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The Spiritualist.

True Prayer versus Worship.

A Lecture Delivered in Frohisher Hall, New York, Dec. 23d, 1883, by
CHARLES DAWBARN.

(Reported for the Banner of Light.)

The strong rule over the weak. Man as at present constituted can organize no society without a governing power with authority to compel obedience. The lower the manhood of the nation, the more despotic will be the authority of the ruler.

Travelers tell us it is a grand sight to behold the Oriental despot enthroned in royal state, and administering what the world calls justice. His guards, with glittering armor and weapons flashing in the light, emphasize the royal motto—"Obedience or death."

Man's thoughts and feelings are necessarily colored by his surroundings; and religion being wholly born of man's spiritual necessities and aspirations, it must largely mirror the thoughts and conditions with which he is familiar.

The great religions of the world have originated in the densely-populated East, where manhood was accustomed to regard despotic authority as an essential of government. Thus the thought of One as the Great Ruler, sitting upon a throne and administering justice, was in harmony with the experiences of the nation. It was equally natural that the unseen ruler should be approached through forms and ceremonies, and with a worship that magnified his power in courteous phrase; for such was the every-day experience of all who would come in contact with royalty on earth.

Elevation is in accord with universal experience. This is one, by just so much means degradation of the many. The more despotic the government the more object the degradation of the subject; and presently the ruling power declines to be approached without personal humiliation, which humiliation takes different forms according to the greater or lesser true manhood of the nation.

It varies from the disgusting scene where even the prime minister must crawl like a worm, and at last gaze only on the curtain that hides his sovereign's glory, up to the formal self-abasement of to-day, where Englishmen and Americans palliate their offense of daring to address their superior by informing him that if he will only deign to listen, "your petitioners will humbly pray, etc."

Thus we see that what was a stern reality under despotism has at last through the development of manhood merged into a hollow form, which really hides a threat from the people: that the ruler who would rule must now learn first of all to serve.

But in the East, "power" means that one being can, if he so choose, knock down, rob and kill another being. Carry this idea into theology, and we have at once a being who may be very amiable to-day, gracious, kind and loving, but if one dare to eat an apple from his tree of knowledge of good and evil, he will, if he can, damn the whole human race.

Yet celestial "power," that rests upon its reputation for muscle, has a treacherous foothold. To preserve itself it encrines itself in mystery, and teaches the people that even their morality depends upon its existence.

Did you ever think or realize that the real power of yonder sovereign, and of every despot, lies not on earth, rests upon but two factors? One, human interest; and the other, a debauched imagination.

The direct servants of the crown get their living or rather a reflected glory by their services; so it is their interest that "power" shall be maintained.

On the other hand, the subject masses are kept from rebellion because they have been taught their inferiority, and actually believe that their lives and property are altogether at the mercy of that one being who wears the crown.

In this happy country we little realize the result of power, concentrated and welded by a collusion between the priesthood and the crown. Bayard Taylor told us that page of Egyptian history, show that the further back we go the more diffused was public education; whilst the arts were carried to a grander perfection than in later eras. He said it was easy to trace the growing influence of the priesthood by the lessening intelligence of succeeding generations.

We have now, I trust, a clear conception of how the idea of a Supreme Deity became the foundation of every religion, and we see that the ceremonious worship exacted by the earthly sovereign would be accorded, with an added solemnity, to the King of Kings. Just as the human ruler has servants to voice his commands, so the Invisible Sovereign has his ministers in his church on earth through whom he must be approached and worshiped.

Now seem to realize that prayer is but one element of worship; that a whole service of worship might be rendered without the utterance of a single prayer.

Elegant phrases addressed with closed eyes to

nobody in particular may embody, if you choose, expressions of praise, penitence, gratitude and obedience, but are so far without any element of prayer, though they are always prominent in public worship.

Praise is not prayer. As uttered in worship it is simply flattery carried out on the principle that leads a tramp to say to you: "Your charities have made all men love you. Lend me half-a-dollar, won't you?"

Praise of the Divine is always on the principle of an investment that expects its capital back with large interest; and since the most contemptible of all phases of human nature is the lack-splittling adoration of some one whose favor you want to gain, we may rest assured that worship by the coming man will have no element of praise or of gratitude for favors expected.

What a contemptible view of Deity! The doctrine of "praise" practically teaches that the Creator will not do right for the sake of right, but will act every time as to secure the good opinion of the pious slaves of his church on earth. So away forever and forever with the notion that praise has any brotherhood to prayer.

Penitence is another element of worship that is sister to praise and no relation to prayer. Nine times out of ten, when you stand up and say how sorry you are for your offenses against Deity, you know that you lie, and you believe that he knows that you lie, and are only calling yourself a miserable sinner to be heard of men, or from mere force of habit and training.

The penitence that is good for anything is acted penitence, that lives down the wrong and crushes it out of sight under a mountain of brotherly love.

The man who has a balanced mind, when he awakes to the wrong he has done me will not go and tell the Chalm of Tartary, the Great Mogul, nor the Theological Despot on a great white throne; nor will he stand up in a congregation to pose as a repentant sinner; but will go to work to undo that wrong. He will give himself no peace in time nor eternity, until he has won my love and can declare to the whole universe that he has regained that self-respect which is the crown of manhood.

Away with your penitence, manufactured to order by priestcraft and specially recommended as a cooling draft for the dying sinner. Death-bed repentance has marched aside by side with the haughtiness of the noble, and now manhood gives the order, "right about face—march—out of existence!"

So we have done with praise and penitence as forming an element of true prayer.

Gratitude is supposed to be an element of worship that can be worked for all it is worth by theology. Under this head nothing is whispered of fear, and not a single word of an Almighty Sovereign.

It was not until manhood had developed up to a grand outbreathing of inward love, that the great "commandment" was suggested—"Fatherhood," on the Tree of Religion. And because you shall dream of God as Father, obedience shall become easy, rebellion impossible, and your heart shall overflow with gratitude for his love and protecting care.

The demand that you honor a parent who dishonors you is another theological absurdity; and remember that the same rule applies to God as to man.

Private tell you that the theological God made some of you to be happy and others to be miserable; and if this Deity knew the end from the beginning man can come to no other conclusion. By this doctrine selfishness is nourished in the human heart; for the salvation of one's soul becomes the great object of earth-life. True manhood would decline to be happy or content whilst one brother bemoaned his lot as an outcast from celestial joy.

The Universalist says he is full of gratitude, because some day all men will be saved. You tell me what God made man to do in the future, I demand to know what he has done in the past, before I accept your prophecy. You dare not apply that rule to your theological God, for you can neither prove that he has done anything at all, nor even that he exists.

So much for the claim to my "gratitude." When the priesthood gives up guessing, inferences and assumptions, and points me to one thing it can prove as demanding my gratitude, I propose to take it into respectful consideration. But now, at this time, I demand that "gratitude" be a theological outcast take its place with "praise" and "penitence" as unwelcome by Deity, and unworthy of manhood.

Worship has yet another element which does not belong to prayer. It is an expression of "obedience," that as wrought out means theoretically to God in Heaven, and practically to those who claim to be his interpreters on earth.

Just as the grandest act of the American colonies was when they declined further submission to the tyranny of England, so the grandest moment in human life is when a man dares to say to Heaven and to Earth, "Behold, I am a man, and not a slave."

Back of this doctrine of obedience lies the old idea that you are a fool, and somebody else is wise; that you are weak, and somebody else is strong; for to hint the possibility of man ever demanding a share in his own government is a heresy worthy the hottest hell.

Yet remember that despotism was the right government for ignorance; and as man's intelligence has developed government power has performed growth less arbitrary, till at last the power was ready for the sublime spectacle of a government of the people, by the people, and for the people, as it exists to-day in this great Republic.

Yet the priesthood, and many foolish Spiritualists, are teaching that this career of progress shall only lead man step by step nearer to the arbitrary government of a despotic creator.

The extension of the Republican idea to the claim that the ruler is rightfully the servant of the people, therefore the great White Throne like our great White House should have a periodical change of occupants is a Declaration of Independence by human thought far grander and more outreaching than any other Declaration of Independence by which man has emphasized his manhood. By thus wiping away those elements of worship which, by the unthinking, are included under the name of "prayer," we are now ready to examine our subject clearly and scientifically.

The only true definition of prayer is a request made to a superior of whom we believe that he has power to grant our petition. It may involve either of two motives: We may be afraid he will do something we dread—then our motive is fear; or we may feel some great necessity which we believe he will relieve if we ask him—then we appeal to his love. If we once become doubtful of the existence of such a being as a matter of course we shall neither fear him nor love him, and thus prayer and worship will alike become impossible.

I here wish to state that I believe with my whole soul that humanity must pray, must love, must look outside its earthly self in aspirations after purity, wisdom, love and truth. I certainly have been very plain in my ex-

pressions from this platform when I have denied the existence of any theological God, who created this world in six days, in six ages, or, in a word, ever had anything to do with it. Yet here I am, with apparent inconsistency, upholding prayer as a necessity of the human soul. I propose to show you that I have a standpoint of common sense in this, and I believe that many of you will find you fully agree with me.

The materialist meets here the one great problem which his philosophy cannot unravel. He finds latent in humanity a spirit of prayer, that longs itself out into the unseen. He is compelled to acknowledge the fact, yet he can find no evidence of a God who hears and answers prayer; and worse still, he can find no proof that there is anything more to human life than matter acted upon by force, producing an evanescent individuality that departs forever with the setting sun. Prof. Felix Adler proposes to satisfy this craving by a Religion of Ethics—a worship of anything that man deems most lovable. In other words, where theology has imagined a deity, he would deity imagination.

Human nature won't down. Every longing must be satisfied; and a theory of life that does not do this cannot be turned into a religion, though upheld by fashion, and wealth, and intellect.

The mother will mourn her dead child, and refuse to be comforted by the gospel of despair. Theology offers to supply this universal need, and humanity has crowded into its temples and sought comfort in its forms and ceremonies. But it has ever had a fatal weakness. It has appealed only to ignorance through faith, and has denied its comforts to reason that demands knowledge.

Like the materialist, it has sought to nourish the human soul upon human imagination, but has given to it a greater scope, a far grander brilliancy. But its future, like its past, must be supported by ignorance, for when reason approaches the great white throne, the gates of pearl fly wide open, and the ceremonies of priestcraft are at once relegated to the limbo where worn-out stage properties are stored away.

Yet again, I repeat: Man must love, and aspire, and long, right out into the unseen; and this is an indelible element of human nature whose cravings must be satisfied.

Human nature never makes a demand for which Mother Nature has not provided a supply. All the troubles of this life have sprung from the fact that man mixes up the demand and the supply. One man gets all the demand, whilst his brother gets all the supply, and that is the whole matter in a nutshell.

I have now pointed out that the materialist finds a great demand for something more, and that the theologian supplies it with a spiritual article.

Since we all acknowledge the universal demand, where shall we find the equally universal supply? Now let me beg you to keep your common sense to the front, for you will need it all. First, prayer will only be answered according to law. The day for belief in special providences is going by. Even the most devout church-member never appeals to God if he sees a better chance of getting what he wants.

If you have fallen into wonder, strain and are unable to swim you won't send any petition up to God if you see a man standing by with a rope in his hand. You will pray to that man. You know it! Yes, if your name be Moody and Sankey you will pray to that man all the same. In such a case it is theology which sinks, and common sense which gets safe to land. I take that illustration to prove that we always pray to what we know in preference to what we believe. Now what do we know or what can we believe?

Of course I am not going to stop and prove the truth of immortality; that I assume every true man knows. In this stage of progress the man who has not discovered that truth for himself simply proclaims his ignorance.

Returning spirits teach us that spirits gather into vast associations or societies. Nay, "gather" is not the word, for it implies voluntary action, whereas each spirit has his own ruling task, and appetites by virtue of which he is drawn or gravitates to where he belongs.

Do you not know that the discovery of spectrum-analysis prove that every form is perpetually sending its emanations out into the infinite? That emanation is an outflowing of its own soul-life, as absolutely proved by the conclusive experiments of psychometry. So the individual man casts his influence upon his fellow-men; but it is the sensitive who realizes it most fully.

Of course I am not going to stop and prove the truth of immortality; that I assume every true man knows. In this stage of progress the man who has not discovered that truth for himself simply proclaims his ignorance.

Now let us notice that this is an influence of spirit upon spirit, and we have one important fact.

Then if we further notice that one spirit can respond to the call or desire of another spirit we have a second fact of equal importance.

And yet further let us mark that this influence can only be exerted in earth-life upon those delicate organisms called "sensitive," and we have the third of the facts necessary for a full comprehension of the power of prayer.

When we remember that all immortal spirits are necessarily sensitive, we see how we can use these three facts to unlock the mysteries of prayer.

First, as a spirit yet in the mortal, I can send out an appeal to my spirit loved one which will surely be heard; secondly, I am equally sure that my appeal will win a response from the Summer Land; and thirdly, whether that response can reach my mortal brain thus depend upon whether that brain be sufficiently sensitive.

One fact of stupendous importance stands out here, and it is this: that at last we find beings possessing in many respects greater power than ourselves, to whom we may rationally address requests for assistance.

Mystery disappears. Theology withers away, for the morning star of Truth has arisen in the East.

This is of course prayer to the individual spirit founded upon personal love and admiration, and it is so far a wondrous blessing. But prayer has a scope far beyond this, which is founded upon the spherular harmonies of association which I depicted in my lecture upon "Death and its Consequences."

Remember that it is your spirit that aspires, and to your spirit comes the response.

Let me beg you to test the true grand value of this kind of prayer. Place yourself by whole-souled earnest prayer in harmony with the sphere of wisdom and love, and note how your views of your brother man will broaden and soften into celestial tints.

Are you a lover of art? Then you draw from that sphere unconsciously. Suppose you try by prayer for conscious inspiration. Not by the round about, red tape way of theology, but direct to the sphere and to the spirits you admire. You can never send out a longing thought that is not voiced to angel ear, and responded to with angel power.

The true Spiritualist is above all others a man of prayer, for he knows its value and its power. The church prays, and myriads of spirit sympathizers fly to the revival, ensuring abundance of those magnetic thrills that ignorant mortals call the Holy Ghost.

Pray on I say, pray ever. Pray in sickness and health, in sorrow and joy, pray over the new-born babe, and with tearful memory over the abandoned form of the arisen spirit. No prayer goes unheeded, and the answer comes—as everything in earth-life—ever subject to law.

But mind how you pray, and for what you pray. Devils hear prayer as readily as angels. Do you say "pure love is a sure protection"? You little know. The lightness has all of a mother's love, but is a tigress still, and will tear you to pieces if you give her a chance.

If your life-longings are all of your lower nature, then you are in harmony with those on the same spirit-plane and with a tendency downwards. You can pray devil help as readily as you can pray the angel aid to lift you higher. We must beware of the passive, prayerful hour that throws the "gates ajar" for such influences.

Notice that it is under this law we find Catholics praying to their saints and gaining release from the sphere to which they belong. Protestantism may mock, but the prayer of faith never goes unheard nor unanswered if the power be sufficient.

Oh I am full of pity for noble souls such as Prof. Adler, who can find no object of prayer; nothing to satisfy the craving of the human soul for spirit-love and spirit-communion.

He is brightening his spirit every day by unselfish love to his fellow-men, but persists in walking with bandaged eyes lest the Sun of Immortality make visible the eternity of his own manhood.

Spiritualists should of all others be most happy. With fear of death destroyed and no delusive monster perilling manhood in the new life, all that is necessary is that they learn that the happiness of the arisen is founded on holiness and purity, whose sweet influences can be prayed to earth by the magic power of True Prayer.

(From Light for Thinkers.)

WHAT IS SPIRIT?

BY A. F. MELCHERS.

Spirit is the positive entity of the universe. Its primary principles are Life, Force, Truth and Love. Life—vitality; Force—development; Truth—intuition; Love—divinity.

These primary principles have their secondary principles of gradation, motion, sensation and instinct, or all that which can be perceived by the senses.

Those of Force are growth, decay, expansion, contraction, attraction, repulsion, etc., or all that of which we are conscious.

Those of Truth are science, philosophy and religion, or all that through which we can search for causes, develop the soul, and elevate ourselves spiritually.

Those of Love are affection, affinity, harmony, soul-dear, etc., or all that which can be felt, divined, aspired for, and attained by the soul—the inner self.

The individualization of the entity spirit or intelligence through matter, thus reduces this to the admission of spirit into matter, the negative entity of the universe—and after passing through all the phases of matter, finally becomes the like-of spirit again, but now spirit personified.

Those of Love are affection, affinity, harmony, soul-dear, etc., or all that which can be felt, divined, aspired for, and attained by the soul—the inner self.

The destiny of man is to become one with Him—spirit individualized, or, as it is termed, "the likeness of God."

—*Charleston, S. C.*

Progress of Medical Science.

A facetious friend suggests that the next step of science will be to inoculate houses with "mitigated virus" of rats and mice and black beetles—*Zoophilist*.

Why not go a step further? We have before us "Ants, Bees and Wasps," by Sir John Lubbock, one of the enlightened gentlemen who voted with Sir Lyon Playfair last year for the maintenance of the compulsory blood-poisoning law. Could not Sir John Lubbock devise some means of inoculating young ants, bees and wasps with "mitigated virus" of their respective poisons to prevent their biting and stinging when they grow up? He would thus be rendering a real service to the community. It might lead to still grander results. Could not vaccinators be so inoculated as to prevent their vaccinating? Then indeed we might arrive at a scientific basis for the inoculation theory!—*Anti-Comp-Vac. Reporter for May*.

TOOTHACHE CURE.—We have heard of many curious remedies which have been adopted by men for the cure of the thousand and one aches which human flesh is heir to, but among the strangest and apparently most ridiculous panaceas of which we have ever heard is that suggested by a well-to-do farmer residing in the Township of Clontarf. He says he used to be subject to frequent and terrible attacks of toothache, and a friend suggested to him one day that if he would make a practice of always drawing on his left foot first he would be entirely freed from his uncomfortable guest. He has followed the practice for the last twenty years, and during that period he has never had the least touch of toothache. We give the information for the benefit of those who wish to test the remedy.—*Port Hope Times*.

There is no such thing as a spontaneous, or self-originated, thought. Every intellectual act is the consequence of some preceding act. It comes into existence in virtue of something that has gone before. Two minds constituted precisely alike, and placed under the influence of precisely the same environment, must give rise to precisely the same thought. To such sameness of action we allude in the popular expression "common-sense"—a term full of meaning. In the origination of a thought there are two distinct conditions: the state of the organism as dependent on antecedent impressions, and on the existing physical circumstances.—*Prof. John W. Draper*.

The melancholy discovery is made that "gosh" is the worst kind of swearing. Ellet, in his Indian Bible, uses "gosh" for "father," "the Almighty," and the early missionaries employed "gosh" for "your father." It is said that terrible individuals at that time speedily adopted the latter word for the use of profanity.—*Ex*.

PENUMBRAL SKETCHES.

BY JOHN WETHERBEE.

"Full off my feelings make me start,
Like footprints on some desert shore,
As if the chambers of my heart
Had heard their shadowy steps before."

I begin with these lines very much as we sing "The Sweet By-and-By" at a séance, for the sake of the proper conditions, and at the same time the weird thought conveyed in the verse expresses the state of my mind at the present moment while thinking of a late experience, and also while having the experience, and it seems to me a proper state in which to relate it. The experience was exceedingly interesting to me; whether I can make it so to the reader, remains to be seen. Now do not expect too much after this shadowy beginning and thus be disappointed, but remember that sometimes the simplicities are in order, and very often with me, and doubtless with many others, some trifling incident among the manifestations will answer the earnest, hungry call in the following lines affirmatively, when some wonderful manifestation will not:

"Ah! blow me the scent of one lily to tell
That it grew outside of the world, at most;
Ah! show me a plume to touch, or a shell
That whispers of some unearthly coast."

Two friends from a neighboring State were in this city, and one spoke of me; the other said, Do you know John Wetherbee? And they came to once to see me. Mr. A. was a quiet, unassuming Spiritualist, and the other, Mr. H., had had some experience, but was not identified at all with the Spiritualists.

"Well," said they, after the civilities were over, "what is there going on this afternoon? where can we go to see anything?" meaning spiritual manifestations. Thursday afternoon; it is now 2:30 o'clock, too late to go to Mrs. Fay's, she lives so far off; then there is Miss Berry, she holds a séance at 3; not a materialization séance, but a dark circle; we may be too late for that, but the ride won't hurt us; we have not a moment to spare, so we hurry off, and reach there just in season. It proved to be one of the times when we were not disappointed.

Mr. A. and Mr. H. were entire strangers, and were not introduced, for obvious reasons; they were unknown to all present. Mr. H., I think, had never attended a séance before, and Mr. A. moved very seldom among the circles; but it would have made no difference if it had been otherwise, for they both, as I have said, were strangers to all present, including the medium.

Mr. A. did not get much; with Mr. H. it was otherwise. The medium, who was at some distance from Mr. H., said she heard the name of Ben. H., mentioning in full Mr. H.'s name; and later, when sitting nearer to him, Ben. H. and one or two other relatives gave their names, and wrote some messages; they were from two or three different spirits and at some length, and were remarkably good tests; and in view of the fact of Mr. H. being a stranger, the tests were perfect, and he considered them so. The fact of the invisibles knowing his name, and giving it in full, when the medium did not, was very satisfactory to my friend. It was certainly to me, for I always enjoy tests, but I have to get them by observation, for personally my spirit friends are apt to be known to the mediums, for my pen has been a tell-tale. But on this occasion I not only realized my friend's tests, but I had them direct, also, and that is what I referred to when I began this article.

It is unnecessary to speak of Albert, Hatlie, Mr. Amory and others who manifested to me; for reasons mentioned they would hardly be tests, and yet in Hatlie's manifestation there was something that is worth mentioning; she kissed me on my forehead, and in doing so I felt her hair as it touched my head, and the medium being seated side of me and I holding her hand, I know she did not move, and I know that it was some "unearthly" head that came in contact with mine, and I hope the friend who wanted a shell "that whispered of some unearthly coast," or anybody else who is hungry in that direction, will take my word that if an unearthly head will answer as well as a shell or the scent of a lily, that has been my experience. I seem to be spinning this out, but I have not yet reached the incident that has inspired my pen.

My friend, Seth E. Brown, who died suddenly the 2d day of May, and who a year or two ago was a joint tenant with me in the office in the Old State House, was not a Spiritualist, but was hospitable to it; thought I had had good evidence, and wished he had; always said we should know some day, and sometimes, perhaps without meaning it, said: "If I die, John, I'll come and let you know if it is true," to which I always replied ditto. On this occasion, while at the séance with Mr. A. and Mr. H., during the manifestations, a new and quite vigorous patting of my head occurred, and I said mentally, "Is that —?" (mentioning the name of a spirit-friend), and got "no" for a response; I continued to ask the names of my departed, but "no" came every time, and at last Brown's name popped into my mind, and before I had got it mentally formulated the "yes" came quite vigorously, and I said, "Is that really you?" thinking of but not uttering his name. I got three vigorous pounds on my back, and have no doubt it was the spirit of my friend, Seth E. Brown. It was almost as if he said: "Did I not tell you, John, I would come?" The medium later, when at another part of the table, said, addressing me: "That friend of yours is still with you; his name is Seth. I cannot get the rest of his name." That was right, and I am very sure the medium did not know if he had a friend or the circumstances in his connection, and I feel, with good reason, that

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint, and it is identical with Spirituality.—SPIRIT S. B. BRITTON.

Educating Females.

The more direct, and therefore the better, way would be to write—Educating Girls and Women. This most interesting of modern subjects has been discussed in the scientific manner in the *Popular Science Monthly*, which holds that three considerations should determine the mode, kind and amount of the education given: namely, (1) the hereditary constitution of the brain, including both its strong and weak points; (2) the actual ascertainable mental and bodily qualities and special tendencies of the child; and (3) the purposes in life that he or she is destined to accomplish. These considerations are to apply to the youth of both sexes alike. The two former have not hitherto been taken into account, owing to our backward physiological knowledge, and doctors, parents and teachers are responsible. Weak points will be greatly counteracted and strong ones made available for the purposes of life, when we know more of the laws of heredity in human beings, by our bringing proper influences to bear on development and securing appropriate conditions of life. We are already able to do so to a considerable extent in the animal kingdom. We of course shall not be able to control the heredity of human beings to the extent in which we can that of the lower animals, but we can apply conditions of life in a scientific manner for our aims.

Even in regard to the manner in which marriages are arranged, says the writer, a medical-psychologist cannot admit that young persons of either sex fall in love and assort themselves on no scientific principles. The sympathies and affinities of sex are just as much subject to law as any other part of nature. Persons of a nervous heredity and disposition are extremely apt to fall in love with and marry each other. And it is stated that nervousness of all sorts is thus increased to an extraordinary degree. Then come in the educators to do all they know how to foster this tendency in the maidens by brain forcing, and the brilliancy of the results certainly make the experiment very tempting. While it may be for the advantage of the world to foster brain specialities, in this way having some families of special æsthetic power, some of mechanical genius, and some of enduring muscular work, just as we now have painters, greyhounds and sheep-dogs, it would even then be more than ever necessary to take care that the special point did not interfere with and override the general nutritive power and vitality. While the development of special strong points during the process of the child's education is conceded to be of vast importance to the race, it is insisted that it must be done in accordance with nature's general laws which govern the development of the organism as a whole.

There is no more interesting or important problem in education than the successful cultivation of specialities; but it is not to be pushed to the extent of absorbing the energy needed for other purposes. The special education must be accompanied by the general development. As yet, this problem has not only not been solved, it has not even been studied to any extent. It is as important, in education, to know what things to omit as to know what things to press. Think of the girls, says the writer, who toll at music who have no inherent musical capacity; of the time that is taken in committing to memory rules of grammar, and doing parsing, the real meaning of which the girls' brains could not comprehend if they lived till they were ninety; of the labor and sorrow given to acquire languages, by girls whom nature meant to speak their mother tongue; of the futile attempts to take those parts of the rule of three whom nature intended to stop at simple division. The sad thing is, that we all know each of these girls could do something or other very well and to some purpose in after-life if we could only hit on what it is. Who does not know—he asks—dozens of fine girls, capable, practical, intelligent, affectionate, lively, who never could be made scholars of, and yet who know more that will be useful to them than some of the first prize women?

They never ran any risk of suffering, he says, from over-education; their only risk was badly ventilated schoolrooms and want of scope for play. If we and our families were thoroughly healthy in original constitution, the educationists and their present over-enthusiastic methods would not hurt our daughters so very much, perhaps not at all, and, if it is because few persons nowadays have faultless constitutions, and few families are altogether free from

tendencies to some disease or other, that one needs to be now more careful of the constitutions of the mothers of the next generation. Bloodlessness is named by this writer as the first bodily defect caused by over-stimulation of brain. The girls look pale about the lips, and have no rosy cheeks. This is perfectly plain in the school-girls. Stunted growth is the second result of this over-stimulation of brain. Girls stop growing too soon. They become more or less dwarfish, because the vital and nervous force is appropriated by the mental part of the brain in learning its tasks, and by the general conditions of school-life. Again, girls for the same reason will remain thin and scrawny; they grow tall enough, but they will not fatten. Nervousness is the next result often produced from this cause. If hereditary, it may be greatly aggravated or counteracted by the conditions of life, especially in youth.

Nervousness is described as a condition of mind and body in which there is want of stability and fixity, undue excitability, bodily restlessness, want of solidity and calmness of constitution, ungrounded fears, deficient power of self-control, over-sensitiveness in all directions, and numerous other unpleasant things. A constitution of this kind is a curse to a woman, rendering her liable to many diseases. It means a brain wanting in reserve energy, or surplus energy. Nothing is more urgently demanded than that we should try by all means to counteract this tendency to the nervous constitution in the family degree. The writer says that in the families that are now free from it, there is great danger of its being developed in the period of adolescence in the girls, through the present system of education. All our modern ways of looking at life help to develop nerve in a bad sense. The ideal of man or woman has changed from strength to culture, from body to brain. And strongly connected with nervousness is the tendency to suffer from pain without any disease being present to account for it, as from headaches and neuralgias. Headache is the most common suffering of school-girls, and is originated by the conditions of school-life. It means exhausted nerve-power through over-work, over-excitement, over-anxiety, or bad air. It is apt to become an organic habit of the body.

And with this nervousness engendered by school-life goes a tendency to take stimulants to excess, a morbid craving for alcohol, or drugs that have a somewhat similar effect. A healthy brain in a healthy body should have no inordinate craving for stimulants. Finally, from this overworking of brain by over-study under bad conditions come inflammation of the brain and insanity. The latter is the acme of all nervous diseases. Mental disease is not common till toward the end of the period of adolescence, but the conditions leading up to it are common enough before then. The writer speaks, by way of illustration, of a pupil-teacher, who had been working all winter about ten hours a day in teaching and preparation, and had taken no exercise or fresh air at all; after suffering for a while from headaches and confusion of mind, she threw herself into a pond. She told the writer afterwards that the harder she worked the more confused she got, then she got depressed, and finally lost self-control. Therefore he infers that too hard school-work in young women during the adolescent period tends to bring out hereditary, nervous and other weaknesses. Against these the great natural protection is sound health and general bodily vigor, in a frame that has been brought carefully to full maturity, harmonious and healthy in all its functions. By postponing nervous hereditary weakness we can frequently avert it altogether.

The Growing Infidelity in the Catholic Church.

The secular press informs us that recently Mrs. Capel delivered a lecture on the growing infidelity among the faithful, claiming it to be "the greatest evil the Church had to contend with," and our various religious exchanges seem surprised at the existence and extent of that infidelity.

That infidelity is making serious inroads among the intelligent, thinking portion of the laity, is a demonstrable fact, the reasons for which lie much deeper than the "Church" is willing to admit. A blind, unreasoning adherence to any formula belongs to the past; it is not in keeping with the present. A man cannot regulate his thoughts; they are as free as the wind of heaven to come and go as they please. The laity are beginning to be educated, and are thereby placed where they must of necessity draw their own deductions.

There was a time when the simple mandate of the "Church" was all-sufficient to check any outward movement tending in the slightest degree to lessen her "heaven-given power"; but the genius of this century, as exemplified in our system of public school education, freedom of the press and cheap printing, has placed within the reach of all the means for searching the records of the past and determining for themselves as to their truthfulness.

A few years ago not one in ten thousand of the laity were acquainted with more than the cover of the Bible, except those parts called from it by the "Church" and given to them in their prayer-books. The works of the "early fathers," the so-called pillars of Christianity, were to be found only in the dead languages, and their excellencies and inspirations so loudly heralded by the clergy, were accepted as facts on the unsupported testimony of interested parties, and cited as proof positive of the "divine origin of the Church." The inquiry prevented any possible attempt at an outward expression of dissent by those few who by education were enabled to read for themselves; and the success of the various reform movements depended almost entirely on their distance from the inquisitorial seat. But the art of printing changed all this. Men began to read; then to think; and thought is always destructive to arbitrary creed. Cardinal Wolsey spoke truly when he advised his clergy to suppress the printing press, or else it would suppress them.

The discovery that the writers of the gospels admitted that Jesus had brothers and sisters; that one of them (James the Elder) presided over a congregation in Jerusalem and taught that "Jesus was a son of Joseph and Mary in the natural order," that Mary herself was a member of that congregation, was the first severe blow "Mariolatry" received; for if he were of divine origin who should know it better than his mother?

When it was found that Tertullian (A. D. 200), who had been quoted and upheld as the clearest, most logical and forcible exponent of the truths of Christianity, had placed no other ground for his following: "I find no other means to prove myself to be 'impudent' with success."

and happily a fool, than by my contempt of shame; as, for instance, I maintain that the Son of God was born; why am I not ashamed of maintaining such a thing? Why! but because it is of itself a shameful thing. I maintain that the Son of God died: well, that is wholly credible because it is monstrously absurd. I maintain that after having been buried he rose again: and that I take to be absolutely true because it is manifestly impossible," then the sanity of the "early fathers" began to be questioned.

But when the prying eye of the student found that the great St. Augustine, the one whose ponderous tomes filled the beholder with awe; whose learning was considered second only to that of the Creator; whose name was never to be mentioned except with the deepest humility and reverence, and to question whose authority was seriously considered by many theologians to be the "Sin against the Holy Ghost," when it was discovered that in his thirty-third sermon he had made the following statement, "I was already Bishop of Hippo, when I went into Ethiopia with some servants of Christ there to preach the Gospel. In this country we saw many men and women without heads, who had two great eyes in their breasts; and in countries still more southerly, we saw people who had but one eye in their foreheads;" then it was felt that this great formulator of "creed," this great rock on which patristic philosophy was built, this great shining light, was a veritable Munchausen.

When the "Council" decided that Columbus should not be allowed to sail on his voyage of discovery, because the "Church" taught that the earth was a plain, and the dome of heaven enclosed it like the cover on a dish, patristic philosophy arrayed its "heaven-born origin" against existing facts; and the circumnavigation of the earth by Magellan proved to mankind that the inspirations of the "early fathers" were sadly amiss in regard to this sphere and by inference might be equally incorrect in regard to the life to come.

When Carjetan, speaking by authority of the Vatican, said to Luther, "Thou must believe that one single drop of Christ's blood is sufficient to redeem the whole human race, and the remaining quantity that was shed in the garden and on the cross was left as a legacy to the Pope, to be a treasure from which indulgences were to be drawn," the soul of the sturdy German monk revolted against such a monstrous assertion; the intelligent and thinking portion of the community supported him, and an "erec" received a blow from which it will never recover.

When it was ascertained that the "Church" had been occupying herself during many ages with disputations regarding "The Trinity," "The essence of God," "The position of the Son," "The nature of the Holy Spirit," "The influence of the Virgin Mary," and other unimportant subjects; that the Crusaders had brought from Jerusalem "bottles of the milk of the Blessed Virgin Mary"; that one monastery had on exhibition "one of the fingers of the Holy Ghost," it was not difficult for the student of comparative theology to determine that they were attempts at the further mystification of an already mystified creed, which could not be reconciled with innovating facts.

Creed asserted that "by the intercession of its leaders the natural course of affairs could be regulated, dangers averted, the benefits secured, miracles worked and the order of nature changed," and therefore is responsible for the condition and progress of Europe from the fourth to the sixteenth centuries. It began the "patristic philosophy," which claimed that "a divine revelation of science admits of no improvement, no change, no advance," and discouraged "as needless and indeed as presumptuous all new discoveries, considering it as unlawful prying into things which it was the intention of God to conceal"; and therefore left to the thinker the investigation of that spirit "which sleeps in the stone, dreams in the animal, and awakes in man."

The Council of 1870 condemned "knowledge," and all the "faithful" are not only forbidden to defend as legitimate conclusions of science those opinions which are known to be contrary to the doctrine of faith, especially when condemned by the Church, but are absolutely bound to hold them for errors wearing the deceitful appearance of truth; and says, "Therefore let him be anathema, who shall say that it may at any time come to pass, in the progress of science, that the doctrines set forth by the church must be taken in another sense than that in which the Church has ever received and yet receives them." In this, at least, the Church has taken a square stand; belief against existing facts; and if, in the course of a few years, she shall find that as fast as her adherents become educated they leave her fold, she can only blame herself.

Mr. Capel will find that as man becomes educated he thinks more and believes less. The empty fulminations of the Vatican have had their day. If the "Church" desires to be abreast with the times, she must awaken from her Rip Van Winkle sleep and join the great army of Humanity as it marches onward in its career of progress. Creed, patristic philosophy and their twin-sisters, bigotry and superstition, must be relegated to oblivion.

FOR THIS REASON HAS SPIRITUALISM COME. The harbinger of peace; the dawn of a new and beneficent era; the birth of a natural philosophy; and, as the Rev. John Pierpont, speaking from the shores of the immortal world, says: "The work of Spiritualism is as broad as the Universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind."

E. C. Pense, Providence, R. I., writes us in endorsement of the mediumship of Mrs. Wm. H. Allen of that city, as a genuine instrument for the presentation of the materialization phenomena. For a period of nearly two years this correspondent has attended her seances, and has never failed to be satisfied with what was witnessed thereat. He has recognized at her sittings several friends now in the spirit-country; a son and two daughters also appear recognized to him, and his wife, who passed away some forty years since, comes with especial strength, presenting marked characteristics which are incapable of mistake on his part; and all these occurrences he is sure "occur under circumstances which preclude the possibility of fraud, deception, or collusion."

The touching letter of Dr. T. L. Nichols, in another column, will convey sad intelligence speaking after the manner of men—to the hearts of many friends in America. Mrs. Nichols, his faithful helpmeet and coadjutor, has passed beyond this veil. Other sad sympathies go out to our brother in his affliction.

"The Electric Girl," Etc.

"The Electric Girl of Georgia," Miss Lula Hurst, has reached the city of Washington, given an exhibition, and the "scientists," so it is reported, have proclaimed to be an unfathomable mystery what, as the meaning of that word is generally understood, is no mystery at all to millions of their fellow-men. Just what Lula Hurst is doing, or rather is being done in her presence, has been done by or through the agency of thousands of persons in precisely the same manner, and what is more, has been done when not the slightest touch of the finger has been applied to the object operated upon; in the Wesley family, England, in 1716, in Winesburg, Germany, in 1825, in the Castle of Slawensick, in Silesia, in 1834, in Rochester, N. Y., in 1848, in Stratford, Ct., in 1850—and we might continue the list until the space of our columns and the patience of our readers were both exhausted, citing instances from ancient times to the day we noted them down. Therefore, to have these scientists sit with eyes and mouth agape, manifesting the utmost degree of amazement at what is done in the presence of this "Electric Girl," Lula, and then "rise to explain," by announcing their inability to give any explanation, may go to show how ignorant learned men may be of subjects upon which a child may be informed.

The published account says: "Neither Miss Hurst nor her parents pretend to explain them (the performances) further than to say that it is necessary for the young lady to will that the thing shall be done"; and then adds, "This explanation comes from her father, and not from the girl herself. She says very little about it, but seems to be very much amused by the whole performance." So it appears the explanation of the father is a mere guess, and though the girl is obliged to will the thing done, she is not conscious of doing so, and acts precisely as though an intelligent force wholly independent of herself was doing the work; and she is as much an amused witness of the performance as any one of the scientists.

About twenty-eight years ago arrangements were made by which seven gentlemen of this city were to hold a seance with Mrs. Fannie A. Conant. They were most incorrigible skeptics as to the phenomena being of spiritual origin, but had their curiosity so aroused by what they had heard, that they determined to see for themselves whether anything was to be seen. After sitting half-an-hour without any result, other than wearying the company, Mrs. Conant became impatient, and called on her control, Dr. Fisher, to state the reason of the delay. It was at once written: "If these gentlemen will become honest investigators and throw off all their disguise, we will do what we can to give them satisfactory manifestations." This being read caused considerable laughter. It appeared that, believing themselves to be on a sort of "tom-fool's errand," they chose, if they were to be duped, to err in the direction of sacrificed incog., and to that end had concealed their personalities under false whiskers, spectacles, etc. Of these they now divested themselves, and the spirit next astonished them by calling each by name. The use of any attempt at disguise was thus palpable to all. The exhibitions of spirit-power then followed with so much satisfaction that the company desired to see more of them, and at their request Col. Pope procured the use of an apartment in a vacant house at the West End.

At the first meeting in the place last mentioned occurred an event to which we more particularly at this time would call attention. Mrs. Conant seated herself on the table—a heavy walnut extension—and in a moment afterward it began gradually to arise. Four of the party exerted themselves to keep it down, but it broke from their grasp, and continued to ascend until Mrs. Conant was able to write her name on the ceiling. All the seven gentlemen then seized the table by its legs, and endeavored to pull it down, but in vain, until Mrs. Conant became somewhat alarmed by her position, when the spirit lost control of the heavier body, and the table fell to the floor, broken by the fall. Mrs. C., however, descended gently, floating in mid-air to the ruins of her former seat, and quietly confronted the amazed skeptics, who had anticipated for her severe bodily injury.

At a circle subsequently held, when Mrs. Conant was raised, together with the chair in which she was seated, above the heads of the ladies and gentlemen, another medium described two Indian spirits clairvoyantly seen by her, one at each side of the chair, taking it by its rounds and raising it, as easily and naturally as one in earth-life would accomplish the same feat.

Living and Present Witnesses.

In the Elmira, N. Y., *Telegram* appeared not long since a communication which aimed to adduce from the church standpoint the strongest proofs of immortality attainable, to the mind of its writer, from the Old and New Testaments, and other sources.

Another writer in the same paper—to which the rare credit is due of admitting liberal and spiritual communications to its columns—is inclined to criticize the one already cited, asserting that he has entirely omitted the use of the best and in fact the only unquestionable proofs of immortality. While, for instance, the latter asserts that the testimony of one credible witness is sufficient to establish a fact, he insists that it shall be a living witness, who can be subjected to cross-examination.

In the courts the witness must be both living and present. In such a case there is no room for mistakes and no chance for willful prevarication. Now, says the timely critic before alluded to, there are plenty of living witnesses in every community whom the writer might readily summon to testify to the great fact of immortal existence, their testimony being only the substance of what they have heard, seen and felt. The names of these witnesses are known and honored in both Church and State. The orifices describe them as "experts in all the arts and sciences, celebrated poets and writers, men learned in all the professions and from all conditions of life, who have no perceptible motive for deception, and confirming one another in the essential facts of a continuation of life and a constant, hopeful, soul-inspiring communion between the denizens of this life and of the next." For thirty years, he adds, himself and wife have enjoyed an individual experience of this character, into which have been crowded almost daily testimonies, until they no longer think of questioning the truth of such communion.

Spiritualism, indeed, brings thousands of living witnesses to the bar of public opinion in every and loyal readiness to testify to the proven truth of the soul's immortality, yet the Church which professes to be a religion of counsel in the interests of humanity, in the

against Dissolution, refuses to allow them to be called on to testify; indeed if, perforce of righteous indignation, a word proceeds out of their mouths that same church endeavors to drown it with the piercing voices of theological court-criers like DeWitt Talmage. But the fact remains that these living and present witnesses on earth have struck hands with other living and present witnesses in circumvallating spirit-life, and the time is near at hand when, despite the "Oyez" of a canting priesthood, the voice of both shall be heard, and their testimony accepted!

"Voices in the Air."

The address bearing the above name, delivered before the London Spiritualist Alliance, at its inaugural meeting in the Banqueting Hall of St. James Hall, London, May 8th, by M. A. (Oxon), has been reprinted from the columns of *Light*, where it first appeared, and is now obtainable in a neat and convenient form for the wide circulation which it eminently deserves and will unquestionably have.

As may be surmised, the "voices" referred to are from the world of spirits. They come in an age when mankind, dissatisfied with Materialism, are longing, famishing for spiritual things by a very instinct of self-preservation. Men have "asked themselves so many questions, that they have become confused by the very din of their own interrogations. Life, what is it? Is it body living? Does it exist outside of a physical world? Is there a future life? A spirit-world? An existence beyond the grave? What of the night, oh watchman? Is death the end, is immortality a fable? Heaven a dream?" It is in response to these inquiries the voices come; and they speak with no uncertain sound; they answer with demonstrative facts, they give palpable proof of their truth and reasonableness.

In closing, M. A. (Oxon) said: "The gathering on which I look is an impressive one: one that is representative of thought, influence, and power. But my dull eye can only see a small proportion of the assembly that compasses us about. My ear can only faintly catch the far-off accents of the voices that seem to speak approval, and utter words of kindly interest. How many are they who would have been visibly allied with us in this effort, did conditions of space permit, had not their position to the higher life enabled them to help us without their physical presence! The voices that memory conjures up are not less real than those of the many friends who have spoken kind words to me to-night. Voices of Franklin and of Channing! Voices of Edmondo and of Hare! Voices of Hailcock and Dales Owen! Voice of dear Epes Sargent, kindest of friends, staunchest of Spiritualists, who would have sympathized so much! Voice of Benjamin Coleman, who has so interested himself in our project of all that company that I know so well but may not name; and may I not add the powerful voice of William Howitt, who has not forgotten what once he found himself unable to approve!

Yes—there are Voices in the air. And if among them—theirs and Ours—there be variety, may there, at least, be no note of discord, but rather a harmonious blending of design, a true union of purpose, befitting those who are fellow-laborers in a great work, and for whom petty jealousies, and small crochets, and puny selfishness of aim, are forever abandoned!"

Stick to Facts.

Facts are stubborn things; let them be stuck to, and sooner or later good reasons in explanation thereof will begin to appear. To the scientist facts may sometimes seem to be very awkward in their effects upon his fine-spun premises, but experience mainly shows that the awkwardness is in science itself, either because of the narrowness of its static principles, or because of the incompleteness of its methods.

Men versed in the departments of chemical, anatomical, mathematical and paleontological research, were the very first to laugh and clap their hands the loudest in fancied triumph, when Mesmerism was discussed at the outset. Their hilarity found vent in such questions as: "How can a body hear in a whisper at the pit of its stomach?" and "How can a man see at the back of his head?" The same treatment accorded to Mesmerism has been visited upon Spiritualism since its advent, until one might be pardoned for asking, in view of the acts of its members: "In this enlightened age what reality of fact can there be, or what right philosophy is there, which is not known?" In a moment to the Royal Society of London?" And the same feeling and the same query Americanized, may be found ever and anon on exhibition in the United States.

But Nature evolves her facts, and shows her reasons, careless altogether as to whether spectators are wise or ignorant; and as to whether, also, they attend to her in an easy, natural way, or in a high "professional" manner, with spectacles on nose and with diploma in hand.

Well and truly says that veteran in Spiritualism, Hon. Warren Chase, that the battle which is going on over the mediums and their cause is an irrepressible conflict. Mr. Chase declares that the time has come for every true Spiritualist to enter the ranks and defend the mediums against the frauds who are pretending to "expose" them, when they are the frauds themselves; or, if they are honest, are nevertheless utterly ignorant of the laws that govern mediumship and manifestations. These are timely words, and well spoken. It is indeed the duty of all true Spiritualists to use their most strenuous exertions in defense of their mediums. This is no hour for faltering. We are to choose our place, whether we repudiate mediumship, harness into a new creed and take shelter in a new organization, or still maintain our part, as denizens in earth-life, the old-time willingness to receive and welcome the spiritual influence from intelligences in the higher life, to which overbrooding power, and its exhibition through chosen instruments, Modern Spiritualism owes all that it has achieved since its advent!

The war between Mr. Labouchere and Irving Bishop was at last accounts renewed in London, Mr. L. declaring Mr. B. to be nothing but a "muscle-reader," whatever that is, while Mr. B. is confident that he can read "thoughts," "like a book." Stewart Cumberland is reported to be lending aid and comfort to Labouchere against his whorl chief, and the excitement is on the increase.

A remarkable degree of interest has shown itself in the smaller form of spiritual manifestations given at the seances of Mrs. E. A. and which is expected to visit London, and the other cities of Great Britain, in the autumn. It is reported that his mediumship is the best in the world, and that it will be on the visit of Mrs. E. A. to London next year.

SIXTH AND SEVENTH THOUSAND ISSUES OF

BY PROF. H. FARADAY.
Obsession is the irregular or perverted action of the
moral law existing between spiritual and physical life.

