

BANNER OF LIGHT.

AN EXPONENT OF THE
SPIRITUAL FACTS OF THE AGES.

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The Spiritual Rostrum.

THE CHURCH.

The Second in a Series of Discourses Entitled "The Home," "The Church," and "The State," by Spirit Theodore Parker, given through the Mediumship of
MRS. H. S. LAKE,
Before the Spiritual Fraternity Society, in the First Spiritual Temple, Boston,
Oct. 26th, 1888.

(Reported for the Banner of Light by Miss Ida L. Spaulding.)

INVOCATION.

Our guardian spirits in the world of light, we invoke your inspirations and your help to-day, that through our spirit-brain may course the thought you wish to utter, and that all the inspirations of this hour may be in accord with the highest thought which spirits are able to convey to us here in mortal life. Illumine our understanding, and inspire us with strength. Help us that we to-day may grow into still higher stature in the spirit. Amen.

DISCOURSE.

Ladies and Gentlemen: I have invited you here to listen to what I desire to express relative to the Church, an institution around which, like the home, the human affections gather and concentrate. You recognized me while in the outward form as an iconoclast, as one of the wasters as well as one of the builders. My translation into the interior plane has not changed me in that respect, for I am still wasting, and I trust, still building. I wish, with you, to destroy the old which is erroneous, and to build the new which is true. I want to bring with my power, if I possess any, something which may enable you to understand the trend of religious thought, and to utilize the same in your own natures. If I shall have done this I shall have accomplished all I designed to-day.

First, let me say, I reverence the Church; not because it symbolizes the effete forms of old theology, not because it has incorporated within its outward structure that which tends, perhaps, to bring men and women more in harmony with the interior world, which you call the spirit-world; but because, to my mind, it is to be the conserving force for the spiritual energies of mankind, through which they must ultimately express themselves in higher and broader forms. They must, in the time which is coming, and toward which you are looking with so much anxiety, find that the Church will render its highest service to the Supreme when it serves humanity; and that it is impossible for any organization or society to serve that which you call the Deific Principle, embodied in nature, unless it shall take such form that it shall minister to the commonest needs of all men and all women everywhere. So I say I reverence the Church, not the Church of the past, only so far as it has been instrumental in the progress of the race, but the Church of the future, which is to be built upon all that is good and true. Perhaps it will be necessary for me to give my definition of the term reverence. To bow humbly and in abjectness of body or of spirit does not imply reverence, to my way of thinking. On the contrary, the highest form of that faculty of the mind, as I understand it, does not abase, but elevates the individual.

It has hitherto been the custom of that organization known as the Church, through which the spiritual energies of the race have been poured, to teach that men and women are approaching a state bordering upon that attributed to the Godhead when they, in some form or other, torture the body; but I opine that in the future which is just dawning upon the race, the Church of that period, around which the affections will cluster, will be one in which there will be taught not only the religion of the soul, but the religion of the body, which is the temple of the same; and that nothing pertaining to what you call "theology" (which is a misnomer, inasmuch as it does not deal with the science of the Spirit), will find a place therein which does not recognize the importance of that structure through which men and women express themselves upon your outward plane, and by which they are known to each other.

I speak with emphasis, and I speak with feeling, as I recall those conditions which have existed and which the Church has fostered in preceding ages, when it was thought for the highest and best good of the spirit that the body should be demeaned and humiliated; that its natural and proper functions should not be discharged, because in some way the people had come to believe that God smiled upon sel-

abnegation. In encountering the conditions which are new to those who ascend from your plane into ours, I have not discovered any God who loves any man the more because the natural functions of the body are prostituted to religious ends; I have not discovered, in the sublime abyss of the universe, any Deific Mind which gave to man his wonderful and grand material structure, and then demanded of him that he crucify the same. I therefore, in company with others who take a like position, must say that the Church of the past, which has represented itself as essential to the welfare of humanity, in this direction has basely betrayed its self-imposed trust, and has lent its aid to fostering conditions which have not been in accord with the advancement of the spirit, but which have tended rather to retard it. Self-abnegation for special ends, namely, to attain divine beatitudes in the hereafter, checks the growth of the spirit, for it is only as men and women sacrifice themselves in the discharge of their duty to each other that the spirit grows. When I see, as you see, multitudes of your fellow-beings who have espoused the Church, which to-day exists in various forms and under certain titles, endeavoring, in order to advance the spirit, to crucify the flesh, I would say to them, "My friends, your church in which you are worshipping and where meek reverence kneels is a house built upon the sand, which the waves of spiritual life now penetrating your earth-plane shall overthrow;" but from the ruins of the same shall arise a higher and nobler appreciation and conception of the dignity of the human body and its uses.

I speak of this idea extant in the Church, the crucifixion of the flesh and its functions, because as yet, even with the advance which spiritual life has made among the people, there are those everywhere who cannot distinguish between the normal action of the outward and the inward being and the perverted action of the same. There are many active workers in the Church to-day, who are such simply because it is a sort of penance by which they expect to win immortality. They are in all churches, and have espoused all creeds. They are not alone in the Roman Catholic Church; they are not alone in the more conservative forms of Protestantism; they are everywhere. This form of religious life is a dead letter. It accumulates nothing of spiritual capital in our world, and it never will. It is only when men and women embrace the truth for the truth's sake that the soul grows. Never, under any circumstances, will there be a proper expression of the spiritual functions where the love of truth is not so overpowering that it subjects all else to its demands. Where this is done, there is life in all the external movements of the Church; and when I say life, I do not mean merely the manifestation of animal activity upon your outward plane; I mean that divine energy which expresses itself in loving kindness and deeds of hospitality and benevolence to struggling humanity everywhere.

The Church does not find its expression here simply to gratify the fraternal instinct in mankind, to furnish a place where social life may find a fuller expression. It does not exist, in my apprehension of it, simply because men and women have social needs, or because they have religious needs, which they would fain lay before an Almighty and All-Wise Being; but the Church exists, according to my idea, because men and women are here, as upon our plane, to serve each other, to help in the hard struggle of human experiences where human sympathy is so much needed.

God, or that which has been denominated such, does not need man's worship, and never did. He, she, or it, or whatever this Universal Energy may be declared to be, does not need man's service; and the Church which has existed hitherto has laid so much stress upon this idea that I may be pardoned if I emphasize that other thought, that man needs the service of his fellow-beings, and that all churches everywhere should be societies for the promotion of objects of this kind. The wants of the religious nature, I grant you, are considerable. They exist in all classes, tribes and races. It is the effort of the soul to find its equilibrium in the world material and the world spiritual, which is the cause of religious activity. It has expressed itself in crude and unwelcome ways, I am aware, but it has done so simply because men and women are yet crude and unwise, and because the Church to them has been a sort of institution through which to make peace with the Overruling Intelligence permeating all life. The beneficent presence of the Supreme Being is not to be invoked by psalms and prayers. He is never found in external formalities and liturgies; he is only active and present within the soul of man, as that soul reaches out in strong yearnings to benefit his fellow. This is the beginning of spiritual life, and all churches in the future, toward which you are advancing so rapidly, will be built upon this sentiment.

I cannot tell you how gratified I am at what I now behold in your earth-world as the work of the waster and the iconoclast, who is also the builder. I cannot tell you with what a degree of satisfaction we mark the commotion to-day existing in the Church relative to the olden dogmas of the fatherhood of God and the brotherhood of man, expressed in the theology hostile to human nature. I cannot tell you how gratified we are that, through all this commotion and under all this impetus which has been given by spiritual life, we see working out the Church of the future, which shall be built and based upon not so much the fatherhood of God as the brotherhood of man—a sentiment so beneficent in its expression that, when it shall have found its external form, want will disappear from your earth-world;

disease, with its hydra-head, will no longer permeate society; deceit, falsehood, artifice, greed and the love of gold will vanish in the light which is dawning in the Church of the future. But you are all to be workers in the establishment of the same. You must reap from the past that which was sowed, which is well, casting aside the tares and preserving only the wheat, which is this divine sentiment of which I have spoken. Throughout the history of the race it has ever found some expression in deeds of loving kindness in and out of the Church; but that institution has claimed the credit of the same. Benevolence, spirituality and loving kindness are not sentiments which belong exclusively to any organization, sect, class, creed or church. They belong to the Church of Humanity, which is God's Church, and the only one to which I owe any allegiance.

The Church of the future is to be built upon this law and the understanding of the same; i. e., that men and women, in order to grow in spirit, must use the spiritual faculties for legitimate and worthy ends.

You need not be mindful of the heathen thousands of miles away (and you may define heathen as you please), but you are to be mindful always, as a member of this universal Church of humanity, of the needs of your fellowmen at home, in your own house, those whose spirits touch your own in the conflict of human life, and whose tears and prayers you may heed, and whose woes you may perhaps in a measure mitigate. This is the duty which will be imposed upon those who are members of the Church which is yet to be. I do not say that there are not vague ideas already gathering in the minds of the people relative to this hospitable Church of which I am speaking. We see them slowly forming in the brains of men and women everywhere, and we endeavor to stimulate the same; to develop, by the power of our added impression as spirits, that life and force and character which shall make deed always superior to creed. I wish at this point to emphasize the thought that it is possible that the Church may sometime so exist that it will have no creed; that the deed alone will be the passport to its hospitality; that men and women will lay less stress, or little stress, upon belief, and all upon conduct, letting that be the test of fellowship. This is as it should be, for whether a man believe in one God or in no God, in the vicarious atonement or in atonement through his own personal efforts for misdeeds, if he welcome kindly all the spiritual light which may be given him, and incorporate it in his own external consciousness, making life and character the be-all and the end-all of his human existence, he is worthy of membership in any church anywhere on this planet. Conduct will be so recognized, and it is so recognized. Mark you, I do not mean so recognized in the outward, for, as yet, men and women are governed in the external by those conditions which belong to external life; but down deep under this mask of the flesh, in their innermost souls, there lies this idea which is permeating all society, permeating all churches everywhere, that a good life is more important than a good belief, and that it is more essential to their eternal welfare for men and women to do nobly than to think nobly. This is the primary factor in the Church of the future.

You can see at once, if you reflect but a moment upon the past, you who have been members of the Church from childhood, how divergent are the conditions of that past from those of the present, and how essential it is that the Church shall take that form and character which shall enable men and women to bring to it the results of their best and highest endeavor, without regard to what may or may not be their belief. The test of fellowship shall be man's desire to serve his fellowmen; and when I say "serve them," I do not mean in forms of speech, in prayers or in preaching, but in practical deeds of kindness. When you serve your fellowmen, your Church will not be attended upon Sunday alone, but you will take it with you to the counting-room, into the school-house, and any place where your business calls you, and there you will serve God right loyally by your service to your fellowmen.

The Church of the future shall become so universal in its character that the institutions and organizations which symbolize it shall only be focusing points, as it were, from which shall radiate the spirit upon which the Church is founded, permeating all outward life and carrying divine love, truth and justice into the commonest concerns of every day human existence. As I have already said, then there will be less form, less ceremony, less of the letter, but more of the spirit of the law. The Church then, instead of being represented by creeds, forms and symbols, will be represented by every man and woman anywhere upon this earth-planet of yours who lives a good life; and the good man will therefore not be obliged to go to Church, for he will carry the Church with him wherever he goes.

I reverence, I say, then, the Church; but I do not, reverence that which is merely form and ceremony. I reverence only the spirit, which makes men and women kind and just everywhere to their fellows, and which stimulates them to deeds of heroism in defense of principle. The Church, as it exists to-day, does not represent principle; it represents only the cold formalities and creeds of the past; but the life and energy of the spirit are taking form and are to express themselves through newer and nobler organizations. That is the Church which I, as a spirit, shall reverence. I shall find there, perhaps, no uttered prayer, but I shall find deeds of love and kind-

ness, actuated by a sense of justice under all circumstances. And so I am content to clasp hands with you, and to say: "I will be your co-worker in the establishment of such an organization." You shall have my assistance upon this plane, as you once had it when I was in the outward form.

Let me repeat here, as I am about to close what I have to say upon this theme, that under all circumstances, everywhere, no matter what may be the hostility of your fellowmen who cannot understand you, no matter what may be the criticism of the world at large, steeped in materialistic thought and in those states which are not in accord with the spirit, see to it that you welcome every new idea which promises to benefit the race. Do not turn it away because you do not understand it. If there opens before your spiritual vision a picture so sublime that you can comprehend it only in part, welcome it, and say, "I will wait until I am more highly developed before I pronounce upon its merits; I will strive to grow in spirit to a realization of the dignity of an immortal soul, and when I have so grown I will endeavor to serve my fellowmen to the best of my ability in my outward life." Having given this idea acceptance, and having incorporated the same in your daily life, your Church will be to you always a source of consolation and strength. Its beneficent influence will be felt everywhere in all the trials of your material existence, and that divine and universal energy, which no man understands and yet which all men feel, will so arouse and quicken your spirit that by-and-by you will begin to comprehend the fact that immortal life is not hereafter—it is here and now. You will grasp it with the understanding and with the spirit, and in this frame of mind you will pass onward into our invisible realm, strengthened and sustained not by the Deity whom you reverence, but by the Deific Principle which you have aroused within your own individual being. That will be your saviour; that will be the corner-stone upon which this Church will be founded, whose spiritual proportions are dimly discernible in the world to-day, taking form and substance from the conscious and unconscious efforts of men and women everywhere.

Original Essay.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. VIII.—GREECE AND ROME—CONTINUED.

The Greeks and Romans believed in two species of divination, or communication with the immortal world. The first was by direct inspiration without human effort. The second was by the performance of certain mysterious rites, the rules of which were believed to have been communicated by the gods to holy men in ancient times. These rites were their means of obtaining spiritual manifestations, and correspond with the methods employed in the present day.

Cicero, the greatest of Rome's orators, philosophers, thinkers and writers, believed so firmly in holding communication with the world of spirits through divination or soothsaying, that he wrote an entire work upon it, and commences it with these remarkable words:

"From the heroic times there has been a universally received belief among all nations that the power of soothsaying, or presentment, a knowledge of future things, is to be found among men. Certainly a glorious gift through which mortal nature becomes like to the gods. I am acquainted with no people, either civilized or learned, savage or ignorant, which does not believe in these things, and that a few individuals are able to foresee the future. It is not, therefore, presumption to endeavor to overthrow things firmly fixed and venerable by age through calumny."

Again in this same treatise, after enumerating the different methods of communicating as from birds, voices, the entrails of animals, symbolical signs, from the stars, etc., he says: "In all these we must rather look to the fact than search for the causes. We should regard the examples of all nations, and although we may not at once be able to account for them, we must at least not doubt facts which have really happened. If some things are false and others are true, we must not therefore consider the whole as fallacious, just as little as we ought to call our eyes useless because they do not always serve us aright. God does not desire that we should understand all this, but that we should make use of it."

Prophecy by direct inspiration, which Cicero pronounced the highest, the divinest, and in order to attain to which he declared we must be "pure in heart," was of three kinds. First, through people believed to be possessed by spirits who spoke from out their breast or belly, they themselves remaining speechless and motionless all the while. Second, by those seized by a sudden and inexplicable frenzy, who were called enthusiasts. Third, by those who fell into a stupor or sleep, and spoke of the many strange things seen and heard. Music was often resorted to to induce these states or conditions, as in the present day.

The famous Greek and Roman oracles are familiar to all students of classical history. These oracles were sacred voices given through some medium. One of the most renowned was in the temple at Delphi. Here young girls called Pythias were appointed to the office of soothsaying, or mediumship, and answered questions, usually in rhyme. At first the oracle could only be consulted in one month of the year. Afterward the time was extended to certain days in each month. These young girls had secluded rooms which no one was allowed to enter. Close to these rooms the ques-

tions awaited replies. To these Delphic oracles people from all nations went to ask advice for sickness and for temporal affairs. The wonder of the answers is too well known to be ridiculed or questioned in this day.

The historian Herodotus has handed down to us one of the most remarkable of the Delphic prophecies. It was given to Croesus, king of the Lydians. He wished to inquire of the oracle concerning a war with Persia. But first he wished to submit a test in order to satisfy himself, if possible, as to the veracity of the medium. So he ordered his messenger to approach the oracle on a given day with a question as to how he was then occupying himself. The Pythia replied:

"See! I number the sands; the distances know I ocean;
Hear even the dumb; comprehend, too, the thoughts of the silent!
Now perceive I an odour—an odour, it seemeth, of lamb's flesh.
As boiling, as boiling in brass, and mixed with the flesh of a tortoise;
Brass is beneath, and with brass is this all covered over."

This test satisfied the King, for at the very moment this reply was given he, many days' journey away, was engaged in boiling a lamb and a tortoise in a brazen caldron with a brazen cover. He believed the Pythia to be divinely inspired, and questioned her as to his war with Persia, and also as to whether his son, who was dumb, would ever be able to speak. To the first question the reply was:

"If Croesus passes over the Halys, he shall destroy a great Empire."

He was slain before he reached the Halys.

The answer to his second question was:

"Lydian, foolish of heart, although a potentate mighty,
Long not to hear the voice of a son in thy palace;
'Twill bring thee no good, for know that his mouth he will open."

On the day that he was slain, his son, seeing a Persian rushing upon the King to slay him, spoke for the first time in his life and exclaimed, "Man, do not kill Croesus!" thus revealing his identity and insuring his death.

It was in the sacred seclusion of her own room that the consecrated Greek or Roman maiden sought in faith and prayer to reveal the will of heaven. Although she called her Heavenly Father by the name of Jove or Jupiter, yet with an ardent heart she clung to the sacred life that united her to the spiritual realm, and with trusting faith called down the gifts of heaven to her mortal consciousness.

All the ancient Latin and Greek poets present to us the beauty and power of this faith in divine things. History is full of facts that testify of the truthfulness of this sacred gift of the past, and although the veil of ignorance shrouds much of the beauty, yet there gleams forth a supernal light to show us how near to earth was heaven, even in the days of idolatrous Greece and Rome.

Cassandra, who, like many mediums of to-day, had to bear the imputation of insanity, was one of the great prophets of the Trojan nation. She was princess of Troy, but was subjected to the divine impressions. It was said that her ears were unstopped so that she could hear spiritual voices, and her prophecies were literally fulfilled. The destruction of Troy and her own death she repeatedly foretold. Her prophecies proved not to be warnings. They were unheeded by her nation, and it had to learn wisdom through sad experiences.

The Roman Emperor Julian declared that he had familiar communications with divine beings. He says they awoke him from sleep by touching his hand or hair, and that he knew them so well that he could instantly distinguish their voices and their forms.

Pausanias, the Roman historian, says that in the temple of Esculapius at Epidaurus, a pillar was erected in memory of Hyppolitus, who had been raised from the dead, and Strabo says the temples were full of the records of such miracles as healing the sick, raising the dead, making the blind to see, the deaf to hear, the lame to walk, etc.

Enlightened minds of Greece and Rome did not worship the many gods, but only one Supreme Spirit, considering the minor deities as only impersonations of the attributes of the one great Deity. With this view we can readily see how the beauty of the universe could call forth reverence, and the strength and wisdom thereof excite adoration. Thus also we learn how definite and clear to these old Greeks and Romans must have been these ideas of spiritual visions and realities, for notwithstanding they often said the gods gave the visions, they must have considered all spiritual appearances as coming through individual intelligence in the spirit-world.

Socrates, one of the greatest philosophers of any age, had implicit faith in spiritual presence and power. His demon or genius was his constant adviser. He listened to its voice reverently, and its promptings were his inspiration. He believed that every one had a heavenly guardian, who constantly attended him until death, when it returned to a higher and diviner life. It is related of him in Grote's History of Greece that when he was accompanying the army of Xenophon he became entranced by his controlling spirit, and transfixed to one spot, and so great was his absorption that he took no notice of anything transpiring around him. It was under the scorching sun, and he was standing; but he remained motionless while the whole army passed by, and all efforts to arouse him were in vain. After he came out of this condition he said he had been talking with a spirit.

Xenophon, in his "Apology," says: "I call this voice of Socrates the divine, or spiritual influence." Socrates himself says of it: "One

day when I was about to cross the river, I saw the usual spiritual sign which prohibits me from doing anything. I seemed to hear a voice also."

Our modern wise men have been greatly puzzled by the avowal of this faith in so great and wise a man as Socrates. Some have said it was the voice of conscience, others that it was imagination; but his own testimony and that of Xenophon is: "It was a spirit."

Plato had a similar faith, though perhaps more clearly defined than that of Socrates. He says of spirits:

"Their office is to go between gods and men; to convey and interpret to the gods the prayers and offerings of men, and bring to men the commands of the gods. They can have no immediate intercourse with men. All communication between gods and mortals is carried on by means of spirits, both in sleeping and waking."

In another place he says:

"They are clothed with hair, wander through heaven, hover over the stars and abide on the earth. They behold unveiled the secrets of time to come, and regulate events according to their pleasure."

He too believed that every human spirit received at birth a guardian spirit, who accompanied him to the end, and witnessed all his thoughts and actions.

In Plato's "Ion" there is a remarkable dialogue which we have space but briefly to mention. Ion asks Socrates why it is that when he is reciting the poems of Homer, he should do it with a power that deserted him with respect to all other poets. Socrates, in reply, proceeds to unfold the most wonderful and beautiful theory of divine inspiration, and closes with these words:

"You, oh! Ion, are influenced by Homer. If you recite the words of any other poet, you get drowsy and are at a loss what to say; but when you hear any of the compositions of that poet you are roused, your thoughts are excited, and you grow eloquent; for what you say of Homer is not derived from any art or knowledge, but from divine inspiration and possession. As the Corymbantes lead acutely the melodies of him by whom they are inspired, and abound with verse and gesture for his songs alone, and care for no other, thus you, oh! Ion, are eloquent when you expound Homer, and are barren of words with regard to every other poet. And this explains the question you asked wherefore Homer and no other poet inspires you with eloquence? It is because you are thus excellent in your recitations not through science, but from divine inspiration."

Pythagoras professed to communicate directly with spiritual beings through visions. Aristotle furnishes us with an elaborate and remarkably strong theory of dreams as inspired by spiritual beings.

Apollonius of Tyana, a follower of Pythagoras, cured diseases and predicted future events. "Do you imagine," says he, "that spirits are anything else but souls? It is not strange that souls should come to souls, and impart knowledge either by a touch or a glance."

In this manner we might go through the whole list of Grecian and Roman poets, philosophers and wise men, giving their faith and their declarations, but we have brought from these two nations sufficient evidence for our purpose. They all harmonize, and all are clear and definite on this faith in spirit-communication. It was at the foundation of all their religious belief, and it was the inspiration of their religious fervor. All the poetry and the imagination of Greece in the days of her intellectual grandeur rested on this basis of belief in Spirituality, and from out the half-clouded radiance we find fact and theory, and the divine power of God in man.

As we lift thus the curtain of the past, and bring back its history, the record of its thought and feeling, how full of beauty is the divine part of man's nature. In spite of all its weakness and folly, its ignorance and sin, it has blossomed forth into individualized characters of great beauty and perfection, and in revelations of wonderful truth and spirituality. Should we not become more humble and less arrogant as we learn thus the revelations of divine truth given to all men in all ages? Should we not become more thankful as we learn of the certainty of inspiration in all times, more studious as we learn of the laws that govern the spiritual condition, and more hopeful as we learn of the power of beautiful facts and phenomena over philosophy and religion?

While the golden hue of the intellectual days of Athens and of Rome has dazzled the students of our colleges and schools, let us see in it the simplicity and beauty of divine inspiration, and thus we can bring the great representatives of the past, Pythagoras, Plato and Socrates, into the list of those of our own faith, and feel the friendly influence of their lives reaching even our own age and time.

Thus have Greece and Rome borne their testimony, and added glowing links to the chain of evidence that brightens as it winds down through the centuries.

Evidence that Cannot be Resisted.

A correspondent of *More Light*, published at Greytown, Wairarapa, New Zealand, says:

"I would have doubts—yes, even doubt the evidence of my own senses—if I had not had the finest demonstration in my own eyes during the course of last winter over witnessed by mortal man, through one of my innocent little girls. I have been a member of the church for over forty years, and have tried to believe in the immortality of man from mere faith in what others have said and written; but faith has been swallowed up in sight. I cannot sit and listen to trash any more, nor have I any patience in listening to arguments against the cause. It is the impudence of ignorance and assumed prejudice to argue against the facts of Spirituality, and let me tell you that it is getting into many pulpits, and any person acquainted with the literature of Spirituality cannot fail to detect the source of the inspiration in many an orthodox sermon. A reverend gentleman, in a late sermon, where his text was: 'We are compassed by a cloud of witnesses,' told his hearers that 'every man was present at his own funeral.' I have lent books to preachers and have met them at séances, and have left the courage to come out. Opposition to this will run its course like everything else."

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

The Carlsbad Sprudel Salt (powder form) is an excellent *Apertant and Laxative and Diuretic*. It cures the complexion, purifies the blood. It is easily soluble, pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper carton, and has the signature of "Elemer & Meisner Co." as seal against the facts of Spirituality on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Taboldt's lectures mailed free upon application. Mention this paper.

Banner Correspondence.

Massachusetts.

HAVERHILL.—"M. A. R." writes: "Dr. E. B. Russell's lectures, given in parlors at 33 Morrill street, are well attended. The subject presented by his guides Sunday evening, Sept. 28th, was 'Waste Places.' The lecture contained much food for thought, and was replete with the higher philosophical lessons of life. With appropriate analogical proof the speaker maintained that there are (in reality) no 'waste places' or 'wasted seasons' in our lives, the real utility being hidden from us for a time only, to come forth later, bearing results much more grand and perfect than could have followed if these eras had seemed to us not to be wasted, but filled with experiences fruitful of treasure."

There is a solidity and earnestness in Dr. Russell's addresses which bespeak for him growing favor and appreciation. The inspired original poetry, given as prefatory to these lectures, is far above mediocrity.

At the conclusion of each lecture (when conditions favor) the Doctor gives satisfactory psychometric readings, closing the exercises under a musical influence, whose fine melodious singing is rendered in a foreign language. Upon the evening of the 10th Dr. Russell gave the last of this very interesting series of lectures. The stirring address upon 'The Lower Lights' was a fine effort. After psychometric readings from handkerchiefs, the control known as 'The Sweet-Voiced Foreigner,' closed the meeting with a musical benediction."

BOSTON.—The author of "Nature's Laws in Human Life" writes: "As far as my investigation goes, and from what I can learn from reliable sources, from individuals whose judgment is not questioned in material things, I am satisfied that spirits who have laid aside their material bodies can and do gather in some form unexplainable to mortals, from the elements, from the surroundings, the medium and those in their presence, material to produce a form, resembling the one they inhabited while densens of earth-life; and in this form thus created, life is apparent, both in action and intelligence."

Recently conversing with a gentleman from the South, he related experiences that occurred in his section of the country, which were very interesting to me, and doubtless so to your readers. He spoke of a spirit who was a soldier in the late rebellion, who stole when it was not considered a sin to steal from the enemy's side of the line; but on the spirit side of life the act tormented him, and he returned, materialized at a séance, acknowledged the act and asked forgiveness of the individual he had wronged, which was granted. He also alluded to a case in which a prominent man, who had 'immense wealth in his possession,' and doubted the phenomena of spirit-materialization being fact or truth, offered fifty dollars, who could test the form that appeared with a pistol ball. The medium offered to allow him to fire at it for the sum mentioned, which was accepted, but when the time came for so doing he had not the courage to fire; therefore he employed an individual to do it for him, which was carried out. The form that appeared threw up its arms, as much as to say, 'fire again, you do not harm me'; but said the individual, the medium was sick several days from the effect, thus showing that it was a serious matter, thus showing that the medium in his forces or life-principle was associated with the form that appeared, and was greatly injured from the disturbance the bullet caused."

I learn from the same source that the man who paid the fifty dollars to fire at the form is now a full believer in the power of a spirit to so materialize itself in a form that it can be recognized by friends. Recently the writer was approached by a materializer with the following remarks: "There is a party on the grounds who intends to fire a ball through the form that pretends to be a spirit." He thought there was to be fun out of it, and asked me to enter into it. I related the case alluded to above, advised that no such performance take place, and attempted to convince him of the results that might follow in case it was a transfiguration of the medium, or the personation of a spirit while the medium was controlled. I was not used, I am going to carry out the programme, and if I fail I challenge you, but thanks be to some power or circumstances, the arrangements were not made for him to attend the séance, and the medium to-day does not know that the act was contemplated. The person who made known the circumstances to the writer was not to be a party to the act, but was informed of the intention."

Kansas.

ROSEDALE.—S. C. Ely writes: "Those whose names are appended to this report attended the séance referred to, and attest its accuracy. The medium was Mrs. M. Rozelle of this State. Before entering the cabinet she, in the presence of the ladies, removed all her clothing, convincing them that it was entirely made of dark fabrics, not a shred of white being present. The ladies saw her put it on, and pass directly from their presence into the cabinet, which had been examined by every member of the circle. Soon after her entrance forms appeared, draped in long white robes and wide lace scarves. Lulu Gates, who died in Rosedale three years ago, came to her father, mother and brother. She brought the odor of roses. Mrs. Eskins's sister came the size she was when she died. One boy, Frank D. Ely, came. He had short, curling dark hair, face uncovered, dark pants, white blouse waist. We have seen him and been close to him a great many times, and he has talked to us in our own house through Mrs. Rozelle. He has materialized forty times through different mediums. Two male forms came, one much larger than the other, then a woman with black face, hands and arms, who was recognized as Mrs. Jackson, who died in Kansas City some time ago. Several other figures in voluminous robes of white, some taller than the medium, others much shorter, came. It was a wonderful séance, though we have seen much better through Mrs. R., as she was weary from the examination, she being a delicate woman. The quantity and variety of clothing of men's and women's wear, including that of an Indian squaw, were perfectly marvelous, and convincing to us of their production being wholly independent of the medium and all others visibly present, or having access to the cabinet. Mr. and Mrs. Gates, Cecil Gates, Mr. and Mrs. Atkins, Miss Atkins, Mr. and Mrs. Jones, Mr. and Mrs. Shivers, Mr. and Mrs. Ely, Dr. Cheesman, Dr. A. M. Smith, J. I. Forney, Mary Eskins."

Dakota.

ABERDEEN.—E. Bach writes: "About the article of Mrs. Wood in THE BANNER of Sept. 14th, detailing her experience at the materializing séance of Mrs. Moss, at Onset, during the season of 1888, was written by the kindness of Mrs. Wallace, of New York, to one of Mrs. Moss's private séances at the Onset House. Many strange things happened during the evening, and I have the testimony of Dr. Dutton, who said he was not a believer in spiritual phenomena, but could not see how there could be any fraud. During the séance a slight-built Indian girl of apparently thirteen or fourteen years of age came out of the cabinet, which, by the way, was simply a curtain drawn across the corner of a common hotel room, and, after doing divers things, finally lifted, or I might rather say tossed, me up a distance of over two feet from the floor, and I came down with a crash. I weigh over two hundred and twenty-five pounds, and there could be neither fraud nor mistake about it. On the following day I placed myself by the side of Mrs. Moss, and found that she was more than a foot taller than the Indian girl the evening before, and that her physical build of the slight and build of the little girl. She was very slightly built; Mrs. Moss is a fleshy lady, and there was no comparison between the two. No girl of her age and size could raise the weight of a man of my size, and do it as easily as this was done. I attended Mrs. Moss's séances again, in company with my wife, this season. 'Starlight,' the Indian girl, came out the first evening we were there. I took a thorough survey of her,

and confirmed my former impression as to her size. After staying out of the cabinet and doing other things, she came to me and expressed a wish to lift me again. I gladly assented, and quicker than I could realize I was off terra firma, and after going up a couple of hundred feet, she came down, and I noticed that it was no effort for her to lift me—no tugging or preparation of any kind—but I seemed to go up as soon as her hands touched me, and she lifted my wife the same way. After doing so she placed herself by the side of my wife, put my hand on the top of her head, and by stretching my fingers I could just touch my wife's shoulder with my finger-tips, showing that she was a head shorter than my wife. Then she held out her small, moccasined foot, and asked me to step on it. I demurred; but as she insisted, I placed my right foot squarely on hers, and raising my other foot, sat my whole weight on her foot. She never quailed, but laughingly said it did not hurt her."

At Mrs. Bliss's circles we were also perfectly satisfied that the manifestations were genuine. I have an Indian medicine control, who lived in colonial times. He has described his gala medicine-dress to me many times, and a clairvoyant in my family has often described him, so I am perfectly familiar with what he said and used to wear. One of the first spirit forms which came out at Mrs. Bliss's cabinet the first evening I went there was that control, and he was dressed so precisely as he had described himself, that I recognized him at the first sight. The dress was so different from the ordinary Indian dress, and corresponded so closely to his description, that I could not be mistaken. I have spent a good share of my life on the frontier, and have seen many different Indians, but never one dressed anywhere like this, and there was no coincidence possible."

I went to Onset from this distance to prove satisfactorily to myself whether materialization is a fact, and am now satisfied it is. We saw so many spirits dematerialize, that that phase alone would be conclusive. I must add, however, that during my visit there I am quite sure I have seen what is called personation, or transfiguration. I am satisfied that if at certain times the spirit had been grabbed, the grabber would have had the medium in his grasp, and there would have been a hue and cry of fraud, when the medium would, perhaps, have been the most astonished person in the lot when she found that she had been masquerading all unknown to herself. I am satisfied of the fact as well as I am of genuine materialization, that when the forces to materialize with are exhausted, the spirits bring out their medium and personate spirits; and the medium is as innocent of any fraud as a new-born babe, and would not do such a thing could she help it, but she is unconscious and perfectly helpless."

Pennsylvania.

PHILADELPHIA.—"S." writes: "It is so long a time since I have written a word to THE BANNER of the signs of the time and the present doings and prospects of the First Association of Spiritualists of Philadelphia, that perhaps our readers would have concluded we no longer exist; but I assure you we have not been idle or become lukewarm. The fourth year of our camp at Parkland has been a success financially, and we believe good seeds have been sown, and in good soil that will spring forth and bear an abundant harvest. The cold and rainy weather of July was a drawback; it kept strangers away. The camp needs better accommodations and more inviting places for lodging than have been afforded this year; we have a number of cottages, but the fact that the Association has limited them to be used by the built but one story high, limited them to the accommodation of one family only. Now that permission is granted for us to build them two or three stories high, the people will find, I trust, better accommodations another season. Already cottages have been built which can be rented for the season at such low rates that persons desiring to spend the summer in the country can do so at one-half it would cost them to board. A more healthy place than Parkland cannot be found, the next morning nearly as cold as ice. People who went there sick in May and June began to improve at once, and became comparatively well. So much, then, for the physical comfort."

Now what can I say as regards the moral, intellectual and spiritual growth of the people? We certainly have had the best talent and ablest exponents of our beautiful philosophy and teachings that tend to make us better men and women, more charitable and more willing to help others who need our aid and sympathy in want or sorrow. But it seems to me I hear low whispering among societies, not only in Philadelphia but other places, of idleness and jealousy among their members. This should not be. Now, friends, let us stop this. If any one thinks he has reason to find fault with a brother or sister, first find whether his reason is well founded, and if so, go directly to the individual and privately point out the error or the wrong-doing, and not whisper it to your next-door neighbor, and ask if he heard so-and-so about such one; for if you do, the next one will magnify the story, until, like a whirlwind, it strikes a society or camp. Ah, friends! is such the nature of our philosophy which we believe and teach? I trust not. May we all, then, become more truly spiritual and live more harmoniously!"

ALLEGHENY.—E. W. White, President of the First Society of Spiritualists, writes that the lectures and tests of Frank T. Ripley, on the Sundays of Sept. 1st and 8th, gave much satisfaction to large numbers of persons; the former were highly instructive, and the tests, which were recognized as true in every particular, very convincing. The Society, which Mr. Ripley was instrumental in establishing last month, has the best of prospects for a successful winter campaign."

PHILADELPHIA.—J. H. Rhodes, M. D., writes: "The First Association closed its camp-meeting at Parkland Sept. 8th. The Fourth Association dispensed with its tent, and erected a hall twenty feet square for the purpose of holding free circles, and is useful to residents medium visiting mediums and campers. It Mrs. Minnie Brown, President of the Association, held circles every Sunday afternoon and evening, at which many received their first lesson of the life as it is in the world beyond; many spiritual communications were received through this medium. Since the Fourth Association closed at Parkland it has rented a hall, and opened the season's services at the northeast corner of 3d and Girard avenues. These meetings are a success; the hall holds six times as many as the former one. The Association hope to add sixteen feet to their building at Parkland in the spring. Their means being slight for this purpose they deem it necessary to ask for public subscriptions. They may be sent to C. S. Bates, M. D., 1230 North Front street, Philadelphia, and donors will receive the Association's acknowledgment for the same."

Vermont.

VERGENNES.—S. Sayer writes: "THE BANNER is doing a good work, and through its columns I wish to ask some business man to give employment to a worthy gentleman. He recently developed as a clairvoyant, and the result is the church people have ostracized him, got his position from him, and are trying to bring him out of Spiritualism by starving him. He is a good salesman, and can do any kind of office or indoor work; a gentleman in every sense of the term, educated and sober. Will some one give him a position where he can earn his living? for he is to be pitied. I will place any one in communication with him if they will address me. It will help our cause, and bring joy from the spirit-world." [Address as above.]

New York's real estate, well located, doubles in value every eight years. It is said that there are only forty thousand vacant lots now remaining on Manhattan Island.

It is proposed to open a skating rink in this city, and to call it "Niagara," as many will go there to see the falls."

Written for the Banner of Light.

THE NEW DOCTRINE.

by ROSE MAXIM.

"Old things have passed away, and behold all things have become new."

"Come nearer, Brother Harmon."

"If you are going my way—"

The lightning struck that day;

And it is not a dreadful thought,

That he has reached the goal

Of those preferring this vain world

To the saving of the soul?"

"Yes, Deacon, 'tis a pity

His aims were not forgiven;

I wish that there might be a way

To get him into heaven;

He went so suddenly he had

No time the right to choose.

I'd wrestle with the Lord in prayer,

It would be of any use."

"When I was sick nigh unto death,

He came and helped my wife,

And watched beside me day and night—

I think he saved my life.

He rescued Neighbor Norton's child

From drowning in the creek;

And was always doing something

To help the poor and weak."

"I know it, Brother Harmon,

But that don't help him now;

He neglected that first duty:

Before the throne to bow.

If he had spent the Sabbath

Roaming the woods alone,

He might have lived and yet been saved,

But, there!—he's lost and gone!"

Their destination now was reached,

And hushed their earnest speech;

They looked in vain for Elder Smith—

A stranger rose to preach.

And such a sermon as he preached!

It gave no thought of dread,

No warnings for the living,

No curses for the dead.

He said that youth was nearer heaven

There on the mossy ground.

With the soft, warm sky above him,

And singing birds around,

Than those who sit in costly pews,

Or house, however broad:

He had put on immortality,

Communing with his God.

He said that soul was happy

Beneath eternal skies,

Where angels made sweet music

With no inharmonious;

That his friends he would remember

In their sorrow and their pain,

And would not leave them comfortless,

He would come to them again."

And some who heard him marvelled,

As they took their homeward way.

Old Deacon Perry, though so shocked,

At last found words to say:

"'Tis an erroneous doctrine,"

And wrong to teach it, too!"

But Brother Harmon murmured:

"'Tis too good to be true."

A Discovery Brought About by Spirits.

What is termed "the phenomenal Watson well," in the oil regions of Pennsylvania, a short distance below Titusville, was recently visited by a "scout" of the *Oil City Derrick*, who met Mr. Watson, and interviewing him about the discovery and its prospects, that gentleman said:

"You know I am a Spiritualist. Well, some time ago I was sitting at my desk writing, when what purported to be spirits said they wanted me to go and look for deep oil. In accordance with the request, the next morning I went where directed by the spirits, but that exact spot I won't designate at present. I was on my way home, when just above Boughton Station I heard a voice as plain as I hear you talk now. Of course, I could not see any one, but it was the voice of Daniel Crossley, who long since departed this life and entered the land of spirits. Remember that this took place in the cars, and I made the reply to my spirit-brother:

"Well, there's nothing here."

He continued, saying: 'Watson, this is no idle talk; I want you to attend to this.'

The next morning I came down to Boughton, and walked up the railroad track until I came to the point where Crossley's spirit told me to go down to the flat where the well is now flowing."

Looking earnestly into the reporter's face, Mr. Watson said: 'Do you know that in this walk the spirits of H. R. Rouse, whose body was cremated at the great fire at Rouseville, and Jerome Fuller, of Linesville, were with me? They pointed to me the spot where the well stands, and said to me: 'There you will find a third and which is entirely independent of the old Crossley and Hunter developments, only sixty rods to the northeast.' This deposit, they said, was very rich and prolific, and would last a long time. Spirit Rouse, in particular, urged me to go at once and buy this land, and for a whole month they kept urging me to go. I gave William, of New York, one thousand dollars for one hundred and ten acres. Brother Crossley wanted me to let his son James, who was operating wells fifty to sixty rods north of this well, take an interest in developing the territory, but Jim said it wasn't of any value, and would have nothing to do with the enterprise. The spirit of H. R. Rouse insisted that I should do it myself, and told me I would make \$100,000 clear money. I was too poor to work it alone, but finally I induced John McKay and E. T. Roberts to drill a well. It was a small producer, located two hundred feet south. This was my ideal location, and we have struck it rich."

The *Derrick* reports that the well is pumping from one thousand to twelve hundred barrels of salt water, and flows oil about every half hour through the casing for five or six minutes at a time. The output was in the neighborhood of two hundred and eighty barrels in one day. Mr. Watson further said:

"Twelve years ago my spirit-mother came to me and said: 'My son, it is my painful duty to inform you that you will lose all your money; you won't have a cent left.' I was then worth \$800,000, and my reply to mother was that I would take steps to put my property in shape so I could not lose it, and for some time I thought I was safe. But finally the tide went against me, and everything I touched was gone. When I had lost everything my mother returned to me and said:

'My son, I am commissioned by the same power that said you must lose all your property to tell you that everything will be restored to you, and more, too.'

The commencement of the fulfillment of this promise has been manifested to me in the striking of this well. But you remember the spirits sent me to find deep oil. And I tell you we will get the biggest wells on this piece of land that ever were struck in the world. In 1887 I drilled a well in this locality 3,553 feet deep, and found the Bradford sand, and in that horizon I will yet find oil in abundance."

A letter, just received from London, says that the other day a thief broke into a mansion in Belgravia, early in the morning and found himself in a music-room. Hearing footsteps approaching, he hid behind a screen and waited until eight o'clock. The eldest daughter had a lesson on the piano. From eight to nine o'clock the second daughter took a singing lesson. From nine to ten o'clock the eldest son had a violin lesson. From ten to eleven o'clock the other son took a lesson on the flute. At eleven all the brothers and sisters assembled, and studied the ear-splitting piece for piano, violin, flute and voice. The thief staggered out from behind the screen at half-past eleven, and, falling at their feet, cried out: 'For heaven's sake, have me taken to the station, but stop that infernal band!—BZ."

Stone-Throwing Phenomena.

We have in the past frequently had occasion to record accounts of the phenomenon of a mysterious throwing of stones and other objects, occurring in this country and various parts of Europe. When it takes place in a locality where no knowledge of the phenomenon exists, it is judged by the people to be something new to earth, and excites the greatest degree of wonderment. Such has recently been the case in Culpepper, Va. A small cottage occupied by a colored man by the name of Morton, a mile and a half outside of the town, was the scene of the disturbance. For ten days or more in the early part of the present month, Morton and his family were terrorized by intermittent showers of stones aimed at his house, and often at members of his family. Where the stones came from or how propelled was inexplicable. Hundreds of people visited the locality, and the discussion of the mystery became the one object of conversation on all hands. Those who investigated the subject were among the most intelligent of that section of the country.

The mysterious demonstrations commenced Sunday, Sept. 8th. Mrs. Morton was sitting in front of her home with her baby in her arms. Suddenly a stone was heard to drop on the porch, but whence it came no one knew. It was soon followed by a dozen more, coming from all directions. The whole family was stricken with alarm. Morton, believing some mischievous person had contrived to annoy him, searched the fields, but without avail. As the shower of missiles continued the family went within, bolted the doors, barred the windows, and sat about in a frightened manner. Occasionally a stone would be heard to tap on either the weather-board or the porch floor until dark, when no further disturbance was heard that night.

Mr. J. A. Brooks, the owner of the cottage, after many days' repetition of the annoyance, determined to stop it. With a loaded revolver in his pocket, accompanied by a dozen friends, he went to the place, and announced that any attempt at a practical joke would have serious consequences. He sent the entire family of the man occupying the cottage indoors, and said that he proposed to shoot at the spot from which any missile issued. He stood by the side of the door, the other spectators standing about, and laughed at his own proceedings, not expecting that anything would occur to cause him to fire the revolver. After waiting a few minutes a stone about the size of a hen's egg was seen coming from the cornfield, just across the road, and about forty yards distant. The report of the revolver rang out instantly, and a bullet went crashing through the cornstalks to the spot whence issued the missile.

Every member of the party hastened to the field, expecting to discover the form of a dead negro, but after beating about the corn for some distance in the vicinity of the marked spot, found no trace of the projector of the stone.

They returned to their stations, and again the revolver was held in readiness. They were not kept waiting long. Stones began coming from various directions, in front and from each side of the house, one apparently having come over the cottage. Again and again was the revolver discharged at the spots whence came the missiles, but with the same results as that following the first discharge.

Mr. Brooks is reported by the *Washington Post* to have said:

"I am free to admit that I am mystified regarding the cause of the throwing of these stones. Of the fact there cannot be the least doubt, and I think the method I have taken in my endeavor to arrive at the truth of the matter was just about as effective as could have been adopted. Of the people who have commented on the phenomenon, I have not seen one, who has not been here, who could not readily explain its cause. They laugh at it as I did, and say the stones are thrown by the boys here. It is those who come and see for themselves who have no explanation to offer."

News comes from San Francisco that Mr. J. Slater, the medium and mind-reader, had lately a row escape from death at the hands of one J. Mitchell, a cranky individual.

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS, AT 8 O'CLOCK P.M.

The Hall (which is used exclusively for these meetings) will be open at 8 o'clock; the services commencing at 8 o'clock precisely.

Mrs. M. T. SHELLHAMER-LOVELLY will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

Mrs. D. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give incarnated individuals an opportunity to send words of love to their earthly friends—whose messages are reported in an admirable and published each week in THE BANNER.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason, and express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of their loved ones will verify them by informing us of the fact for publication.

Natural flowers for our table are gratefully appreciated by our angelic visitors, and such flowers as are sent from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to COLBY & RICH, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF
Mrs. M. T. Shellhamer-Lovely.

Report of Public Séance held June 25th, 1889.

Questions and Answers.

Ques.—[By F. W. Baker.] From our heroes of 1776, 1812 and 1861 what great value did our country gain?

Ans.—What great value has our country gained from the lives of those heroes who for its sake sacrificed all they had? It would take more time than we have to give to-day to attempt to enumerate the value received by this country as a nation, and by the people as individuals. The heroes of '76 fought and bled in defense of freedom. Why? Because they felt the yoke of servitude pressing upon them, and because there was that spirit of independence within their breasts which revolted at the weight laid upon them by foreign powers, so they arose in their might as one body, and conjoined together to throw off this servile yoke, and to be free men and women. We point to this country as a nation, and behold its borders extending far and wide, but while it is true there is much within it that still needs to be remedied, while there is much oppression and injustice, which do not belong to the spirit of liberty. Still we take the optimistic view of the situation, and believe that good is to grow out of all this, that oppression will cease to be, persecution subside, and slavery be abolished as men and women round out in mental liberty and give expression to those ideas that surge within their souls. We believe public sentiment will grow so broad and ennobling that it will send forth an influence compelling the abolition of slavery, and of every evil upon every land. This is not to be expected within the next few years, yet we will make a prediction that when the year nineteen hundred opens, that year will find a broader and grander platform of universal freedom in this country than any nation has ever known in the past, and that from the opening of that date there will be a brighter prospect for the American people, as a whole, than they have ever had before.

You may ask: But is it a free nation? In one sense, yes; in another, perhaps, no. It has opened its arms to the oppressed of every land, and has freely invited in those who would partake of its hospitality; yet there is much of slavery upon the development of her particular phase of mediumship. If the state manumitted, as your correspondent states, it shows there is a great deal of spirit power present, and that intelligence is at work, and it will only be a question of time and of practice when something further is given. The reason why, undoubtedly, better manifestations are given when the state is pressed closely to the table is that the spirits desire the condition of total darkness for their work, and this is produced by contact between the slate and the table, the table itself being no impediment to the progress of the intelligence that desires to manifest upon the slate. We should advise the friend to sit regularly, to pay close attention to her mediumship, to invoke the aid of good spirits, asking them to use whatever medium powers they may find in her organism, and at the same time to come to the sitting in a genial, undisturbed frame of mind.

John Pierpont.

And now, friends, the time has come to address a few words to you, as we shall close these Tuesday sances this afternoon. It is not necessary to speak of the friends who have gathered here from time to time during this season's work, nor of those at large who have read accounts of our work through the columns of the BANNER OF LIGHT. It is not necessary for us to review the past months, and what has been accomplished from this platform; you know that hundreds of spiritual communications have been given, each one directed to some special friend, or for some special purpose, and we believe that each one has wrought its own work, and has accomplished a good end. You also know that hundreds of questions have been answered from our spiritual standpoint, each of which, we trust, has suggested some thought to a thinking mind, and given perhaps, some idea, or awakened an idea in the minds of those who have propounded the questions, as well as others. To-day we close the Tuesday circles for the summer term, and it is with a feeling of joy that we speak these words, not only in behalf of the spiritual world, but in the name of those mortal friends who conduct this establishment, and who send out their influence and their work to the world from week to week. We are thankful for what has been achieved during this year, thankful that so many returning spirits have found an opportunity of communicating with their friends, bearing the word of love and cheer, and advice that was needed, and thankful that so many hearts on earth have been made glad by the reception of messages and tokens of love from beyond the grave. We are also grateful to the Spirit of all Love and Truth, that the band of intelligences who direct the work of this place have been able to send out such words of instruction or of spiritual truth as have pressed upon them, because we feel that these have found lodgment in some hearts, have taken root in some hearts on earth, and that they are growing for future good results.

We desire to convey our thanks to the kindly friends who have gathered here in this circle-room from week to week, giving their influence, sympathy, and magnetic support to the mediums who have been employed upon this platform. We return thanks to all friends who have sent out to us from their distant homes their kindly regard and friendly sympathy with our work, for these have come to us like golden lines of strength, and have been to our hearts a means of spiritual support from time to time. And we also return our grateful thanks to the friends who have bestowed their floral offerings upon us and upon our mediums during the season that is now past, for we have appreciated these beautiful emblems of human love and peace; they have brought sweet incense into our circle room and made many returning spirits glad, some of whom had come forlorn and almost heartbroken, searching for friends and earth who have been loved and encouraged by the friendly sympathy they have found, and by the sight of the blossoms that were before them.

We return our thanks, also, to the Chairman, the scribe and the organist, who have been so faithful in the work, and unto all who at any time have given us a note of sympathy or influence, or a word which has assisted us in this labor for the good of humanity.

We shall close this week for the season, to open again in September. To-day we close those which are devoted to the consideration of questions, but the circle will be held Friday for the continuance of spirit messages, at which time that also will be closed for the summer months.

And now may the blessing of God and of the angel-world be with each one forever. John Pierpont.

SPIRIT MESSAGES,

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

Report of Public Séance held June 21st, 1889.

Benjamin Littlefield.

How strange it seemed to me, Mr. Chairman, on finding spirit-life, to find one and another wondering their way back and forth. It seemed as though I had hardly left mortal life, it was so real. Often I would pass and re-pass those I recognized; at other times I would meet only utter strangers. It seems to me there is no coming back about it, no near as the spirit-side to the mortal side. Benjamin Littlefield, Charlestown, suburbs of Boston.

John Murray.

I hardly feel that what I say will add one feather's weight to the proof of what is termed spirit-return. Eighty-four years is a long time to dwell in the flesh, but how quickly it speeds away. I did not know anything about the control of a medium, but the guide said to me: "Speak a few words, and you will feel happier for so doing."

I was connected with the cabinet-making business, and for a few years I followed the waters. How many times while in the flesh did I feel that the dear friends who had passed over the beautiful river were not far away; but I did not know they could come into communication with us in this way. I find, sir, there must be channels provided for us, and that it is of very little use—our coming and speaking—unless some one is to be present to take notes of what we may say.

I left one dear son and daughter in this life, and one of my purposes in coming here is to endeavor to have some influence with them, that they may learn something of the beyond. The question will be asked: "Did your father know anything of this?" "Oh! no." Then let me say I must go to school on the spirit-side. How strange it seemed to me, as the loved ones came around me, the dear companion who had passed on long before, and the mother whose face had long been hidden from my sight. You may ask me if I recognized these friends. Most assuredly, I am satisfied with the home that was given me, also I find a life of activity on our side of existence. John Murray, Manchester-by-the-Sea.

Alonzo Allen.

As I come into this meeting all seems strange, Mr. Chairman, for many miles away I threw off the mantle of clay. I understood a great deal of spirit return before I passed on, for we may educate ourselves by reading. I have spoken many times to the dear friends on the spirit-side, asking the question: "Why are we so often called upon mentally?" And I would ask my mortal friends why they do not place themselves in a channel where I may meet them and converse with them privately. I am sure that I know some loved ones are waiting to hear a few words from me; and not only from me, but from many dear ones who have crossed the boundary termed death. We all send greetings to those who are still left here. Alonzo Allen.

Benjamin Bishop.

For twenty-five years or more did I brave the storms of winter day after day, and withstand the heat of summer, as I held the post of flagman at the crossing in Peabody, and I know I am not forgotten there to-day.

I am very glad that I have found only an exchange of garments; that is all. Eighty-two years is a long time to wear the garment of flesh, and I was only too glad to put on the new one. Going out so suddenly, the children, I know, missed their old father. My boys, my daughter, whom I left here in the body, will think it very strange that I should make an attempt to speak in your meeting; but I find, sir, that all spirits are anxious to prove to their dear friends who live here that they are not dead, but are living and active, and I, for one, am only too glad to announce myself. It is but a few months, sir—perhaps something over a year, I can't tell—since the body was laid aside. I am very glad that I hold the flag on the other side, and I will be faithful as I was to my post here. None could say that Benjamin Bishop was ever far away from his post.

I am thankful that I still live, and that death, as has been taught by old theology, has nothing to do with us whatever. How strange it is, as I look back to those many years, when the frosts of winter whitened my hair. I know now my spirit was not satisfied, for I did not understand of spirit communion, which would have given me many happy hours, while I was alone by myself in my own room, if I could have understood as much as I have learned now, or one eighth part as much! But I did not; therefore it is through progression, they tell me, that I may learn in spirit-life. I hope my children will hear that I have spoken.

Maria Parker.

Oh! how beautiful it is to feel that there are no more separations, no more partings. It seems strange to us, at first, that we can speak so easily of earth-life, and come into communication with our loved ones; but we know we must have a channel provided for us or it is useless. It seems strange many times to us that our earthly friends do not put themselves in the way of communicating with us. Often have we heard such words as these: "If they are coming, let them come and do their work; I am not going to do anything." Dear friends, we can do only our part; you must do yours as well.

I am anxious to reach dear friends in Buffalo, N. Y. Maria Parker.

Annie B. Carpenter.

I have been here once before, Mr. Chairman, but many years since, and I do feel anxious that they may know at home that I have spoken again. It seems a long time, sir, since I left the body, although in spirit-life time does not seem long. I was but twelve years of age when I passed out. I was a pupil of the Lyceum in San Francisco. I know they have sensed me there many times, and I am only too glad to feel that I may leave an influence with the children, for my spirit loves to linger in the Lyceum—not only there, but in other places. I have attended those in Boston, in Philadelphia and in Cincinnati. I love to frequent the rooms where the children are being taught something in regard to the summer-land. What is more beautiful than to see these children in the mortal paying strict attention to what may be taught them by the older guides? I did enjoy so much in this short life being connected with the Lyceum, and I felt, after leaving the form, that although so young, I might still do something in the Lyceum, and I wish, I have said, and I will still persevere in bringing to them influences which they need; for each one of you needs aid from our side of life.

I am satisfied with the work that has been assigned for me in spirit-life. Annie B. Carpenter.

Ida Burrill Randall.

Friends, how little I understand of our work, of the influence we may be able to bring to you here. We use the term "able" very often, for we feel our weakness many times when we attempt to speak, and also when we try to make you sense our presence. I have tried to make the things I feel, but I have used to frequent when dwelling in the flesh. I have heard many speak of feeling my influence there at times, and at other times my name has been mentioned in a kindly and friendly manner. I am satisfied with the work as it goes on. I know in due time there will be more added to their number. Dear friends, place your children in the Lyceum, for you know not how much influence may be thrown around them from the spirit-side; also they will learn a great deal in regard to the summer-land, and I am happy to state to you that I was a member myself.

Do not think I confine myself wholly to Paine Hall; I visit each one to see how the work progresses. I am interested in the good work as it goes on, and you must understand that if we know anything we know a great deal of its coming prosperity, for we see further and clearer than you can in the mortal.

I am thankful for the privilege of speaking

of the Lyceum, for I love it. Dear friends, also, will be glad to hear from me. Think not we are bereft of any senses we were endowed with here. We hear you speak; we see you, although not as clearly where there is no medium present, but you must understand that in your Lyceum mediumistic power is largely present, and that gives us a great advantage in beholding each one. Ida Burrill Randall.

Jeremiah Little.

I would not have you think, Mr. Chairman, that I left the earthly body as a Spiritualist. I know, sir, I could not have had it not been for the talents that have been given to me to help me; I am grateful for that. But still I did believe in obtaining heaven through the "cross," and no other way, and I do not just understand why I have not found the throne. I have sought for it, I have inquired of many, and sometimes they have looked at me strange, but have found it not. One kind guide tried to convince me that I would find the "Great I Am" in all Nature. I could not believe it. I had been taught that I should find the "great white throne," and the "Great I Am" upon it, if I was faithful to the last. I tried to live a correct life. Then, let me ask you here, sir, can you tell me why I did not find "the throne" and the "Great I Am"? I can't answer it; you can't, for all I've put to question to you. I believe it, I believe it, I believe it, and perhaps I will. The Lord I never will.

To teach your children that if they do not do just so-and-so the great God will punish them world without end, I do not think is right, if there is no throne with the great God upon it; and I think in all these years I ought to have found him, if it is so. But I am not going to give it up just yet. I am going to persevere. I had a very strong will of my own, and I don't think I've lost any of it yet.

Dear Mr. Chairman! Do not think I come here with any unkindness to you, sir; it is to the ones who preached such doctrine to me—that's where it is.

When I dwell in the form I never felt satisfied. I was always reaching after something. I suppose the truth is I was afraid I would not gain heaven. But I know better now.

Let me repeat the story they tell me on the spirit-side: They say that your life on earth makes your heaven. What do you think of that? [Do not you believe it?] I am not ready to say more than I have said to you to that. It nettles me a little to think "I have to get out of that old channel where theology placed me. I'll say one thing, however: If spirits don't return to earth then they never go away."

I am very thankful that I have got rid of the body. It is forty-three years, as near as I can reckon it—and I am pretty accurate at figures—since I left that old garment. I am not just satisfied yet that I shall find the throne sometime.

I am going to keep looking. That's what you call perseverance.

Now as to looking up to persons they call "reverend," but did you ever think that they do not know much about the beyond? I used to think they did; but when I don't find things as they told me, I must know there's a mistake somewhere, and I am going to find out on which side of life that mistake is made. I'll report to you something, Mr. Chairman, and let you know how I get along in finding the throne.

I suppose you want to know where I lived, don't you, and where I got so wonderfully deceived, if I am mistaken? It was in Chicago. You know it, I have grown a great deal in forty-three years. You may call me Jeremiah Little, or Jerry, if that's any easier to you.

Georgiana Draper.

When a child I have there must be two places. I find now there are many—that there are what we call different heavens, but not the location they had given us of the other place—oh! no; but different from what we expected to find, as had been taught us in our childhood days. I am very glad of the privilege of coming here to-day. I have listened to what one and another has been giving out, and it has done me good. I feel I have gained from hearing what others may offer here. Our kindred come; our spirits attract them here. I have stepped into other halls sometimes, and I have been in rooms with those who hoped they would understand more of my coming.

My dear husband, whom I left in the earthly life, has often thought: "If it is true that spirits do come to earth, why does not Georgiana make herself known?" Oh! dear friends, we try; we persevere in every way; we grasp every privilege that is granted to us to seek avenues through which we may make ourselves known. I do earnestly wish that you would sit yourselves in the home and see if some manifestations may not be given you that you may know for a surety that some of us are present. Many of us have crossed the boundary, and you must know that each one makes the band a little stronger. The red men also come to bring strength, not only to us but to you mortals, for they have much power to aid, far more than you give them credit for. It is my desire that my friends should inform themselves on these subjects by reading, as well as by communication with us who have passed beyond the shores of time. Georgiana Draper.

Plummer Cate.

[To the Chairman:] Please, sir, can I speak to-day? My dear mother has asked me many times, mentally, to come and speak in this meeting so she could have it to read some times when she was all alone—when papa was gone. Oh! how my dear mamma did cry when the angels took me away from the home. Grandma came and took me by the hand and said she wanted me; she looked so pleased that I had come, and led me to her beautiful home.

I do not want to come back to stay, but I do want mamma to get my letter; and I know you will send it to her, if you promise me, for mamma always said to me I mustn't tell anything that wasn't true.

I want you to tell them that Anna Williams is here with me, but she is not going to talk to you. The gentleman said I could talk for myself. I want you to put it all down, and before I go away I'll tell you what my name is.

I want mamma to know I am going to school and learning all I can. I have a lovely teacher, a lady, who speaks so kindly to me. And Gregory, I have a friend, I stay with her most of the time, only when I go to school.

Mamma has a great deal of what I am told is mediumistic power. She knows that I come to her. But, oh! she does want to see me so much. Perhaps sometime she will see me, if the angels give her power enough.

I want them to know I have a real nice time with the children, and Annie is with me a good deal, but not all the time. Then we learn to know other children on the spirit side, and are very happy with them. I wish, I wish, we can have all the flowers we wish. We can go anywhere, just as we like, and we know the way back again as easy as can be. I don't want them to cry; it hurts us so much when we see the tears come. We do not have any where we are, and there ought not to be any here. I can't talk very long, I am too tired; I'll have to come again sometime. My mamma is Amanda Cate, of Haverhill, Mass. Plummer Cate.

Kiah Reed.

I do not feel the weight of years in spirit-life; and I know it is to lose all that sensation of heaviness that comes down upon us in mortal frame. I attained quite an old age in this life. You would think a man of ninety pretty old. After a man has lost the use of his limbs, the day of his usefulness is over, and I can't see why we should cling to earthly life. Many have told me, while I was a dweller here, they wanted to live a little longer, and every year it was "a little longer." I feel satisfied to have thrown off that old body that troubled me so much for many years, beat in the shoulders and afflicted with what they called sciatica. You know, sir, many things are attributed to sciatica that never had anything to do with it. If these doctors do think they know so much, they do not always get it right. Since I have been a dweller in spirit-life I feel that there is too much medicine used, and not enough of what is termed magnetism. Then I say, do away with your medicine; use magnetism. I guess I look enough like a doctor to send me over. If I had known anything about the magnetism, electricity, or whatever you call it

—I guess they are kind of brothers, anyway—I'll bet you fifteen dollars I wouldn't have taken the medicine I did. Many a time I didn't want to, but I suffered through my bones, and I thought I want to ask you one thing: The Chairman! I want to ask you one thing: question—now be honest with me: Do you believe there's any medicine that will reach a pain in the bone? [I don't know of any.] Don't you take any, then, because they will only be experimenting on you. That's about the way it is a good many times. I ain't a-going to talk again the doctors; I suppose they have got to haul in a little money some way, and I think I did my part to help them.

I didn't go out of this life owing a man a cent, I'm proud to say it. How many times I have gone down the street, Chicago, and wondered if they thought the old man had got his form built up good again. I should like to tell 'em I didn't happen to take that old body with me. I've got a brand-new one that has never been tampered with by medicine.

Now, I don't want you to misunderstand me, and think we should never do anything for ourselves. I think we should; but try the magnetic and electric forces first, and if they do not succeed, I'll tell you what to do after that. I ain't going to tell you to-day. For the life of me, I can't tell how I got here. I suppose somebody has helped me get possession of the medium.

I did suffer a great deal before passing out, but I have no suffering on the spirit-side. When anybody asks about Kiah Reed, you can tell them I've got a splendid form, and I won't take one drop of medicine. If you know anything about magnetism, Mr. Chairman, I want you always to make use of it, and you'll find you'll get through this life a great deal easier. You won't suffer, and won't make other people suffer.

Joseph F. Johnson.

I have many friends connected with Boston, Mr. Chairman, and some in Dedham, where I know I shall be remembered. I did not drop dead, but I passed away after a sickness of a few hours' duration. It was very severe; no one can understand and I cannot describe the sufferings I endured in that short period, and I was glad to be released from the old form. I have friends, and they have missed me. It was a question with them whether I realized my sufferings. I did, it seems to me, the last moment. I am satisfied with the better country that I have found; but I find now the time has come for me to give out a great deal of influence to those who need it. At first I laid off in a sort of a rest, as they call it.

It is nearly five years, I should judge, since I left my bodily form. I have been a listener here many times, also have I walked the streets of this city many times, when I would see friends I knew so well, but they did not realize that I was by them. We are attracted to places where there are what you term mediums, for from them we learn much of our own life, and we feel that we may learn how to control in other surroundings. As I stood here listening to the old gentleman who previously spoke, he thought occurred to me that it might have some weight with my friends and kindred if I were to speak to-day, and give them a little information concerning my passing over.

I was connected with the milk business. Joseph F. Johnson.

Mary Sanborn.

I have made the attempt many times to come into communication with some that are dear to me, but have failed. To-day I felt I could only send out a few words through your good paper they might reach some loving one. I have friends of the same name in New York City. I have some friends in Somerville, Mass., where I passed away. Many others have crossed the boundary termed death.

How eager we are, as we see the medium step upon your platform, to speak, hoping some one in the audience may carry a report of it to our kindred. Daniel is here, and wishes to be remembered to some of the loved ones whom he knows will reach out in spirit toward him. This message I hope will reach my friends through some others, who will see it in print. Mary Sanborn.

SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

June 28.—Benjamin Bacon; Lottie Patten; George J. Draper; Luther Thomas; Ellridge Clark; Hattie Lovjoy; Nathaniel Tracy; Eddie Sullivan; Juliette Smith; Gertrude Hayes; Robert Percival; Frank Hull; Charlie Coddington; Eliza Hartson.

A Tribute to the Memory of Charles E. Benton, of Washington, D. C.

"Charles" Benton, as he was familiarly called by his friends, ended his life on this earth Saturday morning, Sept. 14th, 1889, at two o'clock. He had been in poor health a year or more, but not until quite recently did he give up the struggle for existence, take his bed, and give directions for his funeral, and the final disposition of his body, which he desired to have placed beside that of his brother in Cedar Falls, Ia. He was a firm believer in the Spiritual Philosophy, a constant attendant upon the meetings of our society, and death had no terrors for him. Ever mindful of the temporal interests of those he loved, and ever ready to render pecuniary assistance to his father and mother in their declining years. He firmly believed that his friends would meet and come to him in his new home when the end should finally come.

The writer of this had known him for many years. He was a pure minded, upright, young man. None of the popular vices of the day stained his record or blemished his intelligence. He was, in consequence, an ornament to any household or social circle, and a idol of his parents. It must be a source of great comfort, when they look about them in this large city, and see so many moral and physical wrecks among young men, that they should have had such good fortune to rear to manhood one so noble, so gentle, so true.

"We think not that we daily see about our hearths angels that are to be, Or may be if they will, and we prepare a way." Their souls and ours to meet in happy air."

A FRIEND.

Verification of a Spirit Message.

LYDIA C. DRAVER.

In Message Department of THE BANNER OF LIGHT, Sept. 7th I find a communication from LYDIA C. DRAVER, to Lyman C. Draper, which I know to be true in every particular. Dr. Draper is an historian of great note, and when in the State of Kentucky, looking up history material for a forthcoming volume, his spirit-douder spoke as from the air to him. He being a strict Baptist, was overcome with astonishment. After explanations by the friends who were with him, and a trip, he went into a thorough investigation till he found the truth, and then sent for his wife to Madison, Wis. She was soon convinced that her darling spirit-douder was there. They returned to their home in Madison, and declared to their friends that they were connected what they had found to be true, supposing that their Christian friends would accept the truth gladly; but they scarcely looked for such an excitement, and went on down to the city, and they, for the first time, being one of the founders and pillars of the Wisconsin State Historical Society, which has grown under his management to one hundred and twenty thousand volumes. They stood by the truth, and compelled their friends to respect it.

I met Dr. Draper in New York last fall, where he had been under magnetic treatment by Dr. Drake, who had restored him to perfect health. This message, through Mrs. Smith, will be of great comfort to him. Albany, N. Y., Sept. 17th, 1889. J. W. KIRKON.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not, therefore, legally hold bequests made to us in that name, we have given below the form in which such a bequest should be worded in order to stand the test of law.

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be inserted] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable, guaranty of good faith. We cannot undertake to preserve or return communications not used.

D. D. G., COLUMBIA CITY, IND. We do not remember to have seen the questions you refer to. If you re-write and send them to us we will place them before the Controlling-Intelligence of our Circle.

