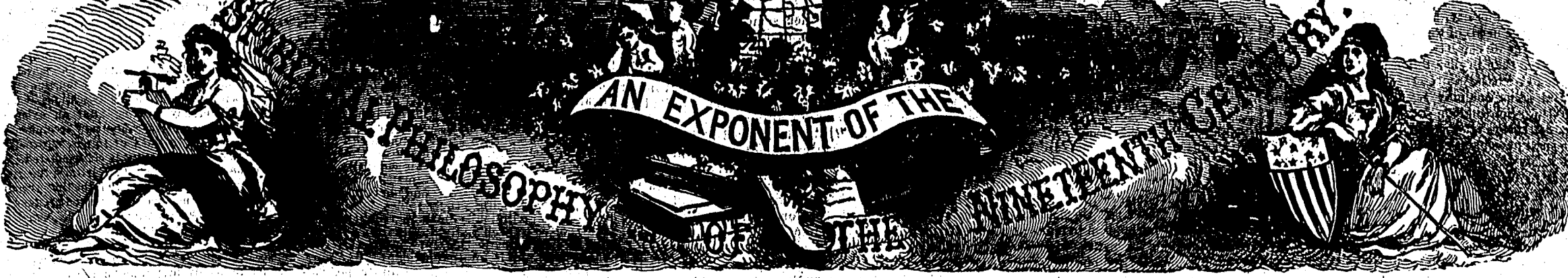


# BANNER OF LIGHT.



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A doctor who has had much experience in treating laborers in gas works, says that persons who have become insensible from breathing illuminating gas will usually revive after the administration of a few drops of acetic ether in water.

## The Spiritual Rostrom.

### ABOVE AND BELOW.

A Trance Lecture by  
MRS. NELLIE J. T. BRICHAM.

(Reported for the Banner of Light.)

#### INVOCATION.

Oh! thou Source of Inspiration! Father of us all, Mother of us all, we thank thee for the knowledge which we have of thee; we thank thee for the understanding that whatever we do, wherever we may stand, there is no possibility of passing beyond the influence of thy law, and that where thy law is there is thy love also. We thank thee that in the present thou hast drawn so near; we thank thee that thou didst not give to some far-off age all the inspiration that it was possible for man to receive, for although thou didst inspire the prophets of the past, thou art also with us to-day. The same sky that was blue and bright above Jerusalem in times of old is above us to-day, though oft the clouds may hide it from our sight as from theirs who trod the earth in years gone by. We thank thee that the power that filled the minds of those whose mission it was to teach is with us just the same to-day, for thou art our Father forever. For, as was said in olden days, as thou dost care for the falling sparrow, so in all things thou dost constantly watch over our souls. Thou dost show us thy nature, that out of death spring forth forms of life. Thou dost teach us to-day the lesson of ever enduring harmony; that from the beginning of our understanding, as far as we are able to comprehend, there is no failure in thy love—not a single break in the glory and perfection of thy designs. All nature, like a grand wave, is forever following in the track of thy divine and eternal harmony. So, for this knowledge we thank thee, oh! God; but while thy love upreaches above us, even as the heavens above the earth, may we be able to comprehend, thy special nearness to our souls: As the sunshine and the storm, and all the varied operations of nature unveil thy care and reveal thy unchanging law, so may we trust in thee, and, acting in harmony with the good and pure and true, trace the path of thy teachings evermore. Amen.

#### ADDRESS.

Above and Below. These words must always be taken relatively. They relate to everything that is in this life, for whatever is, has its two-fold power: it looks above it for strength, it looks below itself and perceiveth its power to give strength thereto. Man often imagines he is different from what he is. There are those who believe themselves to be as nothing in the sight of God, and who exclaim despairingly, "Lord, what is man, that thou art mindful of him?" Man often puts on the garment of humility and calls himself that insignificant creature, a worm of the dust. He seems to believe that in his being is typified the grandest failure in the world, though God pronounced him good—so says the account—at the making; and there are thousands of persons who seem to believe that God did not understand the matter at first, but was mistaken as to the nature of his work. In the two Bibles—the Old Testament and the New, and the Bible of Nature—where we read that whatever is, is good, we learn that God makes no mistake, and, therefore, that we may trust in him. And yet, good as man is relatively, he is yet not so far above that he can live within himself only and be gratified and happy in the contemplation of his own nature; for however high we are comparatively, we are still comparatively in a state that is exceedingly low; there are those who are above us still. It seems to us as if those people do not know what they are talking about who are so full of blame for their fellows; they gaze upon men below them and wonder why God in his justice should allow these miserable sinners longer to enumber the ground; and then, looking within their own souls, we find a great deal of that feeling of thankfulness observed in the old Pharisee who thanked God that he was not as other men. Now when we have seen them go to work thus, seeking to revive the stilted glow of religious excitement—when we see them in their labors, denouncing others who differ from themselves, and talking of them as miserable sinners, we know there are those above them still who look down upon them, pitying their ignorance and blighted blindness.

There are some in the world to-day, who, straining at the deductions of metaphysics, have at last decided practically that only a few such souls as they have in their mind's eye will ever attain to an immortal life beyond the grave. But such only imitate the declaration of Calvin's followers who say that those only will be saved who are "elected" for that purpose; they have substituted development for election and immortality for salvation, and then reached the conclusion that those who are not developed cannot persist eternally in a future state. Now in the life of man, from the least of which we can conceive to the highest, there are always those who are above and whose influence sifts downward to those beneath; and after we have found truth and usefulness in life, is it for us to condemn those who have not yet risen to its appreciation? Shall we not rather remember the words of the Great Teacher to the woman of old time: "Neither do I condemn thee; go, and sin no more?" We call one man a sinner, an immoral man, and imagine ourselves very far beyond him; but as one portion of a hill is based in dust and the other is lifted to the sunlight—the higher being united with the lower, and that portion which is above murmuring not at that which is below—so let us, as we gradually rise up from the dust of mere earthly conditions into the clearer light of spiritualized thought, not look down upon our brothers beneath us, but remember that there are those above us who can see imperfections in us, that we cannot see ourselves. In this road of progress we have no time to congratulate ourselves; climbing up this hill, we cannot

not stay our steps to look over and see how far some of our fellow-men are below us. If we do we shall certainly lose just as much valuable time which could have been employed in rising higher ourselves.

So let us understand that we all belong to the same family, and that where we are standing to-day, others will arrive in time, and we must work on in the path of individual advancement, without stopping for unfavorable reflections upon the course of those who are following us. The time shall come when man, studying the history of his brothers or sisters, will never condemn their weakness, but help them to strength, and find that this work will elevate him in the scale of progression. The time will come when man shall sweep away the word "punishment," and shall put in its place that better word, recompense. We talk of individuality, and we are all individuals in a measure, but we never stand aloof from our brothers and sisters; for as each key is useful in the musical instrument, though no two of them are alike; as each flower is necessary, as there is a place for everything in nature—so in this world we should stand together—identities, and yet united; that is, never seeking to shape ourselves to the lives of others, or to take away our own selfhood, but working to keep up our own identities; to remember that whenever we are in the fullest state of individual development, we are the most fully united to the whole human family. As when a note falls, it loses its beautiful identity, and ceases also to become a part of the harmony by creating discord to all the others, so in the grand harmony of life—each identity has still its part to bear in the choral anthem. So, oh! man, pass your own soul, and remember that you may never hope by unkindness to others to build yourself up; you must look upon their shortcomings in the best spirit, and so live that others may see in you a gradual improvement in spiritual things.

Now, as we find by experience that we are very apt in fault-finding, the question arises, shall this state of things always be? When we come into the spirit-world, shall we reach a state there in which we shall have nothing to do, except to gather into our spirits the feelings of enjoyment, regardless of others? Is this all the heaven that we can imagine? Oh! mortals, take this lesson, which comes from above and beneath—this lesson of Nature, and then you shall calmly pass beyond the present life, and see around you those who have heretofore been unseen to the general eye, and yet who are always so near.

We would state again that whatever lives beneath us is an identity, and yet in its identity is in identical harmony; so whatever is, influences what is beneath it, and is influenced by that which is beyond it. When we take the history of the lowest atom of dust of which it is possible for us to conceive, we are still able to see the influence that is brought to bear by what is above it. Who can tell why it is that the hard forms of granite disorganize, atom by atom, fill the moss luxuriant among their shattered remains? Why the vegetable and the mineral kingdoms shade into each other so imperceptibly, and are so closely connected that man cannot draw the line of demarcation? In the depths of the sea we may trace the lines of animal and vegetable life converging till they unite in the sponge. Now these questions are numberless; nature presents them for solution all over her domain. In order to show these more beautiful, we take you down into the pits where coal is mined, and there you will find the mementoes of ages gone by—the enduring monuments of the carboniferous age; reefs that once waved in the heated air of a more than tropic summer, ferns and gigantic trees, and sometimes the remnants of those forms of life that once inhabited those primeval woods. They are now dark and transformed from their gay colorings into the black coal and the dingy rocks. Here we trace the impressions of the lowest order of existence; the beautiful tracery of the leaves of fern and the lowest mosses. They lived when no man was found in the forests to breathe the air in which they grew and flourished. They lived under the influence of the vivifying sunshine and the power of earth's interior heat, and the early conditions which developed them were far different from those which rule in our world to-day. They grew and flourished, and when they died man's only record of their lives is found in the one they kept themselves. As there were in those days no special artists to give to the world their forms and graceful outlines, they wrote their own epitaphs upon the rock and the coal; and man, exploring earth's treasures to-day, finds there the impress of the higher upon the lower, and that he stands on earth as the representative of that old-time union.

The same is true of vegetation. The influence of light benefits it in its growth, and so the flower or the plant turns toward the sunshine when growing in dark places. Who teaches the tree to stretch out its fingers and clasp them down among the crevices of the rocks where it may find the nourishment it needs? The pine and apple tree grow beside each other, and yet, with no man to teach them, they draw from the common dust such different characteristics, tending to bring forth in each identical perfection! Who taught them? In the little sensitive plant there is a power that often surprises men. They find that it shrinks away from them, and that if the hand is rudely pressed upon it its leaves droop and it seems to die. But upon the retiring of the unpleasant neighbor it flourishes as fair as ever. Now why is it that the little plant has this peculiar sensitiveness? It is the result of the influence of the higher order of man upon the comparative lower order of vegetation, and exemplifies much that is going on unrecognized

in the world around us. There is also a plant, by some called the pitcher plant, which carries its own supply of water, so that when the springs cease to send forth their life-giving currents, this little plant lives on, not because it has laid up its treasures in heaven, but within itself. A certain other plant nourishes itself in a peculiar manner. It is a kind of trap. Its blossom opens to receive the unwary insect which is attracted thither in search of the honeyed juices therein concealed, and closes immediately upon it, and by this species of hunting the plant is fed, and passes the time allotted to its life. So that in all life beneath us it is just that which has strength which lives upon its weaker fellows, in turn yielding to a stronger; and by this process man has grown upward from the dust, finding often his teachers in things beneath him.

If, then, in the world of vegetation we find all sensitive to the influence of that which is above, when we reach the animal kingdom, what is the influence upon them? Here is the old question of instinct which has never been completely settled, for it is like some of the "ghosts" of which we have heard, which are no sooner "laid" but they come up again. When we look at the animal we are ready to ask which is the highest, the highest animal or the lowest man? Can you draw the line of demarcation between them? If you can we cannot. There are some instances in which the highest animal appears to be above the man; sometimes instinct appears to border on intelligence, and we say, here we can find the impress of the higher life upon that which is beneath—they approach till they blend.

When we reach man—this highest animal as he has been termed—this spiritual being—is he the ultimate—the end? When we reach the soul of man is there nothing beyond? We should most assuredly hope for more, for in the earthly history of the human soul there is nothing which fully satisfies. Why, the connecting link between man and the spirit-world has always been before the eyes of the race, dim though it may be with the drooping of mourners' tears. What does Spiritualism do to-day? Create a new philosophy?—bring down from heaven that "New Jerusalem" that John the Revelator saw? No; Spiritualism does not do that work. It stands in your midst and takes that link that has been hanging so long before your eyes, and burns it till it shines brighter and brighter, giving to human hearts the blissful knowledge that there is no death, but that our loved ones are ever nigh. It teaches us that life stands approximate to life above us. If these worlds are so closely connected, when we gaze upon them there is a comfort akin to that which was promised by our Elder Brother so many years ago. If that Comforter stands in our midst to-day, and if much abused Spiritualism teaches us that they who come to bring his blessing were once mortals, clothed upon with flesh, what does it signify? Why, that men have always been afraid of anything called new; they have walked forward when obliged to, but have ever looked back at the past even while moving in advance. They have never gone out, as a mass, to seek for truth, but have received it only because it thrust itself upon their consideration. So we think that the opposition met by Spiritualism is just as natural as that which has greeted every new movement for the amelioration of the human race. And from this very opposition will be developed a power for good such as earth has never seen before. As the water lily draws not its fragrance and beauty from the sunshine, but is fed by its slender stem that reaches deep down beneath the surface, and is rooted in the mire of the lake-bottom, so Spiritualism, silently taking root amid sorrow and opposition and social ostracism, shall in coming days bring to the soul of man a revelation of truth more glorious than earth has ever known.

So truth must ever come. Its teachers experience at first persecution and obloquy; but by-and-by its inherent power dispels the unfavorable conditions attendant on its natal day, and it asserts itself before the world in such a manner that the reflecting mind of the age is never able to reject it. When Spiritualism came in olden days it was considered as "miraculous" or "supernatural," not as the effect of natural law. Even the disciples of Christ, as they looked upon the example of mediocrity power exhibited by him as he walked, upon, upon the face of the deep, became afraid in their hearts and said one to another, "It is a spirit!" And Peter, when upon the Mount of Transfiguration, desired Jesus, as he saw the spiritual visitants talking with him, to allow that they should make "three tabernacles—one for thee, and one for Moses, and one for Elias," that they might worship their Master and his angelic friends. Now when the people of to-day think of these things they ask, "How were they done?" but in those days they said only "Are they done?" When the people of olden times heard of Christ as walking on the water they straightway declared it to be a miracle—it was miraculous that he stood upon the waves and did not sink beneath them; but as the mind of man expands, and he sees the law of nature is the law of God, the law of gravitation tells him that he would sink. So in the light of more material science a person exclaims, "I cannot believe the story!" but in comes Spiritualism demonstrating that Jesus did not stand alone but was aided by the spirits, just as mediums are aided in difficult ways at the present time.

But many exclaim when Spiritualism says "I can tell you how it is done": "How can you explain a miracle?" There is no such thing in God's universe as a miracle; there never was anything in the world that was a miracle.

There is only nature everywhere, and God is nature. If you can find anything beyond the circle of his nature then you may class it as indeed supernatural. But one says, "I don't believe it ever took place, and at the same time declares, 'I don't believe in Spiritualism, for it is a dangerous and heretical,' or 'a foolish and unreasonable doctrine,' as the case may be. But Spiritualism rests its claim to belief upon undisputed human evidence. One hundred or one thousand intelligent men and women, whose words would be readily taken by their friends, or in civil tribunals, will tell you that they have seen a table suspended in the air without being touched by human hands. Now how was it done? 'Gravity says it cannot be done,' declares science. Now suppose we suspend an apple by a stem with a small cord—did you ever perceive that the support—the cord—was so small that your vision could not see it? You do not see it because it assimilates with the atmosphere—as regards your power of sight—it is not there, as there is no active operation. You cannot see the power that attracts the magnetic needle, but you know that the power exists by ocular demonstration. You do not see the power of electricity, but you know by experiment that it does exist, and you feel it, too, sometimes. Now if a table is suspended, it is not because any law of nature is set aside for the moment—it is not because of a miracle that is being performed—it is because the suspending cord, or power, is a spiritual one and concealed from mortal eyes. This phenomenon may be witnessed every day. Does it seem more remarkable that a man may be borne upon the water, under proper conditions, than that a table should be held in the air without apparent support?

Now some one inquires: "If Christ could walk upon the water, why not Peter? Why? because of the law of mediumship which tells you that any condition which disturbs the passivity, destroys the possibility of the recurrence of any phenomenon. Now when Peter went forth to meet his Master, the spirit control was strong enough to hold him up, but the Bible tells us that

When he saw the wind, he was afraid; and beginning to sink, he cried, saying, Lord, save me, and immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

Here is a direct instance proving that if anything takes place that tends to a change in the conditions, the manifestations are liable to cease entirely, and the action of the spiritual laws to be prevented. Now as Spiritualism goes on telling how these so-called miracles occurred in the past, and showing you what is done to-day, there are many questions left unanswered, and you are called to investigate them as they arise; otherwise the human soul would become like some vast stagnant pool, without motion or life of itself. Therefore Spiritualism, when it gives you an answer, seems to propound to you another question, the solution of which you shall reach afterward.

In regard to the coming of these manifestations at the present day, there are those who say they have given this subject a full examination, and among other things they are sorry to see that the various mediums do not live up to the grand idea involved in the movement. The same trouble existed in the olden days.

The fact of mediumship is not based upon any special spiritual superiority. All persons are mediums in some way, although not every one can be developed; but all those who are used by the spirits to bring knowledge to the minds of earth, are used because of their fitness for the work as instruments, and not because of any peculiar moral or mental elevation above the common level of humanity. Those who have faithfully examined the subject must admit this fact: When a medium is found to be untrue or immoral, as the case may be, people say: "Why do spirits use such an one for their purposes?" The answer is just as natural: Suppose you had a friend far away in some prison—as soldiers are held in war sometimes—and suppose you had an opportunity to write to that friend, but could find but one piece of paper whereon to inscribe your thoughts; and suppose that just as you had commenced to write the communication to that friend, you should suddenly stop and say: "I will not write to him because this paper is not clean." "No!" the spirits say: "We will write; we will tell something of the land where we dwell; we will tell them how we love them, and how we wait to welcome them when the prison doors of mortality are opened and the captive is free!" The returning spirits do not question for an instant as to the character of the instrument for communing with their loved ones, provided they can use it.

When critics look at Spiritualism, and say they object to it for this or that reason, we find that it is easy to convince them of error if they are honest. If they offer as a reason our non-belief in the Bible, we can show them that we believe more than they do—that Spiritualism is founded upon it, and that the Bible from beginning to end is to us filled with the record of spirit-communication. If they say we have no God, our God of Nature is infinitely superior to any personal, localized God, residing in a settled place, and surrounded with shouting elders! Holding the philosophy of Spiritualism side by side with the painful-visaged religion of the Church, what feeling heart is there but would wish the doctrine of spirit-return true, whether it believes it or not?

Consistency is a beautiful jewel, but many people have it not. Spiritualism never asks you to believe a thing till you are obliged to. It does not go about the land laboring to make here and there a proselyte, but it stands clearly and serenely, as a temple lit by the sunlight of



truth, with its broad doors always open, and a voice from its inmost recesses speaks to those outside whose tears are flowing: "Come in, and be comforted." It says to the materialistic doubter: "Come in and be satisfied." It says: "We do not get our belief and then lock the doors on humanity, but we seek to assimilate it with the needs of the race; to gain that position where we can have the most perfect union, knowing that in that union we shall find perfected strength."

But some one may say: "Notwithstanding all this, Spiritualism is not a popular or a fashionable religion. When it does become so, we shall have plenty of time to study it." We all know that there are many such who are ready to believe anything that is popular. We should look on them as human bodies rather than souls, because they are so small that we can hardly see them. When we make a comparison, going to nature for her pictures that she exhibits to us—although she changes and varies them in the sunlight and starlight through all the world around—she points us to the forest, and bids us learn the lesson shown in the characteristics of the pine: There, amid the blooming flowers of summer, the rustling dry leaves of autumn, and the falling snows of winter, the pine trees stand erect and beautiful, and in their green garments, and giving forth the solemn echo of the ocean. When again the springtime comes and April begins to call out the swelling buds and little leaves on the trees, tender at first, but strengthening as May comes on, the pine tree, if it is not tall, is hidden by the luxuriant foliage that decks the month of roses, but it is there still. So of the true man's conception of right. Amid the winter of opposition he, like the pine, still holds fast to his convictions giving back the solemn echo of the unseen ocean of truth. The other trees say we will believe this doctrine by-and-by when it is more popular, and by-and-by the springtime of success comes on, and all the trees on all the hills of life open their thousand buds in the soft gales of popularity, then even the most bitter opponents come forward with their little leaves, and they say: "I am only an investigator—not a believer." The summer of success comes on, the leaves spread, and all at once you will hear these people proclaiming: "We were always believers—it was you who were unable to perceive it!" The only wonder is that these people have held it so long and have done so little to bring it before the public mind.

With the light of God in our hearts, let us remember that however high we are, there are trees above us still—that we have only commenced to learn the great lessons the angels are striving to bring to us, that we have only just seen the first streak of the coming dawn of truth; let us hold fast to our hope, our faith, our love! Oh! mortals, look not dustward, but turn your faces to the brightening heavens!

## Spiritual Phenomena.

### An "Incorrigible Skeptic" Convinced.

The Cincinnati Enquirer of the 23d ult. contains a somewhat lengthy account (over the signature of G. H. Rome) of the conversion to Spiritualism of a well-known gentleman of that city, prefaced with the remark that it is worthy of publication for two reasons, the most important of which is that he "was what would have been called an incorrigible skeptic upon this subject. He many times declared that no evidence that could be brought to bear upon him would convince his mind that there is anything in the doctrine worthy of serious thought. He declared it a humbug, and wrote it down as such in the public press, and refused to discuss it seriously with anybody."

The writer sets forth that indications of the evidence which finally convinced the party referred to in his article began their attack upon his mind more than ten years ago, but that he resisted them with all his strength. Voices came, raps were heard in the silent watches of the night, messages through mediums were addressed to him which no reasonable mind could misconstrue, and yet he steered his heart against them all, and set down to the credit of the devil all those things which he could not explain.

But this was far from satisfying his reason; it was a theory that would not always fit the case; in fact was a most irreconcilable one with facts that were as palpable to him as the sun at noonday.

On one occasion, after musing for an hour or more on what he had experienced, without notice or shock, and almost without surprise to him, there arose before his eyes a vision which was far beyond any of his conceptions of the "miraculous" or the "esoteric." While the outlines of his room remained distinct, and objects near at hand were as familiar as ever, away outside of the four walls stretched a noble amphitheatre which arose in tier above tier over a broad expanse and to an interminable height, and seated in orderly attitude therein were myriads upon myriads of men, women and children, whose happy faces indicated that they were enjoying themselves supremely:

"It is a conversation of the good spirits," whispered a familiar voice; "turn off your gas."

Our friend did as he was bidden, and resumed his seat. The scene before him was radiant with beauty and illuminated with a strange and mellow light, which tinted it like a colossal work of art of inexpressible loveliness.

"You see their smiles and gestures of happiness, but do not hear them speak," said the voice. "They talk without voices. Their thoughts are understood by each other more readily than you understand language. Shall I place your thoughts upon the same influence?"

"Oh! no, no."

"Very well, then you may remain a spectator only."

For a while it was a pantomime of solid enjoyment, without sound, but evidently marked by a happy interchange of ideas. Although every nationality and therefore every creed seemed to be represented, all were in accord, and each did what he could to contribute to the general delectation. How long this part of the conversation extended our friend has no means of judging, but he thinks he could have enjoyed it much longer. At length the amphitheatre began to move in a circular way, and then there arose sweet music from instruments and voices, so wholly beyond the power of description that he declares he talks of it with pain. At first low and plaintive, it gradually swelled to more resonant notes and exhilarating measure, till his soul was beside itself in the intoxication of seraphic melody. But in the midst of this enchantment a new surprise awaited him. Upon the nearest seats he began to recognize old friends and acquaintances, those whom he had known in years past, but who had long since passed over to the better life. What if he were to speak to them?

The impulse to do so was irresistible, and so he called to several with whom he was well acquainted ere they passed on, and was prominent in literary, artistic, military and social life. They responded as naturally as when in this sphere of existence, and in keeping with

their respective individual characteristics; some of them promptly, while others did so as if absorbed by their surroundings and the delightful music, whose strains were prolonged without interruption. The account continues:

"This heavenly panorama went on and on with new views and fresh faces till the rays of morning began to pierce the mists, when it dissolved into an exhalation, and our friend, although hoping, as he confessed, to awaken as from a pleasant dream, found himself still sitting in the chair under the extinguished gas-jet, and wide awake as ever in all his life. It was no dream. What was it? Quite as genuine a vision as ever prophesied saw or the Infinite Mind conceived, think you not? Ought it not to have been convincing to the audience of one? We think so, but still he had doubts."

After three or four years more of these doubts with frequent efforts on the part of the spirit-world to dispel them, an experience came to him that led him to make an unconditional surrender to the host with whom he had been for so long a time contending, the details of which are given as follows:

"He was last season engaged upon a work which required long-continued exertion of the mind, not merely for a few hours at a sitting, but for days together. His progress was encouraging and quite sufficient to meet an extraordinary demand upon his powers. He finished it in the full consciousness of success, and experienced an immediate gratification in the declaration of others that it was well done. Through it all, however, he had felt sustained by something more than his own strength, and upheld by a power wholly unusual and inexplicable. The work was finished without fatigue, and at the end it did not seem to him that the effort had been extraordinary, notwithstanding the remarkable result. But naturally he was exalted. While sitting at his desk in this frame of mind, in the early evening hours of a winter day, he suddenly became conscious of an influence around and about him which was wholly novel....

His sight was turned inward, and upon a succession of plates like polished silver he saw words, one word upon each. In the familiar voice that had greeted him on previous occasions he was told to transcribe the words he saw."

He did so, but having received no intimation that they were rhythmic, they were jotted down as prose. Afterward they were found to form four verses of four lines each, describing the peculiar relation his invisible friends had sustained to him for many years. The effect of this effort was to leave him weak and exhausted, almost blind, as a similar determined effort to convince a skeptic in ancient times left Saul when on his way to Damascus. It was not the matter of the communication so much as the manner of its introduction that vanquished him. In closing, the writer says:

"No sane mind can forever exclude a great truth when it persistently seeks admittance; but in the incident related it was found advisable to resort to a little force. It was nothing worse than the treatment endured by the Apostle Paul when he refused to pursue the right path by the lights at his disposal, and it is just what is liable to overtake every man who spurns the best evidence of his own senses in its relation to a great truth. The truth is mighty enough to prevail over all obstacles, and this is what it will eventually do."

We would like to ask the gentleman to just what extent an individual must exercise the power he refers to in order to receive from his God the gift of immortality, and at just what point he would draw the line in order to preserve the divine justice intact and without the suspicion of a stain upon its mantle of purity?

Certainly, according to his theory there must be a dividing line somewhere, a moral, religious and spiritual milestone somewhere along the path of life, the passage of which would entitle the traveler to the gift of immortality, which, he says, is a favor or reward conferred by God. How is it, brother, with the little children who are conquered by the angel of death, are their infantile understanding has acquired the power to make moral distinctions? Are they all annihilated?

Were my two sons, and my daughter, who passed death's portals in early infancy, annihilated? and if, perchance, I shall so far develop that the gift of immortality shall be thrust upon me, without my consent, perhaps, and if by this early death of my children I am forever deprived of the blessedness of a daughter's love, for she was my only daughter, might I not justly complain to God of his injustice toward me, in permitting that young and to perish ere it could have its chance to try and win immortality?

Or let us assume that one has almost reached the milestone on his path of life, the passage of which will secure to him the gift of immortality when some fellow-creature violently quenches his physical life. Is such an one to be annihilated? and if so, think you that exact justice has been meted out to the injured one who had the draught of immortality rudely dashed from his hands after a labor of possibly years to attain it?

We confess that for ourself we fall to see that the gentleman's doctrine of annihilation of the wicked can afford any help in maintaining the divine justice of a personal, theological God, when viewed in connection with the observed facts as regards the condition of mankind in this earth-life.

It was evidently driven to this doctrine of annihilation of some, and that immortality is a gift to others, because some are conscious, voluntary act of theirs, by the same consideration that drove mankind in the remote ages of the past to advance the doctrine of re-incarnation; to reconcile the conception of divine justice with the conditions that prevail among mankind.

The fundamental element of the doctrine of evolution rests in the conception that substance is self-existent and eternal in duration, and omnipresent in extent; and that it contains potentially in folded within itself the principles, qualities and powers, not only of the knowing quality that causes it to attain manifestation in the various forms it assumes, and the only rational conclusion to be drawn from it is, that through evolutions it produces these varied forms, that in and through them it may attain to a fuller and higher manifestation of itself.

In no single instance has it been discovered that the building up or maintaining of a form is a conscious process. On the contrary, in the highest of all known forms, the human, the processes of building it up and maintaining it are wholly the effect of unconscious operation carried on within it.

If the theory of evolution is true, and all of the positive evidence that we have in regard to being unmistakably declares that it is true, then there is one, and just one chance only, that man is immortal.

If the human form is the ultimate of evolved forms, then it must of necessity be enduring, because to be the ultimate it must be cosmic to the evolved universe containing all its elements and inherent qualities, being a finite expression of the infinite; therefore, it would be the highest and last form in which the infinite could find expression. Hence, could not be superseded.

On the other hand, if the human form is not the ultimate of forms, then it does not contain all of the elements and qualities of infinite being, limited, therefore, could not be cosmic to the evolved universe, and through the process of evolution it must of necessity be superseded by a higher and more perfect form; for evolution cannot stop short of an ultimate.

Immortality cannot by any possibility, if evolution be true, be conferred upon any form of being by any power outside itself, but must inhere within it as a consequence springing from its relation to the infinite substance from which it has been evolved.

Therefore if one man is immortal, then all men are immortal, and if one man is annihilated, then all men will be. There is no use in trying to reconcile the facts of evolution with the theories of a personal God who has an existence separate and apart from the evolved universe, and who stands outside of it, directing and controlling its operations by his will. The two conceptions are wholly and entirely antagonistic to each other and cannot be made to harmonize.

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## Original Essay.

### ERRONEOUS CONCLUSIONS.

BY JOHN FRANKLIN CLARK.

A popular preacher, some time since, in discussing the question of evolution in a series of sermons, arrived at the conclusion that the theory of evolution as set forth by its advocates was the statement of a fact; but in our opinion he failed utterly to carry it to its logical conclusion as an ultimate result. Indeed, the conclusion that he arrived at is a stultification of all the arguments that can be advanced in favor of evolution as an established method or law of nature for the manifestation of its inherent principles and potentialities.

The gentleman informs his hearers that he has made a very important discovery, in connection with the facts of evolution and the survival of the fittest, nothing less than that the immortality of man depends upon his own conscious, voluntary efforts.

This is indeed a discovery of vast importance, if true, and with the aid of it he does away with the old theological necessity for future punishment, and apparently, to his own satisfaction at least, reconciles the various vicissitudes of human life with the divine justice, that even human minds deem an essential requisite of an infinite and supreme personal God.

He says, in effect, that God, through the process of evolution, evolves man in such a manner that he has the power within himself to render his personal endurance eternal; but that unless he voluntarily and consciously uses these powers, his existence as an individualized personality will cease absolutely and forever at the time of physical death, and that forever after it will be with that individual as though he had never been, there having taken place in the case of such an individual a complete and perfect annihilation.

On the other hand, if, says the gentleman, the man voluntarily and consciously uses these inherent powers for the fulfillment of his religious, moral and spiritual nature, then, as a reward for so doing, God, as an act of justice on his part, endows him with immortality, and adds, this is no injustice to those who did not receive the gift of immortality, for they had an opportunity given them to attain it, and if they neglected to do so it is their own fault; they have none but themselves to blame. God does not punish them for their failure to merit immortality; he simply annihilates them. They have had their chance, and they did not choose to use it, and the angel of death, who wipes them out as abortive efforts at producing immortals, and continues the trial with others, supposedly until he shall have secured immortals enough to meet his reasonable requirements. This is, in effect, the position that the reverend gentleman assumes.

Oh! theology, theology, what strange positions do you force your devotees into when they try to reconcile your teachings with their own higher conceptions of justice and the eternal fitness of things.

We would like to ask the gentleman to just what extent an individual must exercise the power he refers to in order to receive from his God the gift of immortality, and at just what point he would draw the line in order to preserve the divine justice intact and without the suspicion of a stain upon its mantle of purity?

Certainly, according to his theory there must be a dividing line somewhere, a moral, religious and spiritual milestone somewhere along the path of life, the passage of which would entitle the traveler to the gift of immortality, which, he says, is a favor or reward conferred by God. How is it, brother, with the little children who are conquered by the angel of death, are their infantile understanding has acquired the power to make moral distinctions? Are they all annihilated?

Were my two sons, and my daughter, who passed death's portals in early infancy, annihilated? and if, perchance, I shall so far develop that the gift of immortality shall be thrust upon me, without my consent, perhaps, and if by this early death of my children I am forever deprived of the blessedness of a daughter's love, for she was my only daughter, might I not justly complain to God of his injustice toward me, in permitting that young and to perish ere it could have its chance to try and win immortality?

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which form the Infinite has limited itself, thus multiplying images of itself in a finite form, then each of these finite forms must be as enduring as the Infinite, of which each would be a limited, potential comes that could ever continue to unfold and develop to a conscious perception its inherent potentialities.

The progress that man as such a finite expression of the Infinite might make during his earth-life on this or any other world, would have no bearing, not the most remote, upon the continuance of his personal existence, but would simply determine his position in the society he would enter when, through the process of death, he should lay aside his outer vestment and enter upon what might properly be termed the third stage of his existence, for the first stage, as we know through the use of Spiritualism, which demonstrates that even all these human forms that skipped over, as it were, the second stage of a human life, continue to exist and unfold, grow and develop in the third and succeeding stages.

We have no difficulty here in reconciling all that comes to each individual with an infinite and all-pervading justice, for we perceive that each individual is an independent, self-enduring, limited expression of the Infinite, possessing inherently the ability, through voluntary conscious effort to be put forth by themselves, to unfold and develop all their potentialities just as rapidly or just as slowly as their aspirations and environments may serve, and that this opportunity is never taken from them nor in any way curtailed or abridged.

If the Infinite Substance is God, then just so often and whenever it attains to expression in the human form as a boy or girl, such boy or girl is an embryonic finite god or goddess, as enduring as the substance from which it sprang, and sooner or later it will manifest the characteristics of the Infinite, and voluntarily place itself in harmony with the highest principles of its being.

Earth's children would lay aside some of their prejudices, and open their eyes to see what is going on around them, they would hasten to avail themselves more fully of the services that Spiritualism stands ready to render, and learning from their brothers and sisters who have been unfolding and developing in the higher spheres of personal existence there would be no need of nor even possibility of reaching such an erroneous conclusion as did the truly noble man and teacher whose error of judgment we have felt it our duty to point out.

Friends, do not be afraid of Spiritualism. The angel-world has opened these lines of communication for your benefit. They come to you and offer to be your teachers, without money and without price; to give you the benefits of their experience, ay, more, to be your friends and daily companions. They feel for you, and for each of you, the affectionate solicitude that an elder brother or sister feels for the younger ones.

They behold us poring with tired minds and aching bodies over the lessons of life, and filled with love and sympathy for us younger members of a common family, they turn from present pursuit of higher attainments for themselves, to lighten our burthens, and to lead us to a higher and truer life, by imparting to us a correct conception of what we are and are to be.

They have labored hard and long to establish Spiritualism upon this earth and make it available for the education of earth's children, and now they stand and lovingly and tenderly invite you to use it, to dispel the darkness and root out the false conceptions that have come down to you from the imaginings of the race in its infancy, which, like strong fetters, have and still continue to bind your rational and intellectual faculties.

They come to give you freedom, that true and glorious freedom that knowledge, not faith, not belief, can alone give. They stand ready to develop for you a special private line of Spiritualism, one end of which shall terminate in your own home, if you will but accept their help and open your hearts and homes to them. They can afford to wait, but can you?

## Banner Correspondence.

### Wisconsin.

FOND DU LAC.—"A. L." writes: "Our brother, W. G. Hooker, passed to spirit-life Aug. 6th, at the age of 67 years. He has been confined to the house since December last, and from that time till his death suffered greatly. Born in Brandon, Vt., he moved when quite young to Gowanda, N. Y., and in 1864 was married to Mrs. Laura A. Lord, a practicing physician of that place, who is still engaged in her profession in Fond du Lac, where they moved in 1866. Mr. Hooker became interested in the phenomena at an early date, and becoming convinced of the truths of Spiritualism was always ready to defend them, never lacking words to express clearly his views. He was a good man, and will be missed by many, especially the poor; but most keenly by his wife, who took the entire care of him through the long and trying period of his supreme suffering, and who will watch his coming as only those who understand the return of the spirit. Mr. Hooker read thoroughly; his thoughts were clear and logical, and he dispensed generously. He was unwavering in his principles of justice, the very soul of honor, and detested shams of every description. Though he wished to live, often saying his companion needed him now more than ever, he had no fear of death, and went bravely out, confident of meeting waiting friends upon the other shore. A beautiful and appropriate service was read by J. N. Tallmadge, an old and valued friend of the family, who touchingly spoke of his acquaintance with the deceased in an unerring friendship of twenty-six years. The music was well selected, and finely rendered by a church choir. The floral decorations were profuse and elegant. Many sympathizing friends gathered at the house, a delegation of whom followed the remains to a beautiful resting-place, where, instead of a dark, chilling opening in the ground to receive the remains of a dear one, an evergreen-lined vault, soft and beautiful in its appearance, greeted us. The space around the opening was strewn with foliage, the mound of earth carpeted with evergreen, while here and there flowers peeped out as if to unite their sweetness with that of the flowers which had been placed at either end. After the rendering of a beautiful and appropriate selection by Mr. Tallmadge, the friends returned to their carriages and to their homes. Spiritualism, with its allied forces, is certainly in the advance, and we are glad to be numbered among those who know its truths, and find in them, on an occasion like this, reason for great joy and thankfulness."

### Massachusetts.

ATTLEBORO.—Della P. Day writes expressing her pleasure at reading the letter contributed by Dr. F. L. H. Willis to a recent number of the BANNER regarding the Harvard Professors and their shameful treatment of himself in his college days. She says Prof. Felton brought with him the same intolerant animus toward Spiritualism and its believers when in 1837 he attended with the State Board of Education the graduating exercises of a class at the Bridgewater Normal School. She was then a young girl in the next class, and was the only known Spiritualist in the school. The remarks of the Professor to the class just going out into the world as teachers, were so cutting on that occasion, as regarded the New Dispensation and all who dared befriend it, that on the following evening the then Principal of the school regretted that Prof. F. brought with him such a spirit, and made such an entirely unequalled for exhibition of vindictive passion; while a classmate standing near remarked to our correspondent: "I pitied you, for I knew you to be the only medium in the school." I thanked him, and asked that he give all his pity to the dark spirit of Prof. Felton—I required none of it. I am thankful that after twenty-nine years Prof. F. has gained some spiritual power and truth, and his soul is whitening out."

### Michigan.

BRADY.—A. W. Miller writes: "It does me good and strengthens my faith in spirit-return, as I have no doubt it will that of thousands of others, to read the confessions of the Harvard College Faculty made to our friend, Allen Putnam; for quite well do I remember the time of the investigation. 'Long have we awaited the promised report, and now I believe, with reason, that our faith in spirit-return is justified.'"

friend Putnam, it will do for the cause of Spiritualism great good. Words cannot express my feelings of gratitude and joy for the part Mr. Putnam has taken in bringing about a fulfillment of the promise made so long ago. May the angels of peace be and remain with him through the remainder of his days on the mortal side of life; as my wish, for we know there awaits him a crown of glory on the other shore."

GRAND RAPIDS.—Writing to the Spiritual Messenger, H. W. Booser says: "The interest being awakened in Spiritualism among all classes in this city is a matter of surprise, even to Spiritualists. The 'Conversational,' which holds its sessions every Sunday and Thursday evening, after an existence of little over three months, cannot now accommodate the many who come to learn of things spiritual, and change in place of meeting is contemplated, so that all can be accommodated. O. J. Barnes, the psychometrist, has been with us most of the time through the summer. Other mediums have visited us, among them Jesse Shepard, whose triumph was so complete that the press was more just than we could expect, giving credit for the spiritual origin of the phenomena—concession never before made. Everything now points to the liveliest time for the cause during the coming fall and winter that our city has ever known."

### Rhode Island.

PROVIDENCE.—A correspondent writes: "Mrs. A. A. Darling of Providence, R. I., has been a public test medium for some thirty years, but skeptical as to materialized forms, not having been at all successful in obtaining satisfactory tests until at a recent séance by the Berry Sisters at Onset."

One of Mrs. Darling's controls is 'Water Lily,' an Indian girl, who has several times promised to appear to her in form if she was able, and sometimes named the time and place, which at the time occurred in Mrs. D. some expectation to meet her, but always to find herself disappointed, and she had become quite indifferent to the matter and given up all hope of seeing in the form her loved control. However, while at an evening séance at the Berry Sisters' at Onset the past month, accompanied by a friend, Mrs. D. observed on the carpet, as she supposed, a lady's handkerchief, and called the attention of the manager to it, but was told by him to watch it. She did so, and a few moments later seemed a handkerchief, became two female forms clasping each other's arms. One of them sprang for Mrs. D. embraced and kissed her, gave her name as 'Water Lily,' and was recognized, as she had been seen clairvoyantly, and gave the name of the other as the wife of the friend with Mrs. D. Both dematerialized slowly, within a few feet of where Mrs. D. and her friend sat. As a further test, the medium as the closing act came outside the cabinet with a form, and the form dematerialized before the company.

Perhaps it will be proper to add that neither Mrs. D. nor her friend was known by the medium, and that Mrs. D. is now a believer in the materializing phenomenon."

### California.

SANTA ANA.—D. Edson Smith writes: "The Spiritualists are the most privileged class of people in the world, but how few of us live up to our privileges. We do not recognize the benefits that have been opened up to us through the brain of that noble man Dr. J. B. Buchanan, in the Science of Psychometry. By the practical use of this science we can learn the lessons of this life much better, and therefore be much better prepared to enter upon the work of the spirit-world. I lately saw the psychometric delineation of a character of a family of children by that well-proven psychometrist, Mrs. A. B. Severance of White Water, Wis., and the advice given regarding the physical, intellectual and spiritual training of those children through the exact knowledge of their proclivities, weaknesses, and general and specific abilities, through the clear revelations of psychometry, will, if heeded and followed, prove to be of the greatest value to the children. Phenology is good, but psychometry is superior. It reaches deeper and wider, and reveals latent talents and weaknesses that phenology cannot detect. And while with phenology the delineation and the subject must be in personal contact for good results, in psychometry just as good results can be obtained by sending the handwriting of the subject to the psychometrist. And this is a great advantage as long as those gifted with good psychometric power and ability to read character phenologically are so very few. Let us wake up to our glorious privilege and take advantage of the gifts amongst us."

### Maine.

OLD ORCHARD.—Dr. W. L. Jack writes: "To those who are looking for a healthy resort by the sea, I would say this is just the place. It is noted for its excellent hotels. The ever popular Sea Shore House is kept by Mr. Frank G. Staples, one of the most obliging landlords on the coast of Maine, and more like home than hotel. The Old Orchard House, Mr. E. Staples, proprietor, needs no recommendation. It is the resort of people from all sections of our country. Its location cannot be excelled; it commands a fine view of the country around and the ocean. It is like its twin, the Sea Shore House, first class in every respect."

### Minnesota.

MINNEAPOLIS.—S. N. Asplund writes: "I wish to ask through your columns the readers of my book 'Garnished Sheaves,' to be kind enough to write me their opinion or criticism of it, and direct to me at home, Minneapolis, Minn. I am now revising the manuscript for two others, written under spirit-power, viz.: 'Beauty vs. Brains,' and 'Records of Ancient Lost and Buried Cities,' which I hope to put in print the present year."

### Indian Territory.

RED FORD.—"C. H. H." writes that the Indian among whom he has recently found himself, possess much more forbearance, long-suffering and charity than the whites. He is confident that the infraction of the law or peace telegraphed Eastward in regard to the Territory have their main source either in the lively imaginations of the narrators or in the acts of unprincipled white outlaws.

A GREAT CHANGE.—The customs of society in relation to the observance of funeral ceremonies have vastly changed within the past fifty years. The funeral of to-day with its lavish contributions of flowers, the elaborate casket and the stately hearse, is in violent contrast to the country funeral years ago. A writer remembers one he attended when a boy as a fair sample. It took place in a country town not fifty miles from Boston, at the house of a well-to-do farmer. The mourners came from neighboring towns, some more than ten miles distant, in wagons and chaises, and filled the house and front yard. Almost every one brought a contribution of pie, cake and cold meats. The services took place in the front parlor, where the remains were laid out in a plain coffin which had an odor of varnish which was almost insufferable. The minister, a tall, bony individual, read the cheerful hymn, 'A Hail from the Tombs a doleful sound,' and in a high nasal tone gave the 'pitch.' The singing was worthy of the poetry. The following discourse, in which all present were reminded of the uncertainty of life and the need of a speed preparation for the inevitable change. They followed a hymn, 'Why do we mourn departed friends?' sung in lugubrious strains. This was followed by the interment in a dismal old burying-ground, which was witnessed principally by the men, while a majority of the women remained to set the table for a funeral supper. Almost every mourner ate a good square meal, and afterwards the bereaved husband, assisted by his sons and daughters, treated every one to a new rum toddy. This was a characteristic country funeral."

Night work will, in time, destroy the student, for it is the marrow from his bones with which he lights his lamp."

Mate's Honor. The spirit of Mate's Honor, as it is called, is a very rare quality, and is not to be found in every man. It is a quality that is not to be taught, but is a gift from God. It is a quality that is not to be bought,



*Author of "Outside the Gates," "Here and Beyond," "After Many Days," Etc., Etc.*



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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 all opinions, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires to be returned for perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

## Banner of Light.

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

## Special Notice—Re-opening of the Banner Circles.

THE PUBLIC FREE MEETINGS heretofore convened in the BANNER OF LIGHT CIRCLE Room will be resumed at 3 o'clock on the afternoon of Tuesday, Sept. 14th, and continued during the fall, winter, spring and early summer of 1886-7—Miss M. T. Shelhamer being the medium, as formerly. The public—investigators and Spiritualists alike—are respectfully invited to attend.

## "Seeing Without Eyes."

In reality it is the spirit alone that sees, the eyes being merely the organs of vision. The sight is the most intellectual of the bodily organs. Very recently we have read, and with sincere pleasure, the report of a discourse by Rev. Dr. Wild of Toronto, Canada, on this highly interesting theme—a theme, in fact, upon which speculation is at liberty to indulge in very wide flights. A number of the points of this discourse we have marked for reproduction, commending the Doctor for his plainness of speech, and wishing only that he had gone further in the same direction. Coming from the lips of a man whose influence in the pulpit is so widely acknowledged, these utterances carry far greater weight than if they were promulgated from more ordinary sources. Dr. Wild evidently holds to the second and literal coming of Christ. In his style of stating things he frequently reminds one of Dr. Talmage of Brooklyn, and may be accepted at the latter's Canadian alter ego. He goes just as far as he dares to go in favor of spirit-life and spirit communion, the indwelling spirit, the spirit body, and so forth; and the reader is led to wish that he had courageously cleared his mind of what was evidently in it, and stated his further belief in spirit power, presence and reality.

He sets out with the encouraging admission that man and nature are coming into closer relations all the time; that forces and agencies long dormant or hidden are in process of being brought to light and being consecrated to useful purposes for the human race; and that man is growing to giant like proportions, by assimilating and controlling the latent energies of nature. The conjectures and fancies of the early ages are through improvement and realization the open and familiar facts of today. The conceptions of the ancient with regard to Vulcan were not greater than the realization of the power of the modern steam-hammer. The Jupiters of today, seated in Pullman cars behind the horse of iron, can go from place to place as swiftly as did the ancient Jupiter of fable in his chariot of thunder and lightning. Though the mythologic Jove's voice could be heard a long way in the heavens, he is equalled, in our day, by the telegraph and telephone. No one can tell what is to be a hundred years hence; no prophet can foretell the changes that will occur in that time, and there would be few to believe him if he could. Our present contains a glorious future; all these agitations and strifes are but equalizing men and society for the approaching reign of peace.

The future is struggling within us, and we are desirous of knowing what it will be. Instinct and reason force us to ask also, if a man die shall he live again? When death takes place, do we consciously retain identity, live on in other conditions, and in another life? He asks why all such questions may not receive an answer, and comfort every one of us, from the words of his text, "I know that my Redeemer liveth" etc. And he offers Job as meaning by what he says, that after his skin and body are destroyed, yet out of his flesh, and without fleshly eyes, he will see God. Of course he is going to "see God" as a spirit. If death entered by sin, nevertheless it is out of the power of sin to destroy. It may change the condition of the immortal creature, but for it to possess the power to annihilate it is preposterous.

Heretofore, few if any of the theologians and preachers have ventured to take the ground that immortality is anywhere brought to light in the Old Testament; but Dr. Wild of Toronto makes the text of that department of the Bible to declare it on page after page. To instance a few illustrations: "The path of the just is as a shining light," etc. Dr. Wild says it is not as a shining light that shines more

and more up to the grave, and then darkness for a few thousand years, and then light again unto the perfect day; but it shineth "more and more unto the perfect day." When a man dies, he holds that he goes on to greater light. There are more beings outside the reach of the sun's rays than within it merely; and, he adds, we can go where there is no sun, but "where the Lord God is the light of the place." Another text speaks of the inward man being renewed day by day. What is this inward man? asks Dr. Wild. He answers his own question by affirming that he is fully persuaded that, after this tenement of clay is dissolved, there shall survive a spirit that shall know no death, but will live on, and with spiritual eyes will then see face to face. The inner man, he adds, is never buried; no undertaker puts him in the coffin. The spirit, which is created of God, returns to God who gave it. And he asserts that both science and experience are confirming this kind of doctrine more and more. We can discern many forms and substances which we call matter, but there are many forms and substances so impalpable and subtle that they evade our senses. Light appeals to one sense only. So does heat.

Matter, in its imponderable and subtle conditions, loses none of its power, but becomes more powerful still. Water in steam is more powerful than water in ice. When you get water where you cannot see it, then you have got water in its strongest form. My body, said Dr. Wild, is not very strong, but if my spirit were out of it what is then its strength and its limitation? Because I leave off the grosser forms of existence, do I therefore cease to be? Science says we gain power as we approach toward the invisible: Spirit is invisible and impalpable, therefore it may be very powerful. That is a fair inference from the teaching of science.

Clairvoyants, he said, are permitted to see without their natural eyes; they can shut their eyes and see things; they can shut their eyes and read. Such states, he added, are closely allied with what we call magnetism and electricity. Hence he puts the question, may not electricity become so great as to put this power in our own control and enable us to illuminate the whole body so as to see through it? He believes it will. And he illustrates his belief thus: "Just as I put my fingers before the light I can partly see through them, so I believe the day will come when, by electricity, the whole body can be so illuminated that every point of defect can be seen and disease nipped in the bud. We see now through the flesh. It is not, these eyes that see. Back of them, but I do not know where, is the seer. Take these eyes away, and the seer is there and can see. The clairvoyant is merely made independent of this medium; that is all." He said the natural eyes might be hurt and weakened, so that the light is lessened in this world, but the seer is there.

We have people who can go into trance states, he continued, some of them voluntarily and some involuntarily. He recited instances of men who had gone into the trance and came out of it at a time previously determined on by themselves. Also that of a person who lay entranced, but perfectly conscious of his surroundings, and for whose sepulture all the preparations had been made; it was only by a desperate effort, made at the very last moment, that he succeeded in restoring the life-machinery to its work again. We have plenty of these cases, said he, "where the body is left alone and the spirit has the consciousness and identity of its own existence independent of the body." Finally, concludes Dr. Wild, "the relations and associations of this life may be nearer and more intimately connected with the spirit-land and life than many of us are willing to admit. Sometimes I do think I hear spiritual voices. In my earlier life I used to think I could hear the voices of those that were called dead. I think I am conscious that there wafts over us in this life the breath of spiritual ones." This man is a medium, and some day he will acknowledge it.

The point in this sermon of Dr. Wild which chiefly provokes comment is that which he makes in relation to the possibility that, at some future time, through the agency of electricity, the human body may become so diaphanous that it will be possible to diagnose its condition from actual vision and to locate any and all disorders of the functions of its organism. As he likewise refers clairvoyance to electricity as its cause, he manifestly means to announce his belief in the searching power of clairvoyance for the detection and location of disease, and consequently for the pledge and promise of its removal. But that removal is precisely what clairvoyance is effecting to-day, and for doing it is sought to be pilloried by doctors' laws in every State whose Legislature the jealous "regulars" in medicine can manage by one means and another to control. If we are to have clairvoyance in the future on an enlarged scale, why not bethink what already exists and be grateful for it? Instead of that, our clairvoyant physicians are driven from pillar to post, denied the opportunity of bringing relief to suffering humanity, scoffed and sneered at by pill box and pulpit, and chased beyond State limits with threats of fine and imprisonment.

## Morality in the Schools.

Two weeks since we reviewed to some extent the bold positions taken in a late issue of *The Forum* by President Seeley of Amherst in favor of religious teachings in the public schools, and characterized his paper in that magazine as a direct argument making toward the interests of the God-in-the-Constitution project which Seeley and his bigoted peers are endeavoring to foist upon the American people.

Widespread attention has been paid by the press of the country to this specious plea in favor of religion, and we are not able at present writing to cite one journal which has fallen under our notice which has failed, if referring to the matter at all, to point out the fallacy of President Seeley's views. The editor of the *Popular Science Monthly* of New York, among other publications, discussed in its August number this question of a State teaching of the Gospels in the public schools, as raised by Seeley, and in its latest issue takes occasion to clearly draw the line between ultra-theology and the science of right living and right-doing, conclusively taking ground against the old-time claim that religion *per se* includes morality as a mere adjunct—and that morality is nothing in and of itself considered.

In the September issue the editor of the *Science Monthly* addresses himself conclusively to the subject of moral teaching in the schools. Setting out with the statement that the reason most frequently given for the introduction of more or less of theological doctrine into public school-teaching is, that there can be no effective teaching of morality otherwise, he remarks that this is just what the Roman Catholics

Church has always urged most strongly, and that other communions, if not so distinct in their claims, have generally shown a disposition to give the teaching of morals in the public schools a distinctly theological basis. Therefore, he says, the question should be fairly met, whether or not it is possible to teach morals apart from theology.

If it cannot be done, then it only remains for all State-directed schools to let the whole subject alone, since the people, as a whole, will never consent to the teaching of a privileged theology, because it is entirely inconsistent with the most elementary notions of intellectual freedom. Morals are to be taken as the art or science of human conduct. They are science when studied theoretically, and art when practically applied. Conduct promotes happiness, which is its sole end. Every one seeks happiness. Happiness is fullness and harmony of life. The things which tend to make life full and harmonious are those which tend to happiness, and, consequently, are the ones which morality should teach. But life is a matter of relations; consequently the harmony of individual life is a matter of adjustment to its social environment. It is only through society that the individual gains a true knowledge of, or empire over, himself. Through society he finds out his true destination in the performance of social, including domestic, duties, and the enjoyment of social privileges. Through society his thoughts become so far widened as to enable him to take a rational view of the universe unobscured by illusions and undisturbed by superstition. "The action of mind upon mind and the shock of opinion upon opinion are the guarantees at once of our intellectual liberty and of our mental sanity."

Human duties being considered the foundation and the essential condition of human happiness, morality, as the science of these duties, could manifestly be taught efficiently and satisfactorily in our public schools, in the judgment of the editor of the *Monthly*, without any reference to supra-mundane facts or theories. We all of us have to adapt ourselves to the conditions of life here; even some respectable theologians hold that if we succeed in doing that, we shall be in a good position for entering on any future life that may await us. The business of adapting ourselves to our earthly environments is one that depends on a knowledge of mundane truths. Hence the writer is very willing to let school-teachers expound the human life and well-being to their pupils; to show them what they are and what they are adapted for, and how each kind and grade of happiness attainable by human beings depends on the steady pursuit of specific courses of action; to appeal less to individual ambition, and more to the sense of comradeship and mutual goodwill which in never wholly lacking in children; to exhibit civilization as the joint product of countless minds and hands in cooperation for a common end; and to point out that greater triumphs are to be wrought in the future when the thought of the common good shall be present in every mind and shall sweeten more or less every day of toil.

The trouble with multitudes of men and women, sagaciously remarks the editor of the *Monthly*, is, that their true self-respect has never been properly aroused. Their ambition may have been sufficiently excited, but they have not been sedulously taught to consider themselves capable of good things. If they have constantly heard that they have souls to be saved, they have never been sufficiently impressed that they have characters to be refined, and possess the germs of a hundred good qualities that can, with a little generous nurture, be quickened into vigorous and beautiful life. In this view, the old Socratic maxim, "Know thyself," obtains a new and powerful significance. "To know one's self," enlarges the writer, "is to know one's own best capacities, and to know these is to desire to exercise them. To know one's self is to know one's weaknesses, and to know these is to be more or less on one's guard against them." Hence he reasons that the teaching of morals is "simply the unfolding of the actual facts of human life." And when the facts are once exhibited in their proper order and relation, the inferences to be drawn from them scarcely need to be pointed out.

Instead of being unsuited to the public schools, therefore, the teaching of morals in them, in this sense, is held to be just the thing that is wanted and just what the schools ought most earnestly to concern themselves with. The writer takes the ground that whatever bears directly on character and conduct should take precedence, in State education, of what only bears indirectly thereon. And he likewise holds that morals can be taught apart from theology, but that the less such teaching is involved with theology, provided only it is done with conviction, the better the effects it will produce. The point is to know the reactions which different courses of conduct produce in this world, not to speculate as to the reactions they may produce in another and a totally different world. There will be much difficulty in obtaining competent teachers to expound morality after this fashion, and to do it with conviction and enthusiasm; but the writer none the less maintains that "the only morality that can gain a permanent footing in the public schools is one capable of demonstration, one founded on the laws of life."

## Statement of the Indian Question.

Senator Dawes addressed the Deerfield School of History and Romance at its last session, on the Indian question, and in the evening he was tendered a reception by the members, and spoke freely on the same subject without notes, his manner being marked with special earnestness. He said it is a terrible reproach upon the boasted civilization and Christianity of this nation that neither of them has made any impression upon the life of the red man, and that he is to-day about what he was in our forefathers' times. A great, energetic people, while rolling him backward, has failed to win him. Is not the reason for this to be found in the simple fact that we have never dealt squarely with the Indian?

Our fathers came here, said Mr. Dawes, under false pretences so far as their professions went. They acted on the theory that the Indian had no rights which the white man was bound to respect. When they found they could not hold all the land their greed would reach, they went through the forms of treaties, keeping them only until they became strong enough to drive the Indians out. It is not at all strange that the latter were not drawn by this kind of treatment. What amazes us is that they did not retaliate oftener.

The Senator rapidly went over many of the solemn compacts which have been broken time and again by the government. General Sherman has stated that a thousand treaties have been made, and not one kept. While the Indian

was allowed the opportunity to hunt and fish, he did not ask for any means of support. Our policy toward him seems wholly based on the idea, or belief, that he was to fade out before the march of civilization; and accordingly what was done was with the thought that he would soon pass away.

Mr. Dawes stated that there is a statute in existence to-day that, whatever contract a white man makes with an Indian, he may keep or not, as he pleases. The non-intercourse law, which let the Indian drift, was also spoken of. So was the reservation scheme; and in 1880 the whole Sioux nation was gathered together and placed on a reservation of forty-nine thousand square miles, with the solemn promise that they should always have a home there; but there is no game among the hills, and but little fish in the rivers, and half a million white people are clamoring to get possession. What is to be done in a case like that? What has been done in the past is of no good except to teach us that something different must be done in the future. These people must either be supported or taught to support themselves. It has cost from six to seven million dollars a year to feed them. Two hundred and twenty millions have been expended in war. Thirty millions were spent in one war alone, when only thirty Indians were killed.

They cannot, he went on, be put on reserves, as they have nothing to live upon; and the nation could not feed such a host in absolute idleness; they cannot be set to work, as there is no place for them; they could not be turned loose in civilized society, ignorant and unprotected, to fight there at bitter odds the stern struggle for existence. They must be prepared for transition from their present state by an enlarging of the horizon of their comprehension and aspiration. While the perplexing question of how best to deal with this matter was troubling Congress ten years ago, the solution was forced upon the people: Then followed an account of Capt. Pratt's experiments at St. Augustine, Fla., which served to teach that the sensible and proper way was to educate the Indian. An appropriation of \$30,000 for this work was made in 1876, which was increased last winter to \$1,200,000. If the Indian is to be given lands, the responsibility of teaching him how to use the land goes along with it. This he vigorously defended as the only satisfactory solution of the Indian question.

## Bringing Nature to Town.

In many directions "vacation" is over. Scholars are returning to their schools; merchants and their "cabinets" to their desks; and ministers to their pulpits. There are many important lessons connected with the hour and its influences. Rev. M. J. Savage once presented some of them in a cogent epitome which we feel warrants re-statement (through further condensation) at this time to our readers:

We are, he said, all emigrants to the cities; we feel much of our life to be artificial and a constraint; there is a sense of being at home with nature; we unbend, we throw off our conventional wrappings; we rest. In order to retain our strength as well as renew it, we need to come to the arms of our earth-mother. Thousands of us die sooner than we need, because the artificial world grasps us in its powerful arms, and keeps us away from nature, and crushes out our life. We need, said Mr. Savage, not only a little breath of nature once a year in the country, but to bring nature back with us to town and to keep it with us always. We need it for health; for the enrichment and restfulness of our imaginative lives; in our social intercourse, as the atmosphere through which to look at men and women. How is it to be done? is the question. How can nature be brought to town? Mr. S. thought there were various ways to meet the requirements of the case:

One is, by bringing the health conditions of nature to town. Let our artificial barriers be broken through so that nature can come into all our life, washing out its impurities, and making all healthful and clean. This is the first thing to do for the vicious, and it is the kindest ministry to the poor. Then again, as we all lead dual lives, we may bring back with us to town from nature a collection of pictures such as studio on earth ever had hung on its walls. We may recall what we have seen, heard, felt, experienced. It is this inner life which is our real life. When we go back to nature indeed, out of the reach of all fashionable resorts, we learn how few and simple are the real wants of even a high intellectual life. Face-to-face converse with nature ought to teach us a sense of that which is real as opposed to the artificial, the simplicity of the truest life, the supremacy of real manliness and womanliness over the external accidents and conventions of life. And this reality of nature we ought to bring back with us to town; to let it keep our hearts fresh and sympathetic toward the best things known to human life and love.

We need, said Mr. Savage, to let the clear country sunshine and the clear country air shine and breathe through our churches, until we kindle with the consciousness that our God is not alone in antique times and in old-world places, but is now and here, the comfort of our present sorrows, the helper in present labors, the inspirer of present hopes. In the presence of the beautiful, the grand, the inspiring scenes of nature, we more readily feel a consciousness of the Eternal Presence. In winter, when absorbed with cares, what is near and persistent is everything, while the movements of the universe seem to recede. In a summer outing, we cannot but have had some moments of vision; we have seen the invisible; and the silence has spoken to us. The starry sky; the solitude of the woods; the shadow of the hills; the purple mantle of the sinking sun; amid these we must have had glimpses at least of how petty and passing are many things we strive to escape as troubles or strive after as possessions; and it has come over us that the only real things are truth and love and goodness. So long as we are conscious of this, noble living becomes easy for us. But the street dust so easily hides the stars; and then humanity plods and plods again. Let all try to bring to town this Presence, and keep it with them always.

## Good Things for No. 1.

We shall begin next week a new volume of the BANNER, and feel sure that our patrons will find it of marked interest.

Among its contents will be an Essay by A. E. Newton, Esq.; an original Poem by Miss Belle Spaul, of Belvidere (N. J.); Seminary articles by Hon. Warren Chase, Miss M. T. Shelhamer, A. E. McChesney, and others; together with Camp-Meeting reports, Banner Correspondents, etc., etc.

## Inquiry in England.

The *Newcastle (Eng.) Chronicle* of the 21st ult., in announcing a lecture in that city by Mrs. Emma Hardinge Britten the next day, makes a few prefatory remarks, in which, after stating that the mere mention of the fact that meetings are held regularly every Sunday in that city for instruction in the mysteries of another world would doubtless evoke incredulity, it says that "such is not exactly the attitude in which to examine profitably any new phase of thought or emotion." The writer prefers to this the Socratic temper, indicated by Cicero as being the method of the Academy of his day, and commends it as the proper one in which to study Spiritualism. "It was the method of the Academy," says that ancient writer, "to admit those opinions which appear most probable, and to set forth all that may be reasonably stated in favor of each proposition, and so, without obtruding any authority of its own, to leave the judgment of the hearers free and unprejudiced."

The *Chronicle* alludes to the conversion of the Owens, Robert and his son, Robert Dale, as "one of the most remarkable examples of a change of views which the modern world has witnessed." That, however, was but one of thousands of a similar kind that followed the advent of Modern Spiritualism. Some of the most obstinate cases of disbelief in a future life have yielded to the insuperable evidences of that life presented by its facts as shown in its phenomena. Mere talk, and theories supported only by wordy arguments, may be subverted by other arguments; for an appeal being made to but one sense, it may be overthrown by recourse to another; but a solid fact, like those which Spiritualism brings, appeals to all the senses, and cannot be unhorsed by a flank movement, for none can be made.

The writer refers to Robert Dale Owen as having devoted all the vigor of a highly trained intellect to the investigation of spiritual phenomena, and that "though we may or may not accept the doctrines which his 'Footfalls on the Boundary of Another World' was written to teach, it is impossible to read that erudite work without acquiring knowledge and humility." The acceptance or non-acceptance of the theory of the Spiritualist concerning a future life by so called learned men, or any number of such banded together as committees or societies of research, is said to be little if any weight in the balance of correct judgment; and as proof that the learned are not always wise, and instability often their characteristic, the writer cites the fact that half a century after Harvey's discovery of the circulation of the blood, the Academy of Medicine at Paris listened to those who claimed it among the impossibilities; and that in 1831 that same learned body, after an investigation extending over six years, pronounced in favor of the reality of animal magnetism, but in 1837 retraced that decision!

The *Chronicle* speaks in terms of the highest praise of Mrs. Hardinge-Britten—an act which not many years since a popular and influential English paper would scarcely have dared to venture upon—and recommends those of its readers who would know of the truths she advocates to listen to her; adding that "even to those who do not accept her teaching, her discourses cannot fail to prove instructive."

## The Delicacy of Conditions.

It is recorded in the daily press that at the recent English tests of lighthouse illuminations was brought out the curious fact, of great practical as well as scientific interest, that remarkable changes in the transparency of the air occur without any visible haze or mist. "Invisible clouds seem to float by, obscuring the lights for a time, and it sometimes happened that while the distant French lights showed with unabating brilliancy, the experimental lights only a mile and a quarter away had lost one-fourth to one-third their power."

If the conditions of the atmosphere are so very delicate in their operations and effects, as thus demonstrated on the purely physical plane of light-transmission, how much more delicate must they and all cognate conditions be found in the fields of psycho-physical or spiritual research! And yet we have in the world to-day men who call themselves scientists, who sneer at the idea that mediums or spirits need any "conditions" whatever in their wonderful work!

The *Golden Gate* publishes the substance of a communication contained in the Banner Message Department a short time since, from a spirit who gave the name *Mary*, and said that when in this life she was a medium and practiced deception, evincing great contrition that she had done so. The *Gate* remarks that the message furnishes a lesson for all mediums to heed: "They owe it to themselves and to the holy cause of which they are the evangelists." It very truthfully says, "to avoid every appearance of dishonesty. They should prize their gifts as something too sacred to be trifled with—as something above all price. They cannot afford to deceive others—not if they value their own happiness in the life to come. If they would avoid the condition of that poor, perturbed spirit, who came weeping to the Banner Free Circle, not knowing how or where she could find rest or peace, they should guard with holy care the precious treasure of spiritual gifts that the good angels have confided to their keeping."

The latest number of *Hall's Journal of Health* received by us contains several articles having a bearing upon "occult" subjects, the leading one treating upon "Presentiments." Following this is a paper on "Faith Cure," and "A Timely Fable"; the latter a translation of German verse dedicated to the "Seventh Commission." A reprint is given of Dr. E. D. Babitt's article in the *Herald of Health* upon "The Sun-Healing Movement." It is a sign of the times foreshadowing the progress of public opinion toward a general acceptance of newly-discovered truths, that this long popular monthly opens its pages to articles upon these subjects. Published at 206 Broadway, New York.

THE BERRY SISTERS will commence their séances for materialization in this city at 55 Rutland street, on the evening of Sept. 12th. See card in another column. We are pleased to note that these séances are to be continued under the old management—that of Mr. G. T. Albrow, who has proved himself a genial gentleman, and a careful and painstaking official in his dealings with the public.

Attention is called to the announcement made by Dr. James H. Cooke, on our fifth page. The meeting spoken of is for the purpose of introducing newly-developed mediums to the public under favorable conditions. All Spiritualists and those interested in investigations will be most anxious to attend.



"God-in-the-Constitution" Claque.

The National Reform Association, the purpose of which is to introduce into the Constitution of the United States the name of God and of Christ, and a reference to the Bible as the supreme law of the land, and otherwise to make evangelical Christianity the avowed national religion in this country, held a meeting recently in the First Presbyterian Church at Saratoga. Our lively contemporary, *The Index*, states that "A number of 'Rev. Drs.' were present. Among the speakers was Miss Frances E. Willard, President of the Women's Christian Temperance Union, and among the letters read 'expressing strong sympathy with the movement' was one from Joseph Cook."

So Joseph, it seems, is still endeavoring to keep himself before the public. The zealots who are thus plotting against the people's liberties are willing, it appears—forced, perhaps—to welcome curious allies.

Every Word True.

*The Leisure Hour*, published at Montreal, P. Q., thus speaks of a worthy gentleman and an honorable merchant with whose name our readers are already familiar. We endorse every word in its (subjoined) notice of W. S. Butler & Co., Nos. 90-98 Tremont street, Boston: "The head of this representative house belongs to that class of self-made men of which the United States furnishes so many striking examples. By industry, perseverance, strict attention to business, and honesty in all his dealings, he has raised himself from comparative obscurity to the proud position he now occupies. A more generous, polite, and—notwithstanding his success—a more unassuming gentleman we have not often had the good fortune to meet."

THE SPIRIT MESSAGE DEPARTMENT has this week for contents a *verbatim* report of the services at séances held at the Banner of Light Public Free-Circle Room June 4th and 5th. An invocation opens the columns, asking that the best of conditions may be established whereby mortals may become informed of what is passing in worlds beyond, and spirits may seek their loved friends of earth, bearing consolation and instruction to their needy hearts; Questions are interestingly answered by the Controlling Intelligence touching neuralgia, its cause and cure, and the true significance of the word "Religion"; after which the Spirit President returns his thanks—to which we earnestly add our own—to the friends who have done so much in the past to make beautiful our Circle-Room table with flowers. We trust that they will not "weary in well doing" in this regard during the season about to be opened for '86-7, and that others also will be encouraged to add their floral offerings. Joel W. Randall desires to send tender greetings to friends in the Bunker Hill District, and elsewhere; Mary S. Batchelder, of Greenville, Ct., desires to meet her people at home in a less public manner; J. F. Baker has a word for those who knew him in Springfield, Mass., and other places, and a special assurance to a mediumistic friend in Northampton; Terence Gorman gives a strongly characteristic message for his wife; Sarah Elizabeth Jackson, of Brooklyn, N. Y., brings her own and the love of "Harry," and the greetings of "father and mother" to those who knew them in mortal; under the date of June 3th questions are replied to regarding "experience" and its special significance in a case cited, and consciousness during the process of "death," after which the Controlling Spirit expresses, as far as one intelligence may do for another, the wishes, remembrances, etc., of Ella M. Baker, Mary Ann Shales, Henry Savage, John Wyman, James Severance, Cora Bell, John Sherman, Emma Turner, Mary Churchill, Henry Clayton, Carrie Long and Blue Cloud.

The Phenological Journal for September asks: "Why should so many of our scientific men look askance when the term Spiritualism is mentioned, and treat any question that may be asked concerning it with contempt?" The Journal thinks the very fact that a million of people [A very low estimate.—Ed. B. of L.] in this country believe more or less in spirit-phenomena should compel some attention to them. It says:

"The grounds of belief should be investigated until conclusions are reached that shall at least settle our uncertainty as to whether there is a basis of the supernatural in the phenomena, or prove that trickery, imposture, human credulity, physical and mental conditions, hysteria, insanity, etc., have woven the fabric of an extended and powerful delusion."

But no investigation above alluded to, or conclusions that may follow such an investigation, will ever "settle" the uncertainty in each individual mind or any considerable number of minds. From the days of Rochester, through those of the Harvard Professors, to those of the Seybert Commission, every such effort has proved a most lamentable failure, and to all who trusted in it a broken staff. This the Journal implies to be its own admission when it alludes rather disparagingly to the prolonged examination of the London Society for Psychical Research, and speaks as follows regarding its namesake in this city:

"We have been waiting to hear from the society that was formed in Boston last year. The silence of those gentlemen, who commenced their meetings with so much apparent enthusiasm, is ominous. Have they run against an adamant wall of the 'unaccountable' in the very outset, and given up all further attempts? If so, let us have their report? If they decide that 'there's something in it,' we shall at least feel that a part of the curtain has been withdrawn and the subject is less doubtful than it had so long been to us."

Not very long since Henry Bergh, the animals' friend in New York, put himself on record as clearly the friend of humanity, also, by saying "The whole principle of inoculation is wrong. The medical profession fears to express its honest convictions because of the popular belief in vaccination. The human race is deteriorating under vaccination. Small-pox, cancers, tumors, syphilis, and other forms of disease are resulting from it." True, every word—though perhaps (?) there are some in the medical profession who had rather "rake in the shakels" for vaccination fees than disturb "the popular belief" aforeaid.

The well-known healer, Dr. Dumont O. Duke, of New York City, has removed his office and residence to No. 28 West 26th street (near Broadway), where he will be pleased to receive his friends and patrons. The announcement arrived too late for correction in his card on our seventh page.

Readers of the BANNER having children to educate will please remember that Belvidere Seminary offers them superior advantages for mental, moral and physical culture, with home comforts and attention to health not found in many schools. For Circulars, address B. Franklin Clark, M. D., Belvidere, N. J.

Special Notice to Subscribers.

Vol. LIX. has with this number reached its close. On Saturday, September 18th, we commence Vol. LX. of the BANNER.

We earnestly request all of our present patrons whose terms expire with Vol. LIX. to do us the favor of renewing their subscriptions.

We also trust that our readers will do their best to bring in new names for our subscription list.

In order to prevent loss of papers, and other mischances, and as an act of direct accommodation to our mailing department, we desire that all who propose to renew with Vol. LX. will, at the earliest convenient point in time after reading this notice, forward their names and amounts to this office.

The Maine Medical Law.

We noted last week that the friends at the Temple Heights Camp-Meeting, Northport, were taking action against the proposed unjust and tyrannical measure framed in the interests of the old-time medical system and its allies, which will be brought up before the Legislature of Maine the present session.

This proposed bill unquestionably contravenes the constitutionally-vested right of the citizens of Maine to employ their own individual choice in seeking remedial aid when sick; preventing them from employing magnetic healers or those who in any way exercise their natural and peculiar gifts for the alleviation or removal of human misery, except when such practitioners shall be found to hold diplomas from certain institutions upon which allopathy or some allied system of medicine has set its legal seal of approval.

The petitions in remonstrance to its passage should receive indefatigable circulation among the people of that State; and at the present time, while the election is pending there, those voters who do not desire to see a law passed which will deprive them of one of their dearest rights of choice will do well to call on personally, or write to the nominated members of the Senate and House, asking of them their views upon such sections of the proposed statute as the following, and whether they intend to vote, if elected, to sign away the liberties of their constituents in such a heartless manner, or on the other hand will stand boldly up for and defend medical freedom by their voices and votes:

"Section 1. Any person who shall open an office in this State for any branch or branches of medical or surgical practice, appoint any place wherein to meet or receive patients for medical or surgical treatment by any plan whatever, or by any means, or in any place to place to treat patients by any method or means of whatever kind, shall be subjected to the provisions of this act."

"Section 2. Any person, shall be considered as practicing medicine within the meaning of this act who shall profess or advertise to be a physician or surgeon, or curer of disease by any method or means, or who shall prescribe or direct treatment for sick or disabled persons by means of any drug, appliance or methods whatever, for fee or reward, or who shall assume to himself the title of 'M. D.' or assume the title of 'Doctor,' meaning thereby a doctor of medicine."

"Section 4. Any person who shall be guilty of practicing medicine in violation of this act, shall be fined not less than \$200, and not more than \$500, for each offense, and shall be liable to a civil action with the court whether one or both of them, for the first offense; for second offense more than double that of the first."

See to it, friends, that no candidate receives your votes who is not pledged in advance to protect his constituents from the machinations of a soulless medical monopoly.

Decease of Judge Ladd.

John Sigourney Ladd passed to spirit-life from his home in Cambridge, Mass., Sunday, Sept. 5th, having attained the age of 77 years 3 months in the month. He leaves a devoted wife and four sons to mourn their loss. The funeral services occurred on Wednesday afternoon, Sept. 8th.

He was a graduate of Dartmouth College, class of 1835. He was known as the Police Magistrate at Cambridge from about the year 1850 until the formation of the District Court—in all about twenty-five years. Previously he practiced his profession, that of a lawyer, at East Cambridge, for many years.

He began to study the phenomena of Spiritualism about 1855 or '6—especially observing the phenomena through a child medium called "Lucy"; his researches continued for some two or three years; further observation of the phenomena convinced him of the verity of a future existence, and of the intercommunication, under proper conditions, of spirits in and out of the body.

The deceased was an honorary member of the Boston Spiritual Temple. W. A. Dunklee, Secretary of that Society, informs us that he has visited Judge Ladd many times during his last sickness, (which extended over four months), and ever found him intelligently relying on his knowledge of life and its continuity, and full of the glad assurance of soon meeting many dear friends who had preceded him to the Better Land.

Mrs. A. M. GLADING of Philadelphia called at our office recently, en route for that city, where she is to commence her season's work as the regular platform speaker, psychometric and test medium of the Spiritual Temple Association, corner Ridge and Girard Avenues, of which B. Wheeler is President. In the course of her visit she stated that she had been received with the greatest kindness and appreciation by Spiritualists everywhere since coming North.

VERONA PARK: At the Verona Park meeting (opposite Bucksport, Me., on the Penobscot River) she stored, Geo. A. Fuller and herself were the speakers. Next season the meeting will continue for thirty days. It is proposed to have an addition built to the room, whereby a circle-room, etc., will be situated under cover above the speakers' stand. Dr. Ware is the President at Verona Park. Nine new cottages have been erected there since last year. Thousands of people have attended the Sunday meetings this season.—ETNA: Mrs. Glading reported phenomenal interest to be awakened at this camp, and the attendance to be very large.

The latest number of *Facts* Magazine, contains, in addition to articles by J. J. Morse, Dr. B. B. Storer, Charles Dabner, and others, a portrait of Mrs. H. V. Ross, the well known materializing medium, with brief mention of her experience. It is stated that six years ago she was told that she possessed the elements in her organization required for materialization, and it was suggested that she sit for development. At that time she had no idea what the term "materialization" as employed by Spiritualists meant, but being advised by friends she commenced to sit for the purpose designated, and continued to do so at brief intervals for eighteen months, without tangible results. At the end of that period the form of a child appeared, and from that time to this her career as a medium for the production of this wonderful phenomenon has been one of uninterrupted success.

The "Spiritual Wreath" has been enlarged, one-fourth being added to its contents, with a new illustrated cover, making the book one of the most attractive of its nature in the market. Leaders of Lyceums, and the public generally, should examine the "Wreath" in its new dress. The added pieces are worth double the sum charged for the book, while the price is the same as heretofore. For sale by Colby & Rich, 2 Bowdoin street, Boston.

Mr. Wm. Nuttall of Rochester, near Manchester, Eng., arrived in New York on Tuesday, Aug. 31st; and in Boston Thursday, Sept. 3d. He is well known to Emma Hardinge Britten, and other of the workers in England.

Mr. Dennis B. Hill, of South Boston, passed to spirit-life Sunday, Sept. 5th. He was a veteran Spiritualist.

Among the items for record in the history of the Woman Suffrage movement during the summer of '86 has been the election of three hundred and forty-one members of the Parliament of England who favor the woman's franchise bill—a majority of twelve. Recent articles in the *Atlantic Monthly* and *Harper's* also indicate of advance.

ALL SORTS OF PARAGRAPHS.

THE BRAVEST BATTLE.

The bravest battle that ever was fought! Shall I tell you where and when? On the maps of the world you will find it not; 'T was fought by the mothers of men.

Nay, not with cannon, or battle-shot, With sword, or nobler weapon, Nay, not with eloquent word or thought From mouths of wonderful men.

But deep in a walled-up woman's heart— Of woman that would not yield, But bravely, silently bore her part— Lo! there is that battle-field!

No marching troop, no blivous song, No banner to gleam and wave, But on these battle-grounds lay so long— From babyhood to the grave!—Joanquin Miller.

Prof. Bell, in conjunction with Prof. Trowbridge, has reached the conclusion that the telephone may be employed at sea for communicating between vessels and as an absolute safeguard against collision. Experiments in this use of the telephone have been made on the Potomac by Prof. Bell with wonderful results.

The Fifth Annual Convention of the Wisconsin Woman Suffrage Association is to be held at Racine, Sept. 23th, 24th and 30th.

Under the pressure of the Czar, Prince Alexander has formally abdicated the Bulgarian throne, and the politics of that country have received a "new deal" in consequence. Alexander's position was isolated. The great Powers stood aloof—Germany cynical, Austria indifferent and England unable, even if willing, to assist. By his voluntary abdication he has postponed a war for the present. He will travel on the Continent for the present, and visit England, in time.

The difficulty in erecting the statue of Liberty on Bedloe Island, New York harbor, has been greater than was anticipated. It will not be dedicated for several weeks.

"Why is this hat called a 'wide-awake'?" asked a curious customer, intent upon securing information. "Because it never has a nap," answered the hatter seriously.

Uncle Sam's navy is about to be armed—that is, the jack tars are—with a musket weighing eighteen pounds, which will send its projectiles of solid steel with such power as to penetrate an inch steel plate at one hundred yards, and go through a half-inch steel plate at one thousand yards. That is to say, with power to enable the musket ball to penetrate any portion of a war vessel of the class of our new steel cruisers at reasonably close quarters. Look out, when they "out loose."

"Our friends 'over there' are truly agnostic. They are not at all alive to information as far as they have experimental knowledge; beyond that they admit that they can only do as we do—speculate. They all seem to believe in some great overruling power or force, so far as we have been able to learn, not one of them believes in the Jewish God.—*The Social Drive*."

In response to request we reproduce the following, which is the famous *Sun* cholera cure, a certain and speedy remedy for all summer complaints, diarrhoea, dysentery, and pains in the stomach: Mix equal parts of tincture of opium, tincture of cayenne, tincture of rhubarb, essence of peppermint and spirits of camphor. A dose of from ten to twenty drops in a wine glass of sweetened water is given, until relief is felt, at intervals of fifteen or twenty minutes.

A sectarian is not necessarily a Catholic, or a Baptist, or a Unitarian. Any man, however well intentioned, who insists on making science square with his own individual notions of what it ought to be, and on forcing, *non solum*, such doctrines down the throats of others, is a sectarian.—*Boston Herald*.

Mme. Bilbatt, the celebrated female physician whose remarkable success as a surgeon in Eastern lands was some time ago noted in these columns, has just passed to spirit-life from Coochin China.

The sea-serpent has left his historic haunt at Cape Ann desolate, and is now dispersing "hissell" in the Hudson.

Now dips and aways the laden grain, The hay-cocks dot the mead, Sprays fern and blossom rain, Sprays fern and blossom rain, One snowy cloud—like ormeau rug— Floats calmly o'er the scene, While yet the sleek potato-bug Doth browse on Paris-green. —*Yonkers Gazette*.

At the Florists' Convention it was suggested that the orchid would supplant the rose as a fashionable flower. "Not while a woman has a nose!" was the emphatic argument of one horticulturist.

Some cases of illness require a walk before breakfast. Others must be sent on a tour of Europe. How's a poor, unprotected? M. D. to prescribe accurately for a sick man until he knows what money he is able to pay for his life?

He—They have dropped their anchor. She—(on her first trip)—Serves them right. It has been hanging over the side all day long.—*Harper's Bazar*.

The Labor organizations of Boston paraded last Monday with bands and banners; some seven thousand men were in line; a picnic at Downer Landing closed up the pleasant and eventful day. The date was largely observed in New York City and other places.

Charleston, S. C., was visited with a very slight shock of an earthquake on May 19th, 1774; by a violent earthquake, accompanied by heavy wind and considerable rumbling sound, on April 4th, 1789; by a slight shock on September 10th, 1811; by a violent and repeated shock of an earthquake, distinctly felt, on December 16th, 1811; by slight shocks of an earthquake, January 24th, and two slight shocks, February 4th, 1812; by shocks of an earthquake, accompanied by a rumbling and hissing sound, February 7th, 1813, and by several slight shocks December 19th, 1857.

It is the decided opinion of a European physician, based on careful experiment, that the fat man who uses malt liquor as a daily beverage, deserves to be buried under cross roads at midnight, according to the ancient modes of degrading the willful perpetrators of suicide.

The fact is recalled that a New Jersey railroad, forty years ago, in refusing permission to erect posts and build a line of telegraph along its rails between Philadelphia and New York, gave the frank but absurd reason that "the telegraph would interfere with travel, by enabling persons to transact business by its means instead of using the railroad."

It is announced that the Viceroy of Pithball, China, has concluded a contract with agents of American manufacturers for the supply of tools for a large arsenal at Port-Li. The contract calls for an outlay of over \$2,500,000.

The underground wires in New York will be placed in trenches five feet wide and six feet deep at the start. At each street-crossing a temporary bridge will be built. Each conduit weighs 400 pounds, and is 17 1/2 inches wide by 18 1/2 inches deep.

A writer in a French medical treatise says that refrigeration of the lobe of the ear will stop hemorrhage, whatever its cause may be. Very slight refrigeration, such as a drop of cold water, is said to be sufficient.

At the recent great military reunion in California only one man of the ten thousand veterans was discovered in liquor. The growth of the temperance reform has not received a better illustration.

An authentic story of a North Devon sexton illustrates the salubrity of that part of England. There had been a worful death of a child in his parish, and the sexton, who was almost reduced to genius, tearfully exclaimed: "I haven't buried a living soul for ever so long."

The English organization known as "Uncle Toby's Dicky-bird Society" boasts of members in France, Germany, Italy, Sweden, Gibraltar, Constantinople, Hong Kong, South America, many parts of Canada, and the United States. Within less than a decade since its initiation the organization has reached in its ranks the grand total of 100,000 members. "Each member has signed this pledge: 'I hereby promise to be a bird in all things; to protect the birds to the best of my power; to feed the birds in winter time, and never take or destroy their nests.'"

Movements of Mediums and Lecturers.

(Notices for this Department must reach our office by Monday's mail to insure insertion the same week.)

Mrs. Amelia H. Colby can be addressed for September at Maquoket, Ia. (in care of Dr. Monroe), where she speaks during the Sundays of the month.

Abby N. Burnham spoke in Brockton, Mass., Sept. 5th, to a large and appreciative audience. Will speak there again Sept. 12th and 19th. Address 1243 Washington street, Boston, Mass.

Julia M. Carpenter has been enjoying a season of rest and recuperation at South Addison, Me. She expects to return to Boston about the middle of September, and can then be found at her new residence, No. 27 Rutland street.

W. W. Fletcher has arranged an illustrated lecture on Spiritualism, in which he exhibits some two hundred views with the stereopticon. Address 385 Broadway, Lawrence, Mass.

Mrs. M. C. Morrill has returned to her home, 155 West 25th street, New York City.

Mr. A. B. Cunningham has returned to Boston.

Mrs. H. B. Lake and husband, Prof. W. F. Peck, will speak at Otumwa (Ia.) Sept. 10th and 24th; at Stafford, Conn., Oct. 3d, 10th, 17th, 24th and 31st; at Northampton, Nov. 7th, 14th, 21st and 28th; at Haverhill, Mass., Dec. 19th and 26th. Mrs. Lake will speak in Berkeley Hall, Boston, the first two Sundays of February. Would like engagements in the West for the months of December and for the month of January. Address Stafford, Conn.

Mrs. Mary A. Charter will be at the Queen City Park Camp-Meeting one week, then return to the Kluge, N. H., Camp, and remain there until Oct. 1st. Home address for the present, East Jaffrey, N. H.

Mrs. Lunt-Parker will answer calls for public lectures and tests, accompanied by her daughter, the child-medium. Address 33 Common street, Boston.

Frank T. Ripley commenced his regular engagement in Newark, N. J., on Sunday, Sept. 5th, his remarks and tests being much enjoyed by good audiences. He has a few more dates open. Can be addressed at Post Office, Newark, N. J., for the month.

Spiritualist Camp and Grove-Meetings. QUEEN CITY PARK, VT.—The meeting at this popular resort opened Aug. 17th, and will continue to Sept. 23d.

PERINE MOUNTAIN HOME.—A Sunday afternoon meeting (at 3:30) will be held for the summer at this place—near Summit, N. J.

Yonkers, N. Y.—A Mediums' Meeting will be held at this place, Aug. 19th to Sept. 19th.

Horsford's Acid Phosphate in Debility. Dr. W. H. HOLCOMB, New Orleans, La., says: "I found it an admirable remedy for the debilitated state of the system, produced by the wear and tear of the nervous energies."

My house is so thoroughly heated that when the neighbors call they immediately ask how I can get the house so warm and agreeable. It is Dunklee's New Golden Eagle Furnace.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 48 Clarendon street, Boston, Mass.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH, Publishers.

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

For Sale at this Office:

FACTS, A Monthly Magazine, Published in Boston. Single copy 10 cents. The BANNER OF LIGHT, Published weekly in Otumwa, Iowa, by D. F. Morse. Published weekly in Otumwa, Iowa, by D. F. Morse. For year, \$2.00. Single copy 5 cents. THE CHAMBERLAIN, An Illustrated Monthly Magazine, containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakland, Cal. Single copy, 25 cents. THE NEW THOUGHT, Published in Vineland, N. J. A fortnightly journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents. THE NEW THOUGHT, Published weekly in Des Moines, Iowa. Price 5 cents. THE WATCHMAN, Published monthly at Chicago, Ill. Eight pages. For year, \$1.00. Single copies, 10 cents. THE CHAMBERLAIN, Published weekly in New York. Single copy, 5 cents. THE MIND-CURE AND SCIENCE OF LIFE, Monthly. Published at Chicago, Ill. Single copy, 10 cents. THE CHAMBERLAIN, Published monthly in New York. Price 10 cents. THE SHAKERS MANIFESTO, Published monthly in Shakers, N. Y. 60 cents per annum. Single copy 10 cents. THE THIRDSIGHT, A Monthly Journal, published in Indiana. Single copy, 50 cents. LIGHT FOR THINKERS, Published weekly in Atlanta, Ga. Single copy, 5 cents. THE CHAMBERLAIN, Published weekly in San Francisco, Cal. Single copy, 10 cents. THE PATH, A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 50 cents. MENTAL HEALING, A Monthly Magazine, Published in Boston, Mass. Single copies 5 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first line, and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page. For the first three insertions forty cents per line, Minimum, each insertion. Business Cards thirty cents per line, Agate, led matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, or in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their faces are accepted, and whenever it is made known that dishonest or improper persons are using our advertisements, we are at once interrupted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties who have proved to be dishonest or unworthy of confidence.

SPECIAL NOTICES.

Cure for the Deaf.—PECK'S PATENT IMPROVED CUSHIONED EAR DRUMS PERFECTLY RESTORE THE HEARING AND perform the work of the natural drum. Invaluable, comfortable and always in position. All conversation and even whispers heard distinctly. Send for illustrated book of testimonials, free. F. Hiscox, 883 Broadway, N. Y. 6m

The Psychobrette, or Spirit Talking Board; an evolution of the old Writing Planchette. Easy to operate. Price \$1.00. Send for descriptive circular to THOS. LEECH, 142 Ontario street, Cleveland, O. 2v

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms 83, and 10c. postage. 4m

Dr. F. L. H. Willis may be addressed for the summer, Glenora, Yates Co., N. Y. Jy3

A. J. Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Jy10

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the rate named above to any foreign country embraced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, 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.

ADVERTISEMENTS.

PUBLIC MEETING

AT PAINE MEMORIAL HALL, APPLETON STREET, Sunday, Sept. 19th, AT 2:30 P. M.

DR. J. R. COCKE

Will hold a Meeting at which will be introduced the following mediums who have been developed under his care during the last three months: Mr. F. E. Godfrey, Inspirational Speaker; Mrs. J. O. Bruce, Test, Business and Medical Medium; Mrs. M. S. Rider, France, Test, Business and Healing Medium; Mr. Townsend, Inspirational Speaker; Mrs. Meserve, Psychometrist and Test Medium; Mrs. L. M. Dixby, Clairvoyant, Psychometrist and Healer. A Trio will be rendered by Mrs. Low, Mrs. Cook and Miss Morton. Inspirational Harmonium Playing by Mr. Sweetnam. Address by Mr. L. L. Whitlock, and other musical attractions will be presented. Admission free. DR. J. R. COCKE, Chairman. 511

IT IS INGLORIOUS

To live in pain and finally die of a common ailment, which a remedy easily accessible would cure. Most of your physical trouble may arise from

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A MONTHLY MAGAZINE, Devoted to Mental and Spiritual Phenomena.

INCLUDING Portraits and Biographical Sketches, Essays and Theoretical Discussions upon these Subjects, and Music.

CONTENTS OF AUGUST NUMBER.

Portrait of Mrs. H. V. Ross. A Short-Hand Test. Mr. Hanner. Transportation of a Feather-Heed. Mr. J. J. Morse. How Big She Was. Mrs. Carrie E. S. T. W. A Spirit Test in the Body seen by Three Witnesses. Mrs. Carrie E. S. T. W. Somer's E. S. T. W. Emerson's Tests at Onset in July, 1885. A Father's Guidance. Mrs. O. L. Pennell. The Tests that Resulted in the Conversion of a New York Man. Mr. Charles Lawlor. Materialization and Physical Phenomena in England. Mr. J. J. Storer. Prophecy. Mrs. Augusta D. Wells. Materialization Under Test-Conditions. Dr. H. B. Storer. Dr. Powell, the State-Writer. Cleveland Plaindealer. The Holy Demagogue. Mr. Hanner. Spirit Photography. Dr. Hanner. Clairvoyance of a Living Man. Mrs. John Morse. Clairvoyance in the Early Part of the Century. Prof. Forester-Shepherd. Saved by Her Spirit-Father. Virginia C. Moon. Testimony Illustrated with a Double Vision. H. D. Valin, M. D. Development in a Spiritual Family Circle. Translated from the German by Mrs. Julia A. Dowling (to be continued).

MICELIANNA.

EDITORIAL.—Mrs. H. V. Ross (Biographical Sketch); Extracts from Mr. Whitlock's Opening Address at Facts Meeting; The Facts Convention. A Plea for Woman (Poem). By A. E. G. Music: "When the Mists Have Cleared Away" (Song and Chorus).

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We now see a spirit who when on earth lived to be very old; a man of many years, and bowed down not only by age, but by the trials of life. He has been in the spirit-world nearly a dozen years, but never communicated before with his friends. He tells us that he has sons and daughters, or relatives in earth-life. One very near him causes the spirit some anxiety; their shadows connected with the life which he reupon the father in the spirit-world, and danger to reach the side of that son and not to receive knowledge of that son's presence, on earth or anywhere else, is a very dangerous one; he has passed through many agonizing scenes, and yet it seemed almost though he bore a charmed life; for, passed through them all safely, he remained on earth as we have said to a ripe old age. One with this spirit is a female who, when judged, passed away last about the age of 60 years. We can see that she was his companion and passed to the spirit-life many years before he did. Together they work, and they are very busy, and they are very kind and sweet and to assist them. The spirit of an earthly speaking, from New York City.



BY FRANK HARTMANN, M.D.  
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