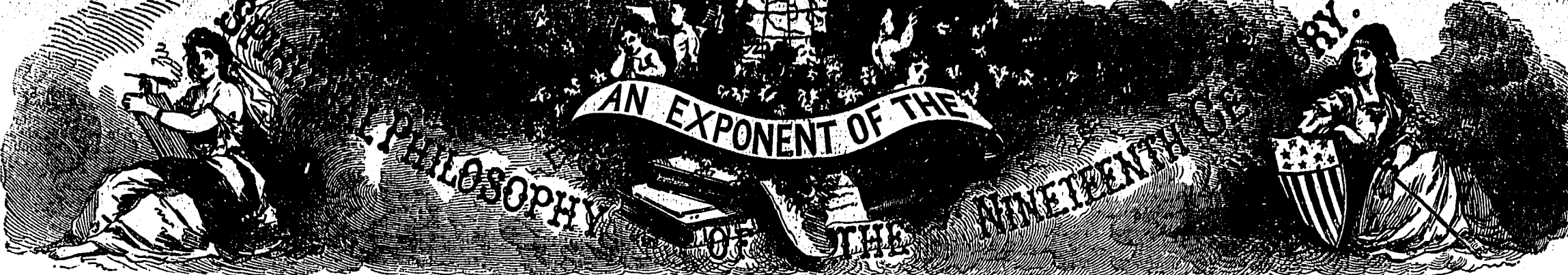


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BANNER OF LIGHT.



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The Spiritual Rostrum.

Modern Spiritualism: Its Advent, Plan and Purpose.

A Discourse delivered before the Boston Spiritual Temple Society—Meeting in Berkeley Hall—through the Trance Mediumship of

MRS. R. S. LILLIE.

Reported for the Banner of Light by Mrs. M. C. Talmage.

We have said that Spiritualism has a place among the religions of the earth. Now we ask, What is the labor it has come to perform?—believing that man needs assistance and direction; that there are many errors to be corrected; that there are many pitfalls in the pathway of life that have proven to be stumbling-blocks in the pathway of progress. Many of these stumbling-blocks have been held as idols. It is hard for mankind to cut loose from these idols of the past, surrounded, as many of them are, by tender memories and associations. The man looks back to his childhood, and he sees his father and mother taking a book, which, in all the sincerity and devotion of their hearts, they told him was the word of the living God; putting this book into his hands and sending him forth into the world, believing they had given him the only infallible guide to salvation that the world contained. He says, "That book was good enough for my good old father and mother—it is good enough for me." It is hard to break away the shell of conservatism in which he wraps himself like a mantle. But it was in the home of such that Modern Spiritualism first made its appearance, working through the child mediums of that home. You know how those parents knelt in prayer and besought God to remove the curse (as they felt it to be) from them. This work, then, was carried on in the home of prayerful believers in a religious system, to which they clung as earnestly as any among you to-day cling to the old-time theology that your parents taught you. Still that mighty power kept on as persistently as though it had work to do; as though it knew that the old-time associations, tender as they were, must be set aside that greater blessings might come to man—the blessings which the powers around and about him felt that he most needed. The world of spirit came in mighty power to that humble home, bringing the manifestations of their presence that we have since witnessed.

Fancy, for a moment, what must be the happiness of the human spirit emancipated from the bondage of the flesh. Can you think what that form of life is of which one of old said, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive" of its glories? Yet these emancipated beings in their heavenly homes saw the needs of mankind, and they willingly left their mansions of light and journeyed earthward for the purpose of blessing humanity, and they began their work in earnest. Matter was handled in such a way that scientists were compelled to acknowledge that the law of gravitation was suspended or overcome by the action of a power of which they were entirely ignorant. Matter, no longer subject to the law of gravitation, seemed itself possessed of life and spirit, so perfectly did it respond to demands of the unseen intelligences who controlled it. Scientists saw this power and knew not what to name it.

Theologians, even of to-day, say: "It is foolish to talk of spirits moving tables, making sounds, operating upon matter, entering a home and turning over things generally, belittling themselves to such an extent." Why, friends, do you never think that God is constantly expressing himself through matter? What are all the sights and sounds of the physical universe but the operation of spirit upon matter?

Now we ask, "What did the spirits come to Hydesville for?" Did they come simply to arouse the idle curiosity of the denizens of earth? Not at all. They came because there was need of their coming; because there were lessons to be taught that would enable men to live their lives aright. Their first work was to make humanity understand the possibility of intelligent intercourse between the two worlds; and then, with knowledge, would come a realization that they could tell of the life beyond, so little known to dwellers in this material body. Not only did they bring a knowledge

of immortality to the soul of man, but they brought healing to his body, healing diseases as no mortal physicians have ever been able to do. Jesus was a healer. Through the advent of Modern Spiritualism there has been a quickening of this old-time power; and not only does it remove disease, but it tells you what to eat, what to drink, how to order your lives in a way to promote the highest health of body and mind, and thus make it possible for future generations to be born in a more perfected stage of being. It teaches the science of life physical, as well as spiritual, and you learn to know that, unless the body, which is the temple of the living God, is kept pure and undefiled, the spirit imprisoned therein cannot rise above the low level of gross habits and desires that bind it. You know that until you can regulate your own lives in a way to express only your higher, better selves, you cannot give your children the birthright that belongs to them. How is this work to be accomplished? We answer: largely through the school of mediumship. Mediumship is an educational institution for the transmission of knowledge from the higher spheres; it is the open door between those realms and your own, through which wisdom may descend to you. As a class, the mediums themselves are elevated by their mediumship. There may be some weak vessels among them, some whose naturally unbalanced condition partially unfits them for their work—wholly unfits them, as individuals, to be models for you to follow—yet, even through them, a work is done; if not for man, then for undeveloped spirits out of the body; and such mediumship as that, even, is a part of the universal plan of life.

These weak vessels are they who have not received from their ancestors the birthright of which we have spoken. By-and-by men are going to be born with brains fitted to grasp any problem, with an organism that seeks right methods of life as naturally as the plant seeks the light.

The time is not far distant when what is now known as public mediumship will, in a great measure, be done away with. Why? Because of the unfolding of spiritual power in your own homes, your own lives. Children will be born clairvoyant, clairaudient. There will be child-mediums in every home, coming more and more as humanity advances. Thus will this world of yours be brought into full communion with the spirit-world. I would not speak in terms that seem lacking in respect for public mediums, but when every soul is an altar for the fire of the spirit, when every home is a church, every father, mother and child a member thereof, where will be the necessity for the public address which to-day forms a vital part of the work.

The work of Spiritualism is without limit. We have crime to deal with, and the world has had it to deal with always. Our religion teaches that every soul must pay the penalty of his own transgressions—nobody is going to do it for him. If he sin he must bear the consequences—there is no shirking them; and it is also true that the sins and mistakes of the parents leave their impress upon the children. Why, all of you can look back and say, "I inherited this form of body, this habit of thought, from my mother, my father, or some more remote ancestors." You can see that you are more what you were born than what you were educated to be; and so we say the way to remove crime is to cease to bring into the world children so imperfectly organized that they can hardly fail to fall before the first strong temptation. I believe that crime is going to be banished from the earth, because I believe—I know—there is coming to man an understanding of what the soul is, what the spirit is, what eternal life means. Then he will live wisely, as one who lives for eternity instead of the sensual pleasures of a few brief years. Spiritualism teaches you that the consequences of all your sins follow you into the life beyond. They are not washed away nor forgiven. You will have to stand face to face with your conscience, your higher self, and meet the condemnation of your own soul. What is the remedy? Why, this condition can be outlived and overcome by a life of integrity and purity, and conditions for such a life are going to be given you. When, under those conditions, you have earned rest and peace and joy, they will all be yours. Will not a full understanding, a thorough realization of this truth, stimulate men to put away evil from their earthly life, and to strive to rise to a nobler plane of thought and action?

It is the work of Spiritualism to overcome mental as well as physical diseases. It brings a power that will penetrate even the brick walls of the great lunatic asylums all over the land, filled with thousands of poor sufferers whose misery only the pitying hearts of angels can fully understand. What affliction more terrible than insanity! A human being whose soul is held in bondage by its attachment to the body from which it cannot break away, the body whose nervous system all unstrung, like the strings of a piano if they were hopelessly broken and tangled, can express the soul within only by discordant and agonizing sounds, is the saddest sight in the universe; and to this class, Spiritualism, and that alone, can bring a perfect cure, for it comes to enlighten and uplift the insane world of spirits, as well as mortals, to help the undeveloped souls who, having dropped their own material form, yet linger here, bringing their burdens to add to those already too heavy, of sufferers in the mortal form.

All the years of his public mediumship, Jesus was busy in dealing with undeveloped spirits that came too near the earthly plane, and so afflicted mortal sensitivities. Somebody says: "This doctrine of the evil influence of undeveloped spirits is a terrible doctrine." Well,

it is true. As we have said before, what a soul does not accomplish in one earthly pilgrimage it must in another, and that soul must begin where it left off, no matter how low down in the scale of life that may be. Such being the fact, such results as we see must follow.

Let Spiritualists have an understanding of this, and be willing to work even for the spirits in prison, and much of the cause of insanity and crime will be removed from earth. This work of removing crime and disease from the earth will take time. There are lessons to be taught; there are systems of labor to be evolved; but it will be done. Spiritualism has also come to do a work for woman, which no system of religion has yet done. Christianity has done more than any that preceded it, but it says, "If a woman wants knowledge, let her ask her husband," and it also says, "Wives, be obedient to your husbands." Spiritualism has come to place woman in her proper position as the companion and equal of man. Its first chosen instruments were little girls. The larger part of its mediums are women. What does this mean? It not only means that the fineness of her nature makes her responsive to the touch of the higher powers, but it also means that she is more in need of a helping hand than are you, my brother man. The time is approaching in which the wrongs of centuries are to be righted. Women of all classes are feeling this. The Woman Suffrage movement, grand and glorious in the idea of equality that it embodies, is one expression of this feeling.

It is the work of Spiritualism to place woman on a plane of equality with man in every respect. When this is done, the foundation of true marriage will be laid in equality and fraternity, as well as love, and future generations will be born with capacities and tendencies for true spiritual growth far beyond what is possible under the present condition of things.

I want the mothers of the world uplifted. I want them to be free and independent citizens of the country they inhabit, and they are going to be by-and-by. Woman is going to be permitted to vote; she is going to have a voice in the affairs of the nation; she is going to help to manage its business, not because she thinks she can do it better than her brother man, but because he ought not to do it alone. It is as true now as it was in the days of Adam, that "it is not good for man to be alone." Men readily comprehend this in some respects, but only partially. Women, looking upon this nation, this republic, upon the work that man has done, have seen that it is not good for man to be alone, and they say, "We are coming to help do this work; make way for us." All over the earth the women are crying, "Give us our rightful position as equal companions and co-workers with man in public and in private life; give us the rights to which, as mothers of the race, nature entitles us." This position Spiritualism has come to give them; nor does its work of establishing equal rights cease with securing them for woman—it demands them for the downtrodden and oppressed of both sexes.

What is the meaning of all the agitation in the world of labor? It is Justice calling in thunder tones for the recognition of the equal rights of humanity. It is not woman's rights, but equal rights, that are demanded. To inaugurate the reign of equal rights to extend the empire of Justice, Knowledge and Truth upon earth—is the work of Spiritualism to-day.

A German "Bad Boy."

A rich man was taking a walk in his brickyard with his little boy one morning, when the following conversation took place:

Tommy—What sort of a place is this, pa?

This, my boy, is a brickyard.

Who does it belong to?

It belongs to me, my son.

Does that big pile of bricks belong to you, too, pa?

Yes, Tommy, it belongs to me.

Do those dirty looking men belong to you, too, pa?

No, my son, in this glorious land of liberty there can be no slavery. They are free men.

Why do they work so hard?

I don't know, my son.

Does anybody steal what they make?

Of course not, Tommy. How do you come to ask such questions?

But, pa, don't the bricks belong to those men who make them?

No, my son, they belong to me.

What are the bricks made of, pa?

Of clay, Tommy.

What! out of that dirt?

Yes, Tommy.

And nothing else?

No, Tommy.

Who does the clay belong to?

To me.

Did you make it?

No, my son, God made it.

Did God make the clay specially for you?

No, I bought it.

Well, pa, did you buy the clay from God?

No; I bought it just as I buy anything else.

Did God sell the clay to the man you bought it from?

I don't know, Tommy. You ask more silly questions than I can answer.

It is a good thing you own this clay, ain't it?

Why, Tommy?

Because, if you didn't you would have to work like those dirty men. Will I have to work when I get to be a man?

No; I will leave you all my property when I die.

When these men die, won't they all turn to clay?

Yes; we all return to clay when we die.

When are you going to die, pa—pretty soon?

I don't know, my son. Why do you ask?

I was just thinking what a nice lot of bricks you would make after you are dead.—From the German.

The new Persian Ambassador at Washington expresses himself as much pleased with this country, and says, with true Oriental enthusiasm, that its women are the most beautiful in the world. He left Mrs. Hadji Hassani Ghooli Khan Motamed el Vassiri at home.

Literary Department.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light.

BY MRS. EMMA MINER.

CHAPTER VII.—CONTINUED.

Mrs. Carroll, left alone with Miss Parker, discussed ways and means of an income. She was promised a share of Mrs. Carroll's patronage; "though, at the same time, I can't bear to think of it having come to this with you," she said.

"I shall not find a word of fault, if I can only manage to live," replied Miss Parker.

It was necessary that the tenant of the cottage should have a month's warning about vacating the premises, and Miss Parker went the next day to give it.

It was a bitterly cold, disagreeable day; but, in spite of the gloom upon roof, tree and shrub, pleasant and tender memories were awakened as she passed up the little lawn. It was a small cottage of eight rooms, with piazza and bay-windows. At present the Raymonds were living there. Miss Parker made known her errand.

"Of course, we must go the first of May if you say so, but we were intending to go West the first of June. It will be exceedingly inconvenient for us to move before then. Can't you possibly make some arrangement by which it can be deferred?"

"It does not rest with me entirely. I will see what can be done, and send you word in a day or two."

Miss Parker returned home a little discomposed by the delay, for now that she knew she must go, she felt impatient to make the change.

There was no opportunity to confer with Mrs. Mason until the next morning. After the breakfast was over, she said:

"I went out to call on Mrs. Raymond yesterday, to give them proper notice. It is now the 20th of March, and I told them I should want the house the first of May. She informed me they were going West in June. She is very anxious to remain until that time. I told her I would try to arrange matters to suit her."

Mrs. Mason looked disappointed. Miss Parker observed it, and continued:

"Of course, I can go to some quiet place to board until then, if you prefer I should not stay so long here."

It was hard for Doris to utter this last speech, but she did it for Doris's sake, whose face wore a look of distress that touched her sadly. She could do anything, bear anything, for Doris's sake.

"It seems to me it would not be at all proper for you to do so," said Mrs. Mason, her judgment getting the better of her feeling. "It can be much more satisfactorily arranged if you remain here. It would occasion some remark, and I do not care to have the subject discussed by people outside the family."

Miss Parker was thankful that Mrs. Mason had so much regard for appearances. Doris's face brightened a little, while Miss Shallot could not conceal her vexation.

Miss Parker returned to her room to write her note to Mrs. Raymond, and then, taking her sewing, sat down to ponder over her message, and wonder what the "change" could be that was "coming to Sarah."

The disagreeable days of March gave place to April, and in turn to May.

When Doris awoke the first day of June she had a presentiment that something was going to happen, for Miss Shallot crept about with an air of unusual satisfaction.

She also remembered it was her birthday. To-day she was eighteen. It could not be that fact which lighted up Miss Shallot's face, however. She generally thought of Doris's birthday anniversaries as milestones on "the broad road that leads to death." Evidently something besides the birthday was occupying her mind.

"It is of no use for me to question her," thought Doris. "If it is something disagreeable she will speak of it as soon as possible."

Eager to catch the first expression of her aunt's face, she observed it was rather graver than usual. After breakfast Miss Shallot said: "You are to have a half-holiday to-day, Doris."

Somehow the words did not bring pleasure to her. She felt an inexpressible something behind it all, and resigned herself to await its development.

The morning passed quickly in spite of her forebodings, and at two in the afternoon she was called down to the parlor.

As she passed through the hall she noticed two large trunks. They were strapped, and James was sitting on one, as if on guard.

Entering the parlor, she saw Mrs. Mason sitting erect as usual, and smoothing her black silk apron nervously. She seemed very much discomposed.

Not so Miss Shallot. Doris had never seen her look so happy. She seemed a mixture of emotions. The cruelty that could pull at sensitive heart-strings without a conscious inward response to pain, the harshness which could not for one moment conceive tenderness, the malice which delighted to strip the roses from the pathway and smile as bleeding feet pressed the thorns, the bigotry which wraps and darkens every small soul—were reflected in every feature.

Oh! souls, born in ignorance and darkened by false education! who may break the chains ye have forged, and to which ye cling?

Doris, turning a little, slowly, saw her aunt sitting with her bonnet on. Then she knew.

With a cry of agony, such as never had echoed in that house before, she knelt at her feet. She could not speak; she could only moan.

At that moment James saw a gentleman coming up the steps. He opened the door quietly, and Mr. Brooks entered unannounced. The parlor door was open, and he stood a silent observer of the scene. Mrs. Mason saw him, and motioned toward a chair, but he remained standing. Mrs. Mason was the first to speak.

"Doris, it is of no use for you to make such a scene. It is proper that your aunt should go, and it is your duty to be resigned."

Doris rose swiftly to her feet. Her livid paleness had disappeared. Her cheeks were flushed and her eyes blazed. She turned toward Mrs. Mason.

"Grandma, you are wrong! You are cruel! You are wicked! God never will forgive you—never! If He could, I do not want anything to do with Him!"

The words were hurled at Mrs. Mason with a fury of which no one would have supposed Doris capable. They filled Mrs. Mason with anger and amazement. She turned to Mr. Brooks, and with her voice shaking with excitement, exclaimed:

"Mr. Brooks, you perceive now what a sinful disposition Doris has!"

Mr. Brooks did not appear to notice Mrs. Mason's words. His face was pale, and tears were rolling down his cheeks.

"Mrs. Mason, can nothing be done to avert this?" He spoke entreatingly.

Mrs. Mason hesitated. "Yes, there is one way open." She turned to Doris.

"Doris, if you will promise me that you will never again in your life have anything to do with that wicked spirit's work, I will let it all pass. Your aunt shall stay, and I will not forbid your intercourse, so long as that subject is let alone."

Doris's heart seemed to stop beating. Her face turned as white as the lace at her throat. Then she spoke.

"What! To stop saying I believe it, when I do believe it? Never to hear from my own dear mother again as long as I live? I can't do it! I should be as bad as Judas! I shall never promise it!"

She stood white and still as a marble statue. Mrs. Mason turned to Mr. Brooks.

"Cannot you say something to influence her?"

He crossed the room to Doris's side immediately. He took her hands in his.

"Doris, you are right. I honor you for the position you have taken. May the angels whom you love and trust continue to sustain you."

Nothing could have astonished Mrs. Mason more than this. She was speechless.

Doris could not bear this intense mood much longer. She seemed about to faint. Mr. Brooks led her to an arm-chair and placed her in it. Bending over her, he said—so distinctly that every word was heard by all in the room—

"Doris, I love you. Say that you will marry me, and let me take you away from all this misery!"

Doris's pale face flushed again.

"Oh, I cannot! I never thought of such a thing! I can't do it, even to get away from grandma!" She sobbed convulsively.

"Dear child! Don't let it distress you so! Remember I will be your friend and brother forever!"

No words could express Mrs. Mason's amazement. Mr. Brooks taking Doris's part right before her very eyes! And to propose marriage to her—a mere child! (Mrs. Mason forgot that she was only eighteen when she married.) And he a minister, and allowing her wicked actions to go unproved! She felt she must end this scene some way. She waved her hand toward the open door, and Miss Parker walked out of it, and as Doris heard it close behind her, she fainted in Mr. Brooks's arms. He laid her on the sofa, and followed Miss Parker.

Mr. Brooks walked quickly to his home. If he met any of his parishioners he did not see them. He was oblivious to all street scenes.

He opened the door of his study to find Dr. Carroll awaiting him. With a few words he told him of the scene at Mrs. Mason's, not even omitting his proposal to Doris. Why should he refrain from mentioning that fact? Hadn't Miss Shallot's virgin ears heard it themselves, and wouldn't the story be told at the next sewing-circle? And Doris preferred Mrs. Mason to him! The remembrance of her words cut like a lash.

"Brooks! Don't look so! Don't talk so! Doris didn't mean just that. Remember she is young. Very likely she has never thought of marriage at all. Do be reasonable."

Dr. Carroll was pale as Mr. Brooks himself. Mr. Brooks turned toward the doctor. "A new thought entered his mind." He read the answer to his questioning glance in Dr. Carroll's eyes. They faced each other steadily for a few moments, and then the doctor laid his hand on Mr. Brooks's shoulder and said:

[To be continued in next issue.]

But we must remember that the believer cannot expect to be able to interpret all the science reveals."

He was largely endowed with the gift of healing and through magnetic forces, and accomplished great amount of good in this direction; he had a large circle of friends and patrons, who will sadly miss his aid and genial presence, in this regard. He has always been true to his *spiritual gift of healing*, and never for any motive termed it differently *in name* to please

ascertain, if possible, the truth of what the spirit had told me. With that end in view, I first went to the Baptist Book Publishing Company. But after a diligent search of the register containing the names of ministers in Boston and Roxbury, the name of Amos Adams could not be found. I then went to the library

Mrs. R. WALCOTT, 817 North Fremont Ave., Baltimore; Md.
R. WITHERELL, Chesterfield, Mass.
H. H. WARNER, Sterling, Ill.
Mrs. M. S. TOWNSEND WOOD, Box 175, Stoneham, Mass.
Dr. D. WINDER, Wyoming, Ohio.
Mrs. E. C. WOODRUFF, South Haven, Mich.
Mrs. SUSIE GOODHUE WYNER, Fort Seneca, O.
Mrs. JULIETTE YEAH, Leominster, Mass.
JAMES H. YOUNG, Quot, Mass.†

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Y, | * Will also attend funerals.

Banner Correspondence.

Texas.

HALVETON.—Sue J. Pluck writes: "It is a long time since any report has been made of the progress of our cause in this little city. I have received many letters inquiring if we have all forsaken Spiritualism, and here state, no, never. At no previous time has it been so prosperous as now. Home circles are numerous, interesting and instructive; we are free from the disagreeable contentions of which we read as existing elsewhere. These reports and that of the Seybert Commission have not caused a ripple of doubt in the minds of those who know spirit-communion to be true. None here have any disposition to discuss a question that with them is settled. They accept Spiritualism as they do the warmth and light of sunshine, and their hearts rejoice to feel the presence of their exalted loved ones. The good BANNER is a welcome visitor in many homes; all are contented; it will remain steadfast to our grand philosophy; it has been tried many years and never wavered."

Near a year ago we spent two months in San Francisco. We came in contact with what to us was not altogether pleasant, but passed that by and found much we did enjoy, the magnificent scenery among the rest. We formed the acquaintance of many Spiritualists—persons of whom any cause might be proud. We were pleased with the spiritually-minded editor of the *Golden Gate*, and felt should he err it would not be from the heart. Sister Schlesinger we found full of zeal for the cause. The Doctor is a fine medium; we much enjoyed the benefit of his gifts, and passed some time with him and Mrs. S. in social converse. The *Carrier Dove* should be a success. We formed a hasty but most happy acquaintance with Dr. Taylor, author of *Theology Upside Down*; we were pleased with Sister Wilson, President of the Union Spiritual Meetings, and much drawn to the hall in which they are held, and well attended. We also met sister Miller of Turk street, whose kindness will not be forgotten. All these are remembered, with many private Spiritualists, with much delight.

After leaving the Pacific coast we returned to our old field of labor, where we found warm hearts to welcome us, and resumed again our medial work. The long confinement by consumption of a dear son, who not long since passed "up higher," claimed the attention that was usually given to penning articles for the press. Yes, sometimes we must all go down in the "vale of tears"—always when the form of one so dear is taken from our mortal sight—yet we know they are but a step beyond. This fact has been the staff upon which I could confidently lean through the painful trial.

This was the medium-child, of whom mention is made in "Lifting the Veil." He was willing to go; we spoke calmly of the change we both knew must come, and he passed "over there" most triumphantly, verifying the fact that Spiritualism will do "die" by. The clergy here begin to manifest some concern, and considerable uneasiness and opposition. Their composition is a little disturbed to see their followers preferring the lessons of the séance-room to the chaff which is doled from the pulpits. It is, however, pitiable to see what fear may enter the séance-room. Not many days since an earnest, good woman, came in. She said: "Oh! Mrs. Pluck, I fear I am doing wrong. I am starving for some tidings of my darling, but cannot give up my Bible." I replied: "Your Bible is full of Spiritualism," to which she responded: "I wish I knew what to do. My minister objects to spirit-communion; he says that it is not from the devil." I asked: "Do you believe your minister in preference to your Bible?" "No," then, said I, "test the truth of apostleship by it." "How?" she asked. "When you are sick, or want tidings of those you call dead, go and ask him to heal you, and give you the information for which your soul hungers, and if he is unable to do so, he is a fraud, according to your Bible test." We got a Bible, found the passages referred to, then held a séance, and she went away very happy, remarking that it had been the most blessed hour of her life.

It is evident to every observing mind that the ministry will soon be compelled to fall in line, march on with the grand army of progression, or seek other occupations. My opinion is, they will at no distant day be creeping up behind, saying: "We always knew spirit-communion was a fact."

ST. MARY'S.—John H. Allen writes: "Facts being the basis on which all scientific deductions rest, whatever can be logically inferred from them is accepted as truth. In the physical sciences we constantly search for and accumulate facts. In order to satisfy our minds in regard to what we assert or dissent from. The wonderful psychical phenomena now being presented and witnessed throughout the world, arrest all intelligent minds that have not been warped by dogmatic superstition or prejudice. At Lookout Mountain, Tennessee, during the late spiritual camp-meeting, I had the most convincing evidence, in sittings with different media, of the existence of humanity in another condition after physical death. I will briefly state some of the evidence I received."

I had two sittings with Mrs. Cassia of Cincinnati, O., an independent slate-writing medium, both of which were to me of the most intense interest. At the first sitting, Mrs. Cassia placed a shawl over the backs of two chairs, then gave me a clean double slate and a small piece of pencil and requested me to place the pencil between the lids and to close the same. She then placed the slate with her right hand beneath the shawl, holding it by one end, and requested me to hold the other end, which I did. Immediately the writing commenced with sharp, distinct sounds, and jarring of the slate, and it was soon indicated by taps that the writing was completed. On opening the lids of the slate, both interior surfaces were written over in a bold, legible hand, which writing I copied. The slate was passed again beneath the shawl with the same result. It was passed a third time, and the communications ended with the remark, "The power is exhausted. I will come again," and signed "Leona," the name of a small stream in the western part of Texas on which the party communicating lived, which name I was not thinking of, and which had never been mentioned by me to any one on the mountain. The communication was clear and precise, as much so as if the party was physically present and conversing with me regarding facts familiar to both of us. During the writing I conversed with Mrs. Cassia, and my remarks were assented to or dissented from by loud distinct taps. The remark, "this is telegraphing," was followed by three loud taps. At the second sitting the communications were equally satisfactory, repeating some of the statements made at the first sitting; they displayed the characteristics of the party. The proof that a third intelligence was present at these sittings was absolute, and nothing but the visibility of the third party was wanting to show the presence of three persons. I also had very satisfactory sittings with Mrs. Clancy of Chattanooga, Tenn. Both of these ladies are held in high estimation by those acquainted with them."

New York.

NEW YORK CITY.—Frank W. Jones writes: "The People's Spiritual Meeting of this city has been very prosperous the last three months ending with Sept. 30th. During the last half of that time the Conductor was away recuperating, physically and spiritually, in the healing brook of Onset Bay. The meetings have gone on successfully, however, under the management of Mrs. M. C. Morrell and Mr. C. A. Tibbets, who have conducted them to the entire satisfaction of the patrons. The hall has been well filled at each session; a large array of talent has volunteered, and the people have been benefited mentally and spiritually."

Sunday, Sept. 30th, Mr. Joseph Noble, of Paterson, N. J., made the opening remarks, upon "What Good has Spiritualism Done?" Dr. W. H. Vansant, of Jersey City, followed with interesting remarks upon "Truthology." Mr. A. A. Wheelock, of Boston, was then introduced, and made a telling speech on "The Intellectual Forces of Man—their Use, Misuse and Abuse." Mr. W. claims that the trinity in man is Soul, spirit and Mind; that the mental forces are the directing powers. In the evening Mr. Stone led the speaking, and instructed us how we are living under "The Tyranny of the Dead," inasmuch as we are suffering from the effects of dead customs, etc., instituted under the ignorance and superstitions of former

generations. Mr. Davis, Mrs. J. B. Higo (entrained) and Mr. Mayton, of Chicago, filled out the line interestingly.

The exercises of the afternoon session, Oct. 7th, were largely meditative, and, according to the announcement, the medium spirit was granted the first place on the programme, which they filled, to a limited degree, by speaking, but using their forces principally for healing and developing—the power for which was very marked. Mr. J. Bentley, Frank Lambert and Dr. Lawrence took part in the conference exercises, and several instances of very wonderful cases of healing through their own agency were related by Mrs. Mary O. Morrell of 230 West 30th street, who filled up the time very profitably for all.

In the evening Mr. A. E. Laurence of Brooklyn spoke to a large and thoughtful audience upon "Memorism the Forerunner of Spiritualism." The lecture was a grand success and gave entire satisfaction. A rising vote of thanks was called for, and the whole audience rose in response, and Mr. Laurence was invited to give his lecture on "Scientific Mediumship" on the Sunday evening following.

We have fairly entered upon the fall and winter campaign of the sixth year of our existence as an independent spiritual meeting, without any organization, and the prospects now are favorable for a successful season. That the millions of Spiritualists throughout the United States may wake from their lethargy (those who are sleeping) and come up to their high privilege by living and teaching rational and practical Spiritualism, is the desire of a large number of Spiritualists hereabout beside the writer."

Ohio.

GENEVA.—Mrs. J. Simons writes: "I have thought a few wayside jottings might not be amiss in the dear BANNER OF LIGHT for its many readers, while on my way east in this delightful little city, to spend the Sabbath and visit my highly esteemed friend and sister, Carrie C. Van Duzee. I found her at her quiet country home, one mile from the railroad depot, surrounded with home comforts, and was given a hearty welcome. The time of my stay was well occupied, though altogether too short. I found Sister V. very busy in making arrangements to fill a month's engagement in Watertown, N. Y. I enjoyed a circle in the evening, at which many of my dear departed friends gave unmistakable evidence of their presence, some giving their full names and addressing me as in days of yore when in earth-life. I esteem Sister Van Duzee a heavenly inspired instrument; her guides are of a high order; she is one of the best missionary workers I know of, and should be kept in the glorious work of proclaiming the gospel of glad tidings of an immortal life."

WARNER'S Log Cabin Remedies—old-fashioned, simple, sound, useful in the hands of our hardy forefathers, are "old timers," but "old reliable." They comprise a "Sarsaparilla," "Hops and Buchu Remedy," "Cough and Consumption Remedy," "Hair Tonic," "Extract," "Rose Cream," "For Catarrhs," and "Liver Pills." They are put up by H. B. Warner & Co., proprietors of Warner's Safe Remedies, and promise to equal the standard value of those great preparations. All druggists keep them.

October Magazines.

THE PHRENOLOGICAL JOURNAL.—Notable "People of the Day" in its thirteenth section gives brief accounts, with portraits, of Queen Nathalie of Servia, Jean Frederic Portet, William Taylor and James Reuben, the oldest Seneca Indian. Of the other contents which are many and of much interest, is "A Case of Clairvoyance" related by Kathie Moore, and passages from an article by Dr. Litwack, entitled "From Generation to Generation," treating upon hereditary diseases, in which he claims that an inheritance disease does not imply a transmission of a certain specified disease itself, but a condition—receptive to it from other sources. What the subtle nature of this predisposition is, is not known, but it is known to vary in different persons. A tabular list is given of the general moral conditions considered to be hereditary, and the whole subject as presented is worthy of consideration. New York: Fowler & Wells Co.

THE HOMILETIC REVIEW.—Prof. Herick Johnson, D. D., of Chicago, is the author of the opening article, the third of the series upon whether apologetics in the pulpit are more harmful than useful at the present time, his conclusion being that their legitimacy in "God's house, on God's day, by God's herald," is beyond question, but good judgment should be exercised in their nature and employment. He argues that "if Christianity is not defensible, let us find a faith that is"; that "a calm death-bed is no proof of its truth"; that "the wide growth and multitudinous adherents of the gospel are not conclusive of its divine origin." He thinks that ministers err in apologetically considering in their pulpits attacks of which their congregations have no knowledge. That he says, "Is heaping the devil start a conflagration, that we may throw holy water on the flames." He evidently desires to keep the members of Christian flocks ignorant of what some have found to be a ditch into which they have fallen, and seek to inform them of higher grounds from whence a clearer and better view of this life and the next may be had. The review gives some good thoughts, but our impression upon reading it is that the writer realizes he is tethered to an evangelical stake, and hence cannot go as far as he otherwise would. Two other articles in this issue will be perused with interest and give rise to discussion: "The Public School System and the Ministry," and "Was Adam Created by Process of Evolution?" New York: Funk & Wagnall.

THE VACCINATION INQUIRY.—It is often reported by physicians that persons attacked by small-pox were not vaccinated when the fact is that they have been, and cites a recent instance wherein a Dr. Tomkins, the medical officer of health for Leicester, stated of a patient in a printed report: "This man was unvaccinated, and suffered most severely, barely escaping with his life." This called out a certified letter from the man, in which he said: "The medical officer (Dr. Tomkins) classified me on my yard as unvaccinated, although I had told him in reply to his inquiry that I was vaccinated when I went into the militia. The inquiry adds, 'This exposure does not surprise us. Wherever a list of unvaccinated persons has been subjected to adequate scrutiny similar failures for the glory of vaccination have come to light.' London: E. W. Allen.

THE ELECTRICAL ENGINEER treats editorially the subject of "Subways and Commissioners," notices the demise of Prof. Proctor as a public loss, and in alluding to the objects in aristocratic sections of Boston to an overhead wire and electric railway, quotes one of their number as delivering his mind of not an Irish but a Buck Bay built to wit: "The centre wire must be insulated to a length, a new thing on our streets, so that if touched by a man it will pretty near kill him." New York: 11 Wall street.

THE PATRIOT.—Its contents include "Tales of the Ancient Rhapsody," by Charles Johnston; "Conversations on Occultism," by A. Plea for the Children," by Aug. Waldersoo; and "A German Mystic's Teachings." New York: W. Q. Judge.

GROWING YOUTH gives new portions of its serial stories and itemizes passing events in "Noggs' Nookery." Mt. Vernon, N. Y.: F. B. Hawkins.

LOG CABINS do not appeal strongly to modern notions of social life; they have had their day. But Warner's Log Cabin Sarsaparilla and "The People's" are as effective to-day as when the rugged health of the hardy pioneers was maintained by them.

Vermont State Spiritualists Association.

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Miscellaneous.

New Thought.

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.
We do not permit anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve communications that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or line around the article he especially desires to call our attention to.
When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 20, 1888.

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JOHN W. DAY,.....ASSISTANT EDITOR.

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Before the morning light of Truth, creeds tremble, ignorance dies, error decays, and humanity rises to its proper sphere of knowledge.—Spirit John Pierpont.

We shall print next week the full text of an inspirational discourse recently delivered by W. J. Colville in Chicago, Ill., and titled as subjoined:

"THE RELIGIOUS INSTINCT: ITS ORIGIN, GROWTH AND ULTIMATE PERFECTION."

Where Comes Speech?

A San Francisco paper, the *Chronicle*, of a recent date, enters upon a discussion of the above inquiry, and cites some strange cases that find an approach to solution only in the operation of esoteric laws. The article was called forth by an account, to which reference has been made by us, of two brothers living in this city who have grown to man's estate without being able to speak the English language, and who, although born in the United States, of American parents, and hearing English spoken continuously, speak a language of their own, which they perfectly understand, but which, thus far, has been unintelligible to everybody else.

The writer states that this Boston case is not without its parallel, and mentions two children, a brother and sister, living in the State of Nevada, who constantly employed a language of their own in talking with each other. The girl was ten years of age, and the boy a year or two younger. It is said that the circumstances were such that there could be no deception and no mistake about the matter. The children would play together and chatter in this strange speech, and it was perfectly apparent it was a genuine language. There could be detected in it no resemblance to any modern language, no similarity to root forms or stems which may be said to be common to all spoken languages; nor was there any likeness to Latin or Greek, and consequently, none to the cognate language which is called Sanscrit.

The children were not at all shy about talking in the presence of strangers, but they could not be made to understand what translation from English into their language meant. They understood English, and could and did speak it when spoken to; but they either could not or would not give the equivalents of English words in their own language. The mother of the children said that the first time she heard them, and indeed for many times afterward, she paid no attention, as she supposed they were "only jabbering nonsense," as she expressed it, and so she was unable to say whether the language was evolutionary or whether the children spoke it as well the first time as the last. "The writer who first described this strange linguistic 'freak,' said that they spoke enough of it for him to understand them without any difficulty, though it seemed, from the cursory observations he could make, that the vocabulary was a very limited one.

We are told that these cases, strange as they may be, do not militate against the generally received doctrine of philology; that "they are freaks of nature, nothing more, and no more strange than other cases with which we are familiar." To our way of thinking this is an easy way, and as cheap and unsatisfactory as easy, of disposing of the matter: calling it a freak of nature; but the research character which distinguishes the people of our times from those of others, so far as to make nearly every thinker a student of the unknown rather than to label it "a mystery of God which it is a sin to inquire into," and lay it away among other embalmed incomprehensibles, will not be satisfied with any such relegation. The *Chronicle* writer may have some idea of the possibility of the spirit-world so impinging upon this that its influences may affect this, but he gives no indication of entertaining such thought. Yet to us it is evident that to that source alone can we look with any reasonable hope of obtaining an explanation of this as of many other "freaks," and that the certainty of finding one there is beyond all question.

William Foster, Jr., informs us that Mrs. Allen, of Providence, R. I., is unable to hold her senses for form manifestations at present, owing to severe illness. Due notice will be given of their resumption.

The Abolition of War.

"Better ask," said Charles Sumner—in his address on "The Duel Between France and Germany," from which he sought to draw a lesson for civilization—"Better ask how long will be continued that war system by which such a duel is authorized and regulated among nations? When will this legalized, organized crime be abolished? When at last will it be confessed that the Law of Right is the same for nations as for individuals, so that if trial by battle be impious for individuals, it is so for nations, also? Against it are reason and humanity, pleading as never before; economy asking for mighty help; peace with softest voice praying for safeguard; and then the authority of philosophy speaking by some of its greatest masters—all reinforced by the irrepressible, irresistible protest of workmen in different nations." Instead of trial by battle, the orator pleaded that "there shall be an harmonious people, of different nations but one fellowship, vying together only in works of industry and art, inspired and exalted by a divine beneficence."

The war system is, in any light in which it may be considered, a relic of barbarism only. If any two important nations choose to indulge in it, then no nation whatever is safe. There is no talisman for their protection except universal disarmament. Military citizenship, as it is to-day known in Europe, is military serfdom. Armed soldiers constitute alike the engine of despotism at home and the instrument of war abroad. Under this war system in the state, the entire business of life is subordinated to the military drill. The civilized part of Europe is not much besides a busy camp, "with every citizen for a soldier, and with all sounds swallowed up in the tocsin of war."

Monistiquien, who possessed the genius as a writer on public affairs to lift the curtain of the future, did not hesitate to declare that the peril to free government proceeds from armies, while it is no removal of the peril to make those armies directly dependent on the legislative power. Among the papers which he left at his death was one in which he made the solemn prediction that "Europe will be lost through her military." Mr. Sumner unhesitatingly asserted that "the true state of Nature is not war," as the philosopher Hobbes had maintained "but peace." And he added with all the impressiveness of truth, that "not only every war, but every recognition of war as the mode of determining international differences, is evidence that we are yet barbarians; and so also is every ambition for empire founded on force and not on the consent of the people."

No tongue or pen can celebrate with an exaggerated enthusiasm of sentiment the blessings of peace to the human race. There is no doubt at all that the glare of battle is more and more losing its attractions for modern nations. War is, indeed, losing its ancient renown. The glory of arms is passing from sight. The pretensions of military power, in the silent, unexpressed opinion of the world, are becoming petty and unattractive. The boasted triumphs of war are seen to be vain. With the increasing assurance of peace, nations will gradually lose their sensibilities; and, to quote Mr. Sumner's words: "by ties of constant fellowship will they be interwoven together.... In the sight of God there is one human family without division, where all are equal in rights, and the attempt to set up distinctions, keeping men asunder, or in barbarous groups, is a practical denial of that great truth, religious and political, the Brotherhood of Man."

Mrs. H. B. Fay Vindicated.

For a long time there has been in existence in this city a band of bigots, bound, its members said, to put down *et amis* all physical mediums. They have had it their own way, more or less, for some length of time, and certain of the daily press—the sensational sort only—have printed long articles against the physical mediums.

Mrs. H. B. Fay of this city was attacked by these bigots, and a reporter of the *Boston Evening Record* "wrote up" their statements. The result was that Mrs. Fay, who is a highly respectable woman, prosecuted that paper for libel. The case had been on the court docket for nearly a year, when she, through her counsel, insisted that it be heard and decided. The facts in the case were such that every moral person in the community could see at once that, if there were any justice in the Massachusetts courts, the verdict would be in her favor. And now it seems the defendants in the case have come to the same conclusion, as they offered the aggrieved party four hundred dollars to withdraw the case, besides paying the costs of court, and printing an apology in their paper.

The following paragraph, in substantiation of our remarks, above made, appeared in *The Globe* of this city, Saturday evening, Oct. 13th:

A LIBEL SUIT SETTLED.

The *Advertiser* Company Pays Mrs. Bertha Fay Damages and Costs.
In November, 1887, the *Evening Record* contained what purported to be an "expose" of Mrs. Bertha Fay, wife of H. B. Fay, who is a Spiritualist medium at 62 West Newton street. The article also contained an attack on Mrs. Fay's character. Immediately after the publication of the article, Lawyer Asa P. French, in behalf of Mrs. Fay, brought suit against the publishers of the *Record* for libel, and that suit, after pending in court for about a year, has been settled, the defendant paying \$400 damages and costs of suit.

Dr. W. E. Clayton, of Malden, called at this office on the 15th inst., and exhibited an oil portrait of one of his Indian guides ("Big Wolf") which he had obtained at a séance held Oct. 11th, with Dr. Rogers, at his residence 486 Tremont street, Boston. He stated that he himself placed a perfectly clean piece of academy board between the slates, and the slates themselves never left his hands till the whole operation was concluded (in the manner frequently described in THE BANNER). He received, in addition to the picture, three messages personal to himself: the time consumed in the production of all these phenomena being but ten minutes.

"TWILIGHT," the paper projected by Dr. H. F. Merrill as a means of transmitting messages received from spirits, through his mediumship, to their friends on earth, has made its appearance, and fully meets the expectations of those who have looked for its coming. It contains thirteen messages from a like number of excommunicated spirits, and gives the names of those from whom messages will appear in the November number. We wish the paper a success commensurate with the great work it has to do, and which this issue gives assurance of its being able to accomplish. It is to be published fortnightly at 87 Sewall street, Augusta, Me., at fifty cents a year.

The Smith pianos are first-class.

Miss Shelhamer's "Outside the Gates."

Those who desire to learn somewhat of the nature of the spirit-world, the daily life and employments of its inhabitants, and of their influence upon individuals in this, will find much satisfaction in a perusal of that admirable volume, the last published of Miss M. T. Shelhamer, titled "OUTSIDE THE GATES." Its sketches and essays embody a vast amount of valuable instruction relative to the interblending of two states of existence, that to many seem so widely apart, and serve to convince the reader that, after all, they are one, when looked upon from the point of view from which these teachings emanate. The story from which the book takes its name, that of "Morna," "Here and Beyond," "Slippery Places," "The Blind Clairvoyant," are of the deepest interest and equally as instructive as the essays and sketches, many matters not touched upon in them being more fully illustrated by events in earthly life, and the intimate relation existing between the spiritual and material made more apparent. The book should find place in the home of every Spiritualist, and those who, though they may not be, are willing to accept truth come whence it may. As the holiday season is fast approaching, it is well our readers bear in mind that "Outside the Gates" is a gift that no one will fail to accept with thanks.

Women Coming to the Polls.

Without stopping at this time to engage in the discussion which at the present time has led nearly twenty-five thousand women to legally qualify themselves to become voters on the composition of the next school committee of Boston, at the annual election in December, we merely improve the occasion to observe that this enlistment of women in any cause, *pro or con*, that tends to familiarize them with voting, and likewise accustoms male voters to sharing public responsibility with them at the polls, is more than likely to result in a speedier enlargement of woman suffrage, to make it apply to more than the single question of the schools, and perhaps finally to woman's complete enfranchisement and political equality.

In this world, one thing is made to lead the way for another. The school question may provisionally have been made to take on greatly increased interest and importance for the express purpose of opening the way to the enjoyment of extended rights by woman as a confessed citizen already. The next stage may be permission granted her to vote on the license and prohibition issue, an issue in which it can with mournful truthfulness be asserted that none are so directly and deeply involved as she. Beyond these lies suffrage for all purposes, when political methods may be expected to undergo a process of needed purification.

Caution.

Spiritualists all over the country are warned against deceptive persons who travel from State to State and from town to town posing as spiritual mediums, generally under assumed names, which they change in different localities. There are many such. They can be known by the handbills they scatter over a town they wish to fleece! Put no faith in these handbill-adventurers. Shun them as you would a wild beast. We have warned the public against this class of mountebanks time and again, but still inquiries are made respecting them.

The body of Dr. Joseph L. Newman, the good physician, whose sudden demise was mentioned in THE BANNER of last week, was taken to Hillsboro', N. H., in charge of a brother, and the funeral services were held at the house which he had recently built, and where two of his sisters reside. Dr. Newman was one of a family of thirteen brothers and sisters, seven of whom survive. Dr. H. B. Storer, of Boston, assisted by an excellent quartette, conducted the services, and a most appropriate and truthful tribute was paid by the speaker to the simplicity, sincerity and benevolence of Dr. Newman's character—his genial, social influence, and the good accomplished by him in curing the sick through the combined agency of his own personal magnetism and that of his spirit guides. He was rich in those qualities that endear human beings to each other. He had no doubting confidence in the beneficent order of the universe, and the spiritual world was to his consciousness a reality, upon the experiences of which he has now entered.

Our Free Circle-Room table has been generously supplied of late with elegant flowers, whose presence gratifies the visible as well as the invisible attendants who fill the hall at each séance. Many ladies have presented at different times elegant bouquets of rare flowers, and have modestly declined thanks. Among those who have furnished floral gifts, we notice the names of Mrs. D. A. Crowell, and Mrs. A. Lee, of "Manchester-by-the-Sea"—to whom, and to others whose names are not in our possession, we extend the thanks of the invisibles, and our own.

OKLAHOMA AGAIN.—Topeka, Kan., dispatches of the 14th inst. state that Capt. L. M. Slaterthwaite, in emulation of the late Capt. Payne, is moving to bring together a large colony to invade the Oklahoma territory after election. They propose to raise two thousand men, enter the disputed section, and make a stand against all comers—except the United States troops. If not properly put down at once by the National authorities, this movement means an Indian war.

Mrs. ADA FOYE—formerly of this city, whom we had not seen here for twenty-two years—on Sunday last occupied the platform of the Spiritualist Phenomena Association in Boston—her services giving unbounded satisfaction. Read "Heath's" tribute to her powers, on our eighth page. Societies throughout New England should note the presence of this wonderfully gifted medium, and utilize her services as far as possible while she remains among us.

"PRE-NATAL CULTURE."—We printed last week a list of the published works of A. E. NEWTON, Esq., recommending them to the thoughtful perusal of the reading public. From this list was inadvertently omitted the book the title of which is quoted above—a valuable pamphlet in the line of heredity.

Attention is called to the Answers to Questions given on our sixth page the present week through the medial organism of Miss M. T. Shelhamer. Of especial importance will be found the reply of her guides to the concluding query as to the future destiny of "the main work of the spiritual movement."

Read the essay: "Spiritualizing Sciences," on second page.

In Re "The Spiritualism of 1888."

To the Editor of the Banner of Light:

It seems to me that the full scope of my statement in the essay recently published under the above caption has not been grasped by my esteemed friend and brother, A. E. Newton, and perhaps others, viz: that a belief in spirit-communion is an all-sufficient bond of union among Spiritualists.

Bro. Newton's reply to my query: "Is anything more needed?" would seem to indicate this. But the fault is my own. I did not pause to consider that I had not defined my idea of spirit-communion, and that others might infer that I meant by it simply the phenomenal manifestations of the séance-room.

If nature is a unit, an undivided whole; if there be an infinite spirit pervading it; a God in it and through it, then spirit must be the essence, the very foundation of all things, and there can be no escaping from an all-pervading spiritual power, a vast spiritual brotherhood, holding in its embrace all spheres of existence. Believing this most earnestly, most devoutly, spirit-communion is to me the glorious culmination of all religious experience; it is the answer to all aspiration; it is the *ultima thule* of all study, the goal of all scientific research, and he who accepts it as a fact is bound also to accept all that is the logical outcome of this fact.

And just here is where the trouble arises with too many of us. We have no adequate idea of the scope and spirit of this great movement, its methods and aims. We accept the fact of spirit-intercourse, but we narrow it down to our petty, individual standpoints. We accept the fact of intercommunion between the two worlds, and let it end there. We lose sight of or fail utterly to comprehend the grand fact that the aim and object of that intercourse throughout all the ages has been the purification and elevation, the true spiritualization of mankind—the harmonious development of all the powers and attributes of the human soul to a complete, consistent whole.

Now if the assertion made above be true—that he who accepts the fact of spirit-communion is bound to accept all that is the logical outcome of that fact, where do we stand?

If one truth has been demonstrated more clearly than another to me through this great movement called Modern Spiritualism, during my thirty-four years of experience in it, it is this: *Life here has an immense influence upon life hereafter*. The conduct of a human being in this life immensely affects his condition in the next, and the highest happiness that can possibly come to a human soul, here or hereafter, springs from the daily expression of all that is truest and best, all that is highest and noblest, most divine and most godlike in that marvelous nature with which he is endowed.

If the thousands of spirits who have come back to earth during the past forty years, and declared they were happy or miserable, not at all because of what they believed or disbelieved, while denizens of the earth-life, but because of the general trend of their life-conduct in the direction of good or evil, because of the deeds done in the body, spoke the truth; if the universal instinct of mankind, as old as the instinct of immortality, recognizing a great law of compensation and retribution, and pronouncing the fiat, "As ye sow so must ye reap," be not a delusion and a fraud, then must not Spiritualism, whose pivotal truth is spirit-communion, of necessity hold most vital relations to all the conditions of life?

I cannot see how any of us, into whose consciousness has really entered even a faint conception of the genius of this great movement, can fail to recognize that the ministering angels of the spirit-world are constantly striving to push us on in the great work of making our individual lives pure and sweet with human graces, recognizing our own divinity, and that in the expression of it lies the only possible method of salvation from all the woes that beset humanity.

I most earnestly believe that nothing more is needed than a *rital belief* in the glorious fact of spirit-communion, and a comprehension of what grows out of that fact, to constitute a "bond of heart union," that shall banish forever from our midst all "the sharp antagonisms," all the "unfriendly criticisms," all the "jealousies," "rivalries," and "scandal-mongering," that so pain and distract some hearts, disturb their efforts, and lead them to fear that no worthy or winning presentation of the vital relations of our faith to practical every-day life can ever be given to the world.

Let me repeat from my former article: All that constitutes true religion can never find truer disciples or worthier representatives than can be found among those who find in Spiritualism the realization of their holiest dreams, their most sacred aspirations. And permit me to add that just as soon as a vital belief in spirit-communion really enters into and is grasped by the human consciousness, it follows as day follows the night, that it begins to awaken at once "brotherly and sisterly love," "a supreme love of truth," and "an earnest aspiration for personal rightness."

Now recognizing, as I do, the mighty work Spiritualism is doing in the world as an unrecognized reformatory power, I feel that I ought to rest contented with that. It may be a great weakness on my part that I do not. To me it is the science of all sciences, the philosophy of all philosophies, the culmination of all religions; and there are times in which I long inexpressibly to see it recognized as such by the world. Yet I do know that nothing can, by any possibility, arrest the grand work it is doing in the world, or even to any great extent interfere with its progress; and that at no time within its history has that work been more far-reaching, more all-pervasive than it is to-day.

All that which Brother Newton feels to be so painful and so distracting, is to me but the inevitable accompaniment of every great movement that stirs the world of thought, especially upon religious or spiritual issues. The history of all such movements, not excepting Christianity, shows us that they have ever thrown to the surface all sorts of crudities, all sorts of discordant, jangling elements. But they bear the same relation to the great movement itself that the sticks and straws, the froth and foam that eddy and whirl and bubble and splutter upon the surface of some majestic river, bear to the calm, still depths below.

We certainly, by the aid of the angel-world, have laid grand foundations for the erection of a worthy temple that shall challenge the respect and admiration of the world. And in the impatience of our hearts we cry out at times, Why does not the superstructure arise? And all the while, hidden from our external sight, the temple is slowly rising, stone by stone, from its massive foundation in the eternal ver-

ities; and the day is hastening on when the scaffolding that now surrounds and conceals it shall be removed and the grand structure stand revealed, its white walls of Love, Purity and Spirituality luminous with the light of an inward glory.
Dr. F. L. H. WILKES.

GRAND MASSEY arrived in New York, from Liverpool, by the Cunard *Umbria*, Oct. 7th, and writes us that he is ready to accept calls to lecture which may be extended to him by spiritualistic and philosophical societies in this country. The marked success of this talented and outspoken Spiritualist orator and "poet of the people" at the Muséum Hall meetings, in Boston, some years ago, is a matter of history, and should recommend him to the attention of all managers of meetings under whose notice this paragraph may fall. He may be addressed for engagements, Sonora House, 203 West 13th street, New York City.

W. J. Colville officiated at the funeral of Mrs. Jacob Jackson, formerly of California, on Wednesday, Oct. 10th. Mrs. Jackson had been a Spiritualist and private medium many years, and though little known in this neighborhood had many friends in the West. Only a few friends were present at the services, which were very impressive. The deceased was 72 years of age, and leaves no near relatives.

Spontaneous Spirit Phenomena.

Another of those cases which are frequent of late, of spirit manifestations at unexpected times and places, is reported as having taken place at a farmhouse in Illinois, about eighteen miles from Chicago, in a family by the name of Cure. The first indication of the presence of unseen guests was Sept. 14th. Mrs. Cure had set the table for supper, and went to the kitchen, remaining there about five minutes. On her return she was astonished to find not only the table moved from where it stood when she left it, but the dishes upon it differently arranged. Somewhat terror-stricken by the unaccountable transformation, she went to the barn and called her husband. Upon both entering the house, the table and everything on it were precisely as Mrs. C. had first placed them.

While Mr. C. was laughing at what he declared to be imagination on the part of his wife, the kitchen door flew open and a pan of roast pork shot out and deposited itself half way across the room on the floor, and the table transformation was repeated. There was no more laughing by Mr. C. He summoned his son and hired man and proceeded to discuss the events. While doing so, three or four ciphers came through the window, and the men hurried out but failed to find any one. Returning to the house they found the lamp, but the unseen opened the window and a gust of wind extinguished it, and too badly frightened to relight it, they sat in the dark all night, during which no manifestations occurred. The next morning Mr. Cure went to the barn, harnessed his horses to a market wagon, and went to the house for his hat and coat. Upon his return he found the horses unharnessed, the wagon pole down and the harness hanging in its usual place. Much else of a similar nature took place on Friday night and Saturday, and on Sunday a priest was called, who went through the usual formalities for the exorcising of spirits, by which it was supposed, as no demonstrations occurred for the time being, that they had accomplished their purpose, but on the Tuesday following they again took place, and it became known that the chief disturber of the peace of the house was Frederick Cure, a brother of Peter, who passed from this life three years ago. The spirit of Tuesday spent all his time in writing, asking to see his son, and in the evening the candles were held a long interview with the spirit, his father, who appeared satisfied, wrote "good-by," and departed. The next day Mrs. Cure busied herself in putting the house to rights.

We make this condensation of accounts given in the *Chicago Times* of Sept. 26th and 27th, sent us by a correspondent. The *Times* says that hundreds of persons of honesty and reputation are ready to testify under oath that the phenomena occurred as reported, of which we for want of room have omitted to mention a far larger number than we have described, of equal, possibly of greater wonderment to those not familiar with the events of Modern Spiritualism. The spirit or spirits evidently worked with a purpose, and found its accomplishment in convincing the farmer and his wife that their friends who had been accounted dead are yet alive, and awakening a widespread interest that will lead many to an investigation which in due time will end in a knowledge of the same great truth.

That Wandering "Starr."

Prof. Starr, the itinerant showman who professes much that he is unable to accomplish, and who has, a score or more times, had his pretensions exposed and been forced to flee the place for fear of further exposure, has lately made a raid on the good people of Titusville, Pa. Commenting on his presence, the *Herald* of that place says that no Spiritualist is ever led to change his views by any such exhibition, though "Our people have been entertained repeatedly with 'exposures' of Spiritualism—once by Rev. Mr. Dodd, also by Prof. Kellar, the noted magician, and by several other 'professionals' whose names we have forgotten."

So far from these "exposures" changing the views of those whose belief rested on knowledge, their own views were changed. The first above named, after speaking in public and publishing a book against the truth of Spiritualism, became convinced of its verity at his own fireside, through the mediumship of his daughter, and afterward advocated it with voice and pen. The second "exposer" alluded to has publicly admitted the genuineness of the phenomena over his own name. As for the "several other professionals" whose names, even the *Herald* has forgotten, they have gone with their names into forgetfulness, while the truth lives on, and Spiritualism is daily adding to its ranks hundreds of thousands, who find in it rest and consolation and an assurance of a future life which nothing else can impart.

HALL'S JOURNAL OF HEALTH.—The opening article treats upon "Christian Science," in which it is claimed, and justly, that the cures effected by practitioners of that and other systems of healing of like nature, and which, though bearing different names, are essentially the same, find the solution of their mystery and power in the Spiritual Philosophy, the teachings of which are closely followed, however persistently the healer may, for the sake of catering to popular prejudice, disavow them. The reasonableness of cremation is clearly set forth in extracts from what an English clergyman writes in advocacy of that mode of disposing of vacated human bodies. A score or more of other topics are dealt with on the remaining pages, the whole constituting a very valuable issue of this popular monthly. New York: 206 Broadway. [For sale at this office.]

THE OTTAWA (Ill.) *Times* of Sept. 26th contains a lengthy obituary notice of the widow of the late Col. H. W. H. Cushman, who had been a resident of that town since the year 1841, with the exception of a few years when she resided in Middleboro and Roxbury, Mass. Mrs. Cushman's departure was quite sudden, she being ill but a few days. Three daughters survive her. Her father, in his day, it is said, saw and conversed with spirits, and she herself was very mediumistic, embraced the truths of the Spiritual Philosophy at an early day, and did much for the cause in many ways.

A. S. Hayward, magnetic physician, will resume his office treatment at parlors 448 Shawmut Avenue, Boston, Monday, Oct. 22d. He will also continue to exercise his spiritual gift of healing at a distance by the vehicle of magnetized paper, a mode of treatment that he has followed for the past eighteen years with signal success. His advertisement appears on seventh page of the BANNER OF LIGHT.

Mrs. J. C. Ewell's card appears on fifth page.

ALL SORTS OF PARAGRAPHS.

OCTOBER'S COME.
Now autumn breezes cool the air,
The chill frosts make the foliage fair,
October's come,
Now business men their nannies
Begin to act, since plumes
Begin to hum.
The torch-light clubs in bright array
Parade in just the same old way
Each pleasant night,
Next day your clerk feels lame and sore,
And tells you that the boots he wore
Were very light.
The honest voter's in demand,
The politicians shake his hand,
And wish him well.
Let two months pass, The very men
Who treat him best will tell him then
To go to swell.
The ranks of those deluded fools
Whom politicians use as tools
And then despise,
But, though they've fooled him oft before,
The slight will fill him, as of yore,
With dumb surprise.
October's come, Its brilliant days,
When all the fancies of the brain
Inspire the soul,
Until it sinks in dull dismay,
For now, alas! it's time to pay
That bill for—
—Somerville Journal.

It takes more than forty days for some ideas to go around the world. The roller skating craze has just reached Australia, and managers are grumbling that rinks are injuring the theatres.

Dr. Isambard Owen, Secretary to the Investigation Committee of the British Medical Association, has submitted a report on the inquiry into the connection of disease with habits of temperance, and some startling statistics are therein given. The committee obtained and tabulated particulars of 4,234 cases of deceased persons—from which all deaths under thirty were excluded—the result exhibiting the following averages of life: Total abstainers, 57.3 years; habitually temperate, 56.48 years; careless drinkers, 51.82 years; free drinkers, 58.87, and decidedly intemperate, 53.42. There is a "great moral" concealed somewhere in this remarkable achievement of medical science!

A statue of Shakespeare was unveiled in Paris, Oct. 14th, with great ceremony.

With the Gospel of Wisdom abroad in the world, Old errors, long cherished, to Left's are buried. And truths that were heretofore banned because new, Are, in the new light, pronounced good because true.

To the glorious future, whose advent is now,
The past, with its glories, shall willingly bow,
Then shall tyranny crumble and freedom wax bold,
And the New Dispensation overshadow the old.

HOYLE.

CHICAGO, Oct. 16th.—Hon. John Wentworth, better known as Long John, died this morning, aged seventy-three years. Mr. Wentworth was one of Chicago's oldest residents, and was mayor of the city, congressman, and editor of one of its principal daily papers.

The modern faith healer does not have any trouble to explain difficulties. At a meeting a day or two ago a brother claimed to have been entirely healed of paralysis. Said a person, "Are you entirely well now?" "Yes," was the reply, "but a little lameness in my side." Whereupon a sister cried, "Praise the Lord, brother. God left that spot there so that it would remind you of what he has done for you! Glory to God, I say!" —*Truthseeker.*

A railway train has just been constructed in France for the Emperor of China. It consists of six carriages, three of which are for the Emperor's own use. They are magnificently decorated, and each of them contains a throne.

Harriet Beecher Stowe, though by no means well, is in much better condition than she was before her recent serious illness. Her recovery has astonished her physicians.

MACHO CHUCK, PENN., Oct. 16th.—A Pennsylvania freight train ran into a Lehigh Valley gravel train at 8.30 o'clock this morning, killing six persons outright and injuring over twenty.

THE STUFF CHIEFS begin their proposed audience with the U. S. Secretary of the Interior, Vilas, at Washington, Oct. 15th—Sitting Bull, John Grass, and sixteen others remonstrating against the proposed treaty.

An industrial fair, held in Baltimore by the colored people of Maryland, closed on Saturday night, Oct. 13th, after a very successful exhibition. It was attended by many of the highest officials and best people in the State.

THE ORIGIN OF THE SOUL.

Great Spirit in the night
While lightning split the heavens thro' and thro'
Plucked down that star so bright,
And in his wondrous might
Did mold and make the bravest souls!
And, as he was a ball,
He tossed and watched him fall
Down through the dark, till he alighted there,
Near by you lake so fair
(It was larger then, a river coursing through),
Upon soft ground. He was not hurt at all.
—J. Dean Downs, in *American Magazine*.

By a recent serious railroad accident by "telescoping," at Mud Run, Pa.—the responsibility for which has not yet been decided—sixty persons were killed and a much larger number injured.

An Irish theatrical manager recently advertised for a brood of a boy to make a "suppe."

HIS FIRST OFFENCE.—Miss Gotham (to Mr. Wabash, recently returned from abroad)—I suppose you were at court while in London, Mr. Wabash? Mr. Wabash (uneasily)—Well-eyes, Miss Gotham, but only once, and then I got off with a merely nominal fine.—*Harper's Bazar.*

Germany and England are looking at each other very much askance in these days. "The jealous, mischievous, making English," says the *Boersen Zeitung*, have grabbed a large slice of Africa—in partial retaliation for which, presumably, the German authorities have just seized thousands of copies of Dr. MacKenzie's book on the case of the late Emperor Frederick.

TWILIGHT.

A trembling stillness folds the dewy eve,
The birds fly homeward 'cross the darkening sky;
One golden streak of light along the west
Shows where the sun but late in splendor set.
A silver star some further up the blue
Attendant waits upon the fair young moon,
And, through the golden haze of eventide,
Sweet whispers seem to float from other worlds.

China has just had another fearful flood, whereby more than 10,000 people were drowned, and 20 villages destroyed in the valley of Lien-Li-Ho, near Peking.

The "Small Talk" man of the *Gardner Home Journal* says he rather likes to receive a postal card message without any signature, for there is a fascination about guessing who it is from. The only drawback to the pleasure its receipt gives is the fact that he finds it difficult to learn who he shall send the answer to.

Gen. Thelmaque, a defeated candidate at a recent election at Port au Prince, had his followers to assault his successful rival, but was himself killed in an attack on the National Palace.

The best armor is to keep out of gunshot.—*Lord Bacon.*

The friends of LOUISA MAY ALCOOTT find a fitting and beautiful tribute to her memory in a book prepared by Mrs. Ednah D. Cheney, and enriched with illustrations by Miss L. B. Comins, bound in a cover of blue and silver, tastefully embossed, and published by Prang & Co. of this city, whose reputation as skillful art producers and publishers extends the world over. The frontispiece in colors represents Miss Alcott reading from her "Little Women" to a large gathering of children of various nationalities. This is followed by an appreciative sketch of her life and works, pen representations of two of her homes, and the family burial place in Concord, closing with several of her poems.

The "Jute trust" is meeting with a strong competitor in America, in the shape of bale-bagging made of cotton, which "fills the bill" satisfactorily, and is growing into such favor with the Southern planters that there is every evidence that the great "combination" will have to surrender to save its trade.

The Spiritual Congress at Barcelona.

To the Editor of the Banner of Light:

The first International Spanish Spiritual Congress, as I advised previously, opened at Barcelona on the 8th September last, and closed on the 17th. The delegates came principally from France and Italy, neighboring countries; but there were many from the principal cities of Spain and Cuba—according to Mr. Leymarie's Report, published in the *Revue Spirite* first of this month, from which I call the following:

It was proposed and carried that the proceedings of the Congress be published in French, Spanish and Italian, and that the next Congress, in Paris, during the Exhibition next year, be attended by all the delegates present. Mr. Leymarie, the representative of France, promised that he would do all in his power to favor the proposition, and invite the aid and cooperation of all the brethren in France and abroad, including the American, English and German Spiritualists. Mr. Leymarie represented also Belgium.

The reports of the numerous correspondents were read and listened to with much attention and interest, and the Congress, in view of the variety of nationalities and tongues, decided that each cooperative body be requested to express its affirmations and propositions separately. The conclusions arrived at by the Spanish section were unanimously adopted:

"This First Spiritual Congress affirms and proclaims the existence and efficacy of Spiritism, as an integral and progressive science. Its foundations are: the existence of God, infinity of inhabited worlds; the pre-existence and persistence of Spiritism; the experimental demonstration by mediumistic communication with spirits of the survival of the human soul; the infinity of phases in the permanent life of each being; the recompenses and punishments, as natural consequences of acts; infinite progress; universal communion of beings, and solidarity.

The actual character of Spiritism is thus formulated:

1. It forms an experimental and positive science.

2. It is the contemporary form of revelation.

3. It establishes an important stage of human progress.

4. It gives a solution of the most profound social and moral problems.

5. It raises reason and sentiment; it satisfies conscience.

6. It imposes no creed; it invites study.

7. It realizes a great aspiration, which is the consequence of historic necessity.

8. It gives a solution of the most profound social and moral problems.

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Message Department.

Spiritual Free-Will Meetings.
Are held at the BANNER OF LIGHT OFFICE, 9 Bowdoin street (formerly Montgomery Place), on TUESDAY and WEDNESDAY AFTERNOON of each week.

On Tuesday afternoon Miss M. T. SHELHAMER occupies the platform for the purpose of answering the spiritual questions which are introduced for consideration.

On Friday afternoon Mrs. D. F. SMITH, trance medium, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used exclusively for these sittings) will be open at 2 o'clock; the services commence at 2 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. The public is cordially invited.

Persons having questions of practical bearing upon human life in answer to which the spirit-world intelligence may be sent them to the BANNER OF LIGHT office by mail, or hand, they are charitably invited to do so.

The messages published in this Department indicate that spirits care with them the character of their earthly life; that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually receive no further instruction in these columns that does not concern their own personal welfare. All express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of the spirit-world will verify them by informing us of the fact of publication.

Natural flowers upon our Circle-Room table are gratefully appreciated by our guides, therefore the sole donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spiritualism their floral offerings.

Letters of inquiry in regard to this Department of the BANNER must not be addressed to the medium in any case.

MISS M. T. SHELHAMER.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

Report of Public Séance held Sept. 25th, 1888.

Questions and Answers.

Ques.—[By R. G. Dawson.] We are told that only the highest types of animal and vegetable unfoldment exist in the spirit-world. Shall we infer, then, that as man's condition and appearance on earth will have changed in the far future, there will be a corresponding change in spirit-life conditions and the character of their earthly life?

Ans.—As man changes with the development of life and of the planet upon which he dwells, he will put forth a higher, a more beautiful aspect, because the external is the manifestation or the semblance of the interior force and power known as the spirit. This is seen somewhat in the earth, for however plain in his outward appearance in figure a person may be, if his spirit is kindly and genial and progressive, we shall see this flashing forth from his eye, beaming in his countenance, and in spite of physical limitations and depressing conditions, the external becomes in appearance the reflection of the interior soul, or individual man. In the spirit-world, as man advances in knowledge and in self-command, as he becomes more unselfish, more beautiful in character and strong by nature, his external appearance will change somewhat to correspond with the interior growth, and therefore as the ages come and go, spirit-life presents a higher type of humanity than the earth has done in the ages past.

The human, so far as we understand it, can never become extinct, while so far as our observation goes, and as our studies are concerned, we are taught that the lowest type of animal life, such as existed on earth in the first ages of unfoldment, have become extinct; they do not exist in the spirit-world; their work and purpose seem to have been to prepare the way on this planet for its higher unfoldment and for the coming of the immortal animal life. They seem to have been the outgrowth, so to speak, of the forces and gases, the effluvia of this planetary existence, which were cast forth by the earth in its development, belonging to the earth earthily and moved upon by an activity of spirit force, and cast out, as an automatic machine is moved upon by the force and will of its operator. These animal forms of life lived their existence, made up a part of the planet, and by-and-by yielded up their forms to other forms that were to follow.

Just when and how and where the immortal principle sprang into activity in the animal form we are not yet prepared to state, for we are not personally decided upon the matter. That it did spring into active operation we are persuaded, since in that department of experience and existence which we call spirit-life, independent somewhat of this external existence of yours, we see at times animal forms and phases of animal life corresponding to those which are domesticated on earth at the present time, or with those that are capable of domestication; therefore we know that the principle of life in the animal is immortal, that it can be perpetuated—that is, from year to year. The human spirit seems also to have its various times of change, of transmigration, and we discover that even the lowest, humblest human being, under the influence of the spirit, passes changes and gradations of unfoldment, until through the processes of discipline, of experience and of study, he may rise to higher and higher degrees of development and of cultivation, and after a time present an appearance of refinement, of culture, of knowledge, highly creditable, and beautiful to gaze upon. We do not believe the time will ever come when these human individuals which make up the great family of mankind will become extinct; we believe the personal entity will ever remain, exercising itself and making its way in the mental, moral and spiritual ways, for the elevation and for the happiness of all.

Q.—[By Mrs. Seth T. Davenport.] Does not the near presence of our spirit friends lead us to speak of them, and when thoughts of them flash upon our mind without any premeditation or apparent cause, is it not because they approach us very closely?

A.—This is sometimes the case—more frequently, perhaps, than you are aware. You may be sitting in your apartment, busily engaged in some personal employment, and suddenly you hear a friend's voice. You have not been thinking of that friend, you did not hear his approach, but when he has spoken you recognize his presence at once. So may it be with the approach of a spirit-friend. If you are of a susceptible nature, easily acted upon by external influences, you may be readily and sensibly sense his presence and catch impressions from him. If you are not easily acted upon, then he may be in your atmosphere for some time before he will be able to cast an impression, a reflection or thought from his mind to your own. Those who are sensitive, who are impressionable natures, whose affectional emotions are in the ascendancy, will undoubtedly sense the presence of spirit friends more readily than those who are positive by nature, and who do not dwell so much in the realm of intuition or of old emotions.

Your spirit friends desire to make their presence known to you; those who love you and who have passed from the body wish to inform you of their power to communicate, or at least to return and watch over your interests. This is sometimes almost a passion in the hearts of certain spirits, who long to be known by their mortal friends, who do not wish to be considered dead; and they often approach, seeking to cast an influence on them, and it may be, open the way for communication with them. So it is possible, ay, it is often the case, that when a mortal is positively suggested in his own mind, or thought of his own, a sudden thought of some departed friend will flash across his mind; and this may be only a telegraphic signal of his presence, given by the spirit whose name has come up, whose memory has returned, to some earthly one, that he may perhaps catch an influence, an aspiration or an impression from the world of spirits.

Q.—[From the audience.] Can you recognize any spirits that are present around us?

A.—These meetings are designed especially for the consideration of questions or subjects that are adapted to the general wants of those present, or of those who shall read our words. While at this time, and at every meeting, we perceive large numbers of spirits present, coming to their friends in the audience for some purpose, either of imparting a cheerful and uplifting influence, or directing them in some special work of earth, and also to be blessed and benefited themselves by the comfort we give, we do not, nor can we, exert our forces to come into communication with such spirits personally, because, were we to do so, the especial

and for which we work at these meetings would not be accomplished.

There are times when an avenue is opened here for those spirits who can do so from this platform. It is not often that one comes to a person in the audience, not because the guides do not wish it, but simply because it is not easy for such spirits to take possession of the medium at once and give that direct and force communication which is necessary in the limited time at our command. Those spirits who come to parties from a distance are not affected personally or magnetically by the presence of their friends; they are prepared in advance to speak of those who are gathered about them, they have to convey. Sometimes, when you come into the presence of a friend whom you have not seen, or have not come in contact with for a long time, you are agitated and cannot express yourself clearly—not at once. This is frequently the case with returning spirits who come personally to their friends. Through the law of psychological attraction these spirits revert in thought to their last hours and scenes on earth, and take upon themselves the conditions which possessed them ere they passed from the body, and may not be able to speak or to announce themselves consequently they cannot readily make their wishes known. This is a law which neither spirits nor mortals have been able to overcome, one unerring in its operation. Spirits coming here to communicate, and who generally do so, are those who have positive will-power and can exert their thought upon the subject in hand, overcoming any law of attraction, of emotion, which may possess them, or those who have friends at a distance to whom they send their words of counsel or identification, and, not being disturbed by any magnetic attraction or atmosphere, can accomplish that which they have to perform.

We see spirits here this afternoon, many of them, and we might enter into a description of those who are standing by the side of friends present; yet we do not feel that it could be done in such a clear, concise manner as we would wish, or as the parties present might desire, therefore we confine ourselves to the work we have in hand.

Q.—[From the audience.] Will not the main work of the spiritual movement be taken up by our ministers to-day? Is it not so, so that it will not be necessary to form organizations outside for that purpose?

A.—The main work of the spiritual movement, we think, in the future, be taken up by the so-called Christian churches, since it is observed by these bodies of Christian laborers, as evidenced by the efforts of the various churches, that the work of the spiritual movement is to be a work of the future, and of teaching mankind of its impurity, imparting a knowledge of humanity to man, is one that is destined to accomplish a great and lasting result—to make its way and move mankind to the very centre and foundation of its being.

The main work of Spiritualism is to break up old superstitions and the power of creeds and dogmas, to liberate the human mind from the bondage of the past, and to teach it to think for itself. Its work is to teach man how to live here as well as how to prepare for the hereafter. The Christian Church is watching the progress of Spiritualism closely, and taking notice of the liberalizing thought and sentiment proceeding throughout the world, and is swayed and acted upon by that same liberalizing thought and sentiment. The Church has witnessed the encroachments of Spiritualism, and has turned aside from the approach of liberty of opinion, until it has been forced to take cognizance of these.

Now, the Church is permeated, to a large extent, by these same influences, coming from the world of spirit, and it is in its power to knowledge this power, but it is obliged to live them out in its utterances, and in its forms and declarations, to a certain extent. By-and-by this same Church will open its doors and welcome into its halls these same spiritual forces and movements—not in the name of Spiritualism; oh! no; we do not look for that. It may take up some other name and title, but it will incorporate the work of the spiritual movement into its own labor.

It has been asked: What is the future of Spiritualism? Will it remain a distinct movement, a philosophy and a religion independent of every other religion or philosophy upon the globe, or will it become a part of the great general system of religious thought, and not long remain an independent feature of human progress?

We do not believe that Spiritualism will become altogether swallowed up in the great religious movement of the age; we cannot see this, since spirits will always return from the higher life to give their individual and distinct identifying communications and counsel, since they will appear in homes on every hand, in the home of the unbelieving heretic or atheist, so called, as well as in the home of the religious enthusiast, and therefore Spiritualism will not be altogether swallowed up in any church or religious establishment. Yet we look for it to be taken up into the churches, to make its way in their midst among their people, giving out its truths with a liberal hand, for it is a purifying and an uplifting influence, and it is a blessing to the human mind.

It matters not to us whether it be recognized as Spiritualism or not; if its teachings and its influence be received we shall be satisfied.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF MRS. B. F. SMITH.

Report of Public Séance held Sept. 21st, 1888.

Nathan Tanner.

It gives me great pleasure to be able to speak in your meeting, Mr. Chairman; even if I could only give you a glimpse of the things that are going on in the spirit-world. Many times I have passed away; yet miles and time have nothing to do with spirits, as we reckon by space. I know my dear one will question why I have not attempted to communicate before this long time, but we cannot explain the spirit-laws that govern us to your comprehension.

You would like to know who is talking, sir. It is Nathan Tanner. I would like my friends to know that I visit them in Cincinnati and Chicago. It was in Cincinnati that I laid aside the mortal form, and in Chicago I did not understand something of spirit return that I have not made my presence known before. Some of my dear ones well understand that father has been anxious to do so.

Eighty-six years did I dwell in the form, and it is somewhere near three years since I laid it aside. I would not return to earth to stay, but I would like to have them know that Nathan Tanner is not dead. And I have not been idle, but have ever been learning more and more of spirit-return and forming new acquaintances just beyond the shining river; his is a life of activity; all have something to do, and are anxious, each one, to do their own allotted work.

I dwell in the mortal life something over seventy years. As a spirit I have frequently come to this place in company with others, hoping to learn more of spirit-law, but I have been able to control elsewhere. Many years of study have I given to this subject, and yet I feel there is much more to learn. I did understand something of it on earth, but was not privileged to learn as much as some of you here. My name is Ira Lake, and my home was in New York.

I know my dear ones will look anxiously for a word from Father Lake. It is two or three years since I cast off the mortal form. It troubles me a little to measure time as you do on earth, so you must not be surprised if we do not get everything exactly correct.

Sarah is with me, also my dear old mother. How beautiful it is to catch a glimpse of the life beyond before the spirit takes its flight.

There is much I would like to say, if I could speak with my friends privately—many things that come before me which I cannot mention in public.

Daniel Shaw.

You have no much here to-day; but in heaven we are not dependent upon one, two or three, and we do appreciate what is given us.

I know the people of North Abington will not forget Daniel Shaw; neither will my dear children—my daughters—for it is a delight to them to know that their father can return to them. They will remember the father who has not long been laid away; but it seems long to you, my children. I have a dear boy, many miles away, but I feel that your good paper will reach them all.

As I have stood here listening to what others have said, many times, an anxious feeling has stolen over my spirit, and a strong desire to have my voice heard also, to send a message to those so dear; and I ask them now to come into private conversation with me when they can find a good opportunity.

How sweet is the voice of earth. I loved it from boyhood, and for many years—thirty to forty—I enjoyed so much being with musicians. My children will endorse what I say. In your last meeting I certainly thought I should be able to speak, but failed. It is something like attempting to lift a heavy weight; as you look at it, you think you may be able to raise it, but when the time comes you make the trial, and find yourselves unequal to it.

So with us spirits: we think we can take control and say whatever comes to us; but when we make the attempt, it makes no difference, as you look at it, we are older than the child that knows no parting, where no good-byes are spoken. But a few more rising and setting suns and we shall all be together. I am satisfied, as you look at it, I know that I can make it still more beautiful.

Aunt Patty Mayo.

How do you do, Mr. Chairman? I was quite an old lady when I went away, night on to eighty years; but that don't make any difference with us. I was a little older than the child that knows no parting, where no good-byes are spoken. But a few more rising and setting suns and we shall all be together. I am satisfied, as you look at it, I know that I can make it still more beautiful.

I thought I heard it thunder. I thought it lightning, but it didn't. [No.] I guess it was something to do with my going out of my earthly body. I don't just know.

Well, I was 'way down here in Orleans—you know where that is—and I got into a hall one time, and high enough to one of these machines, or instruments, it makes no difference, as you look at it, I know that I can make it still more beautiful. I don't just know.

He attends to the business of this room, don't he? I don't know. I don't get a better one. I know he's honest. I've got some friends in Wellfleet, some in Orleans, some in Peru and in Springfield, but more in old Provincetown.

I'm glad I got in here this time. When I was in that hall, all under heaven I could say was just my name, Aunt Patty Mayo. I guess folks 'll know who she is. And when they come to find I've spoke in meetin', I guess they 'll think I left my Methodism behind. It didn't matter, for I find now you make your heaven while you are here.

I just want you to know that you're building that home every day, and if you do not build it pretty good, you've got to tear it down and build it over again.

I want 'em to know I've found John, or he found me, I don't know which, it don't make any difference. Aunt Patty Mayo, of Orleans; they 'll know who I am there, and in Wellfleet, too. When you come on our side, Mr. Chairman, I 'll do all I can to help you. There won't be any clouds there, neither; it's all sunshine. Here you get out of the world, and you get in the world. The people know how to speak there, too. Good-day, Mr. Chairman.

J. J. Pennington.

I find, as I enter this council-room to-day, that all are welcome. I was here some three years since, and to-day I have been given the privilege of speaking again, for at that period there were some things I had to say, and to-day they have not been lifted very much.

I would like to reach some friends in Chicago and some in Henryville, Tenn., where I passed away. I know I have not been forgotten there.

There are some little business affairs which I want to settle with you, Mr. Chairman, and I am in Chicago. The last I knew of him was on Lake street. There have been so many changes I hardly know whether he is to be found there now. I would like to have a voice in some matters, and if he would meet me privately where I might be able to give him some good advice. It was what brought me here the first time, years ago, and to-day, as I step into this room, I feel the same load upon my spirit, and I wish to have a few words with some of them in the mortal life.

My wife is with me, and I met William a little while since, who has lately crossed the boundary called death; that word I often feel should be blotted out, it has brought so much sadness to you mortals. I well remember when I did not wish to hear it spoken. We do but commence to live when we quit the tenement of clay.

I feel that in due time I shall be able to reach some of those whom this matter concerns so closely. My name is J. J. Pennington.

Lucy Vickery.

I have never tried to speak here before, but I have tried to give out an influence of love to my dear ones. My home, Mr. Chairman, was in Batavia, N. Y. I would also like to reach Almond, to let them know that Lucy Vickery is not dead, but has only passed from earth to the beautiful beyond.

My mother's name is Sarah, is with me, and so is little Noah, who has grown to manhood in spirit-life, having passed out when a little child by accident. How grand, how beautiful, how sweet to feel that we shall find our own—not one, but all of them—and that we may dwell together, work together and hold an intercommunion with one another, as well as in what concerns the dear ones left on earth. Not many of my dear friends are on this side—some are in New Hampshire and a very few in Rhode Island. I know this good paper bears our messages out into the world, yet often only a shadow of them reach our friends, who sometimes are angry because we have spoken.

And still we dare to speak, because our permission comes from higher intelligences. How is it that mortals dare to send out revengeful feelings when their loved ones speak to them? They may be their loved ones, but they are not, yet we heed not looks or bars, for nothing can prevent our coming.

You may prevent our speaking, but we are given the power to visit earth, and the homes of those we love, and if we cannot speak in private, then, must we come publicly, to prove that we live beyond the grave.

Alice M. Gould.

I need not tell you, my dear mother, that Alice is not dead, for that you will know. But how hard the parting! For twenty-five years did I dwell in the mortal life, and through my will I could longer than I otherwise should. Not that I was loath to go, for I was reaching out to the angel-world, and taught concerning it, as my mother was gifted with mediumship from her birth, and to-day she realizes that

Alice comes to her. She not only feels my presence, but that of other dear ones who cross the boundary between the two worlds.

I would say to my father, mother, and brother, that this beautiful world is but a step from you, and when I found my breath was coming fainter and shorter, as it seemed, the clouds opened, and a most beautiful vision came before me, leaving a smile upon the lips. I knew then they understood that I had passed all suffering, for my suffering was severe while I lingered. Sister Gracie came and said to me that "Grandma is waiting for you at the gates," and it was a welcome sound. I know that dear ones would have held me here, the dear friends who were near me, dear companions whom I had learned to love in the mortal life.

As they gazed upon my face, I heard them say, "How pleasant she looks, and how free from suffering." I know mother would say, "It is well with the child!" So it is, dear mother. I was not afraid to go; for many weeks I was looking forward to the coming angel, and entered heaven; mother, I would like you to know your Alice lives to-day, and may be of some benefit to you and the others.

I have well noted that there has been passing, and dear mother, I know you have some trials to encounter here; yet these will only make your home the brighter when you come to claim your daughters dear. I know this message will reach you, and you will say in your soul, "It is well with Alice."

My home, Mr. Chairman, was in Lynn, Mass. Alice M. Gould. I have felt before a strong desire to speak, but have given way to the little children, who are to me an emblem of heaven, and whom I love.

John H. Armstrong.

I lived on earth much longer than the young lady who has just spoken; who is, let me say to you, a beautiful, angelic spirit.

I would like my dear ones to know that I have not left them. My home was in Laporte, Ind., and I know I am not forgotten by the people there. I would like to also remember when I laid off the old mortal form.

Susanah, my beloved wife, who walked with me so long here, has, I know, been instrumental in giving much benefit to mortals here, and still will do so. I would like each one of the children to realize that we are not dead; it is only a change from the old form into the new—just like throwing off an old coat and putting on a better one that has no rents in it.

I have felt many times, when dwelling in the flesh, that, if possible, I would visit your circle-room after passing out, and send a few words to you, my dear ones, on earth. I anxiously waited, many times, for the coming of the paper, that I might know who had spoken; and I feel that those dear to me turn its pages frequently to see if any relative has sent a message. I know, since I passed on, some clouds have arisen, but I am sure, small comparatively, but they look large to some of the children.

My old father, whose name was also John, used to say to me sometimes: "John, when you think your trials and troubles are great, go out and see some one that is worse off than yourself." And it seems to be a good maxim. I think, if I have much to say, I come to think myself a great deal better off than you do here.

I hope my message may reach some one in Columbus, Ohio. I also have friends scattered in different directions.

Ethel Magee.

[To the Chairman.] I lived in Springfield, Vt. I feel so much to think I've got in here, and got in this big chair myself. I see a gentleman down there [in the audience] that has got a little girl on the spirit-side. She comes sometimes and plays with me. I want to tell you that I am the same. I'm so glad I got here. Won't you give me that lily to take to my mamma? [Yes.] Don't you forget it.

Harriet Johnson.

How glad we are to see the children drifting in here. Sometimes they sit silently, watching earnestly looking to see what others may say; then, as they are permitted to speak, they try to gain power enough to give a few words, thinking in some way perhaps their dear ones may see what has been said. We all try to do our part, and if mortals do not choose to listen to us when they come to spirit-life, they look back in regret because they closed the door upon us. I know that old theories and church creeds come up and bind mortals closely, and they dare not let them go for fear they shall not gain heaven.

Yet would I ask my dear friends of earth to stay a little longer, and dare to think for themselves. As spirits returned eighteen hundred years ago, they do to-day. God's laws are never broken; they are not changed. What does it mean when you read that in olden times those were seen who had passed through what was called death? What do these words mean? There is a life here, and there is a spirit body? You cannot for one moment suppose that your dear ones are "dead." They have only passed on from mortal sight. And how much happier you might be, while dwelling here, if you would make a little advancement and try to get something of the home beyond.

These thoughts came to me very forcibly while waiting here and noting the privileges which are given to all, from the prattling child of four to the aged person of eighty years.

I would like my friends in Montreal to know that I often visit them. It was when I laid aside the mortal form, and put on the new and shining robe. I feel that I shall be remembered in Montreal, and also in North Bend, Ind. My name is Harriet Johnson.

Mother joins me in sending greeting to the boys. They are not together, but your good paper reaches the vicinity where they are.

Albert G. Towers.

Allow me to introduce myself, Mr. Chairman, as Albert G. Towers, of Texas, Mich. I did not live here in the mortal past seventy years without learning something of spirit return, and I feel like saying: God bless the good BANNER! let it float all over the world. It was a precious gift to me.

Dear children had preceded me to spirit-life, and the dear one who walked by my side. My daughter I met, also my son Robert, who pointed the way, saying, "Come, father, I have much to show you in spirit-life." Gladly did I accept the invitation, and I must acknowledge the beauties of spirit-life were wonderful and mysterious to behold.

It has been said to me, while dwelling in the flesh: "Your stories of spirit-life are too good to be true." But it is not so; we can only draw up an outline of what is past, your conception. Your flowers and your music on earth are delightful to the sense, yet they are, compared with ours, but as shadows to the reality.

How I love to see the little children in the land above with their arms full of flowers and their hearts full of gladness. And I have exclaimed to mother, "Could there be heaven without the children?" She has answered, "The children make up their part." How true! how true! We shall know each other there in the "sweet by-and-by," when we lay off the mantle of the mortal. Many times when the shades of darkness have cast over the earth here I felt some dear one come near, yet I could not feel sure of it. Then it was but a thought, now it is knowledge.

Oh! mortals, learn what you can of this blessed truth. It is better for you to receive it while here on earth. I know that old theology stares you in the face and says: "Bare not to think," but the Great Spirit says: "Think; for this purpose was your brain given you." I am grateful for this opportunity of speaking.

Capt. Bangs Mayo.

I spent so many years on the mighty deep, Mr. Chairman, that I can hardly tell you really where my home was. I passed away nearly a half century ago, and have a few distant relatives yet left in mortal life, but my connection seems to be somewhat broken with them. The last that I knew, some of them were in Rhode Island, some way down on the Cape, in Wellfleet, and some in Massachusetts.

spoke in your Circle-Room, although a perfect stranger to all within the knowledge of his voice.

I laid off the mortal form, which was not very old, away in the West Indies, where it was pretty nearly warm enough to cook you.

The yellow fever claimed me for a victim, but I laid hardly time to know it before I entered a kind of spirit camp. I know nothing of what is termed Spiritualism, but I have taught in my early days, Orthodox ideas; that of two places we were sure to find when we died; but I think the Great Spirit I have found but one—the kingdom of heaven which is within. You build it while you dwell in the flesh, and if you do not build it as it ought to be, all you've got to do is to tear off the old boards and fix it over. You'd better build it pretty well on this side. I found I had something to do in the way of progression, and to-day I know I can still progress.

How sweet to realize that, in time, we shall find all our own. I am looking forward to the day when we shall clasp hands and say: How do you do? with never a good-bye.

Harriet Maria L.

Finding the privilege granted me, I have returned to speak in this meeting. I know the question will be asked: "Have you tried before?" Yes, I have, but not of late; and not through this instrument. I felt, to-day, a drawing toward this room. I know a dear one who is not present, but still, as I had gained permission from the guide, I would not stay away.

I would say to my dear one—for it is to one in particular that I would address my message—I would like him to know that these little clouds will soon turn, and he will behold more of the silver lining than has been shown to him of late. He feels, many times, alone, and that this dreary world is cold. I would bid him banish the clouds and let the sunshine in. I know he will say: "Maria, it is always cold, when I feel you have been taken from my side."

I must speak blindly, but my dear one will understand my meaning when he shall see this, and know of the little disappointment that came to me when I looked for his face, but found it not. I am happy in my spirit-home. We are not idle here, but have a work to do to help the dear ones here.

Please put this down as from Harriet Maria L., to one who will understand. For certain reasons I will give no more.

Hannah Clark.

I suppose all are welcome, Mr. Chairman, if they don't have too long a story. Julia Ann said she had been here, and I might come right along just in the same way as I did. I am a dear one, Landan, N. H., will know who is talking when they see this printed. They will understand, too, what has brought me here to-day.

Henry, you have wondered a good many times, for there's a thought that flits back and forth, why grandmother Clark should come. For a number of reasons. One is that sometimes I was too late; at another time I didn't get power enough to speak; at another time I didn't get permission. I think these are pretty good reasons.

I want them to know, as Nancy said, we have got to tell our own story in our own way. I say to Henry, for I am talking partly to him, I have been away to California. I have been where Stella is, and you'd ought to see how the doors are pasted up; so tight you could not breathe in that atmosphere. She thinks we're all going to sleep until Gabriel calls him down. I think she'll wait a good while. I have seen Gabriel yet, and I've been on the other side quite a long time, as you reckon it here. More than that, Stella don't just understand what is going to be, or what is now. She might get a good deal of comfort out of this, if she did it hold the door open for us.

Henry, I know you have opened the door quite a little way, and you can open it further. Nancy says she had a great deal to do with helping you open that door. I want to tell you, too, that Lucy says when she gets strong enough, has power enough, she's going to send a few words to Josiah (she calls him Josiah), and the children, too; but we've got to wait until that time.

Oh! the Lord bless you! what a lot of flowers you've got here. I just spied 'em. I used to raise china asters myself. Well, they'll do for you here; they wouldn't do for us now, after we've had more beautiful ones.

We thank you just as much for bringing 'em here; it helps us a deal—gives us strength; then again, a good many of those that have never spoken, for instance the children, gain courage when they see the flowers, to come right up and speak.

Here's a man that wants to get in, but I've got the floor, and I'm going to stay till I get through.

Flavys says she don't see how in the world Stella can be happy in such a belief. I don't think it is a belief; I think it is a knowledge, or something like that, because what sense is there in mere belief? I want to ask you if you'd like it if you thought you were going to lie in the grave three or four thousand years? "T would be an awful long nap, wouldn't it?"

William Dudley.</
