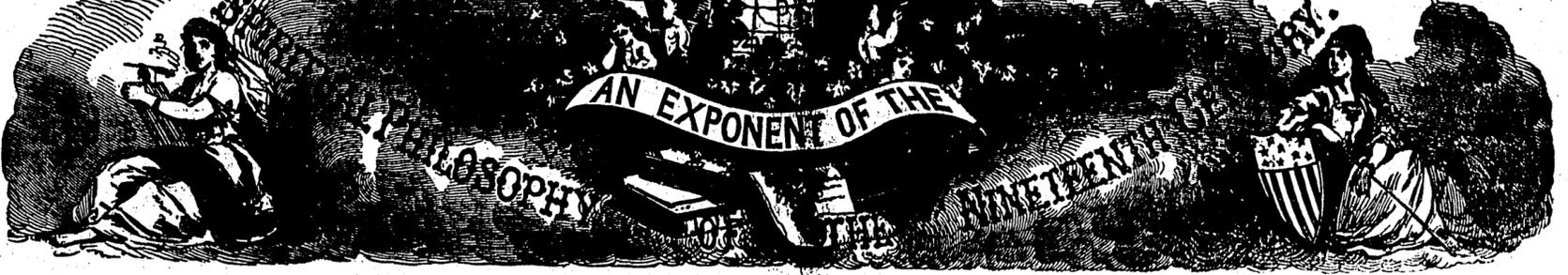


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The Spiritual Bostrum.

The Universality of Consciousness,
The Union Point of Soul and
Body, Prayer, Materializing
Mediums, Etc.

A Lecture by
MRS. R. S. LILLIE.

(Reported for the Banner of Light.)

Question by audience: Is the Controlling Power of the Universe conscious of human consciousness, or is human consciousness all the consciousness there is, except, of course, what is found in the lesser or lower forms of animal life?

Question from the standpoint of an ant: "Is ant consciousness all the consciousness there is?" Answer from the ant's standpoint: "Yes, it is all there is." This is a good deal like our finite questions and answers concerning these infinite problems. While man generally has felt it to be a truth that there is a conscious power and intelligence superior to his own, and conscious of his consciousness, he has usually concluded that all manifestation of conscious intelligence which he has seen displayed in the forms of life lower or less than his own, is of very little importance; looking upon it as something wholly unlike that which belongs to the human race. To our mind, consciousness, or intelligence, is the same in quality wherever we find it, whether it is the supreme and all-comprehending consciousness of the Supreme Power, the infinite being called God, the consciousness of man, or the consciousness of lesser or lower forms of life. Its quality is ever the same; it differs only in quantity or degree. It matters not whether that consciousness is only sufficient to move the lesser forms of life instinctively, as we call it, or by the law of subtle consciousness which impels the forces of all forms of life, or expresses itself in the life and language of man. Have you ever thought of the power of intelligence commensurate with his kind, by the use of language, as a peculiar endowment and prerogative of man? Look carefully and you will see it going far down the chain of animate life. Not only do the higher animals, but those far down the scale of progression, possess a means of communicating with each other, which we may fitly call their language. This conscious communication with each other may be called language, whether we apply it to the consciousness of gods, of men, or of the lesser forms of life.

Man has dissected and weighed the lesser forms of life; he has taken them to pieces in his hands; he has dissolved them back into their primal elements; but he has never yet been able to tell you whether the dog, or horse, or one of those faithful domestic animals can exercise reason or not. The conscious intelligence he has seen displayed in them he dared not call reason, since reason was supposed to be the prerogative of man, and so he has called it instinct without any very clear comprehension of what the term meant.

Then why not say that because man walks, animals below him can not? Their mode of locomotion must not be termed walking, it must have some other name?

When we speak of the animal kingdom in contradistinction to man, we simply mean the lesser or the lower part of the same kingdom—for man is an animal. While we look upon man as a being capable of divine powers, or embodying divine powers, we know that he is related to both of these kingdoms; that he is, as was said of Jesus, both human and divine. He is both animal and spiritual—a compound of both. There is scarcely a trait in the lower animal kingdom that is not exercised by man in a greater or less degree; and we may say with equal truth, scarcely a trait in man's nature that is not possessed in a less degree by the lower animals. The chain of being is an infinite and a continuous one, from the lowest or least form of life up to the highest divine intelligence—all possessed or animated by the great soul of the universe, which is life, spirit, conscious intelligence.

Manifestations of this intelligence, even in man, must necessarily be limited, imperfect and unsatisfactory. He is limited and restricted in all directions. Even his language, perfected as it may seem, is a very imperfect medium for conveying his thought.

Now this takes us directly to another ques-

tion presented. Andrew Jackson Davis, on whom has rested such a marvelous power of inspiration, who is, indeed, a wonderful seer of the nineteenth century, describes the remarkable beauty of a sunset in the spirit-land. W. J. Colville, one of the children of this latter-day light, himself one of the most marked and wonderful manifestations of spirit power known in this century, when asked to give a poem on that subject, said: "There is no sunset in the spirit-land." You ask which is correct, and we answer: Both are correct.

When a lover of the beautiful describes to you in glowing terms the beauty of an earthly sunset, when he tells you that the heavens glow with gold and crimson radiance, as if painted by the hand of a Divine Artist, you know that he tells what is true. When the scientist tells you that in reality the sun never sets, you know that he, too, speaks truth. In the same way we look upon what seems, at the first glance, two contradictory statements of the sunset in the spirit-land, and say they are both correct. There is a central, spiritual sun, governing its system of spiritual worlds, as much as there is a central sun around which our world and its kindred planets revolve. Each earthly sun and star and planet has its spiritual counterpart adjusted in relation, to each other, similar to the suns, stars and planets of the physical universe, and the same expressions in regard to the sunset are equally applicable to both. Therefore when one privileged to behold the glories of the spirit-land describes the wonderful beauty of the sunset, he describes what is seen by those to whom the beauty of that land is revealed. When another, equally inspired, tells you there is no sunset, he is stating what is a truth as much as if he were speaking of your material world, each expressing different sides of the same truth as clearly as the limitations of language will permit them to do.

You ask, "Where is the seat or centre of the soul?"

On this question there is a difference of opinion among spirits as well as mortals. Soul and body are so closely related, the conditions of one depend so much upon the conditions of the other, and the subtle thread which connects them is so easily broken, it is almost impossible for scientists on either side of life to point accurately and positively to the central point of their union. Some say in the brain. Others say otherwise. But I think it is generally conceded by spirits who have watched the final dissolution of the union of soul and body after death, that it is at the brain that the last connection is broken. If so, admitting that there is any special seat of the soul, is it not rational to conclude that it is at this point which holds with greatest tenacity to the union existing between spirit and matter, this point at which that union is last broken? From the fact that sudden death is the result of injury to some parts of the body, we know that the connection between body and spirit is extremely subtle, and the precise point at which it is strongest is very hard to determine. We may touch the heart of man, and we find in an instant the chord of life is severed; but, as we have said before, there is a lingering of the forces at a point in the brain, and from this point the final separation is made. You will also find that as the soul is preparing to withdraw from the body, the loss of vital power or heat begins with the lower extremities, gradually passing upward, until at last, as we have said, it leaves the brain, and soul and body are disconnected.

With these few thoughts upon this subject this morning, we will leave this almost unfathomable mystery of the potent, strange, subtle relationship that exists between the physical body and the soul of man, to consider the next question given us, which is this:

"What progress will man make in atmospheric navigation?"

Very little at present, but in the future we believe there will be inventions which will, in a great measure, obviate the difficulties in the way of atmospheric navigation which at present it is impossible to surmount. So we believe the time will come when the earth's atmosphere will be as navigable as its oceans are to-day. Such progress as this is in the order of man's development; and to anticipate it is neither unreasonable nor visionary. Reviewing the progress that has been made in the last hundred years, it is so wonderful we can scarcely realize so much has been accomplished. Considering what has already been accomplished, we may well believe that man will go on acquiring ascendancy over the elements that surround him, until at last, in the not very remote future, he will in reality be monarch of all he surveys. Overcoming these conditions, he will be able to overcome much that we to-day denominate evil, and the earth will witness a wonderful unfolding of soul-life, beautiful beyond expression, because emanating from a source that is innately divine and forever beautiful.

Looking upon the universe in its wonderful beauty and entirety we believe in such a source, and, knowing no better name for it, we call it God. Where there is so much manifest wisdom, so much manifest intelligence, so much that is divine, there must be a central source of this divine power, call it by whatsoever name you will—it matters not. We are not to conclude that it is a being like ourselves, but as we infer there is a central source of life because life is, so we infer there is a central source of mind because mind is, and we call it Infinite Mind, the great source of life and power, the God of the universe.

"To whom should we pray?"

Why, pray to those you need to assist you, every time. In an invocation, some may wonder to whom we address our prayers—if it is to

some unknown being that we pray. No, we pray to those whom we do know, intelligences higher than ourselves, yet whom we know are near. We surround our medium, bringing her all the light we may, looking for guidance and assistance from spirits higher and wiser than ourselves. And it is all for man to look to something higher than himself. If you ask a question for more information, more light, you are praying for more light; and that that prayer may be answered, you should address a power high enough in intelligence to give answer to that prayer; otherwise your prayer will return to you unanswered, as do many prayers to-day—unanswered and useless. How many people to-day are asking God to do something for them that he meant they should do for themselves. Neither God nor angels will do your work for you; but, doing the best you can to work out your own salvation, it is right for you to look for aid and direction to spiritual beings higher than yourself, spirits of just men made perfect, angels who are messengers of "the Most High"; these are commissioned to aid and strengthen you and in communing with them something of the light and power of their lives will flow into your own.

We look upon the way in which men often pray, and really, if it were not so sad it would be amusing. Man goes to work and tells God all that is going on, and asks him to mend matters. At the same time he will tell you that he believes God knows everything, and in infinite wisdom doeth all things well.

If God is infinite in wisdom, goodness and power, then these evils that now exist will be removed in his own time, which will be the right time. In the meantime it is our duty and our privilege to go onward and upward, uplifting our own souls as far as it is possible for us to do, by and through the power of love, will, intelligence and aspiration, and then, when we can do no more for ourselves, we have a right to ask of those about us who are higher and stronger than ourselves; for in this way, by these means, does God answer prayer. I believe such prayer as this never goes forth in vain. We may not always get the response at once, but it will surely come to our weary, aspiring souls, as gently and imperceptibly, it may be, as the dew from heaven, but bringing with it the quickening power of the life immortal.

"Why don't Jesus come and speak to us?" some one has asked. We think of those who to-day are addressing "the throne of grace," as they call it, in this name, and then of "the man of Galilee," who walked the earth as you are walking it to-day, a man far in advance of his age, son of God indeed, by virtue of the light that was in him, but a man of our human race who, while doing all the good he could, yet had the limitations of our common humanity upon him, and therefore he did not heal all the sick; he did not lift the heavy burden from all weary souls; he did not enter all humble homes. He tasted the bitterness of human life; at times he also tasted its sweetness. He felt for his brother man as not all his followers have been able to do, and in the history of his life, his death and his teachings there are expressions of eternal fundamental truths, which, perverted and misunderstood as they have been, are, in the spiritual light of this nineteenth century, coming to be understood as they have never been before. As man becomes spiritualized, he finds in all truth its saving power, which develops within his soul as fast as its divine principles spring up therein, and cause it to unfold in beauty.

As the life of Jesus expressed and illustrated the power of truth, so his death was the necessary consummation of his life, inasmuch as only by some terrible act like that of the crucifixion, would that life have been made prominent enough to be seen down the centuries. Now Jesus was not alone in this. In all ages men have suffered and died for truth, and by such sufferings, such deaths, has the progress of truth been advanced. This brings me to the thought I would like to express in answer to the inquiry made in regard to recent agitations and disturbances, disclosures and discussions in regard to "materializing mediums," séances, etc.

As a spirit, I know that personation, transfiguration, materialization, are all true; they are facts that show the glorious triumph of mind over matter, of soul over what is called substance. When these manifestations are rudely interrupted, when their necessary conditions are abruptly broken by any one—Spiritualist or not—the result cannot fail to be most disastrous to the medium, in some cases imperiling life itself, if not destroying it. In all cases where this class of phenomena is occurring, whether it be personation, transfiguration or materialization, any interruption will always entail great suffering upon the medium, from the fact that so many of the elements of the physical organism are lent, as it were, to the manifesting spirit, and can be properly returned only under proper conditions. Here, then, is a test of genuine mediumship, in which the condition of the sufferer bears witness to the truth of the manifestations.

When such cases occur, as they have occurred, the very martyrdom of mediums promotes the cause of truth; and every true medium is willing to be sacrificed, if need be, on the altar of truth. So we say, the cause of Spiritualism has nothing to fear from any intrusions into séances-rooms or any rude handling of cabinets, and no true medium who possesses one particle of "materializing power," as it is called, should hesitate to exercise that power, the smallest atom of which is enough to confound the wisdom of the wisest, when it is true and genuine. It is only the pretenders who need fear—they who find it necessary to

carry into their cabinets masks and wigs and all the masquerading paraphernalia which it has made our souls sick to see, but which, if it is to be found in places that should be so sacred, we are glad to have brought forth to the light of day.

We want nothing false under the standard of our army of progress. Spiritualism has given to the world the divinest truth of the ages. It is a quenchless torch to light the world, before whose glorious rays even the dark shadows of the valley of death are dispelled. Do you think little agitations or disturbances are going to stay its all-conquering progress? Not so; out of these very trials will come the uplifting of the truth. And to those true and honest mediums who suffer through the ignorance or mistakes of others, compensation will be given sooner or later. Even their sufferings, as I have shown, prove the genuineness of their work; and as, in olden times, the blood of the martyrs was the seed of the Church, so in these latter days, through suffering if need be, shall the truth be uplifted and diffused.

We find, then, that from the first days of Modern Spiritualism to the present time, true mediumship has been able to endure every test to which it has been subjected. In all its varied forms, in all phases of its manifestation, from table-tipping to full-form materialization; from the inspired utterances of the child to the veteran lecturer upon your platforms; in every way, in every manner in which this great light has been revealed, it has shone triumphant over all conditions; it has gone forth to battle with darkness and error, and everywhere it has been victorious; and it will go on, shining into earth's dark places, lighting up the homes of men with its divine radiance, until at last the whole glad earth shall rejoice in the light of the new day.

Original Essay.

BUDDHISM IN ITS ESSENTIALS.

In a recent lecture by an American clergyman on Buddhism, he described it as the most interesting and wonderful of all the religions, outside of Christianity, known to man. It is the faith of more than three hundred millions of human beings, which is nearly equivalent to one-third of the entire human race. Therefore it is the plurality belief over all others on the globe. Not merely because of the numbers who have given it their adherence, but because it has established its dominion over them by preaching and appeals to the reason, and because it deals with some of the profoundest problems on earth, is it worthy of study. They are problems which belong to all nature and all time. Its chief sacred books were compiled, like our gospels, from the remembrances of the disciples of Buddha after his death. One records what relates to morals and rituals; another what bears on faith and doctrine; a third, what concerns metaphysics and philosophy. Buddhism was a reaction against Brahminism—a system that had become fossilized into a most oppressive ritualism on the one hand, and into a rigid ecclesiastical tyranny on the other. In its rebound from the ancient conservatism, like all other reforms, it went in many respects to the opposite extreme, especially in what relates to its theology.

Brahminism was all Deity and spirit; the natural world but an illusion. Buddhism is a religion without a personal God, and in some of its forms without spirit and soul. It has gods innumerable, Buddha himself being worshipped as one of them. But it acknowledges no infinite, supreme God, no transcendental individuality, from whom all things came and to whom they are related—no Divinity that is not at last to pass away with men themselves. However, it does not deny his existence, it only ignores it; it is agnosticism in the complete sense, finding no use for his person and no place even for his name. This peculiarity in Buddhism it is that makes, as the lecturer well admitted, an enormous gap in all our arguments about the universality of the Divine idea; it is this that is forgotten by the writers and preachers who ridicule the attempts of transcendental thinkers to have a religion without a personal Deity—this astounding, contradictory fact, that one-third of the human race and one of the best religions on earth have existed without a personal Deity for twenty-four hundred years. It recognizes the material universe as simply existing, without any attempt to explain its origin, otherwise than as the flux and reflux which all things are passing through under the operation of natural law.

Yet it cherishes certain highly elaborate theories in regard to the structure of the universe and to its duration, which, under a poetic and more or less fantastic garb, anticipate much of what modern science has revealed to us as sober fact with regard to its vastness alike in space and time. In its philosophy of the life that fills this vast universe, it began with a profound conviction of its evil—its evil in itself and in all its forms, good or bad, plants, animals, men and gods. This is aside from the aspect of moral evil. That aspect of nature which so often oppresses thoughtful people now—its round of growth and decay—its animals devouring one another in their struggle for existence, its pitiless elements and its horrible calamities—all these oppressed Buddha at the start. The question asked with such agonizing seriousness in our time: Is life worth living? was answered by Buddha with a No. The problem was not how to keep life, but how to get rid of it. Death did not end it; for death was but its transfer into another form, and the beginning again of some other round of change. There was only

one way, it was thought, by which its evil could be escaped—the attainment of Nirvana, the rising through all changes beyond change, through all deaths beyond death, through all lives beyond life.

Buddha believed that he had discovered the great truth, and the means by which it could be used. The way is called Dharma, and consists in eight steps of obedience to the laws of light, namely, right doctrine, right purpose, right speech, right behavior, right occupation, right practice, right memory, and right meditation. The principle by which each person reaps the benefit of conforming to these steps, in passing from one life to another, is called Karma, or the law of consequences; it is, that his good and bad deeds are summed up with each change, and their balance is carried with him into his new estate, its amount deciding what it shall be—that of animal, man, or god. It amounts to no more than a recognition of the law of heredity—the law that each child begins life, not a fresh creation, but with the result of its ancestors' living on which to build, and that human life has been evolved in this way from that of the brute creation. The final outcome of Karma, the ultimate consequence of this obedience to law, is not to be born into anything, animal, man, or god, but to pass into Nirvana, the highest of all rewards. Nirvana is the problem of the East that puzzles the subtlest intellects of the West to fathom or comprehend it. It is accepted, however, as simply the end of living in the world of phenomena, and becomes only a logical conclusion.

Edwin Arnold, in his famous poem, "Light of Asia," sings:

"If any teach Nirvana is to cease, say unto such they lie;
If any teach Nirvana is to live, say unto such they are true."

But, concludes the lecturer, as we said at the beginning, an American clergyman, out of a philosophy which thus ignores God, and presents ceasing to live as the highest reward of living, Buddhism has got a most wonderful system of ethics and of practical duty. Its moral precepts; the motives to which it appeals; the stress it lays on kindness, courtesy, gentleness, self-sacrifice, the domestic virtues and universal charity, as the highest graces; its tenderness for the weak and poor; its broad humanity, tolerant of differences and aiming to save all men, not from hell merely but from evil, and not by rites and forms alone, but by simple goodness; its recognition of the individual as the unit and of free will as his birthright; its regard for woman; and, broader still, its sympathy and love for all life, including the welfare of brutes and plants with that of men—these principles taught by it twenty-four centuries ago are almost precisely the same as the most advanced ones just reached in our civilization of the West.

Tribute to Miss Shelhamer's Mediumship.

In *The Better Way*, issued by a company of the same name at Cincinnati, O., under the able editorship of L. Barney, Esq., we find (issue for Sept. 24th) a letter from John Wetherbee, of Boston, from which we extract the following testimony to the efficiency of the BANNER's Message Department in the past, and the reliability of the medial gifts of Miss M. T. Shelhamer.

"What a fascinating name for a spiritual paper is the old familiar one of BANNER OF LIGHT. If I remember rightly the spirit-world named it, through Mrs. Fannie Conant, before it was born. She was the able medium who sat so long, fully a score of years, at its 'gates ajar.' As this is some 'genial chat,' let me say, before I speak further of the names of papers, that I see there is to be a departure in the method of the 'Banner' circle, and its present popular medium, Miss Shelhamer, is not to be, hereafter, the special mouthpiece of the angel-world, but by the aid of my old friend, John Pierpont (who seems to have been her spirit body-guard), will confine herself to the answering of questions, which certainly will be very interesting and instructive. I must say I am sorry to lose the messages, so long a feature of that paper. Perhaps I have reason to, for I have had some very remarkable tests through that source. My old friend, the 'Sage of Galveston,' came to me through that source, and according to promise he died. It was an unmistakable voice from the Summer-land, and what is more, it was remarkable for him. Then, also, Beth E. Brown, my ohum in my office when in the old State House, who agreed, before he died, that he would show up if Modern Spiritualism was true, and he did, and that proved it. How few, by the way, of such promise through her, which was printed in the BANNER. He saw his mistake and made amends. No living soul knew anything of the matter but he and I. When I read it in the BANNER it was quite a surprise. He said in it, also, that he would more than pay me by helping me in many ways. I could name some others who have remembered me in that Message Department; but this will do, for I have digressed from my point, where I was speaking of the names of spiritual papers, and had got as far as the BANNER OF LIGHT."

No editor ever advocated the right as he saw the right, fairly, steadily and valiantly, who understood and bore the burden of the truth, and established for him character and reputation, made a better man of him, encouraged kindred workers and young hearts in like purpose, and brought him finally into the association, sympathy and confidence of those whose appreciation was best worth striving for and most highly to be valued. He should write always for his best readers and be worthy of their confidence. He may not have genius or great ability; his field may be limited, his life a toll; but he will have done his duty and filled the measure of an honest, manly man.—Capt. James H. Mills, in *The Journalist*.

It is said that the soil annually taken from the chimneys of London is worth two hundred thousand dollars as a fertilizer.

For the Banner of Light.

GOLDEN-ROD.

BY HELEN STUART-RICHINGS.

Oh! fragrant flower! Oh! yellow bloom, a nodding upon thy stem, Prithee, tell of thy birth and life, and the lessons taught by them.

The Telegraphic Medium and His Work.

To the Editor of the Banner of Light:

As my name has been mentioned in an article to your journal by W. S. Rowley, connecting me with certain spiritual phenomena occurring through his organism, I deem it necessary that I make a brief explanation, and state what I think of these manifestations and why I have connected myself with them; furthermore, the relation and importance they have to the practice of medicine I would like to have better understood and more fully recognized by the medical profession everywhere.

As a rule I know that physicians are materialists, and have no sympathy with any belief that smacks of the "supernatural." They look at Spiritualism as a delusion, its phenomena as mere trickery, and its believers as dupes or fools. For this reason they have been slow to recognize any facts coming from this source which otherwise might have been of great service to them and of much benefit to their patients. A true physician will always recognize facts wherever he can find them, and he never limits the field from which he studies. What matters it then, to him, when truth is presented, whether they come through a spiritual medium or from the lecture room, clinic room or the dissecting table? If facts they are, he wants them; and if they can be used to the benefit of his patients, he will accept and apply them in his daily practice.

Many of the most important discoveries in medicine have come to us from outside the profession, and oftentimes from a very humble source. It does not pay the true physician, therefore, to reject these things because himself or his colleague did not discover them. Such a not would be foolish in his efforts to "keep well."

Having myself been an investigator of Spiritualism in a quiet way for a number of years, I have oftentimes been not only astonished but delighted at the many new and wonderful things I have seen and learned. And now that I know that to be true, must I refuse to accept or acknowledge them because found in such a place, or because a few would-be wise ones consider it "unprofessional" for me to recognize or use them? In our efforts to study spiritual phenomena, it is true, as is often complained of, that we are dependent entirely upon a certain class of mediums, individuals termed mediums, for what we receive; for it is through this source, it seems, and none other, that spirits are able to communicate with us. The importance or value placed upon the communications has been judged more by the reliability of the medium, or the ability of the spirit to communicate, than by the facts themselves; but at this late day, when good mediums can be found in nearly every community, and spirits have well learned the law of how to properly control them, there is no excuse for anyone to attempt to belittle spirit phenomena and say they are not true, when equally as intelligent people know to the contrary.

Admitting, therefore, that spirit-communication is a fact, the question is often asked, "What good is it?" or "What benefit does humanity derive from it?" A reply to this I will attempt only from a medical point of view. Ever since the advent of Modern Spiritualism, decimated spirits have seemed to recognize that the physicians in this life often fail to relieve the many disease human flesh is heir to; and one of the many good things they have been able to do in returning to earth is to complete the work thus left undone. Thousands of sick people have been cured in this way, who otherwise would have not been able to get well. Many have performed this work claim to be physicians who once lived in this life and practiced medicine while here, and that, since passing to spirit-life, conditions with them have so changed that the human body is transparent to their vision, that diseases attacking internal organs are as visible to them as those on the external portions of the body are to us, and because of this fact they are able to treat disease more successfully than can the physician who is still in the physical.

As soon as a good medium has been developed who could be used for this purpose, the spirits have not been slow to avail themselves of it; and W. S. Rowley spoken of above, has been able to do this to the rest. His mediumship is of such a peculiar kind—a purely mechanical contrivance of which the BANNER has given a full account—that the spirits who use him are able to express their every thought, and are not hampered in the least by conditions of the mind of the medium, as is sometimes the case with other mediums. As soon as he was brought out a band of physicians, seven in number, surrounded him to make use of his powers for the sole purpose of treating the sick; and they requested that he devote his time to them in their work, "for you can do what we cannot do, and through you we will be able to help thousands of others. You do not understand medicine, but we do."

For some time I have watched the work of these physicians through Mr. Rowley, and am surprised more and more every day at their ability in diagnosing disease, and their successful treatment. No learned professor in any one of our medical colleges could enter more minutely into the pathology and description of disease than they. Every histological change from the normal is noted and described, and in language embracing the technical and scientific terms known to the profession.

Knowing Mr. Rowley's life and positively that he never studied medicine, and that in his life-not knowing even the general construction of the human body—I regard such manifestations as these spirits give through him as truly wonderful. Even the most confirmed skeptic would not listen to a single diagnosis from Mr. Rowley's instrument without admitting that the mind at the other end of the wire is thoroughly conversant with medicine,

and possesses knowledge on these subjects superior even to that of the most learned M. D. in the land. It seems to make little difference, too, whether the patient treated is near at hand or miles away, the diagnosis is just as correct and the treatment just as successful. It is a most valuable and can be given the spirits by the patient who is anxious to get well. To explain, let me quote from Dr. Wells himself, who is the leading spirit of the band:

"While we can see the internal organs plainly, still any information given us by the patient is just as valuable to us as a earthly physician, since we, too, reason from cause to effect. It is important then to know the length of time the disease has been running, and at least one or two leading symptoms. We do not claim to be gods or demi-gods, neither are we omniscient nor omnipresent. We consider it a duty of the patient to tell us what he can. We take it for granted that the patient who is anxious to get well will not put anything in the way for the sake of a personal test of occult power. Only permit us a key and we will unlock the intricate cabinet of the human body, display to you its secret workings, and point out what is wrong, and the remedy therefor. This much I suggest to disabuse the minds of many, even old, experienced Spiritualists, who seem to think that spirits know everything—past, present and future."

Seeing these things as I have from day to day, and weighing them over carefully many times, I must, if I honest to myself, admit that they are true. I enter the field with Mr. Rowley and his guides with much pleasure, knowing that I am in the right. I shall keep on without turning back, let come what may. I walk in, however, with my eyes wide open, and shall note everything that occurs, pro and con, with the hope that others will follow me, and succeed in places where I may fail. G. F. WHITNEY, M. D. 513 Prospect street, Cleveland, O.

NOTES FROM DR. WELLS.

I would like to say a few words on general topics for publication in the BANNER OF LIGHT—a paper that is widely circulated among liberal thinkers, especially those who believe in the Spiritual Philosophy. I am anxious to see Spiritualism recognized throughout the world by all classes of thinkers, and feel that the time is not far distant when this state of affairs will exist.

I consider it the duty of every intelligent spirit who has opportunity, to assist all he can in disseminating the great and noble and important philosophy. I wish to see Spiritualism elevated to the high standard which all purer thinkers would like to see it attain; and it is the bounden duty of each and all its advocates and exponents to do all in their power to bring about such an ultimatum. It is true of all new, and comparatively new "isms," that there will be many hangers-on whose minds are filled with numerous (idiosyncrasies, and consequently there will be a large amount of chaff always mixed with the seeds of truth. It requires, then, a pure process of logical reasoning to separate that which should be retained from that which is to be discarded, or worse than useless. To do this the mind should be free and untrammelled by superstition, bigotry, creedism or any theological cant.

Reason (or the power of reasoning) is an inherent principle of the human mind—a spark, as it were, of all new, and comparatively new "isms," that there will be many hangers-on whose minds are filled with numerous (idiosyncrasies, and consequently there will be a large amount of chaff always mixed with the seeds of truth. It requires, then, a pure process of logical reasoning to separate that which should be retained from that which is to be discarded, or worse than useless. To do this the mind should be free and untrammelled by superstition, bigotry, creedism or any theological cant.

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lived over eighteen centuries ago. Oh! ye Orthodox! do not hold up your hands in horror at this trilemma! It may, it is true, help to knock out the props from under your creedal fabric, but therein ye have done what ye should do. These many years, but when the building has been effectually demolished, upon the grounds where it stood will be erected a more befitting and beautiful one, within which you can worship a God who is real and true, and one of whom you will not be ashamed.

Every man holds his destiny for good or evil in his own hands; you must yourselves answer for every evil thought and action; so take heed—learn from the pure Nazarene if you will, humility, forbearance, love, charity, long suffering and patience, but do not try to make him a scapegoat to carry you into glory, while you sit idly by, indulging your vicious appetites for the selfish pleasures they may afford you. SPIRIT DR. WELLS.

Banner Correspondence.

Pennsylvania.

BRADFORD.—"Cyrus" writes: "This city, now the great center of our country, has an enterprising population, cosmopolitan by nature, of some twelve thousand. Owing to the extreme low price of oil at the present time, everything is comparatively dull. A few cents advance in this product would cause everything to boom. The frowns worn by its citizens now would be all smiles. The only boom at the present time is a spiritualistic one. As the value of material product decreases, there seems to be an advance in the desire for spiritual blessings, and the result is a grand outpouring of our citizens to learn more concerning things spiritual and the immortality of the soul."

At the close of the Camp-Meeting ceremonies at Casadaga, N. Y., Mrs. Edith E. R. Nickless, who was a visitor at the camp, was invited by some of our citizens to visit this city and deliver a course of lectures on the great questions which are agitating the minds of men to-day. The first of the meetings was held in a small hall, having a seating capacity of less than two hundred. This was filled. The next meeting hundreds were turned away for want of room. On Sunday, Sept. 25th, Orpheus Hall, which will seat a thousand, was engaged and found none too large for the assemblage that came to hear words of wisdom from the spiritual side of life. The controls of Mrs. Nickless took for their subject, "Ye are the temples of the living God." For one hour the audience was held spell-bound by the words that came from the inspired lips of this enraptured speaker.

These lectures on Spiritualism are the first given in this city, and of course met with opposition from press and pulpit; but with all this opposition our citizens seem anxious to learn more of the philosophy. Among those constantly in attendance at these meetings is the Rev. S. Well, Jewish Rabbi, and wife. This is his first experience in Modern Spiritualism. Through the tests applied at the meeting, he has become very much interested in the medium; he has become very much interested, and is earnestly seeking more knowledge. He has called on Mrs. Nickless and had many vexed questions pertaining to theology answered from a spiritual standpoint by the controls.

It seems strange that this city should have remained so long without spiritual workers. The field is now ready for good mediums of any phase, independent state writing in particular, as that phase seems more fitting for the initiatory steps of spiritual investigation. The letter of Hon. A. B. Richmond, the great criminal lawyer, in the *Meadvette* (Pa.) *Tribeune-Republican*, has had a wonderful effect on the community in these parts. He is so well known, and as a lawyer having no peer, his experiences at Casadaga Camp this summer have caused many to open their eyes and wonder if that which they supposed to be a delusion and humbug is really a truth.

I was my privilege to meet with Mr. A. B. Richmond at Casadaga, and he informed me he came to the Camp with the firm belief that in one week's time he would show up all the trickery of state-writing in its true light, and prove to the campers of Casadaga that they were an over-zealous, confiding lot of individuals who had been deceived by the expert's tricks of ledgerism. As his letter states, two sittings with a state-writing medium and messages written between the states that never left his hands were proof enough for him that there was no trickery about it on the part of the medium, but that the writing produced by it was an intelligent power outside and independent of the medium. What that intelligence is he shall satisfy himself before concluding his investigations.

The meetings, with Mrs. Nickless as speaker, will be continued for a few more Sundays, and we hope the result will be a permanent organization of Spiritualists in this city.

PITTSBURGH.—C. P. Meskinen writes: "Sunday, Sept. 4th, ushered our Society into a new hall, Sixth street, and also brought us Brother Bishop A. Beale, a very modest, retiring trance-speaker and singer, who served our Society during September very acceptably; his controls being of a very intelligent order, and the brother, by his gentle, unassuming manner, making many friends.

Our hall, the same emanating from as many different friends. We are supplied each Sabbath with fresh cut flowers from one of our brother's gardens. Miss Jessie Rhind made us a call last Sabbath and was warmly greeted by her admirers here, who much regretted her inability to make us a prolonged visit. Our veteran brother, William Fleming, also visited us, he having recovered from the serious illness that attacked him some months ago. Mrs. Sarah Patterson is again welcomed back to this her former home; her mental powers are well known among Spiritualists generally.

We are slowly but steadily increasing our membership and attendance at our meetings. Mrs. Helen Stuart-Richings is engaged for the five Sabbaths in October, and we expect a materializing medium to visit us in November, while Frank T. Ripley is booked for December.

Mediums and speakers en route through our city are invited to correspond with me with a view to engagements.

PHILADELPHIA.—R. A. Thompson writes: "It would require the pen of a Victor Hugo to describe the scenes and incidents of the centennial celebration held recently in this city. As the route of the procession was confined to Broad street, every one with but few exceptions, who owned or rented properties on that thoroughfare, had erected stands for seats. The stands afforded a fine view for about eighty thousand people; while about one million stood on chairs, in the street, on other people's feet, and even on the roofs of houses back from Broad street.

Many exhibits were very beautiful. It certainly was a grand parade, but would have been wholly successful had there been another wide avenue taken in connection with Broad street. Trains bearing people from neighborhood towns and villages were a sight—even the tops of the cars, the tender of the locomotive and the 'cow-catcher' being covered with clinging human beings anxious to reach Philadelphia. The decorations along the route were grandly magnificent—Obenast street, as usual, capping the other streets in the display. Now what has all this to do with Spiritualism? A great amount. We believe spirits prompted it, and helped it through. North and South here met and fraternized; that alone was worth a hundred Congresses. The people do not make the Nation, and unmake kings, popes and presidents? The grand industrial display demonstrated the superiority of the arts of peace over those of war. We are progressing; let us hope soon there will be less need for armies, navies, prisons and almshouses. Every one can help. How? Advocate for equality in suffrage, taxation and individual liberty. Vote right, and stop grating after election. More than this, set a proper example by doing right."

Florida.

BELLEVIEW.—Barb E. Hart writes: "I have lived three years in this incomparable climate, and I have read from week to week of late of Ousey, Lake Pleasant, and other summer resorts of Spiritualists."

I have wished an association of Spiritualists would now, while land is comparatively cheap, purchase grounds for winter meetings in this section. A tract of high pine land, near a lake or on the Gulf coast, would be preferable, and if partly laid out to groves of assorted fruits, would be a good investment. We are a great and growing body. Let us lay the foundations for a mighty future, with resources for health and culture of our mediums, and above all for our children and our children's children. Charlotte Harbor, Tampa Bay and other localities are rapidly developing, and my residence in Florida warrants me in saying that the Peninsula, where the winds sweep clear from the thousand miles wide Gulf of Mexico to the Atlantic Ocean, is the best place to locate a sanitarium and cottage homes for the thousands who would eventually be drawn thither."

Maine.

STOCKTON.—A correspondent writes: "The old Pine Tree State is awakening to the truths of Spiritualism as it never has before. The camp-meetings have all been largely attended, and now, in nearly all portions of the State, circles are being held. Halls are opened and even church-doors are thrown open for the Spiritualist lecturers and mediums. Sunday, Sept. 11th, George A. Fuller, one of the finest and most able lecturers in the field, spoke to large, enthusiastic audiences in the Universalist Church in Stockton. He paved the way for Dr. H. F. Merrill, who occupied the same pulpit the following Sunday. The altar was profusely decorated with beautiful flowers, and the choir was all that could be desired. Eighty-two names and messages were given by Dr. Merrill, so convincing in their nature that many who came into the church as investigators went out as converts to Spiritualism. One particularly fine was the control of Rev. Jerome Harris, late pastor of the church, who was recognized by nearly every one in his manner and ways in the pulpit. Dr. C. F. Ware of Bucksport was also present and gave a short address."

BUCKSPORT.—A correspondent writes: "Sunday, Sept. 25th, has been a memorable day in the city of Rockland, and Spiritualism has come here to stay. Dr. H. F. Fairfield and Dr. H. F. Merrill occupied the platform in City Hall, which was filled to its utmost capacity. Dr. Fairfield opened the meeting with a fine address, followed by Dr. Merrill with forty of the most astonishing tests ever given. People were selected from the audience, and the names of wives, husbands and children given, with such particulars as astonished the most skeptical. It being stormy, a large circle was held in the evening at the beautiful home of Mr. and Mrs. Ezra Whitney. Rev. Mr. Kemele, the Universalist clergyman, attended both services, and in the evening made some very fine remarks regarding Spiritualism. This meeting has caused much excitement in town; has been talked about on the streets and in all the places of business. It is the wonder of all how Dr. Merrill, a perfect stranger here, can possess so many facts concerning friends who have passed on. The interest in Spiritualism here is great. Dr. Merrill is to visit us often, and meetings and circles will be the order of the coming winter. A grand field of labor is being opened in this State for lecturers and mediums. Let the noble work go on. God bless all its workers."

New York.

CASADAGA.—E. W. T. writes: "Though our Camp-Meeting closed Monday, Sept. 5th, it did not end, but tapered along for a week, during which time we had two or three brilliant episodes. Thursday, Sept. 8th, was the first anniversary of the birth of Mrs. Marion Skidmore, the patron saint of Casadaga camp-ground. The friends on the grounds prepared to celebrate an event of so much moment to us. With the assistance of Mr. R. S. Lillie, Mrs. Skidmore was privileged from the grounds and preparations for a surprise were entered upon. Committees were organized and the work began. The dining-room of the hotel was the scene of extensive preparations. The tables were set for eighty guests, and beautifully trimmed with ferns, flowers, and fruit. An elegant repast was ready when the six o'clock train heralded the arrival of Mrs. Skidmore at the station. Mr. Lillie, with escort, met her with a carriage, and before she could inquire the cause of such unusual attention, she was introduced to the parlor, where a crowd of friends showered her with caresses and wishes of many happy returns of the day, and the lady has full assurance that all was heartfelt."

After supper, an adjournment to the amphitheatre was proposed. Here, again, a surprise awaited her. The rostrum was elegantly decorated and illumined by colored lights as she came down to it through the center aisle. She was then seated on a throne-like chair, and Mrs. Lillie in an appropriate manner presented her with a beautiful oil-painted panel, the gift of her numerous friends on the grounds. Then we had singing and speeches, and ended with a merry dance, in which the old heads seemed to possess young hearts, for young and old mingled in it and frisked away an hour of unmingled delight.

Sunday, Sept. 11th, Mrs. R. S. Lillie spoke morning and afternoon. Her afternoon discourse was pronounced the best given on the grounds this season. Her subject was, "What is Justice? What is Law? and How Can they be Made to Harmonize?" Mrs. Lillie has a flexible, musical voice of great power, and that, added to her eloquent inspiration, renders her a favorite speaker with outsiders as well as Spiritualists. The future of Casadaga seems to be one of assured prosperity. May God and the good angels keep our hearts pure and our heads well balanced, that we may have strength to bear good fortune and not be spoiled by it."

Kansas.

TOPEKA.—"A Participant" writes: "The 15th day of September, 1887, was a propitious one to respond to an invitation to visit Mr. and Mrs. Aaron Markley, (the former of whom is President of the First Society of Spiritualists of Topeka, Kan.) at their home in the suburbs, three miles south-east. Ladies and gentlemen to the number of twenty-three responded, arriving soon after 10 o'clock A. M., and were heartily greeted by host, hostess, children and grandchild. The hours before lunch were occupied by conversation, song, solo, with guitar accompaniment by Wallace Aber, an invocation by Mrs. J. Hamon, and remarks by Mrs. M. Norton, response by the host, in which he referred to the day as a happy one, the link in memory's chain of an eventful hour in their lives thirty-seven years ago, followed by congratulations from all present to host and hostess. Following these exercises were responses to written sentiments, by spirit control, and a song. The lunch was bountifully served, after which Mr. and Mrs. Markley were addressed by Mrs. J. Hamon. Indian spirits then took control of Mr. Hamon and Mrs. Johnson, and kept up a lively dialogue in their native language. Song and conversation followed.

A large circle was formed, each person present responding normally or abnormally, giving a variety of thought. Mrs. J. Hatch, under control, gave each person short descriptions of attendant spirits, or some symbol of character attending them that rendered the hour an enjoyable one.

May the pleasures and profits of the occasion long remain as a pleasant memory with those who participated, and as we pass one by one, over the beautiful shining river, may each be welcomed to the 'blessed anniversary,' where all can meet and be known as our hearts' best interests prompt us, in the sincere wish of a participant.

Mediumship is progressing among us, including that for materialization! A late city ordinance, taxing clairvoyants exorbitantly, may for a time retard developments, but no law can put down the truth."

Indiana.

LIGONIER.—Joseph M. Bare writes: "Spiritualism has commenced here in a quiet way, and as certainly as the indowing of spiritual light cannot be kept back, so certainly will this small beginning develop into a mighty flood that will sweep the entire community."

A lady relative from another part of the State was visiting here in the family of an Orthodox minister. She instructed the two older sons how to make a talking-board, and soon messages from spirits were spelled out and many tests given. The old folks looked on with amazement, and acknowledged that they knew not what to make of it. A lady present, although not a Spiritualist, suggested that several of the lay out-

hands upon a stand and see what the result would be. Accordingly an ordinary stand was brought out; the lady, two gentlemen and myself, now placed our hands lightly upon it. In three minutes it began to slowly move, and in less than two minutes more the stand commenced to rock with great force. By request it then stood upon one leg, with our hands only lightly touching the top of it, and walked into the other room. A planchette was now introduced, when my spirit-brother controlled and wrote as follows: "Joseph, did you know I was at your stand to-night? Joseph, you are almost developed." At that time I was not developed sufficiently to operate the talking-board, but was in a few days. Spirit messages were spelled out rapidly when my hand was placed upon the board. The spirits said I would be developed as a writing-medium in one month, and it has come true. The skeptics are confounded and perplexed. They look upon me with suspicious awe, as one possessed by an evil spirit."

Michigan.

NORTH LANSING.—G. H. Brooks writes: "Last year at the Vicksburg Camp there was organized a Mediums' Protective Union, the object and aim of which was to give mediums better conditions and advantages than they enjoyed, and to give assistance to mediums who were in sickness or distress. The work for the past year has been in assisting those who were unfortunate. This year the meeting was held Aug. 10th, at Haslett Park; Dr. A. W. Edson of Lansing, Mich., re-elected President, Mr. H. J. Field of Grand Rapids, Vice President, G. H. Brooks, Secretary, Dr. Edson, Treasurer, Dr. J. Simons of Allegan re-elected Trustee for five years. The Society held a very interesting meeting, and through the kindness of Mr. Haslett, were given the lease of a lot where they intend to build a Mediums' Home for use during the year for recuperation. Some two hundred dollars were raised by subscription on the ground; each medium is to collect what he can for the building. The members of the Society wish to make an appeal to all those who are interested in the welfare of mediums to aid in this glorious work. We would ask the Spiritualists of Michigan especially to lend their aid in thus making a home for those who are the orphans of the Spiritual Philosophy. All contributions should be sent to Dr. A. W. Edson, 519 Cedar street, North Lansing, Mich., where it will be deposited in the bank and used in erecting the proposed building. To all mediums in the State write: Join in the work by giving us your name and one dollar as membership for one year. Send your name and address to G. H. Brooks, 519 Cedar street, North Lansing, Mich. Let us have at our next camp a home that will be a credit to the cause and an inspiration to the mediums. The Society has done much good in the past, and it can do much more in the future with increased facilities. The Society adjourned to meet in one year at Haslett Park, at the next camp. They intend to make this year one of labor."

Maryland.

BALTIMORE.—Geo. Koch, Secretary of the Third Spiritualist Society, writes: "Mrs. Minnie Brown, an honest and faithful worker in the field of Spiritualism, has given her service as medium to the Third Spiritualist Society of Baltimore for the past three years, held her farewell séance Sunday, Sept. 18th, at Spiritual Hall, 655 Saratoga street, she having selected Philadelphia as her future home. After she had given excellent tests, all of which were recognized, the writer presented to her a solid silver jewelry box with cash contents, together with the following letter: "To Mrs. Minnie Brown: As it seems to be the will of our Heavenly Father and your own that we should be in time separated, we bid you, with deep regret that it must be so, a fond farewell, and wish you, with all our hearts, God-speed to your new field of labor. Though absent you will not be forgotten. We shall miss the cheerful smile, we shall miss the warm grasp, we shall miss the soothing influence that ever came with you, and when we assemble at the usual hour to search for truth, we shall miss the good-bye back to the many pleasant moments it has been our good fortune to enjoy through your kind ministrations. Though you leave us, the fruits of your labors remain with us, and we shall ever be grateful to you. Many will long for your words of encouragement; many sigh for some message from a departed one; many pray for light in darkness and breathe a silent prayer: 'God bless you!' when you are absent. Accept this token of our esteem as a reminder of the pleasant moments we have spent together; and should ever misfortunes gather around you may this remind you that you have not been forgotten. The good friends whose pleasure will ever be to return in any possible way the many favors you have shown them. That God may in his mercy protect and keep you and yours in the future, as he has in the past, and you with bright angels who shall be ever present to guide and guard you, is the sincere prayer of your friends of the Third Spiritualist Society of Baltimore, Md."

Massachusetts.

LOWELL.—A correspondent writes: "Mr. and Mrs. Jacob Nichols celebrated their golden wedding at their residence, 115 Summer street, on the evening of Sept. 17th. A reception was held from 4 to 10 P. M., and during that time a very large number of old friends realized the couple and brought substantial tokens of their esteem. The house was prettily decorated, music and sociability whiled the hours away, and the celebrating couple, who are remarkably young-looking for their age, received a shower of good wishes. The presents were very numerous and beautiful, and many of them were placed with handsomely adorned with flowers and bouquets, most of these also being the gifts of thoughtful friends."

Mrs. Elizabeth Kirk.

134 East 31st street, New York City, departed this life Sept. 13th, aged fifty-nine. Funeral services were held on the 15th; burial occurred on the 16th.

Mrs. Kirk's distinguishing characteristics were cheerfulness under all circumstances. She was a firm believer in Spiritualism and for ten years an attendant upon the ministry of Mrs. Brigham of the First Society of Spiritualists. She was born in Hudson, Columbia Co., N. Y., married early, and has one son and leaves a husband and two adult sons. The address at the funeral services was delivered by the medium Mrs. J. G. Goodwin of 143 East 10th street, of which the following is a synopsis: "Before us lies the former dwelling of our sister. Emerging like the chrysalis she has begun her journey of eternal progress. The natural body has accomplished its mission and lives on in the etheric world. The earthly life is a nursery. In it God prepares his plants for a higher spiritual growth. Every seed has its cover in which it ripens. The natural body is the cover of the spiritual body. It is born, it grows, it matures, without accident or forced into change, it drops the shell and develops a different and higher state. Our sister, living according to the best of her knowledge and inspiration, has done this. She has left a serene spirit, resurrected at once into the spiritual life, and is received by kindred and friends as a long-expected visitor.

The God of God is immutable. Each soul gravitates to its own congenial place. It has a spiritual body adapted to the world of spirit, and possesses all the mental, moral and intellectual faculties of the natural body, with less material grossness, and more refined through a glass—darkly, but beholds the harmony of the real world of which this is but the prelude. It shows its true character by its personal atmosphere. As the original shell of the seed cannot rise to the height of the ascending flower, so the earthly body must fall and decay, and the spirit upward soar. The outward man perishes, the inner man is renewed. The pure in heart discipline the body, the spirit is purified. The finer spirit in earth is reflected in the honest countenance—*valde magno animi est*—but as death is inevitable, it is better to be prepared.

We write our history daily. Employers of our own time, we act as our own book-keepers. Unconsciously we record the uses or abuses of our time and furnish the evidence for future self-judgment. Every day had principle develops the impression of conduct upon the spirit. Every malign feeling is reflected upon the soul and harms the indulger most. The 'book of life' we are writing every day, filling it with pure and peaceful impulses of blessing them with wisdom and peace. Nothing is hidden that shall not be revealed. The formation and development of the spiritual character is not a hasty matter. It is our constant duty to enlarge the better nature, and prepare for the society of the higher life.

We can believe that our sister, who 'adorned each day with sacrifice' developed her spirit in the etheric influence of 'a life of noble living.' We can think of her as not among the lost, but as on the highway traveled by loving friends who are ready to help her onward. 'Kouris has, and she will not be forgotten; yonder soul here. She will still watch over you until you shall again be in the home of immortal joy. Remember it is just as natural to be born into the next life as into this. But our sister is not in the progress. In neither does Supreme Wisdom threaten; our the business to study law and effect and self-improvement. Soon shall we enter the second stage of our life, and shall see our eye with wonder and eternal gratitude.

There is in the realm of life divine, wherein no light of earth does shine. One's own development has power to aid the influence in God's love stream.

Delights in God's love stream. J. W. B.

The Reviewer.

FORCE AND MATTER: or, The Principles of the Natural Order of the Universe. With a system of Morality Based Thereon. A Popular Exposition. By Prof. Ludwig Büchner, M. D., formerly Medical Lecturer at the University of Tübingen. Newly Translated from the Fifteenth German Edition. Enlarged and Revised by the Author. With Portrait and Biography. 12mo, cloth, pp. 512. London: Asher & Co. Leipzig: Theodor Thomas.

The philosophy of materialistic belief has never been more clearly and forcibly set forth than in this volume, and were it not that for the past thirty-eight years demonstrative proof of the utter fallacy of a large proportion of the author's inferences and conclusions had been given to mankind, it might possibly have been accepted as altogether reasonable and strictly true. As it is, contrary to the writer's intentions and expectations, his book subserves a different purpose than was anticipated by him, and quite likely one which he does not now realize. It shows that the advent of the Modern Spiritualism came none too soon; rather that it came just at the moment when it was most needed; when the spiritualized and so-called Christian world, having rounded itself to a considerable degree of fresh thinking, began to see that no convincing evidence of there being a future life for man was furnished by the Church; that the Bible itself, as taught by those who were accepted as its most learned expounders, gave no proof that immortality was the inheritance of men, sufficient to satisfy a human mind that chose to do its own thinking, and out of that thinking resolve its own conclusions. The result was beginning to become painfully apparent in every direction, in the Church as well as out of it, and the doctrine of immortality was rapidly being relegated to the realm of effete dogmas which theologians had palmed off as "God's holy truth," until, the people falling to accept them with any degree of avidity, they one by one slowly and silently eliminated them from their programme, and assumed that they never advanced them; as, for instance, total depravity, the damnation of infants and the election or foreordination of every individual to eternal happiness or misery.

The author was born in Darmstadt in 1824, was educated in the college of that town, subsequently entered its Technical Institute, and a year later the University of Gießen. The result of his study reached the public through numerous reviews, reports, essays, dissertations and translations, the latter including Sir Charles Lyell's "Antiquity of the Human Race." His greatest work was the one before us, "Kraft und Stoff," first published in 1855 at Frankfurt, in which he made an attempt to transform the prevailing theory of the world based on theological philosophy, and adapt it to the requirements of modern science. It at once created an intense feeling among those whose views it attacked, subjected the author to much personal inconvenience, and obliged him to resign his chair at Tübingen and return to Darmstadt, where he resumed his practice as a physician. The book passed rapidly through many editions and engaged Büchner in a vortex of literary controversy. The estimation in which it is held may be inferred from the fact that it has been translated into thirteen languages, and given rise to a vast amount of hostile criticism and polemical writing.

The late editions of "Kraft und Stoff" have been so much enlarged that the work in its present form may be regarded as a new one. The author in his preface to the one before us admits that since its first appearance, eight and twenty years ago, "Many things have changed," he says, "both in the intellectual and the material worlds." "In science also," he continues, "so many things have changed" during the same period "that it appeared imperative to re-write this book." For a scientist to admit thus much is worthy of note, and when in addition to this he asks, "Who can tell how near the rising wave may be at hand, which shall once more carry us all onward?" there is reason to hope the day is not far off when the materialistic belief of the scientific world, subject to continual change, will be supplanted by a spiritualistic knowledge that knoweth no change, but endureth forever.

Force and matter are the all of existence, says Prof. Büchner; the former, adopting the words of Mole-schott, "is no impelling god, no entity separate from the material substratum; it is inseparable from matter, is one of its eternal indwelling properties." "Force without matter," says P. Spiller, "is not a reality, and both, by their union, have made the world and all its phenomena." Says Dubouche-Reymond, "Matter is not a god-gift to man from which force, like a horse, can be unharnessed, now loosed. A particle of iron is and remains exactly the same thing, whether it shoot through space as a meteoric stone, dash along on the tire of an engine-wheel, or roll in a blood-corpuscle through the veins of a poet. Its properties are eternal, unchangeable, untransferable."

With the above and other quotations of like tenor as his base, the author proceeds to build what he conceives to be a strictly scientific theory of the existence of all things and the producing cause of all the phenomena of being. So far as it relates to human existences it amounts to this: The spirit or soul of man is nothing more than a force inherent in the bulk of matter composing his body, and whatsoever man may do—all the attributes he may display—is simply the result of the specific combination of matter.

Like many other advocates of materialism and professional scientists who trench very closely upon their ground, Prof. Büchner, when he undertakes to tell us what Spiritualism is, exhibits to a lamentable degree the fact that a specialist, while he may know much in one direction, may know very little in another; so little that when he attempts to go that way he stumbles and falls into a ditch, and means never to rise. In his chapter upon the "Beat of the Soul" we find the following passages, the truth of which we have neither time, space nor patience to refute; their utter falsity is palpable not only to Spiritualists but to others:

"There can be no scientific doubt that all alleged cases of actual clairvoyance or supernatural inspiration rest on fraud or illusion. Clairvoyance—that is, perception beyond the natural reach of the senses—is, on physical grounds, impossible."

"All the twaddle about the intrusion of a higher or spiritual world into ours, or of the existence of departed spirits, has been found to be unmitigated nonsense. No dead man has ever yet returned to the earth. There are neither table-turning nor other spirits."

He quotes with approval the declaration of Burmeister: "Spirits and spirit-manifestations have only been seen by sick or superstitious persons."

After stating that "Prof. Fenton of Boston offered a prize of five hundred dollars for clairvoyance or for the exercise of supernatural powers, as, for instance, playing a piano or tilting a chair without touching the object," the result of which was a declaration adverse to the claims of Spiritualists, Prof. Büchner says: "It is nevertheless true that among the clear-headed Yankee Spiritualists flourish to a large extent, and that year by year it supplies hundreds of inmates to the lunatic asylums."

states regarding subjects with which we are not so familiar as with this? Charitably disposed, we might be tempted to pardon such misrepresentations of truth in the first edition, when but a small fraction of what is now known was known of the subjects thus mocked at and derided; but at this day, after an interval of nearly thirty years, to repeat such erroneous views can be looked upon as little less than criminal. We would not have our readers infer that the entire contents of this work are diametrically opposed to all truth; very far from it. On subjects with which we have reason to believe its author is more fully informed, he is clear, entertaining, instructive, and in his field of materialistic research he is master of the situation. This makes it more a matter of regret that he should enter one in which he stumbles and blunders at every step. Our sincere hope and wish is that the "slating wave," of which he eloquently speaks, "which shall once more carry us onward," may bear him to higher grounds of observation and a loftier plane of truth.

Childhood and Youth.

Candles That Have Gone Out. Clara was twisting wicks for candles one evening, with a frown between her pretty brows. She thought it such stupid work, reeling and snipping of the strands of soft, white wax into candle-mold lengths, and each wick went on to the rod with vicious little jerks and twists.

It was all the harder because the rest of the group before the ruddy blazing fire were busy with work. One sleek, black cat lay in the soft, scarlet silk for little Grace; papa Barton was turning the bright pages of his last Harper, fresh and damp from the office; Fred had poked his algebra and head close under the lamp-light, but was too busy with equations to notice the glare of Clara's scowl. Aunt Eliza's white and gold-colored crevles lay in a dazzling heap on the crimson table-cover, while her ivory hook glittered in and out the meshes of a dainty sea-foam, but she saw and plied the discolored little face opposite.

"Getting wicks ready for mamma's candles, I see, little girl. Will she dip them or run them in molds?"

"In molds, auntie; and I do wish mamma would n't make such a lot of tallow candles every year. I just hate twisting the wicks and filling the molds!"

"Did you know, Clara, that the Indians who used to live here made candles, as well as yourself?"

"Why, auntie! No. Please tell me about it."

"It was more than a hundred and fifty years ago. The Narragansett tribe of Indians had a pretty village on this bend of the Kennebec, that we call Indian Old Point. You can read all about it in the 'Nineteenth Century Miracles.' 'Yes, Auntie, I have read of the old Indian village that used to be on Uncle John's farm, at Old Point, in Whittier's poem, 'Mogg Megone.' But tell us about their candles. Did the squaws have tin molds like mamma's?"

"No, Clara; neither did they have tallow; but candles, or tapers, they must have for their morning and evening services; their wise old French priest, Father Rasle, set himself to thinking of what he might make the many candles that he needed for lighting his chapels, and very soon discovered that beautiful, clear-burning tapers could be made from bayberry wax and silk."

"Bayberry wax candles!" exclaimed Mamma Barton, looking up from her needles. "I have heard Grandma Prescott tell of them."

"The squaws gathered great armfuls of the laurel that grew plentifully on the islands and on the shores of the Kennebec's mouth, and steeped it in water till the wax that oozed out the little round bayberries to the surface in green foam. The squaws mixed this with equal parts of elk's fat, and made hundreds of bright-burning tapers. For wicks, we are told, they used bark fibres, much harder to shred and twist, Clara, than your balls of soft wicking."

Needles had stopped clicking, and Fred's pencil and papa Barton's Harper had lost interest, for all were listening to Aunt Eliza's story of the Indians, that years before had built their wigwams on the homestead farms in that neighborhood.

"In a letter that Father Rasle wrote to friends in Quebec in 1722, he speaks of these tapers, some of them two feet in length, and describes how prettily his chapels look at mass-time, brilliantly lighted with wax tapers."

"When I was a little boy," papa Barton interrupted, "there was a single clump of bayberry bushes growing at the foot of Old Point hill, near the site of the Narragansett village. Tradition said the laurels were transplanted there from the islands at the mouth of the river, by order of the priest, who doubtless wanted to cultivate tallow fields nearer home. The plants did not thrive in our inland soil, and this last clump of the bushes was extinct long ago."

"People often find beads and shot and arrow-heads in the earth near Old Point Monument, which marks the site of the Narragansett village. Only a few weeks ago, a workman poked from the earth of a caving bank, a silver cross that without doubt was once Rasle's."

"Do you remember the date of the massacre?" mamma Barton asked in a low tone, as Aunt Eliza paused.

"August 23d, 1724. A dreadful day it was for the poor Indians. Nearly all the warriors were absent, hunting or fishing, and when the English soldiers surrounded the pretty village, needed under the hills and in the open distance. The poor squaws, with their little ones, rushed from their wigwams only to be shot or to drown in attempting to cross the river. The brave old priest was accidentally shot, and Old Point Monument is believed to stand on the exact spot where he fell and was buried."

"A very few of the tribe escaped into the woods, or by swimming the river, but when they ventured to creep back to their loved village, it was to find it deserted and desolate in ashes. The day's massacre exterminated one of the strongest and bravest Indian tribes in North America."

"The group in the freight were very quiet and thoughtful. All were thinking of the scenes enacted one hundred and fifty years before, in the broad fields lying so near their home. Very peaceful and quiet they looked, lying in the white moonlight. Fred walked his face with his hands, to out of the lamp's glare, and peered the time of night close. Could it be possible that that wild field to the north was once covered with Indian homes? that dusky forms flitted back and forth along the river, and song and prayer, and children's prattle broke the stillness of the air?"

"Field and hills, and river and air, now gave no hint of the life that once pulsed there. There was nothing but the grey stone shaft to tell that the ground had history other than any bare, wind-swept field along the Kennebec."

With arms akimbo on the sill, Fred looked out, and pictured in mind the moonlit hills and fields as they were one hundred and fifty years before. Mamma Barton's needles clicked softly, and the crinkly white wicks were looped and twisted without complaint or frown from Clara, while Aunt Eliza, in low, sweet tones, repeated from Mogg Megone:

"And where the house of prayer arose, And the holy hymn at daylight's close, And the aged priest stood up to bless, The children of the wilderness, There is naught; save ashes sodden and dank, And the broken base of the Korid's work, Heaved to free, and damp, and red, Rolling along the river bank."

"—Clarissa Potter, in 'Portland Transcript.'"

A one hundred and ninety-five pound chunk of pure copper was recently unearthed at Springvale, Fond du Lac County. It probably came down from the Lake Superior region, and is supposed to be the same one that was found some time ago—The Randolph (Wis.) Radical.

Read "ZOLLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, 9 Bozworth street, Boston.

Mrs. E. A. Wells. To the Editor of the Banner of Light: The Mount Pleasant Park Camp-Meeting was highly favored with the presence of most excellent mediums. Among them we reckon Mrs. E. A. Wells as one of the best. Her experiences in materialization have been fully set before the public. But it is not so generally known that she is a superior test medium, not only in private séances but also on the platform. It was my good fortune to witness a number of most convincing tests in both these situations. In addition to careful descriptions and names of departed friends, Mrs. Wells gave me the principal grips and signs of Masonry, up to the Royal Arch degree. Her tests on the platform, so far as I could learn, were invariably correct, and gave great satisfaction. Where she is known it is needless to say that Mrs. Wells is a most excellent woman—according to the modern style of expression a perfect lady; but, as I would express it, a most womanly woman, in the highest sense of the term. We are hoping she may be able to visit us again next year. In the meantime we wish her joy, and earnestly commend her as a medium and person to all seeking a knowledge of the life beyond. J. S. LOVELAND. Woodlawn, Sterling, Ill., Sept. 8th, 1887.

PSYCHOMETRICAL DELINEATION OF MRS. E. A. WELLS, BY PROF. J. S. LOVELAND. This lady is above the average size physically, with a strong nervous-temperament. Her intellect is a practical one. Her perceptions are keen, her judgment is quick and remarkably accurate; hence her conclusions are readily reached, her decision made, and action follows at once. When her mind is made up she never hesitates in her action—she takes the responsibility. These mental attributes make her capable of transacting a vast amount of business without confusion or perplexity. There are shrewdness and common sense in her intellectual make-up which render her eminently successful in business matters without involving any of the dishonest arts of the sharper. While capable of appreciating the rare productions of genius, her own mental tendencies are not very strongly in the direction of ideal or abstract thought and emotion. Her love of Nature is immensely strong. Her sympathies are easily aroused and very acute, and if her sense of justice should compel her to punish an enemy, if she saw contrition and penitence her hands would be the first to bind up the wound she had made. But few suspect the depth or strength of this woman's nature; being her in the rush and whirl of traffic they would say surely there is a woman entirely worldly in nature and feeling, but the strong, irresistible gravitation of her being when the day of toil is over is to pillow her head upon the bosom of a great, true and noble man, and to find in his arms the perfect confidence, trust, and perfect rest. But a cloud—a storm has passed over the sunshine of this life; there is a sacred shrine in the temple beneath which is entombed a perished hope; that shrine has been watered with tears, which only angel eyes have witnessed. In all the mists of her life she runs the undertone of sorrow. But she would ask no one to share with her this legacy of destiny. Her life is not a blighted but a chastened one; from the silver lining of this darkening cloud have come the angel voices which whisper promises of deathless love in the great beyond; on it is pictured the images of those whose happy feet tread the flowery paths of the Golden Land of perfect joy. From the omniscience of wisdom in that higher world has come to her the announcement of a new, a glorious mission. She has yielded accordant consent thereto, and stands to-day as one of heaven's best ambassadors to the tired dwellers on the plane of earthly life.

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 We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires special attention for.
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Before the coming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

Prof. Kiddle and the Seybert Commission.

We shall commence in our next issue the publication of an able and exhaustive article from the pen of PROF. HENRY KIDDLE of New York, which deals trenchantly with the "Preliminary Report" issued not long since with such a flourish of trumpets by the Pennsylvania University's synd of investigators. The article is an official document, prepared by Prof. Kiddle as a committee of one appointed by the American Spiritualist Alliance of New York City to examine and review the statements of the Commission in question; and we feel sure that our readers will as heartily endorse his report on its being printed as did the Alliance when it was read before its members.

Canal Christians.

This may seem like a fanciful, if not far-fetched, term to most readers, and yet it is neither. The Rev. Thomas Kelly, a Methodist preacher of Philadelphia, delivered a sermon not long ago whose text was: "Not far from land," suggesting by its singularity of selection the well-known feat of the famous Rowland Hill of London in the same line, who, when determined to preach against the high bonnets and extraordinary top ornaments on them which became at once a rage and a nuisance in his time, selected for his text a fragmentary passage of the New Testament: "top not come down." Our Philadelphia preacher seizes on the word written in chalk by Michael Angelo underneath one of the sketches of Raphael—*amplius*, meaning to suggest to the absent painter that his sole lack was a larger outline, that he cramped and condensed too much.—So, thinks he, the modern Christian's chief danger lies in his tendency to contractedness, which includes, of course, bigotry and all kindred disabling qualities. He says the new motto for the Christian should be—*amplius*.

Employing the symbol of navigation, he declares the spiritual whereabouts of the majority of Christians to be "not far from land." The canal Christian is regarded as the representative of his class. After contrasting the obtuse, sleepy bargeman on the canal with the sprightly, ambitious and experienced seaman who circumnavigates the globe, albeit both are men wholly addicted to the water, the preacher thinks there is just as much difference between people who belong to the churches. We live in an age, he observes, when canal business is at discount, both temporally and spiritually. No person who is in a hurry to go anywhere or to do anything would think of patronizing the canal. The canal business of the country has been greatly damaged by our increased traveling facilities and the rapidity with which freights of all kinds are dispatched by our railways. And the revolution in the moral world, equal, if not greater, in consequence of the more general diffusion of knowledge and the exercise of common sense on the subject of religion, has not less damaged the canal business in the religious world. Men do not tamely submit to human dictation and control, as in the past.

The points specially made relative to the canal Christian are, that, like the canal sailor, he never goes on a voyage of discovery or sails in unexplored waters. He loves narrowness, and is so short of sea-room that he could not turn around if he tried; and he does not feel like trying, since it is equally cheerless for him in front and rear. He is rigidly limited to the courses and channels made and marked out for him by others. He pursues the beaten track. Then again, like the canal sailor, he knows but little variety or change, whether in service, scenery or speed. His course is so rigidly straight that it keeps him always close to the banks and bottom. When he comes to old age he is as shallow and narrow as when he first set out. And again, like the canal sailor, he carries neither chart nor compass, log nor lead. He sails by sight only, never being in doubt about his depth or his whereabouts. He never ventures beyond the shibboleth of his own church. He is as uncharitable as he is narrow, and as bigoted as he is shallow. He sails, too, like the canal sailor, neither by wind nor steam; does not carry his own propelling power; can

not utilize wind or tide; and to make headway must be taken in tow.
 His highest inspirations come from the tow-path. He is never so happy as when he sees "the smiling meadows on either side of his narrow barge, and the old scud-dog horse (when not a mule) on the tow-path pulling him lazily along." Nevertheless, our esteemed preacher against canalism in religion, seems to be apprehensive of Christians becoming too broad, which he regards as being quite as mischievous as being too narrow. Like the preacher Spurgeon, he confesses himself weary of that breadth which comes of broken hedges. We must believe something, he says, and believe it on divine authority.

The vital question which naturally arises in the general mind, in view of this latter position of Rev. Mr. Kelly, is this: "Who knows the best and the most about what is divine authority?" Do the priests or hierarchies, who have interests and ambitions of their own to serve? Can one man draw nearer to the Divine Spirit than another, except in the one and only divinely appointed way? Do the organized churches know any more about God than every person can know for himself?

The Press as a Storm-Signal.

We hear, right and left, a great deal said about this, that, and the other one having a mission in life, being born, as it were, with a spoon of speciality in their mouths. Not a few persons pass a large part of their lives unhappily, because they feel that they have never been able to find their mission. Men and women alike share this impression. In the newspaper world, we discover the same tendency to a prevailing notion of a special mission. One editor pretends to think that he runs a paper to establish a certain form of religious or political belief; to bring to the top a class of ideas for which there is no present demand; to make people better or wiser, *will he, nil he*; to introduce the rule of a belief in protection, in free trade, in the trinity, in a variety of things. And in general, the more meagre and immature the experience, the more positive and dogmatic the nomenclature. Somebody says with striking truth that the newspaper is a daily signal service, telling where the storm-centres of sorrow and sin are, in order that individuals and communities may ward off danger.

But the press cannot successfully undertake to set up as an oracle. It does not know everything as yet. It is but a medium of communication from one to another, the intercourse being for the benefit of all. There is an element of individuality about it above all things, while its public character and influence proceed simply from a number of individuals reading it at once. The same writer, already referred to, says that if it would be successful, even in that much of a mission, it must be true in telling its readers what are the acts and thoughts of the people; it must be a *camera obscura*, by which is pictured in miniature, but in clear and correct outlines, whatever transpires within the circle of its observation. Doing this, its man-given mission will constantly expand. The press does not attempt to show people what road to take to reach any given end; but it shows the public all the roads and their mutual relations, leaving people to take which they will after having become informed of what is good and what is bad, what is hard and what is easy. No newspaper can lay down a distinct and direct line for anything, and then urge others to traverse it. It can only give the experience of others for the information and guidance of the public.

To show that there is no special mission about the press, the conductor of a newspaper has but to try the experiment of addressing his customary readers from a height or in a style that is out of the reach of their sympathy. He will quickly discover that his conceit of a special mission for his journal is a hollow affair. It is very much as if our corner grocer should insist that his customers buy only corn meal if he rather than flour, because he thought meal better for them than flour. It is not his business to tell them that. They are supposed to know best what they want themselves. His whole business is to keep what they are likely to call for, and they depend on him to do it. He may, of course, suggest the purchase of one article in preference to another, but they are the ones to finally decide. If he refuses to keep flour because he feels so sure that meal is better for them, the probability is that he would very soon find it impossible to dispose of either flour or meal, whereas by pursuing a broader policy he would be sure to sell both, and to his own advantage. A newspaper is much in the same way. It cannot set up any special mission for itself without going up, sooner or later, mission and all.

Food Adulterating.

We acknowledge the receipt from Mr. George A. Bacon, who is connected with the Department of Agriculture at Washington, of the last bulletin issued by the Department on the adulteration of Spices and Condiments, the result of the careful examination and analysis of Mr. Clifford Richardson, Chemist of the Department. The report made by him on the subject says that, although spices and condiments are not in themselves foods, yet as they serve to render the latter more palatable and to stimulate digestion, they occupy an important position in the diet of the human race, and they are largely subject to adulteration or sophistication. Among these spices are peppers of various kinds, mustard, cloves, cinnamon, cassia, allspice or pimento, nutmeg, mace and ginger. These substances, says the report, are often and seriously adulterated because it can be easily done, owing to their being put on the market in a ground condition, which prevents seeing the difference between quality and appearance, and for the further reason that there are so many cheap substitutes or diluents which resemble the real article. Besides this, the demand on the part of the poorer people for the cheapest possible supply, and the competition brought about by this demand in the trade, has, owing to general high prices attached to most of the spices of good quality, fostered and extended the practice.

The price to be paid at the present time in several of our largest cities for a spice is named by the retail dealer; and he is then furnished from the spice-mill with a mixture containing the largest amount of pure material which can be supplied for the money, the necessary weight being made up of diluents of some cheap but harmless substance. A New York firm, it is stated, in a short time used and put upon the market in their spices more than five thousand pounds of cocoon shells. Such a state of things can hardly be brought to an end without governmental action, under which all dealers and manufacturers can unite in abandoning the practice. Without this, the report main-

tains that no education of the masses will teach them to refuse to purchase a ground spice at a price which is far below that of the unground article.

"Remarkable Visions."

We have upon our desk a very interesting pamphlet of ninety-two pages, the contents of which were translated into English and published in Boston by Jordan & Co. in 1844, from which we intend hereafter to make copious extracts in proof of trance-mediumship, as demonstrated by Modern Spiritualism. The statements in this pamphlet are very similar to the matter given on the fourth page of the BANNER of last week, which recently appeared in a Tennessee journal, the *Fayetteville Observer*.

The work in question is entitled "Remarkable Visions, Comprising Highly Important Revelations Concerning the Life After Death. From the German."

We have only room the present week for the PREFACE.

"A translation of this deeply interesting little volume is presented to our readers, in the hope that it may find favor with those at least who are fond of contemplating the spiritual life of man after death. And who is there among us, who would not give all that he has ever learned of terrestrial things, in exchange for a foreknowledge of that life which is to come, and which has hitherto been as a sealed book. Does not the intelligent mind continually yearn for more light concerning the nature of his future employments—his mode of consoling with his fellow-man? and is it not right that we should feel the deepest interest in these things? The more we cultivate pure and spiritual affections, the more shall we delight to contemplate the life and employment of the angels. The following remarkable visions, which were vouchsafed to a young and truly pious maiden, were caused neither by excitement of mind nor by the wild dreams of an overwrought imagination, but were solely the effect of a feeble system of nerves, by means of which she was transported into a state of spiritual sight-seeing; and it was in this state of body that her spirit rose from the earth into higher regions, and was thereby enabled to see and bear things which are concealed from the natural eye and ear of man; and, in this state, she was conducted into the empire of departed spirits, and saw things which are of the highest interest to the church and the world.

Surely there is no knowledge so interesting to the soul, none so important, as that which teaches us how to live! The doctrines of life, recorded in this volume, are so clear, so pure, and untainted by sectarianism, and so full of inspiration, that no one can read them without feeling their power, if not made better. I am aware that there are many things related in these visions, which are opposed to the popular views of the church, and the learned world, particularly those who believe the spirit of man to be without form or parts, and the spiritual world nothing but ether. To talk to such persons of seas, lakes, rivers and mountains—of trees, fruits and flowers—of temples, palaces, and halls for instruction and worship, etc., would be vain and useless; but, as regards the doctrines of life held forth and illustrated in these remarkable relations, all must believe and feel. This state of second-sight seeing is founded on no illusion, and still less fraud; many circumstances of a similar kind are recorded, not only in the sacred scriptures, but in the histories of every age. In the hope that it may be the means of bringing many souls into the kingdom of heaven, (meaning in rapport with spirit-life), and of comforting and strengthening those who are weak and desponding, this little volume is presented to the reader."

Thoughts for the Thoughtful.

Affability is a very desirable element. It brings peace to the mind and pleasure and profit to the heart. Why is it, then, that it is not more generally cultivated? "Soft words turn away wrath," wrote one of the ancients. He uttered a great truth. Yet mankind do not seem to have profited thereby. Men and women are alike in this respect, notwithstanding it has been said the latter are composed of finer material than the former. Affability! It is a charming word. It means a great deal. But it is a scarce article in the human heart. Would that this were not so. If it were not, how sweet and grand would be our lives, and how much nearer to us could the good angels come! No wonder the poet wrote: "Oh! for a lodge in some vast wilderness."

His soul being attuned to harmony, he could not write otherwise amid the jarring elements which surrounded him. Modern Spiritualism teaches fully this law of a divine harmony. But how few practice it! Affability is the vestibule which leads to the holy temple of the heart. Why cannot it be more fully cultivated—especially among Spiritualists, who understand the law better than any other class? This is a problem we should like to have solved. Why, of late years quite a number of the spiritualistic papers have been and still are filled with personalities. They seldom admonish the erring in a loving spirit. Thus they stir up the ire of those attacked, making the culpable worse than before. This should not be. "Neither do I condemn thee," said the humble Nazarene—"go, and sin no more." "Charity," says the apostle record, "covereth a multitude of sins." Yes, indeed! But how few heed the admonition! If some of the spiritualistic journals were not so often open to personal abuse, our Grand Cause would be in a more flourishing condition than it is at present. But the law of compensation is inexorable. It metes out to the selfish that justice they are not willing to grant their fellow-men. Often it overtakes such in this sphere of life, but not always. Yet in the land of the Hereafter, those who have wantonly injured their fellows will surely "reap as they have sown."

The Rising Tide.

Of spiritual truth it is to be seen on every hand, amid all the greater or lesser concerns of the present world. It comes in answer to the provisions of the law of evolution on its higher side, and hence cannot be resisted by man, with any degree of success, though his defensive barriers were erected of churches, theological schools, creeds and hierarchies piled higher than the heavens themselves. For as the law of evolution operates through us and the existing forms of expression, mental and moral, as touched in customs and institutions, so does the Central Spirit and Force reside within us to make its operation a necessity of our lives. Thus it is that the people of the age in which we live have naturally come into closer and more conscious communication with the next stage of being into which all are shortly to enter—the general recognition of which fact the credulity and schoolman may delay for a time by their frenzied efforts, but cannot prevent in the ultimate.

An historic incident around which clusters mournful interest, is briefly related on our third page in the sketch entitled "CANDLE THAT HAD GONE OUT."

HENRY SEYBERT passed to spirit-life March 24, 1888. A synopsis of his will was printed in the BANNER OF LIGHT for March 17th, 1888.

Reason on the Schuykill.

A certain daily paper in the "city of brotherly love" is vastly exercised over the spread of Spiritualism within the confines of that corporation. The journal in question laments that this modern heresy "has always had a stronghold in Philadelphia," and mourns that several quite flourishing societies ("churches" it calls them) are now at work for the current season in disseminating—what? anything to call forth a groan from a respectable newspaper? We at least opine not, for the gatherings noted are seeking to spread among the citizens a knowledge of the demonstration of eternal life.

But to return to our Philadelphia Jeremiah, whose mournful plitudes we have under consideration: He cannot fathom, will he acknowledge it to be true, "why Spiritualism should flourish here more than anywhere else in the country except in Boston"; he appeals to his fellow-citizens in this respect: "It is hard to see," he says, "wherefore this order of things exists," since Philadelphians are noted for their practical common sense. We hope the paper referred to does not set itself up as a measure or exponent of Philadelphia "practical common sense"; indeed, we may be pardoned if we presume to state that in our opinion the spread of Spiritualism which he acknowledges in that city is, on the contrary, an evidence of the application of practical common sense on the part of its people to the graver matters of life and human destiny.

"Delusions often seize upon the most rational persons," sighs this laconic journal, as his only way out of the difficulty. But how is this? Is the exercise of the reason on the Delaware and the Schuykill no protection against folly? In other words, is it true that folly is intrinsically stronger than Philadelphia reason? We hardly think the writer referred to will after all desire to escape from his dilemma through this gate of his own making. Try again, brother.

Independent Slate-Writing.

We are informed that a prominent and observant business man of Boston visited Charles E. Watkins at his present location, 1498 Washington street, Boston, Sept. 29th, and had a highly satisfactory séance for the manifestation of the phenomena for whose presentation this medium is so remarkably developed. The gentleman took with him to the séance several slates, upon which ere he retired from the presence of Mr. Watkins were transcribed communications of a test character to himself, the work being accomplished in broad daylight, without contact by the medium. He also received through the lips of Mr. Watkins several verbal communications giving various family names and the relationship which the spirits mentioned sustained to him.

Some of the most satisfactory sentences written at this séance were in answer to questions which were prepared by himself on pellets—which queries he is confident could not have been read by any scheme or system of collusion. He represents himself to our informant as perfectly satisfied of the genuine character of this independent writing, and states that out of three hundred and fifty-six séances which he has thus far attended during his investigations with various mediums, he has received, from his own standpoint, the greatest satisfaction in the presence of Mr. Watkins; he therefore earnestly recommends him to the attention of the inquiring, as one well calculated to give them satisfaction of the verity of the striking phenomenon of psychography, and the power of spirits to commune with mortals which is the natural deduction therefrom.

A Choice Book by Miss Shelhamer.

Mention is made in another column of the transition to the higher life of the artist whose fine illustrations of Miss M. T. Shelhamer's "LIFE AND LABOR IN THE SPIRIT-WORLD," have been the subject of many words of praise; and it is fitting in this connection to direct the attention of our readers to that volume as one that should grace the library of every spiritually-minded person; one in which both author and artist have successfully endeavored to convey to mortals the truths and beauties of the life that is to come. The fact that the present illustrated edition is the third thousand issued is good evidence that the work is highly appreciated, and has met with a demand that is sure to increase. As a gift to a friend it is exceptionally fine and appropriate. Those who have perused Miss Elizabeth Stuart Phelps's latest work, "The Gates Between," will be interested in "Life and Labor," and should make a point to peruse it.

Prof. Fullerton's Confession.

Prof. Geo. S. Fullerton has written a reply to C. C. Massey's "Open Letter," the most essential portions of which we printed a few weeks since. In it he says: "I discover that you justly complain of the inaccuracy of the passage in which I refer to your evidence of Zöllner's soundness of mind, and I am, of course, glad to acknowledge and correct the error." He accounts for the error from having mislaid Mr. Massey's letter and enclosed paper sent to him at his lodgings in London a few days after calling upon him, and relying upon his memory for making a correct statement. Whether other assertions made by Prof. F. in his notes scattered rather profusely through the "Preliminary Report" are faulty from the same or a similar cause, we are unable to determine; our readers can be their own judges of its possibility.

Advancement of Women.

By an announcement in another column it will be seen that the next annual Congress of the Association for the Advancement of Women is to be held in the city of New York. Much business of importance will be up for consideration, and a number of talented ladies will contribute their thoughts on topics for discussion, embracing, among other matters, "The Responsibility of Women for the Tone of Public Sentiment," "Women as Educators," "Women in Relation to Labor Reform," "Home Studies for Women," etc.

An organization is being formed in Paris under the title of "Magnetic Society of France." Its object is the scientific study of magnetism. Many medical men, scientists and magnetizers who are considered authorities in the premises have, we are informed, already joined the Association. Professor Durville, editor of the *Journal de Magnétisme*, 5 Boulevard du Temple, Paris, will give particulars on application.

"The Mechanic's Fair" in this city is now in the full tide of success, and is attracting great numbers of visitors. See announcement on our fifth page.

The Spiritual Meetings in Boston.

Last Sabbath great numbers of people flocked to the various spiritualistic meetings in this city to listen to the voices of the angels through the various medial instruments: Berkeley Hall Society, of which Capt. Richard Holmes is the efficient manager, was reopened for the season, Mrs. R. S. Lillie, the excellent trance medium, being the speaker. A large audience was in attendance, both morning and evening.—The Spiritual Fraternity Society, which worships at the First Spiritual Temple, on the corner of Newbury and Exeter streets, of which Mr. M. L. Ayer is Chairman, had in the afternoon for the lecturer Mrs. E. R. Clough, trance speaker, who was listened to with marked attention by a select audience.—Bro. Cobb, the devoted worker, held three meetings at College Hall, which are always interesting and instructive.—The Spiritual Phenomena Society, Jackson Hall, President, held meetings in the Ladies' Aid Society Parlors, 1031 Washington street, afternoon and evening. These meetings are always entertaining and instructive.—There was a meeting at Eagle Hall, 616 Washington street, under the management of Prescott Robinson.—Dr. Patton lectured in the evening at 1303 Washington street.—There were also at least a dozen gatherings at other localities in the city—all which going to show that the good work is progressing in our midst, notwithstanding the oft-repeated statements of our opponents in the sensational secular press to the contrary.

Report of the Opening Meetings.

THE SPIRIT MESSAGE DEPARTMENT presents this week an interesting account of the services at the reopening of our Free Circles for the season of 1887-8: Including the opening address by Father Pierpont and the first installment of Answers to Questions by the guides of Miss M. T. SHELHAMER, on Sept. 13th, and the introductory remarks of "Fidelity," the words of seven individual spirits, the citation of the names of others, and the thanks of the controlling spirit, through Mr. J. W. FLETCHER'S organization, for the good conditions afforded, and the beautiful floral offerings bestowed by the friends, Sept. 15th.

"If a Man Die, Shall He Live Again?"

The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for \$1.00. Let it do its work; buy it and circulate it.

An invitation card from Bro. J. J. Morse in San Francisco informs us that he and his good wife held a social on the evening of Oct. 1st in that city, the occasion being the seventeenth anniversary of their wedded life.

Persons desiring to join Mr. C. E. Watkins's class for the study and development of independent slate-writing, should call at 1498 Washington street, Boston, at once.

European Thunderclouds.

Though the cholera in Italy is at present sustaining the most important character in the rôle of Old World news by telegraph, there is every evidence of trouble brewing, and many anxious statesmen would give much to know the correct answer to the all-pervading query: "What next?" In England Parliament has been prorogued until Nov. 30th, but popular excitement is still at fever heat. The Government has issued a notice which will result in the suppression of over two hundred branches of the Irish National League. This coming after the recent shooting into the crowd at Mitchellstown is very exasperating. One authority says the agitation is being revived with an energy which surpasses anything ever known by the political managers of either party in Great Britain. Meanwhile, a Scottish home-rule feeling is developing, and it is declared that the northern and eastern counties of Scotland are ripe for it.

Germany and France are trying to scowl each other out of countenance over border troubles in Alsace; Russia is internally and externally ill at ease; Spain is levying a religious war in the far Pacific—which unjust "chicken" will be sure to "come home to roost"—and all things seem to be in a condition which threatens disruption of the public peace at any moment.

The Transition of John Shobe.

The sad ending of the mortal life of Mr. John Shobe, the artist—whose intuitive sense and delicate skill in portraying the forms of spirits and the scenery of the world they inhabit have lately been brought to the notice of the public in the illustrations furnished by him of Miss Shelhamer's book—the particulars of which appeared in the *Cincinnati papers* of the 15th ult., will be learned with deep and painful regret by all of our readers and by the many who were favored with his personal acquaintance. Early on the morning of Sept. 14th a mangled and lifeless body was found on the west side of the C., W. & B. track, near Amundale subdivision, half a mile beyond Chester Park. An investigation of these remains proved them to be those of Mr. Shobe, who, the account says, had left home as usual about 6 o'clock the evening previous. He was subject to attacks of vertigo, and it is thought by some that he was thus seized while walking on the track. He was for many years connected with the Strobilograph Lithograph Company as an artist; was a widower, and leaves a married child living in Chicago. A letter from a friend of Mr. Shobe, giving some account of his merits as an artist, will be placed before our readers next week.

We recently noticed the fact that a theological war was on the tapis in Mexico. Later dates confirm that statement, as the *Monitor Republicano*, published in the City of Mexico, gives detailed accounts of outrages and assaults on the Protestants of the interior of the country, growing out of the recent revival of clerical feeling. It says:

"Recently a young Mexican girl, Clotilde Balazsar, opened a school in a little village in the State of Tabasco, where the clerical element is strong and fanatical. The young woman was a Protestant, and this fact excited the suspicion of the clergy. The village fanatics boasted that her school should not be opened for a week, and they made good their boasts. Clotilde was suddenly taken ill; and the doctors were summoned, and pronounced it a case of poisoning. Her life was saved by medical skill, but it was found after her partial restoration to health that she had been poisoned by a weed that takes away the reason, and she has been brought to the City of Mexico for treatment, and it is hoped she may possibly be saved. Another outrage occurred in the State of Guerrero, where a mob, headed by one of the local authorities, assaulted the house of a Protestant family, killing three persons, and the *Monitor* charges that this was done at the instigation of priests. Still another case is that of Lucia Marillo, editor of the *Liberal party* newspaper in the State of Vera Cruz. He had served in a violent fashion the reactionary ideas of the priests, and he was recently found dead on a lonely road, without his body showing any marks of violence. The report goes on to say that a fanatical priest is abroad, and it will have to be repressed by vigorous measures, as the clericals are stirring up opposition to the Government, which is regarded by them as too friendly to modern ideas and to Americans."

Read the card of Mrs. A. E. Cunningham on our fifth page.

Harvest Moon Festival at Onset.

The annual Harvest Moon Festival at Onset Bay Grove was held on Saturday and Sunday, Oct. 7 and 8. The ladies connected with the Association had been engaged many weeks in making preparations for the event, and the result proved that their fertile brains and busy hands had not been in vain.

The exercises were mainly held in the large and spacious Temple of the Association, the interior of which presented an attractive sight, so skillfully had it been decorated by the committee, under the design and management of B. H. Bourne.

The first book containing musical characters was issued in 1486 from the press of the celebrated "Wynken de Worde."

It is planned that an interesting paper shall be given each week before the members of the Working-women's Union, at 8 Park street, Boston, every Thursday evening.

Mrs. Frank Leslie has paid off \$300,000 of her husband's debts and is now worth a million in her own right, and a Buffalo woman has been given the contract for cleaning the streets of that city for the next five years for \$47,000.

It is a hard thing to keep your soul and body together. It is a great deal to keep your youth together.—Building Association Journal.

Joseph Cook—Monday lectures—Tremont Temple—this fall. Oct. 11th.

The English residents of the city of New York, to the number of nearly sixty thousand, who propose to make this country their home, have taken measures to encourage naturalization.

A girl of eight years, living in the town of Troy, Mo., was terribly frightened by a fire two or three years ago, and now her hair is almost an iron gray, and steadily growing grayer.

A terrible railroad collision occurred on the 3d inst. on a steep grade in Pennsylvania, which completely demolished thirty-six freight cars.

"What is tyrotoxin, any way?" is a frequent query nowadays, says the New York Herald.

The Sultan of Morocco is dead at Tangier, and Spain is aiming at an armed intervention to protect her property possessions in that country.

The average annual monetary value of the cotton crop of this country for the past five years represents the enormous amount of over \$238,000,000, says "G. A. B." in Colman's Rural World.

THE THISTLE. Take away the poor old Thistle; Break it to Scotland and let her steer; Let them build better ships; Fit to meet the Volunteer.

Terrific fires have been sweeping through Ottawa Valley, and the church people have been offering up prayer for rain—just as though it would come in consequence of a deluge from the flames.

The latest monopoly under the name of a trust is the "Salt Trust." Sixty-three companies unite to form it. The object is to freeze out competition and keep up the prices.

The Eleventh Annual Congress of the American Secular Union will be held at Chicago, Ill., Oct. 15th and 16th.

ALL SORTS OF PARAGRAPHS.

HYAR'S DE COON FOR YER MONNY. IN FOUR STANZAS. Stanza One. Joggin' long, yer, Joggin' long, yer, Hear what I tell yer when I declair Hyar 'a de nig for ye, honey!

President Cleveland and wife are having a gay time in the West. It has been nothing but ovation upon ovation wherever he has appeared—going to show what a happy, united people Americans are.

The first book containing musical characters was issued in 1486 from the press of the celebrated "Wynken de Worde."

The Jews to Donnelly: No Bacon, if you please. Annie Lord Chamberlain, one of our oldest mediums for the physical manifestations, through whose medial powers thousands have been convinced of immortality.

Civil Service reform Has weathered every storm, And now the Ship of State Is sailing on fair rate.

Rev. W. L. Davis was recently brought to trial in Boston on a charge of violating a city ordinance by preaching on the Common without a license or permit to do so.

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A young man living near St. Clair, Cal., sat for two tinypies, which he took home. His sister, on being shown the portraits, became greatly excited, and almost fainted away.

The circles at the Banner of Light Circle-Room are crowded to overflowing. Miss Shelhamer's Tuesday are very interesting, dealing as they do with important philosophical subjects.

To INVALIDS.—Take all the bones of a chicken, crack them and add the dark meat; cover well with water and stew for three or four hours.

Movements of Mediums and Lecturers.

[Notices for this Department must reach our office by Monday's mail to insure insertion the same week.] J. Frank Baxter will lecture in Bridgeport, Conn., all the Sundays of October; in Brooklyn the first, two, and Norwich, Conn., the last two of November; in Cleveland, O., all those of December; in Troy, N. Y., the first and second, 1888; in Worcester, all those of February; in New York City the first two, and in Norwich, Conn., the remaining ones of March; in Haverhill the first two, and in Lowell the other three of April.

Miss Carrie E. Downer spoke at New Berlin, N. Y., on Sept. 10th and 11th; at Peterboro, Sept. 18th; at Nelson, N. Y., on the 19th; at Lee Center, Oct. 2d.

Mrs. Mary A. Charter has met with excellent success the past season at the Bunde (N. H.) Camp Meeting, also at Fitchburg and Andover, Mass. She will remain in Fitchburg a short time longer.

Mrs. Abby N. Burnham spoke in Quincy, Sept. 18th; in Quincy every Monday evening for three months past, and will continue to do so until the first of October.

Mrs. Sarah A. Byrnes will lecture at Brockton, Mass., on the 12th; at Norwalk, Conn., on the 13th and 14th; and would be pleased to make further engagements. Address her 306 Adams street, Dorchester District, Boston, Mass.

W. J. Colville's meetings in San Francisco, Cal., under the able management of Albert Morton, Esq., at the Grand Hotel, on the 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22d, and 23d.

Mrs. M. A. French, formerly of Boston, who has devoted most of the summer and early fall to a tour to New York, Connecticut and Massachusetts, will soon return to her home, 717 "B" street, N. W., Washington, D. C.

Charles Dawburn of New York, is a speaker of eloquence, and is invited to speak at the coming year. His present field of labor is Salem, Mass., where he spoke to excellent acceptance Oct. 2d; he will further address the friends there on the 9th, 10th and 23d of this month.

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E. H. Matthews will answer calls to lecture and give tests.

Two pamphlets recently published in Waco, Texas, are: "The Bible—What is it?" and "The Divinity of Christ." Both are from the pen of J. D. Shaw, editor of The Independent Pulpit, and are clear and comprehensive treatments of the subjects considered, and of great value to persons who would acquire a correct knowledge of them.

Mr. W. A. Mansfield, the independent slate-writer who met with such marked success at Cassadaga, an account of which appeared in a recent number of the BANNER, has just arrived in town and has entered the School of Oratory, which he will attend during the coming year.

BUCHANAN'S JOURNAL OF MAN for October gives in full an essay by Dr. Franz Hartmann of Kempten, Bavaria, embodying "The Oriental View of Anthropology," appended to which are comments by Dr. Buchanan, who also contributes the ninth chapter of his "Rectification of Cerebral Science."

Attention is invited to the advertisement of Prof. Judson Sause in another column. His classes are held in Adelphi Hall, 52d street and Broadway, New York City, the home of the First Society of Spiritualists, where application for membership will be received.

A New Departure. A continuous course of Sunday evening lectures on Spiritualism (Phenomenal and Philosophical) will be given in Cleveland this winter, designed not only to meet the wants of Spiritualists, but a public demand for more information on this subject.

CHRISTIAN SCIENCE.—A Pamphlet, giving a full and complete statement of the scope and nature of this new thought, sent post-paid on receipt of 5 cents by THEO. GIBBELL, Room 2, Central Music Hall, Chicago, Ill.

Mrs. Barlow, whose advertisement appears on our fifth page, was developed by Dr. J. E. Cooke, 608 Tremont street, and gives promise of excellent work.

The Cincinnati Waif Movement

Is a worthy one, and should become an established fact. What on earth is more commendable than to rescue from destruction, mentally and morally, the little neglected waifs of a great city? This Mrs. Hattie D. Mackenzie, of Cincinnati, is endeavoring to do.

Back numbers of the BANNER for no special date will be supplied at four cents per copy; but parties ordering papers for any special date will be charged the usual price—eight cents per copy.

Horsford's Acid Phosphate Strengthens the Intellect. Dr. D. P. McCLELLAN, Kintoul, Ill., says: "I find it very beneficial to strengthen the intellect."

Anniversary Fair. To the Editor of the Banner of Light: The Boston Lyceum will hold a Grand Anniversary Fair at Falmes Memorial Hall, Dec. 7th, 8th and 9th, under the auspices of Mrs. Folsom-Butler, assisted by friends.

A Fine Piano for Senator Mahone. (From the Baltimore American.) A number of prominent musical people gathered in the warehouse of Wm. Knabe & Co. yesterday to examine a piano made by the firm for Senator "Billy" Mahone of Virginia.

To the Deserving Poor. Under the direction of my guides I shall devote, for the present, Wednesday mornings from 9 to 12 A. M. to receiving the deserving poor, for medical examinations, FREE OF CHARGE.

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.

RATES OF ADVERTISING. Each line in Arabic type, twenty cents for the first and every insertion on the fifth or eighth page, and every insertion on each subsequent insertion on the seventh page.

SPECIAL NOTICES. Dr. F. L. H. Willis may be addressed until further notice, Glenora, Yates Co., N. Y. Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage.

ADVERTISEMENTS. DR. J. O. STREET. 78 Montgomery street, Boston, Mass., near corner of Canton st. Home from 10 A. M. to 7 P. M.

DR. W. ALLEN. NERVAUOUS TREATMENTS and Vapor Baths, Suite 1, Hotel Van Ness, 219 Tremont street, Boston. Once from 10 A. M. to 5 P. M.

Now on Sale.

The Grandest Spiritual Work Ever Published. Voices from Many Hill-Tops—Echoes from Many Valleys; OR THE Experiences of the Spirits Eon and Eona, In Earth-Life and Spirit-Spheres; In Ages Past; In the Long, Long Ago; and their Many Incarnations in Earth-Life and on Other Worlds.

A Spiritual Legacy for Earth's Children. This book of many lives is the legacy of spirit Eoná to the wide, wide world.

It has 650 large-sized pages, is elegantly bound in fine English cloth, has beveled boards and gilt top. Will be sent by mail on receipt of the price.

MECHANICS' FAIR. SIXTEENTH TRIENNIAL EXHIBITION. Mass. Charitable Mechanic Association, HUNTINGTON AVENUE, BOSTON, NOW OPEN. Admission, ... 25 Cents. Afternoon and Evening Concerts.

Baldwin's Boston Cadet Band AND HUNGARIAN GIPSY QUARTETTE. WONDERFUL, IF TRUE!

DR. J. S. LOUCKS. Dear Sir—In heretofore I have sent you two dollars to pay for remedies. My wife's health is so much improved with your treatment that she now believes that she is going to get well (you may think I should not have worried it in that way), but for her to express hopes of getting well is but to speak of your treatment in the most favorable light possible.

Another letter from the same, stating the result of this case fully: EUREKA, KANSAS, Sept. 26, 1886. DR. J. S. LOUCKS: Dear Sir—In justice to you, and the humanity, I will say that your treatment has much improved that she feels that she is entirely well.

Rowley's Spirit Telegraph. FULL Diagnosis and Medicine, \$1.00; short Diagnosis and Medicine, \$2.00; short Diagnosis without Medicine, \$1.00. W. B. ROWLEY, 513 Prospect street, Cleveland, O. Enclose 1 cent postage.

Temple of the Rosy Cross. THE SOUL: Its Powers, Migrations and Transmigration. By F. B. DOWD. Paper cover, gilt, \$1.50. J. J. JONES, M. D., 1822 1/2 Vermont st., Philadelphia, Pa.

Mrs. Julia M. Carpenter, No. 8 Pembroke street, Boston. See patients from 10 A. M. to 4 P. M. daily, Saturday and Sunday excepted.

WILLIAM A. HANFIELD, INDEPENDENT SLATE-WRITER. And Developing Medium, 21 Upton street, Boston. Hours 1 to 8 P. M.

MISS HELEN A. SLOAN, MAGNETIC Physician, Vapor and Medicated Baths. Celebrated "Acid Cure." Office hours from 9 A. M. to 5 P. M. 171 Tremont street, corner Mason st., Boston.

E. H. MATHEWS, SEEK AND PSYCHOMETRIST, can be consulted on all matters at 4 Union street, Boston. Office hours 10 to 12 A. M., 5 to 8 P. M. on Saturdays and Sundays at 710.

MRS. W. A. RICH, PHRASE and Business Medium, Parlor No. 88 Evans House, 175 Tremont street, Boston. Office hours 9 A. M. to 6 P. M. Circles Sundays at 5 P. M. Will also go out to hold private circles.

MRS. H. B. FAY, No. 62 West Newbury street, Boston. Stances Saturday and Sunday at 5 P. M., and Thursday at 8:30 P. M.

PROF. BEARSE, Astrologer, 250 Meridian st., East Boston, Mass. Your whole life written, horoscope, horoscopes free of charge. Reliable on Business, Marriage, Divorce, and all Finance and Social Affairs. Send age, stamp, and hour of birth if possible.

MARY C. MORRELL, Business, Prophetic and Developing Medium, 220 West 34th street, New York City.

MRS. SYBIL S. BARLOW, Test and Medical Clairvoyant. Refers to Dr. J. R. Cooke, under whose care she was developed, 337 Main street, Worcester, Mass.

TO LET—Berkeley Hall, Sunday afternoons. Apply daily, 9 to 11 A. M., at the Hall, 17 1/2 St.

Message Department.

Public Circle Meetings.

Are held at the BANNER OF LIGHT OFFICE, 8 Bowditch Street (formerly Montgomery Place), on TUESDAY and THURSDAY EVENINGS of each week.

On Tuesday afternoon, JOHN WILLIAM FLETCHER, the clairvoyant, will be present to give answers to questions of a practical bearing upon human life.

The messages published in this Department indicate their origin from the characteristics of their earth-life to that beyond—whether for good or evil.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer.

Report of Public Séance held Sept. 13th, 1887.

Spirit Invocation.

Holy Spirit of Truth, we invoke thy presence here at this hour, we ask for inspirations to fall upon the lips of those spirits who shall speak unto mortals at this time.

We return praises to thee, oh our Father God, for the great gift of spirit communion.

Introductory Remarks by the Controlling Spirit.

Before we respond to the questions you have to present, Mr. Chairman, we desire to make a few remarks upon the reopening of these circles.

The proprietors of the BANNER OF LIGHT propose what may properly be called a "new departure" in the administration of these séances.

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of their presence, and no signal of their useful assistance. Q.—A writer in the Olive Branch asks: "Is mediumship a gift or an inheritance? Or can it be taught, or brought forth by a developing process?"

A.—In our opinion, mediumship belongs to the human family; it is merely that other sense, which may be added to the five senses recognized in the physical domain, and spiritual perception itself, is superior to vision, as it cannot only see but it has cognizance of things otherwise hidden from the consciousness of man.

Perception belongs to the spirit of every individual, it being a part of its inheritance. Perception is nothing more nor less than mediumship, and mediumship is nothing more nor less than developed perception brought into operation.

You may perhaps say: "But we do not speak of the medium who is called a clairvoyant, for there are various phases of mediumship, and we do not see how the term perception can be applied to the clairvoyant, who is most certainly doing so, unless the spirit of the medium is brought into that unfolded condition of perception which will enable it to sense the presence of spiritual intelligences, it cannot serve as an instrument of those unseen beings."

Therefore, whatever phase of mediumship we may have, it is the movement of a physical object, to some degree that quality of perception must have been operated upon and unfolded in the mediumistic instrument. This is a quality belonging to all people, and it is only its unfolding that we must look for.

Most certainly. The spiritual body is endowed with life and activity, and this life and activity proceeds from a moving force within the system. This moving, potent force may be likened to that power which causes respiration in your mortal form; it gives life and intelligence; consequently the spirit form of your friend may stand by you, palpating with life, pulsating with vibration, appearing distinctly as one who breathes and moves, who has indeed an active being.

Your friends have their natural organs, such as the eyes, ears, nose, and mouth, which correspond to the organs of your physical bodies; consequently, by means of those organs, the form, the features, are animated and acted upon by the great life-principle—the potent forces within—and they will appear to you as men and women, and breathe, pass from place to place, and again take part in the concerns of life, and in every way show their energetic natures fully as much as they could have done on earth, and possibly more.

Does the spiritual essence re-habituate itself with mortal belongings—as the senses? A.—The spirit who has been separated entirely from its physical environment, and has no clinging inclinations holding it down to earth and making it what is commonly called an earth-bound spirit, may be said to be all sensation, all perception. Such a spirit is disposed to be early in its nature, and is boundless in capacity and expansive in mind; but to be boundless in the capacity of doing, and expansive in the operation of the mental activity, it must of necessity have its sensations in order to perceive and to achieve; consequently you may well believe that such a spirit is not what you call the senses; that as it has the capacity for experiencing and enjoying a knowledge of what is taking place in the universe, it cannot only touch objects with its fingers or with other points of contact of its person, but it can perceive the nature, the intensity, and the quality of objects with its highly sensitive spiritual perception and vision; a spirit can not only travel to a certain point in space, but it can follow lines of thought to localities at various points, and read and understand what is occurring at those distant places at the same moment.

We mean that a spirit is not limited by material limitations, and is not environed in any degree by the physical conditions of life, may converse with his friends and make use of outward expressions and send its thoughts to friends at long distances, knowing that they will be impressed upon the minds of those friends, and receive a response, because its perceptions are so keen, and it is not limited to verbal expressions, or the environments of space, but it can send its mind to any distance of space and understand what is taking place at such times. The senses of the spirit who is really of an exalted character, so far in advance of those in the mortal state, that it hardly is described in the same breath; they afford facilities which so far surpass what you of earth consider ways and means of gaining knowledge and experience by means of your physical organs, that you can hardly comprehend what a vast amount of knowledge you may gain as you advance from point to point of unfolding, as you aspire along the pathway of progress, gaining knowledge and experience, you will find your own senses developing year after year, until what you have in the past considered the best means of gaining observation will be proved to have been only crude and narrow indeed.

Would an imperfect condition of the clairvoyant state of many years' experience be a sufficient reason for a mediumistic person to sit for development? Or would it not be well to have more tangible proof of spirit-force before sitting for development? A.—We do not think that one should sit in himself the evidence, imperfect though it be, feeble though its expressions may have been, of clairvoyant sight or perception, would, if he desired to develop that quality, be wise in seeking or in providing proper conditions for the unfolding of his gifts. Some of our useful mediums would have been in the public field of labor had they waited until they had received strong and marked tokens of their mediumship; but, feeling a desire to develop their interior gifts, that they might be utilized for the service of humanity, they made a practice of sitting quietly and regularly, either alone or with a few congenial friends, devoting the very best part of their lives to the spirit-world—hours of quiet, when anxiety and mental care were laid aside—and in this way they slowly and surely received slight perceptions and influences from the higher life which assured them they possessed encouraging mediumistic qualities.

We most certainly advise the one who wishes to develop mediumship, to sit for that unfolding, alone, in an earnest silent mood, with gentle mind and mind, free from care and anxiety, and the best surroundings he can find, humble and crude if need be, but tidy and neat. If the medium desires the presence of honest and helpful spirits, the very best conditions for their approach should be provided. If, however, the medium thinks that it is better to have the presence of one or more congenial friends, it may be an advantage to him, but he should select his company carefully—have only those who are harmonious and honest-minded, those who desire to enter into communion with the spirit-world for good and pure purposes.

If the simple rules are followed, the questioner will find his clairvoyance and other mediumistic power unfolding and of a more refined quality than he has supposed possible. At all events, whether one follows this rule finds evidence of spirit-mediumship in his possession or not, he may safely conclude he is giving to the service of humanity, they made a practice of sitting quietly and regularly, either alone or with a few congenial friends, devoting the very best part of their lives to the spirit-world—hours of quiet, when anxiety and mental care were laid aside—and in this way they slowly and surely received slight perceptions and influences from the higher life which assured them they possessed encouraging mediumistic qualities.

Mr. Chairman, I suppose that a few remarks from me will not be out of place, as it is the beginning of a work in which I, in common with a large number of others in the spirit-world, have very deep interest. I would say to you that it is with the greatest pleasure that we give outward expression to what we have always felt, and for a brief time, it may be, take our place among the number of others who have worked in a like way, to lead from earth to the land of rest, and to present here to-day, some of them looking from the silent realms, all of them looking upon you from the world of silence, and seeking, by all the strength with which they are possessed, to add to the power and success of this work, while they themselves are in the land of rest, forward the work, and we are for them to

SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF John William Fletcher.

Report of Public Séance held Sept. 15th, 1887.

Spirit Invocation.

Oh Infinite Father, in the light of whose presence we are, we invoke thy presence here at this hour, we ask for inspirations to fall upon the lips of those spirits who shall speak unto mortals at this time.

We return praises to thee, oh our Father God, for the great gift of spirit communion.

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share the labors with another who has so ably and successfully carried out the purpose you began so long ago.

I desire, however, to state very clearly, in regard to this work, that you have a room here appointed for this special use of the spirit-world; it is arranged with the idea in view that you can see and from the magnetic influence that I can see at this moment emanating from you, you are in attune with the thought and work of the spirit-world; naturally, then, you would expect to receive results which could not be like having a hand there in the other place; I am too polite to say "hell," I could not swallow that doctrine—that is, I could not for a great many years. When I got up here I thought I had settled the question, but you would be surprised to see the number of sensible people that I have seen looking around to see if they could not find the Saviour. It will be a long look for 'em, I imagine. I can tell 'em I found my Saviour when I began to know something about myself; and I go on saying myself every time I tear a weed out of the garden and give the flowers a chance to blossom.

I would like to have you put that down with the rest of it. Give them my love, and tell them I've found all of them that had gone before me, and they had a beautiful reception arranged for me.

Jennie Stanley. (To the Chairman.) I suppose I can say something? I should like to. I've been over there, looking at things, and I think I've got a few things to say. I thought somebody was going to get married, but I don't think they'd have so many flowers as those.

I want to send a message from this place to my brother. Mother—she's here with me—she thought perhaps I could talk a little better than I do. Tell him I love him, and I'm glad that mother and I both are trying to help him all we can, because he was so very kind to us. He was very kind to mother when he took her down there, away from where she was sick, and from Cincinnati, down to his own house, and he was very kind to me. I know it was a great deal for him to do that, and I'm glad to say, but it wants to mean a lot, and it is to my brother, George Stanley. I am Jennie Stanley. My brother lives in Lynn. Tell him we go to Cincinnati and to Paterson, N. J., both, sometimes, just for the sake of the old times, and to see the old places, and to see everybody to understand? I feel very much pleased.

John Dyer. I should like to send a message to my sister and other relations of mine near here very much. I haven't had a chance to speak to them for a long time; that is why I have come here—in order to get in communication with them. They often wonder why I don't come, but there is no opportunity for me, so all I can do is to be present without making any particular sign.

I want to speak to my sister here on the earth, in regard to herself and to the future, for slowly but surely the sands of the hour-glass are flowing away, and I must come to the end of my time. It is well to be

