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Spiritual Phenomena.

DR. HENRY ROGERS.

HIS REMARKABLE MEDIUMSHIP FOR INDEPENDENT SLATE-WRITING AND CRAYON PORTRAITS.

Though it is unquestionably true that all phases of the phenomena known as spirit manifestations are equally wonderful to a people whose religious, or rather theological, education has led to materialistic views of life and its surroundings—a universal denial of the possibility of man on earth acquiring any knowledge whatever of man in an existence beyond the present—and each phase of equal importance as a means of convincing them that both worlds, the seen and the unseen, are as intimately related as the human body and the real man who occupies and controls it; it is generally conceded by Spiritualists that were any distinction of superiority to be made it would place those known as materialization and independent voices and slate-writing at the head of the list.

For the first named many mediums are now before the public, and we have reason to believe their number is destined to be at an early date largely increased. For the latter we have a far less number of mediums, and the slowness of their increase the past few years does not encourage us to look for an immediate accession of any great extent to the present supply. For this reason those whose services are now available to the public are much sought for, and it is with great pleasure that the citizens of Boston and its vicinity have learned that a gentleman whose reputation as a medium for independent slate-writing is world-wide has taken up his residence here; additional to this form of mediumship Dr. Rogers possesses the very remarkable one of crayon portrait drawing, of which we shall have more to say further on.

Dr. Henry Rogers is a native of New Bedford, Mass. His mediumistic experiences commenced soon after the death of a much-loved sister, about twelve years ago, at which time he received through his own organism unmistakable evidences of spirit presence, followed by automatic writing and trance. These so seriously impressed his mind that he gave himself up to a course of development, under spirit direction, and sat at regular periods for a number of years, a willing instrument in the hands of his unseen but by no means unappreciated guides. It was at the National Hotel in Washington that he subsequently became convinced that he possessed rare qualities of mediumship.

From Washington Dr. Rogers repaired to Philadelphia, and was for a long time one of a developing circle which met regularly at the residence of Col. Kase. Here it was that his instrumentality for independent slate-writing gained such proficiency as to bring him rapidly to the front as one of the most remarkable of his class.

In the spring of 1885 he became a resident of New York City, and announced himself as a public medium. Among the earliest to avail themselves of his services was Prof. Henry Kiddle, who related his experience with Dr. Rogers as follows:

"I have had three successful sittings with him. The first time I cleaned the slates and put them together, fastening them with a rubber band. I held them firmly on my head, the medium placing his hands on them. One slate was covered with writing—a message from my friend, Judge Edmonds. This manifestation has always been given in strong sunlight, and the slates are never out of the sight of the sitters.

The second time I bound the slates with my handkerchief, and the medium was impressed to put them on the top of one of the globes of the chandelier, at least eight feet from where we sat, facing each other while I firmly held the hands of Dr. Rogers. The following was written on one of the slates by the guide of the medium:

Dear Sir:—We give you this simply as an exhibition of our power to write on slates at a distance from the medium without taking the slate from your sight.

Of a séance held with Dr. Rogers at a subsequent time Prof. Kiddle says:

"The slates were placed on the floor, and I sat with my feet resting on two corners of the table. While the medium, his hands in mine, facing me with his feet on the opposite corner of the slates, his writing was audible, and on taking up the slates I found one covered with a characteristic message from my spirit guide, signed by his familiar name."

Dr. A. A. Healy, of New York, a merchant of the city, and a gentleman of fine culture and refined tastes, has had several sittings with Dr. Rogers, obtaining messages by the

Independent process. Of his experience he writes as follows:

"One experiment in particular furnished absolutely overwhelming proof of the fact of independent slate-writing; and although equally positive evidence of the same thing has been received by others, and placed upon record, so long as the great majority of people continue to deny the reality of this very convincing form of spirit manifestation, fresh proofs will not be without value. I refer to my receiving the writing upon slates I had carefully wrapped in paper, and securely tied with strong twine before bringing them to the house of the medium, not at any time in possession of the latter, and remaining unopened until the end of the séance, when I found the writing upon one of them. I had long desired to obtain the writing in this way, knowing that my skeptical friends would find it difficult to reconcile such an occurrence with the common belief of trickery upon the part of the medium. Before bringing my slates to Dr. Rogers for the experiment I assured myself that they were entirely clean, placed a crumb of slate pencil between them, wrapped them in heavy brown paper, and tied them fast with strong twine, fastening the same with a peculiar hard knot of my own device. Upon arriving at the rooms of Dr. Rogers I seated myself at a table opposite him, our four hands resting on the package on the table which contained the slates. The medium soon became entranced, and 'Esmun,' his spirit guide, said he was glad the experiment had been proposed, and inasmuch as he perceived that the suggestion proceeded from a good motive and a sincere desire to have the truth established, he would endeavor to make it a success. Three preparatory sittings, three or four days apart, were necessary; but of course upon leaving each time I took the slates with me. Upon coming the fourth time, and while seated at the table in broad daylight precisely as above described, I heard a peculiar sound within the package upon the table as of writing upon a slate with a piece of wood. It was then written automatically by the medium's hand that the moment had come to open the slates. I then opened the package myself, and in doing so untied the peculiar knot which I have mentioned, the undisturbed condition of which served to impress me deeply with the remarkable nature of the phenomenon. I had through the several days during which the experiment was in progress been very careful, the slates having not at the séances left my possession for a single moment, and between the séances safely deposited under lock and key in my own desk."

Mr. Healy states in addition to the above that he has frequently received the slate-writing through Dr. Rogers in the more ordinary way, namely, upon slates lying on the table, and in full view during the whole period of the séance. Upon one occasion the writing came between two slates that had been placed upon the globe on a gas fixture five feet from either the medium or himself. In all these cases the phenomena came in a clear and unmistakable manner, every opportunity for inspection being furnished; sometimes the hands of the medium, as well as his own, rested upon the slates, sometimes they were held by Mr. H. exclusively—in short, every assurance of the honesty of the medium was given that could be asked for by any reasonable being.

"I should fail," he says, "to convey a correct impression of Dr. Rogers's mediumship if I left it to be inferred that bare phenomena were all that could be derived therefrom. In the course of the sitting, names and allusions to circumstances were given that were well-recognized by me, but which must have been wholly outside the knowledge of the medium. In conjunction with his wife, who is an excellent clairvoyant, I received from Dr. Rogers a very valuable test of spirit identity, which greatly fortified my belief in Spiritualism. The lady described a spirit as present, and said that he announced himself by a certain title, which, in connection with the description, caused me to recognize him. She said further that the spirit held something in his hand that looked like a piece of jewelry, and mentioned one of my relatives. She was unable to see just what the article was. I failed to understand, but suggested that the spirit inform Dr. Rogers's guide what particular article it was that he held, in order that he might convey the information to me by writing. Thereupon Dr. Rogers wrote: 'He says it is a scarf-pin, and that—will know about it.' Upon inquiry I found that the person referred to had purchased a scarf-pin to present to the individual whose spirit thus communicated, but that the latter had passed to spirit-life before opportunity had offered for such presentation, though I had never before received intimation that such a gift had been intended."

A gentleman of Milton, Ulster County, N. Y., in the summer of 1885, hearing of the remarkable mediumship of Dr. Rogers, and of the satisfaction all who held séances with him received from its exercise, called upon him for the purpose of testing it. "I took," he says, "two new slates to the doctor. Placing a very small piece of slate pencil between them, he (Dr. R.) fastened the two together with a rubber band, the slates not leaving my hands, and placed them on my head, the doctor holding the two corners. In about two minutes three alight raps were heard, indicating that the message was finished. I then opened the slates and found a message containing two hundred and fifty-eight words and signature, from my mother, who passed to spirit-life in 1822, sixty-five years ago, of which the following is a copy:

Dear Son—I come to thee with a mother's blessing from my home in the spirit-world, where everything is beautiful and fair to the eye and to the soul-perception, for we in this realm of spirit-life absorb through the keen perceptions of the soul the outward manifestations of the Divine Being, to a far greater extent than it is possible for thee to do through thy senses. My son, the glories that wait the resurrected spirit when the life has been pure are too sublime to be portrayed in mortal language. It is only the communion of soul to soul that can convey an idea of its exalted beauty. The life has been one of many changes and of varying success from a worldly point of view; and by this thy experiences have been many. Thou shalt see the reward of the great

sorrows that have been to thee a crown thy spirit has fulfilled the earthly mission risen to the higher state. Then thou thank the Divine Father that has led through all thy trials safely to the end seems a strange way for me to commu-



CRAYON DRAWING OF A SPIRIT BY DR.

thee, my son; but for the assistance it would be impossible for me to write thee for the opportunity thou hast; Willie and many others are here, often with thee, and will guide thee over the river to the happier shore where soul finds rest from earthly cares. Th bids thee be hopeful and trust.

DORCAS COLBY

As an illustration of the ability of Dr. Rogers to produce with closed slates in a public assembly, I mentioned that at a reception held Williams, the materializing medium New York, on the 5th of May, 1886, Charles in his address having alluded to it possible in the presence of a miscellaneous audience, it was suggested that as Dr. Rogers was present an experiment of that then and there instituted. Where Williams produced a pair of slates, which inspected by the company, after which a small table was then placed between the slates, at which sat the medium, Mr. John Franklin Clark guarding the right, and Mr. Dawbarn taking charge on the left. Dr. Rothfelm assistance by placing his hand upon the

The scratching of the pencil told once that something very much all work between those slates. The process was almost convulsed by the unneeded to overcome the conditions, result was such a proof of spirit-life and power, as many present had needed. The inside surfaces of the slates exhibited a communication; one a very bold hand, and signed by Mr. who is the spirit-friend and cabinet Mrs. Williams; the other of smiles and greeting, but in a very different writing, declared itself to be from son.

"Such incidents," it was remarked to me in describing it, "under the privacy of a quiet room have been printed by the thousand, but the exhibition of such power is comparatively rare and should be encouraged whenever will permit."

Wonderful as are the above manifestations of spirit-power, and highly developed gift of mediumship for their production shown to be in Dr. Henry Rogers, remarkable is the somewhat newer notion of Independent Crayon Portraits, are correct portraits of friends of the living, lately or at a remote period from this to the life beyond, rapidly in total darkness without the touch of a hand.

Of the manner of proceeding and conditions under which these portraits are no more concise or lucid a statement had than that given by Judge Nelson New York in these columns last November salient portions of which for that give in this connection.

Mr. Abram Cramer, an elderly gentleman who resides in Gardner, Jackson County, journeyed two thousand miles, and believes in the production of spirit-life-size portraits of the dearly beloved for many years, shared his position home. Arrangements were made for Rogers and his wife for a series of sittings. The invisible agencies make their preparations for the production of these wondrous sittings were continued daily, announcements were made that all were the final and a time for it, as was understood by those who had acquaintance with the Spiritual Philosopher. Such preliminary meetings would

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NT OF THE
STATE

DAY, MARCH 26, 1887.

{ \$3.00 Per Annum, }
Postage Free.

NO. 2.

to these a cross when
earthly mission and
Then thou canst
that has led thee
to the end. This
to commune with



A SPIRIT BY DR. ROGERS.

the assistance of others
for me to write. I thank
you hast given me.
are here. We are
will guide thee safely
happier shore where the
earthly cares. Thy mother
nd trust.

DORCAS COLEMAN."

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by those who have any ac-
Spiritual Philosophy that
sittings would not be re-

quired, were the production of the picture to
be aided by the unmixed magnetism of the me-
diums; but inasmuch as a strange element is
necessarily introduced in order to provide a
way for the expected visitor whose likeness is
sought, it becomes important, indeed a
sine qua non, that their several magnet-
isms—mediums, and guest or patron—
should be brought into concordance,
and made to act harmoniously as a unit
of force, susceptible of being drawn
upon by the invisible operators.

The appointed time of the final sit-
ting was Wednesday evening, Nov. 9th,
which proved to be atmospherically fa-
vorable for the projected work. There
were present, Dr. Rogers, Mrs. Rogers
(mediums), Mr. Cramer, Miss Anderson
and Judge Cross. At about eight
o'clock a thorough examination of the
operating room was made. A rear door
opening into the hall had been padded
and draped to intercept sounds. It
was bolted and locked, and to make
things doubly sure, paper was pasted
over both door and jamb at their juxta-
position, and the door-key deposited in
the pocket of Judge Cross. The one
window was curtained over inside
blinds; a writing-desk and a few simple
articles made up its store of furniture,
all of which, including drawers and re-
cesses, were critically examined. Near-
ly midway between the side walls, and
directly opposite the parlor doorway,
which was heavily curtained, stood an
ordinary artist's easel, sustaining a
board on which was fastened a sheet of
thick drawing-paper, two by two and a
half feet in measurement. Over the
face of this was a movable cloth cover-
ing. These also were examined, even
the tacks in the paper being removed to
make sure that there was no pencilling
upon its under surface. In the parlor,
to the left of the door, a large music-box oc-
cupied a diminutive stand. These were all the
preparations observable.

Before being seated, Mr. Cramer, tore from
the upper right hand corner of the drawing-
sheet, for its further identification, a piece
measuring about two inches either way from
the point of the angle, after the manner of old-
time indentures. Four chairs were then ranged
on the parlor side of the curtained doorway, in
which were seated Mrs. Rogers, Judge Cross,
Miss Anderson and Mr. Cramer, all joining
hands. The burning gas jet in the parlor was
lowered to a mellow twilight, and the music-
box set going, when Dr. Rogers took his seat
just inside the curtain and was immediately
entranced, and was so held by his guides to the
completion of the work in hand.

The sitting occupied three-quarters of an
hour, the hands of Mrs. Rogers being mean-
while icy cold, and Miss Anderson being a part
of the time in a deep sleep or trance. The mu-
sic-box was mostly playing, with an occasional
alternation of singing, the light lowered a lit-
tle, and afterward gradually turned on to full-
ness, when it was announced that the two pic-
tures were done, and permission was given
those present to examine them. Of the result
of the examination Judge Cross says:

"Notwithstanding the fullness of my faith I
confess to no little surprise at the complete-
ness and perfection of the work. In an artistic
point of view merely they stand unrivalled.
The large sheet contained the draped head and
bust of an elderly lady, with a full, round face,
clear eye, shapely but marked features, wear-
ing altogether an expression of such tender-
ness that it would have added but little to the
surprise of the moment to see them ripple into
a smile as we looked upon them. A light,
gauze-like mantle fell from the head over the
shoulders, through which the form was dis-
cernible; a narrow band, holding a jewel from
which rays of light radiated upward, bound
the forehead, and an exquisitely-wrought lace
ruffle encircled the neck. To call the whole
beautiful is faint praise. It was at once a glory
and a testament. All present were grateful
beyond the power of words, and Mr. Cramer
shed tears of joy as he looked upon the realiza-
tion of his long-cherished dream and pro-
nounced the likeness perfect. It seemed as if

"To his eye
There was but one beloved face on earth,
And that was shining on him."
In anticipation of success, he brought with
him a cabinet-size photograph of his late wife,
now nearly two years ago, which, by a close
comparison with the picture, made it evident
that he was under no delusion, although, as
had been predicted, the latter had a younger
and fresher look. There could be no mistak-
ing the resemblance; every feature was the
same in both, and a stranger having scrutinized
the one could not fail to recognize the other."

To the correctness of the portrait Mr. Cramer
certified in writing, adding, "It has been ex-
amined by many and pronounced a most beau-
tiful and artistic piece of work. The picture is
a stronger likeness of my wife than any she had
taken while in the body."

It will be remembered that in November last
we gave an account of our having called upon
Dr. Rogers while in New York, and receiving
indubitable proof of the power and genuineness
of his mediumship for the production of por-
traits of friends who have become denizens of
the life beyond. On that occasion we were in-
vited into a small room opening from the par-
lor, and took our seat at a table on which were
a number of ordinary framed slates with blank
surfaces, some sheets of white paper and a
number of pencils of different kinds. Mr. and
Mrs. Rogers, both being mediums, also seated
themselves at the table. A piece of blank pa-
per, after being depleted of a corner for identi-
fication by us, was placed, with a small piece
of crayon, between one pair of slates, which
were then fastened face to face by strong India-
rubber bands.

Two other slates were bound together in like
manner, with only a minute fragment of a slate

pencil between them. Then each pair of slates
in turn were held in our own hands a very short
time—not exceeding five minutes—at the ex-
piration of which the invisible presences signi-
fied by raps that they were ready to be opened
and examined. This was left for us to do, when
upon the inner surface of one pair of slates the
following message appeared, written in a free,
delicate hand:

"Dear Friend—I have here found the opportu-
nity, so long sought, to give you a portrait of
myself. Accept it from me, dear friend, as one
more proof of my continued existence, and of
immortality.

Your friend in spirit as in life,

ELLA SIMPSON."

Upon opening the other pair of slates, the pa-
per sheet was found to contain a beautifully
executed crayon drawing (head and bust) of a
young lady. The likeness was by us recognized
as that of the young friend whose message we
have given above, and certainly, as a work of
art, in linear drawing and shading, it is fault-
less.

This portrait—now on exhibition at our book-
store, 9 Bosworth street—was taken to Ames-
bury, Mass., and shown to Ella Simpson's grand-
mother, Mrs. Harriet Patten, eighty-five years
of age, without a word being spoken in regard
to it. At the moment of seeing it she exclam-
ed, with great surprise, "Why! that is our
Ella, ain't it?" Others of the family unhesitat-
ingly recognized it as a good likeness of our
deceased relative.

In order to give our readers some idea of the
artistic perfection of the portraits thus pro-
duced, we present an engraving of one, though
the delicate finish of the original cannot, except
in a very meagre sense, be given in an ordinary
newspaper print. The most that can be appre-
ciatively realized in it is the outline, yet no one
will fail to see that the picture is one of grace
and beauty.

The gentleman for whom the drawing was
made furnishes us with the following account
of it:

"This picture is a copy of a life-size portrait,
given to me by direct or independent drawing,
through the mediumship of Henry Rogers, of
New York City."

The paper on which the portrait was pro-
duced was examined by me, and found to be
clean and free from blemish; and after sitting
for the space of thirty minutes a beautiful life-
size portrait, which I recognized to be that of
a friend of mine in spirit-life, was found on the
paper, of which I had taken a corner-piece that
fitted perfectly after the portrait was given.

This manifestation of spirit power was given
under the strongest test conditions, and I am
positive that no human hand had anything to
do with the production of this wonderful pic-
ture. I take pleasure in endorsing Dr. Rogers
as a very powerful and reliable medium.

April 30th, 1886.

A. MCKINLEY."

Regarding other portraits produced in this
phenomenal way, the following statements
made by their recipients are before us:

NEW ORLEANS, Dec. 12th, 1886.

I feel it is a duty I owe to the Doctor and the
public to certify that I have in my possession a
portrait of my former husband, John Houston,
who died in 1840, taken through the medium-
ship of Dr. Henry Rogers, in a dark séance in
Saratoga, N. Y., Sept. 13th, 1886.

The portrait is a perfect likeness of Mr.
Houston, and there was not, at the time of its
production, a single picture of him in existence.

EULALIE EULER.

HENRY A. EULER.

OLIVE PARMLE.

TEENIE HOUSTON.

NEW YORK, Jan. 20th, 1887.

DR. ROGERS—Dear Sir: I wish to give my
testimony regarding the manifestation of inde-
pendent drawing of a life-size portrait of a
friend in spirit-life, whom I recognize, received
through your mediumship. The picture has
been examined by many, who pronounce it an
exquisite production, and high artistic.

I wish also to tender my thanks to you, and
to your spirit guides, for the many evidences of
spirit-return I have experienced during a long
series of sittings for independent slate-writing
and drawing.

Yours very truly,

FREDERIC BORSCHNECK.

The artistic controls of Dr. Rogers produce
not only portraits, but landscapes, and other
drawings. Mr. Healy, whose experience at sé-
ances for independent writing we have given,
furnishes an account of a picture received by
him through Dr. Rogers's mediumship, the con-
ditions under which it was produced, and a de-
scription of it, which derives an emphasized
value from the fact that the writer is a con-
noisseur of art, and speaks from the standpoint
of a critic. Mr. Healy says:

"The room in which the picture was produced
was a small one at the end of a hall, having one
door opening into the hall, and another into a
larger room. When the time appointed by Dr.
Rogers's guide for giving the picture had ar-
rived, the door leading to the hall was locked,
and I took possession of the key. I further
fastened the door to the casing with large strips
of sticking plaster, and wrote my name with
pencil across these strips. I then thoroughly
searched the room, and found it contained
nothing but an empty secretary and an easel,
the latter having upon it a large piece of white
drawing paper tacked upon heavy cardboard.
As this was the paper upon which the picture
was to be produced, I examined it with critical
care.

A corner was turned far down by the medi-
um, and it was held up to the light, showing
clearly that there was nothing concealed under
the cardboard, or between the latter and the
blank paper upon it. I also noted every slight
peculiarity of the edges of the paper, and the
exact position of the tacks, which were differ-
ently located on the two sides. A sancer, con-
taining a small quantity of pulverized soft
crayon, was placed upon the floor under the
easel.

Having expressed myself as satisfied with
the arrangements, and everything being in
readiness, the light was extinguished in the
small room, and we retired into the larger
apartment, which was well lighted, drawing the
plush portiere or curtain across the doorway be-
tween the two rooms. Dr. Rogers, his wife and
I, the only persons present, then seated our-
selves quite near the curtain. The Doctor was
immediately entranced by his guide, 'Emanuel,'
and, after a few words of greeting, arose and
threw aside the curtain, thus revealing the

Literary Department.

SLIPPERY PLACES.

Written Especially for the Banner of Light,
BY MISS M. T. SHELHAMER,
Author of "Outside the Gates," "After Many Days," "Crowded Out," Etc.

CHAPTER VII.
"THE LITTLE MOTHER."

case and the drawing paper upon it, just as we had left it. He then went to the easel, tore off a small piece from one corner of the paper and handed it to me. I distinctly saw the blank paper on the easel with the corner off. The entrance medium then took his chair into the small room, closed the curtain and remained inside. Mrs. Rogers and I reentered ourselves in the larger room. After sitting about half an hour, the medium, still entranced, drew the curtain aside for a ray of light, yet enough to enable us to see that there was a picture on the easel. Very gradually the light was thus admitted, it being explained that this was necessary to insure the permanency of the work. It was perhaps fifteen minutes before the curtain was fully withdrawn, permitting us to get a steady view of the picture. The medium then, with closed eyes, came into the room where we were, seated himself in a chair, and after a series of upward passes made by Mrs. Rogers, accompanied by vigorous shaking and slapping, came out from the trance condition. He then took the corner of the paper that had been torn off, as above stated, and found that its edges exactly matched those of the corner of the picture. This, with other marks of identification, made it certain to my mind that the picture before me was indeed the identical picture that I had seen in a blank state at the beginning of the séance. I found the hall door fastened and sealed, just as I had left it. About two-thirds of the crayon in the saucer on the floor had disappeared.

The picture created in this marvelous manner is a large landscape, 17 in. x 37 in., very beautiful and of superior artistic quality. A river is represented, with hills upon either side. There are trees, rocks, bushes and grass, all beautifully executed. Upon a high bank or bluff at the left is seen a white mansion of curious but beautiful design, and bathed in soft light. Perhaps the most remarkable feature is the sky, so full of light, with delicate floating clouds, through some of which the light is just breaking with exquisite effect. The gentle movement of the water, with the reflections of tree, cloud and bank, are very fine. The whole picture is very luminous, yet so soft and exquisitely modulated that the effect is very restful and pleasing. It has that subtle, ideal, spiritual quality found only in the best works of art. I have from my youth up lived in an art atmosphere, and have seen most of the best pictures by foreign masters that have been brought into this country. I feel, therefore, that I can confidently say that I have thus imperfectly described is one of very great artistic merit. I do not believe that any better work in black and white has been done in this country. I esteem it as an important and valuable addition to my collection.

The technique of the work is very interesting, and affords corroborative evidence of the genuineness of the manifestation. There is not a pencil mark in the picture, nor any indication of the use of hard crayon. Persons familiar with such work, and practiced in it, have told me that it would not be possible to secure such fineness of work with a stump, and soft crayon. In fact, it would probably be impossible for an artist, however skillful, to make a copy of the picture and produce the same effect.

It is said by the guides of the medium that these pictures are made in spirit-life, that the work of transferring them to the paper is almost instantaneous, and that by far the larger portion of the time taken at the séance is consumed in preparing and dissolving the necessary magnetic conditions. The same explanation, doubtless, is applicable to some if not all instances of slate-writing.

The facts we have here placed before our readers will serve to show that the mediumship of Dr. Rogers is of an extraordinary type. His residence in this city—now at 683 Tremont street—will probably be the scene of some of the most exalted and astounding manifestations of supermundane intelligence ever given to mortals, and we unreservedly commend him to the notice and patronage of the public.

New Publications.

EASTER GIFT BOOKS.—In anticipation of the approaching Easter festival, Lee & Shepard have issued a number of hymns, ballads and poems, with full-page letter-press illustrations by the best artists in America, as souvenirs of the occasion. They are superbly printed, ribbon bound, the first four with title in embossed gilt letters. The following are in size 7 1/2 x 9 1/2 inches each in box: "Arise, My Soul, Arise!" by S. F. Adams, author of "Nearer, My God, to Thee," "See the Land Her Easter Keeping," by Charles Kingsley, "The Message of the Blue Bird," by Irene E. Jerome, "Gladden of Easter," selected from the poets. The following are 4 1/2 x 7, titled cover title, each in envelope: "Nearer, My God, to Thee," by S. F. Adams, "Abide With Me," by H. F. Lyte, "Rock of Ages," by A. M. Toplady, "My Faith Looks Up to Thee," by Ray Palmer. Lee & Shepard, 10 Milk street, Boston.

CYCLOPEDIA OF BOSTON AND VICINITY. By Dexter Smith. 12mo. paper, pp. 376. Boston: Cassin & Smith.

The information regarding Boston and its suburbs given in this volume will be found of great value, not only to strangers who may visit the city but to those who are residents. In addition to a vast fund of matter relating to Boston as it is, much of its early history is given, incidents and reminiscences related of a far back period, copies of inscriptions on historical tablets and of eventual playbills as remote as 1790, and a chronological table of events connected with the city from 1630 to 1880.

CASEY'S NATIONAL LIBRARY. Issued weekly. Each vol. 16mo. paper, pp. 192. New York: Cassin & Smith.

The following are the latest issues of this library: "A Christmas Carol and The Christmas," by Charles Dickens, "The Christmas Year," by Rev. John Keble, "Wandering in South America," by Charles Waterton, "Life of Lord Herbert of Chesham," by Elmslie, and continued in his death. "The Hunchback—The Love Chase," by James Sheridan Knowles, "Crocket Castle," by Thomas Love Peacock, "Pierrot's Love of Pericles and Fabius Maximus, Demosthenes and Cicero," Translated by J. V. Langhorn, "Macaulay's Days of Ancient Rome," by Jerome on Evil-Speaking, by Isaac Barrow, D. D.

Rev. Henry Ward Beecher.

A correspondent writes us as follows regarding the great preacher recently deceased:

"There has been a general feeling of condolence and sympathy for the widow and the family, in view of the departure of Mr. Beecher to the home of all souls—the spirit-world. Nearly all the papers, without respect to politics, and nearly all the pulpits and rostrums from the Congregationalists to the Spiritualists have paid tributes to his memory.

There has been but one open expressed exception, and that was furnished by a few bigoted ministers in Chicago, who have already repented of their hasty action.

This being nearly a universal movement in respect to memory to Mr. Beecher's worth, it will not be out of place to show what his views were on the philosophy of Spiritualism. When some one who was one of his most intimate friends, and who had been a student of his preaching, was asked to give a card to the public, one sentence of which reads thus: 'I look with profound interest upon all who make efforts to educe scientific truth from the extraordinary class of phenomena which has become so common in our day, and to which at length, in England at least, the attention of men of the highest scientific attainment have been seriously turned.'

Here is the report of a minister who uttered such sentiments years ago, and who has to-day the respect of the world's scientists as far as known.

In the State of Pennsylvania some bigoted minds have just presented a bill for enactment against the Spiritualists, which in reality would, if it became a law, stop investigation into the reality of our world, these Spiritualists, who are the only ones of communication. Would it not be well for the ministry that state to follow the example set by Mr. Beecher, and to investigate the reality of these phenomena? It is not applicable to the laws of that State, there is nothing like knowledge as a cure for unimpaired prejudice.

Dr. M. T. Shelhamer's Vegetable Compound is daily receiving successful orders for female diseases. It is highly recommended by physicians.

I neither felt the ability nor the desire to undertake this work alone, and I spent many hours in persuading my friends that I required the use of their names as well as the unheralded assistance they had rendered me. Finally they consented to form into a sort of association for the management of the "House," with the proviso that I should stand at its head, with William and Annie Johnson, Hannah Showers, James Stetson (the old Quaker who had assumed the responsibility of our rent) and myself, forming a board of trustees authorized to receive and to expend any donations that should henceforth be made to our work.

Our task was not an easy one. The girls who filled our new home did not come of themselves and ask admission. We had to seek them out, and by many inducements and much earnest talk and patient labor persuaded them to undertake the new life and the honest work that we were ready to offer them. Some of them were mild and tractable, and exhibited a conscientious desire to discharge their duties faithfully, while others were restless, hard to please, and seemed to feel any labor that taxed mind and body irksome to them. Yet I think all were grateful for the home comforts that surrounded them, and in the end even the most unruly became a contented, amiable and willing helper in our band.

We did not believe in idleness for any who had health and strength. Occupation for the hands brings strength to the mind. Industrial habits give no time for useless regrets or for idle thoughts, and it became a nice question to the management just how to find employment for the different natures that were brought to us. Several found something to do at the book-binding. Others were furnished with needle-work of various kinds. James Stetson provided a portion of this from the dry-goods house in which he held a partnership; and in time each woman found herself leading a self-supporting, respectable life.

After months of training in housekeeping duties, or with the needle, surrounded by the moral atmosphere that we endeavored to create for them, some of our girls found situations as house-maids, nurse-girls or seamstresses in various homes in the city. We did not open an "intelligence office," but our work and purpose becoming known, good people began to watch its progress, and the more courageous gave us assistance by taking into their families as help, some of our number as had proved themselves capable and worthy, thus leaving room for other stray ones to come to us.

After a while we made a new venture. One woman, neither young nor handsome, but with traces of a hard life in her face, came seeking a companion she had once known. I hardly know how it happened that she consented to remain with us awhile, but suppose the quiet atmosphere of the place attracted her storm-tossed spirit. This woman had a deal of native energy and shrewdness. She had at one time held the position of head cook in a hotel, and understood the culinary department thoroughly. One day Mary surprised me by offering to teach some of the girls all sorts of cookery, and as I saw she was in earnest, and thinking it would draw her attention from the old life, I consented for her to do so. Mary found willing, if at first inexperienced, pupils in her class, and it was not long before the snowy loaves of bread and delicious cakes, with other toothsome edibles that came fresh from their hands, attested to the good use our cooking-school had made of its opportunities. But the class was expensive, and then came the question how it could be made remunerative. After much consultation we decided to open a pastry-cook's establishment, and we secured a portion of Mrs. Showers's house opposite, in which to exhibit our wares. Soon there began to come in orders for bread and cake and biscuits, jellies, preserves and other dainties as the reputation of our culinary department spread. The Quakers, among whom we found our chief patrons, were not all as simple livers as we were in our home, and many of them indulged in the delicacies of the table. To these, our concoctions offered temptations that frequently brought to our home orders for new supplies, and thus one branch of industry opened successfully before us.

Our wards were not at any time made to feel dependent, nor did any irksome chains bind them. They were allowed to come and go, provided they promised not to seek their old haunts, or to hold association with evil. We kept a strict watch upon them, but did not allow them to see it. We gave them opportunities to listen to instructive lectures, or to visit socially together; and when they had become competent to pursue any employment they were allowed a fair wage for their services. We did not exact it, but we were always pleased to find any one of our number preferring the simple Quaker costume to that of the world of fashion—the endeavor to gain which over-excites so many minds—and eventually each one came to adopt it.

Our religious observances were after the manner of the "Society of Friends": to spend an hour in the little quiet meeting-house of the plain people, listening to the solemn words spoken by some inspired member, or sitting in calm meditation, influenced and uplifted by the silence and the peaceful atmosphere, when no mind was "moved upon by the spirit to give utterance," was, I believe, of more real service to my girls than any other form of religious worship could have been. Few of them fell into the plain language of the people, and indeed I did not myself. While we might have passed for Quakers from our simple garb and manner—in the outside world, yet there was enough of distinction between our apparel and that of the true "Friends" to satisfy the more rigorous of that body that we were not pretending to be that to which we were not entitled by birth or training.

From the first—led by Hattie Willis, I think—the girls began to look to me as an instructor and adviser. Whenever confidences they had to give were poured into my ear. If one was in trouble, or wanted advice, she was sure to seek a private hearing from me. I tried to make

them always with sympathy, and with such kindly counsel as seemed best to my judgment. I interested myself in their affairs. I had nothing to live for but these poor creatures, and the thought of encouraging them to lives of usefulness was a pleasure to me.

I came to hold a deep-seated and genuine affection for "my girls," as I always called them, and it was not long before they began to show their confidence and love by calling me "The Little Mother."

I was more proud of that name than any high official can be of his well-earned title. Though I had been denied children of my own, yet the instinct of motherhood was strong within me, and the charge of these creatures—many of them more helpless at first than babes—brought a blessed contentment to my heart; while the salutation "Little Mother," made by women some of them even older than myself, gave me a feeling of satisfaction that cannot be described.

Our management found but few offenses on the part of its wards, and we had serious trouble with only one of all who came to us. Jane Allen was a turbulent creature, and sought to sow dissension among her associates. At length I was forced to talk seriously to the woman, and she withdrew from my presence sullen and silent. The next day we missed Jane, and a search revealed the fact that she had decamped with a number of articles belonging to the inmates of the house. We instituted a search for her, but without learning her destination, and we never saw her more.

Considering the lives of hardship they had led, the serious exhaustion of mind and body that assailed them of necessity, it was surprising how the girls rallied and gained vigorous health after coming to us. But one frail little creature, weak and helpless as a child, failed from the first. How grateful was she for every little attention bestowed upon her! How she clung to me in her hours of terror when dreading the approach of death; and how eloquently she thanked me with her violet eyes as I softly spoke of hope and faith and a heavenly Father's love. Her story of innocence and trust betrayed was the saddest of the sad, and I could only pray for peace to come to the soul of Lizzie Wing as I folded her white hands for their last rest.

During the four years that I remained the nominal head of this home, none of my girls entered into the matrimonial state. Though I considered that they had nobly redeemed the past, and that living the life of honest industry, with their souls filled with high effort and pure thoughts, they were just as free from stain and as worthy of regard as the members of the opposite sex whom we came in contact with, yet I did not encourage them to contract the marriage relation, for I believed that each one could find an honorable career and prove of service to her kind just as well without the assumption of those duties. I believe in the sanctity of marriage, in the purity of the home circle, and in the foundation of society upon the family relation, but so many of my sex have been reared with only the aim to contract a desirable marriage, and in such woeful ignorance of the duties and the responsibilities of life, that I thought it best to lead the minds of my girls in other channels.

In time I succeeded in persuading Hattie Willis to write for her mother a full story of her life. It came very hard to her to do this, but I knew the trial brought relief to the girl. The next week brought a reply. It was a lengthy letter, filled with a mother's love and pardon, and imploring the return of her child. The mother had moved from her old home to Chester, whither Hattie's letter had been forwarded. "I am quite a stranger here," she wrote, "and no one would learn the story of your life. Come to me, my child, and meet your weary heart upon a mother's lap. For each other we will work, and we shall gain a comfortable, happy living together. For over five years I have prayed for news from my absent child. At length God has heard and answered my prayer, and now it seems as though I could not wait longer to clasp her in my arms." Much more was written in the same vein, and as she read them to me in a broken voice, tears streamed from the eyes of the daughter who at length was called home. Of course I advised Hattie to go to her mother at once, and she decided to do so. The leave-taking was both sad and joyous. I was sorry to lose the friend I had made, for her many womanly qualities were very dear to me, and glad that she was to be restored to her parent, while Hattie was both pained and pleased with the prospect opening before her.

Some days after she left us I received a letter detailing her journey home and the reception she met at its end.

"Mother has a little income," she wrote, "and that, with the fruits of my needle, will support us comfortably. I am as happy as I can be; and as for mother, there is a look upon her face that makes me think only of one who has been admitted into Paradise."

Subsequent letters of cheer and affection continued to reach me, and none of the inmates of our home but who were always pleased to hear a good word from Hattie. Later, two more of our band were restored to their sorrowing parents, and a third was sent to an uncle in the West.

God in his own good time sent an angel to nestle in the heart of Annie Johnson, and to brighten the lives of the girls, who fairly worshipped the little stranger. Called was a lovely babe, the idol of her parents, and a constant source of joy to us all. I think the presence of this child in the home brought a higher conception of life; a deeper spirituality to the inmates than any preaching could have done, and it was really a delight to watch the girls as they paid their homage to the tiny autocrat that had come among them.

But I cannot relate the story. As to myself, I lived a dull, outwardly calm, unexcited life, away from the past in the midst of my work. I found many secret moments in sleeping retrospection. A nervous cough had settled upon my system, and sometimes signs of brain trouble were seen. Once when seized by such a paroxysm, I decided to write a letter to my husband, and

place it where it would be found among my effects in case of my death.

And now I come to the date in which I opened my story. As I related in my first chapter, I had been taken down with pneumonia, and for days, in spite of the care bestowed upon me, my sufferings were intense. At length I seemed to feel peace of mind and ease of body. I sank away into what seemed a sleep of roses, as I have described, only to find myself mysteriously conveyed to my former home in Concord, where I discovered the blindness of my husband, and the true story of his attention to Sybil Barton, now and long since the happy wife of my husband's confidential clerk. I have told how I was drawn from this scene just as I beheld the spirit-face of my sainted mother, and by an irresistible power conveyed back to my chamber, where I beheld an outstretched inanimate form upon the bed, and a group of weeping friends around.

I had no idea of the lapse of time, but now know I must have lingered amid those scenes for three days. I was troubled at the grief of my friends, and wondered that they did not listen to my words of comfort. What was it that grieved them so sorely? A sort of dreamy condition hung about me, and I did not clearly understand anything. Not until the body was placed in the simple casket, and I read the words "Doris Howard, aged twenty-eight," did I realize what had happened. I was dead then, dead and that pallid form had been my body. How very strange. This was not at all what I had imagined death to be. I lingered until after the simple service, and the consignment of the body to the tomb. Then I felt a sudden snap, as though some cord binding me had been severed. I felt free, and a joyous thrill swept through my being at the thought. No more I pined the weeping women. "They will get along nicely," I thought. "William and Annie will manage the home, and its friends will see to its interests. I must go to my husband, who needs me, and seek his forgiveness."

I had no thought then of a spirit-world. I knew nothing of it. I only remembered my former home, and the hapless man who had been stricken through my mistaken flight.

How I traveled to him I do not know, but it seemed but a moment before I was by his side. I lingered, hungry for a glance of recognition, or a word of forgiveness from him; but he knew nothing of my presence. There were days when he seemed bowed beneath the weight of his misfortunes, and others when his cheerful, even and energetic speech told no tale of the sorrows he had known.

James Eastham had entire charge of my husband's finances, and was often a welcome visitor in the house, and on many occasions his wife, Sybil, came with him to cheer the lonely man with her pleasant speech and bright presence.

William Small, the amanuensis of my husband, was a slight, delicate young man, to whom I felt especially attracted. When he was present I seemed to gain power to come nearer the blind man, and certainly I could hear more distinctly and see more plainly in his presence than when he was away.

One day a letter was brought into the library, which I recognized as that I had penned for my husband's eyes alone. It must have been found after my decease and forwarded to its destination.

As was his custom, William Small opened the envelope and began to read its contents to my husband. As its import dawned upon him the face of Joel grew ghastly white, and he leaned forward in an intense, listening attitude, painful to see, as if to drink in every word of the letter in which I had written a plain statement of my flight, its cause, its results, and of my subsequent career.

I was no less excited than he, as I too listened to the reading. Spirits can feel deeply and suffer strongly. They are all nerve, all sensation, all perception. I had passed through so much of sorrow and regret that I seemed to quiver now in every part of my being, and as the wall of his tortured heart smote upon me, "Oh! Dorris! Dorris!" I felt a sense of suffocation, and in a moment I knew no more.

[Continued in our next.]

Southwestern Michigan Spiritualists.

To the Editor of the Banner of Light:

Agreeable to notice, the Spiritualists of Southwestern Michigan met in convention in Conkey's Opera House, Benton Harbor, Mich., on the afternoon of February 19th. Though the weather was threatening, there was a good attendance, which increased at each session.

The evening was called to order by the President, Mr. W. T. Jones, and the afternoon was devoted to short speeches by the different speakers and members of the Association who had met there for earnest work.

Bishop A. Beals of Jamestown, N. Y., opened the evening meeting with the stirring song, "The People's Advent." Mrs. E. O. Woodruff of South Haven read a letter, followed by the choir singing, "The Messenger Bird." Mr. Woodruff occupied the evening with the subject, "Immortality." She expressed the opinion that he who refuses to investigate a subject resorts to the work of fortune tellers and fortune tellers to do his work for him and forever. A song and benediction by Mr. Beals closed the evening session.

Sunday, Feb. 20th.—The morning session was opened by Bishop A. Beals of Jamestown, N. Y., with the song, "The People's Advent." Mrs. E. O. Woodruff of South Haven read a letter, followed by the choir singing, "The Messenger Bird." Mr. Woodruff occupied the evening with the subject, "Immortality." She expressed the opinion that he who refuses to investigate a subject resorts to the work of fortune tellers and fortune tellers to do his work for him and forever. A song and benediction by Mr. Beals closed the evening session.

The afternoon session was opened at 2 o'clock with a song and benediction by Mr. Beals. Quarets made followed, and then a lecture from Mr. A. B. Willis, through the instrumentality of Mr. Beals. He said, "Give" the subject of the evening, "The Messenger Bird." This lecture abounded with the choicest gems of thought. As the close of the lecture a series of questions propounded by the audience were answered by Mr. Beals. "Land of the God-Created Land." Sunday evening a full house listened to the closing of the Convention. The subject was "The Indebtedness of the Church to Spiritualism." The speaker said and made women heard the founder of religion no vision stone, ment would have erept in. "At the close the choir sang, "The People's Advent." Mrs. Woodruff then made a closing prayer in memory of those in Benton Harbor, Mich., Feb. 20th, 1887, this being the second anniversary of his birth into a higher life; he was for many years the pastor of the Association. He loved the truth, and tried to establish it among men. He was not any good-bye to our friends when this world was laid aside, but we keep them in our hearts and memories. So ended our Convention. The next morning prayer is due the able President of the Spiritualists of Southwestern Michigan, Mr. A. B. Willis, who has been a great blessing to the cause of Spiritualism in this region.

Very truly yours,
Dorris Howard.

March Magazines.

SIGNS OF THE TIMES.—The history of one of the victims of the Vermont railroad disaster is given, with illustrative diagram, which is claimed to be one of the most remarkable testimonies to the truth of astral teachings respecting the good or evil tendencies of particular times in the lives of individuals, and the wisdom of being led by those teachings. Planetary aspects of the month are noted and other astrological matters treated upon. Boston: Grant & Co.

THE CARRIER DOVE.—We are in receipt of an elegantly bound copy of the third volume of this publication. As we have noticed each number upon its regular appearance, nothing more need be said of them as a whole than that in this durable form they will be a valuable acquisition to the library of every Spiritualist who, for his own instruction and the information of his friends, now and in the future, desires to secure a record of current events in the history of Modern Spiritualism. The portraits and biographies of notable mediums, lecturers and writers identified with the cause largely increase its value. The Dove is published monthly at Oakland, Cal., by Dr. L. and Mrs. J. Schlessinger; Mrs. J. Schlessinger editor.

MAGAZINE OF AMERICAN HISTORY.—An interesting account of Fredericksburg, Va., where as early as 1870 was built the first Christian Church on this continent, and in 1808 Capt. John Smith fought with the Rappahannocks, is given by M. D. Conway, under the title of "Fredericksburg, First and Last." The illustrations include "The Home of Mary Washington in Fredericksburg," and a few simple of her will and autograph. A study in bygone politics is given by G. H. Peck in a Sketch of John Van Buren. In "Historical Homes on Golden Hills," the Editor, Martha J. Lamb, informs her readers of what an out-of-the-way town (Plainfield, Mass.), has given to the world in the way of men of influence. Other papers of interest are "The Wreck of the Saginaw," "The First Mayor of New York," "The First Religious Newspaper," with a few simple of its first page, "Washington's Sword," closing with several original documents from the archives of the past, Notes, Queries, Replies, etc. New York: 30 Lafayette Place.

THE QUIVER.—Under the general title, "Some Great Biblical Scholars," Prof. Robert gives reminiscences of departed members of the New Testament Revision Company, with portraits of Dean Stanley and Dean Blakesley. Rev. John Telford furnishes an interesting sketch of "Charles Wesley in Maryland," with portrait. New chapters are given of continued stories, two complete ones, "A Twilight Yolk," and "Lottie's Headache, and What Came of It," and an entertaining and instructive miscellany. New York: Cassell & Co.

THE HOMILETIC REVIEW.—The usual variety of sermonic literature and discussions of theological problems are given, the chief object being how to stay the tide of free thought that threatens to overwhelm the church that is said to be "founded on a rock." New York: Funk & Wagnall.

THE PNEUMOLOGICAL JOURNAL.—A portrait of John Roach, the ship-builder, with a sketch of his life, introduces a varied and interesting line of contents. New York: Fowler & Wells Co., 753 Broadway.

NOTES AND QUERIES.—The chief articles of interest in this magazine are: "The Mystery of the Holy-Holies Explained," "The Magic Aphorisms of Eugenius Philaleas," "Curious Names and Words," and several pages of "Questions and Answers." Manchester, N. H.: S. O. & L. M. Gould.

HERALD OF HEALTH.—"Health Habits of Queen Victoria," "Curing by Sympathy," "Diphtheria—A Warning," are the subjects of the general articles, following which are the well-known documents relating to "Women and the Household," "Mothers and the Nursery," "Health Inventions," etc. New York: 18 Light street.

THE PATH.—The present number closes the first volume and contains title-page and index. Dr. Henry Mann considers the question, "What is True Christianity?" The subjects of other papers are: "Heredity from the Uterus," "Thoughts in Solitude," "Hindu Symbolism," "Considerations on Magic," etc. New York: P. O. Box 8689.

RETHINKER'S MAGAZINE.—Lyman O. Howe continues his elucidation and defense of Spiritualism. In an article upon "The Truth of History," Robert G. Ingersoll gives some of his own experience to show that "ghosts" are employed now as freely as the past, and will be in the future. Buffalo, N. Y.: H. L. Green, 165 Delaware Avenue.

THE ELECTRICIAN.—A report of the fifth meeting of the National Electric Light Association in Philadelphia is given in full. The Progress of Electrical Engineering in Japan, a paper read at the above meeting, will be read with interest, as also a score of other articles on matters of importance to professional and amateur electricians. Electric Publishing Company, New York.

THE TRUTHSEKKER.—A series of articles on "Early Christian Doctrine and Early Christian Art," is commenced by W. H. Hudson, and views of American writers on Cremation given. London: Williams & Norgate.

THE SIBYRICAL MESSENGER.—Interesting statements are made relating to the total eclipse of the sun to occur next August. Among other subjects treated upon are: Meteors, Meteoroids, Shooting Stars and Comets. Northfield, Minn.: W. W. Payne.

Chicago Letter.

To the Editor of the Banner of Light:

It is with pleasure that I write a few lines for the encouragement of the many co-workers in the field of Spiritualist thought and phenomena who weekly are strengthened and brightened by reading in your columns the freshest and latest news and inspiration of the line of our beautiful faith.

There are now but two regular meetings, one on Sunday, all of which are well attended; besides these there are many circles regularly held by all grades of people.

The Society of United Spiritualists, which was first formed to organize about eighteen months ago, founded one of these meetings. Like all similar undertakings it required considerable personal effort, but it has now become a regular feature of the hall, the 5th Avenue, in Chicago. Once there is a meeting we suspended meetings about three months, and to revive them we had to personally assume all responsibility, but our spirit friends helped us, and hence their presence. It is a pleasure to see Mrs. B. F. DeWolf, of 222 West Madison street, an excellent trader and test medium, has generously helped her services to make the meetings attractive and successful.

Our services consist of a short lecture, which Mrs. B. F. DeWolf and our correspondents have generously assumed in giving, singing by the congregation, our organist, Mrs. J. J. DeWolf, and a few miscellaneous readings by our Secretary, Mrs. Anna McCarty, and Mrs. Davis, both of whom are well-versed in this direction, usually an hour devoted to the explanation of the various phases of mediumship for which we can make proper conditions in our audience. For the past few months we have been very successful in our efforts to make the meetings attractive and successful.

Our services consist of a short lecture, which Mrs. B. F. DeWolf and our correspondents have generously assumed in giving, singing by the congregation, our organist, Mrs. J. J. DeWolf, and a few miscellaneous readings by our Secretary, Mrs. Anna McCarty, and Mrs. Davis, both of whom are well-versed in this direction, usually an hour devoted to the explanation of the various phases of mediumship for which we can make proper conditions in our audience. For the past few months we have been very successful in our efforts to make the meetings attractive and successful.

part the old timber into the pieces I desired, and I took my time and didn't fret because the log was not shivered at one blow; so I shall not fret if I don't accomplish a great deal at this time. But there are other blows to be given, and if I do not use my arm in that work I know that spirits who are eager to reach their friends will come on to lift and re-

plac to come here. I have tried a great many times to say a few words, that my friends might understand me, but I have not been able to do so. Perhaps they will think it was just in my character for me to remain silent a long time and not express myself in any way, or let people know what I was doing, but that was not my reason for keeping apart from them; it was, in fact, I have been into the homes of my friends a number of times since I left the body. I have seen them all, and I have connected them out, and I have not confused myself in any one, but have visited them all. Not long since I was in the home of a very near friend, at Newmarket, London. I heard him say, "How I would like to see Henry Stairs once more, and have a talk with him. It seems to me it would do good to talk with the good old man, and I would like to see some of our people with him." Now, I think that distinctly, and I think I have quoted his words just as they were spoken; and while I was there, quite willing and ready, but could not really plac him, I had not the power, and I felt it something of a hardship.

I feel all right, short as I have been, and I feel that I am a good deal better than I was when I made a remark something like the one I have just made. At other times I have done the same thing, and I am sure that I could have my friends with me, and even walk the streets with

ALF: Well, I didn't know. I kind of thought, "might not, but I wanted to go." But the first time you were here I had a good chance to go in, but I thought to myself, "no, perhaps I'm not wanted." I had better keep on my heels. I find out about it. Well, this is all the big gentleman here, whom I am told you can't see, but he's here, sure, fast enough, told me to go right up. I may say that's why I've come, begging your pardon if I'm in the way.

methodical and become a Spiritualist has advanced to a higher stage and cannot entertain the same thoughts and opinions that are entertained by the others, and to his credit be it said, he has not been misled by the latter, and may even have been able to find his way from his probable error to the truth. It is possible for him to do so, and he may even have advanced to a stage beyond that of the ordinary Spiritualist, and may have become a true philosopher.

I have friends in other parts of New Hampshire, and it seems to me there are those in Rochester who may perhaps get a conviction in their minds that I have come to them; but it may set them to work to look for the coming of others. Individually, I do not expect to meet, but I feel, as though I was going to find here, that may let a little light in the minds that are darkened.

When I went to work to sharpen a big knife

1. The first part of the document is a list of names and their corresponding addresses. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list is organized into two columns, with names on the left and addresses on the right.

[illegible]

DIAGNOSIS FREE

er and Kansas complaints, and all persons interested in the matter are invited to send their comments or suggestions to the Kansas Department of Health, 1001 West 16th Street, Topeka, Kansas 66604. The Kansas Department of Health is also conducting a survey of the use of medical marijuana for chronic pain, and persons who are interested in participating in this survey should contact the Kansas Department of Health, 1001 West 16th Street, Topeka, Kansas 66604. The Kansas Department of Health is also conducting a survey of the use of medical marijuana for chronic pain, and persons who are interested in participating in this survey should contact the Kansas Department of Health, 1001 West 16th Street, Topeka, Kansas 66604.

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Banner of Light.

BOSTON, SATURDAY, MARCH 26, 1887.

Responsibility of Mediums.

To the Editor of the Banner of Light:

Spirit control, possession and obsession are doubtless to some extent analogous to the influence exercised by the mesmerist upon his susceptible subject; but these processes are not identical, so as to justify us in saying, as my friend Mr. John Franklin Clark does in your issue of the 12th inst., that "what is true of one subject of control is equally true of the other." The mesmerist or hypnotic trance appears to be radically distinct from spirit-possession or control. In the former we have presented to us the phenomenon of an embodied spirit psychologized—overshadowed as it were—by another embodied spirit magnetically stronger, and having, probably, a dominant will; but in the other we behold the phenomenon of a spirit presence other than the spirit to whom the mortal body naturally belongs. The latter having ceased to control the body, though still retaining a magnetic connection with it, it is used, wholly or in part, by the spirit in temporary possession. Of this there is absolute proof. I have seen many instances of both these classes of phenomena.

The mesmerist, or hypnotic state, may, indeed, in the case of mediums (or, as the French say, *lucides*) assume the form of *ecstasies*, in which the spirit passes out of the body, to which it is, however, still held by the "silver cord," and some of the functions of which it may still perform, for example, using the organs of speech and locomotion, as well as to some extent the cerebral functions, while all the other functions are in a condition of torpidity and disuse.

This partial disconnection of body and spirit permits the latter to describe the scenes and objects which it beholds and the persons whom it meets, and to relate all its strange experiences. Of this interesting and singular phenomenon, Cahagnet's sensitives presented many wonderful illustrations; and I have witnessed, myself, some of a similar character. Dr. Gregory, in his work on *Animal Magnetism*, says: "These ecstasies find themselves in communication with the spiritual world. They hold long conversations with spirits, to whom they often give names, and in many cases are corded to their account, are the spirits of departed friends and relations. The remarks and answers of these visionary beings are reported by the ecstasies."

These experiences do not depend upon the operator whose influence has put the sensitive into the hypnotic state, though the two continue to be in rapport, and others are unable to communicate with the ecstasies except through the mesmerist.

These phenomena are not due to the control of any foreign spirit other than the mortal operator. It is the lucid subject's spirit that speaks and acts in this hypnotized state. In the lower forms of mesmerism influence, sensitives (not lucid) may have their minds impressed with false ideas, independently of any predetermination of their own. A resolution of their own that they would not be impressed in any particular way could not invariably prevent the impression, nor could it prevent the impression from being carried into an appropriate action as willed by the operator. The statement of Prof. Carpenter is, doubtless, true in certain cases, and under certain conditions, but not universally. Prof. C. has not given the precise details of the experiments from the results of which he deduces the principle; and may be true only in his own experience. Mr. Clark says positively that "the experience by Prof. Carpenter is fully sustained by the experiences of others who have had mesmeristic subjects under their control." I should be glad to have the evidence upon which he bases that statement. Passivity is required in the mesmerist sensitive, as well as in the spirit medium, and any fixed idea, fear, or determination in regard to the influence or control would measurably impair, impede, or prevent it. In the case of complete trances, in which the medium becomes "holly unconscious," it is not conceivable that so low a predetermination could limit or control the control. As far as my experience shows, the entranced physical medium is, corporately, absolutely under the control of the spirit that takes possession; his or her own bodily personality is superseded or displaced by that of the spirit. This is by no means the case with the mesmerist subject, who is usually protected from improper treatment, more or less, by his or her own moral principles and sensibilities. For this I might cite the authority of Gregory, Delcize, and many others. Some sensitive subjects, after repeated magnetization, can no more resist the force of the operator, even when at a distance, than the bird can resist the fascination of the snake. If, then, in their normal state, their will is thus overcome, how much more is it subdued when they are completely hypnotized? Epea Sargente says of his remarkable subject, Mrs. Mowatt, whom on one occasion he felt compelled to mesmerize against her will:

"My only resource was to put my hands on her head and force her back into her abnormal state. This I accomplished at last, after much opposition on her part and much effort of will on my own."

In the report of the French Academy of Medicine of 1851, the case is related of the removal of an ulcerated tumor from the breast of a lady while in the mesmeric state. In her normal state she had the greatest horror of the operation, but when hypnotized she submitted to it with perfect calmness. I can scarcely think, therefore, from these considerations and facts, that the *dictum* of Prof. Carpenter, however true in his own experience, or under certain limitations, justifies Mr. Clark's application of it, and his deduction therefrom of a universal rule for determining the genuineness and integrity of trance mediums while under spirit control. I have been frequently told by mesmerists that they have sometimes found their sensitives taken from under their influence by the superior psychological power of the disembodied; so that we are not entitled to assert that disembodied spirits can do no more than the mortal operator in the realm of psychodrama. We might as well assume or assert that they have no more, or no different, power over matter than the mortal chemist or artisan.

As mesmerism influence is not spirit-control, though perhaps akin to it in some respects, we cannot reason dogmatically from one to the other, as Mr. Clark does positively. We have reason to believe that the spirit-guardians of the medium, when in an unconscious trance, do not protect him or her from being used, directly or indirectly, by such spirits as are drawn to the circle, not one in a hundred

of whom are known to those guardians or guides. If the medium should strongly will, or resolve—as Mr. Clark suggests—that she would not be controlled in any particular way, (undressed, for example,) this would probably strengthen the efforts of her guardians to protect her against such an invasion of her individuality; but still the influences of the circle might draw to it so hostile and powerful a combination of spirit-influences that her guardians might be driven off, and she be left to the mercies of some spirit-gang affiliating with the treacherous ruffians assembled to carry out their plot against her, and determined to outrage truth, justice, and decency in order to succeed in their object, so as to demonstrate their scientific skill or natural shrewdness. How could her predetermination prevent such a catastrophe, so as to entitle us to say to her: It served you right; you should have resolved not to be so used. The real fault of the medium consists in consenting to sit at all with such people. She should have enough spiritual light to perceive what kind of company she is in, and retire or cause them to retire. If Mrs. Wells, for example, had acted on her own spiritual impressions, she would have never entered the fraud-proof cabinet to be victimized as she was. The pure spirits can scarcely follow their instrument into the lower spheres of Hades; and if she consent to go there, she must expect to suffer the consequences.

In many cases of transfiguration, or even personation, there is no deception intended on the part of the manifesting spirits. Mortals meet desiring to see their spirit-friends in material form. They exact no pledge from the spirits how they shall appear. The spirit operators may use all the power they have to present what we call *materialization*—a very bad name, by the way—but if spirits come who know nothing of this kind of manifestation, they are very apt to take the shortest course to show themselves to their friends, and will bring the medium out more or less transfigured, or sometimes not at all, and the whole process is then pronounced a trick of the medium by those who are forever imposing conditions upon the spirits. I have had the most positive proofs of the production of separate forms, without ever exacting any of these so-called "test conditions," which I utterly despise. As M. A. (Oxon) says, "they introduce into the experiment a plain source of error," and they are now condemned by all the best and most experienced investigators.

We should exercise the greatest possible vigilance to discriminate between the different phases presented, and discourage all materializing shows for mere curiosity on the one side and gain on the other. Materializing mediums have made and are still making a meretricious trade of their gifts, and there is, as it appears, among some of them an unwholesome and pernicious rivalry, or jealousy, which "is not, and it cannot come to, good." Already, indeed, it has been productive of terrible evil to the spiritual cause, serving to discredit it, perhaps irretrievably, in the minds of those who have not taken the pains to study it in its various aspects and numerous details. I do not, and would not, release mediums from a just responsibility; but we must be careful how we adopt such a rule as Mr. Clark proposes, though his advice to mediums might well be followed by him, as certainly their course as public mediums, as well as the manifestations presented through them, must be affected very greatly by their own character and conduct.

HENRY KIDDER.

New York, March 12th, 1887.

W. J. Colville in Chicago.

Sunday, March 13th, at Martin's Hall, 35 South Adams street, Chicago. W. J. Colville delivered his inaugural discourse to audiences which completely filled the hall. The morning lecture was on Henry Ward Beecher. As it has been reported verbatim we will attempt no abstract here, but simply say that it was a faithful and affectionate tribute to the services and merit of one of America's greatest preachers and truest patriots. The lecture was delivered with a rare choice of words, and a spirit of the utmost harmony characterized the exercises. In the evening "The Present Labor Difficulties and their Eventual Settlement" was the topic of discourse. The speaker while defending the rights of the working people took no extreme ground, though in some respects the positions of Henry George and Father McNally were endorsed. He did not think that there is too little work to be done or too little wealth in the world to allow all men to live prosperously, but that so much treasure lies buried, so many mines are untapped, so much that needs to be done is left undone altogether. Justice lies at the foundation of all reform, and the cry for justice cannot remain unheeded either on earth or in heaven.

Government in America is a totally different thing in principle from what it is here. Republicanism and democracy signify self-government, as little governments are as possible, the power of rulers very limited, while monarchical systems put men in the hands of hereditary rulers. The State in America will never come to what it may easily become in Germany. The masses of men are individual liberty and enterprise. Vast corporations involving all men to a common level will never take with the people in this free land. The boycott is a stranger to the American mind. Free speech, free press, educated public sentiment, moral suasion, cogent reasoning, these are weapons which will prevail, and the only safe or effective ones for reformers and agitators to use. Tyranny and oppression are often overrated. Though there frequently is ground for bitter complaint, capitalists are not in all instances what many fanatical enthusiasts suppose them to be. Society is now going through many throes incident to an endeavor to adjust matters to a new standard. Public school education, enlightening and seeking to level the masses, is bringing about a new era of enlightenment. It is how to adjust ourselves to a new environment; it is how to harmonize with an altered social climate. Right there is the danger for those who would have a country there should be no law to prevent a man working longer if he chooses to. The rate of wages should be such that every worker, male and female, should be able to live decently and comfortably. Society requires for maintenance; and it should be the fault of the worker if he or she has to be dependent on charity when age or sickness comes. As to paying everybody alike that notion can only hinder, retard, and lower the standard of wages but no maximum. As to the desire on the part of employers to grind down their employees, many employers desire to do the fair thing, and every true reformer should be a harmonizer, a peace-maker, not a stirrer up of strife in communities. Labor unquestionably is creator, and capital is creature. Strikes are folly, and cost the workers far more than the capitalists. Cooperation is the remedy; let the working people club together and be their own employers. Democracy in trade means the people employing themselves, building mills, shops, factories and selling with their own money, and thus becoming free of monopolist millionaires. Education, yes, moral education, spiritual education, is the only sure road to an adjustment of the present difficulties. What dynamic can only hinder, retard, and lower the standard of wages but no maximum. 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