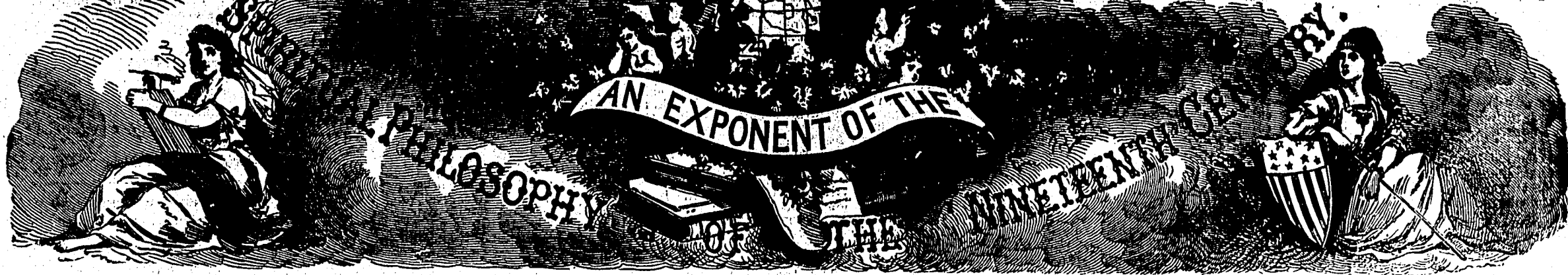


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## The Spiritual Rostrum.

### Spiritualism and its Uses.

A Discourse Delivered at the Onset Bay Camp Ground, East Weymouth, Mass., by Spirit JOHN PIERPONT, through the medium instrumentality of MISS M. T. SHELHAMER.

(Reported for the Banner of Light by John W. Day.)

Friends—We present to you this morning as our subject: "Spiritualism and its Uses." In the ages gone by, humanity has been called upon to struggle upward through opposing and contending conditions for a place in life; man had first to contend with the forces of nature to keep himself in the world; but continuous contact with the severe experiences incident to the development of the race thus far, has taught him that instead of debilitating his bodily powers, or lowering the tone of his mental faculties, this struggle has tended to strengthen him, so that at the present time he is not only able to cope with them successfully, but in many ways to bring these opposing forces into subjection to his will.

The history of human life on earth has been the record of continual battle, resulting in extended unfoldment; man has developed within himself from every seeming defeat a firmness which served to lead him on and on, and to cause him to inwardly declare to himself that he will succeed in whatever he undertakes; and this inward courage has been his leader, marshaling him to victory. The greater the struggle which the history of the past records, the grander has been the victory achieved; and looking along the line of that past development we shall find, parallel with the human will and rising into clearer prominence with every stage, the traces of a grand revelation—a spiritual inspiration shining brighter and brighter in the darkness, revealing to mankind that there is a power beyond and above all earthly things. This illuminating power has been called under various names, and to-day we recognize it in its grandeur and beauty as the power of Spiritualism, or the power of the spirit.

Modern Spiritualism is of comparatively recent date, yet it is closely related to what we may call Ancient Spiritualism; for through all the ages a spiritual power has ever and anon manifested itself to the human mind, and called the attention of the soul to higher and divinest things than those connected alone with physical conditions. Within the last forty years, however, Spiritualism has received a new impetus, and it has raved out its divine light and knowledge on every hand to instruct, to elevate, to strengthen human hearts here in the flesh. "It has been considered by many as the truth of Spiritualism" as it appeals to their reason and judgment, that the sole aim of this grand awakening in our modern days is to break down the partition-walls that have heretofore divided in men's minds only the two worlds, and bring man into a recognition of the verity of the nearness of those who have passed through death, and of the practicability of intelligent communion between the seen and the unseen. But we declare to you that while this is a grand and important work which Spiritualism is performing with victorious earnestness throughout the world over, it has still a higher and a divinest use. The innate power embodied in man is like a quenchless flame, for it is of the universal realm of spirit itself, and so is indestructible. This conscious individuality called the spirit must assert its superiority over all physical things. There is that within man which proclaims him to be something more than a handful of dust, more than a mere organism acted upon by an unseen power, more than an animal living a life of senseless ease or a destructive warfare for subsistence, and then passing from the stage of being to make room for more machines of his own pitiful pattern—for more animals of his narrow order of development. Is this the all of human destiny? No! The conscious energy, the vital depth of the affections, the ambition which demands but reaches no midnoon on earth, all demonstrate that Nature has placed man here for a purpose whose ultimate aim is not compassed to the full on this mortal plane. He needs a school of life to attend to take himself all which he can appropriate to his own unfoldment; the human spirit needs to be trained by its culture and growth by its exercise in the power and ex-

pansion needed to fit it for that higher school of learning in a life to come, where it will have broader and fairer opportunities than those of the earth-sphere for its development—where it can take up still grander studies and pass forward toward the highest reaches of knowledge and perfection.

Spiritualism comes to teach that we are not here for the gratification of self, or for the unfoldment of merely selfish personal propensities, but for the acquisition of that which is for the enduring benefit of others, and therefore for ourselves. Often in the school of experience that which seems a bitter lesson comes to us; we are obliged to go over it line by line, and apply it to our individual life, and thereby we learn patience, prudence, and a just regard for the rights of others, which, if exercised, will redound to our credit and success; for how true it is that those who work solely for self, regardless of the rights of others, who ignore the principles of justice, who do not consider that which belongs to their fellows, but push out recklessly in the pursuit of some aim or end—set on winning their own course whatever others may wish or want—are certain in time to be defeated, and to find their plans passing away from them, and themselves stripped of the outer covering of ambition and pride, a picture of desolation and despair.

We are placed here not to consider ourselves alone, but to consider our fellow beings: The use and purpose of Spiritualism, therefore, is to add another step to your comprehension of life's ends and aims—viz., that of soul culture; every earnest thinker, every honest Spiritualist, who comes to the work determined to unite his forces with those of both worlds in spreading the gospel of truth as preached by the angels of heaven, every soul inspired with a real desire to be of use to its fellow beings, has already begun that work of self-culture. This good work, thus established, goes on, by the power of divine gravitation naturally attracting to itself the presence of unseen helpers: Being, once, your friends on earth, now ascended to the higher plane of existence, turn to you from spirit-life declaring that in that stage of experience they have received compensation for their every act on earth; and when they recognize that you are disposed to profit by their teachings, and to come into a condition of receptivity to their influence for good, they will exert all their powers to lift you up to their own plane; and acting in harmony with the law of progressive unfoldment, you will find that at each step conditions are constantly provided to aid in the carrying on of the same noble service for humanity at large.

Thus does Spiritualism demonstrate another of its uses to the world; and we of the soul-life, working upon the denizens of earth by and through the power of the spirit incarnated from the physical and hence outside its narrow limitations, know no such words as defeat or failure. Under the mighty influence thus demonstrated to human apprehension to exist, the world-to-day has risen to a height of spirituality which surpasses all that the ages of the past have known. In arriving at this high plane of development, many grand souls in mortal have been crushed and heart-broken, but these earnest pioneers who have prepared the way for you have gone onward to a yet higher sphere where a just reward awaits the doer of every good deed. Are these purified ones, these souls uplifted through suffering, idle now? Are they forgetful of those they have left behind? No! They are with you in every department of earthly experience, striving for the benefit of tolling humanity. They are here, in this beautiful temple of Nature, at this sun-glorious hour, by this spreading bay, where the waves make music on the sands, and the birds carol in the swaying trees; they are here in your midst, and wherever earnest souls are gathered these bright spirits come to bless and sustain them in every honest and noble aspiration.

One cause of the mistakes of the past has been the peculiar ideas that have found a birth-place in the human heart—erroneous in themselves, and yet seemingly fraught with meaning to the soul that yearns for knowledge of the world beyond. Spirits have been preaching the new revelation constantly, but under what are sometimes called "unfavorable conditions." They have had first to break the crust of error that has crystallized around the human understanding; they have had to bring a knowledge of immortal life to the hearts of those who knew nothing of the future. When they have brought this knowledge so fully that nothing can sweep it away, their next work is to impress upon the human soul that the first duty of every man, the first duty of every woman is to endeavor to purify self, so that no aggressive feeling of mere individualism may there remain through whose subtle action the desire for elevation in a material sense shall become prominent and foremost in the heart to the exclusion of the desire to be of use to humanity.

The purpose and use of Spiritualism in this regard may be summarized in its inculcation of the necessity of self-improvement and soul-culture—that by strict attention to the spiritual nature within, and an harmonious adjustment of the exhibitions of its powers with the necessary procession of events in the world without, the man and the woman may attain to the best conditions for unfoldment in the truest sense, and come into closer sympathy with the unseen powers which are, in this day and generation proclaiming in clearer tones than ever before the great gospel of immortal life and eternal love to the weary heart of mankind. Spiritualism, while it declares the verity of immortal life for all humanity—that there is no death, that the disintegration of the physical

form, and the dispersal of its gradually-accreted atoms constitute merely the stripping away of the outer covering that the soul within may attain to grander proportions—has the further use of teaching you that the work of preparation for that immortal life must find its beginning here and now: You are not to wait till you quit the scenes of the physical. If you wish to work hand in hand with the mighty powers above you must commence while in the mortal to qualify yourselves for such grand companionship.

Spiritualism teaches that the human heart may be rendered here and now, by adequate effort, a fitting temple to welcome the presence of the loving angels who seek to compass the regeneration of the race. Such a heart, filled with the purest hopes for human good, illuminated ever with the desire to be a blessing and of use to others, placing its own personal and material prospects last and least in the list of its aspirations, will indeed be a fitting shrine within the circle of whose glorious presence angels may walk with men!

As Tyndall in his famous Belfast address declared he found within matter the promise and potency of all forms of life, so we declare that in Spiritualism as set before you by the earnest souls proclaiming the present dispensation is contained the promise and potency of all that shall make grand the future life of man on this planet. Spiritualism is not merely related to life in a sense of appealing to human hearts who have lost their dear friends by the interpolation of the chilling hand of death: It has something more to do than to give a knowledge of immortal life, important as that is to mourning and grief-stricken humanity; it is deeply related to mortal life in its every department—all that is going on in human affairs; there is not a direction of importance to you as men and women—whether touching your social, moral, religious or political duties and tendencies—wherein its influence is not exerted.

One of the uses of Spiritualism has been, since its advent, to open and maintain a free platform whereon the problems of human life may be thoughtfully considered. Under its awakening influence man has been encouraged as never before to think his own thoughts, whereof Spiritualism has achieved for him a more direct and unobstructed avenue of expression before the world. But before embarking upon the work of teaching others it should be remembered that it is our first duty always to discipline the mind that we may ourselves understand what we wish to teach to them. Let us first establish satisfactorily to our own minds whatever we seek to impart; this is the true course to be pursued if we wish to be of service to humanity. If we find we have a truth which tends to elevate our own soul we are recreant to duty if we do not give it expression; but we must also remember that that which appeals to our own soul, that which gives us light, may not do so to others; and, therefore, we must not be prone either to denounce them for the non-acceptance of what we say, or to continually reiterate before them that which, on experiment, proves incapable of reaching their comprehension.

The cultivation of free thought on the part of those who have been accustomed to let others think for them may rightfully be regarded as one of the chief uses of Spiritualism—a cultivation which is supplemented by the affording of the fullest opportunity for its expression yet known to man.

But while we affirm that Spiritualism is as broad as the universe, free as the air, boundless as love itself, we also wish it understood that Spiritualism does not claim for itself all the idiosyncrasies of individual minds—there is much proceeding out of the human mind that does not belong to Spiritualism: These things are merely the exercises which grow on every tree of life, and which may safely be left to themselves, having no power to injure the expanding trunk itself. Therefore while we are ready to give a hearing to every one who has a thought to express, we are not ready—unless convinced that it is calculated to benefit others—to take it into our scheme of life, our comprehension of duty, or to make each new expression a part of our teachings. The spirit of discovery, it is true, has to be appealed to; but in this day human minds that have thrown off the yoke of the old are not ready to accept everything in the new that is placed before them as the result of claimed research, until each individual has for him or herself duly investigated the proffered statement and tried it by the light of free reason and the oracle of enlightened judgment. Spiritualists are a progressive people; they are not ready to take up the line of established custom; but they demand that what is promulgated to them as truth shall bring with it credentials that shall establish its claims to a demonstration.

Spiritualism comes to you with another important use or purpose—the establishing in human hearts of a recognition of the supremacy of the spirit itself which shall, in spite of all contending forces, influence each life, exerting a power that shall take it above the sterner surroundings and wearing frictions of physical existence and bear it steadily and surely on to higher conditions of beauty and utility.

We are here gathered, friends, in loving association for mutual improvement. Here in this beautiful spot, where the loved ones in spirit-life gather to join with you in your songs of praise, your words of appreciation, concerning the great boon of the Modern Dispensation, all in mortal must naturally sense the power of inspiration from the world unseen; here in such a place as this the uses and true significance of Spiritualism must be felt as never before. Amid the confusion of city life and care man has not always the power of opening the

spiritual side to the revelations of phenomenal truth; of course the conditions of the material conflict with those of the spiritual, and you may long, and long almost in vain, for a comprehension of spiritual presence, a token of the love, the sympathy which the good angels are entertaining for you; but when you stand aside from this external conflict and come together with true earnestness of heart, the heavens become open and the angels descend with healing power to bless and strengthen your lives; it only rests with yourselves as to whether you go not back to your homes better fitted to fight the battle with the attending ills of life—better ready to walk with angels when you go hence from these pleasant and inspiring scenes.

Friends, while we call ourselves Spiritualists—because we recognize the truth of spirit-communion, because we know that those who have parted with their mortal bodies still live and love us, and can wander with us in tender association and social intercourse—let us not forget the duties we owe to them and to ourselves. Every soul—after becoming free from the physical—which desires to disengage itself from the hard, crude conditions that have held it down in the past, is given an impetus to spring forward upon the road of progression; opportunities are afforded for the fullest expression of its needs and its aspirations; and when such spirits return to you full of the old yearning love, anxious to reach your heart, to prove to you that they live, remember and bless, it is to draw you upward to their plane of being; and the just duty of each soul in mortal is to respond to the call from over the waters of change, and to endeavor to afford the best conditions for such return, and the giving of that which the reverent ones seek to reveal.

We would not encourage mortals to give up or diminish their interest in the concerns of their present life—for the world they know to-day is the school-room where lessons are learned for to-morrow's use—but let us not see a disposition on the part of mankind to bring the revelations from the higher life, as embodied in Spiritualism, down to the dead level of material and physical things; you can have no quickening or growth of the soul unless you can understand the spiritual nature within; therefore, when you attend a circle to commune with spiritual intelligences it rests with yourselves whether you commune with angels or with those who are on a low plane, having no aspirations above the physical conditions of life—for because a spirit has lost its material body it does not follow that it has parted with all that belongs to the physical. Returning spirits have constantly urged upon you the importance of educating your own souls—the necessity, if you would become pure in spirit and like the angels, of cultivating that brotherly love which casteth out fear; you know that they have constantly spoken to you of the importance of providing pure and holy conditions for returning spirits if you would have those who return to you from the unseen world pure and honest in thought and deed. All these injunctions need to be urged over and over again. Spiritualists do not realize as they should that this is one of the conditions which spirits demand, viz., that of finding, when they come, a temple suitable for their own use—one that is fitted for the presence of high and noble minds of the heavenly world. And unless they do find that, and unless the thoughts of those to whom they come are earnest and honest, they cannot bring those impartations from a grand and spiritual life which they long to bestow.

Spiritualism embraces all things in its meanings and uses. It is like the acorn: as this oak-germ dropped into the ground springs up in due time and accretes to itself the conditions which result in a mighty tree which gives rest to the fowls of the air, and shelters man beneath its spreading arms, so Spiritualism, fallen into the more receptive soil of this modern age, is destined in time to become a tree under whose verdant branches shall gather with songs and rejoicings—their every need assuaged—a fear-enfranchised, love-guarded humanity! It may not be known by the name Spiritualism, but it is everywhere. It is now in the sanctuary of the credist, the library of the scholar, the laboratory of the scientific student, upon the rostrum—in every department of human life and thought this grand power permeates, making its influence felt, and bringing light to illumine the mind of humanity. Under its benign revealings mankind, has, during the last third of a century, advanced steadily to a higher plane of thought than has ever been occupied before. Human invention has come to such a height that in certain minds the question is asked where and when will it end? There seems to be no limit to human endeavor and application in practical ways, and never before have the spirits had so fully the power of coming in contact with physical life, and imparting the ideas which they desire to be wrought out on earth for the advantage of mankind. But, nevertheless, the work needs to be done; the effort to attain to the grandest achievements is necessarily imperfect in the making, but each effort in this direction is a step onward. Man has a spirit of his own, developed in ages past by trial and storm, and temptation and victory, and that spirit working in consonance with the denizens of the higher life, produces results to-day of which the old-time world never dreamed; still the feeling is there, born of the overshadowing presence of spiritual prophecy, that more is to be achieved: The spirit within man is like the painter, who, full of a great ideal, seeks to set it forth in practical shape, on the canvas, that humanity at large may join with him in marveling at its beauty; he attracts to himself by the subtle sympathy rolling in the circles of high art the

presence of exalted spirits who are themselves grand masters, and who stimulate and assist him to complete that upon which he is engaged. But when his effort is completed he does not satisfy himself—he feels that the mystic vision which his soul perceived is not adequately wrought out upon the canvas. As that painter feels that his ideal is not fully outwrought, so in many human forms to-day the indwelling spirit seeks to work out a grand image which the new light has revealed to it, but feels that it has also failed in the conception and execution of the grand and noble work of manhood or womanhood, which it sought to build up before the world; but such labors, such aspirations bring them at last the aid of nobler intelligences who seek to assist in the development of individual resources, and the victory is sure by-and-by!

The work of Spiritualism, its sublime use in the world, is not confined to the limits of avowed believers in the New Dispensation. Wherever human hearts aspire, wherever sculptor carves, or musician executes, or poet sings, or limner seeks to portray, or preacher to expound, there the latter-day evangelists wend their way seeking to uplift, to purify, to enlighten. The sculptor, the musician, the poet, the painter, and least of all the preacher, will not acknowledge (in most cases) that they have been overshadowed by angelic presence and power but such is the fact. All these gifted mind can be and are brought in varying measure under the control of unseen helpers, and the mighty work for the betterment of human conditions is thus going on constantly on every hand.

Spiritualism's direct work, while embracing the concomitant of angelic help, is to develop within each man, however humble in station, or retiring in disposition, the gifts which belong to the individual's nature; to stimulate the genius which is within; to enlighten by drawing out—which is the true meaning of the word educate—the powers inherent to the individual. Spiritualism prompts to self-knowledge, leading man, to seek to fathom the depths of his own being, ere he lays metes and bounds—in his own estimation—for others. Spiritualism seeks to lead man to the maintaining of an equal mind under all conditions, through an understanding of the law of self-improvement—which process can only be rightly conducted when in harmony with the inculcations of the angels who are his teachers and guides.

We cannot, within the limits of this discourse, define or even outline the uses of Spiritualism, and the important work it is prosecuting in the world; but we deem it proper, at this time, to turn aside for a moment to look upon one of the agencies for good through which the spirit-world is operating so successfully to-day. We allude to the Onset Bay Camp-Meeting Association and its services in the cause of proven human immortality. No matter what difficulties may arise in the future in its path, it is an established fact. This association of Spiritualists has been brought together by spirit-workers, and will be by them sustained in its important work of maintaining alike a channel of expression for added truth and a place where the improvement of physical health may be watched under the best conditions—as it is in this charming spot—with the harmonious unfoldment of the best powers of the soul. Here, year after year, shall crowds attend—those who are Spiritualists—marking with gladness the advances of their cause, and those not yet awake to its divine verity carrying away with them, when they go, at least a new meaning to life, for the contact with its spirit-side into which they will have been brought will, in its effects, be with them in all coming time.

The struggles of this Association in the past have but been necessary for the foundation of its future usefulness—just as the difficulties which the individual man encounters render him more rounded in experience and better fitted for the discharge of duty. We see that by-and-by the spirit-world will prove the most powerful, and that disturbing conditions will pass slowly away; the human element—necessarily more or less instinct with selfish purposes—will be eliminated, and the spiritual grow stronger as years go by.

Friends: In drawing our remarks to a close let us urge upon you, and upon all men, in the name of the angel-world, to act in harmony with the highest impulses of life, to allow no selfish purposes to cloud the vision or block the onward way of the indwelling spirit, so that when you are called to pass from this sphere of being you may be lifted to such a height of spiritual exaltation that you may be able to comprehend and be fitted for the companionship of angels of goodness—the pure and the beloved ones of the eternal world!

Spiritualism and its uses! how broad the theme, how fraught with meaning. We have at the outset to understand the first few lessons which it has inculcated before we can comprehend the grand use and work it has to accomplish: The lessons we have to learn are that there is no death; that there is free communion between the two worlds; that it is our duty to educate and purify our own individual lives so that we may give fitting welcome to the bright ones who come to us from the other shore: That after we have realized these, and are prepared to welcome the angels and work with them, it is then our duty to join in the grand service of effort for the improvement of our fellow beings, first understanding our own resources that we may be the better fitted to give them forth to those in need.

These first few lessons being learned and embraced we shall be brought to take intelligent cognizance of the higher purposes of the New Dispensation, and to understand the full use and mission of true Spiritualism.



There are some men who have so much gentleness that they can't do anything but sit around all day and think about it. Ohne and Lecher are the only two who are not like that.







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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 for the expression of important free thought, 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 in all cases, indispensable as a guaranty 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 specially to recommend 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.

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Before the coming of the Light of Truth, Greeds tremble, ignorance dies, error decays, and humanity rises to its proper sphere of knowledge. -Spirit John Pierpont.

## Special Notice to Patrons.

THURSDAY, NOV. 27TH, having been set apart by the constituted authorities as a season of Thanksgiving, the BANNER OF LIGHT Establishment will remain closed throughout that date.

ADVERTISERS desiring to write their cards in the BANNER OF NOV. 27TH, are requested to have their notices of such continuance at this office on Friday, Nov. 19th, instead of Saturday, Nov. 20th.

As we go to press one day in advance for that issue, CORRESPONDENTS must see that their notices, etc., reach us on Monday morning, Nov. 22d, to insure insertion.

## The Less Knowledge, the More Belief.

Those persons dogmatize most who have given least thought to the subject. This observation applies to the theological dogmatists and dogmatizers above all others. "It has always been the peculiarity of a certain kind of theological teaching," says Mr. Lecky, in his History of European Morals, "that it inverts all the normal principles of judgment, and absolutely destroys intellectual diffidence. On other subjects we find, if not a respect for honest conviction, at least some sense of the amount of knowledge that is requisite to entitle men to express an opinion on grave controversies. A complete ignorance of the subject matter of a dispute restrains the confidence of dogmatism; and an ignorant person who is aware that, by much reading and thinking in spheres of which he has himself no knowledge, his educated neighbor has modified or rejected opinions which that ignorant person had been taught, will at least, if he is a man of sense or modesty, abstain from compassing the benighted condition of his more instructed friend."

"But on theological questions this has never been so. Unfaltering belief being taught as the first of duties, and all doubt being usually stigmatized as criminal or damnable, a state of mind is formed to which we find no parallel in other fields. Many men, and most women, though completely ignorant of the very rudiments of biblical criticism, historical research, or scientific discoveries - though they have never read a single page, or understood a single proposition of the writings of those whom they condemn, and have absolutely no rational knowledge either of the arguments by which their faith is defended, or of those by which it has been impugned, will nevertheless adjudicate with the utmost confidence upon every polemical question, denounce, hate, pity or pray for the conversion of all who dissent from what they have been taught, assume, as a matter beyond the faintest possibility of doubt, that the opinions they have received without enquiry must be true, and that the opinions which others have arrived at by enquiry must be false, and make it a main object of their lives to assail what they call heresy in every way in their power, except by examining the grounds on which it rests."

"It is probable that the great majority of voices that swell the clamor against every book which is regarded as heretical, are the voices of those who would deem it criminal even to open that book, or to enter into any real, searching and impartial investigation of the subject to which it relates. Innumerable pulpits support this tone of thought, and represent, with a fervid rhetoric well fitted to excite the nerves and imaginations of women, the deplorable condition of all who deviate from a certain type of opinions or of emotions; a blind propagandism or a secret wickedness penetrates into countless households, poisoning the peace of families, chilling the mutual confidence of husband and wife, adding immeasurably to the difficulties which every searcher into truth has to encounter, and diffusing far and wide intellectual timidity, disingenuousness and hypocrisy." [History of European Morals, Vol. II, page 875 - at sequitur.]

This is a perfectly candid statement of the condition of the dogmatic mind and of the priestly influence in the work of propagandism after the same sort. To account for this ignorant assumption of ignorance, which would be modest and respectful on every other subject but that of theology, is as difficult as it is

to explain the cause of partisan heat in political matters. The theological heat, however, is the hotter and more dangerous. Why men and women should get madder over religion than all else, especially when the dispute passes beyond religious limits to the open field of opinions and beliefs, passes comprehension. It must be that religion, as it is taught, has vastly more party and person in it than it has rules of government for the heart and conduct. We encounter no such anomaly in Paganism. The older or the later Stoics did not hate one another with such a hatred as our church Christians many of them do. The Stoics taught, first of all, the duty of self-control. They were charitable in their opinions above all things. Such an engine as propagandism was unknown to them. They taught the purest morality; would have been ashamed to lose their temper in dispute; nay, eschewed dispute of every kind. It is not, therefore, to be inferred that their system of morals was passionless, without nerve and energy, and practically of the negative sort; on the contrary, none in the better days of Rome, when Stoicism prevailed, was of a more heroic, self-sacrificing and thoroughly noble spirit.

It is true that Stoicism never set up for a religion. It inculcated no creeds or formulas of faith. These engines of tyranny were invented by Christian councils, the first and most notable one being that of Nice, in the year of our Lord 325. It sought to rule and inspire the conduct only. All the creed there was about it consisted in the life. And, assuredly, when it comes to pass that creeds, which embody professions of belief, are rated at a higher value than the life itself, it is about time to resist this reversed order of things and set it right once more. But to return from this digression to the main point, that when it comes to the theological differences, human hatreds begin and are worked with an intensity that bears no relation whatever to the religion concerned. Ingenious explanations of this anomaly, which is so common as no longer to seem to be an anomaly, are possible. Among others, it might be urged that theological disputations excite every kind of feeling in the human breast, but that the religious feeling; for, manifestly, if that were even touched, all differences would be those of love, and the disputants would become rivals only in what genuine religion inculcates.

But the theological wars have prevailed ever since men took up Christianity, not according to the simple teaching of its founder, but as a weapon of authority. When it became ambitious of power, it parted with all claims to Christianity. If Christ himself is to be believed, then his injunction deserves profound respect - "My kingdom is not of this world." And if, furthermore, his saying that "God is a spirit, and they that worship him must worship him in spirit and in truth," is to be no less regarded, then all the forms of authority, and the insignia of power, and the impositions of credulity have nothing to do with religion, which is the name for this spirit-worship. It is not over this worship that people fly at one another's throats, work the machinery of persecution, which varies only with the character of each successive age, drive into exile, immerse in dungeons, torture with the rack, and murder by the thousands in battle. It is not in accordance with the growth and spread of this most desirable spirit-worship, either, that tumults over church beliefs and priest professions distract families, divide communities, and separate friends. They who are such dogmatists on their borrowed theology are the very ones to call down anathemas on those whom they find differing with them. And the less they know on the whole subject, the more they believe.

## Paraffine Molds in Cincinnati.

Boston Spiritualists were a number of years ago much interested in the phenomenon of the obtaining of casts of spirit-hands in melted paraffine, as brought out through the mediumship of the late Mary M. Hardy, by Prof. Wm. Denton. We have now at our office two excellent specimens of the results obtained at her sittings for this phase, of the reliability of which in her case we are satisfied beyond all question. But little has, since her day, been heard of this order of the phenomena in America, though accounts of its presentation have from time to time been chronicled in the English Spiritualist press, as occurring in various parts of that country.

It gives us pleasure to be able to state that this very effective form of proof of the existence and presence of excommunicated spirits, invisible to mortal eyes and incommunicable to the touch, has been revived in Cincinnati, O., at the elegant residence of Dr. N. B. Wolfe, who is widely known as the author of that remarkable book, "Startling Facts in Modern Spiritualism."

Dr. Wolfe has been for thirty years an ardent advocate of the New Dispensation, and has ever been prominent among the friends of the cause in Cincinnati. He called at our office on Monday, Nov. 15th, (saying this was his first visit to Boston for twenty-six years,) bringing with him several specimens of paraffine molds of very marked excellence in detail and execution; in fact one of them might justly be regarded as a work of art by sculptors themselves whatever origin these gentlemen might assign to it. The history of the experiments which led up to the obtaining of these molds was interestingly stated by Dr. Wolfe, and may be summarized as follows:

He has set apart in his house in Cincinnati a room which is kept for use as a place for spirit-communication only, and has made every preparation which has occurred to his mind to afford the best conditions when sittings are in progress. He has, with his daughter Mary, held one private séance regularly each week since last January in this apartment - Mrs. Laura Carter, sister-in-law of the late Judge A. G. W. Carter, of that city, being the medium - who, in addition to her other gifts, has a remarkably strong development as a clairvoyant and clairaudient. These séances have been conducted in different degrees of light, as asked for by the controls; among the marvels occurring thereat have been remarkable instances of independent writing, executed under a table of peculiar construction, which Dr. Wolfe himself caused to be prepared for the purpose of improving the conditions for the manifesting intelligences, by enabling them to avoid loss of time and waste of power in their work; flowers and plants have also been repeatedly brought into the apartment and passed out from under the table by the Invisibles; and physical manifestations of a singularly satisfactory character and wide range have been presented.

At these séances proceeded the Doctor finally asked that an effort be made by the guides to obtain paraffine molds, if possible to them, and for six weeks past the whole power of each

sitting has been centred upon the experiment. A large oil-cloth was placed upon the floor of the séance-room, upon which were arranged two tables, one containing boiling paraffine, the other ice-water. No one in the mortal was present save himself, his daughter, and the medium, one of whose hands he held, while his daughter held the other. The first results were fragments of fingers and toes. Then came good shaped members of this class, and finally, at a sitting held Nov. 5th, in the daytime, the molds to which we refer above were obtained, much to the satisfaction of the experimenters. In addition to the specimens mentioned, which are really molds of the same - a delicate female-hand, several detached fingers, perfectly molded, were found floating upon the surface of the ice-water. The séance-room was dark at the time, but not so dark but that the prominent articles of furniture could be distinguished in it. The medium was, as usual with her at these sittings, entirely unconscious; at a short time after the séance began, "Skiwauke," the spirit Indian with whose name the readers of "Startling Facts" are already familiar, and who always directs what is to be done, spoke to Dr. Wolfe, saying, "Now, chief, be sure not break mold," and placed the hands which were obtained in due course in the Doctor's grasp, while yet dripping as they were condensed in the cold water pail. These molds, as fast as received, the Doctor put on the table; light being called for, they were found to be complete specimens as stated.

Dr. Wolfe is very much pleased with the outcome of these séances, which he intends to continue for the present for mold phenomena. He regards his success as the logical result of persistent effort to establish proper conditions for the spirit workers, and allowing no antagonizing influences to come into the séance. He began his investigations of the spiritual manifestations in 1850, feels that he has been amply repaid for all his personal researches and pecuniary expenditures in this direction, and is certain that the phenomena constitute the true basis upon which Spiritualism must rest its claim to the acceptance of mankind.

## The "Onion" Theory of Materialization.

Spiritualists are disposed to become hilarious at times over the absurd, not to say stupid, theories advanced by opponents of their faith - or, rather, contrivists of their knowledge - to account for spirit phenomena. But from the time the Genesee Falls were said to produce the raps in Corinthian Hall at Rochester, to the present, nothing has been brought forward for the purpose of evading the truthful conclusions to which, sooner or later, every individual must arrive, more irrational or ridiculous than what may be termed the onion coat theory of the ancient philosopher Lucretius, an Italian poet and contemporary of Cicero, Caesar and Virgil. And we venture to state it here, at the risk of giving our opponents means for further hostile demonstrations; but if they choose to take it they can do so, with the assurance that it is not much if any weaker than many of the weapons they have been accustomed to employ against us.

Lucretius maintained that the soul cannot exist independent of an earthly body; nevertheless he was forced to admit, by the pressure of facts which he knew it would be but folly in him to deny, that men had appeared after their death. He was therefore obliged to account for such appearances, and did so by what Addison in his Spectator papers terms "one of the most absurd, unphilosophical notions that was ever started." The notion was, as stated by Addison, "that all bodies are perpetually flying off from their respective bodies, one after another; and that these surfaces or thin cases that included each other whilst they were joined in the body like the coats of an onion, are sometimes seen entire when they are separated from it; by which means we often behold the shapes and shadows of persons who are either dead or absent."

Addison himself fully believed in what we now call the materialization of spirit-vacants; that is, the possibility of a man who, by vacating his earthly body had become a denizen of the spirit-world, making himself visible to those who remained in such bodies. This belief he founded, to quote his own words, on "the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations." To this he adds that not only the historians and poets, but the philosophers of antiquity, favored his opinion, and then he refers to Lucretius as above mentioned. "Could I not," says this classic author, "give myself up to this general testimony of mankind, I should to the relations of particular persons who are now living, and whom I cannot distrust in other matters of fact."

## New York Items.

We recently noticed the fact of Mr. H. J. Newton's efforts to establish in the minds of skeptics the reliability of the materialization phase of Modern Spiritualism, with Mrs. Wells, formerly of Maine, as the medium. Thus far the effort in this direction has been a perfect success. We were cordially invited to the séance held on Saturday evening last, by Mr. and Mrs. Newton, which we regret we were unable to attend on account of illness. We understand, however, that the occasion was a very satisfactory affair, as quite a number of spirit-forms appeared, to the delight of all present, while the medium was imprisoned within a screen, as before described in the BANNER.

Mrs. Eugenie Beste, the musical medium, is located for the present at 130 West 44th street. By reference to Judge Nelson Cross's article in the present issue of the BANNER - in addition to what has been previously said in regard to the wonderful mediums for spirit-drawing - it will be seen that this entirely new phase of mediumship, ignoring the bogus ones of the past, is to rank high as a convincing proof or evidence of direct spirit-return. The gentleman from the West, who got the portrait of his spirit-wife, informed us that he valued it very highly, saying that no amount of money could purchase it from him. We fully endorse Judge Cross's statement.

Mr. Charles Dawbarn, of New York, will lecture for the Spiritualists of Worcester, Mass., Nov. 21st and 28th. The themes of his lectures will be, 1st, "True Manhood"; 2d, "Our Responsibility to the Nineteenth Century"; 3d, "Immortality and Beyond"; 4th, "Man and Spirit." The skeptics of Worcester should be specially urged to attend these lectures, as Mr. Dawbarn's original thought is attractive to the independent thinker.

Read the card of Mrs. Dr. E. M. Faxon, on our seventh page.

THE SPIRIT MESSAGE DEPARTMENT the present week has for contents the report of the proceedings Oct. 15th and 19th at the BANNER OF LIGHT Public Free Circle Room. Questions concerning the death of Ananias and Sapphira, the transference of lucidity, a "struggle for existence in spirit-life," and the effect of neglected duty on the excommunicated intelligence, are answered by the control of the medium; those who remember LaRoy Sunderland, either personally or by reputation, will be interested in the word he brings; Hannah White, of Boston, gives advice to "her boys"; Johnnie Evans sends love to his mother in Worcester, Mass.; Susan Marsh speaks to her friends in Lynn; Paul Stetson, of Detroit, Mich., wishes to reach the friends he loves in his far-away home; Joseph Curtis, of Portsmouth, N. H., closely summarizes the whole fact of spirit communion when he says: "Of course it follows that if I am alive and able to report in this way, every other soul must be alive also, and have the same power at some time to do that very thing; so I think if one spirit succeeds in demonstrating the fact of spirit communion for himself he also demonstrates the possibility of it for all others, and that immortality is established for human comprehension." Daniel Temple, of West Bradford township, Pa., brings greetings to his friends; "Mamie Thorne," of Baltimore, tells a sad story; and John Humphrey wishes those who knew him in New York State "to consider me alive."

MRS. RICHMOND'S DISCOURSES. - The series of discourses delivered by Mrs. Cora L. V. Richmond in Chicago, and published the Saturday following their delivery, has reached its thirty-fourth number, which has for its subject, "The Three Spiritual Graces." It is needless for us to say that the topic, which has been a favorite with all religious teachers from time immemorial, is treated in a manner that will be found highly satisfactory to our readers, and, indeed, to every one, be he Spiritualist or not, who can comprehend and appreciate its deep inner meaning. Those who are unable to listen to the addresses of Mrs. Richmond's able controls will not be likely to overestimate the value of the neat and convenient form in which they are thus brought into their homes to be read at their leisure, by the Spiritual Publishing Co., 64 Union Park Place, Chicago, Ill.

J. M. Palmer of Haverhill, Mass., gives on our third page his impressions concerning Allen Putnam's new brochure, "POST-MORTEM CONFESSIONS." As stated in our columns last week, arrangements have been made whereby the proceeds of the sale of this work are to go to Mr. Putnam as an aid to his comfortable support during his remaining days in mortal form. Those who wish to do a kindly action, and one which will also redound to their own spiritual benefit, will find an opportunity by applying for copies either to the author, 46 Claremont street, or Colby & Rich, the publishers, 9 Bowdoin street, Boston. It is but just to call attention once more to the fact that much new matter has been added to this pamphlet since the original appearance of these "Confessions" in the BANNER columns.

Mr. Lyman C. Howe's lecture last Sunday in New York was well attended, and received marked evidence of approbation. Mr. Howe is a fine speaker, and spiritual societies should keep him fully employed. He is the guest of Mr. Rathbun, of Gotham, one of nature's noblemen. We spent a Sabbath lately at the latter's literary residence, and were superbly entertained, both spiritually and physically - for which we tender cordial thanks to this happy family, consisting of husband and wife and two interesting boys.

Wherever we travel, we are gratified on being informed by the friends of the Cause that our Spirit Message Department is a potent element of the BANNER OF LIGHT, and doing a great amount of good.

On Sunday, November 21st, there will be delivered a lecture in Paine Hall, Boston, on the life and services of VOLTAIRE, the celebrated Liberal French Philosopher. A collation will follow the address.

Dr. James R. Cooke has an announcement on our fifth page, to which the reader's attention is specially directed.

The Children's Progressive Lyceum continues its meetings successfully at Onset Bay, under the efficient management of its regular Conductor, D. N. Ford.

## The Anniversary.

The Spiritualistic Societies of Boston Unite for the Celebration of the Thirty-Ninth Anniversary. Full List of the Societies and the Delegates who are to Arrange for the Celebration:

First Spiritualist Ladies' Aid Society - Mrs. John Woods, N. C. Decker, Mrs. Albert Wood. Spiritualistic Phenomena Association - Dr. J. Ricker, Foster Edwards, F. B. Woodbury. Boston Spiritual Temple Society - Richard Holmes, W. A. Dunklee, Mrs. Mellin. Parker Memorial Hall Society - W. J. Coville, Mr. and Mrs. G. Young. Boston Spiritual Lyceum - Benj. P. Weaver, Mrs. S. D. Francis, Mrs. V. Havener. College Hall Society - Eben Cobb, Dr. H. B. Storer, Jacob Edson.

Eagle Hall Society - Prescott Robinson, C. M. A. Twibell, Mrs. Loomis Hall. A meeting of these delegates was held on Tuesday evening, Nov. 9th, at the Ladies' Aid Parlor. Much important work was accomplished, and the best spirit of fraternity and brotherly love prevailed.

The following persons were chosen to nominate the various committees, each committee to consist of three persons: On Hall, Music, Refreshments, Lectures and Mediums, Finance, Advertising and Printing: Mrs. Woods, Mr. Dunklee, D. J. Ricker, Mrs. G. Young, Benj. P. Weaver, Jacob Edson, Mrs. Loomis Hall, or one person from each society. This Nominating Committee met at the house of Mrs. John Woods, 40 Carver street, on Thursday evening, Nov. 18th.

The financial department of the Anniversary was arranged to please all societies interested. An adjournment was finally taken to Thursday evening, Dec. 8th, 1886, at Ladies' Aid Parlor.

And now it only remains for the Spiritualists of this vicinity to individually do all in their power for the perfect success of this union celebration, which will certainly aid and bless the cause we represent. Let us as Spiritualists improve to the utmost the opportunity thus offered.

FRANCIS B. WOODBURY, Secretary, 185 School street, Boston.

## A Crowning Event.

To the Editor of the Banner of Light:

In a late communication I recounted the circumstances of a sitting of the Editor-in-Chief and myself with Dr. and Mrs. Rogers. I now desire to lay before your readers an account in detail of a second sitting for picture-making, still more extraordinary.

To make perfectly intelligible what follows, I should mention that on the occasion of a quite recent visit I met at the Rogers's parlors, 1535 Broadway, Mr. Abram Cramer, an elderly gentleman who resides in Gardner, Jackson County, Kan., and had journeyed two thousand miles to add to his stock of spiritual knowledge those phenomenal evidences for which our local mediums are so justly distinguished. Among other things, he had been encouraged to believe that the hope which lay nearest his heart would be realized, in the production by spirit artists of a life-size portrait of the dearly beloved one who, for many years, shared his now companionless home, and on this, his first visit to the Rogers's parlors, arrangements were made for a series of daily sittings, in contemplation of an achievement so devoutly yearned. In explanation, I may state that the invisible agencies always make their own conditions for the production of these wonderful delineations, and it is upon a strict compliance with them that, more than all else, success depends. In one instance, perhaps the first, I am told that these preparatory sittings were continued daily for upwards of four weeks, before the announcement was made that all was ready for the final test and a time for it appointed. It will be understood by those who have any acquaintance with the Spiritual Philosophy that such preliminary meetings would not be required were the production of the picture to be aided by the unmixed magnetism of the mediums, but inasmuch as a strange element is necessarily introduced in order to provide a way for the expected visitor whose likeness is sought, it becomes imperative, indeed a *sine qua non*, that their several magnetisms - mediums, and guest or patron - should be brought into concordance, and made to act harmoniously as a unit of force, susceptible of being drawn upon by the invisible operators.

I pass over some ten or twelve of these preliminary inductive sittings of Mr. Cramer with Dr. and Mrs. Rogers, as having no interest beyond the fact of their occurrence, in compliance with prescribed conditions. The appointed time of the final sitting was Wednesday evening of the present week (Nov. 9th), and very much to my surprise, as well as my gratification, I was invited to be present and form one of the sitters on that occasion; this invitation, as it was held, having been extended to me and to Miss Hilda Anderson - a very excellent medium - at the suggestion of the controlling intelligences.

The evening proved to be atmospherically favorable for the projected work. There were present, Doctor Rogers, Mrs. Rogers, (mediums,) Mr. Cramer, Miss Anderson and myself. At about eight o'clock we made a thorough examination of the operating room - if I may be allowed to call it such, it being the same little front hall apartment, opening from the parlor, described in my late communication as the one in which the medial manifestations are usually given. I will endeavor to describe the conditions as we found them. The rear door opening into the hall had been padded and locked to intercept sounds. It was bolted and latched, and to make things doubly sure, I pasted paper over both door and jamb at their juxtaposition, and put the door-key in my pocket. The one window was curtained over inside blinds; a writing-desk and a few simple articles made up its store of furniture, all of which, including drawers and recesses, I critically examined - not from any personal suspicion or distrust, but in order to be able to testify, as I do now, that nothing was discovered which could be made to contribute to the practice of deception. Nearly midway between the side walls, and directly opposite the parlor doorway, which was heavily curtained, stood an ordinary artist's easel, sustaining a board on which was fastened a sheet of thick drawing-paper, two by two and a half feet in measurement. Over the face of this was a movable cloth covering. These, too, I examined, removing the tacks in the paper to make sure that there was no peeling upon its under surface. In the parlor, to the left of the door, a large music-box occupied a diminutive stand. These were all the preparations observable.

Before being seated, Mr. Cramer tore off from the upper right hand corner of the drawing-sheet, for its further identification, a piece measuring about two inches either way from the point of the angle, after the manner of old-time indentures. Four chairs were then ranged on the parlor side of the curtained doorway, in which were seated from left to right, in the following order, Mrs. Rogers, myself, Miss Anderson and Mr. Cramer, joining hands. The burning gas-jet in the parlor was lowered to a mellow twilight and the music-box set going, when Dr. Rogers took his seat just inside the curtain and was immediately entranced, and was so held by his guides to the completion of the work in hand, but by no means silently or disinterestedly, for from time to time, as it progressed, "Pat" kept us advised of the nature of the proceedings, with repeated assurances of ultimate success. He also described some of the spirit-workers and communicated the desire on the part of one of them to give me his picture on a smaller sheet, which, after being depleted of a corner, as usual, was passed in to him. The size of this was seven by eight and one-half inches, and "Pat" informed us that, in order to keep it from "dipping about" under treatment, he had availed himself of some pins in his medium's pocket and pinned it to the carpet, in which state it was subsequently found.

It is needless to recount all that happened during the sitting, which occupied three-quarters of an hour, the hands of Mrs. Rogers being meanwhile lay-old, and Miss Anderson being a part of the time in a deep sleep or trance. The music-box was mostly playing, with an occasional alternation of singing, the light lowered a little and afterward gradually turned on to fullness, when it was announced that the two pictures were done, and we were permitted to examine them.

Notwithstanding the fullness of my faith, I confess to no little surprise at the completeness and perfection of the work. In an article point of view merely, they stand unrivaled. The large sheet contained the framed head and bust of an elderly lady with a full round face, clear eyes, sharply defined features, wearing a light-colored dress, and a single strand of pearls at her throat. The smaller picture, which I have placed at the bottom of this communication, is a portrait of a man, with a full beard, and a single strand of pearls at his throat. The two pictures were done, and we were permitted to examine them.



ders, through which the form was discernible; a narrow band, holding a jewel from which rays of light radiated upward, bound the forehead, and an exquisitely wrought lace ruffle encircled the neck. To call the whole beautiful is faint praise. It was at once a glory and a testament. All present were grateful beyond the power of words, and Mr. Cramer shed tears of joy as he looked upon the realization of his long cherished dream and pronounced the likeness perfect. It seemed as if

"To his eye  
There was but one beloved face on earth,  
And that was shining on him."

In anticipation of success, he brought with him a cabinet also photograph of his late wife, now nearly two years ago, which by a close comparison with the picture, made it evident that he was under no delusion, although, as had been predicted, the latter had a younger and fresher look. There could be no mistaking the resemblance; every feature was the same in both, and a stranger having scrutinized the one could not fail to recognize the other.

But we must not lose sight of the smaller picture, which, if less of a wonder, is entitled to no less praise. It was of Monica, an ancient Egyptian, of the priestly hood order of a prehistoric period, who once materialized at Mrs. Williams's, giving his name, and now communicates through Miss Anderson, promising much valuable information in the near future. He is represented in his priestly hood and robe of white, and the face, strongly characteristic of the race, has an expression of great earnestness, intelligence and force.

I need not say how clearly it held. It is the seventh and last likeness given through the intervention of Dr. and Mrs. Rogers, whose vital forces are so severely taxed in the operation as to quite unfit them for ordinary test and slate writing manifestations for some days afterwards, so that counting the preliminary sittings, which also exclude others, and the period of rest consumed in restoring their lost vitality, the production of a life-size portrait showing head and bust is a work of at least two weeks. A like life-size crayon drawing of a young lady made some weeks ago and now temporarily in their possession, was only able to be made after more than four weeks of daily sittings with the gentleman at whose instance it was given.

It must not be inferred, however, that even by a willing compliance with the most rigid conditions, all persons could be thus favored, for such is by no means the case. These are pictures whose value is not to be counted in money, nor are they able to be given save through elements which spring from all that is best in our human nature, to find accordance in their intermingling with the celestial, so that this crowning achievement may indeed be regarded as of the spirit, spiritual.

Even greater things than these have been promised through the intermediation of Dr. and Mrs. Rogers, for whom it is safe to predict a marvelous career. NELSON CROSS.  
New York, Nov. 12th, 1886.

#### In Re Mrs. Wells.

To the Editor of the Banner of Light:  
On the evening of the 6th inst., at the invitation of Mr. H. J. Newton, the President of the First Society of Spiritualists of this city, I attended at his house a séance for materializations, at which Mrs. Wells, of this city, was the medium.

Mr. Newton, feeling that the conditions under which this phase of spirit-phenomena was produced at other séances were not satisfactory to him, some little time ago arranged with Mrs. Wells to sit at his house for this phase of the phenomena, in a cabinet to be designed and constructed by himself; and as Mr. Newton believes that he has established test conditions that preclude personation by the medium, I presume an account of the results obtained will be interesting to your readers.

The cabinet consists of a framework covered with dark woolen stuff. There are two frames, each six feet square, constructed of pine slats, about three inches in width, and one inch thick. These constitute the front and back of the cabinet. There are three other frames, each six feet long by three feet six inches wide, two of which constitute the ends, and the third is placed in the center. These frames are fastened together at the four corners with pin hinges, and the center frame is set in with tenons, so that it can only be removed by taking down the frame.

These frames when set up make a cabinet six feet long, six feet high, and three and a half feet wide, divided into two compartments of equal size by the cross-frame in the center, which is covered with a piece of new and strong shad net, securely nailed to it on the side facing that part of the cabinet not occupied by the medium.

The end frames are covered with pieces of the woolen stuff heretofore mentioned, and three strips of the same material cover the front, all being tacked to the frame at the top, and the center strip also being tacked from top to bottom to the central partitioning frame.

The cabinet stands in his rear parlor, the back against the glass doors of a book-case filled with books. As the sitters are facing the cabinet the medium occupies the right hand compartment, and the spirits are requested to be gracious enough to come from the left hand compartment. I have been thus particular in describing the cabinet, for it is only because of this that there is anything worth relating.

On the evening in question there were sixteen persons present, who, both before and after the séance, thoroughly examined the cabinet, Mrs. Wells being in the room all the time and not leaving it. The light was sufficiently bright for me to easily recognize the features of every person in the room during the first, perhaps, two-thirds of the séance, and after that, at the request of the cabinet, was lowered. Before the lowering of the light eight forms came from the left hand compartment of the cabinet, and spoke in whispers, none seemingly being able to speak with a loud tone.

I might say that those present were arranged in two rows, the front row being about five feet from the cabinet. I had a seat in the back row, opposite the center of the cabinet.

I was called to the cabinet by one of the persons who came from the left hand compartment, before the light was lowered. I took her hands in mine and took hold of her bare arms. It was not an etherialization, but a genuine materialization. She talked with me and I with her.

In all sixteen forms, male and female, presented themselves, twelve of whom came from the left hand compartment and four from the right hand. Three that came out from the left hand compartment passed in front of the cabinet and into the right hand compartment.

#### ALL SORTS OF PARAGRAPHS.

In a poem recently published in England occur the following beautiful lines, embodying a truth of which all, at some time, must have been conscious:

A few stones piled together long ago,  
Half fallen again to ruin, have a charm  
To hallow all the world. The sweetest sounds  
Are those most near akin to silence:  
Such as sea-waves rippling at the prow  
When the loud engines cease; the sweetest bells,  
Or echoes of a far-off wave of song  
In mellow minstrelsy; and the sweetest thoughts  
Are those far whispers of humanity,  
And love and death, which none can ever hear  
Amid the mighty voices of the world.  
—*Portland Transcript.*

San Francisco will observe November 27th as Arbor Day, and the school children of the city will plant forty thousand trees.

If your grandfather, who is ninety-one years of age and can read without glasses, has recently cut and shucked ten acres of corn in one day, and then loaded up a couple of hundred bushels to show the boys that he was not the least bit tired, don't let the newspapers get hold of the affair. An exchange thinks this is the fall for believing in such feats. —*The Randolph (Vt.) Radical.*

Grapes are the latest remedy for obesity. The patient is given a pound of grapes to eat the first day, and this amount is increased till he can eat five or six pounds a day. Other food is gradually lessened, and the diet at last consists wholly of grapes.

A famous woman has just died in Paris—the Baroness de Forget, formerly Josephine de Laval, who helped to rescue her father on the eve of his execution. Few episodes in French history are more familiar than the pathetic story of Mme. Laval, and sending him out of the Conclergue on the arm of young Josephine, then a girl of thirteen.

A BATCH OF THEM.—Motto for Miss Liberty: "Flat Laid."—*Harvard*—The thirty feet in diameter would be required to satisfy the Bartholomew's mouth.—*Springfield Union*—If the Liberty party light is discontinued, we are authorized to say that the Original and Only Genuine Liberty will continue to shine at the old stand. —*Boston Record.*

Light for Thinkers, Chattanooga, Tenn., congratulates its readers that an increased attention to the phenomena of Spiritualism is apparent in the South and elsewhere, and that its columns are becoming more a receptacle of the phenomenal facts than hitherto; remarking, "there is nothing more essential than facts," and that "next to witnessing them, to report their occurrences is more useful than philosophy."

Germany has a population of 46,540,000, against 45,234,000 by the census of 1880.

An excited English speaker recently perpetrated the bull, "Sir, she was mean enough to resist Russia," and another leader said: "The voice of England, which sounded so clearly at the last general election, would not be lost sight of."

A deposit of pure asphaltum, from fifteen to twenty feet thick, has been discovered near Thistle Station in Utah. It is worth \$40 a ton, and the expense of mining is only forty cents.

Whiskey makes men fight, it is true, but they usually fight other drunken men. The champion of beer does not stand in the temple of fame; he stands in the police court. Honor never has the delirium tremens. Glory does not wear a red nose, and fame blows a horn, but never takes one. —*Bob Burdette.*

The catch of fish by American fishermen this season is reported as the smallest, with one exception, since 1818.

Sir Richard Burton, the famous traveler, now in his sixty-third year, will resign his consulship at Trieste, and retire to private life.

Harvard opened a quarter of a millennium ago with nine students. Even in those days a college had to have a nine. —*New York World.*

PREMONITION OF DEATH.—On Saturday, Nov. 6th, a member of the civil service at Ottawa, Canada, named Boulin, fell from a building he was superintending and was killed. Before leaving his office that day, he is reported to have stated to one of the clerks that he was insured in a benevolent society, and as he was going to die within twenty hours, wanted to know how much he should will him.

The Vermont Senate was less friendly to the woman suffrage than the House, and killed the limited woman suffrage bill which was passed by the lower branch.

THE PRACONER'S DILEMMA.  
A preacher, while offering a prayer  
He had not had time to prepare,  
Got stuck in the middle  
And gave up the riddle.  
And sat himself down in the chair.

But the worshippers, save eight or ten,  
Still bowed; so he jumped up again,  
And with great indignation  
And much exhortation  
"Excuse me," he added; "Amen!"  
—*Columbus Dispatch.*

The old cartwheel dollars of our fathers will continue to be worn in the church contribution boxes, as they drop with a more soul-satisfying thud than the paper certificates.

Little Flossie's grandmother said: "Flossie, you talk too much. You do not hear grandma jabbering every minute." "No, grandma, but you know you've lived a good deal longer than I have, and had time to get most of the talk out of you." —*Chicago News.*

According to the New York World "Tom" Hughes is a resident of "Hell's Kitchen" wherever that is. Perhaps the Andover theologians can inform us.

Zambesi's advice of a late date say that the Austrian explorer Hinkelmann has been captured and murdered by a native chief. The chief had Hinkelmann's ears amputated and his heart cut out, and presented them to the oldest member of the tribe. Hinkelmann's companion, a young Englishman, contrived to escape.

The Hotel Onset now makes a fine appearance from the bay, with a large frontage, two and one half stories high, and an addition of about thirty rooms. —*Onset Bay Dot.*

Dr. Boyd-Carpenter, bishop of Higon, when laying a corner-stone recently, was invited by the architect to become an "operative mason" for a few minutes. "No," said he, "I cannot be an operative mason, but I am a working Carpenter."

The Boston Herald's reviewer of Joseph Cook's "Orient" says: "Mr. Cook never omits an opportunity to blow his own trumpet. Modesty is not more one of his virtues than veracity is. Even the best of good men have brought together in superficial and unphilosophical. Mr. Cook uses his memory more than his reason. There is a great show of other men's thinking, but very little of his own. Mr. Cook is a rhetorician, a rhetorician of the first order, not a thinker, not a believer in men who need to have things made clear for them." —*The Index.*

Superintendent of Indian Schools Riley has returned from a visit to the reservation in the West and Southwest, and makes an encouraging report as to the success of the educational branch of the Indian bureau the past year. The increase in attendance has been very large, and a number of new schools have been opened.

Gen. Booth, of the Salvation Army, has opened his campaign in Chicago. This is one of the hymns in which he led:

"We are soldiers of J. O.  
And we're marching on, we're  
Till the day of Jubilee  
Hallelujah!"

The bigots are after Rev. Dr. Woodrow again. The Presbyterian synod at Talladega, Ala., condemns his position and favors his withdrawal or expulsion from his professorship at the seminary at Columbia.

The Standard mine in Westmoreland Co., Pa., is burning, and attempts to extinguish the subterranean flames have thus far proved unavailing. The calamity means to labor a stoppage of work to 800 men, and the consequent cessation of the pay-roll, which runs to \$40,000 a month; to expend a loss of daily revenue \$2400, and an output of 1,000 tons of coal a day.

Harvard College is to erect a gateway at its main entrance, valued at \$100,000. The money being questioned for the purpose by the late Samuel Johnson of Chicago.

#### Dr. Wallace at the Lowell Institute.

Dr. Alfred Russel Wallace delivered the third of his Lowell Institute lectures in Boston on the evening of Monday, Nov. 8th. The attendance was very large, considering the counter attractions of President Cleveland's presence in Boston, etc.

His subject was "Oceanic Islands." These are distinguished from continental islands by the absence of both mammals and amphibia. Never having been connected with the continent, they furnish one of the best means of studying the distribution of life. Dr. Wallace, in a clear and forcible manner, traced the gradual development of the fauna and flora of some of the most important of these islands. From this he drew the conclusion that the group of animals or plants was represented in proportion to the facility of transmission, and that peculiar forms are developed only where intercommunication is difficult.

On the evening of Thursday, Nov. 11th, he spoke on "Continental Islands," his fourth address in the present course. These islands, the lecturer said, always exhibited characteristics similar to those of the adjacent continents. They lie within the limits of the thousand-fathom line, and have a tolerably complete set of secondary groups, their fauna containing amphibia and mammals. From these islands we can learn in what period and in what manner changes in species have occurred. They are divided into two distinct classes, recent and ancient. The recent ones are within the one hundred-fathom line. Their animal and vegetable life is very little different from that of the adjacent continent. They may have peculiar species, but never distinct genera. The ancient ones, on the other hand, lie between the one hundred and one thousand fathom lines, and have species and genera of their own.

Great Britain is the most notable example of a recent island. That it was once connected with the continent, we know from the submerged forests discovered at its coasts and the buried river channels which have been found in Scotland at a depth of two hundred and sixty feet. The lecturer gave a detailed description of the fauna and flora of the island, and pointed out the evidence that they differed from those of the continent. It has no peculiar species of animals, but of birds it has. One of these, the red grouse, is a striking illustration of the changes that are produced by altered circumstances. In England it is a deer-hunter in November, and in the same species known as the willow grouse, which has the same structure as this, but its color is light gray. When England and Norway were united, these birds were all of the same color; but as Great Britain became isolated, the deer-hunter and the willow grouse were brought about this change. White was no longer the color best suited to the bird in its new environment. Brown, which harmonizes with the heather-covered hills, its haunts, superseded it.

Madagascar is the best example of an ancient island. It is rich in its zoology and its botany. All of its species are very peculiar—so much so that naturalists have often been inclined to consider it as one of the original continents. The larger mammals, such as lions, elephants and rhinoceroses, are not found there. The smaller species abound.

The "Relations of New Zealand and Australia" was the subject of Dr. Wallace's fifth lecture on Monday evening, 15th inst. New Zealand, said he, has always been considered one of the most anomalous islands. For a long time it was doubtful whether it was to be regarded as an oceanic or a continental island.

The natural history of this and also of Australia, was described in detail. Australia is rich in mammals, land birds and reptiles, while New Zealand is poor. New Zealand, however, has many other groups unknown to its neighboring continent. These peculiarities are due to the fact that the island, which formerly was a broad belt extending from New Zealand with the continent, and that a cretaceous sea divided Australia into two parts.

This lecture completes what Dr. Wallace classes as the phenomena of islands derived from the standpoint of an evolutionist. He next discusses the origin of colors in animals.

#### God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom interested spirit friends bring to our notice for relief:

From J. H. Allen, 75 cents; Lizzie Richards, 50 cents; H. M. S., \$1.00; J. O. B., \$5.00; D. B. A., \$5.00; A Friend, \$1.00; Jonathan Hatch, 50 cents; Mrs. R. Barstow, \$1.00.

That was not an insignificant concession on the part of the Protestant Episcopal Convention at Chicago, recently, when it was resolved to permit a change in the wording of the Apostles' creed from "I believe in hell" to "I believe in the place of departed spirits." While this undoubtedly conforms more nearly to the phraseology of the Greek text from which it was derived, the great mass of worshippers who weekly recite the creed, Protestant and Catholic, have in the belief that the place of departed spirits, after the death of the body, passes at once to its final dwelling place, an abode either of pure happiness or of unmeasured woe. The admission by a great church council, in its authorized confession of faith, of the possibility of a transitory state, makes a change in the temper of theological thought which deserves more than passing notice. —*The Evening Star, Washington, D. C.*

Mrs. Coolidge, spiritual healer, whose advertisement appears in another column, is a woman informed—doing a very successful and helpful work at 608 Tremont street, Boston. She is not a "metaphysical" who ignores Spiritualism, but a lady of rare spiritual gifts, who acknowledges her mediumship, and uses it to her patients' great advantage.

#### Movements of Mediums and Lecturers.

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

Mr. Frank T. Ripley, of Boston, lectured and gave tests to a large audience in Baltimore, Md., on the evening of Wednesday, Nov. 10th. The efforts of his guides were well received, judging by the applause given. The test through his instrumentality were very fine and pronounced correct. So writes a correspondent.

Mrs. S. A. Jesmer-Dowse would like to make engagements to lecture Sabbath, in Vermont and New Hampshire, this fall and winter; will also attend funerals, if called upon to do so.

Dr. Dean Clarke speaks for the Spiritualist Phenomena Association in Boston next Sunday afternoon, and in Chelsea in the evening. He wishes immediate engagements for the last three Sundays of December. Address in care of this office.

Mrs. Helen Stuart Richings spoke, Nov. 7th, to good acceptance for the First Society of Spiritualists, meeting at Colgate Hall, 101 West Street, Boston, Louisville, Ky. The Courier-Journal gave a very pleasant reference to her address.

Mrs. J. R. Pickett is at present in Boston, stopping at 207 Shawmut Ave., Room 5.

Mr. J. Frank Baxter having filled the past week his engagements at Cummingham, Stafford and Williamstown, at the week in Portsmouth and East Hartford, will, on Sunday, Nov. 21st, lecture in Somerville, Conn., and on Sunday, Nov. 28th, in Brittan Hall, Haverhill; December in Washington, D. C., and January in Cincinnati, O.

Caleb Prentiss, 10 Hudson street, Lynn, Mass., will answer calls to speak wherever his services are desired; easy distances from his home preferred.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 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.

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