

BANNER OF LIGHT.



VOL. LXI.

GILBY & BISH,
Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 20, 1887.

\$2.00 Per Annum,
Postage Free.

NO. 23.

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The Spiritual Postum.

A First Cause; The Existence of Jesus; Spiritualism; A Future Life, etc.

A Lecture Delivered by
MRS. R. S. LILLIE,
In Berkeley Hall, Boston, May 25th, 1887.
(Reported for the Banner of Light.)

Source of our strength, angels of light and truth, lead us, we pray thee, this morning, by your light, by your power, out of the shadows and the mists of earthly conditions that surround us and weigh us down, into that place of the spirit where the sunlight of your presence shall make all our thoughts as last bright and beautiful—luminous with the power of truth. This day, as we come together, clearing our labors for the season, feeling, as we look in each other's faces, we must say good-bye for a time, we pray that there may rest upon us a power so full of light and of truth that we shall go forth with blessings to illumine our pathway.

We ask thee especial blessing to rest upon us, O Spirit of Power and of Truth, giving us strength to perform the duties that lie before us; may all who go out from this place to-day bear with them the blessing and the benedictive power of angels; may illumine the otherwise dark places of earth, hovering over them with loving, kindly care.

And unto those waiting souls who are ever willing to bless us in answer to our asking, do we return, henceforth and evermore, our songs and words of deep thanksgiving.

I am asked, "Is the spirit-world a natural formation, or is it a creation of spiritual beings? Did the spirit-world exist prior to the natural world?" In reply to which I say, is there any first? Can we conceive of this as past? If so, then all things are the outgrowth or the creation of what first was, whether we take one view or another of what we term creation. But to my own mind, it is impossible to say that cause, because whatever came we may give it, there still remains an infinite problem to be answered, a problem impossible for finite minds to solve. You may tell a child that God created all things. The next moment it will ask you where God came from? If he existed before anything else was made, where was his abiding place? And in these inquiries, the little child will confound the wisest. In my opinion it is impossible to conceive of the creation of anything. Therefore, as all who have preceded us, say that they believe God to be eternal in existence—always existent—then do I conclude that all that is a part of God, and therefore without beginning or end, eternal in essence and substance, and that there is no creation of anything save forms which are continually changing and varying with time and the changes of nature. I do not believe there was first a spirit-world out of which was formed all that we call matter, no more than I believe that the spirit is evolved from matter, that matter was "first." I believe that the whole universe is eternal in essence and substance, and that what we denominate matter is but the various forms that this eternal substance assumes.

I come to you this morning, a spirit from the other side of life, yet can speak only according to my finite limitations and experiences. From them I conclude that this earth, this world of ours, is but a latter birth or unfolding from other forms of life; from older worlds, planets, suns and systems, which existed before ours was evolved. By the action of eternal forces—name them what you will—has been produced all earth and its various forms of life, all expression of the eternal forces and substance which, for want of any better word, we may call God. We may call it God and, raising our altars, bending our knees, reverently bow down and worship. We can make no change in anything that was or is. Or we may call it all this matter, and contend, as materialistic thinkers, that this is all there is of life; we may rise, in our pride of intellect, and boldly declare our disbelief in gods, one or many, and this does not alter things at all.

That which is and was eternal, in substance and power, immutable, unknown and inconceivable by finite minds, whether those minds are found among you who still remain upon this earth-plane, or with those who have attained to the superior conditions that belong to progressive minds, after leaving the body. Whatever degree of wisdom they may have acquired they have not become as gods, to know all things. In whatever sphere of life, man is found, he is still looking outward and asking the same unanswerable questions, or questions

that are continually rising in our souls. I think that this belongs to the economy of Nature, is an impelling power or force to impel us onward in the path of progression, and is as natural to our minds or our mental being as the growth of the physical body upon this material plane of being. I address you this morning as a spiritual being who has passed the change that awaits you all—the change you call death. I come to you from the larger life beyond, and in reply to your questioning can only tell you of what I have observed or learned in the experience that has been mine. You may ask these questions twenty different times of twenty different spirits, and receive twenty different answers. The responses that come to you will vary according to the wisdom, intelligence and experience of the spirits—according to their ability to discern truth and to communicate it to you.

Thus, as inquirers, you must always bear in mind that you are addressing mortals—mortals who have wider opportunities and grander development, yet mortals still, as much as are you who still inhabit the physical body. In responding, as best we may, to your inquiries, remember that our thought must necessarily partake somewhat of the channel through which it comes; that the mind of the medium colors in a measure the thoughts that are given, unless the control is so complete as to make it possible for the spirit to be positively himself regardless of the mind of the medium, which is not always the case.

The character of the communications depends somewhat on the medium's degree of receptivity, and his preparation of mind to receive certain thoughts or lines of thought. To a mind like Edison's, adapted by nature and accustomed from childhood to work in certain lines of thought, spirits of similar tastes and abilities will be attracted. Having knowledge of the forces or questions with which the mind of this medium is dealing, they can easily impress their thought upon him. Sensitive minds, interested in the scientific studies and experiments of the day, attract to themselves from the other side of life spirits who wish to work in the same direction; and these spirits can impress their thought and impart their knowledge—often unconsciously to the receiver, who knows not the source of the illuminations that flash into his brain—and so a great work is done, a great invention or discovery is made.

If you find a medium who gives you radical thought in opposition to the orthodox ideas of the Church in present and past ages, you will find that that medium is a positive individual, with positive convictions, and those of a decided character. Such mediums are radical in and of themselves, and therefore they attract to themselves from the spirit-world minds of the same order, because they are channels prepared to receive such a line of thought. You may take any condition of mediumship, any individual as a medium, and you will find that there come to that individual corresponding minds from the spirit-side of existence.

As the mind of the medium gradually enlarges, he is prepared to receive and impart larger truths as larger minds are attracted to him. I speak of this simply to show you that in regard to these questions that have come up, you will find a diversity of opinion in the spirit-world as in the world of matter.

In regard to these questions about Jesus, there are spirits on the other side of life who believe as implicitly in Jesus as they did when they were living in the body. There are others who positively deny that such a being exists, just as do various classes of thinkers upon your earth-plane. "But," says one, "there must be a positive fact, one way or the other. He did, or he did not exist. Now what is the fact?"

As a returning spirit I answer you. I am not at all concerned in the matter. I have never spent a moment in the spirit-world looking for Jesus, who lived nearly nineteen hundred years ago. I will tell you what I do know, and that is, that you have a stubborn fact to meet on your plane of existence to-day. In the mind of mankind exists, in reality, a being that bears this name, and a belief in such a being has assumed such proportions it has become a stubborn fact that you must meet. The mass of men in Christendom believe that Jesus was born by a miraculous process; that he is more than man; that he is equal with God; and that they who believe this shall be saved, while they who believe it not shall be damned. That was a stubborn fact forty years ago, when the spirit from the other side of life began to speak intelligibly to you. It is a stubborn fact to-day, notwithstanding that great numbers of the human race here have accepted the communications made by returning spirits, which are that this teaching is false and erroneous. They teach us that God is the father of more than one son; that his fatherland is universal. I want to give you these points upon which spirits do agree. I want to say to you that, as far as history is concerned, whether you take sacred or profane, you will find in it enough to prove that there existed at that time a reformer, a radical-radical, in opposition to the error and wrong in the then prevailing systems of religion. And from the pages of history we learn that this reformer, and other reformers who appeared at or about that time, were especially endowed with spiritual gifts. "This power, in the course of two or three centuries, seems to have faded away—these gifts of healing, of tongues and of prophecy—but there had been laid the foundation of one of the greatest systems of religion the world has ever seen, and it is this fact that we have to consider to-day. How much of error is contained in that system it is not for us to undertake to say in one short discourse. How much of good it embodies, it is also impossible for us to say. We

look upon it simply as one of the world's experiences.

History teaches that such a person as the man of Judea lived and died. Whether his name was Jesus, Joshua, James or John, matters not. We know that he laid the foundation of the present prevailing system of religion, and our concern to-day is with errors presented by that religious system. When any one says to me, "There never was such a man as Jesus," the thought comes to me, that whoever or whatever has existed, having sufficient power to build up a religious system like the religious system of Christendom, is worthy of consideration. What does it matter, whether one man, twelve men, or seventy men, were the founders? The only question of importance is, What are the facts concerning the principles which underlie this institution? We know that the principles embodied in these which teach of our eternal existence. We are also told that "faith in Jesus" is the condition of "salvation"; that after death, in the world to come there are only two conditions of the soul, salvation or damnation; he that believeth in Jesus shall be saved, he that believeth not shall be damned; and these teachings we know to be erroneous.

I say, moreover, at this point, that man is immortal, by virtue of the eternal principle of life dwelling in his soul; nobody has ever purchased immortality for him. I say further, that man is not at variance with the creative power of this universe, and that, as he is an inheritor of this principle of life eternal, it is not in the power even of the source that gave it to him to deprive him of it. Now this is the doctrine which is taught you by the spirits: man is immortal. Man, as a being of life, has continuity of life. And so upon these points we stand definitely in opposition to the errors of the Church. The Church says, unless man renders obedience in certain directions, "the wrath of God abideth on him." God, as we understand God, is incapable of anger and injustice. The Church tells of an endless hell. We know of no hell but that which is within the soul; and as there is within all souls a law of growth or unfoldment, they must ultimately rise from any low condition, however dark it may be, into the light of love and truth, which is heaven—the kingdom of heaven which, as was taught by him of old, "is within."

It seems to me that this question of the life, death and sufferings of those who died thousands of years ago, is of less importance to us than the life and sufferings of mankind at the present time. Does this seem sacrilegious to any one? Then we want to look upon things as they are. As Modern Spiritualists, you accept the teaching of returning spirits. Do they not, without a single dissenting voice, teach you that the highest offering man can bring to God or heaven is the offering of kindly deeds to other men—the helping hand, the noble deed, the true thought? These are the offerings for our altars. It is not long prayers, not belief in creeds, but noble actions, kind deeds, pure thoughts that will "save the soul." This is the highest endowment that any mortal can carry with him into heaven to meet any God or any being. Spirits who have passed the boundary line of life all give you this warning. They bid you remember that earthly life is short, and they would have you realize there is nothing you can carry with you but the consciousness of the deeds you have done, the words you have spoken, the thoughts you have cherished; and these shall make your heaven or your hell according as they were good or bad. A realization of this truth is the need of Spiritualists to-day. You have received the light of the ages. There is nothing like it; there never has been. Such manifestation of truth man has never enjoyed before. It has come in an age when the world is able to receive it. In this day you can talk face to face with immortals, and know you are talking with them. They take away the fear of death by telling you that none have ever died; that what you call death is only a natural change from lower to higher conditions; that this progression is for all—for him that "believes," and for him that "believes not"—all go out into larger life, into clearer light. If, in the light of this eternal day, some souls, unconscious before of their own deformity, suffer for a season, it is but the anguish of the new birth; their suffering is for the purpose of elevating and purifying—a necessary condition in the path of eternal progress.

Now if you ask me if I believe that such a person as Jesus ever existed, I answer, "Yes, I do." More firmly do I believe in him than even in my days of Christian ministrations. I believe in him as a spiritual being. I believe in him as an elder brother; as a medium of past ages, endowed with wonderful spiritual gifts. I believe there were many in that age highly endowed with these gifts. That Jesus and his followers were persecuted unto death because they were in advance of their age, there is no shadow of doubt. Salvation comes to the soul that appropriates to itself the teachings of truth, coming in any age, from any source.

I look upon the history of that day in Judea as a rich spiritual experience with which the world was blessed—an experience with which I believe the world to be more richly blessed to-day than ever before. I believe, that you, as Spiritualists, can take a more rational conception of the life, character and mission of Jesus than any other class of thinkers; and are, therefore, the true Christians of this age. You have a belief in spiritual gifts and powers, and an understanding of their operation which the outside world has not yet gained.

You ask, "What is the proof, outside of Spiritualism, that spirits or consciousness exists after death?" We ask you what more proof

do you want than what is inside of Spiritualism? "What proof outside of Spiritualism?" None; there is no proof outside of Spiritualism that the soul exists after the death of the body, because Spiritualism is answered: It embodies all the phenomena of life. Spiritualism is as old as man himself—yes, it is as old as God. We say there is no evidence outside of spiritual evidence, because spiritual evidence is all that can give any weight to this question. All that relates to the soul of man, whether given on Mount Sinai many years ago, or in the city of Boston in 1887, if it embodies a spiritual truth, is Spiritualism. It is all the same—different emanations from the great world of spirit, each suited to the age in which it is given.

Some one says: "Please give some description of the voice of the spirit. We read of that voice, but my mind can have no conception of what the sound can be." You read of the wind; you hear of it; you know of it; but can you give any idea of what the sound is? It is a sound that varies according to the instrument it plays upon. If you hear it through the pine-tree boughs, it sings sweet, plaintive songs of melody. If you hear it in the rustling of the rose-leaves on the bush beside your window, the sweet, low sound is not the pine-tree's song. Yet both are the voice of the wind and both are beautiful. If you listen with your soul you hear it well, and it speaks to you some of life's divinest messages. To some of you is given the power to hear as well as to see spirits—the clear hearing as well as the clear seeing. Can such describe the sound of the voices?

To others it is only given to hear those voices through media that they can use. In such cases the spirit is playing upon material instruments, each instrument differing from every other. You may ask me what is the voice of a mortal, what is its sound, and I must answer, I cannot tell. You ask me of the voice of a spirit, I answer the same, I cannot tell you how it sounds, I can only say spirit-voices differ as do human voices, and the experience of every medium who hears them differs from the experience of every other medium. Our clairvoyants tell you they see spirits. Ask them how they see spirits, in what way they see them, and they cannot tell. Some will say "I do not think we see spirits at all, but only what a spirit chooses to show us—pictures of itself and others." Others will say, "I see them with my natural eyes." Others, "I think we see spirits with the eyes of our spiritual body, and not with the eyes of the natural body," and so on. All this is of little importance in reality. It is no matter how you see them so long as the fact remains that you do see them. I look upon these beautiful flowers. If I were to go to work to solve the problem as to how I saw them before I undertook to enjoy them, they would be withered and dead before I realized their beauty. But, instead of trying to find out how I see them, I just look at them and enjoy them. I inhale their sweetness without questioning as to how it came. If I had time to examine them closely, I should find that two or three sprigs of flowers are doing all the work in that direction, and the others are gay deceivers; but looking upon them as they smile before me, I see their beauty and their fragrance, and thank God for the flowers. And so of these bright and beautiful spiritual experiences; they are something to be appropriated, to be enjoyed, and to thank heaven for.

But many people are so full of questioning, they stop right in the middle of the best séance they have ever attended, the best communication they have ever received, to wonder "how it was done." They would analyze the sunlight before receiving its warmth and light. Rather should the process be reversed. Let the sunlight of truth quicken into life the spiritual faculties, for "spiritual things are spiritually discerned."

Psychometry.

It was in the autumn of 1842 that Professor J. Rodas Buchanan discovered and proved by a series of experiments, the existence of wonderful psychological powers in man which had never before been recognized. In that single discovery," says Dr. Buchanan in an article published seven years later, "lay the germ of a science of lofty pretensions, and so wonderful in its facts as to be difficult of belief, if not utterly incredible, to the greater portion of our scientific men."

Dr. Buchanan coined a name for the embryo science out of two Greek words, which signify soul-measuring. Among those persons who were early invited to witness exhibitions illustrative of psychometry was the eminent divine, poet and scholar, John Pierpont, who subsequently introduced it to public notice in a poem delivered at the celebration of the one hundred and fiftieth year of the alumni of Yale College, in the course of which, after some highly complimentary allusions to its discoverer, the poem proceeds:

"Mysterious science! that has now displayed how fearfully and wonderfully made is man, that even his touch can catch the mind, That long has left material things behind!
"They say you are a man of great power,
With fiery fingers and a cavern brow,
To other fingers by other fingers pressed,
Shall tell the world, not what I had been deemed,
Nor what I passed for, nor what I had seemed,
But what I was? Believe it, friends, or not,
To this high point of progress have we got,
We stamp ourselves on every page we write;
Send you a note to China or the pole—
Where'er the wind blows or the waters roll—
That note conveys the measure of the soul!"

In his introduction to his late work on Psychometry, after a course of investigation running through some fifteen years, with the most ample opportunities of inquiry and experiment, Dr. Buchanan says: "As a science and philosophy, psychometry shows the nature, the scope and the modus operandi of those divine powers in man, and the anatomical mechanism through which they are manifested; while as an art, it shows the method of utilizing these psychometric powers in the investigation of character, disease," etc., etc.

It is one of the most startling propositions

which the human mind is capable of grasping, that the delicately organized sensitive, upon being brought into physical contact with any substance, however slight, is able to perceive not only its nature and the uses to which it has been subjected, but by the same inexplicable, nay, incomprehensible, means, the impress which has been left upon it by the brain that planned, or the hand that fashioned it, even though linked to the crumbling ruins of a prehistoric age; what is more and yet more wonderful, the descriptive personality and personal traits as well of those same individuals.

Through all these years where has the subtle force resided, how maintained itself, which awakes at a finger's touch, and flashing along the sensory nerves to the brain, communicates with the clearness and intelligence of a living person that wonderful tale of the past, which it is ever ready to reveal but never surrenders?

It is said that the beginning of wisdom is a realizing sense of how little we really know, and it would seem that here is a vast and hitherto unexplored field, the entrance to which has been laid bare by the untiring persistency of its discoverer.

Many individuals possess this wonderful psychological gift, many, indeed, who are unconscious of it, and others who have been led by its proper recognition to encourage and cultivate it to a degree of exquisite fineness, susceptibility and consequent power, and numerous instances of accurate readings and marvelous predictions made through these instrumentalities, some of which, being distasteful, were rejected at the time with rudeness and incredulity, but were subsequently verified in a manner quite extraordinary.

The keys by means of which such information is arrived at are various—a pebble, a mineral fragment, a scrap of writing, a lock of hair, indeed, almost anything may serve. For example, we have in our possession a fragment of one of the Pyramids, which, upon being placed in the hands of a psychometrist, as this class of scientists are called, who had no knowledge of its history, an accurate description of the great pile was given, with a great deal of other information, which can only be verified by future discoveries.

As applied to medicine and surgery the information derived from these sources is often times of very great value. But for indeed, of the old school practitioners have been found willing to accept anything so far in advance of the rules laid down in their textbooks. Upon this particular subject Dr. Buchanan says: "I have had no hesitation in relying upon a psychometric diagnosis by Mr. B. and directing the treatment of patients whom I had never seen, but whose assurances of correct description and satisfactory cures have been patients failed to recognize the truth of the diagnosis." This is saying, and which, in the new science as an agent in the diagnosis and cure of disease.

But although Dr. Buchanan was the first to proclaim the existence of that faculty of the brain which renders these things possible through cultivation and constant use, and to give it a significant name, and which, in place second to no other in the realm of natural science, it is evident that the faculty itself is far from being a new development, nor was its existence unknown and unrecognized as one of the mysteries which gave prominence to those earlier manifestations of invisible forces directed by intelligence with which, in later years, the world has become far better acquainted, through the efforts of such eminent investigators as Professors Buchanan, Brittan, Hare, Denton, Epes Sargent, and a host of others, sufficiently independent of established methods and beliefs to declare their honest convictions.

The last-named author devoted his later years almost exclusively to the study of the occult forces and their relation to human affairs.

It was an axiom with him that "Memory is imperishable," that all thoughts and all actions leave their eternal record in the organic structure of our very souls. Nothing happens, not the most fleeting and trivial occurrence of our lives, that may not be, ages and months hence, reproduced to our own consciousness, as well as to that of others, independently of our own will or cooperation.

"There is," says Voltaire, "a power that acts within us without consulting us," and both Coleridge and Abercrombie mention the case of an ignorant young woman who, during a fever, talked incessantly in Latin, Greek and Hebrew, without actually knowing a word of either language; but it was ascertained that she had lived with a learned man who was a proficient linguist.

"This authenticated case," says Coleridge, "furnishes us both proof and instance that relics of sensation may exist for an indefinite time in a latent state in the very same order in which they were originally impressed."

It was the genius of Franklin that discovered the law of those electric forces which had existed for all time, and set a guard to their destroying touch, till now they are produced at will and governed by the hand of man. We should never be too ready to condemn a word because we have not brought ourselves to understand it, for many a truth lies below the surface, and must be diligently sought after, and he who refuses to make acquaintance with it when discovered and brought to light, out of the prejudices of custom or education, is about as wise as a blind man would be to refuse the offer of sight lest it might destroy the images he had formed in his mind of objects which bordered the path along which he was accustomed to grope his uncertain way.

"The immortality declares man.
And opens all the mysteries of his make.
Without it, half his nature are a riddle;
Without it, all his virtues are a dream."
—Hall's Journal of Health.

CLEANLINESS VS. BLINDNESS.—Lord Derby in a recent speech said that in England in 1801 there was one blind person to every nine hundred and seventy-nine, while in 1881 the proportion was one to every eleven hundred and thirty-eight. This progress speaks of the improved sanitary condition of England. As greater care is used to keep houses and their surroundings clean, diseases which leave infants blind are diminished. This is the time of all others in the year when sanitary warnings abound. A board of health says in substance: "Do you want to die? If not, keep clean." It might add, "Do you wish your offspring to be blind? If you would avoid all risk don't let your premises breed disease."

There are one hundred and fifty female physicians in New York, while more than double the number are to be found in Brooklyn and other adjacent cities. Among those in New York City, it is said there are quite a number who have incomes of \$10,000; two or three make yearly sums ranging from \$15,000 to \$20,000, and one has averaged, for the last four years, a steady annual income of \$25,000.

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We do not read anonymous letters and communications. The name and address of the writer must be enclosed 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 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.

Banner of Light.

BOSTON, SATURDAY, AUGUST 20, 1887.

PUBLICATION OFFICE AND BOOKSTORE.
9 Bowdoin St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
35 and 41 Chambers Street, New York.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
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JOHN W. DAY, ASSISTANT EDITOR.

Business Letters must be addressed to ISAAC B. RICH, Banner of Light, 9 Bowdoin St., Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

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

The Mind-Cure Hallucination.

We attempted a brief and familiar exposition of the true principle of cure as illustrated by Spiritualism in a recent issue of the BANNER, and made reference to the pretensions put forth by "Christian Science," which, if it really accomplishes anything in the healing way, does it by means of the power which is termed mesmerism. In the *Century Magazine* for July is an article on "Christian Science and Mind-Cure," made up very largely from the writings of several persons who profess to cure disease after the new method, and claim that method as their own. Rather than attempt anything like a characterization of the article itself, we prefer to report to our readers the views expressed upon it by the *Boston Sunday Herald*, which are practically in the line of our own.

After a perusal of the article, the *Herald* breaks out with—"Now what is this of wasting precious time on the study of Sioux Indian medicine men and mumbo-jumbo African witch exorcisers, when we have the same glorious phenomenon, in full paint and feathers, right here at home, devoutly believed in, too, by no end of supposedly highly cultivated men and women—men and women with an elaborate metaphysical jargon at their tongues' ends that would do credit to bedlam." It thinks Dr. McGlynn's "Society for the Abolition of Poverty," an entirely needless organization, when, according to the tenets of this new sect, we can at will abolish meat, drink, fire, houses, disease, doctors, death, and undertakers. All that is to be done is to get the mind into the right state, and none of these evils will exist a moment longer. In fact they have no real existence as it is, and are simply "obstinate phantoms summoned up by the top-sided imaginations of people that believe in them." In other words, adds the *Herald*, they are "all in your eye."

Accepting the assertions of the teachers and preachers of this latest delusion, devout prayer is a needful and all-inspiring help in the work of preparation for annihilating these mental impostors that have for ages been palming themselves off on confiding humanity as realities. And the *Herald*, for lack of any special prayer to meet so peculiar a demand, furnishes the following form of invocation itself, entitling it a Prayer for a Dyspeptic: "We believe that Thou art in this patient's stomach, in every fibre, in every cell, in every atom—that Thou art the sole, only Reality of that stomach. Help us stoutly to affirm, with our hand in your hand, with our eyes fixed on Thee, that we have no Dyspepsia, that we never had Dyspepsia, that we will never have Dyspepsia, that there is no such thing, that there never was any such thing, that there never will be any such thing. Amen."

The mind, says the *Herald*, that can rise from the reading of this without experiencing the same exaltation of feeling that is inspired by the presence of the Alps, or the ocean, may set it down as certain that it has no genius for the sublime. Faith in the absolute non-existence of dyspepsia in the very teeth and eyes of one of its acutest attacks, is a triumph, in comparison with which the removing of mountains is nothing. It thinks it outwards the sublimest utterances put by *Æschylus* in the mouth of Prometheus, riveted to the rock, and with the volcano tearing at his vitals. It likewise illustrates the mighty power of this faith in connection with alcohol. An old illusion was that alcohol is a veritable king of terrors. Men originally noble and loving could, under its spell, be turned into maniacs, braining their wives, trampling their children under foot, and leaping out of windows to escape the snakes and devils they felt were after them. But the prophets of the new faith called "Christian Science" say—Not so: not at all. Alcohol is as bland and mild in its essential nature as milk, if you only believe it to be so. Alcohol is simply one of the chronic victims of slander, precisely as some of earth's most blessed saints have been. Instead of its being inflammatory and maddening, it was merely their own inflammatory and maddening beliefs about it that made them drunk when they drank it.

If milk had been persistently misconstrued in the same way, continues the *Herald*, then milk, through the bare force of association, would have become the world's arch-intoxicant, and the temperance crusade of the present time would have had to take the shape of an onslaught on cows for viciously conducting

themselves organic distilleries for turning sweet grass into rum, gin or whiskey, and then leaguely with an infamous class of men to drive carts around and peddle out the fiery milk-punch to innocent babies!

And the same method of illustrating the power of faith, it thinks, could be applied to the existence of snakes, against which there is what must be called a silly prejudice, originating with some idle legend about a Garden of Eden, till finally unsuspecting cobras, moccasins and rattlesnakes were actually believed to be venomous. And so it is the belief that has bit and killed its thousands, the snakes all the while being as guiltless as infants of an hour.

It can scarcely be credited, says the *Herald*, that "such stuff as this is actually printed, preached, taught in medical schools, and credulously welcomed by large numbers of so-called intelligent people—people who attest their faith in solid cash." It considers the most curious thing about it all to be "the intrepid logic with which the leaders accept the most delirious consequences of their principles. In vain does the humble skeptic object against the pure mind-theory that a dose of arsenic will kill, even though taken under the supposition that it was sugar. True, serenely admits Mrs. Eddy, but it was not the arsenic that did it; it was the inherited mental error, working unconsciously in the victim—the error that arsenic is unwholesome. 'The few,' she says, 'who think a drug harmless, where a mistake has been made in the prescription, are unequal to the many who have named it poison, and so the majority opinion governs the result.' This last is truly delicious."

And the hallucination is thus carried out through the complete series of absurd illustrations. This is one way of looking at it. The so-called mind-cure, at its best, rests on no basis. There is neither the potent working of elixir and drug in it, nor the far more effective and harmonious working of magnetism, that invisible but controlling force in nature and the universe. As we said before, whatever cures so-called "Christian Science" may claim to have wrought are the results of mesmerism alone. Some of the teachers of this hallucination have learned for themselves the power of the invisible agency of magnetic elements, and employed them for the purpose of building up a practice in the art of healing, applying to it a name which they think may be more respectable, and thus bring to their hopper a fuller measure of the coveted shekels.

"Big Head."

This is the pretty widely recognized name of a prevailing complaint. Unlike the gaitre, elephantiasis, and similar exaggerations of parts of the human system, a great many of those who are afflicted with it appear to be entirely unconscious that anything ails them. By the time they get through, however, the size of their heads is only normal, and oftentimes even under. The common acceptance of the very expressive term "big head" is a swell person, whose professions are a mile ahead of his best performance, who talks as if nothing less than "the earth" would satisfy him, who sees millions in every vague project he volitionally proposes. Everybody knows a big head somewhere in his neighborhood. A locality can scarcely be found in which at least one character of this description is not to be seen, and the fault is generally his own if he exists undiscovered. When it comes to intellectual matters, the man with the big head is simply immense. Nothing can approach his pretensions here.

"Big Head" has made his appearance in Spiritualism, as was naturally to be expected. Here he swells and spreads immensely, and would impress others with the idea that the new revelation owes all that it is or ever can be to himself. He would be considered its original discoverer. He would set himself up as its interpreter. He would be its true organizer. In fine, he would have everybody think and believe that nothing can be done without him. He runs of a notion that what Spiritualism lacks is a philosophy; and accordingly he sets his muddled wits to work to invent and formulate one. He rushes into print with the ease of water running down hill. Nothing is to be accepted until he has first passed upon it. The quiet and consistent lives of believers are so much chaff in his sight, not worthy to be put by the side of his loud-sounding talk and sonorous expressions. Criticism him, oppose him, nay, protest to him even, and instantly he gets up to his full height, and with a wild glare of the eyes and a blithering of his tongue he denounces those who presume to question his right to supremacy. He is a monster in a small way; but his fangs are false ones; they can do no harm beyond scaring those who do not know him.

It is the quiet, unassuming, consistent man who performs work without proclaiming what he is doing, and leaves results to speak for themselves and for himself afterward, if at all, that contains within his character all that can be expected of any one. Such a one always carries a silent reserve force with him. There is something more in him than one at first detects. His performance is vastly in excess of his promise. He sees clearly the end to be attained, and he converges all his energies on its attainment. Take the notable names in current history and see how true it is that they are not "big heads" in any way. There is Gladstone; how silly he would appear with one of these "big heads" on him. And Bismarck; who would ever impute to him such a peculiarity? And Stanley, the African explorer; and Grant, the successful soldier. These illustrate a class of men who make themselves known by what they are and what they do. Their reserve power is beyond our estimate. No one could say of any one of them that he could do more than he already had done. But the "big head" is all the time promising, and professing, and pointing out, and sneering, and calumniating; and when it comes to testing him he goes off in smoke like a diminutive puff-ball!

THE HERD, ONCE MORE.—In a letter written us from her home in Mattapan, Mass., Mrs. Annie Lord Chamberlain states that she was knocked down and severely hurt, Aug. 6th, by one of those public terrorists to pedestrians—a Boston herd! She considers that she had a very narrow escape from instant death, and is thankful that her injuries—mostly in the head and face—are no worse; and that she is slowly convalescing. Her correspondents will please look upon this paragraph as a report of progress on her part—individual replies to their letters being at present out of the question.

Be sure to read the inspired discourse of Mrs. E. S. Little—regarding "A First Cause"—and other topics—whole which will be found on our first page.

Real and Unreal Success.

Success, as the world estimates it, is a wonderful tonic in bracing people up and stimulating them to do more. This is just as much a fact in respect to morality as money-making, and the satisfaction of our ambitions. Worldly, or external, success may be in reality a perfect failure; the only success that is real abides with the life and character. If the old and worn maxim, that "nothing succeeds like success," be true in the ordinary sense, it is vastly more true in the inner and better, which is the spiritual, sense. The principle is one that seems ingrained in human nature; if it is acknowledged when it manifests its operation externally, it must be all the more worthy of recognition when it makes its operation felt within.

We said that success is a tonic. And so it is, not less, but rather more, when it makes itself known to one than when it becomes manifest to many. Let a man even win a wager, and his elation of spirits suddenly imparts new spirit to him that lead him to believe he can achieve almost anything. Let him win a triumph in any endeavor or in any field, and instantly his success makes of him a new creature. And it must be accepted as a fact of vast import in human concerns, that without the cheering influence, the stimulation, the rousing of all the hopes and energies which a certain amount of success is responsible for, the onward movement among men would become a matter of fate, that left men to drift aimlessly, and perhaps unconsciously, without inciting the effort necessary for their individual development.

Now the only thing that deserves to be said on this subject is, that the large majority of people mistake the external and temporary success for the real and abiding. Once let them discern the larger and interior meaning of the word, and success will ever after be success to them indeed. A man may wholly miss of attaining the fortune he would possess, and thus be accounted unsuccessful by those around him, and still be successful in the very highest sense. For it is the office of obstacles to call forth effort, and thus challenge the faculties to action. The higher the motive impelling them to action, the nobler the faculties awakened; in fact, the greater the elevation of the whole being. Therefore the internal triumph which is finally achieved is real and true success; outwardly, it may not appear any triumph at all, but the contrary.

Now there are some men—would there were more such—who love the truth and honesty too sincerely to think of compromising with any form of falsehood. These most frequently fail of achieving what the world deems success. Yet their success is, after all, the only true and real success, and no other will for a moment bear examination. They cannot conceal their real thoughts, and thus deceive those with whom they deal. Thus they come short of achieving the high places which those around them hold in special honor. Some cannot wink at iniquity; are too sympathetic to consult a cheap prudence; relieve misery as soon as they see it; do not stop to calculate the profit of one course of conduct over another way; care nothing for the glittering prizes of life whose value they instinctively know to be perishable; these are not apt to achieve success as the world esteems success, yet it is exceedingly presumptuous to say that they fail in reality, and that their lives are unsuccessful because they have adopted a higher and an imperishable standard.

One may not be successful at all, in the commonly received sense of success, and still be successful above the highest conceptions of those about him. He may, in fact, be most successful just when he appears to be least so. His life is pitched on a higher strain than harmonizes with the standard set for the life external and material. Ask any man esteemed successful what he considers his best and truest success in life, and instinctively he will search through the list of his achievements and consider almost everything but the very thing for which he has made his life a long struggle. He knows for himself how hollow this estimate of success is which the world makes. He looks further and deeper in his search for his reply to the question, and that search alone is the hint and confession of a reality not contained in the popular definition of success, and not likely to belong to it until the popular thought is lifted to a higher and purer standard.

The Cincinnati Walf Fund.

In the Message Department of our issue of June 4th appeared a communication from Spirit John Pierpont calling public attention to a worthy and noble charity which has been inaugurated in the city of Cincinnati by the single efforts of one individual. The message of our Spirit Chairman has been reproduced for a number of successive weeks in these columns, and must be so familiar to our readers as not to require further repetition.

As is now well known, its purpose is to commend the philanthropic work of Mrs. Hattie D. Mackenzie, of 114 Broadway, Cincinnati, O. This lady has taken in charge a number of hitherto homeless waifs, and intends to rear the little ones in such a manner as will insure their becoming honest, self-supporting men and women.

We have personally inquired into this affair, and find it to be all that is claimed for it by the spirit intelligence at our elbow.
Mrs. Mackenzie will enlarge her home and provide for more waifs just as soon as she can secure the means for doing so. The lady has made no appeal to the public for pecuniary aid; but hers is a work that should receive noble responses from the benevolently inclined, and every contribution, however small it may be, toward this noble work, will be thankfully received.

We will gladly acknowledge in these columns any donation which our friends may forward us; and earnestly trust that the philanthropic in every part of the country will feel to contribute for the assistance of this worthy enterprise. At present the list of contributions stands as follows:

Lotus, Burlington, Vt.	25.00
Luther Colby, Boston, Mass.	25.00
Yessie B. Rich	25.00
Mrs. Helen Stuart-Richings	25.00
Viola, the Indian Maiden	10.00
Edmund	25.00
Editha Morris, Minneapolis, Minn.	25.00
Anna	25.00
A Friend, New Bedford, Mass.	25.00
L. M. S.	1.00

Mrs. Abbie M. E. Tyler, a prominent Spiritualist of this city, passed to spirit-life on Sunday last. Funeral exercises were held at her late residence on Dover street, Boston, on the 16th inst.

The contents of the Message Department on our sixth page will rightly repay perusal—particularly the stirring words of Spirit John T. Amory.

Foreign Items.

The *Harbinger of Light* in its July number has for the subject of its leading editorial Mr. A. E. Newton's analysis of Mr. Charles Dawbarn's "Everyday Spiritualism in India," first giving the main points of the latter. Several passages are quoted from Mr. Newton's remarks, and commented upon with words of decided approval.

The mediumship of the little girl, Elsie Scholtz, at Xanyarie, S. A., continues. Two reliable and well-known gentlemen testified in the leading newspaper that while one held the child's feet and the other her arms and body, and while a lamp was burning brightly, raps were distinctly heard under the eights eighteen inches away from the child. The effect of this outbreak of spirit-phenomena corresponds to that in Rochester and other places, when raps were first heard. All sorts of expedients are resorted to; and absurd explanations given to prove the truth a lie; but none of these have been successful except among credulous bigots, of whom, unfortunately, the locality seems to have a plentiful supply. Mr. G. L. Barrow of Nottingham Hill, Oakleigh, very clearly and forcibly sets forth the doing of the opposition in the *Harbinger*, and shows the inconsistency of their words and acts; a very timely article, for which Mr. B. is entitled to the thanks of the seen and unseen friends of truth and justice.

The *Harbinger* of June 4th reports a lecture given in that city by Mr. G. F. Beve, on "Spiritualism as a Reality, History, Teaching, and Future, viewed in the Light of Scripture." He admits the fact of spirit intercourse, and considers that both science and Scripture fully support it. The influence of Spiritualism, he said, was rapidly spreading more and more, and he felt convinced that ere long it would become the prevailing belief of the world. The *Lawrence Examiner* attributes to Mr. Beve the statement that many well-known and most respectable citizens of that place are Spiritualists, and that some of the clergy attend séances.

It is stated in the *Harbinger* that reports from Sydney announce the satisfactory growth of the Spiritualistic Association, and that a Children's Progressive Lyceum has been established.

In the July *Harbinger* Mr. W. H. Terry, who has edited and published it seventeen years, relinquishes his position, passing the paper and its interests to his nephew, Mr. Charles H. Bamford, giving as the reason his inability to devote the time to it which it demands without injury to his health and his mediumship as a healer. Of Mr. Bamford Mr. Terry says:

"I am confident he will conduct the *Harbinger* with as much wisdom for public welfare as I have privileged; and I sincerely trust that those who can see in the diffusion of progressive literature a means of lifting the public up to a higher plane of thought will co-operate with him in the work, not only by doing it with him, but by calling the attention of friends to the existence of his depot and recommending good works to their notice."

Mrs. Ballou commenced a series of Sunday services—lectures and tests—in Melbourne, June 12th.

More Light, published at Greytown, Wairarapa, N. Z., says that according to population, the proportion of believers in Spiritualism is without doubt the largest of any place in that locality. At Paikakariki there are enthusiastic Spiritualists. Séances are held, and a trance medium being developed. Progress is also being made at Wairarapa and Castle Point—mediums being developed in both places.

Our London contemporary, *Light*, reprints the more salient passages of the BANNER's editorial on the Seybert Commission's Preliminary Report, introducing them with the remark:

"We know enough of the state of Spiritualism in America to say that no proper testing of representative mediums was attempted. We look in vain for any of the most important of the investigations which would enable them to grapple with the serious problems of a very complex subject. We detect a flippant tone which is incompatible with a sincere appreciation of the matter in hand. And we regard this report as, in its way, the staggering efforts of a child learning to walk, which we should hope will be more straight and less tumble-down as the child grows. All in all, in investigation by commission is of the slightest."

Reform in Spelling.

"SPELLING" is the name of a new quarterly publication devoted to the simplification of English orthography, and published as the official organ of the Spelling Reform Association, of which Francis A. March, LL. D., L. H. D., is President, with a long array of literary and educational gentlemen associated with him in various capacities as a Board of Officers. The Association had its rise in the International Convention for the amendment of English orthography held in Philadelphia in 1876, in connection with the Centennial exhibition.

The present mode of spelling is condemned by many of the leading scholars of the world, as a system that defies science, belies history, obstructs education, hampers literature and hinders commerce. Of those who object to the proposed reform, David Swing, of Chicago, says, adopting the new orthography in doing so, "the human race that will from deliberate choice spurn the word program, programme, and dial, phial, and which when its folly is pointed to, will proceed to affirm that it prefers the longest way of spelling a word should be compelled to go back to canal-boats and pack-horses, and to dip candles and sermons two hours long."

That the reform is a much needed one is apparent to all. The plan of the Association evidently is to proceed step by step, introducing a comparative few changes at first, and increasing the number as may be thought best. To institute a reform as radical as the subject really demands is and is capable of sustaining, would not only shock the conservative but many who do not consider themselves such. The advantages of the simplified spelling are claimed by its advocates to be: reduction in the cost of printing; establishing correct pronunciation; reducing the number of dialects, and the taking of another step toward the adoption of one language for all people. We commend this new periodical to all who would advance and improve the economies of life. Publication office, Library Bureau, 22 Hawley street, Boston.

Mr. Bergh proved himself a "bigger man" yesterday than the dog named after the Mayor and President Bayles of the Health Board together. Armed with the permit of these two, the Hungarian doctor presented himself to inoculate dogs with hydrophobic virus, and Bergh, understanding the undertaking, and the law is on Bergh's side, unless the Hungarian doctor gets the authority of some regularly incorporated medical college of this State in addition to that of the Mayor and Bayles.—*New York Telegram, August 18.*

So it appears a "regularly incorporated medical college" has power to thwart any efforts of the mercifully inclined to prevent the imposition of cruelty and suffering upon defenseless dumb animals. Were that privileged class limited in their prerogative to quadrupeds, it might be winked at by some—though not by us—but we fear no such limitation exists.

Parties interested in out-of-door photography, and Spiritualists who like to see the countenances of the workers in the movement presented in good form, will find on view at the BANNER OF LIGHT Bookstore, 9 Bowdoin street, Boston, several fine pictures of the Onset Bay auditorium as it appeared during the Facts Convention, July 27th—embracing a number of excellent likenesses which will be readily recognized. The work was accomplished by F. Hacker, of the Hacker Photograph Company, Providence, R. I., and is a credit to the artist and his subjects.

A new business is about to be established in this city by the Boston Food Supply Company, having for its object the furnishing of cooked meats, vegetables, etc., to families. These are to be transported in heated delivery wagons, and it is claimed that families and individuals will, by patronizing the company, secure well cooked and wholesome meals at a less cost and with greater convenience than by ordinary methods. Mrs. Mary A. Livermore fully endorses the plan as feasible and commendable. The Company's card will be found on our fifth page.

Emmanuel M. Jones, correspondent of the *Eastern Star* and other Spiritualist papers, made a pleasant call last Monday, as he passed through the city en route for the State of Maine Camp Meetings at Yarmouth Heights, Yarmouth Park and Saco.

Dr. Julia Crafts Smith, as will be seen by the card on our seventh page, has returned from her winter vacation, and may now be seen at Home, 101 Appleton street (corner Tremont), Boston.

J. W. Fletcher in re the Seybert Commission.

To the Editor of the Banner of Light:

I am in receipt of a copy of *The Lutheran Observer* of August 6th, published in Philadelphia, wherein an attempt is made to reply to a speech of mine recently delivered at Parkland, Pa., which allusion was made to the methods employed by the commission comprising the Seybert Commission. I cannot give the article in full—in fact, few of your intelligent readers would be much interested in it. I am thinking, as it contains very little matter that is new, or to the point. Such comment as there is I shall endeavor to reply to, my statement that "many honest men were stupid," is answered by: "If it were not so, there would be few believers in the tricks of mediums." I don't know of any believers in the tricks of mediums; the majority of believers are so, not from the evidences received through professional mediums, but rather from the demonstrations that have been produced in the family circle. Public mediums are not the vanguard of Spiritualism, by any means; their powers excite inquiry, it is true, but the conclusive proof is gained in the sanctity of the home. There are hundreds of private mediums, all over this and other lands, who are used to give evidence of an immortal life, against whom the charge of trickery or fraud would not stand a moment. I reiterate that all honest men are not necessarily wise, and that a committee of men whose prejudices are straight against a subject are not the persons to give an unbiased opinion—any more than Mr. Talmage is prepared to intelligently study the facts of evolution, because in so doing he destroys Genesis, and his occupation is gone.

The manifestations of Spiritualism are but the demonstration of the "test" that was to be made of the true Christian: "The works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." Where are the men, even the ministers of the Christian Church, who are prepared to offer the slightest proof of the faith that is within them? They offer the assertion of their faith and go on their way unmolested. What college has ever investigated the efficacy of the atoning blood? What Commission ever started out in a crusade to destroy the power of the Devil or put out the fires of hell? But because we claim, under certain conditions, to produce and explain the occult phenomena that have marked all ages and that we have met that for which no other explanation than the one claimed could be given, we are accused of being stupidly taken in by the tricks of mediums.

Again: "The kind of men whom Mr. Fletcher would select to investigate the so-called phenomena of Spiritualism would be believers in Spiritualism who had made up their minds in advance, and who would be stupid or dishonest enough to accept the oft-exposed tricks of the mediums as genuine manifestations." I am glad *The Observer* could tell me so clearly what I meant; it evidences a power surpassed only by the clairvoyance it certainly could never comprehend. In the recent lecture on Spiritualism delivered by Prof. Alfred B. Wallace in San Francisco, did he manifest either "stupidity or dishonesty" because he found a fact, and was man enough to admit it? Are we to suppose that Mr. Crookes and Lord Lindsay and a number of other eminent men had become believers before they had scarcely heard of the subject, so that when they began to investigate the phenomena they had suddenly become so stupid they could not see through a clumsy trick, or so dishonest that they had not the manhood to denounce it?

Are the public to understand that the members of the Royal Dialectical Society—who started out on a like investigation of this subject, who divided themselves into groups, and waited results without the assistance of any paid medium, but who were afterward compelled by what occurred to report in favor of the claim—were too stupid or too dishonest to give a faithful verdict? It really is not possible that all the honesty and brilliancy of mind is to be found among the Professors of the University of Pennsylvania—is it?

I hold my position, without fear of successful contradiction, that no prejudiced mind is prepared to give an unbiased opinion. It would never do for a college like the one named to advocate the truth of Spiritualism, for if that were so, where would some of the members of the Commission be?—and men who have much to lose by acknowledging this truth are not going to do it, any more than Galileo was likely to insist openly that the world moved, when his head would be in danger if he did. *The Observer* says that all there is left to object to and abuse the Commission. I don't possibly see that that follows; we have, as Spiritualists, no personal issue with this or any other Commission whose members amuse themselves with Slide-to-day and Kellar-to-morrow. What we object to is the method employed—which is quite a different thing. When a man—as did a member of the Commission, in speaking of the "law" in a lecture—declares in effect "that as we heard many strange sounds when we had cold in our head, it was quite possible that the Spiritualists' raps were due to this cause," he certainly cannot be a very powerful adversary, to say the least.

Spiritualism is on trial before the world every day, and the enormous accession of numbers, evidenced in the large support that lecturers and mediums receive, demonstrates whether it is making any headway or not.

Now my position, Mr. *Observer*, is just here: I think that the Spiritualists should have had some representation in the meetings of the Commission—that is, if any important points were to be decided; that everything consistent with honesty and fair dealing, should be accorded to; and further, that those who have made a study of this subject, persons who have no other interest than the truth, should lend such service by advice and suggestion as would tend to throw light upon any occult law whereby manifestations are produced. The Commission, however, represents only the University of Pennsylvania, and after they are finished and all is told, it will be but the report of that Commission. The American people will still continue to think for themselves, and weigh all these subjects in the light of personal experience.

I AM, yours in our cause,

JOHN WM. FLETCHER.

The New Jersey Hammondon Mirror says:

"The National Medical Eclectic Association of Physicians, meeting in Adrian, Michigan, recently elected Dr. Peebles, of our town, a member, and have promptly forwarded him his diploma, or certificate of membership."

Whatever medical associations or medical colleges may elect Dr. Peebles to membership, he is, as it is well known, most strenuously opposed to these "doctors' bills," or to any form of legislative action that would deprive mediums and clairvoyants from the full exercise of their healing gifts—gifts that succeed where drastic drugs and Latin-labeled poisons utterly fail. Possibly Dr. Peebles thinks that he can fight these illegal and unconstitutional doctors' "bills" better by being in the camp of the doctors.

A correspondent of *The New York World* says: "It is a well-known fact that the signing of the medical bill by Gov. Hill of New York State will lose him fifty thousand votes. At the next election, thousands of Spiritualists in the State of New York will vote the Republican ticket. Far better would it have been for him to have vetoed the bill, for many of your so-called doctors employ mediums to 'diagnose' diseases for them. The Eclectics are working hard for that end, and the bill will surely be repealed after the next election."

E. B. Champlin, formerly President of the First Spiritual Society, Philadelphia, and of the Mechanism Falls, C. M. Association, passed to spirit-life on "Sunny Bras" Santa Clara County, Cal., Aug. 24, after a lingering illness. His decease was caused by cancer of the stomach. Funeral services by J. J. Morse, of the same church, were held at 10 o'clock on Sunday last. The announcement made by Mr. Champlin M. Morse—seventh page.

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Manifestations

BY SUSAN J. AND ANDREW A. FINCK

An interesting and instructive narrative of the experience of one who from early childhood was subject to the visits of the evil spirits, and who, under the wise and discerning and recognizable guidance of spiritual intelligences, has been enabled to overcome the influence of these evil spirits, and to live a normal and useful life in the plantation life when was the "peculiar institution" of the South. The section of our country was in its prime. The period of the visit of the evil spirits, the preparations in the "house," and the "quarter" of the negroes for the evening were fully described. As the narrative proceeds the development of mediumship gradually unfolds faculties previously latent, and tokens of the presence of spirits become

tion of other experiences follow—all remarkable—including independent slave prophecies, the production of flowers, etc. In the latter part a thrilling account is given of the wonderful mediumship of a slave woman who started an entire community with the sequence of her discourses, prophetic visions, and powerful denunciations of wrong.
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 The Negro Skeptic; Visit to the Quarter; Catechised by the Minister;

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