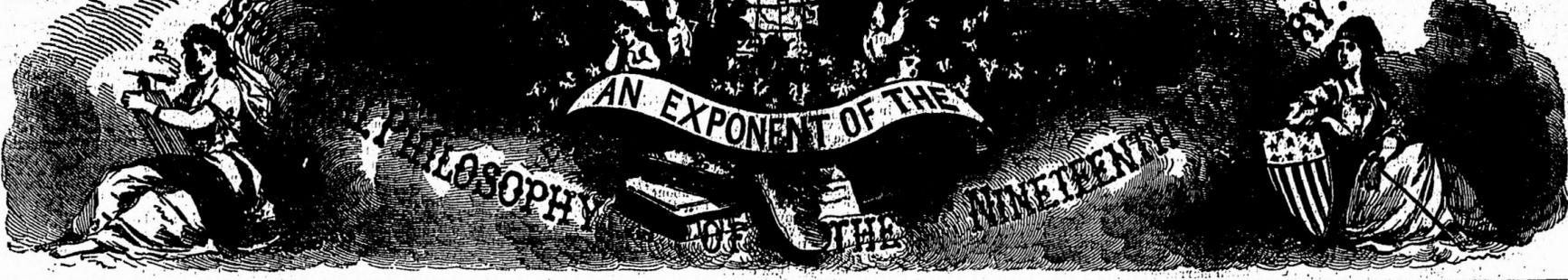


# BANNER OF LIGHT.



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## TABLE OF CONTENTS.

FIRST PAGE.—The Spiritual Rostrum: Between Two Mountains. Poem by Father McGlynn. Original Essay: What are the Greatest Needs of the Spiritual Movement To-day?  
SECOND PAGE.—The Cause of Suicide. Poetry: Swear by the Flag. A Spirit's Prediction Fulfilled. Banner Correspondence: Letters from New York, Massachusetts, Pennsylvania, and Connecticut. September Magazine: Free Thought: "Hinduism in the United States."  
THIRD PAGE.—Pearls: The Fate of Mabel March. The Correctness of a Dream Verified. An Impression Heeded. Passed to Spirit-Life, etc.  
FOURTH PAGE.—Crest and Character. A Rabbi's Estimate of Jesus. Dreams and Dreaming. Tribute to American Womanhood. Our Message Department. Taking Alarm! etc.  
FIFTH PAGE.—News Notes and Pithy Points. Cassadaga Lake, N. Y. Movements of Platform Lecturers. New Advertisements, etc.  
SIXTH PAGE.—Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Longley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.  
SEVENTH PAGE.—Spirit Communion Verified: Corroboration of Spirit Messages. Mediums in Boston. Book and Miscellaneous Advertisements.  
EIGHTH PAGE.—The Camp Meetings: Reports of Camp Meetings: Lake Pleasant, Onset Bay, Temple Heights, Look-out Mountain, Vicksburg, Mich., Sunapee Lake, and Niagara, Ct. Marriage in Greenwich. Mrs. Foye in Denver, Col., etc.

## The Spiritual Rostrum.

### BETWEEN TWO MOUNTAINS.

An Address Delivered in the Banner of Light Free Circle-Room, June 10th, 1889, by  
SPIRIT HENRY CLAY,  
Through the Trance-Mediumship of  
MRS. M. T. LONCLEY.

(Reported for the Banner of Light.)

Friends—The season has again arrived when we are accustomed to meet in annual conference upon the things that have been, and upon those events in human affairs of interest to ourselves individually and collectively that are to come. Once more we stand upon this platform, happy to greet you with words of welcome and with smiles of cheer, for we recognize the work that you have performed, and we realize also, good friends, that you would have been glad indeed to do even more than you have achieved in the interests of truth and humanity.

In spiritual life we record motives and aspirations and desires side by side with the deeds accomplished, and therefore when we look into the heart of a human being and see there aspirations for high living, good motives for action, the desire to do and to be something of importance in the world, we gather up these as records, as significant of the life that is within, and judge of that heart accordingly.

We come to you this morning, friends, with courage and hope for the future, as well as with a retrospect in our hearts for the past.

We know that changes have taken place within your ranks, and among the advocates of the cause generally, during the past year. We know that some have been removed from this mortal plane and that others are coming forward to take part in the active battles of life. We know that there are great purposes on every hand that must be carried on by earnest souls if we would see the fulfillment of our high hopes and ends established upon the earth, and we know that there is yet much to be done, much earnest and hard labor, from which we—spirits and mortals—must not shrink. We shall very frequently in pursuance of that labor be met with scorn and contumely; we shall sometimes find disappointments and rugged places, where perhaps we anticipated only that which was pleasant and bright to see; but in view of all this let us unitedly, whether denizens of spirit or earth-life, be ready to gird on our armor and to declare, though the battle is raging strong and the race is a long one, that we are ready to do our best in all that is to come.

Friends, as we stand here this morning, we gaze before us into the spiritual atmosphere and behold many intelligences gathered, wise and good spirits, some of them unknown to mortal fame, but whose souls have been bright, and whose purposes high, and they are not unrecognized in the spirit-world; and others are with us at this time who have been known, who have done their part, sent out their influence and stamped their individuality upon the ages and upon the world itself.

Their influence is not lost; their lives have not been in vain, though sometimes it may seem to you that these have all been for naught; that the world has not gained so much as we might have hoped from the lives that have gone out. These spirits have done their work in contact with physical events, and they are still sending back their powers and their influences from the eternal world. They are not idle; their hearts are earnest; their minds are strong; and although they cannot move a mountain in a moment, or by one stroke of the hand, nor can they affect the affairs of a nation in a year or perhaps in a generation of time to such an extent as to revolutionize things that need to be overturned, yet, step by step, day by day and atom by atom the work is going on—the change is gradually making itself felt, and shall be by-and-by understood.

We look forward to the interests and to the

future of this nation as a nation, and we find there shall yet appear that which will prove to the worlds beyond, it is a broad and fair and free country indeed. There is much that needs to be brightened, it is true; tarnish has gathered upon the shield of liberty and of progress, so that it requires to be polished; but this necessary work is going on, and will reach in time a successful conclusion.

Through the years to come we behold the spiritual world sending out its forces, its influence and its intelligence toward this and toward other lands; and we behold one after another of the minds of earth becoming receptive to these higher inspirations, and throwing open their souls to receive from beyond those impressions and ministrations that shall prove of service to mankind. As the years go by we find there are coming forward more and more of those who are thus susceptible, and so shall we bring forward instrumentalities to do that higher work which needs to be performed.

The slow growth of a world may teach us a lesson, that a nation cannot be founded and perfected in a year or in a century. The slow development of a planet proves to us that through its processes it must throw off and eliminate those forces that are unrefined; it must discharge, when they have been utilized to their fullest extent, those conditions and forms of life and growth that are gross and crude. And so with the development of a nation: it may be necessary, at times, to utilize those forces and forms of importance to individual lives that are in a measure gross and crude; but as the development goes on, these shall be eliminated—that which is good shall be extracted and used, and that which is useless or evil shall be cast aside. We are therefore hopeful, we are full of courage, in looking abroad over the affairs of this country; we know that its people shall have their times of depression, that they shall have their seasons of discouragement; but on the other hand there shall come hours and times of prosperity, seasons when the soul may feel encouraged that this republic, the hope of the world, is pressing surely on to the fulfillment of a mission truly divine!

Turning from the thought of the nation, or from the thought of large bodies of people, we fix our eyes upon the BANNER OF LIGHT establishment, and find there are lines going out from it in all directions; lines of power and of usefulness, extending to the utmost borders of this fair land and even beyond the ocean waves; they are fastened in human hearts that are drawing spiritual nourishment, through those same lines of magnetic usefulness and strength, from this place, as being the fountain-head of spiritual knowledge and inspiration in this country. These lines of nutriment are fed by springs from above. There are associated with you in your work intelligent spirits who do not look to the results of a day or a week, but they sum these all up together. They look forth into the many homes that have been gladdened by the spiritual messages—into the many hearts that have been instructed by the teachings of a high order, that have come from this establishment, or by way of this establishment, from minds gifted and inspired on earth or from intelligences imbued with the word of truth who come from on high. We gaze abroad and number these hearts and homes by the thousands, and realize that an educational influence has gone forth from this establishment on earth, which has been a strong factor in the progress of the human race during this last quarter of a century—a strong factor in the progress of civilization in this country, and has extended its influence even into other countries beyond the seas, but which is a work that the spirit-world has inaugurated with the assistance and hearty cooperation of our friends of the BANNER OF LIGHT.

Why should we not feel at ease and happy, to-day, when we realize what is done in this line by your ministrations! You are doing a missionary work—are sending out an educational influence that appeals to the spiritual nature of man, and instructs the inner consciousness concerning life and its duties, here and hereafter.

Therefore, friends, we are encouraged. So much is done, so many hearts are blessed and consoled, so many minds instructed and opened to the light through this labor of ours, that we feel to rejoice, to-day, that for many years we have been able to pursue this labor, and to know that it is done well. When we think, friends, that not a word goes into the pages of THE BANNER that we could blush for any eye to scan; when we realize that not a sentence is imprinted therein which we are not willing the whole world should read and ponder upon, we may well feel that this is a work worthy our attention, and we may well be glad to afford one day in the year, or a portion of a day, to meeting in council together, for reuniting our magnetic forces and for again recognizing the chains of fraternal love and feeling—those golden links within our hearts stretching out to other lives in worlds beyond.

We gaze over the events of the past year, and we find much of turmoil and conflict and depression. There have been abroad throughout the land—and even been felt in other lands—much of conflict, much of disappointment in the various departments of life; and certainly they have been felt in the spiritual ranks and among our own people. There has been less of consolidation, more of distribution of forces, and therefore we may not seem to be as united in thought and principle and expression; as a body of Spiritualists, at this time, as we were a few years ago. This is true; but it seems to be the inevitable result of all these conflicting elements that have been abroad in the world;

therefore we must take it philosophically, and work in accordance with that which comes.

During the year that has passed, we find that there has been an apparent indifference manifested by its adherents in the mortal toward the progress of the spiritual cause, and especially toward the interests and prosperity of the spiritual press. We find an almost unaccountable apathy concerning these aids to growth and education in the minds of those who should certainly be on the alert to support all those means of human advancement such as the spiritual press affords; but it seems to be a time of apathy, a time of indifference in various departments; as it were, the depression that comes before the general uprising of a new power. It seems to us that we are now in the valley between two mountains, one of which we have scaled, the other of which rises before us yet to be scaled. It seems to us that we stand here in the depression, gazing backward at that which has been and looking forward to that which is to come.

We do not find those broad views of life, of progress, and of human thought, which in times past, when we stood upon the mountain top behind us, spread out before our view—those beautiful prospects of hope, of aspiration, of anticipation and desire! But it does not follow that they are swallowed up, or shall never appear again. We have only descended the other side of the mountain, in order to cross the valley, to reach that height which we have yet to climb.

To our minds this is a time of depression, this is the interim between two great forces and two great periods in the world's history of progressive thought and understanding.

Forty-one years ago there came a general overflow of spiritual power to this land, an overflow that spread far and wide. It did not confine itself to any one section, it appeared in various quarters, giving the same intelligent message, the same intelligent force to human hearts; and from that time to the present this spiritual light has been moving on, entering homes and lives, and making itself understood. During the last two or three years it has not seemed to concentrate itself so powerfully in organizations and in localities as it has been diffusive, making its way irrespective of organization or of class.

Human thought, human advancement and human intellectual power itself seem to come in waves; and where there is a tidal wave of accession there also is a backward recession, which for the time leaves the sand strewn only with drift-wood and weeds.

To-day we stand between the mountains, in the valley, where we may gaze back and realize what has been accomplished in forty years of spiritual communication. We, as members of the BANNER OF LIGHT establishment, may look back over its thirty years of active labor and recognize what wonderful strides have been made in the progress of humanity toward a higher and a better state of civilization, of conquest and of spiritual power, than it ever knew before; so we may glance back in retrospect and be grateful for what has been done, while we also look forward with hope to that which rises before.

As we climb the next ascent we shall take with us all the best thought of the world, all the loftiest sentiments that belong to the human race. We are not alone to-day when we stand to proclaim for the cause of truth, not alone even as Spiritualists, for there are pressing on with us high minds and noble intelligences. We move on with the ranks of Spiritualism as standard-bearers, as we have a right to do; we may scale the mountain heights in advance of those who are to come after, because we have broken the way over other mountains, and will now lead, and proceed onward. But what do we find coming up to follow, some of them timidly and with uncertain steps, and others boldly, as if they wished to know what this good thing is we have found? Why, the best thought, the most earnest minds, the sincerest power, purpose and intelligence of the world at large: in the religious world those who are in advance of the masses, those who must think for those who will not think for themselves. These advanced ones see the signs of the times; they know that they must step forward; they realize that unless they do study and investigate and try to learn of the spiritual forces and powers in the world they will be left far behind and lose their place, and so they are stepping forward, eager to snatch from Spiritualism its very best and brightest teachings and inspirations—not always ready to accord credit to spiritual powers, but anxious to make use of them for their own work.

Do we object to this? No, not essentially. We do claim that all that has been given in the name of the spirit-world belongs to its workers and its platform on both sides of life; but if others come up and crave this which has been given, and believe earnestly that they can dispense it in practical ways to other lives, we do not object to their sharing of our bounty; they may take it in if they will, and if it stimulates their own souls to make new effort, to generate higher ideas, so much the more glory for the powers of light beyond, so much the more triumph for humanity at large. They may take it into their lives, into their churches, into their strongholds, and feed their people upon it. We know it will prove to be the bread of life.

We of the spirit-world shall in the future continue with our work; we shall not pause, nor withdraw our efforts from mortal life; even though we find recreants on every side, even though we find discouragements and disappointments in our path, we shall continue and move along our way, finding such instrumentalities for our work as we can, doing the best

we can as opportunities open before us, and waiting for the future which shall bring greater power and fuller opportunity to mortals and spirits alike.

Here we stand, in the interim, between two great periods of human progress. For the balance of this century you may not behold much that is of startling importance to the world, for we are now as a people trying to take up and incorporate into our systems of socialism, of religion, of politics and of life generally, those ideas and theories and elements that have been strewn lavishly abroad, that may be useful if you give them their proper significance and place.

As this century closes upon you you will find that higher thought, grander discovery and greater achievement are coming to the world than ever before. You are standing upon the threshold of a new age; you are stepping forward into the vestibule of a temple of power and of beauty of which you do not dream; when the new century arrives, and humanity opens its eyes upon it and understands that era and its significance, it will exclaim with one voice: "The world has never known such a wondrous age!"

The present confusion, the conflict of ideas and opinions, are only that which comes before the adjudication of all points and issues and questions that belong to human life. After a time we shall find the pace of the New Dispensation accelerated and its strength renewed; new vitality will spring forth and infuse new life into the veins of this work and into the hearts of the people, and we shall understand and realize that we are not cast down, but that we have been upheld until such time as a new impetus could come from within and from without to assist the forward movement in its work.

There have gone out from us, as mortals, friends long tried and true workers in the spiritual vineyard, and they are missed from the mortal side. On the spiritual plane they work and seek to do their part still. By-and-by, when they understand more thoroughly the conditions of that higher life, they will do still better and understand more fully those laws which are operating between spirit and matter, and under whose guidance they must come in, working with mortals on this plane. You have parted with friends, but let it be only to say "Good-night" here, anticipating the glad "Good-morning, hail!" when they shall meet you as spirits and shall bring to you that rich encouragement and good cheer which will be as sweet refreshment to your souls.

We meet to-day, friends, in the opening season, when the beauties of nature are full of promise, when there is a prophecy of the abundance and fruition that shall come in the future. We come from the spirit-land as the flowers come, full of happiness that life is ours; and it rejoices us to behold these bright blossoms that you have brought in such abundance, for they are symbolical of life, of harmony and sweetness for humanity. The opening rose tells its tale of love, and bears its fragrance to the human heart, and other blossoms smile in sweetness and whisper of that which will not fade. The mountain laurel has its deep significance, for it tells of the struggle that is made, amidst the thicket upon the rocky heights, to gain the flower and bear it to those who are loved; so the laurel has been adopted as a wreath for the brave, for those who have scaled the rugged heights, surmounted difficulties by the way, and gained the summit at last. The laurel as a token of victory is brought to humanity, and it fills its place well. So with the flowers and sunshine of early summer, with all the revelations that the season has to give, we approach you on this occasion to once more confer with your spirits, bring our magnetic forces, our spiritual influences, and again to renew our vows of fealty to the spiritual cause as we have done in the past. May we as individuals here assembled—may Spiritualists generally, and the great body of universal humanity—gain new strength as the years proceed, to rise from the valley, scale the mountain of upward unfolding development, and clasp with grateful hearts the grander glories which await on its upper heights the fearless hand of earnest and soulful endeavor!

## POEM BY FATHER MCGLYNN.

The following lines were written Aug. 22d by Father Edward McGlynn, at Queen City Park, Vt., for the album of Charles W. Sullivan:

I fain would be a poet and sing songs  
So full of hope and love and grace to men,  
That they should have the charm and potency  
To lure them from ignoble thoughts and cares  
To love of the ideal, infinite  
Truth, Goodness, Beauty, Light, Life, Holiness,  
Which men call God, but whom the Man of men  
Taught us, as man had never taught before,  
To call by more endearing, human name  
"Our Father," and by this sweet name  
Taught that the potent law of God is love,  
And that who best would show his love for God  
Must give the best loving service unto men.  
This, Father, would I sing with trumpet tongue,  
In notes so sweet and clear and strong, that men  
Touched, softened, ravished by the strain, should turn  
From selfish thoughts to love of all in Thee.  
Father, if Thou give not the gift of song,  
One boon I crave: Thou wilt not, sure, deny:  
Let me my life a poem make, compact  
In sweet accord of harmony divine  
Of thought and will and deed with Thy sweet will.  
Then may my life some light and leading be  
To wayward brothers while I tarry here;  
And, when I go, some word or deed of mine  
May still lure erring brothers back to God.  
EDWARD MCGLYNN.

The anniversary of the battle of Sedan was celebrated at Berlin Sept. 1st, and the German papers, noting it, complain that while the peace then assured has continued beyond expectation, "the cost of an armed peace is enormous." An industrial and financial panic is said to be hanging over the great Empire of the Kaiser—being officially recognized by Emperor William as far as the workers are concerned, in a State paper in which he declares that something must be done to protect the working-men from the extortions of the capitalists.

## Original Essays.

### WHAT ARE THE GREATEST NEEDS OF THE SPIRITUAL MOVEMENT TO-DAY?

BY WILLIAM HENRY.

First, I will suggest as a primary need, unity of action. The question immediately arises: What cardinal principles shall form the basis of such union? First, all should unite and make their best efforts to convince the world that spirit-communion is a fact. For myself, to establish so grand a truth, and one that evidently may become so valuable in every department of life, I would make available all the testimony that could be gathered from all sources, without special regard to the intellectual powers or moral standing of witnesses or mediums. The world has never rejected a discovery in astronomy, the mechanic arts, or anywhere else, because the discoverer or inventor was ignorant, untruthful or immoral. We never make inquiries as to abilities or character. The first question asked is, is it true? The next, will it be of any use to the world? I see no reason why the same rule should not be proper in the investigation of Spiritualism, the grandest of all discoveries, and one that promises more to man than all the discoveries and inventions of the past.

Some may say the fact of spirit-communion is already established, and may be confirmed by any sincere investigator as readily as any fact in chemistry, or any of the sciences. Undoubtedly such persons are claiming too much. There is yet too much of contradiction, too much that is vague, too much inexplicable to expect all who are busy in other pursuits to stop to investigate. I think we have pursued our investigations and made sufficient discoveries, so we may reasonably invite and challenge investigation from all classes; but so long as the facts continue as at present, Spiritualists are bound, and it remains their primary duty, to multiply proofs, and overcome objections, some of which I have referred to.

As helps to extend and cultivate a deeper interest in so sublime and what must become so beneficent a discovery, every Spiritualist should cultivate simplicity and sincerity, avoiding dogmatism and exaggeration, assuming the position of an unprejudiced witness only anxious that the truth may be made plain. "In union there is strength"; "United we stand, divided we fall," are maxims that always have been and always will be true. If Spiritualists cannot unite in an undivided line, first to establish the primary fact of spirit-communion, and be guided in their investigations by duty, reason, charity and a supreme love of our fellows, and a deep reverence for truth and justice, they cannot hope for success or happiness. If many or few unite with a view of learning the full meaning of the words I have mentioned, they will call to their aid the great and good of all worlds and all spheres. In other words, Spiritualism will not become a power for good until its believers are baptized with the highest aspirations for truth and goodness: a supreme love to God and "all things, both great and small." The only bases for a spiritual temple to rest upon are facts. While faith and hope may stimulate investigation and study, nothing but facts can be of any permanent value. Readers need not infer that I think spiritual societies must be formed, churches or halls built, and Spiritualists commence a rivalry and warfare with those already in existence. In my opinion, neither the growth in numbers nor prestige, nor the general good-will, often require such a course. From past experience, from the highest and broadest view we can get of the future, from the spirits of brotherhood within and the teachings of the denizens of the higher life, such a course would foster sectarianism, hinder a broad and generous progress and keep alive petty rivalries, which always have been and always will be curses to the world.

Modern Spiritualism is undoubtedly the revival of the phenomena and experiences that inaugurated the Christian era. The leader, Jesus of Nazareth, spoke of it as the heaven that would leave the whole lump. I think Spiritualists of largest growth and spiritual insight regard the revelations of the present as an answer to the prayer so often repeated: "Thy kingdom come; Thy will be done on earth as it is in Heaven." As in the first century it was a leavening influence, so in the nineteenth it has come to fulfill its mission.

It has already accomplished much in that direction. The olden religious systems have been modified in letter and more yet in spirit. They have outgrown many superstitions. The terrors of an endless hell of fire and brimstone are being gradually assigned their place among other by-past blasphemous ideas of God. The absurd and untenable doctrines of the plenary inspiration of the Bible, the fall of man, a future resurrection of the body, and that crowning and most tenacious dogma, vicarious atonement, are on their last trial. And an innumerable multitude of the wisest and best men of all countries are writing: "Tried in the balance of reason, truth and justice, and found false." Besides, invisible hands are writing the same over the heads of the preachers in the pulpits, and, best of all, upon the hearts and in the heads of their most thoughtful hearers.

The voices of millions from the life beyond, expressed through their mediums and prophets of to-day, are proclaiming the glad evangel that the kingdom of heaven is now, and here! That all hearts and all institutions of men are to be molded and leavened into the state of

peace, love and wisdom which prevails in the heavenly spheres.

Perhaps one of the principal causes of contention and inharmony among us is the question of mediumship. There are among honest Spiritualists, no doubt, those who are too credulous, and are doing themselves and the Cause much harm by patronizing and countenancing undeveloped mediums, and sometimes, perhaps, mistakenly upholding dishonest pretenders. I think when fully understood it will be seen that there are broad distinctions and plenty of grounds for discriminating between mediums who seldom or never give any proofs of being genuine mediums, and those whose mediumship is undoubtedly of a very high order, though the medium, individually, may prove to be lacking sometimes in truthfulness and other virtues. If treated with candor, and their real gifts appreciated, the temptations to use deception would be removed from such media, and they be ultimately saved from their vices. If Spiritualism is of the same spirit that animated Jesus, who cast out seven devils from Mary Magdalen, it seems to me there should be a spirit among us that could in charity do a like service for some of our mediums, by removing temptations from their life-path. It is not the mediums who have unmistakable spiritual gifts, but are sometimes untruthful and dishonest, who are the barnacles on the Cause; it is rather the great army of superficially developed mediums who advertise bombastically that they will perform services which they really cannot fulfill once in a hundred times, that brings contempt upon our holy cause, disgusts honest investigators, and keeps back others from investigating.

The other extreme is constituted of those who have become disgusted with the above classes, and have assumed the rôle of spiritual detective, and—seemingly forgetful of the dangers of disturbing or pulling the grain with the tares—have commenced a vigorous weeding out which has terrorized, disheartened and driven from the field many honest mediums partially developed, and alarmed the genuine and reliable.

It seems to me I have made a fair statement of the situation, and it seems equally plain that both extremes should at once start out in the direction of the golden mean, in the spirit of "Charity for all and malice toward none." It seems to me Spiritualists above all other people should often reflect upon the old maxim: "A little learning is a dangerous thing." In my judgment there is no subject that demands more cautious investigation or more study, patient waiting and candid reason and judgment than that grandest of all subjects—the spiritual dispensation. Until the soul and spirit of man are revealed to us, our learning will only serve to make the darkness visible. Let us "seek first the kingdom of heaven," and when that becomes ours in answer to sincere prayer and earnest effort, we are prepared for all duties, for all studies and all acquisitions. As Paul has said: "All things are ours." Not ours to hold as a miser holds his gold, but ours to use and enjoy as equal partners in the universe—joint possessors of all that the senses can reveal aided by the telescope and microscope, and joint-heirs of those grander glories yet to be revealed, which Paul has said: "Eye hath not seen nor ear heard."

To sum up, let us keep constantly in view the grandeur and the possibilities which this revelation has brought to us; the obligations we owe our fellow-men, who have not received this light; the obligations we owe coming generations.

Thanks unmeasured do we owe the spirit-world for the light it has flashed across our ways; for strong faith, and buoyant hope, strengthened and confirmed by knowledge; for making us instruments and pioneers, in a dispensation which is to be an answer to the hopes and prayers of the good and noble of all ages: The coming of the kingdom of Heaven on earth! In view of the high calling which has come to us, how can we be diverted by petty differences and strifes? Should any hardships discourage us?

The work for us to do is mostly right at hand. It is a personal work. Spiritualists, if faithful to the work always at hand, will soon become a power everywhere. If we hold anything as a personal possession, it will irradiate from the eye, glow in the face, and tell in every word and movement. When we know "the letter killeth, but the spirit giveth life," we shall awake from the state of stupefaction in which most of the men and women are dozing away life's great boon and opportunities for doing good, to what an old apostle called "Newness of Life." When we attain to an inward possession of spiritual gifts—"Charity" being the greatest of all—we will discover how little need be said, when that little is confirmed by experience, and consecrated by the heart.

Such words will be more than "apples of gold in pictures of silver"; they will be as convincing as illuminated truth, and as irresistible as the drawings of Love.

The greatest need of Spiritualism to-day is Spiritualists, according to the model I have feebly indicated above. As worthy patterns to encourage and inspire us I will point to Jesus of Nazareth and his early apostles in the first century; and to Florence Nightingale, Dorothy Dix, Achsa W. Sprague, John Pierpont, Victor Hugo and many more in our century. What they accomplished is only a tithe of what we may hope to accomplish. For Jesus said, and all the rest said, that greater works should follow. We need to feel and know that no benevolent thought or deed is in vain. They are seeds sown which if need be will be nurtured by kindly hands and watered with tears.

It may not be critically true that all things are possible even to God; but all things necessary for the growth and happiness of man are possible to all who seek them.

Farmersville Station, N. Y.

THE CAUSE OF SUICIDE.

BY JOHN WILLIAM FLETCHER.

I read your able editorial upon the above theme in reply to the insinuation that a belief in Spiritualism was to be accepted as a cause, and I should like to add a word to what has already been said.

The question of a man's right to take his own life must be, I think, conceded, just as he has a right to destroy his own property, if he can do so without imperilling that of others, but the consequences to himself afterward are what Spiritualists are prone to emphasize to such a degree that he must be bold indeed to take a step that is sure to bring such terrible consequences upon the spirit. The great philosophers of the past have taught that man has a right to take his own life. Epictetus, Pliny, Seneca, and others, advocated it. Hume says: "It would be no crime for me to divert the

Danube or the Nile from its course if I could; where then is the crime of turning a few ounces of blood out of their natural channels?" Rousseau, Montaigne, and Budget have taught about the same thing, the idea being with them that to die was to leave behind all that had made life hard and miserable, and to take up a life of joy and peace, if perchance death should not end all."

Dr. Pilgrim, in his exhaustive article in the "Popular Science Monthly," deals with this question at length, and instead of saying that religion has anything in particular to do with the matter furnishes the following table of statistics of those who have resorted to suicide:

Married men with children.....	208
Married men without children.....	470
Widowers with children.....	528
Widowers without children.....	1,095
Married women with children.....	146
Married women without children.....	153
Widows with children.....	153
Widows without children.....	238

We here learn the interesting facts that, when marriage is childless, the number of suicides is doubled in men and trebled in women; and also that maternal love diminishes the number of suicides among widows with children by one-third over those of childless unions.

He adds that while he considers that the suicidal tendencies are about equally divided among men and women, as seen in the insane, yet the latter have, as a rule, a larger degree of hope and more religious fervor. This, however, does not hold true in Japan or India, where the suicides among women are twice as great as among men, seemingly caused by the terrible hardships endured among women in nations removed from the more refining influences of civilization.

Again Dr. Pilgrim cites that "in 1,993 cases of suicides examined in Paris, the maximum number occurred between six A. M. and noon, and thereafter regularly declined, reaching the minimum at the hour before sunrise," which would go to show, through knowledge of mental science, that the morning hours are the ones most impregnated by positive and conflicting thoughts which the sensitive feels, and he longs to get away from himself. A comprehension of spiritual law will be the only way out of this terrible state of things. When man understands his duty to himself, that "death" is the open door to a fuller consciousness rather than to an oblivious sleep; that every duty left undone on earth must be faithfully performed, then, and not till then, will man see the wisdom, for his own sake, of bearing "those ills we have," rather than flying "to others that we know not of."

Spiritualism has taught distinctly that the aftermath of a suicide is one of untold suffering and misery; that he must, in a more difficult way, perform his earth-work, and be held here until it is done, while by enduring with courage life's trials, bearing the burdens of each day with patience, the soul grows brighter, nobler, and at last attains the Nirvana of Peace. The wise teachers from the unseen world have ever sought to impress upon mankind the fearful consequences resulting from snapping the cord of life.

Let the world-weary children of the earth understand that their redemption from sorrow alone can come from duties fulfilled, and soon this "wild fuming" from life will cease.

142 West 16th street, New York City.

SWEAR BY THE FLAG.

The following verses were composed by JUDITH A. H. DALLEY, a short time since, while that gentleman was en route on the train for the City of New York, and recently printed in the Citizen, Brooklyn, N. Y.

See'st thou that Flag? Press thou its waving folds  
Close to thy heart, and in thy soul of souls  
Write there thy vow; and let thy purpose be  
To keep it stainless, emblem of the free.

See'st thou that Flag? The red, the white and blue?  
Swear by each emblem in thy purpose true,  
Whether on sea or on thy native land,  
Whom by that flag thou wilt forever stand.

See'st thou that Flag? The red, the blue and white?  
Swear by these emblems that each sacred right,  
Vouchsafed by it upon thy native land,  
Are free to all who 'neath its folds shall stand.

See'st thou that Flag? The white, the blue and red?  
Swear thou allegiance to the souls that shed  
The crimson current of their lives to give  
A nation birth; Freedom, the right to live.

See'st thou that Flag, in star and glory given?  
Symbol to earth, and canopied in heaven?  
Ever at our twilight hours, and when I see  
So fadeless may our starry banner shine.

A Spirit's Prediction Fulfilled.

The Washington (D. C.) Post of Aug. 15th reported that Mrs. Willie Bitting, residing on the Conduit road, one mile and a half beyond Georgetown, had her sight restored in a singular manner, the particulars relating to which, as given by the father-in-law of Mrs. B., are as follows. Mr. J. D. Bitting said:

"Several weeks ago my son's wife was taken sick, and for days her life was despaired of, though she received the best of medical attention, and was carefully and tenderly nursed by Mrs. Bitting and other members of the family. A little more than two weeks ago, after having several severe convulsions, her sight was entirely lost, as the attending physician and others will state. I think it was the next day after the loss of sight there began a series of strange manifestations in her room. Distinct knocks or rappings could be heard coming from the bed upon which she lay, and chairs would move from one side of the room to the other. Now I want to say that this sounds funny, but I witnessed the manifestations, and when I see or hear a thing I know it. But to proceed: A few days after my daughter-in-law went blind, she told us that on Sunday, Aug. 11th, she would go to sleep at 7 o'clock, and when she awoke at about 9 o'clock her sight would be restored.

"Last Sunday evening myself and family were in the sick-room, and I must confess I put no confidence in what she had said as to the return of her sight, but I determined to be a very close observer. At about 9 o'clock my daughter fell asleep and slept soundly until 8:45 o'clock, at which time she awoke, and speaking to those around her, said: 'I shall soon be out of this darkness. My sight will be restored at nine o'clock. The spirit has told me so, and I have confidence.' We talked to her and hoped that her belief might prove true. Just as the clock was striking the hour of nine, she reached out her hands and said: 'I see! I see!'

"I glanced at her eyes and discovered that the film which had been over them had disappeared, and they danced and sparkled as they did before she was taken sick. That is all I know, and I know it to be true. That people will doubt it I am well aware, but am satisfied with the return of her sight."

Since Saturday night there have been no rappings and moving of chairs, the lady stating that the spirit had told her that they would cease with the return of sight, at nine o'clock Sunday night.

The following from an exchange contains excellent advice, which the girls of the present day may well heed: "Educate the girls, and the boys will soon be there. So long as the girls are willing to associate with tobacco and whiskey, with low aspirations and evil practices, just so will boys gravitate to that level. But when the girls demand fewer cigarettes and more brains, when they ask honor for honor, purity for purity, when they will have the steady nerve and strong muscle of total abstinence, the boys will soon see things as they are and begin to climb to a higher plane."

Banner Correspondence.

New York.

WAYLAND.—Frank A. Howg writes: "I herewith hand you an item which may not only be of interest to your thousands of readers, but is still another proof (so far as earthly proof can be given) that

"There is no death—  
What seems so is transition."

I sacredly affirm that what follows is strictly true in every particular, as I was present during the last few weeks of the lady's illness. Her name is Hattie Doughty, aged 21 years, eldest daughter of Mrs. M. Doughty, of Wayland, N. Y. She had been afflicted with that dread disease, consumption, for more than a year past, though confined to her bed only about one week before her departure. I saw the lady daily, and often many times a day; conversed with her on ordinary subjects, am positive that her mind was in a normal condition, and that she retained all her faculties until the last moment. She was sketched to a remarkable degree, and I am told did not desire to converse upon any theories of a future life.

During the forenoon of Aug. 14th Miss D. appeared to be sinking rapidly, and her devoted mother was constantly at her bedside. Toward noon she seemed to be dying, and friends gathered around to witness the final dissolution. A profuse clammy perspiration issued from every pore; the slight smile was sunken and lids closed; the lips and tips of the fingers were a vivid blue, and a state of general collapse prevailed. For some time after this neither breathing nor pulse were perceptible. Owing to the grief and anguish of those present no exact note of the time she lay in this condition can be given; but suddenly and without warning Miss D. opened her eyes, passed a hand over her forehead a few times, partially raised up in bed, and with a startled, anxious look at her mother, said in a clear voice, "Where have I been? Explain to me; I don't understand this. Oh! what am I back here for? I did not want to come."

Her sister was first to ask: "What did you see, Hattie?" "I have been far away, and saw a great many people, and shook hands with so many strangers; and they were so pleased to see me. And they took my skin off from me without any pain, and then I felt so much better. But, mamma, I shall return to you again."

Her mother replied: "Oh! Hattie, how can I spare you?" "Why, mamma, my spirit will be with you, and I shall know all you are doing." She then asked for food and drink, of which she partook in small quantity. Many other questions were asked her, which, owing to great physical weakness, she could not reply to audibly.

Some time after this her physician came into the room, when she spoke to him pleasantly and said:

"What do you think now, Doctor?" "What he replied, 'I think it is nearly over.' " "But see! Doctor; I am perspiring so freely, and yet I am so cold—so cold!" "Soon after she raised a finger of each hand to her ears with the remark, 'I cannot hear all you say, Doctor,' and in a moment more added, 'I am losing my sight, also, for I cannot see you.' The physician seeing the end so near, stepped from the room to summon a member of the family, when she moved her eyes in the direction of her mother, and with a pained, affectionate expression, said: 'I must go now; goodbye, mamma,' and with a last gasp instantly expired.

Query: Dare the Christian world say this lady dreamed, or will it admit that the silver cord was yet hardly broken, and that she was permitted not only to have a glimpse of the fair beyond, but to bear a portion of the glorious tidings to her loved parent, that the anguish of parting might be lessened? And to-day that mother admits that no number of prayers over her child, no quotations from Holy Writ, no arguments nor proffered consolations from any or all religions, could by any possibility give her the satisfaction and sweet peace of mind which the angelic birth of her child has done.

Permit me to add that Mr. A. Osborn, a merchant of Boston, was in Wayland during the last week of this lady's illness, and will add his testimony to the truth of this article.

Massachusetts.

LAKE PLEASANT.—Frank B. Woodbury writes: "On the evening of Aug. 16th occurred at Lake Pleasant one of the most enjoyable social gatherings of the season, the anniversary reception of Mr. and Mrs. Barnes, who one year ago were united in marriage. Their cottage was handsomely decorated upon the outside with a large number of lanterns, while the interior was made doubly attractive by floral decorations. F. B. Woodbury acted as master of ceremonies, and introduced the following array of talent: Song, by Mrs. Mason; address, by Mrs. Sarah Barnes. Presentation of two handsome hand-painted banners in behalf of the friends present to Mrs. Barnes, by Mrs. Alice Waterhouse. Song, guitar accompaniment, by Dr. Buffum; remarks, by Edgar W. Emerson; duet, by Mr. Bacon and son; Boultelle; remarks and tests, by Dr. Arthur Ledges. Remarks appropriate over the occasion were also made by Mrs. Carrie E. S. Twing, Miss Jennie Rhind, Mrs. Clara Field-Conant, Mrs. Loring and Mr. Haskell, at the close of which the host and hostess invited the company to partake of a bountiful collation, served in a large dining-room near the cottage. About one hundred invitations were issued, nearly seventy of these being to members of the Boston Ladies' Aid Society, of which Mrs. Barnes is President, who were at the lake at the time of the reception. At a late hour the happy company dispersed, heartily wishing Mr. and Mrs. Barnes many happy returns of the day.

Among those who have recently passed to spirit-life who deserve to be mentioned is Mr. Jacob Jewell, of North Cornville, Me. The funeral services were conducted by Mr. Woodman, a friend, seventy years old. One after another the brave pioneers of the cause of Truth are being translated to spirit-life. Shall we not hold it sacred to cherish and protect the RELIGIOUS liberty they have labored to sustain?

ONSET.—A correspondent writes: "A lady of my acquaintance (not a Spiritualist) had a sitting with Maggie Gaule, of Baltimore, Md., when she was at this camp. During the sitting she was informed that some relative of hers had gone out of the form by railroad accident, or would do so within three days. In two days from the date of this statement she received the intelligence that a near relative had been killed by the cars, thus fulfilling the sorrowful prophecy and giving another evidence of the value of the gifts of this noted Southern medium."

LAKE PLEASANT.—M. A. Parsons of West Winsted, Ct., writes that the meetings at this place have been addressed by able speakers. She says many of the attendants are from the churches. Though evidently not a Spiritualist, our correspondent appears to greatly enjoy spiritual meetings, and earnestly recommends Lake Pleasant for its sociability and warm-hearted, genial hospitality.

BOSTON.—The following admissions of the rapid decadence of Congregationalism made by clergymen of that denomination, sent us by a correspondent, do not indicate a very near approach of the fulfillment of the prediction we have often heard that that form of religion will "cover the earth as the waters cover the sea." The Boston annual meeting of the General Association of the Congregational churches of Massachusetts but recently occurred at Newburyport. Among the resolutions adopted thereat was the following: "The Association supports the petition for the passage of the so-called Blair Sunday-School bill or similar law." Comments are unnecessary, as that fact speaks more potently than words, and clearly shows the signs of West Medford, spoke on "The Relations of Young Men to the Cur-

rent Religious Movements in Our Churches." He admitted the following: "They had the enthusiasm of young men, and those enthusiasms had not been stamped out of them by reading Carlyle and Arnold, the greatest enemies of the church to-day, [applause] the latter of whom was stamping out young men's enthusiasms with his pessimism."

Seventy-five young men out of every hundred did not attend church; ninety-five did not belong to any church; ninety-seven out of every one hundred had no cross and carried no burden in connection with the work of the kingdom of God. Out of the 7,000,000 young men in our midst 500,000 were never found inside of any church, so the young men of to-day presented a great problem to the church. The church needed to adapt itself to the new situation. Mr. Hill then suggested many improvements to catch or hold the young men for the church, as this was the correct solution, as the young men must be brought one by one into the kingdom of heaven. Here is a worse condition of things, from direct ministerial admission, than Spiritualists had even dared to claim."

Pennsylvania.

ERIE.—Irvin Camp writes: "I wish to verify the message of WILLIE CAMP, through the mediumship of Mrs. Smith, as published in your paper for Aug. 3d, 1880.

This is the same spirit who, at Cassadaga Camp, through the mediumship of C. E. Watkins, achieved the marvelous phenomenon of instantaneous slate-writing, and without the use of a medium's hand or a pencil for either instant or angel's use, wrote in pencil-powdered words this message: "Now, dear father, whenever you doubt that we still live, remember I wrote this quick as a flash."

A detailed account of this séance was published in THE BANNER soon after.

This same spirit at Mantua Station, O., in November following used this incident, with a most significant gesture, in a materialization séance with Mrs. Newton Cobb, as one of the proofs of his identity with the dear boy who left this life at eleven, to reappear to his aged father, as he in his message correctly estimates, "over thirty years" thereafter. An account of the interesting séance was also sent to THE BANNER by your Erie correspondent, Sidney Kelsey, and published in due time therein.

I need only add that in many ways and at other times than those above instanced, I have been undoubtedly assured that "my Willie," though dead, has never died. Many, many thanks for THE BANNER Message Circle and its gifted mediums.

Connecticut.

NEW HAVEN.—E. P. Goodsell writes: "The enactment of any law affecting the religious belief or worship of the people by any State is interdicted by the Constitution of the Union so plainly that its absolute prohibition cannot fail to be understood. 'Congress,' it says, 'shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or the press.' Notwithstanding this, spirit mediums have been and are being imprisoned and fined for exercising what to them are religious duties. The framers of the Constitution readily foresaw that a class of men would if not prevented by law usurp the rights of the people and destroy their liberty of choosing a religion of their own—each individual learning the truth in his own way and worshipping God as his own conscience dictated. Congress may be flooded with petitions to grant to the States power to enact laws that shall oblige people to profess a certain form of religion and no other, and prohibit the doing of certain acts because contrary to that religion, but it can never constitutionally grant that demand. Let but one infringement of that charter of our liberties be made and its day of destruction will be near at hand, and the people of the United States be ruled by a religious despotism, than which none is more exacting or more cruel."

September Magazines.

THE ATLANTIC MONTHLY has as its opening number an article on "The Isthmus Canal and American Control," by Stuart F. Weld; Henry P. Robinson contributes in "The Gold Heart" a stirring sketch; "Phryne's Triumph," by Margaret J. Preston, poetically depicts a triumph of female intuition over masculine reticence; Frank Gaylord writes biographically of "James Wilson"; "The Bogum's Daughter" and "The Tragic Muse" find interesting continuation; in "The Day of Rest" Charles Worcester Clark enters the lists as an advocate for less work on Sunday, and has his shot at Sunday newspapers, certain railroad practices, etc., etc.; much other matter—quite a moiety of it being of a rather "classy" order—is to be found within the covers of the Atlantic for the present month, together with the usual departments. Houghton, Mifflin & Co., publishers, Boston.

THE MAGAZINE OF ART.—In the Chimney Corner" is the subject of an etching given as the frontispiece of this number, by M. Le Rat, of a painting by the great German artist, Adolph Menzel. Though not designed to be, this is quite in keeping with a paper Mortimer Menpes contributes "On the Printing of Etchings," accompanied by a chalk drawing of himself. An historical sketch of "The High Street of Oxford and Brasenose College," by T. G. Jackson, F.S.G., with its seven illustrations, will prove interesting reading regarding that famous college town of England. The remaining articles include, "Humorists in Art," four illustrations; "George Fuller, Painter," an American artist, with portrait of reproductions of two of his works. New York: Cassell & Co., 104 and 106 Fourth Avenue.

MAGAZINE OF AMERICAN HISTORY.—The editor, Mrs. Martha J. Lamb, gives the third chapter of "Historic Homes and Landmarks; Their Significance and Present Condition," with many illustrations, including a Map of Early Farms and Estates of New York in 1644-1665, during which time it was a walled city, with two great gates opening into the outer world. In the first named year a brush fence was built on the present line of Wall street to prevent domestic animals straying into the woods and wild ones into the town. Robt. Stiles contributes a paper upon "Lincoln's Restoration Policy for Virginia." In "Growth of a Great National Library," an account is given of the U. S. Congressional Library from its inception in 1800, the collection now numbering nearly a million works. An interesting miscellany is given as "Original Documents," "Notes," "Queries," etc. New York: 743 Broadway.

THE CONJUGAL.—"The Opening of Oklahoma" is the subject of a lengthy descriptive article and a dozen engravings showing events connected with the creation of a city in half a day. Some account is given of "The New England Conservatory of Music," by E. D. Walker, accompanied by portraits and interior and exterior views to the number of twenty-two. Portraits of Lucretia Mott and L. Maria Child are given in connection with an article by Abby Morton Diaz upon "Conventions During the Anti-Slavery Agitation." The present is one of the best issues of this enterprising monthly, the frontispiece of which is a two-thirds length picture of "Carmen Sylva," Queen of Rumania, a story from whose pen is also given. The opening article treats of Japan, and includes in its illustrations pictures of the Mikado and Empress. New York: 303 Fifth Avenue.

CASSELL'S FAMILY MAGAZINE.—The present number commences a new serial story, entitled "Engaged to be Married." New chapters of two other serials are given, and the department of fiction is completed with "Mr. Simpson's Story." The reader is given a glimpse of "French Character as Seen Through English Spectacles." In Miscellany we have a leaf for young mothers, "Volante's Tale," "How to Keep Children Well and Happy," "Hints on Arranging Flowers," etc. New York: Cassell & Co.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WYRENCHAPT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM." Colby & Rich, 9 Bosworth street, Boston, have it on sale.

Free Thought.

"HINDUISM IN THE UNITED STATES."

To the Editor of the Banner of Light.

I have been favored with a copy of your issue of May 11th by your very able and energetic English agent; and in it I read with much interest, under "Free Thought," the communication: "Hinduism in the United States," signed J. R. Buchanan.

The Society in India mentioned is far from being in a "flourishing" state; and its condition is not at all likely to improve under the control of the Government, which is endeavoring its effort to be "all things to all men." Is a fiasco. The pandering to Mussulman, Brahman, Parsi and Buddhist is resented by the hostile sects and castes.

Hinduism is not homogenous, and each of those above named, and the many others, are split up into numerous sections, disputing and quarreling amongst themselves, if possible, quite as bitterly as sectarian Christians and Spiritualists.

The various ancient philosophies and religions of India undoubtedly contain in their modern survivals great admixture of local and indigenous cults; but the fundamental principles are alien, undoubtedly introduced at an early period by the superior races of immigrants, and more or less affected by later graftings of ideas from afar East and West, perhaps from Egypt and China, and the intervening countries, and later from Greece, etc.

We must therefore take into consideration, as probably important factors, the philosophical and religious of the other ancient civilizations of Asia, etc., and bear in mind the complications involved.

To the folk-lore student there is much that is curiously interesting in the inner-life of the peoples of the Far East, as of all other lands, especially those civilizations that have produced in the past the great thinkers, whose ideals are even yet the classic standard.

Systematic, scientific investigation of religious questions is yet too young amongst the Occidentals. The Orthodox has his theologians, theologians and social, for those who presumed to think independently, far more so for those who dared to promulgate their heterodoxy; but now we have broken down the barriers, and seeking far and wide—impartial investigation into the depths of Oriental metaphysics and philosophies, materialistic and spiritual—will be an imperative duty for those to pursue who can bring to light the treasures buried beneath the superimposed accumulation of selfish and sacerdotal castes and ambitious theologians.

We have for choice many vast fields, impossible for any one individual to follow up; division of labor alone can achieve success, and the Theosophist may select Sanskrit, Chinese, Pali or those others more familiar, and carry on investigation to practical advantage.

The half-dozen systems of Aryan (Indian) philosophy and metaphysics cannot be all designated Hindu, Brahmanism; the contemporary rise of Buddhism, Jainism, the monotheism of the Parsis, and the schools of Nirvana; Gotama, Vaishnava; Kanada, Sankhya; Kapila; Yoga-Patanjali; Mimansa, Jainismi; Vedanta, Vyasa, etc.

In China there is what we still call Confucianism, notwithstanding his grandson having recorded that "the master" only claimed to be a collator of what was most authentic and best of the ancient classics of his time. There is the Taoist school, not the mass of gross superstition it has become. Buddhism in Eastern Asia, has its basis, although divided into innumerable sects, in the older Branch, or Enlightenment, which has very materially leavened Brahmanism and other creeds and philosophies with which it has come in contact.

Having briefly alluded to some few of the salient grooves of work for the earnest student of Theosophy, permit me to add that there is much reason in what you learned contributor puts forward, in lead, to me personally, after some years' residence in the far East, amongst highly intelligent and very learned natives; the personages named in the letter now under remark do not appear as capable leaders. Those others who have their teaching (?) at second hand, far away less, appear competent exponents of the higher, purer ethics, the nobler teachings of the archaic wisdom that underlie all the Eastern Doctrines.

For example, the Buddhism of the Catechism of the President (London 1871) may be very well for simpletons, but it is not at all in keeping with the views of the more highly intellectual Chinese and Japanese, though perhaps finding some parallel in the sects most affected by the illiterate and consequently superstitious section of natives.

It is not from such dogma we of the Occident, of the latter years of the Nineteenth Century, will learn aught; nor is it through the mediation of such self-appointed leaders and teachers that we will be benefited in our search after enlightenment.

On the higher plane of development, the vast bulk of what has been and is being given forth is worse than worthless; the few grains of real seed are not original, and are but the ancient gems that have been abstracted from their proper position, and set in a meretricious mounting of tawdry base metal.

The true sacred doctrine of the Orient is not in the practices of the Yogi. The Tantra are not the highest teachings. There are no rituals to solve, no puzzles to join together; the path to its secreted lies, if it is true, no royal road, and it is secret, or rather we should say "unrevealed," only in the sense that it is incomprehensible to the undeveloped, untrained intellect. No asceticism or monothem or quietism is demanded of the vast multitude. It is of those who would be "teachers" of whom tests of capacity alone are demanded, and rightly so. Had we competent instructors, all might reach to the utmost limit of individual capacity and attain to "enlightenment."

C. PROUDEN.  
7 Artillery Buildings, Victoria street,  
London, S. W., Eng.

By prayer I mean a certain spiritual attitude, a spiritual communion with whatever is elevating and harmonious in the universe. I don't mean the kind of prayer that asks God for money to build a house, while the petitioner sits and waits for the postman to bring a check; not the parrot-like recital of "Our Father who art in Heaven." I mean prayer which is a fervent desire for more strength, courage, hope, unselfishness and charity. There are no words which will describe the joy which follows such uplifting of the spirit. My prayers are answered when I experience this renewal of hope, this exalted, delightful, all-satisfying feeling. Col. Ingersoll may call it nervous excitation, hysteria, or whatever he pleases. It is life and health and peace to me, and all the arguments that were ever laid to the contrary could not move me a hair's breadth.—Eleanor Kirk.

Some shocking violator of the proprieties asserts that the letters W. C. T. U. mean: "Women constantly tormented us."

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposa, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism, rheumatic joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

The Carlsbad Sprudel Salt (powder form) is an excellent laxative and diuretic. It clears the complexion, purifies the blood, is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper carton, and has the signature of Ernest & Mendelsohn Co., sole agents, 6 Barclay Street, New York. One bottle mailed upon receipt of One Dollar. Dr. Taboldt's lectures mailed free upon application. Mention this paper.



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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open to the expression of important social free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article. When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address. Notices of Spiritual Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

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Before the coming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

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We shall print next week the verbatim report, prepared specially for our columns, of a lecture delivered before The First Society, Buffalo, N. Y., by WILLARD J. HULL, (its President) on "THEOLOGY AND SCIENCE, IN THEIR RELATION TO SPIRITUALISM."

Creed and Character.

The primary object of life, remarks Rev. Dr. Lyman Abbott, in the Christian Union, editorially, is not a knowledge of the truth, but development of character. Dr. Abbott, as our readers know, is the successor of Henry Ward Beecher as pastor of Plymouth Church. He is making answer to an inquirer who would know what security there is that one will arrive at the truth of the teachings of the Bible, in view of the fact that different conclusions as to these teachings have been reached at different times and by different men during the same as well as at different periods of the world's history.

Dr. Abbott admits that while truth is instrumental to the development of character, so are errors also. We acquire wisdom, he says, by our mistakes as well as by our successes. Wisdom is better than learning, and the wisest man is not the man who has made no mistakes and fallen into no errors. He further admits that the theological problem is not to have correct ideas about God, but to come into personal acquaintance and familiar fellowship with him, which we do by seeking. We learn—he proceeds—by our questioning: that is, the plowing; and the soil must be furrowed before the seed can be sown. The prize consists in making out the problem. It is exercise that makes muscle, and it is exercise that makes faculty. While it is not very important that we know whether there is a future probation or not, he says it is very important that we possess the spiritual sympathy that shall prevent our being indifferent to the spiritual future of our fellow-men.

Summing up, Dr. Abbott unhesitatingly affirms that "nothing is infallible," meaning nothing that we know; "neither church, nor Bible, nor the individual conscience." He does not consider that a "misfortune, but a blessing." "If," he explains, "we had an infallible teacher, we should all be lazy. We might have more, but we should be less. We should possess information, but not wisdom; we should have correct creeds, but no faith; we should possess right opinions, but not character. Indiscriminate charity impoverishes the soul, whether it be leaves and fishes or truths that are given. The wise father makes his children answer their own questions, if they can, and often requires them to wait for the answer till they can. He lets them err and learn by their errors. This is God's method of dealing with his children."

This is a candid and a noble admission, coming from the quarter it does, and defines the changing relations of that orthodox creed which has been wont to boast its infallibility of creed and conduct to the absolute truth, which has never yet been found. The iron-bound creeds do not contain it, and never will. It cannot be put into a creed, since it is as large as God's inconceivable universe.

In a succeeding article on divine discontent, in the same issue of the Christian Union, Dr. Abbott says no one is at rest, and no one ever has been at rest. "All the sign-boards of life point onward. If men look backward it is only

that from the past they may derive some wisdom that shall aid them in the victories of the future. This restless impulse is no thoughtless discontent with present conditions; involves no revolt against the facts of life; it simply means that in every soul there is an impulse which impels onward, which makes one conscious that the greatness of life is still in advance, and that there is nothing here adequate to one's need or capacity. This restlessness which pervades all society, which gives birth to all progress, is an evidence of the presence of God in the soul of man—is a clear and impressive prophecy of the larger life into which the faithful souls are to come."

This is stating the problem of progress and development fairly and well. Its corollary, however, is by no means to be omitted, nor does Dr. Abbott omit it, which is this: that "this nobler discontent never means detachment from life, separation from the common work of common men; it means rather deeper sympathies, more unresting activity, a greater desire for service. . . . The restlessness which indisposes men to work, which takes them out of common life, is not the divine discontent, but that human discontent which earnest men and women are above all things to avoid. The divine discontent anchors men in the world, while it keeps them from being out of the world." And it is this so-called discontent which is the sign and token of unceasing progress. The one simply stands for the other.

The same issue of the Christian Union contains a sermon on Ideals by Rev. Alfred Williams Monier, who is accounted one of the few orators in the English church, the broadest of broad churchmen, and a very advanced thinker. He is a morning preacher at the London Foundling Hospital, and a successor there of the well-known Sydney Smith. He is, says Dr. Abbott, esteemed by many the most eloquent of London preachers. The sermon begins with this sentence: "There is no necessary connection between creed and conduct." A man's creed, says the preacher, may be good, and his conduct bad. He may have no creed at all, and yet his conduct may be sublime. People who hold the same creed often act in different ways, and people who hold different creeds often act in the same way. Men's actions are determined, not by what they believe, but by what they love. What we care for supremely determines the quality of our conduct upon the whole, makes it in the man either good or bad; and that which a man supremely cares for may be called his ideal.

One kind of ideal may be summed up in the word Pleasure, the other in the word Character. The one consists in getting good things, the other in becoming good. The one is self-aggrandizement, the other is self-development. Every one lives for one or the other of these ideals. Everybody gives the preference either to pleasure or to character. Only such parts of a creed, therefore, affect a man's conduct as he cares about; such parts as are capable of exciting his emotion and enthusiasm. The man with a high ideal knows that he might escape what is popularly called hell, or any other place of torment, and still be lost; for the only salvation he cares about supremely is a salvation from sin, a salvation of character.

A man's creed affects his conduct, not directly, but indirectly through his ideal. To some extent, his ideal may be modified by his creed; but no creed will change it altogether. Belief alone will never make a man prefer goodness to pleasure. Likes and dislikes are not determined by the intellect. A man does love either enjoyment or goodness supremely, and no mere belief will lead him to transfer his affection. His creed will not make him love pleasure, nor will it make him love goodness; but it may raise or lower his standard in either case. The diametrically opposite influences of their creed on the conduct of the Scottish Covenanters and the Spanish Inquisitors are cited in illustration. Still, the connection between creed and conduct, however close, is not a necessary one. As time goes on, men learn to pay more respect to the teaching of their own moral instincts, and less to the verbal authority of creeds. So far from allowing their ideal to be modified by their creed, it is the creed which they try to bring into harmony with their ideal. And in spite of all creeds, they refuse to believe in the wickedness of God.

A Rabbi's Estimate of Jesus.

Rabbi Joseph Kranskopf appears in Frank Leslie's Illustrated Newspaper with a full-page article on Jesus, which is most readable from many points of view. He begins by sketching the appearance of the Roman armies under Titus before the gates of Jerusalem, and shows that from that date Israel ceased to be a nation of the earth. The fall of the Holy City sounded the knell of its destruction. Such carnage as was enacted inside the walls of Jerusalem the bloody legions of Rome had never witnessed before. The sword consumed what the famine had left, and what had escaped the sword fell a prey to the flames. More than a million of Jews perished during the siege, and nearly a hundred thousand were sold into slavery. Many hundred thousands became fugitives. But Israel survived even this catastrophe. She endured what no other people has withstood. The Jew alone outlived the cruel mistress of the world. Death had no power over him. He is the immortal of history.

How account for a fact that stands without a precedent in the records of the human race? To explain it by urging miraculous Divine intervention does not satisfy. The miracles of history are outgrown. Mankind has learned to trace effects to their natural causes, and to deduce from causes their natural effects. The cause, in the case of Israel, is the Messianic hope which has controlled Israel from the Babylonian captivity till now. There is another cause, and that is the rise and growth of Christianity. Thus the false and the hostile prove the saviors of Israel—a false, unfounded hope, on the one side, and an enemy seeking to crush the source from which it sprang, on the other. The Messianic hope began to manifest itself a little while before the Babylonian captivity; the patriotic prophets (in the Hebrew, orators) were alarmed by the dangers that beset disrupted Israel; they longed for the coming of a leader of the people, a savior of the nation, for one who combined military prowess and moral rectitude, and who would restore the lost tribes of Israel, unite the two kingdoms, rid the country forever of its enemies, and return triumphantly to Jerusalem, cleanse it from its idolatries and sin, rededicate it to the people to the service of the one God, and inaugurate the millennium with Jerusalem for its capital, and Israel for its priest-people. The Israelites pored and brooded over these passages. They longed for and dreamed of that Savior. Although restored from captivity,

Judaism still tributary to foreign power, and her enemies continued to afflict her. What did the prophecies amount to? Sacred Writ they did not believe to be fancy, therefore they believed the Savior would come, and come any day. They went to their sacred writings to find the exact time and manner of his coming. They twisted and turned and interpreted their meaning in every way, and gave Messianic colorings to whole chapters. Dreams were turned into dogmas. And by degrees there arose a Messianic theology, which professed an accurate knowledge of everything that related to the coming of the Messiah. From that time forth their existing political degradation and suffering had a meaning. At last the deliverer would come and complete the work begun by Elijah. He will rout the enemy and destroy the ungodly. He will take the government of Israel into his own hand, and make all the nations of the earth tributary to him. He will crown Jerusalem with a celestial glory, and all nations will worship at its sanctuary, and acknowledge the God of Israel as the one and only God.

Up to this time only a descendant of David, a great warrior and patriot, a deliverer, was looked for. But soon the Messianic dreams of the prophets are recast in heathen molds, from which comes forth a Messianic-conception bearing small resemblance to the original Jewish belief. The deliverer and Savior becomes the central figure in an angelology. Heaven is opened to the view, and he is to be seen seated on a throne of glory and worshipped by the hosts of heaven. He is said to have been created before earth and sun and stars were made. Strange portents announce his coming. He is spoken of as the suffering Messiah, and a miracle-working Messiah. The time was ripe for his coming, and the people prayed without ceasing for his appearance. Messiahs accordingly began to appear. One came from Samaria. Another, an Egyptian Jew, came. Pilate ended their careers with the cross.

Others followed, only to meet with a similar fate. At length one came from Nazareth, Joshua by name, rendered Jesus in the foreign tongue. He labored among the poor; healed the sick; preached; exhorted them to forsake their evil ways, to think more of the religion of the heart and less of the dead letter and meaningless forms. He advised them to look for no millennium in this life, but to live here so as to partake of it in the life to come. A number of faithful and zealous disciples gathered about him, and, helped by a multitude of enthusiastic followers, succeeded in either forcing upon him or strengthening in him the belief that he was Israel's long-expected Messiah. Thus deluded, and impelled by his impetuous followers, he permitted himself to make a treasonable entrance into Jerusalem, for which he was speedily punished by Pilate on the cross, thus sharing both the delusion and the fate of the Messiahs that preceded and followed him, but unlike them, not doomed to oblivion. And although he fulfilled none of the Messianic expectations from his birth to his death, he alone has succeeded in maintaining till this day his position in history as the Messiah of Israel.

After years of silence, caused by the fierce but fruitless struggles of Judea with Rome for liberty, his followers and disciples organized themselves into a sect, and began to spread the doctrines of their martyred master. They invented a biography for him, a list of miracles, and a series of portents, to answer the objection that he whom they proclaimed as the Messiah had failed to satisfy the requisite conditions. Bible verses were distorted and mis-translated to reconcile one delusion with another. Moral maxims and parables were put into his mouth which were the literary property of older Jewish teachers. All nations were impressed into contributing their quota to metamorphose the historical Joshua of Nazareth into the mythical Christ—into a savior who never saved Israel, a deliverer who did not deliver them to their Holy Land, a restorer who never restored their ancient glory.

Yet he was a savior of Israel, for if it had not been for him and for the Messianic hope the Jews would not have existed to-day. These were the two factors that played such important parts during this critical epoch. Israel never would otherwise have survived the catastrophe brought down on its head by Rome. The more bitterly the enemy persecuted them; the more the enemy tortured and burned, the more the Jews were convinced that he in whose name these atrocities were committed and who tolerated them could not have been their expected Messiah—the more firmly they clung to the belief that their true deliverer would come. That belief inspired them with hope and courage; enabled them to endure heroically ignominy, degradation, loss of human rights, death. They never surrendered nor despaired.

And Israel maintains to-day much the same attitude toward these Messianic factors. The greater part of Israel, called orthodox, still believes in the coming of the Messiah. They reject the Christian Christ as completely as they did before. But the rationalists in Israel discard a belief in the coming of a personal Messiah. They believe in the ultimate dawn of a Messianic age, such as the idealistic prophets dreamed of. They concede to the followers of Jesus credit for their labors for the highest civilization; but they reject as completely as their orthodox brethren, Jesus as the Messiah. They admire his life and teachings, but his divinity they reject.

The Harvest Moon Festival

At Onset Bay will take place, we are informed, on Sept. 28th, 29th and 30th. Details concerning the excursion trip, etc., will be given next week.

We recently had a very pleasant interview, through the mediumship of Mr. Arthur Hodges, with our old friend, Col. Fred Pope, formerly of the Custom House, this city. He was a dear friend of our former medium, Mrs. J. H. Conant, through whom he received many spirit messages, from time to time, from friends of his who had passed on. During our interview he remarked that he was very happy in the society of his old friend Fanny, as he always familiarly designated her. He also sent loving regards to his family, who still reside in this city.

Charles E. Watkins called at our office on Saturday, August 31st, and desired us to correct the report that is current in various quarters to the effect that he had abandoned his mediumship. He asseverated that he was as firm in his convictions as to the truth of Spiritualism and its phenomena as ever; but that he had temporarily abandoned the exercise of his mediumship in order to benefit his health, and that he might enter into another form of employment for the fuller support of his family.

Dreams and Dreaming.

In a recent discourse on this engaging subject, a clergyman of this city asserted that the descriptions of the visits to the heroes of antiquity in their dreams, by persons who give them predictions as to what fate awaits them, is not mere poetic imagery; they were survivals of the time when all the world believed in the reality of this sort of vision—of beings from the unseen coming to man in his hours of sleep. In fact, a philosophy which existed concerning human nature had this as a basis. The soul was believed to be an entity, using the body only as a dwelling-place, or as its servant. It was believed to possess the power of coming and going to and from this body, if not at will, at least under certain conditions and circumstances. It was in this way the primitive man interpreted sleep and dreams and trances and swooning.

If, said the speaker, we have come to regard their fancies as unfounded, we have no very deep or profound wisdom to put in their place. They believed that during sleep the soul could go away and return again to the body. We find this belief all through the ancient world in every religion—the belief that a dream either was or might be the medium of divine revelation. And the other belief, that the soul journeyed during the hours of slumber, that the experiences it passed through were quite as real as its waking experiences, and that the dreams that come to people may be the means of divine revelation. How much wiser are we to-day than they were? "No science, no philosophy, can yet explain the simplest dream."

What is this power of dreaming when we are awake and self-conscious—this idealizing faculty of ours? No science, no philosophy understands it. Do we not make journeys as marvelous as in any of the fancies of the antique world, though the soul may not leave the body? Do we not in reality converse with those who are far away, with those who live no more? And may it not be true that these visions, these dreams, these ideals of ours, these glimpses of the better thing that has not yet come down out of the heavens, are really revelations of the Divine? "The things that we have created live by the power of the Infinite Spirit that is in all things; and if we gain a glimpse of something better than the sun has ever risen upon, is it not one of the thoughts of the Infinite—a revelation of a possibility that our power, our patience, our devotion may create in the future?"

An ideal differs from a dream in this way: though we are thinking of something that is not yet a hard fact, we are guiding our thought by the experiences of the real world in which we live, and are thinking out something that may possibly be created. We are planning methods by which that creation may come to pass. The character of these waking dreams reveals the kind of men and women that we are. They are a self-revelation, and we may be the better and wiser for them, if we will. And how much of comfort, of rest, and of relief comes to us in our dreams—our waking dreams! And still, again, we are to treat them as ideals of the future, as inspirations, as motive forces for the actual life in which we are engaged. It is the dreamers that save the world.

Our Message Department.

We call the attention of every reader of the present issue to the paragraph, in another column, headed "Special Notice." We have repeatedly published it in these columns, as an explanation of THE BANNER'S position regarding its Message Department.

The sessions held at our Circle-Room are religious meetings, protected by the laws of Massachusetts, and occurring on Tuesday and Friday afternoons instead of on Sunday. By reference to the notices of "Meetings in Boston," it will also be seen that Spiritualist services are held in this city by other parties on Wednesday afternoons at Eagle Hall.

THE BANNER séances are supported by its publishers at their own expense, and FREE of cost to the public who choose to attend; we as freely open the doors of communication for all returning spirit intelligences who present themselves; but we have never undertaken in the past, and cannot undertake now or in the future, to obtain messages from any special spirit at the request of friends on earth, no matter how deep may be our own personal sympathy with the bereaved.

Tribute to American Womanhood.

A glamour surrounds the titled and mighty of earth—whether the one gazed at be of the male or female sex. Too many free-born Americans, looking abroad for their ideal, are therefore apt to attach fictitious values to the inhabitants of trans-Atlantic countries, and to forget the native worth which is presented to their view on this side of the great ocean ferry.

This feeling received a clear reprimand—if those who came under its provisions had the true sense to discover it—in the remarks called out at the time by the decease of the late Mrs. President Hayes. One of the best tributes to American womanhood which we remember to have seen—and which appeared in a Boston daily—contained, in this connection, the following, every word of which is true:

"The United States has been most fortunate in the ladies who have borne away at the White House. There is a goodly number of them, for in our republican government the social sceptre cannot rest more than a few years in any fair hand. Yet, long as is the list, you will hardly find in it a name that does not hold high place in the memory of the nation. On this point our country has nothing to fear from a comparison with the proudest monarchy of Europe. No royal house, though it may have kept its blood in the purple for centuries, can show an array of queens superior in worth, dignity and purity of character to the ladies who have queneed it in our Presidents' households. Superior do we say? We might safely challenge to equality, for it will be news to us to learn that any crowned line can match our Republican roll."

Mrs. Richmond in Boston.

The First Spiritual Temple, corner Newbury and Exeter streets, Boston, reopens Sunday, Sept. 8th. Mrs. Cora L. V. Richmond, of Chicago, Ill., will speak on that date, and the following three Sundays, at 2:45 P. M. Mrs. Richmond will also accept calls for week-evening lectures within easy distances of this city, during her September engagement.

All the Spiritualist Camp-Meetings in various sections of this country the present season have had great success—going conclusively to show that a deep interest the people take in the Cause.

Taking Alarm!

The Homeopaths of the Empire State are justly becoming aroused—for sheer self-protection—by the action to their disadvantage evidently intended by the Allopaths thereabout. The thirty-eighth annual meeting of the Homeopathic Medical Society of Northern New York was recently held at the Town Hall in Saratoga, where this matter was fully ventilated and a series of resolutions passed, indicative of a determination to maintain the interests of the system of Hahnemann at all hazards.

The ground assumed in these resolutions, and the views of prominent members of the society, as expressed at this session, were so succinctly set forth by Dr. Paine, of Albany, that we make the following extract from his speech, as embodying the Homeopathic side of the controversy:

There is no doubt but that the allopathic school has entered upon a well-organized and systematic effort to modify the mode of entrance into the medical profession in this country, by making the license standard of qualifications instead of the diploma, and by placing the granting of the license under State control. This change of method involves two things: first, withdrawal from the diploma of the right to practice, and transferring it to the license; and, second, the control of the license by the State, i. e., by State boards of medical examiners, to be appointed for that purpose, State by State, throughout the country. It is found and admitted that the allopathic school, in its efforts to bring about this change of method, is making use of single State examining boards in each State throughout the whole country. That this system of establishing single State examining boards will prove decidedly injurious to homeopathic interests, there is not the slightest doubt; for the reason that by giving the allopathic school a majority representation therein, these single boards will soon be made outrageously favorable for promoting partisan purposes; that, if, sooner or later, we make use of for impeding the growth and prosperity of the homeopathic school. Hence it will be at once seen that single examining boards, having allopathic majority representation, are none other than sectarian boards; and that legislation, providing for the establishment of such sectarian boards is class-legislation of a most objectionable form.

While homeopaths do not propose to endeavor to prevent the allopathic school from instituting needed reform, they do propose to prevent the appointment of single State examining boards, unless the bills for establishing these boards are amended so as to provide either for separate homeopathic examining boards, or else for the exclusive control of homeopathic applicants for license by the Homeopathic members thereof.

This is very good for Homeopaths—as such; but why in common justice cannot the disciples of this system—who so clearly recognize that the Allopaths are really their enemies—find it in their hearts to quit forever all alliance with the Regulars, and join forces with the Irregulars, the eclectics, the magnetic healers, etc., in battle for the preservation of freedom of medical practice for all systems? Such an alliance would quickly put the scheming Allopaths where they belong, i. e., on a basis where they are to be judged—equally with other methods—by their *curres*, and not by their pretensions!

The Free Public Meetings

Held on Tuesday and Friday afternoons of each week at the BANNER OF LIGHT building, will be resumed on the 17th and 20th of September by Mrs. M. T. Longley and Mrs. B. F. Smith respectively.

The Boston Spiritual Temple Society

Will, on Sunday, Oct. 6th, commence its eighth lecture season, in Berkeley Hall, corner of Tremont and Berkeley streets. Speaker for October, Mrs. Nellie J. T. Brigham, to be followed by Mrs. R. S. Lillie for the month of November.

Mr. Arthur Hodges, of this city, is an excellent trance medium, and accordingly we recommend him as such. We attended one of his séances recently at Lake Pleasant, when our lately translated clerk, Mr. C. C. Dudley, palpably made his presence known. His disease was of a cancerous nature, and he suffered for a long time. Psychologically the same symptoms of distress were apparent upon the medium while in control by the spirit of our friend and former co-worker. Several of our personal spirit-friends were present to aid the spirit who so signally manifested his presence. We learn that he felt very happy at his success in making himself known. Brother Dudley has also manifested at our Public Free Circle, agreeable to a promise made his wife previous to his demise, a report of which is printed in THE BANNER OF Aug. 24th.

The present number of THE BANNER closes its sixty-fifth volume. Those of our patrons whose subscriptions expire at this time will, we trust, allow their names to remain on our books. Not only do we earnestly request this, but that each will use his best efforts to induce others to have theirs added to our subscription-list, that we may thereby have our hands strengthened to carry on the important work delegated to us to perform in behalf of our common humanity.

There is a standing notice under the editorial heading of this paper, which states that all matters appertaining to its financial business must be addressed to the BUSINESS DEPARTMENT of our establishment; yet its patrons pay no attention to it, but insist on sending their favors to the editor instead. Our editorial correspondence is so large that we have no time to give attention to business correspondents. Such matters are attended to promptly by our business partner. The friends will hereafter bear this fact in mind, and act accordingly.

Sensationalism is no part of Spiritualism, whether exercised by mediums or believers in our philosophy who are not medial instruments. This class of mediums is an injury to the Cause, and has been the indirect means of much of the inharmony existing in our ranks. It is high time that this sort of thing cease and legitimate work take its place. Then our glorious Cause would be blessed indeed.

A correspondent writes from Santa Barbara, Cal., that the sisters Elizabeth and Sarah Ramsdell (who brought out the spirit Theodore Parker pamphlets in times past) are at present at Santa Barbara, in destitute circumstances, and we are desirous to call the attention of the philanthropic to their sad condition. Remittances can be mailed to them at the above address.

By reference to an announcement on our fifth page, it will be seen that the price of the work entitled "The Religion of Spiritualism," by Samuel Watson, has been reduced to \$1.00 per copy. The book is one which can be made to do excellent service among inquirers—especially those who were recently of the church in their affiliations.

Dr. D. J. Stansbury, after a very successful season at Onset Bay, has now located at 64 Dwight street, Boston. See card in another column.

Mrs. Hattie C. Stafford has returned to Boston, from successful visits to Onset Bay and Lake Pleasant, and will re-commence her work at Mr. Rutland street on Sunday afternoon, Sept. 8th. Mr. G. T. Albert has also returned to the city and may be found at the same address.

**Cassadaga Lake, N. Y.**  
We regret to state that by some unfortunate arrangement of circumstances the report of the closing session of this camp, from the pen of our regular correspondent, failed to reach us until about the hour of going to press. We shall be obliged, therefore, to defer the account to our next issue—printing it then in full. The following paper, addressed to the Paris Congress, is herewith presented:

**CASSADAGA LAKE SPIRITUALIST ASSOCIATION CAMP—(GROUNDING, July 24th, Chautauque Co., N. Y., U. S. A.)**  
To the World-Workers in Congress, Assembled in Paris, France:

The spiritualists who are now holding their annual camp-meeting on these grounds send you greeting and extend to you the hand of sympathy and fraternal love in your official capacity as the representatives of the different orders and societies of world-workers, who are laboring, each in his own way, for the development of the Divine Humanity that is eventually to save and bless the world.

We recognize the distinctions that must necessarily exist between men, and extend the hand of fellowship unto all, feeling that whatever exists in finite expression in human life, no matter how imperfect, is but the reflection of the changing condition incident to individual and general growth, whose processes are as yet imperfectly understood.

This management secures a succession of the best speakers, and mediums for almost every known phase of manifestations through our grounds.

Many people every season receive evidence of the continuity of life through the sublime and many-sided manifestations of the spirit that here find expression.

Just now the various phenomena are receiving marked attention, and some of the most prominent Materialists of the age are being converted to our views through these and other agencies.

We sympathize most heartily with you in your efforts to remove all barriers raised by a difference in belief among men, and uniting upon the central idea of immortality as opposed to the limitations of agriculture and material individuality, and societies free to work out the problem that most intimately concerns them, and develop their own lines of work unbiased and unaffected by any partisan influence.

representatives of intelligent Spiritualists we recognize with gratitude the results of the labors of the materialistic scientists who have settled the fact of the indestructibility of matter and the correlation and conservation of force—thereby laying, though unconsciously themselves, a solid foundation for the development of the higher Spiritualistic Philosophy—the continuity of individual human life and ultimate immortality.

May your sessions be harmonious and the results obtained correspond to the grave and earnest consideration that we know the live problems of the age will receive at your hands.

A. GASTON, } Committee.  
H. S. McCORMICK, }  
M. M. TORSEY, }

**NEWSY NOTES AND PITHY POINTS.**

**RETRIBUTIVE JUSTICE.**  
A hell there is far worse than Dante's lies—  
A hell of Conscience far beyond the skies—  
Where those who've sinned must reap their seed and reward.  
In due atonement at the throne of God,  
This throne of God is Justice, Truth and Right,  
Where dwelleth angels in the sphere of light.  
There's no escape. The record all can scan.  
Such is the law that governs every man.  
Then heed the warning ere it is too late,  
Lest you be bound in iron chains of Fate!  
Until remorse shall purify your soul,  
And lead you upward to the heavenly goal.

New York, Chicago, Cincinnati, St. Louis, and other cities, are working hard to have the world's fair of 1892 located within their respective borders. Mr. Edward Atkinson thinks the motive of this great enterprise should be the exhibition of the progress in human affairs in four hundred years.

**Digger.**—Good gracious, Delver! why are you watering those flowers with the rain pouring down upon you? Delver—“I water them at this hour every day. There's nothing like system. I can't help it if the weather has n't any.”—*Town Topics.*

The “owdacious” Boston *Post* is hilarious over the way in which things in the United States Indian Department are conducted—a school-book episode exciting its risibles so thoroughly that it exclaims of the red men under said department's sway: “Their digestion might be disordered by impervious dried apples, their hands and complexions ruined by four-cent soap, and their bodies shattered by rheumatism through flimsy blankets, but no everyday book books, such as are used in hundreds of American school-rooms, would rise to the high ideal of the ‘powers that be.’”

**SEPTEMBER.**  
On summer's heart she lays her hand—  
Her fair white hand that striketh chill;  
Her wistful eyes look o'er the land—  
The forest seems a misty band—  
A sunset light slips o'er the hill.  
So walks she sad, this woman fair,  
Down through the melancholy days,  
Till silence broodeth everywhere,  
And all her floating yellow hair  
Enwraps the world in mystic haze.

Gen. Boulanger, it is reported, has decided to submit to arrest the week preceding the pending French elections.

“Speak’r of twins,” said old Chumpkins, “there was two boys raised in our neighborhood that looked just alike to their folks. One was named Dave, and his brother Dave did, but they looked precisely alike all the same. The only way you could tell ‘em apart was to put your finger in Lem’s mouth, and if he bit yer ‘t was Dave.”—*Leviathan Journal.*

The New York directory indicates a population of 1,700,000 for that city.

Miss Canada, as to annexation, *loquatur*—according to the *Hamilton Spectator*:  
“As to flirting with you, Uncle Samuel—no. Absolutely, no. We love you, esteem your manly virtues, firmly believe you have good religious principles and a high moral character; but Canada can never be more than a sister to you. She will always take an interest in you, and trusts you may find a partner with whom you may yet be happy. Go; and in the whirl of pleasure or the intoxication of business forget her as quickly as you can, but seek not to win affections that are already placed.”

Keep doing, always doing. Wishing, dreaming, intending, mourning, talking, signing and pining, are idle and profitless employments.

*Miss Vassar*—Oh, Emily! I understand that you took the prize offered by the Ladies' Magazine for the best essay written by a young lady under 30. *Miss Holland*—Yes, somehow I got it; I don't know how. *Miss Vassar*—Yes, I sent them my graduation essay on “The Buddhistical Extinction of Desire.” What did you write on? *Miss Holland*—“How to Knit a Patch in a Stocking.”—*Hurlington Free Press.*

The soap used is now being utilized for making soap for market. A factory has been started at Wichita, Kan., where the weed grows plentifully. The pioneers of the plains discovered its use forty years ago. The root, without any manipulation, is an excellent substitute for a bar of soap.

**FOUR SEASONS,**  
From the *Caster of Time*.  
Spring: Showery, flowery, bowery;  
Summer: Hoppy, floppy, poppy;  
Autumn: Wheezy, sneezy, freezy;  
Winter: Shippy, drizzly, nippy.

The recent appointment of Miss Joanna Baker to the Chair of Greek at Simpson College, Indianola, Ia., is a significant fact as showing the progress of woman since it was first permitted to her to acquire the alphabet. Miss Baker succeeds to the position filled by her father, Prof. O. H. Baker, seventeen years ago, in the same institution.

**Wibble.**—“What do you think of this idea of adopting the sunflower as the national flower?” *Wabble*—“Pretty good idea, I think. It is typical of quite a numerous class of Americans. It makes a big spread all summer and is seedy in the fall.”

“I can't understand all this fuss about using electricity for executions,” remarked Judge Lynch, of Kansas, reflectively. “Out in our section we have used the telegraph pole for years.”—*Life.*

There are now 65,000 Italians resident in New York, where ten years ago there were but 6,000. It is reported that the Irish are rapidly giving way to them, and that in a year or two there will be 100,000 sons of Italy in our American metropolis.

**MAGAZINE EDITORS.**  
Do they really, in reading a manuscript, aim  
For the bare-footed merit about it—  
Entirely unnoting the ultimate name?  
Well, maybe they do—but I doubt it!

Are they any worse snobs than their readers, who know  
No more than the fashion about it?  
Not, ‘t is So-and-so’ but ‘t is So-and-So’?  
Well, maybe they are—but I doubt it!

An exchange gives the following list of our present trusts: 1. Sugar trust. 2. Milling (flour milling) trust. 3. Zinc trust. 4. Iron trust. 5. Steel trust. 6. Lead trust. 7. Flour trust. 8. Copper trust. 9. Jewelry trust. 10. Outmeal trust. 11. Twine trust. 12. Cattle trust. 13. Cotton bagging trust. 14. Cotton-seed oil trust. 15. Whiskey trust. 16. Petroleum trust. 17. Patent leather trust. 18. Castor oil trust. 19. Coffin and casket trust. 20. School-book trust.

In the United States postal service there are 58,300 postmasters, 7,000 railway mail-service employees, 7,000 letter-carriers, 200 inspectors, 6,000 clerks in the postoffices, 600 clerks in the Postoffice Department. This gives a total of 77,900 employees. Every postmaster averages two assistants, and this in round numbers amounts to 116,300 persons, which number added to 77,900 gives 194,300 persons over whom the service has control.

Count Tolstoy places so high an estimate upon “Tokology, a Book for every Woman,” by Alice B. Stockham, M. D., of Chicago, that he has volunteered to translate it into Russian. Baroness Gripenberg, of Finland, has offered to put it into Swedish. Since Uncle Tom's Cabin no American book written by a woman has had such a large sale as “Tokology.” Dr. Stockham sailed for Europe Aug. 17th to counsel with those interested in putting this work into the hands of the people of foreign lands.

“What is an echo?” asked a teacher of the infant class. “It's what you hear when you shout,” replied a youngster. “Is it caused by a hill or a hollow?” again asked the teacher. “No, it's the reply.” “How so?” “The hill throws back the holler.”—*Binghamton Republican.*

The United States postage stamps are soon to be changed in color and size. The two-cent stamp will be cut down one-third and be of metallic red or carmine color; the one-cent, ultramarine blue; four-cent, chocolate; five-cent, light brown; six-cent, vermilion; ten-cent, melon green; fifteen-cent, steel blue; thirty-cent, black; ninety-cent, orange.

August 26th, the eightieth birthday of Oliver Wendell Holmes was remembered by his friends in a royal manner at his charming summer home at Beverly Farms, Mass.

**Special Notice.**

We would respectfully notify our friends and the public that we do not at this time solicit the attendance of any particular spirit at our Free Oracles; and we especially request that no one will petition us to call for any spirit in order to receive a communication from him or her. The messages printed on our sixth page are uncollected by us, the spirits giving them appearing voluntarily and making themselves known to the best of their ability. All who come are made welcome, and those who can control our medium are given the opportunity, and are assisted by other spirits to do so. It will not aid the work for any one to send us the name of a spirit-friend, hoping thus to receive a message, as our spirit-band are avowed to sending out a communication with such a name attached, it being much better for parties wishing to receive a message from our oracle to mentally request their spirit-friends to forward one, and to patiently await the result.

**Movements of Platform Lecturers.**

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

Bishop A. Beals is engaged by the St. Paul, Minn., Spiritualist society for the months of September, October and November.

John William Fletcher lectures in Conservatory Hall, Boston, Mass., N. Y., Sunday, Sept. 8th, and every Sunday for the present. Address for future dates, care BANNER OF LIGHT, 9 Bosworth street, Boston, Mass.

Miss Jennie H. Hagan closed her engagement with the Cassadaga Lake Free Association, Sept. 2d. She will lecture in Boston, Mass., N. Y., Sunday, Sept. 8th, and every Sunday for the present. Address for future dates, care BANNER OF LIGHT, 9 Bosworth street, Boston, Mass.

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**Special Notice to Subscribers.**

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest wish of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.  
COLBY & RICH, Publishers.

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DOUGLASS' JOURNAL OF MAN. Monthly. Published in Boston. Single copy, 20 cents.  
THE GARDEN. Weekly. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.  
THE JAZZAR. NOTES AND QUERIES, with Answers in All Departments of Literature. Monthly. Single copy, 10 cents.  
THE NEW THOUGHT. Published weekly in Chicago, Ill. Single copy, 5 cents.  
THE BUREAU. Published monthly in Fort Wayne, Ind. Single copy, 10 cents.  
THE TRUTH-SEEKER. Published weekly in New York. Single copy, 5 cents.  
THE HEAD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.  
THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.  
THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.  
THE HORIZON. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.  
THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 50 cents.

**ADVERTISING RATES.**

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.  
Special Notices forty cents per line, Minion, each insertion.  
Notices in the editorial columns, large type, headed matter, fifty cents per line.  
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Advertisements to be renewed at continued rates must be left at our OFFICE before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.  
Electrotypes of pure type matter will not be accepted.  
The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.  
We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

**SPECIAL NOTICES.**

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. 13w 3y6

Dr. D. J. STANSBURY, Medium for Independent Slate-writing, etc., 14 Dwight st. Hours 10 to 4. 5T

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. 13w

**H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.**

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“Will You Be My Angel Name?”  
“Glad That We're Living Here to-day.”  
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“Lover's Golden Chain,” rearranged.  
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“Open Those Pearly Gates of Light.”  
“They'll Welcome Us Home to-morrow.”  
“Moths Love Forests, but not the thoughts of men.”  
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“On the Mountains of Light.”  
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