the power to see successively every event that has taken place. Does the representation of a special period depend on the will of the student, as in psychometry now, so that one spirit could see the scene and another not see it, the student being possibly one of the actors represented?—H. T.

R.—The history of the universe is the consciousness of God. At times we come into union with portions—fragments—of that consciousness, and then so much of history as that fragment of Divine consciousness concerns, and so much thereof as we can assimilate, is ours. This is not psychometry, which is a different matter entirely.

Q.—Can you tell me if the spirit, during the natural sleep of the body, has a perfect or an imperfect memory of the daily life it lives on earth, or is the waking life a blank to the sleeping life, as the sleeping life is a blank to the waking life? Some say that during sleep the spirit lives and wakes on another plane, but does not, under ordinary circumstances, quit this plane, specially appointed for the spirits of those whose bodies sleep on earth. I refer to natural sleep, and not to trance or death. Under what circumstances can a spirit, during the sleep of the body, quit this special plane, and travel to higher or lower planes?—H. T.

R.—Earth experiences are remembered by the spirit, as, when the spirit is apart from the external world, it carries, naturally, the experiences pertaining to itself. But while all conscious experience on earth affects the spirits, some experiences do so more than others. The more intense the experience, the more vivid the remembrance of it hereafter—that is, on the inner plane. The journeying of the spirit during sleep or entrancement is almost invariably regulated by experienced spirits in attendance for that purpose. The absence of the spirit during sleep does not cause the fatigue to the body that some sleep travelers complain of upon awakening. It is the excessive excitement and emotion, which sometimes accompanies these excursions, which, reacting upon the external mind, disturbs the nervous forces and to such extent distresses the physical body.

[From Two Worlds.]

QUES.—What book explains Spiritualism best?

ANS.—That will largely depend upon the turn of mind of the inquirer. Wallace's "Miracles," Farmer's "New Basis," Sargent's "Scientific Basis," Peebles's "Seers of the Ages," and his "Immortality, our Homes, and Dwelling-Places," are all good.

Q.—What proof have you that you really communicate with good and pure spirits?

A.—Spirits are human beings, out of the body, but not infallible. Some of them are near the earth, others more advanced, but

those who might be called "good and pure," in any absolute sense, could not influence a medium directly, only through medium spirits. But in the relative and accepted sense that men and women are good and pure when their intentions and purposes are honest and high, most Spiritualists, who are themselves good and pure in the same sense, have received repeated evidences of the presence and continued affection of persons who were true and trustworthy here, and who return to communicate with and comfort the friends who knew and loved them. Every inquirer, however, has to obtain these proofs for himself, and it is largely true that "like seeks like" and "a man is known by the company he keeps," both the visible and spirit companions.

[From This World and the Next.]

ANSWERS TO QUESTIONS.—MR. W. H. TERRY. QUES.—What is a test and clairvoyant medium?

ANS.—They are not always combined. What people want most is a test of spirit identity, and mediums who can give this are much sought after. There are a number of mediums here who give such tests frequently. But you must go in a truth-seeking spirit. If you go opposed to them you may be disappointed, as it requires unusual force in the medium to repel opposition. Clairvoyance is clear-seeing, not by the natural eye, but directly through the forehead. They can see distant things in this world also.

Q.—Would you please give an explanation of crystal-gazing?

A.—The crystal is a means of assisting clairvoyance. The emanations of the crystal are very fine, and to the aura of the individual these blend, and in the crystal are seen pictures. Some seers manifest prevision by its aid.

Q.—Would you explain the fire test, and if a sifter may be injured by it?

A.—There are very few mediums who exhibit this test. It consists in the medium going to the fire and putting a live coal on his hand. This is not a miracle, but is caused by a current of fine electricity made to pass between the coal and his hand by the controls. If the sifter was a medium like the other he might not feel the heat.

Q.—By what means are spirit-rappings produced?

A.—Spirit raps are peculiar and difficult, if not impossible, to imitate. Raps have different sounds sometimes, according to the spirit producing them. I think they are produced by the use of electricity.

Q.—What is the state of the spirit of the medium while under control? Does it leave the medium's body?

A.—If the whole body is controlled, the soul-body is displaced. The spirit has a body corresponding to the soul body of the medium, which may take its place. The spirit of the medium, I think, generally becomes quiescent.

Q.—What is the spiritual meaning of colors? A.—Golden is Wisdom; white, Purity; blue, Intelligence; rose, Love. The *Lyceum Leader* explains the meaning of the colors.

Q.—Where is the spirit-world?

A.—Everywhere—on all worlds. It is a condition more than a place. Low spirits gravitate to the earth, and to dark places. When you have high aspirations you draw those of a similar nature to help you. Heaven is not a spot, but is everywhere; it is a condition, and you make it.

Q.—Can you define a spirit-form or a materialized spirit?

A.—They are different things. Mind has no substance, but has a refined material form. A materialized spirit may be built up from the outside, and the spirit itself may not be in it. It is the building up of an image to represent them as they were here.

Written for the Banner of Light.

THE HARVEST FESTIVAL.

BY DOROTHY DARE.

I WAS a peculiar and rather precocious child, having a very strong will of my own, and a mind that would let no subject rest until I had asked all the questions about it that a fertile and active imagination could invent. At one time my mother, when I was a mere child, had occasion to visit some friends at an old farmhouse near Fort Henry, N. Y., where I accompanied her. The farmhouse stood at some distance from any other dwelling, and the only building in sight was an old barn in the midst of a dreary pasture. The inhabitants of the farmhouse were kind and honest people, somewhat notorious in that region because of their belief in the then despised phenomena of Spiritualism. My mother, understanding my nature, would not allow the subject of Spiritualism to be discussed in my presence, but I heard enough about it to arouse my curiosity, and, childlike, I kept turning the subject over in my mind.

One day, as I was going on one of my exploring expeditions to the garret, I looked up into a square opening at the head of the stairs, and instead of the blank darkness which I usually encountered, I saw the face of a young Indian girl looking at me from the opening. The face was full of life, and seemed inclined to beam on me in a very friendly manner. Strange to say, I was not at all frightened, and after the first instant of surprise I said: "Where did you come from?" The lips moved slightly, and I heard an inarticulate murmur of sounds, which, however, conveyed no meaning to me, and then the face disappeared; but after a while, that the same form appeared to me on the stairway, in the garret, and even sometimes walked with me in my solitary rambles around the old farm. I dared not mention her to my mother or any one else, for fear of ridicule, and so kept her existence to myself. These visits lasted at odd intervals for about a week, and then my queer playmate took herself away, and I never saw her again, nor was seen more. But this was not the end.

One still Sunday I sat in my room looking across the wide pasture, when stood the old barn, watching the lengthening shadows which it cast across the brown fields—for it was October, and the harvest was just over—when through the wide double doors of the barn, to my astonished gaze, a most remarkable procession filed out. First came a tall and imposing figure, an Indian chief dressed in gala attire, his crown of eagle feathers waving in the mid-October air, and carrying a fantastic pipe in his hand. He went through various motions which I did not at all understand, nor do I to this day. Following him came a squaw, bearing an immense yellow pumpkin; she was also evidently attired in her best black. After them came young men and squaws, each bearing some kind of vegetable or cereal.

They formed themselves into a semi-circle and proceeded to execute various fantastic movements, probably intended for dancing, but which were witnessed by me with feelings of amusement. At the completion of this performance, they seated themselves in a semi-circle and proceeded to hold some kind of a consultation, evidently of a pleasant nature, for the old Chief smoked his long pipe in silence for a few moments and then passed it to the other men, who each took a whiff of it, and after it had gone the rounds of the group, it was passed back to the Chief. Then they arose and solemnly formed themselves into a procession and marched, single file, back into the old barn and disappeared from sight.

For awhile I sat in silence, hoping to see them return; but my patience was not rewarded, and then I hastened down stairs, thinking I would go over to the old barn to investigate, but my mother's voice called me back: "Where are you going?" she said, "Going to see the Indians," I answered rather impatiently. "The Indians," she said, "there are no Indians here; come back and tell me what you mean." So I was obliged to retrace my footsteps, and go back into the house, where by dint of questioning, the people found out what I had seen. The people were much interested in my story, and the old man immediately began to inquire into the history of the region formerly inhabited that region, who were friendly to the white men, and whose Chief answered to my description of the one I had seen. It was held each year a harvest festival, and it was that which I had witnessed.

Boston, Mass.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 28, 1895.

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, 104 Fulton Building, Berkeley Street, Sunday at 10:30 A.M. and 7:30 P.M. Speaker for October, Prof. J. B. Smith, Secretary, J. B. Smith, 104 Fulton Building, Berkeley Street.

The Hingham Hand Society meets Wednesday in Gould Hall, 104 Fulton Building, Berkeley Street, at 8 P.M. The evening meeting will be held at 8 P.M. The evening meeting will be held at 8 P.M.

First Spiritual Temple, at Berkeley Hall, 104 Fulton Building, Berkeley Street, Sunday at 10:30 A.M. and 7:30 P.M. Speaker for October, Prof. J. B. Smith, Secretary, J. B. Smith, 104 Fulton Building, Berkeley Street.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 104 Fulton Building, Berkeley Street, at 10:30 A.M. All welcome. Charles T. Wood, Conductor.

Harmony Hall, 784 Washington Street, Sunday at 11 A.M., 2:30 P.M., and 7:30 P.M. Meetings every Sunday at 11 A.M., 2:30 P.M., and 7:30 P.M. Meetings every Sunday at 11 A.M., 2:30 P.M., and 7:30 P.M.

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occasion, to learn of the doings of our Society, and to cooperate with us in our charitable work. Business meeting at 4 P.M.; supper at 6 P.M.; entertainment at 7:30 P.M.

Rathbone Hall, N. P. B. writes: Thursday, Sept. 19, 2:45 P.M., Miss Webster opened the meeting with an invocation; Mrs. Boyd, tests; Miss Annie Hanson, remarks and readings; Mrs. C. O. Cunningham, Mrs. A. Woodbury, N. P. Smith, Mrs. Clark, Mrs. Holland, dedications; Mrs. W. T. Barker, daughter, Mrs. Mary Lovell and L. W. Works, sang; Rev. George Rose of West Africa gave excellent remarks.

Commercial Hall, Sunday, Sept. 22, 10:45 A.M. and 2:30 P.M., N. P. Smith, Miss Webster, Mrs. A. Woodbury, Mr. C. Smith, Mrs. E. Brown, Miss Annie Hanson, Mrs. C. H. Marks, Dr. J. M. White, participated in remarks, tests and readings; Mrs. Mary Lovell and L. W. Barker sang.

7:30 P.M., Dr. J. M. White gave psychometric readings; Miss Webster followed with tests that were correctly recognized; Mrs. E. Brown, tests; Miss Katie Butler gave musical selections and readings; Mr. Blodgett, pianist.

Dwight Hall, S. E. Appleton, Secretary, writes: The Ladies' Spiritualists' Industrial Society will hold its first meeting of the season in Dwight Hall, 614 Tremont Street, Thursday, Oct. 3. A fine entertainment is promised. Special preparations will be made for the supper.

First Spiritual Temple-Newbury and Essex Streets, A. H. Sherman, Sec'y, writes: The "Spiritual Fraternity Society" will resume services at this place on Sunday, Oct. 6, at 11 A.M., 2:45 and 7 P.M.

To the Editor of the Banner of Light: An unusually large and intelligent audience assembled at Carnegie Hall Sunday afternoon on the announcement of the appearance of California's great medium, Mrs. J. J. Whitney, who gave marvelous tests and messages with advice from spirit-friends, winning for her laurels on account of their startling clearness and accuracy.

Mrs. Whitney will give public interest in spiritual phenomena in New York and throughout the East. In her introductory remarks Mrs. Whitney stated she was a stranger in New York, and all in the hall were strangers to her, but the controlling influences would do the work. She asked for perfect quiet while she was under spirit-control.

She came to me under very sad circumstances, said Mrs. Whitney. After my only child had been killed he appeared to me. I have been spiritually blessed with the knowledge that I can at any time hold sweet communion with all my friends in spirit. In my trance state I am perfectly unconscious as to things worldly, and am under complete control of spirit power, from whom I bring messages from the angel-world. To me Spiritualism is my life, my all; and I would not forsake or be untrue to my gift for all the wealth of the world.

Mrs. Whitney is full average height for a woman, was richly dressed in black silk and wore diamonds; she has the appearance of a person of great force of character, strong constitution and active temperament. W. R. ARMSTRONG.

New York, Sept. 22, 1895.

Camp Progress, Mass.

To the Editor of the Banner of Light:

Sunday, Sept. 22, there was a large and appreciative audience at Camp Progress to listen to remarks from some of our best mediums. The interest does not abate, but is rather on the increase. The meetings began at 10 o'clock A.M., and commenced by the singing of "America" by the audience.

An invocation and remarks were made by Mrs. H. A. Baker of Marblehead, followed by singing by Mr. Legrand, remarks by Dr. M. K. Dowland of Lynn; singing by the quartet; remarks by Mrs. M. E. Cross of Lynn.

At the afternoon session there was singing by Miss Amanda Bailey, of Salem; invocation and remarks by Mrs. M. E. Cross of Lynn; remarks by Mrs. Abby N. Burnham of Malden; remarks by Dr. Allen, of Beverly, who is now upwards of eighty years of age, and a strong advocate of the beautiful philosophy; remarks by Mrs. J. B. Hatch of Boston; remarks and tests by Mrs. Nettie Holt-Harding of Somerville; remarks by Mr. Twitchell of Boston, Chas. Casson, Mrs. E. Baker of Marblehead, remarks and tests by Mrs. E. H. Webster of Lynn.

Cars passed the grove every fifteen minutes from Lynn and Salem. Mrs. N. H. GARDNER, Sec'y.

The Veteran Spiritualists' Union.

The next public meeting of the Veteran Spiritualists' Union will be held at Gould Hall, No. 30 Boylston Place, the first Wednesday in October, the 2d, at 7:30 P.M. Subsequent public meetings will be held the first Wednesday of each month at the same time and place. It will be of interest to the members of the Veteran Spiritualists' Union and its friends to be informed of its successful financial result at the annual meetings at Onset and Lake Pleasant, also since then—at the former the sum of \$200 was received for memberships. At the latter, \$73.00 for memberships, \$3.00 donations and \$8.50 for the home fund; additional to this home fund there was pledged at Lake Pleasant the sum of \$346.00 by fourteen subscribers. For September ending the 1st of October, the Union had paid in, including two life-members at \$25.00 each, Mr. and Mrs. John H. Mason of Aspen, Colorado, formerly of Melrose, Mass.

The writer has duly received notices of the decease of the following members since our last report: Dr. A. J. Griffin, Fitchburg, formerly of Boston; Sara E. Harvey, M. D., of Johnson of Watertown, and Mr. A. T. Pierce of Malden.

WM. H. BANKS, Clerk, No. 77 State Street, Boston.

Lake Pleasant.

To the Editor of the Banner of Light:

The Stay-Over Club of Lake Pleasant gave its annual dinner on Wednesday, Sept. 11, at the Valley House, by the courtesy of Mr. Hunter, who kindly placed his establishment at the disposal of the ladies of the club. A bountiful dinner was provided, to which one hundred and two persons sat down. After the dinner, music, speaking, and a general interchange of good fellowship prevailed.

Mrs. Lincoln, the President of the club, presided, making a short speech of welcome. Miss Rhind and Mrs. Shirley improvised appropriate poems; Miss Curtis recited a poem; Mrs. McIntosh sang several songs; Miss Ball, the Secretary, made an address, and gave the roll of names of those who had passed on since the last year. A number of letters were read, expressing the regret of the writers at their inability to be present at the festivities.

A violent thunder-storm, accompanied by hail and wind, caused a more speedy departure of the guests than was expected, but all agreed in their enjoyment of the occasion, and a determination to meet again next year.

SARA WILLIAMSON.

Married.

At West Potomac, N. Y., Sept. 11, at the home of the bride's mother, Mrs. Laura A. Holt, her only daughter, Miss Olive Holt, to Mr. Clarence S. Ferris of Colton, N. Y. The spacious parlors were profusely decorated with ferns and flowers, and a company of more than one hundred and fifty relatives and friends were present to show their love and esteem, and pay their tribute to the happy couple. The ceremony was performed by Rev. Dr. J. S. Leo of Canton, N. Y. (Universalist), assisted by Rev. O. M. Hilton, Miss Annette Goodale of Potomac acted as bride's maid, and Prof. B. S. O'Neill of Rochester, N. Y., as best man.

After the ceremonies a bountiful repast was served by caterers Jack & Donaldson of Canton. Notwithstanding "No Presents" appeared upon the cards of invitation, a very large number of gifts, both useful and valuable, were presented. The festivities were continued until a late hour, when the friends dispersed, wishing Mr. and Mrs. Ferris many years of happy and blissful wedded life. They will reside in Colton, N. Y., where Mr. Ferris has an extensive law practice.

The Fitchburg Railroad announces its annual popular New York excursion for Thursday, Oct. 3. Tickets only \$5.00 for the round trip. Good going via Troy and the Hudson River steamer to New York and the Fall River line to Boston.

Through the beautiful Deerfield Valley and the famous Hoosac Tunnel with the Fitchburg Railroad popular excursion of September 28 to North Adams. Tickets only \$2.00 for the round trip, good going on special train leaving Boston at 8:15 A.M. and returning, leaving North Adams at 4:30 P.M.

The White Mountains region is an ideal section, in which one may rest and enjoy the delights of superb mountain scenery in an atmosphere that is so clear and invigorating that it seems to install the system with a feeling of renewed life and vigor.

Following a constant establishment a few years since, the Boston and Maine, during the early fall, will greatly reduce its rates in every direction to the White Mountains, and the period through which these low prices will be in effect has been extended to Oct. 7, with the privilege of returning not later than the 14th of the same month.

This magnificent offer of the Boston and Maine Railroad, together with the reduced hotel rates which will be given to holders of excursion tickets, should bring out the tourists and lovers of mountain scenery, and the White Mountains in early autumn are replete with nature's brilliant tints.

Information regarding rates may be had upon application to any Boston and Maine Railroad agent, or to the General Passenger Department, Boston, Mass.

Buried Alive.

To the Editor of the Banner of Light:

I am indebted to our common friend, Mr. Alfred E. Giles, for a copy of Franz Hartmann's monograph, "Buried Alive." It is a topic on which I have thought much and anxiously. With our modern medical methods, and the free use of such drugs as aconite, belladonna, digitalis, chloral, morphia, veratrum, gelsemium, the liability to produce an apparent death, from which the unfortunate individual may awake in a coffin and grave, is increased many fold.

As long ago as 1870 I prepared a bill, and my friend, the Hon. A. X. Parker, introduced it into the Senate of New York. It provided and required certainty of death before the consigning of the body to the grave. The bill went to the Judiciary Committee, and remained there.

The forty days' fast of Dr. Henry S. Tanner, the longer fast of Griscom a year later in Chicago, and the apparent dying of the Fakir at Calcutta, with his resuscitation, six weeks later, show that there is room for fear that the hapless wretch buried alive may lie quiet for weeks without any merciful suffocating, till he revives and finds himself in the hell to which in his haste his kindred and "friends" have consigned him.

Dr. Hartmann has enumerated numerous instances; and our own older physicians and undertakers can tell of more, if they will. I ask for Dr. Hartmann's pamphlet a large distribution.

I regret, nevertheless, a little indistinctness in some of his statements. On the thirty-fifth page he cites the account given by Dr. Honigberger of the interment of the fakir Hari-Dhas, omitting to tell us that the rajah, at whose court the occurrences took place, was Runjat Singh, the Sikh; and then, again, repeats the story on the thirty-seventh page, as if it had been some other example.

Dr. Honigberger was a native of Pennsylvania, who spent many years in India, till the death of Runjet and the British conquest. He was a liberal physician, the propounder of a new system of medication, which he called the "Medium," as being in the midst between Allopathy and Homeopathy.

Another error of Dr. Hartmann is the mention of Professor Braid as the rediscoverer of what is now called "hypnotism." Braid discovered nothing. It is an orthodox doctor's trick never to acknowledge that anything is science or scientific that is discovered by a man outside of their number. Remedies and procedures now accepted as official have been "introduced to the profession" by the scores, that had been in the hands of other physicians for half a century.

This animal magnetism discussed about by Paracelsus and Van Helmont, and explained by Anton Mesmer, was ignored, derided and derided by every body except doctors acknowledged its genuineness. Then Braid "rediscovered" it, christened it by the name of "hypnotism," and now it is orthodox and scientific. The term hypnotism is the monument of a fraud.

I wish Dr. Hartmann had not unwittingly added his voice to the general falsehood; and I ask him to correct it. I bespeak for his work a place in every library, every household—and what is more essential—in every hotel, inn or public house.

ALEXANDER WILDER. Sept. 22, 1895.

The National Spiritualists' Association Convention.

To the Editor of the Banner of Light:

Special notice to delegates in Maine, New Hampshire, Vermont, Rhode Island and Connecticut: The officials of the National Spiritualists' Association, after a long struggle, are obliged to announce that rates cannot be secured east of New York. Therefore, persons coming to convention should purchase round-trip tickets to New York; there they can secure certificate tickets to Washington, which will entitle them to a return ticket to New York at one-third usual fare.

Remember, purchase round-trip ticket to New York and return; arriving at New York, purchase a certificate ticket to Convention of National Spiritualists' Association at Washington, D. C.

The Convention is going to be a large one, and many credentials of delegates have already been filed.

Persons desiring rooms should apply at once. Temple House, Ninth Street, N. W., is headquarters for delegates. Good rooms at reasonable prices can also be secured at Hotel Vendome, Pennsylvania Avenue, N. W., also at St. James'. Meals can be obtained in Washington as cheap as in any city in America. All delegates are earnestly requested to report at headquarters, 600 Pennsylvania Avenue, S. E., Monday evening, Oct. 14, so that all may become acquainted, etc. Strangers in Washington are requested to remember that the headquarters are at least Washington, Pennsylvania Avenue, about five minutes' walk after you pass Capitol Buildings, going east. All green grip cars going east pass the building.

Persons visiting Washington in October will find this one of the most pleasant months in the year in this city. The extreme heat being over, visitors can attend the Convention and go sightseeing comfortably. Everything that can be done will be done to entertain visitors, and a perfect host of excellent lecturers and mediums will be present. Announcement of talent next week. Banner of Light Publishing Company Headquarters, Temple House.

All persons coming to the Convention from New England, please write to J. B. Hatch, Jr., 74 Sydney Street, Dorchester, who will take personal charge of a party of excursionists, who will leave Boston, Sunday evening, Oct. 13. Mr. Hatch will be at Berkeley Hall, Oct. 6 and 13, to give the desired information.

F. B. WOODBURY, Sec'y.

RHODE ISLAND.

Providence. — Mrs. F. H. Roscoe, Cor. Sec'y, writes: The People's Progressive Spiritual Association, holding meetings in B. T. Hall, had for lecturer and test medium on Sunday evening, Sept. 22, Mrs. Ida E. Downing of Boston, Mass., who gave a very interesting discourse upon Spiritualism, and many fine tests that were all recognized. Mrs. Downing has a great many friends in Providence.

Mrs. C. M. Whipple opened the meeting with a fine invocation, and Mr. F. H. Roscoe, President of the Association, made very interesting remarks; Mr. W. D. Evans of this city sang two solos; Prof. Josephine presided at the piano.

On Sunday evening, Sept. 29, W. A. Hale, M. D., of Boston will be with us, and we bespeak for him a large and good audience.

We are obliged to Mrs. Nellie F. Burbeck, also Mrs. Hughes of Central Falls, for beautiful flowers.

Spiritualist Association, Columbia Hall, No. 248 Weybosset Street.—Miss Sarah D. C. Ames, Sec'y, writes: Services every Sunday at 2:30 and 7:30 P.M.

Sunday, Sept. 22, Mrs. Ida P. A. Whitlock opened the services with poem and invocation. F. A. Wiggin of Salem, Mass., was the speaker. In the afternoon he gave us an instructive lecture that was much appreciated. The evening, after a few timely remarks, was given to ballot tests that were truly wonderful.

Sunday, Sept. 22, Mr. Wiggin will be with us again.

Any Spiritualist

In New England intending to attend the National Convention at Washington, D. C., Oct. 16, 17 and 18, will find it of advantage to correspond with J. B. Hatch, Jr., 74 Sydney Street, South Hill, Dorchester, Mass., before Oct. 8, for reduced rates on railroads.

J. B. HATCH, JR., Chairman Committee on Transportation for Mass. State Association.

Is Your Brain Tired?

Take Horsford's Brain Phosphate.

It supplies the needed food for the brain and nerves and makes exertion easy.

MEETINGS IN MASSACHUSETTS.

Lawrence. — The First Spiritualist Society, writes Dr. Charles A. Stevens, will commence to hold meetings regularly for the season in Pemberton Hall, Essex, corner Pemberton Street, on Sunday, Oct. 6, at 2 and 7 P.M.

Pemberton Hall has just been nicely fitted up, and is pleasant and commodious. The best speakers and mediums will occupy the platform during the season, and with the constantly growing interest in Spiritualism it is expected that the meetings will be well attended, and much good will result therefrom.

It is thought best to have a Progressive Lyceum in connection with our Society, and a meeting will be held in Pemberton Hall on Wednesday evening, Oct. 9, for the purpose of organizing the Lyceum, and electing the officers.

All Spiritualists in this vicinity are cordially invited to be members of the Lyceum, and it is hoped that all who can will manifest their interest by being present at the meeting Oct. 9.

Lynn. — T. H. B. James writes: The Spiritualists held meetings as usual Sunday evening, at 33 Summer Street. Although the weather was extremely warm, there were many seekers after spiritual truth present.

Services opened by Miss Amanda Bailey's quartet of Salem (Miss Bailey, Mrs. Annie Hall, Mr. B. F. Kenney and Mark Heathcoat); Charles W. Priest presided at the piano, who rendered some fine selections; Mrs. Dr. M. K. Dowland, invocation and able remarks; Mrs. Julia E. Davis, remarks and excellent tests and messages, all recognized; Capt. Jonas Balcomb, entertaining remarks; Mrs. Lizzie D. Butler gave very interesting remarks, also many excellent tests and communications; Mrs. Butler should be kept on the spiritual platform every Sunday; she has a few open dates. Her address is 20 Church Court, Wyoma, Lynn, Mass.

Next Sunday evening, grand concert by the Children's Progressive Lyceum of Boston, assisted by Miss Amanda Bailey's quartet of Salem.

Brookton. — Carrie E. Nevins writes: The Spiritualists of Brookton have organized a spiritual society, to be called the People's First Progressive Spiritual Society of Brookton. Dr. Goodrich is working to build up a society. Eighteen have signed their names as charter members. Quite a large sum of money was subscribed for the purpose of carrying on the work in this city. Dr. G. Goodrich of Portland, Me., Mrs. Mary L. Goodrich and Master Sammie occupied the platform Sunday, Sept. 22, afternoon and evening. The excellent work was highly complimented by the audience. A large and intelligent audience greeted these mediums. The hall was beautifully decorated. Three little misses—Elva Grant, Alice Foley, Ethel Wells—sang patriotic songs. A life-size picture of Abraham Lincoln, surrounded by beautiful flowers, occupied the space in front of the platform. We are informed that the Goodrich family were well spoken of as to their medical and other work in the Brookton Enterprise of the 23d.]

At 7:30 Rev. Mr. Beal of Brookton spoke on Spiritualism. After the evening session a business meeting was called. The result will be forwarded next Sunday.

Worcester. — Cella C. Prentiss, Cor. Sec'y, 316 Park Avenue, writes: Sept. 22, 1895, Miss Lizzie Harlow of Haydenville gave us two excellent lectures. We hope to secure her services again during the season. The Women's Auxiliary meets Friday, Sept. 27, 7:30 P.M., at 34 John Street. Business meeting, 8:30 o'clock; supper, 8 to 7:30, followed by social. All welcomed.

Mrs. Ida P. A. Whitlock will speak next Sunday.

That Awful Cough.

In thousands of homes there is pain and sorrow over one who is racked and shaken by a rasping, graveyard cough. If some clear hint would only lead them to try Adams' Botanic Cough Balsam, all would be glad. Sold at all Druggists.

ALEXANDER WILDER.

COLORADO.

Denver. — A correspondent writes: At Martine Hall, Sept. 16, Dr. G. C. Beckwith-Ewell resumed Sunday services with the Society to whom he ministered last year.

Under the name of "The Independent Spiritual Church of Denver," they propose to continue morning and evening service, with possibly an afternoon session for miscellaneous exercises or conference work. A Sunday school follows the morning service.

A Ladies' Auxiliary meets on Wednesday afternoon and evening, and a sewing school for the young on Saturday afternoon.

Consecutive work is thus inaugurated, as should be the order of the day with all Spiritualists everywhere. Dr. Ewell received a hearty and cordial welcome from his hearers of last season, and gave them in the opening address most practical sentiments on "The Duties of the Spiritualist."

Two socials have already been held at the doctor's residence, in which Stargit holds queenly sway, by her love and devotion to human weal.

Dr. Lucy Barncoat of Boston and Mrs. Edith Nickless Musk participated in last Sunday's exercises, concluding much to the interesting occasion. Dr. Barncoat, and some holding, afternoon meetings for a time on Sunday; Mrs. Musk has just closed a series of meetings in Martine Hall, and proceeds westward to Salt Lake.

Beware of Ointments for Catarrh that Contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the danger they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists; price 50c. per bottle. Sept. 22.

GREAT OPPORTUNITY TO MAKE MONEY!

I have had such splendid success that I can't help writing to you about it. I have not made less than \$25, and some days from \$15 to \$25. I am really excited, and can't see why others do not go into the Dish Washer business at once. I have not caused any sort of my washers at home. They give such good satisfaction that every one who helps to sell many others. I believe in a year I can make a profit of Three Thousand Dollars, and attend to my regular business besides. When I think of the fact that I can make so much money, and I am sure that every body wants one, and it is very easy selling what everybody wants to buy. For particulars, address the Climax Mfg. Co., Columbus, Ohio. I think any lady or gentleman who can make from \$10 to \$100 a day, I would like to have your readers try this business, and let us know through your columns how they succeed. The best thing about it is the Climax Mfg. Co. do not ask for any pay until you have the Dish Washers sold. Sept. 22.

Why She Became a Spiritualist.

BY ABBY A. JUDSON.