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## The Spiritual Rostrum.

The Nature and Practical Bearing of Spiritualism.

Delivered Sunday Morning, May 24, 1885, before the "Boston Spiritual Temple," in Horticultural Hall.  
BY J. FRANK BAXTER.

(Reported for the Banner of Light.)

A peculiar feature of Spiritualism has long attracted my attention. For the last year or two, and since the strange turn among Spiritualists, resulting in commotion at camps and forming of societies among believers for the furtherance of special rights and truths, I have felt inclined to meet the subject through a lecture.

So far as my acquaintance with Spiritualists goes, and it is quite extended, I find what seems to me a misapprehension of the true character and object of our soul-cheering philosophy. In many communities, and especially in conventions of Spiritualists, it has been deemed essential by a great many to preserve unity of belief on numerous questions. In order to secure concert of action, and consequent success, in the dissemination of our one basic proposition, that spirits not only live but can communicate: that we must present to the world a front of agreement, as Spiritualists, on views of God, of Jesus, of prayer, of reform, of morals, of religion and what not. And at first view this would appear to be one of the grand prerequisites in the prosecution of our labor—and would be if uniformity of opinions obtained. But on a close inspection and rigid analysis of the real nature and objects of Spiritualism it must be seen that among millions of believers there is universal agreement only upon one point, and that is the fact of spirit-return and manifestation. As to the philosophy, nature, extent and benefits of such influence, we have our individual opinions, and are, consequently, at non-agreement in a greater or less degree. Spiritualism—a misnomer from the start, it should have been Spiritism—is not in and of itself religion, but a revealed fact, hence a science, and only as such does it or can it at first appeal to men and women. It, therefore, as a fact, knows no men and women. It knows no sectarian or Orthodox, Baptist, Methodist, Universalist, Adventist or Unitarian; no believer—Protestant, Catholic or Independent. Those matters pertain to individuals, not to all collectively. Hence it appeals to all, like geology, astronomy and psychology, and such as are convinced accept, whether of the church evangelized or church liberal, whether in or out of the church pale, even, whether Agnostic, Materialist or Infidel. Consequently many in the churches are Spiritualists.

Whether church Spiritualists are consistent in retaining their former creeds, or whether Spiritualism accepted as a fact interferes or not with creeds, theories and opinions, is not the purpose of this lecture to consider. This much I say, that Spiritualism has proven and is establishing itself as the heaven which is destined to heaven and now to better acceptance every theological loaf. Now, for this very reason, Spiritualism cannot be organized—prescribed, proscribed or limited—to suit any set of liberal minds or conservative thinkers; for it is the exclusive property of no one, no body of believers, not even the Spiritualists. As proclaimed in the name of science, Spiritualism is destined to modify, qualify, change, rectify—and in this sense only is it destructive—all theologies and "isms of this mundane world; and an organization on creedal basis can therefore never be complete till it embraces within its infinite circle all minor as well as major, dependent and independent as well as independent orders, societies, sects. To-day's take the circumference of the whole, and see who are they who are acceptors of the spirit-philosophy. I find there are those who outwardly are Episcopalian and Methodist worshippers in the train, for instance, of Bishops Clark and Simpson; those who are Presbyterian worshippers, and the order of a Charles Beecher and a J. F. Newman; and so in connection with all other religious bodies. Many, it is true, of all the multiplied sects have left, and still may, for various reasons, apostatize from the creeds they have professed, and seek a home, it is possible, among the as yet unorganized Spiritualists. Where once excommunication was: emphasis toward members who became Spiritualists; to-day it is no sufficient cause for such procedure; and as church rules are changing, articles of faith are modifying, creeds are newly interpreted, and new departures are obtaining in theologies—greatly the direct result of Spiritualism and Liberalism—why, Spiritualists, so far alone as Spiritualism is concerned, understand, do and may consistently remain church members: Creed, Bible nor Christ are anti-spiritistic, however, much Spiritualism may be considered anti-Christian. That is, nothing in creed, Bible, or Christ's teachings, denies the fact of spirit-return. I know the facts revealed by returning spirits bear detrimentally on much contained in Bible and creeds, and; too, upon much of the teaching of Jesus, but this is irrelevant. Now, because Spiritualism deals positively only with facts, any impositions as to God, devil, or man; responsibility, sinfulness, or punishment; heaven, hell

or earth; our relations, duties or acts, will naturally obtain and do obtain among us outside, as well as with those inside the Church, among Spiritualists and materialists as among special creedists. Now, can any creedal basis be upon which all Spiritualists can stand, save that consisting of one article solely of spirit-communion? Is there another one thing upon which Spiritualists untiedly can stand? No! And because it is so, and because so many, for fashion's and popularity's sake, would compromise with the Church, (for shame!) enter and ostentatiously affiliate with Christendom (and, mark you, generally for no other reason than for peace, not to be true, but willingly hypocritical), they desire all to be known as Christian Spiritualists, Bible Spiritualists, and some as no outposts Spiritualists, but Progressionists, Friends of Human Progress, Liberalists, etc.

Some timid minds among Spiritualists are much agitated and alarmed in consequence of "splitting," as they say, among Spiritualists, the formation of separate alliances and associations; others are regretting that we cannot all put our shoulders to the wheel and create a hierarchy, which, with tyrannical power, shall crush out all dogmatic bigotry. This is the other extreme—in my mind bigotry itself—and wholly impracticable. We have nothing to prove certainly that Spiritualism, organized, &c., controlled by men, might not become as great a despotism as any consider Catholicism or Protestantism to have been.

I think we may lawfully and justly congratulate ourselves upon the present condition of things as evidence of healthy growth, and we need not fear. If the fundamental principle in Spiritualism, viz., the manifestation of disembodied intelligences, is a saving power, we need not be alarmed as to ultimate results. If it is the truth it necessarily must be disintegrating and searching, at least before we shall know how to appreciate it. I am not opposed to organization among Spiritualists, mark you; but I am opposed to any attempt to organize Spiritualism. An organization of forces on some financial and working basis is well, and its necessity I concede; but Spiritualism allows Spiritualists in such numbers as can, to establish their platforms, their various associations, their various alliances, calling themselves by what name soever. Each is, however, a sect, and may rightfully obtain as such, as Methodists, Presbyterians and Baptists under Protestantism or evangelical Christianity. It would be useless for either to expect all the others could unite consistently with it, and it is thoroughly absurd to quarrel among each other because it cannot so be. And again, most foolish, it strikes me, is any attempt to draw all these antagonistic elements into one grand creedal embodiment. Our efforts at organization of Spiritualists have failed because we have gone too far—really have attempted organizing Spiritualism. God forbid.

So far as platforms are concerned, it may be inexpedient for societies to support what is known as a free platform; still remember Spiritualism grants a most enlarged liberty to each and all. It is for each society to regulate its own platform in accord with its own considered needs and objects. It is presumed that gentlemen and ladies are the ones invited to preach and teach by such societies, and to such—if that they are—an unbounded liberty should be conceded. I do not demand for any license, but liberty. If one proves himself or herself less than gentleman or lady—passes the bounds of propriety, prostitutes gifts and calling, there is lawful redress provided. I can but say:

"I wish it were respectable  
To lead an honest life.  
To speak the truth at every turn,  
No matter for the strife;  
I wish it were respectable  
Hypocrisy to shun,  
So that the world could know all men  
By what they've said and done.  
I long for that society  
Where Love's the ruling theme,  
Where all disputes are banished,  
And all are what they seem."

And now let me say if there are any public or private teachers, as is sometimes charged, who are recommending questionable morality, you and I are not necessarily responsible for it; and if any Spiritualists prostitute the angel-crown to unworthy purposes, although its jewels may be soiled, yet their intrinsic worth is not lessened. So far as wrong-doers go, remember, Spiritualism offers no scapegoat, no pardon; for, it is surely proven, a disciplinary penalty most sorrowfully entails. Spiritualism teaches compensation. But what is Spiritualism? The casual attendant upon some one or two lectures might remark and report that to be the genuine article which the particular individual happened to be employed in propagating from the spiritual platform the times he listened. This is natural, but to those not over and unnecessarily sensitive it need occasion no special alarm. All must know, after these years, that he was a partial observer and auditor and a hasty reporter. While I would maintain that a society may be responsible, in great measure, for the character and class of speakers it invites to lay before the public thoughts for consideration, yet it is not to be held responsible for the topics and views of those speakers, save so far as it may have limited them to a certain theme. So if there are those who define Spiritualism as "a fidelity-hunting," or others who declare it "only rope-tying performances and acting by clumsy mimics," or others who say "it consists in mysterious raps, tips and a variety of physical phenomena only," or others who claim it "a tear-down attempt on church and gospel," and others who would have it "a patching up of old, threadbare, flimsy theologies," and yet others still who ironically allude to it as a "sky-scraping philosophy," a "species of castle-building in the pink and blue clouds"—they are invariably put down as ignoramuses, for the people generally know better. The *Wide World*, a Boston secular paper, after an extended allusion to certain Anniversary exercises pertaining to Modern Spiritualism, boldly said: "Two-thirds of creation seemingly do not understand what Spiritualism is. Often it is pronounced an 'ism' of any diabolical tendency, and blindly disguise their perception of any pure nature. They treat it as the creed of an outcast sect, as Mormonism, Free-lovinism, and the like, when in fact it is the essence of life, the finer religion of all humanity, the foundation of all church creeds, but not a creed in itself." It must be remembered that we as Spiritualists are a class which strikes boldly for the ever-glorious right of private judgment. We are the Protestants of this age, as Luther and his followers were of his day. He and his pronounced against the infallibility of man and the authority of the Pope; we pronounce an "Amen" to that, and likewise denounce the infallibility of book, parchment and the authority of the Protestant Church as well as any other. The right of private judgment is an inalienable boon, and we hold it out to every lover of his race, and with it the liberty which is its natural sequence. Then Spiritualists are not the proper ones to quarrel before its exercise, even on those occasions when those who avail themselves of it happen to announce that which some of us, without much thought, deem to be false, or which

is unpopular and unpalatable in fastidious society. They must be fainting Spiritualists, indeed, who are so tenderly struck as not to be able to bear a note of discord or the working of a power from which the very movement with which they are identified was and is the chief instrument in removing their own chains as well as it now seeks to unfetter all.

I speak seriously. There has been no cause, perhaps, in all the career of man on earth, that has not had to bear wounds inflicted by its friends as well as its enemies. Not very often, comparatively speaking, it may be true, but those have been and are the sorest by friends inflicted. And how often, of late, have many of us been called to sadly exclaim: "Et tu, Brute!" Alas! alas! Those who seek justification and redress under the law of force, or a fierce, unrelenting theology, might, consistently enough, however otherwise brutally, "hew their (considered) enemies to pieces," and thus "exterminate the heretics." But we who preach toleration, and demand it, must give force to our precepts by a practice of their virtues. If we would even command the respect of ourselves or the spirit-world, much more of this world by-and-by. I tell you a cause such as ours, rich in the treasures of a divine philosophy, founded in the eternal law of matter and coexistent spirit, and whose lustre will be all the more revealed by the attrition it undergoes, is not to be despaired of, even though any false prophets and adventuresses assume its robes, clowns or Pantaloon exhibit their tricks, or Harlequins and Columbenes dance to its divine music.

But we may be told that the public associates all such follies announced in the name of Spiritualism with Spiritualism, and thus brings it into discredit. This may be true; but if we rightly discriminate and carefully discuss, our positions soon right themselves. A serious question is this, and one worthy of our serious and private consideration, before any hasty and public action. One thing I must add, and that is, that under all present circumstances it will be much more consistent, and I believe profitable, for us still to affirm the right of opinion and the expression of it, than ever again to indulge in hard names and illiberal denunciations. The offenders and offences resultant from the free platform are numbered and few, and certainly are marked. Now carefully consider what duty requires at your hands. You as an individual or a society must answer. But, my dear friends, be careful not to condemn aught as vicious, immoral or untrue, simply because it chances to be unwelcome. From this source the greatest trouble has come.

Although I have given many lectures before large houses in this city and vicinity, yet there may be those here to-day who do not know me, possibly never heard me, and hence I may be misjudged. You may think I sympathize with all the hobbles afoot, and all the teachings of all lecturers, and all that is advocated by Spiritualists as a part of Spiritualism. If there are such who entertain this opinion I can only say to them, not so, that I am a Spiritualist—a believer in its grand philosophy—and as such, I have a word in defense of that liberty which is the basis of all justice! I maintain that whenever that liberty is abused, it is our duty to correct that abuse, as far as argument, order and right action can do so; but I would leave to bullies, and a few theologians and editors, the flatuities and fierce denunciations.

In explanation of my position, therefore, permit me to say that I believe—and the majority of Spiritualists do—that what is commonly understood as free-love is unnatural and decidedly inconsistent with the true interests of the race; that I believe not in any lax promiscuity of the sexes, but rather, with ninety-nine out of every one hundred Spiritualists, I do believe the conjugal monogamous relation to be a sacred and divine one, not to be disregarded, nor its obligations abandoned. I do, however, believe there is chance for improvement in our marriage and divorce laws, and when I am led to speak on that subject I am astonished I cannot do it without being called, as many as wrongfully have also been for so doing, "free-lover," or believed to be immoral and bold. I believe Spiritualism encourages ever the propagation of the truths of nature and the practice of the truth thus evolved for the benefit of man as a physical, intellectual, moral and spiritual being; and thus applies to his habits in all these respects, and therefore may have to do with his drink and diet, clothing and bodily care, business and exercise, health and system of treatment, education and spiritual culture.

When our cause becomes so feeble and impotent as to be incapable of maintaining its integrity because somebody catches his hobby or cranky notions upon it, or so weak and unstable as to be incapacitated from proving its truthfulness, because unprincipled tricksters and clever magicians travesty or duplicate in result certain of its manifestations, then we shall be justified in despairing of it as a power in the world. That time has not yet come, nor do I believe it ever will. But, for one, I am resolved to claim the exercise of such liberty for myself and to defend it as far as possible for others, in the full assurance that at last

The right will surely come uppermost,  
And then will be justice done.

The time has now come when every Spiritualist is called upon to consider the practical bearing of the gospel he professes. Spiritualism surely demands it. Spiritualists are ever loud in crying the necessity of setting up a standard above the masses. They are continually talking of the duty of taking an independent course for the right whenever conscientiously hampered by State, Church or society. But here is a matter to be deplored—to see so many theoretical Spiritualists and find so few practical ones. Even among those who have proclaimed reform, among those who applaud the sentiment of striking down the false in society, among those who know and maintain the new cannot be established as long as so much error, dogma and evil obtain, are too many who yet shrink from needed work; or, worse still, they, when others have attempted to practice what they talk and approve of in resolution, notwithstanding all the heroic talk and bold applauding, curse and ostracize them, rail against and berate them for carrying into practice the very needful and reformatory spiritual work. The Spiritualists should know by this time that Spiritualism had been of none effect in the world had not spirits out of the body been aided by spirits in the body. Mediumship has been, and is the only channel for spirit-communication, and the disembodied ones are dependent upon the embodied co-laborers—none other than Spiritualists—to express to the world their thoughts and ideas of action. You certainly know this fact, and yet in great measure overlook duty in view of it. Having your attention called to it, resolve wisely for the future, and at once put your resolution into execution. I am not demanding boisterous and lawless action from you, nor would I desire you to do unnecessarily into the face of prejudice; but I do ask for men to be men, and women; for each to be as natural rather than hypocritical; for mankind to stand by principle and its practice, rather than by policy and its following. I want Spiritualists better workers in the cause. I desire them to be more agreeable to each other in

their disagreements of opinions and theories. I want them more tenacious of spiritual truths. For the same reasons that it is foolish to accept all teachings of mortals unreservedly, so it were folly to attempt to accept all the teachings of spirits on questions of reform, theology, religion, morals, or what else. Let us reason, let us discriminate, but at the same time let us be charitable. Although it is impossible for any one to have the all of truth, yet it is by no means improbable that each has somewhat of truth. Truth is sacred above all things else, and we should be willing to sacrifice all for its sake. I would have Spiritualists, then, stand for the exact truth, not merely in entertaining it but in expressing it. Ever should we declare spirit-communion a fact, and proclaim spiritual truths, and aid and encourage all phases of mediumship, but at the same time should we stand for exact truth in relation thereto and for purity of character in view of all. The fact of spirit-intercourse once proved, then Spiritualism urges, as one of its grandest aims, all men to harmonious action and conditions. First, it teaches the principles of brotherhood, and, second, a personal responsibility, and thus insures the strictest morality and religion. If our interest ends with the external manifestation of spirit, we have no clear view of the grand practical aims of our philosophy.

The one great and pressing necessity to-day among Spiritualists is unity of action—co-operation. By our past experience we have learned many a needed lesson. Preeminent among them, is that we must be very careful to distinguish between the teachings of Spiritualism and the teachings of Spiritualists. It is because of these considerations that I have said we must be very careful upon what basis we combine our efforts. Associative action is our need, and all must concede that some form of organization devolves upon us. We all recognize power in organization, as witnesses our government, the church, the banded brotherhoods, like Masons and Odd-Fellows. But we want no leader endowed with the authority of a pope or bishop. We need no illegitimate lord—not even a Jesus. We may think of and respect him as we may individually, as God or man, but in our organization he should have no place whatever, more than God in our State Constitutions. Not Christian nor Bible Spiritualists must we necessarily proclaim ourselves, but simply Spiritualists, and then live in accord with all that word implies. Spiritualism should be presented by competent lecturers, exemplified by honest mediums, demonstrated by positive demonstrations, and brought into constant favor by open and pronounced denunciation of all known charlatanism and fraud in every city throughout the civilized land. Our literature should also be extended to all these. Our lecturers should find a welcome in every place, instead of finding themselves strangers there. Our mediums, whether for physical, mental, clairvoyant or healing power, should have sure and just protection. Now let us find our needful places, if we have not already, and go at once to work. Let us select them most carefully, thinking carefully, resolving carefully, and may I say solemnly, for then I feel all will act manfully, and in such a way as to accrue to the honor of Spiritualists, to the triumph of Spiritualism and to the happiness of humanity.

Here I close, leaving with you the lessons and advice of the lecture, hoping and praying due consideration will be given. Summing all, and pressing it, I need only do so by repeating:

"If you've any task to do,  
Let there whispered be to you,  
Do it!

If you've anything to say,  
True and needed—yes or nay—  
Say it!

If you've anything to love,  
As a blessing from above,  
Love it!

If you've anything to give,  
That another's joy may live,  
Give it!

If some hollow creed you doubt,  
Though the whole world hoot and shout,  
Doubt it!

If you know what torch to light,  
Guiding others through the night,  
Light it!

If you've any debt to pay,  
Rest you neither night nor day,  
Pay it!

If you've any joy to hold,  
Next your heart lest it get cold,  
Hold it!

If you've any grief to meet  
At the loving angels' feet,  
Meet it!

If you've given light to see  
What a child of God should be,  
See it!

Whether life be bright or drear,  
There's a message sweet and clear,  
Coming down to every ear,  
Hear it!"

## Minneapolis, Minn.

To the Editor of the Banner of Light:

Some of the leading members of our Society are talking very strongly of forming a Camp-Meeting Association and locating at some of the lovely lakes adjacent to our beautiful city. Lake Minnetonka on one side and White Bear on the other are both great summer resorts for people all over the country, great numbers coming from the Southern cities. The borders of Minnetonka—which is a large lake with an irregular shore of some two hundred miles, and two or three beautiful little towns nestling in its cool and shady nooks—have a large number of resort hotels, capable of accommodating from fifty to five hundred guests each; they are first-class, with all modern conveniences; with cottages all styles and prices. Some twenty-five steamers ply upon the lake, their capacity ranging in size from ten to twenty-five hundred passengers. Four lines of steam-cars make hourly trips to and from St. Paul and Minneapolis to this lovely sheet of water, which is filled with a great variety of fish.

We think a Spiritual Camp-Meeting would be a grand success, and that it would be a great field for mediums of all classes and phases of manifestation. I would like to have any who desire to come this way—mediums, speakers or any who are interested—write me at once (Box 389), giving full particulars of what they want to do, prices, etc.; and any suggestions from those who have had experience in the camp-meeting field will be thankfully received.

We are prospering and growing fast spiritually. The Allen Boy is with us now, and doing well.—S. N. ASPINWALL, Pres. First Society.

The *Minneapolis Blatter* thus satirizes the condition in which divers "Regulars" find themselves now-days:

"Doctor—"Your wife is in a very critical state, and I should recommend you to call in some specialist to consult on the case." Husband—"There, you see, doctor, I was right again! I told my wife long ago she ought to get proper medical advice, but she always thought you might be offended."

## Original Essay.

### MATERIALIZATION VERSUS "EFFIGIES."

BY MRS. K. H. STILES.

"No! I have friends in spirit-land,  
Not shadows in a shadowy land.  
Not others, but themselves are they."

The above quotation from one of John G. Whittier's poems came forcibly to mind while perusing Mr. Wetherbee's article in the *BANNER* of April 18th entitled, "Thoughts on Materialization." With all deference to Mr. Wetherbee's ability as a writer, we can but feel that his explanation of the *modus operandi* by which materialization is accomplished is quite too shadowy to be correct.

That "things are not what they seem" at all times, we allow; but to be told that our spirit-friends are never embodied in the materialized forms which are presented before us in the séance-room, but that those forms are simply effigies, gotten up and projected by the spirits to satisfy the yearnings of humanity, is, it seems to us, an illogical and unscientific statement, and one that is calculated to detract from the importance and interest of this science, by which spirits are trying to prove, not only their continued existence and their power to again take upon themselves the elements of materiality, but many other important truths, which shall result in blessings to the human family. All explanations of the process by which materialization is accomplished must necessarily be somewhat theoretical, since that which has never been performed by mortals cannot be fully comprehended by them.

In contradistinction to our friend "Shadows's" "thoughts" on this subject, we wish to present a theory which we have held for some time; and while we do not claim for this theory infallibility, we can but feel that it is a view of the subject which is better calculated to simplify an understanding of the process, and make it more satisfactory to the masses of the people, who we are sure could never be satisfied with a mere physical structure, without spirit or life.

We believe that the corporeality of the forms, as presented to us through what is termed materialization, is more apparent than real. By this we do not mean that we are laboring under a mental or optical hallucination when we see these forms, but that the tangibility with which they are for the time being clothed is simply an adhesion or cohesion of particles of matter to their spirit-forms, which are in reality materialized before this process of the aggregation of atoms is begun.

The spirit-body we believe to be composed of sublimated matter; hence all that is necessary is that it attract to itself sufficient affinitizing matter to render it visible and tangible to our physical senses. The taking on by the spirit of this sensuous matter is attended with more or less difficulty, according to the degree of harmony pervading the minds of the persons composing the séance and of the mind of the medium. When there is inharmony of feeling among the sitters there must be inharmony and disorganization of the elements with which the spirit is striving to clothe itself. The greater the harmony the more readily the particles cohere. The whole process, as we are able to comprehend it, appears to be the putting on by the spirit of an additional garment, to be thrown off at will. We believe that what is called dematerialization is simply the disintegration or throwing off of the correlative particles which for the time being rendered the spirit-form visible.

The naturalness of the spirit-form, or its resemblance to the spirit it embodies, depends, in great measure, upon the affinitizing or resemblance of the particles aggregated to those of which the spiritual body is composed. For instance, when the emanations of the medium and of the persons composing the séance correspond to those of the spirit materializing, then the result will be more favorable for recognition. When there is but little or no affinitizing of the elements, then the opposite is the result. After frequent experimenting the spirit understands how to attract to itself a larger proportion of the affinitizing elements, and consequently presents a closer resemblance to its earthly or physical body.

That there may be cases where the spirit is not embodied in the materialized form, we do not deny; even as we believe mortals have the power at times to withdraw from their bodies; but these cases we believe are exceptional.

In what is known as transfiguration, we believe the spirit of the medium may be outside of its physical body, and another spirit in possession, which would, for the time being, be as really an embodiment as though the spirit had materialized a form.

Too much cannot be said in relation to the preparation necessary before entering the séance-room, which is, in reality, the chemical laboratory of the spirits. Did mediums and sitters enter the séance-room in a condition of harmony, the results would be far in advance of any yet witnessed. Thoughts are living things, and the auras which surround us as mortals are the emanations of these living potential agencies of good or evil. Were it possible for our thoughts to embody themselves in forms before us, what distorted monsters would greet our vision. Yet these are the shapes we carry with us into the séance-room, a conglomerate mass of inharmonies, whose subtle emanations are as poisonous to the sensitive spirits as the deadly exhalations of the Upas tree are to the physical body.

As mortals we have much to do toward affording conditions for a more perfect expression of



the science of materialization, which is yet in its embryonic state. We are well aware that there is a tendency, even among Spiritualists, to ignore the utility of this, and every other phase of physical manifestation. We were wont to do so in days gone by, before experience had taught us something of their grand educational purposes. The truth is, we cannot afford to ignore one of nature's laws, nor is it for mortals to decide which is the more important. Every manifestation speaks to us of a law by which it is projected into the realm of matter, and only by the outward expression of any force in nature do we know of its existence. Instead of crying: "Away with the physical manifestations!" we should seek to understand what their true mission is. Let us take up the study of these questions in a spirit of teachability and of humility, and we shall then become more truly co-workers with the spirit-world in its effort to inaugurate a new era upon earth—even the era of angelic wisdom. Let us deem no work unimportant in which wise and benevolent spirits are engaged.

At a recent private séance with Dr. D. E. Caswell, a very ancient spirit materialized, and remained outside the cabinet over half-an-hour. We took occasion to ask the spirit how long a time must elapse before materializations would occur spontaneously and in the light. The reply was, that in homes where there is spiritual illumination this much-to-be-desired result would ere long occur; that in proportion to the enlightenment of the minds of the people will be the degree of perfection in materialization.

It has been our privilege to attend some very interesting séances at Dr. Caswell's, Mrs. Fay's, and the Berry Sisters', of which we would like to give a detailed account; but this article is perhaps full long enough for the crowded columns of the BANNER, and we would not trespass. We hope to have some interesting facts to communicate to the public in due time, relative to events at our own home.

## Free Thought.

### ORGANIZATION OF SPIRITUALISTS.

To the Editor of the Banner of Light:

Articles on the subject of organization of Spiritualists, appearing in the BANNER OF LIGHT of Feb. 28th, suggest some additional points in favor of business organization.

In our day certain great theories of the nature of matter, of the constitution of the universe and of the cause of life, have been framed by others, and then followed their perversion. A large number of people have taken them as absolute truths, instead of statements of probabilities or of some person's ideas of unknown conditions, based upon observed facts, inferences as far from absolute truth as the knowledge from which they are drawn is short of complete knowledge.

Assuming these theories—these inferences—to be fundamental truths, those people have made up their minds that progress is to occur only in certain lines, as by additions to knowledge of phenomena, or by discoveries of laws in harmony with the theories, and that nothing inconsistent with those theories can occur. Taking this stand they have disregarded observed facts, which seemed not to harmonize with the theories, declaring that they were not facts at all, but the results of careless observation. In this they have given instances of bigotry and intolerance quite equal to any to be found elsewhere; for if they have not put any one on the rack, they have shown the same spirit that tortured people for opinions in times when torture of the body was deemed an admissible argument on many questions.

The Christian Church started with the assumption that certain teachings were eternal truths; it organized with those teachings as basic principles. Of course when those principles had been declared absolute truths the possibility of any change for the better could not be admitted. We know the result: The church clung tenaciously to the old and bitterly rejected the new, vainly endeavoring, by oppression and suppression, to hold in check the uncontrollable force which causes progress. Nevertheless people had new ideas and progressed, and when torture, and then anathemas, and then protests, were of no avail, the church accepted the new order of things. The first steps in progress were usually taken by individuals and not by the church as an institution, which generally opposed; for it had extended its control or influence over such a diversity of affairs that almost every discovery menaced some weak point in the system.

The first case to which I have called attention above illustrates well, I think, the ease with which a grand conception may fill the whole range of mental vision in many persons. A great idea is often like an immense wall. People are confronted by it. With their limited vision they are unable to see top or ends; it is so great that it stretches away beyond the reach of sight. They conclude that it is infinite in extent; it is the end; no further advance is possible in that direction, and they turn aside. But there is always some restless spirit who is not satisfied with that conclusion; he follows patiently along the wall and at last reaches the end and passes to fresh fields beyond; for it is not infinite; what man can build an infinite?

Christianity has shown us what stagnation results from a general acceptance of a doctrine as positive truth, especially when organization is effected to keep that doctrine firmly established and to bring all men to a belief in it. While organization must surely be a great aid to progress, if the object were as much to get as to give knowledge, it has, as we have seen, when based upon a statement of principles affirmed to be positive truths, directly opposed progress, because the end of advancement—perfection—was assumed to be attained.

It is proposed that Spiritualists form organizations based upon statements of fundamental principles which should indicate the lines on which they should work. But, if Spiritualists organize in this way, what shall prevent them from repeating in a measure the history of the Christian church? Of course it would be understood that the tenets of such associations could be changed whenever additions to knowledge should make it desirable. Nevertheless those principles must be such as a majority of Spiritualists would regard as truths viewed in the light of existing knowledge, or organization could not be based upon them. It is but a step to the belief in them as absolute truths. Have we not seen that such a step is too easily taken? It seems to me, then, that when a society had been formed it would not belong before a great number of the members would come to look upon the creed as a statement of positive truths, and being organized with that creed as a foundation, would follow in the steps of the

Christian church; they would commit the articles to memory as an epitome of what they knew of the spiritual life, duties, etc., and calling the creed truth, would call anything that failed to agree with it, error. One great work of the society would then be to more firmly establish the creed, and convince others of its truth. So men and spirits who supported it would be welcomed, and no event which seemed to strengthen its position would be overlooked; while dissenting opinions would fail to get a hearing, or at best would only be tolerated. Stagnation would result. The meetings would be dead—ever the creed and proofs of its truth and perfection, instead of earnest, unbiased consideration of all the thought and action of humanity which would make those meetings thrill with life and progress.

I know that advanced thinkers may say: Absurd; such a condition would never be reached. But I fear they would be judging from their own feelings; for I also know that they, the progressive thinkers—the free, far-seeing minds—would never be fettered by a creed, and would always welcome new ideas of whatever bearing upon their own notions. But I am not thinking so much of them as of the great majority of people who, I think experience has shown, like to feel that their opinions and beliefs are firmly settled, and would therefore take the course and reach the result I have pointed out. This might not happen at once—it may not have happened yet in existing organizations of this kind; for a time the more progressive thinkers, who would naturally be the movers in making the organization, would give it its distinctive character, and it might be quite progressive. But it seems to me certain that sooner or later people would do just what they have done in like cases, and what many are now doing in the case of scientific theories, and the society would become a Christian Church with a more modern creed. And then progress would have to come from the unfettered thinkers outside, wrestling alone and unaided with the prejudice of the world.

But if Spiritualism is a more rational belief than Christianity; if it gives us conceptions of spiritual life which are nearer truth than the fundamental principles of the old church; if it is spiritually an improvement, why shall it not develop improved methods of doing its work for humanity? I hope I am not so bigoted as to refuse to admit a thing to be good because I find it in the church; but is the organization of the Christian Church good?

To my mind the object of organizing should be to distribute knowledge. To this end a society would control or own a hall for large meetings, and rooms for circles, reading and social intercourse. It would supply its reading-room and library with periodicals and books relating to human progress in general, and of every shade of opinion. It would conduct public meetings, which would be addressed by speakers whom it had engaged without regard to differences of belief, so that all views might be heard; also meetings for general discussion, at which any person might express any opinion, so that all could have the benefit of the experience and thought of each. It would make its work generally known in order to extend its benefits to the greatest number. These are some of the principal functions which a spiritual society could perform. It would be a business organization, accomplishing by united action work which could not usually be done by individuals. But cannot individuals form opinions? and is it necessary that a society should formulate religious convictions for all its members, bringing them to a uniform belief?

In practice, probably no two people hold exactly the same opinions on any subject, and it is the differences of opinion which, brought to light by interchange of thought, produce advancement in knowledge; consequently the best work that can be done by spiritual organizations is to bring about as general an interchange of thought as possible, so that opinions may be intelligently formed and progress aided. In this way the true and good will at once become the possession of mankind, while for error, probably no better treatment can be found than to bring it freely to the light and subject it to searching scrutiny.

Ithaca, N. Y.

C. C. ANTHONY.

### SOME THOUGHTS ON MIND AND BODY.

BY WARREN CHASE.

To the Editor of the Banner of Light:

There seems to be accumulating evidence that a soul, which is the motive power and germ of our earthly and spiritual life, is the developing power of our physical and mental existence here and in spirit-life, and producing both the mental and physical phenomena of life so far as we can trace them. The mind is evidently subjective to the physical body, and developed through the senses, and expressed through the organs of the brain, always in accordance with the quality, quantity and locality of its organs, some lacking one or more of these organs in sufficient quantity or quality to give mental expression, as in music, language, benevolence, love, veneration, etc. There are no signs of mind before the senses are opened at birth, although a body is built by some force back of it and superior to it, which sense has not reached with its scalpel or microscope, and which the superstitious still say is God, the author and father of our existence, but which, or who, is a very unwise father, to put so many poor miserable specimens into such wretched conditions as we find them, where not one in ten gets out of misery in this life. I think we must look to some other source for the starting-point of earth-life, and so far as will and voluntary action are concerned, we certainly cannot find the source in the earthly parents.

To me mind seems like the steam in the engine, the soul like the fire producing it, and the body like the engine in which the force is contained, controlled and utilized. It seems to me that the soul is immortal, while all forms through which it expresses itself are ephemeral, and forever changing. If the soul is, as I believe it to be, a unit of the infinite Divine essence, forever indivisible and indestructible, of course it is eternal, and that is all there is of us as individuals that is immortal; for the spirit body, and this body and mind, are surely productions of some unseen force known only by and through its outer expression.

That the soul was, and is, and is to be, I have no doubt, and I have no doubt of its power to develop a spiritual body during our life here, in which and on which it stamps the experiences of this life, and thus carries them to the next, and maybe through many changes; but it seems to me that in time we shall have no more recollection of this life than we have in it of the short life we had here before birth. As we move along the line of changes we gradually drop the past, and live more in the present, as it becomes more interesting to us. Such is the case in the short life here, as the experiences prove. I have lost all that transpired the first two years of life here, and nearly all of the first five, and the events of to-day may sometime be of as little moment.

The manifestations of mind, even in consciousness, are incidental, and like the eyes which open and shut to the light, they open and shut in sleep and wakefulness, while existence is permanent and not affected by either. The soul that made both body and mind lives independent of either, but ever renews a form through which it can come in contact with the forms and objects of the stratum of matter from which the body is made, but it can only make a body of such materials as are within its reach, which accounts for the many diseased and defective bodies in our so-called civilized

society. From whence these soul germs enter our productive field of generation is not yet known, but we cannot believe this world, or life, a manufactory of souls that are to live forever and people thousands of worlds starting from such corrupt sources as many of our bodies are, and from this little speck of matter—earth. We trace the growth of body which has its origin and decay here, and search, so far in vain, for the motive power in the germ, penetrating the cell and the protoplasm and vital spark interior to it, and it still eluding our grasp and hiding its origin, if it has one. If, as we suppose, we are surrounded and penetrated by a finer and subtler elemental force to which the soul belongs, we may trace and leave it there and deal with mind and body as we can find them.

### Psychic Phenomena—"Mind-Reading and Beyond."

BY "SHADOWS."

"Mind-Reading and Beyond" is the title of a book lately issued, containing mostly material taken from the *Journal of the Society of Psychical Research* of London. It is not our purpose to speak of the book, or of the society above mentioned, but to mention the fact, and the further one that a society for the same purpose has been formed in this vicinity, and in both cases composed of scholarly and scientific men, merely to show the trend of thought at the present moment in the direction of mind per se as a field for exploration independent of the world of matter. The conclusions of the former and older society so far as they are affirmative of the fact of a transcendental mode of thought transference.

Alfred R. Wallace, LL.D., a member of that society in London, and a distinguished scholar, in a copyrighted article printed in the *New York Tribune*, Boston *Sunday Herald*, and other papers, simultaneously, says: "Modern sciences utterly fails to realize the nature of mind, or to account for its presence in the universe, except by the very unthinkable dogma that it is the product of the organization. Spiritualism recognizes in mind the cause of organization and perhaps even of matter itself." Everything Prof. Wallace says commands attention, as an eminent scientist, even by those who do not affiliate with his views on the subject of Spiritualism. It is not our purpose, however, to write an article on Spiritualism, but to relate an incident in the history of psychical research, or mind-reading, leaving the "beyond" to the captivation to be emphasized or otherwise as the facts in the case strike the reader. We think the relation of it will be found interesting in itself as mental or spiritual phenomena, and interesting also as containing reminiscences from olden times, at least to those who enjoy "rambles in memory" of Boston nearly a hundred years ago.

In a gentleman's house in this city, he being a merchant of wealth and respectability, there were gathered, by invitation, a few friends, some twelve or sixteen, to enjoy, in spiritual parlance, a séance with a psychic, as Mr. Wallace would say; and her chief and most interesting feature was the reading of the names of dead persons, written by several persons present, on slips of paper, and rolled or folded up securely, so that there was no possible optical connection of the slips with the modes of death and the place where the events severally occurred. The whole evening was spent in this way, and I suppose at least two or three hundred names were used in the aggregate, and never a hesitation or a mistake. So correct and so ready, it seemed certain that this person must have had a royal road to a knowledge of the writing in the pellet, or a transcendental one, for an optical performance—that is, a cheat—was impossible.

We were all seated around a table, and the plan was for each to write a few names, four or five, more or less, of their friends who had died, on as many slips of paper; these were cut uniform for the purpose, about three inches long and one inch wide. Each one wrote such names as he or she chose, and rolled them up securely and as small as possible, and placed them in a pile in the center of the table. There might be fifty or sixty of them, and in the end perhaps half a pint. It will not be interesting or worth while to relate in detail or at any length the experiences of the evening, so I will only mention one, which will give the general idea, and I will do the one quite elaborately, for it is of interest in itself, and the circumstances were such as to be of interest irrespective of anything occult or psychical.

Being satisfied that this phenomenon was in the domain of the material, and not necessarily spiritual, I grew into amusement after a while, and I did not feel that I was dealing with the dead. In writing names on my pellets I respected the names of my loved and lost, and drew names from my memory rather than my heart, and so I wrote at this present moment the names of suicides. I wrote on one slip, and folded it up, the name of John W. Smith, my mother's brother-in-law, who I knew had committed suicide in New Bedford, and I wrote on another slip the name of Henry Jacob, a distant relative, who cut his throat with a razor because a girl much too young for him refused his offer of marriage. Then I wrote the name of my friend, Thomas W. Hooper, the teller of the Merchants' Bank, who hung himself in his cellar on being detected as a defaulter. Then I wanted a fourth; but I could not think of one readily, so I wrote the name of Patty Gray, who I knew herself many years before she was born, and the circumstances were these—it is necessary to relate them for effect in this narrative, so the digression will be excused:

The house where Mr. Gray, the father of Patty, lived, was on what was called Pemberton Hill. It is now the westerly side of Court street, and the location nearly opposite the Crawford House. Pemberton Hill, as will be remembered by the old folks, was separated from Court street by a building, and the extension of the block northward in smaller measure almost to Hanover street, and the hill was a parallel street to that part of Court street, and was noticeably higher by several feet, hence its name of hill. The house of Mr. Gray, as I remember it, was the residence of Dr. Shurtleff, and was a broad, three-story, yellow and I think, wooden building, the front of which was in the center, and with high steps. My mother's sister, who I knew was a schoolmate of Patty Gray, and when I was a boy walking around with this aunt, she used to show me the window in that house out of which Patty jumped in an attempt to kill herself; she showed me the spot where she struck, breaking a limb; how she looked up at that window, shaking her head, and said, "Ah! devil! you deceived me, and often afterwards, passing the place, my thoughts would revert to the incident. Patty had actually committed suicide by hanging herself. These are actual circumstances that occurred probably eighty or ninety years ago, and are important to remember in connection with what I am now going to relate.

Returning to the pellet experiments, there was the pile of which I have spoken, and, stirring them around with the end of her pen, she took one out and toward the person who wrote it, and then go through the circumstances that seemed to fit the case; and in this way, after a while, one was rolled out toward, or for, me; and, taking it in my hand, and before opening it, the lady wrote backward, as usual, like a witch's prayer, the name of Patty Gray; and, on opening my pellet, I found it to be the one on which I had written that name. She next—as she did in all the cases—asked me to write several kinds of death, including among the rest one for Patty Gray. I did so; and, touching the list of words with my pen, one at a time, a rap came when I touched a name, which was right. She then said: "Write the names of several kinds of suicides." I did so, and the rap came when I pointed at hanging. She then said: "Write several names of places, including the one where she died and I wrote Roxbury, Dorchester, Boston, Brookline, Cambridge, Charlestown, and so on, and so on. The rap did not come at Boston, as I expected, but at Cambridge, which was wrong. I said I thought it was Boston—in fact to myself I was sure it was. Did I not know the old house, and could I not see it then in my mind? Still, everything had been so correct all the evening that my politeness inclined me to say I thought it was in Boston, but that I might have been mistaken, though I knew I was not; but she

wrote in reply, "No, Cambridge!" with vigor enough to break the lead of the pen, and I let it go at that.

The affair disturbed me a little, as anything will when one's mental solution meets with a mind. It was as if I have said, that she had a transcendental way of reading the pellets, and when the rap came at the right point the party pointing knew the right one. There was no perceptible difference that I could detect in observing the others, and I was very careful to give no pointer when I was operating. Still, on the psychical principle, she might have seen with my eyes, or noted the perception that was in my mind. But what disturbed me was, on that principle, why the rap did not come when I pointed at Boston, which was the positive point in my mind—the rap coming at Cambridge, which I positively knew was wrong, and then vigorously writing the word, witch-style, backward, seemed to show that my conclusion of the solution was wrong, and that the "force" had a mind distinct from mine.

A few weeks after this, the aged aunt of whom I have spoken, and who lived in Sharon, made us a visit, and, thinking of the late experience, I said: "Aunt Caroline, do you remember Patty Gray?" "Oh, yes," said she. "Where did she live when she died?" "Why, on Pemberton Hill; you can remember the house where Dr. Shurtleff lived so long." "Yes," said I; "but I did not know but she might have died somewhere else." "Oh, she did!" said she. "After she jumped out of the window her father felt sure she would kill herself unless she was carefully watched; so he boarded her in Cambridge with a discreet friend, and paid her a good price to look after and constantly watch her, and never to leave her alone; but she managed, after a while, to elude her somehow, and, after being missed a few moments, she was found hanging on the limb of an apple tree."

By this it seems the "psychic force" was right, and knew better than I did the facts in the case. I will now only add that there was not a person in the room at the time except the person who had given this circumstance, which had happened years before any of them were born, and by no possibility could the fact have been gathered except from me; and then gathered wrong as to locality; and the idea, as will be seen, of writing the names of suicides was wholly spontaneous, done on the spur of the moment. The title of W. A. Hovey's book, "Mind-Reading and Beyond," its terminal word, and the instance of Patty Gray, would seem to suggest the possibility of a "beyond" to which the wise men of the world here and in England are now directing their mental telescopes. May it heaven in sight!

### Experiences at the Berry Sisters'.

To the Editor of the Banner of Light:

A short time since I attended a séance for materialization held at No. 1 Arnold street, Boston, by Gertrude Berry. I was called to the cabinet by a lady spirit, who said, "I'm cousin Nell." I have a cousin Nell who passed to spirit-life September last, but her mind had been so disordered for many years that I could not realize she stood before me in materialized form. Supposing she must be in spirit-life a long time before her mind would be returned to a healthy condition, and she understand the law of materialization, she was the very last of my many spirit-friends I expected to see. But although the light was not so good as usual, and I could not distinctly see and recognize her features, I did recognize her form, which was peculiar, her stature, which was like that in earth-life, and three times she told her name without the least help on my part. She talked with, embraced and kissed me, and appeared delighted to see me. All in the circle were strangers except the lady friend who accompanied me. Mr. Albro and the Berry Sisters knew nothing whatever about me, or my relatives; no spirit could have read my mind, and imposed upon me by personating my friend, for she was not in my thoughts at all. I saw, and took by the hand, that noble, grand spirit, Ed. S. Wheeler. If I ever saw Mr. W. in earth-life I saw him that day, and I have listened to his eloquent lectures when he was in earth-life, until my soul has bowed low before him as to a spirit of wisdom.

I do not write this feeling that that séance was any more wonderful than the others I have attended held by the Berry Sisters, whom I know to be true, honest mediums.

I have witnessed materializing through Mrs. Bliss, Mrs. Fay, Mrs. Hatch, Mrs. Pickering, Mrs. Whitney and Mr. Shear, and know them each and all to be genuine mediums, for I have seen friends at the séances of each of them whom I have fully identified. I know my influence in the world is feeble and my opinion not important, but I deem it the duty of every Spiritualist to defend all true mediums against persecutions by pretended believers and cold-minded investigators. SARAH F. BREED.

North Reading, Mass.

### New Publications.

THE BIBLE ANALYZED IN TWENTY LECTURES. By John Kelso, A. M. 8vo, cloth, pp. 821. New York: Truth Seeker Office, 33 Clinton Place. The author of this book began life as a Methodist minister. He was an officer in the Union army, and subsequently represented the State of Missouri in Congress. Of late years he has been engaged as a lecturer and writer in the interest of free-thinkers. The volume before us is given to the public with the belief that it will "save thousands from the unutterable horror of religious despair" he has suffered. The "analysis" is severely thorough; and as its purpose is to exhibit the inconsistencies, inhumanities and unreasonableness of the Bible, in order to deter mankind from worshipping it as the "only word of God" and only guide to happiness in a future life, those passages aiding in that direction are dwelt upon to the exclusion of those of a loftier and more spiritual nature. The danger is in thus treating the subject that the methods adopted may lead to a diametrically opposite extreme, and that the idolaters of the book may become its contemners, overlooking the fact that many bright jewels lie amid the rubbish to which their attention has been mainly directed. The Spiritualism of the Bible has been its great preservative through all the centuries; denude it of that and it falls to the ground, the worthless thing Mr. Kelso claims that it is. The aim of the writers of this age should be, in their treatment of the Bible, to separate the chaff from the wheat; cast the former to the flames, and hold fast the latter as a companion of spiritual support.

A COMPANION TO THE REVISED OLD TESTAMENT. By Talbot W. Chambers. 12mo, cloth, pp. 269. New York: Funk & Wagnalls.

The author of this volume was for ten years a member of the American Old Testament Revising Committee, hence is qualified to write understandingly of the subjects he treats upon; and while he wishes it distinctly understood that he alone is responsible for what his book contains, he is at liberty to say that his colleagues approved of his undertaking, and aided him in its prosecution. The volume furnishes a complete manual for those who wish to inform themselves of the origin and purpose of the revision, and of the principles upon which it has been based. In a clear, comprehensive manner it indicates the changes that have been made. Specimens are given of words and phrases in the old version, that the progress of the English language since it was made has rendered obsolete and unintelligible. Examples are also given of renderings declared to be incorrect by all lexicons and commentaries of a critical character. For instance, the word *hypocrite* is found eight times in the Book of Job, in not one of which has the original term that meaning. The volume is indispensable to all who possess a copy of the Revision, and will be found interesting and highly instructive to those who do not.

"CHINESE GORDON: THE UNCROWNED KING," is the title of a handsome ribbon-bound book, by Laura C. Holloway, which Funk & Wagnalls (New York City)

have issued. It is a compilation from Gordon's private letters, and proves a timely addition to Forbes' "Life."

PAMPHLETS RECEIVED: GERMAN SIMPLIFIED. Being a Concise and Lucid Explanation of the Principles of the German Language, accompanied by numerous examples and exercises. Especially intended for self-instruction. By Augustin Knoflach. Part 6. New York: A. Knoflach, P. O. Box 1650.

### Verifications of Spirit-Messages.

ANN F. DUBZY.

In reading in the BANNER OF LIGHT of April 25th the message of Sister ANN F. DUBZY, Second Family of Shakers, Mount Lebanon, N. Y., spoken by the controlling spirit, I found in it so many points of identification that I could not feel justified in not verifying it. I have been a member of the Society of Shakers for nineteen years, eight years of which were spent at Mount Lebanon, and although not living at the same Family with Sister ANN F. Dubzy, I was well acquainted with her, and the positions she held with them. The first test appears where she says "she had to manifest through the controlling spirit, having not the power of communicating personally for herself." As I am well acquainted with the effect it has upon the mind of an individual when cramped for any length of time in that narrow circle in which the Shaker societies move, separated, as they are, from the outside world, I readily see the reason. The second test is in her saying that "many little waifs come to us to be taken care of." Sister ANN was for some years a caretaker of little girls, whom the Shakers take in from outside to raise and educate, hence characteristic, and corresponding with her employment in earth-life. The third test is in calling herself "Sister ANN." For many years, and at the time of her departure, she held the position of second Eldress, called so in distinction from common female members. The fourth test is found in her saying: "Oh! I could sing a song of rejoicing that I am no longer aged, and worn, and feeble; that no perplexing thoughts annoy my mind." Sister ANN was one of the singers, and as she held positions of care and trust, and was faithful and industrious, she was worn and feeble when she passed over at an advanced age. The fifth where she speaks of having lived at "the Second Family," indicating her carefulness not to be misunderstood, as there are seven Families at the Shaker Society of Mount Lebanon, N. Y. The sixth, and to me the most convincing, is this: "When I had thus far verified her message, she stood before me, and with a smile approved of my having done so. I have been clairvoyant from childhood, and plainly see her spirit by my side this moment, which is very pleasing to me, as I have not seen Sister ANN since 1866, when I left the Society at Mount Lebanon, N. Y. It is a remarkable fact that all intelligent, spiritual-minded individuals who leave the Shakers are gathering into the Spiritualist fold, either on earth or in spirit-life. Yours fraternally, FREDERICK HAASE.

CLARA M. EDSON.

CLARA M. EDSON, whose message was printed in the BANNER OF LIGHT of May 16th, was well known in this place, and lived in Windham, Vt. She was a fine scholar, but not a believer in Spiritualism. Her family knew nothing of its teachings; therefore the correct message from their dear one will undoubtedly lift the veil of darkness from their eyes, and they will gather the glorious rays of the sunshine and know that once again they will meet her in the realms of glory. ADELLA E. STANNARD.

Simonsville, Vt., May 19th, 1885.

JAMES H. COFFIN.

Wm. G. Wood of Providence, R. I., writes that he has ascertained that the statements given in the spirit message of the Little Boy, JAMES H. COFFIN, printed in the BANNER OF LIGHT of May 9th, are all correct.

### May Magazines.

THE VACCINATION INQUIRER.—In "Notes for the Month" allusion is made to the great impetus given to the movement by the demonstration at Leicester. A vaccine disaster of terrible significance is mentioned as having recently occurred in the South of France, where, at Villeneuve d'Aveyron, out of forty children vaccinated by a doctor, nine died within forty-eight hours of the operation. Are we to have in the United States a similar fatality before our people will become aroused to the danger incurred by poisoning the blood of their offspring? The annual meeting of the London Society for the Abolition of Compulsory Vaccination was held on the 22d ult.; a report of its proceedings occupies a large portion of this number of the *Inquirer*. The meeting was addressed by distinguished speakers; much enthusiasm was manifested, and reports from all quarters indicated a rapid growth in the public mind of views favorable to the cause. LONDON: E. W. Allen, 4 Ave Maria Lane.

THE SIDEREAL MESSENGER.—The editor, W. W. Payne, contradicts the statement that the "Star of Bethlehem" has been seen this year, the one supposed to be, undoubtedly being the planet Venus. He then proceeds to give interesting facts respecting the former. Northfield, Minn.: Carlton College Observatory.

BABYHOOD.—Marion Harland furnishes the opening article, "Mrs. Gamp in the Nursery"; Christine Ladd Franklin an article upon "The Infant's Earliest Development." We cannot too strongly commend this periodical to young mothers; the next generation will be superior to this if its instructions are followed. Published at 18 Spruce street, New York.

### Another Nobleman Re-born.

To the Editor of the Banner of Light: Just before I left Boston I learned that Mr. George Whitney of San Francisco passed to his home in spirit-life, April 25th. He formerly lived in Boston, and for many years was a successful business man. In early life he was a skeptic. Being naturally religious, he became a devout church-member; but he had too active a mind and too progressive a spirit to remain in creedal bondage. For many months prior to his death he was a Spiritualist. He was one of my first auditors in San Francisco on my advent there in 1873, and one of my best supporters during my last eighteen months' services in that city. Holding intimate social relations with him, and knowing his high worth, I wish to pay the meed of honor due to his memory.

He was blessed with a strong and many physique, and lived more than "three score years and ten" in usually robust health and clearness and vigor of mind. Spiritualism to him was a living faith, a vital religion; and his large, sympathetic heart prompted his willing hands to many deeds of benevolence. For many months prior to his new birth, he sustained one of the faithful and unappreciated workers, whose mediumship has long been given for the uplifting of earth-bound spirits, and one who now must sadly miss his kind words and noble support. More than this, he was a patron of nearly all mediums and of all the public meetings within his reach devoted to our cause, and of the spiritual press he was a liberal supporter. In short, he was a model Spiritualist in word and deed; a public-spirited citizen, a genial gentleman, a kind husband and father, and at home and abroad he will be missed by all whose genial presence brought comfort and joy to all.

He was fully ripe for the change he has made, and for his sake we can congratulate him in the removal of earthly weakness and physical encumbrances, while we properly sympathize with his family, who now cannot as fully realize his daily presence. While he has paid the last debt of nature and gone to his reward, his great heart will yet throb in sympathy with his remaining friends, and we may be assured he will visit us as often as the duties of his present station will allow, for he well knows the value to weak and doubting mortals of the blessed ministrations from souls emancipated and glorified.

His was a useful, practical and noble life, and he has left the legacy of an example that all well-to-do Spiritualists may most profitably follow to gain the greatest happiness here and the most exalted joys hereafter. May many more win the ministrations of exalted spirits while on earth, and pass like him to the ineffable joys of a celestial home, hallel to the plaudits of "Well done, good and faithful servant, enter thou into the joys prepared for you by your own noble thoughts and generous deeds as a mortal." May the sad hearts of his family be comforted by the same inspiring belief and trust that ever sustained our elder brother, and may they so let their light shine as to bring no shadow over his loving spirit as he visits them to comfort and cheer.

DAN CLARK.

Hale's Honey the great cough cure, 25c, 50c, and \$1.00. Glenn's Sulphur Soap heals and beautifies, 5c. Cerrano's Corn Remover kills Corns and Bunions. Hale's Hair and Scalp Dye—Black and Brown. Hale's Toothache Drops cure in One Minute. Hale's Rheumatic Pills are a sure cure.







## TO BOOK PURCHASERS.

Colby & Rich, Publishers and Bookstores, Boston, Mass., keep for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books. Orders for books, to be sent by express, must be accompanied by either cash or check. When the money forwarded is not sufficient to order the books, the balance must be paid by check or money order. Books sent by mail must be accompanied by cash to the amount of the order. We would remind our patrons that they can remit with a check payable to the order of Colby & Rich, or by money order, or by postal note, or by postal stamp—ones and twos preferred. Postage stamps in quantities of more than one dollar will not be accepted. All business orders looking to the sale of books or commission respectively declined. Any book published in England or America (not out of print) will be sent by mail express. For Catalogues of Books Published and for Sale by Colby & Rich sent free.

## SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse or republish articles of opinion which contain statements of fact. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article or articles respectively to be forwarded for publication. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

## Banner of Light.

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Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

## Thomas R. Hazard and the Seybert Commission.

The Philadelphia *North American* of May 18th contains an article from the pen of Thomas R. Hazard, detailing at considerable length the origin of the Seybert Commission, the duties assigned to it, its proceedings, in a degree, thus far, and his own opinions regarding the qualifications of its members to deal with the subject in accordance with the wishes of Mr. Seybert, a strict compliance with which was made the condition of his bequest of \$60,000 to the University.

It having been stated in the *North American* that Mr. Seybert was not a believer in Spiritualism, Mr. Hazard says that from knowledge derived from years of friendly acquaintance with him that if Mr. Seybert was not a believer in Spiritualism, he never knew a man who was. Mr. H. also denies the statement made in the same connection that he, Mr. Hazard, had said "that the proceedings of the Commission were perfectly fair."

It further appears that in compliance with the earnest solicitation of Mr. Seybert, many times made, Mr. Hazard, in the presence of Dr. William Pepper, Provost of the University, consented to act as his representative, with the "distinct understanding that he should be permitted to prescribe the methods to be pursued in the investigation, designate the mediums to be consulted, and reject the attendance of any persons whose presence he deemed might conflict with the harmony and good order of the spirit circles." To this arrangement Dr. Pepper consented at the time it was made, and subsequently confirmed his approval of it by a letter which is now given to the public.

Acting in the capacity above designated, Mr. Hazard emphatically objects to Rev. Geo. S. Fullerton, Dr. August Koenig and R. E. Thompson, as members of the Commission, giving his reasons therefor. These are based on the fact that "their education, habit of thought and prejudices disqualify them from making a thorough and impartial investigation of the subject, which the Trustees of the University are obligated both by contract and in honor to do." Mr. Hazard supports this charge by proof that admits of no question, and intimates that in a certain contingency the failure to comply with the terms and conditions upon which the sixty thousand dollars were bequeathed to the University, the heirs of Mr. Seybert may yet appear before some judicial tribunal as the complainants, the Trustees of Pennsylvania University respondents, in an "action for non-performance of contract, and obtaining money under false pretences."

In the course of Mr. Hazard's ably written article he relates in detail a portion of the doings of the commissioners at séances held by them at which he was present. His experience leads him to say: "I should feel great satisfaction should the entire investigation be assigned to Messrs. Pepper, Leidy and Furness, . . . in which event I would pledge myself to do all I can to the best of my abilities to forward the objects now in view by Mr. Seybert, without charge to the commission, as I have heretofore done, including traveling expenses, car rides, hotel bills," etc. He further states that should his suggestion be adopted, he has confidence to believe that within a few months the Commission will have acquired sufficient knowledge and experience to compile a report "that will prove alike satisfactory to the Board of Trustees of the Pennsylvania University and to Mr. Seybert and his friends in both worlds."

## Willful Misrepresentation or Pitiably Ignorance.

It is estimated that there are in round numbers about 5,000,000 professed Spiritualists in this country. Of this number at least nine-tenths do not accept materialization or clairaudience, and believe that their development and advocacy are injurious to the popular acceptance of their belief in spiritual inspiration. —*Boston Daily Globe*.

We clip the above from the *Boston Daily Globe*. It approaches about as near the truth as any statement that journal is pleased to make concerning Spiritualism and its adherents ever does, and that is very far away indeed. The charge that nine-tenths of the professedly avowed Spiritualists of this country "do not accept materialization or clairaudience, and believe that their development and advocacy are injurious to the popular acceptance of their belief in spiritual inspiration," we know to be absolutely false.

On the contrary, our long connection with the Journalism of Spiritualism, bringing us into contact with many thousands of Spiritualists yearly as it does, has brought us overwhelming testi-

mony of the almost universal belief of the advocates of our cause in the phenomena of "materialization and clairaudience." Indeed, we do not hesitate to affirm that there is scarcely a Spiritualist in the world who does not believe in the power of certain sensitives—whether publicly known as "mediums" or not—to hear the voices of spirits in conversation or discourse; and this is all that "clairaudience" means. Persons can be met every day who can and do converse with unseen attendants, speaking to them by the aid of the natural voice, and receiving answers from these invisible callers through the agency of the internal ear.

While it may be true that a very small proportion of those claiming to be Spiritualists disclaim any belief in the power of spirits to materialize a form through which they may temporarily manifest to their friends, no one at all conversant with the facts would for a moment think of estimating the number at "nine-tenths of those who advocate Spiritualism." The statement is ridiculously wide of the mark. Never has there been such an interest manifested in the various phases of phenomenal Spiritualism as there is to-day. Inquiry rages all over the land, not only among the avowed believers, but in circles far removed from the adherents of our cause. Materialization was never so sought after as now. Thousands are eagerly asking how they may find conditions for the production of this most wonderful phase of Spiritualism, and thousands more are rejoicing in the knowledge of immortal life they have already received through these same powerful demonstrations of spiritual truth.

## The Spirit Message Department

Opens with an invocation which voices in earnest fashion the great central message of the Spiritual Dispensation to mankind, in its closing sentence: "May those of earth who now sit in darkness, sorrowing for the friends who have gone before, be raised up and comforted by the blessed assurance that there is no death." The Questions considered this week are varied in scope, and receive answers replete with interest from the Controlling Intelligence—the themes treated being: "The Incarnation of the Spirit in more than one body"; the existence of animals, trees, etc., in spirit-life; "Guardian Angels"; the gift of clairvoyance, its powers and limitations; "a better organization of society"; "Symbolic Dreams" and their interpretation; and the duration of suffering in the next stage of being; HON. A. A. ANNOTT, of Peabody, Mass., in the course of his message gives a good answer to an idea frequently cherished in the minds of those unacquainted with Spiritualism, when he remarks:

"Some of my friends might say: 'Oh! he has passed through death; he has overcome its mystery; if he can speak at all he must certainly be able to reveal something of the grandeur of the eternal life.' But when one passes from the darkness of midnight, so to speak, into the splendor of an August noon, he is so dazzled by the light and the brilliancy around him that he cannot take note of especial objects, and for a time must wait until his vision grows stronger and his nerves become invigorated. I am like such an individual."

Mrs. JULIA ADAMS, of Michigan, gives a communication which is in itself a psalm of praise and gladness; E. G. BACKELEER, of Roxford, Mass., clothes in quaint fashion a moral which will bear deep reflection; ELISHA T. ANDREWS, of North Easton, Mass., sends regards to friends and relatives, and wishes to be allowed the privilege of meeting them more privately—recommending as a step in that direction the forming of a home circle for medial development; ANNABEL MILLER, of Philadelphia, Pa., assures her mother and sister, on the part of herself and her father, "that we are one loving, united family, those on the spirit-rose closely allied to those who are here," and that "when they are called to pass from the body they will rejoin us in a brighter home above"; IDA M. HULL, of Boston, has pleasant words for those of her friends yet in the physical body; JOHN McKEE comes hoping to reach the attention of Mrs. F. M. Webster, of Newport, Ky., also other friends there, in Cynthia, and "in places near"; and Mrs. ELIZABETH GOULD, of Buffalo, N. Y., sends assurances to friends in New York and Connecticut of her watchfulness over and desire to bless them.

## An Item for the Seybert Commissioners.

In "The Spiritual Outlook," in London *Light* of the 9th inst., the writer, remarking upon an incident coming to his knowledge of the futility of all efforts made to prove that the spiritual phenomena have no foundation in fact, says:

"This reminds me that a conjurer in America, who some time ago gave his testimony to the genuineness of the manifestations, has found it more profitable to treat his words, and turn exposure. This has led to a scathing exposure of himself in the BANNER OF LIGHT. I was about as well acquainted with Ira and William Davenport, and their business manager, Dr. Ferguson, as one could be. I watched the manifestations in public and private. Dr. Ferguson was a well-known clergyman of high character, and made the sacrifices he did for Spiritualism simply because he held it to be the most important phenomenon of our time. I saw the manifestations tested by such men as the Hon. J. L. O'Sullivan, William Howitt, and many of the leading intellects of England. The time is coming when these pioneers in the movement will have justice done them."

The National Arbitration League of America held its annual convocation in Washington on the 18th inst. Officers for the ensuing year were elected, Hon. John Tyler, Jr., of Virginia, being chosen President. A committee was appointed to revise the constitution and by-laws of the League and report at an early day. The newly elected President addressed the League, recognizing in the course of his remarks the efforts being made between Great Britain and Russia to adjust their disputes without a resort to arms, as an evidence of the growing tendency among nations toward an adoption of the principles of arbitration. He called attention to the fact that the influence of these principles is daily witnessed not only here in the United States, but across the ocean, in the settlement of questions of variance between employers and employed; that the administration of justice by legal methods has become so permeated and impressed by it that courts of arbitration are appealed to by litigants in preference. So far as these principles affect civil society, he thought they may be said to constitute the only ultimate solution of the growing antagonisms between capital and labor, without the disruption of the social fabric, and the subversion of government. At the close of President Tyler's address the League adjourned to meet June 9th in Washington.

Read what is said of Dr. J. S. Loucks, Norwood, N. Y., which will be found on our eighth page.

## The "New" Old Testament.

The newspaper critics are making havoc with the newly revised Old Testament—and no wonder, when such outrageous changes as the following are made: The familiar sentence "All is vanity and vexation of spirit," is changed in the new version so as to read, "All is vanity and a striving after wind." Men who have striven long and often to "raise the wind," will appreciate this new light shed on Solomon's career. Again, "The way of the transgressor is hard," is changed in the new version to "The way of the transgressor is ragged." A pretty ragged and stupid change; yet Queen Victoria and the Prince of Wales are said to have publicly endorsed such stuff. Sensible Americans do not.

Rev. H. Bernard Carpenter preached on "The Old Bible and the New" at the Hollis-street Church last Sunday forenoon to a large audience, introducing his subject by speaking of three great manuscripts of the Bible: The Alexandrine manuscript presented to Charles I. by the Patriarch of Constantinople in 1628; still higher in value, the Vatican MS. in the famous library of Rome; but highest of all, the well-known Sinaitic MS., which was given to the world by Tischendorf in 1852.

There have been not a few people in the world, said he, who have regarded the Bible as though it came straight from heaven, distributed into chapters and verses; but men, quite as much as God, are its authors,—men from Italy almost to India; from the snows of Scythia to the sands of Egypt; men of every clime and class. The speaker said he regretted that the revisers, in the opening sentence of Genesis, did not place the plural number to the name of the Deity, as should have been done. In the beginning the gods wanted the heaven and the earth—not God; for there are three successive stages of theological belief indicated in the first two or three chapters; said the speaker: First, there are dimly discerned through the haze of history the gods, the very divinities which were antecedent to the thought of the one God. Just as the petty patriarchal chiefs were soon to be lost in one imperial ruler, for man's theological condition is often the result of his altered political situation. And thus it is that the gods, not one God, say: "Let us make man in our image, after our likeness." And again: "Man is become one of us, etc." The second stage is that of the one God, El, or Elohe, the Deity of all mankind; the third is Jehovah, or Yaweh, the local or national Deity of the Hebrews. The plural, therefore, has no reference to three gods, but to a celestial multitude. [This is exactly what Modern Spiritualism teaches.] The talented speaker, continuing, said that the day is coming when the Bible will no longer be regarded as a final and infallible standard of appeal. And as the hour is not far distant when the locomotive will no longer draw our trains, but a portable battery in one of the railroad cars will urge or arrest the flight of our iron chariots, so the clumsier external machinery of morals and religion will surely give place to moral machinery more internal and self-adjusted. The Bible written on tables of stone must henceforth be transferred to the fleshy tablets of the heart.

## Decoration Day.

May 30th being a legal holiday, the BANNER OF LIGHT Establishment will remain closed during that date.

Patrons having advertisements which they wish renewed in our issue of June 6th must see that their applications are at this office on Friday morning, 29th inst.

A Rockford, Ill., audience having been imposed upon by bogus representatives of Spiritualism, the editor of the *Register* gave place in its columns to a defense of the truth against the abuse of it naturally incited by their doings, by Mr. Sylvester Scott, one of the best-known Spiritualists of that place. He argued that what had occurred showed conclusively that the interest in the manifestations had not in the least degree abated, asserting that the host of adventurers who have traveled over the world as its "exposers," united with the opposition of material-scientific and sectarian bigotry, have failed to prove that the little rap that came to the humble home of the Fox girls thirty-seven years ago was fraud; that instead, nearly every nation on the face of the globe has societies that held the thirty-seventh anniversary of that event. Continuing, Mr. Scott says: "If you doubt my word, kind reader, just subscribe for the BANNER OF LIGHT, of Boston, and read its correspondence for a year, and you will be convinced." In closing, the writer advises that if the services of such a man as Prof. J. W. Cadwell can be obtained, it would be well to secure them, and place before the citizens of Rockford the well-substantiated facts of Spiritualism, a suggestion which the editor of the *Register* fully endorses.

As one illustration of the work for Spiritualism now being accomplished by the guides of Mr. James R. Cooke, No. 6 Worcester Square, Boston, we place before our readers an incident which has recently come to our notice: Some weeks since a gentleman engaged in mercantile pursuits called upon Mr. Cooke for a sitting, during the progress of which a prediction was made with reference to a business transaction in which the gentleman was interested, which prediction, we are assured, has since been accurately fulfilled, both as to period of time and manner of accomplishment. Mr. Cooke's chief work, however, appears to be the development of mediumship, in which it is reported he is remarkably successful. His advertisements on the fifth and seventh pages of this issue will prove of interest to those who possess mediumistic powers and desire to have them unfolded.

"The Woman's Spiritual Meeting of New York City" makes a call for assistance in its work of extending the influence, and increasing attention to the rights and wrongs of woman. At the meetings of this Society, brief addresses are delivered, followed by the reading of short essays on "Hereditry," "Pre-Natal Influence," and kindred subjects. It is desired by the management of these meetings that such addresses and essays be put into pamphlet form for more extended circulation. For this purpose money is needed, contributions of which may be forwarded to Mrs. F. R. Emmertz, 208 E. 38th street, New York City.

C. C. Anthony of Ithaca, N. Y., has an essay on our second page, in advocacy of organization among Spiritualists for business purposes, rather than the ratification of distinct statements of belief. We are in receipt of a continuation of his views bearing upon Mr. A. E. Newton's communication in the BANNER of the 9th inst., which we shall give our readers next week.

## The Dreaded Cholera.

The Federal Government having done its best to keep cholera out of the country, now it behooves the State governments to do their best to prevent it from spreading, in case it should find entrance; and besides, the people themselves, individually, in the large cities especially, should be on the alert to prevent the contagion spreading if peradventure it finds lodgment in their midst. When it reached these shores many years ago the public prints contained advice regarding it, but none were so fully given as that in *The Universalist*, a magazine published in New York, of the date of Oct. 7th, 1849 by the well-known seer, Andrew Jackson Davis. His essay is entitled, "CHOLERA, Its Causes and Cure." Recently questioning Mr. Davis upon the subject, whether or not he had changed his views since the article first appeared, his reply was, "No; I stand by it now; I would not alter a single word." We shall print it entire in the next number of the BANNER OF LIGHT, without comment, leaving it with the intelligent reader to form his own opinion of its merits.

## Woman Suffrage.

The executive meeting of the National Woman Suffrage Association of Massachusetts was held at 5 Park street, Boston, May 22d. Since the last meeting the principal items of advance have been the election of forty-five women as poor law guardians in England and Scotland; the admission of a woman to the Federal courts of Oregon, because the judge "recognized a woman as a person," and the convincing testimony of Gov. Warren, of Wyoming Territory, as to the good results of women voting there. It was voted to petition for National and State Suffrage to the next Legislature, and to request all members to write short articles for local newspapers on Woman Suffrage topics.

## Hon. D. P. Holloway's Message.

The National View of April 4th, printed in Washington, D. C., copies in full the spirit-message of Hon. D. P. Holloway, late of that city, from the BANNER OF LIGHT of March 28th, 1885.

Dr. LaRoy Sunderland passed away from his home at Hyde Park, Mass., May 15th, at the advanced age of eighty-two years. He was a most remarkable man; a reformer for more than half a century, and a writer of note. He was one of the very first psychologists we became acquainted with many years ago, and the experiments he made were truly wonderful—indeed, he claimed to be the discoverer of the science. To-day thousands of people, Spiritualists especially, understand this esoteric law sufficiently to produce results of a very convincing nature in the presence of those who have had no previous knowledge of it. In speaking of the subject of this notice, *The Investigator* says:

"In social life, Dr. Sunderland was a gentleman of pleasing manners and of a kind and generous disposition, truly liberal in his views, and charitable to all who differed from him. His life was useful because devoted to the welfare of humanity, and there is no higher standard of character. He met the final hour with the composure and resignation of a philosopher, and by all who knew him best he will be long and kindly remembered. At the funeral the exercises consisted of an address by the editor of *The Investigator*, singing, and the reading of a poem by Mr. Stuart. The remains were buried in Mount Hope Cemetery."

We wish it distinctly understood that the BANNER OF LIGHT is a fearless advocate of the theology of Nature, irrespective of the sectarian dogmas of men; hence it is its paramount duty to keep in view at all times and under all circumstances the great fact that the spiritual phenomena—which embrace psychology, or the science of the human soul—are the keys that have unlocked the doors of heaven, and that our medial sensitives are the custodians of those keys. No matter how loudly theological bigots may condemn, or *ulterior Liberal* may howl, or quasi Spiritualists may advocate creedism, the heavenly doors have been opened, never again to be closed. As the world of causes governs the world of effects, no power on earth can impede the progress of the Spiritual Philosophy of the nineteenth century. Our mediums may be martyred—as many already have been—but the great work will go on and on, until the whole land is permeated by the divine truths brought to earth by the angel messengers who are coming and going continually.

From the St. Louis *Globe-Democrat* we learn that the Grand Jury among its indictments presented to the present session of the Criminal Court included one against Mr. and Mrs. Geo. Miller, charging them with a committal of fraud. "This," says the paper above mentioned, "was very evidently in the nature of a surprise to Mr. Olover. He approached the bar, and in presence of the jurors said that he would *non pro*, the case against the Millers right there. There was not a particle of evidence, as the jury had been told by his assistant, to show that they were guilty of fraud." Mr. Olover, whom we presume to be the government prosecuting attorney, though we are not informed, subsequently said he had consulted with Judge Van Wagoner and Mr. McDonald, and it was mutually agreed there was no case in it.

Read the announcements on our third page regarding a Mass Convention at PLYMOUTH, VT.; a Three Days' Meeting at CHAGRIN FALLS, O.; a Picnic and Sunday Grove Meeting, at CASSADAGA LAKE, N. Y.; a Camp-Meeting to take place at New ERA, ORE.; a Convention to be held at BENTON HARBOR, MICH.; the State Spiritualist Association Convention at HYDE PARK, VT.; the Annual Meeting at STURGEON, MICH.; and the Annual Meeting at POTTERVILLE, MICH.

Some time since we made reference to a classical and pertinent article on the relations of "Science and Spiritualism," which had appeared simultaneously in several secular journals, and was from the scholarly pen of Prof. Alfred R. Wallace. We now have the pleasure, by special permission of A. T. Rice, Esq., of New York, (the holder of the copyright,) to transfer this essay (see eighth page) to our columns—for which kindly courtesy we thank that gentleman, and confidently assure him in advance that our readers on its perusal will do so too.

Read the letter of S. N. Aspinwall, President of the First Society of Spiritualists of Minneapolis, Minn.—which will be found on our first page.

H. A. Budington's report of the close of the Springfield, Mass., meetings for the season will appear next week.

## Another Oklahoma Boom.

The editor of the *Halstead (Kansas) Independent* states in his issue of May 18th, (on the authority of a special despatch to the *Waghtia Eagle*, from the Cheyenne Agency, Indian Territory), that another forward movement is being made on the part of those who covet the rich lands in the region named above. It is affirmed that twenty-seven boomer wagons, each partially loaded with Indian supplies from Arkansas City, have gone into the Territory, delivered their goods, and then moved on into the Oklahoma district, where they have located claims, and commenced farming operations. It is reported that the boomers are exultant, and have sent word to the campers in the vicinity of Caldwell that the coast is again clear for another raid. To the *Eagle's* representative some of their number openly boasted that they had outwitted the authorities. Each of the twenty-seven wagons contained from two to three men each. They went from the Cheyenne Agency directly down the Cimarron River, by Camp Russell, which had just been vacated by the troops, which had been ordered to the northwest. It is the judgment of the authorities at the Agency [so the account concludes] that all the boomers left on the border will again flock into Oklahoma. We trust the power of the United States government will be exerted to the full for the suppression of this new defiance of its laws.

The revival of the blue-law spirit shown in bringing actions against the Boston and Albany Railroad for running Sunday trains exhibits a narrowness of mind which should have no place in the present generation. Sunday trains have become a necessity; they are not only a convenience, but serve the purposes of mercy and charity; they enable physicians to reach the sick, and clergymen the dying; and there is probably not a Sunday in the year when the trains do not bring one or more passengers hastily summoned to the bedside of a departing friend. Whoever in the present day objects to occasional Sunday trains on the score of morally mistakes narrow zeal for enlightened piety.—*Boston Evening Record*.

On Sunday last a largely attended and highly successful séance for form materializations was held at No. 1 Arnold street, Boston, by Miss Helen Berry. All who attended were evidently satisfied of the verity of the phenomena witnessed by them. The séances of the Berry Sisters will be continued in Boston till June 3d, after which, and till September 1st, they can be found at the Onset Bay Camp-ground.

We are pained to learn that our old friend and co-laborer, Thomas Gales Forster, whose health has been feeble for some time past, but whose recent improvement we noted with pleasure in our columns, has had a relapse, and is now confined to the house. He is still in Washington, D. C.

From Mrs. John C. Grinnell we have received an interesting account of materializations witnessed by herself and others at séances of Mrs. H. V. Ross, in Providence, R. I. It will appear in our columns next week.

H. A. Budington writes us from Springfield, Mass., under a recent date, speaking highly of the work accomplished in that city (at 274 Main street) for several years past by Mrs. Dr. L. F. Hayden, a clairvoyant physician.

Senator Hoar made a great speech in the Tremont Temple, Boston, Monday evening, 25th inst., before the New England Woman Suffrage Association. The anniversary from first to last was a grand success.

Attention is called to the announcement made on our fifth page by Mrs. Sawyer, materializing medium, of New York, now in Boston.

"THE CAUSE IN WASHINGTON," reported in a letter from a correspondent, received too late for insertion this week, will be given in our next.

The reader will find much matter of deep interest under the heading of "Banner Correspondence," on our third page.

We shall print next week a trenchant article from the pen of Prof. Henry Kiddle, entitled "Bible Revision."

Mrs. Mary Eddy has a card on the fifth page of the present issue, to which attention is called.

## English Notes.

Mr. and Mrs. Britten arrived safely in Liverpool on the evening of Sunday, May 10th. Reaching the hotel a large company greeted them, and an address of welcome was made by Mr. J. Lamont, to which Mrs. Britten responded, giving some account of her work in this country, and stating that on the voyage she had delivered half-a-dozen addresses to appreciative listeners.

Mr. C. G. Oyston, whose reports of lectures given in England by the spirit-controls of Mr. Charles De Main have appeared in our columns, announces in the *Medium and Daybreak* of the 15th that he will in a few days rejoin Mr. De Main in this country.

From the cheapest newspapers to the half-crown reviews in Europe, America, all over the civilized world, we have evidence of the increasing interest in Spiritualism.—*Light, London*.

The address of Tillie R. Beecher is 207 Pennsylvania Avenue, Allegheny City, Pa.—not as given on our seventh page, the notice for correction in that advertisement having arrived at this office after the forms containing it had gone to press.

## Testimonial to the Shawmut.

In consequence of the stormy character of the evening on which the former Testimonial was rendered—which, by depicting the attendance, severely marred the financial returns hoped for by the Lyceum's exchequer—it is announced that Mrs. HELEN STUART RICHMOND and those who assisted her will kindly repeat the entertainment at Wells Memorial Hall, 987 Washington street, Boston, on the evening of Thursday, May 28th. The hall on the occasion should be crowded, for we assure every person who loves eloquence in its highest sense that he (or she) will find it in the choice renditions of Mrs. RICHMOND on this probably her last appearance while in Boston.

## Dr. H. B. Storer

Will lecture at East Bridgewater, Mass., afternoon and evening, on Sunday, May 31st; will attend State Convention at Keene, N. H., June 26th, 27th, 28th; will speak at Rindge, N. H., Camp-Meeting first week in July; at Harwich, Cape Cod, Camp-Meeting from the 15th to 17th of July; at Sunapee Lake Camp-Meeting during August, and at Queen City Park, Vt., in September. Patients and friends in Maine will see why previous engagements compel him to decline invitations to Elm, Verona Park, and Temple Heights Camp-Meetings.

My wife used DR. GRAVES' HEART REGULATOR with great relief. It is the only relief from Heart Disease. I cheerfully recommend it.—J. B. Miller, P. M., Mulberry Grove, Ill., \$1.00 per bottle.—Free pamphlet of F. B. Ingalls, Cambridge, Mass.















