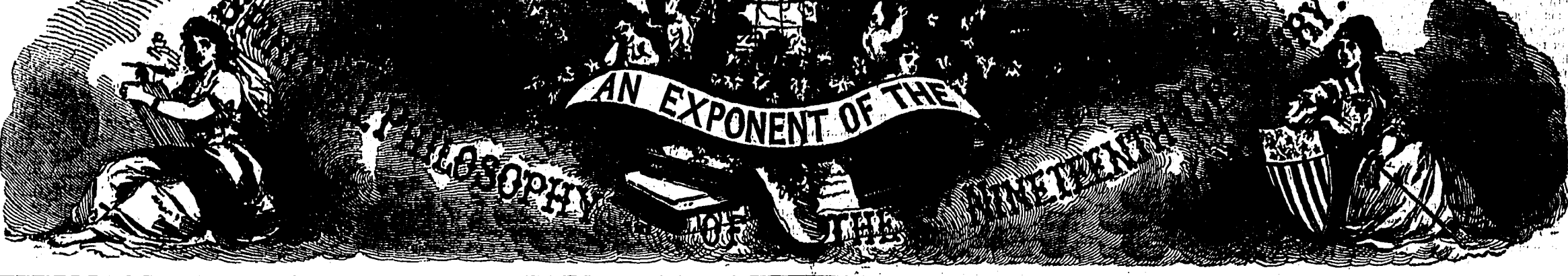


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## The Spiritual Rostrum.

### Harmony in Diversity Consistent with Unity on Earth and in the Spirit-Life.

An Impartial Discourse by  
W. J. COLVILLE.

Delivered in Odd Fellows Hall, San Francisco,  
Cal., Sunday Evening, Oct. 23d, 1887.

(Reported expressly for the Banner of Light.)

The question of organization among Spiritualists being always more or less to the fore, we find ourselves frequently called upon to express our opinion on this fruitful theme. Whenever we respond to an invitation to state our convictions we endeavor to give them in plain and decisive words as possible, though at the same time fully aware of the inadequacy of language, in many instances, to fully clothe one's innermost thoughts. The subject is, moreover, one of such vast proportions, and, without doubt, so many-sided, that all who essay to treat it are apt to find themselves unwittingly guilty of a failure to speak or gaze from the various and certainly opposite points of view from which it must be regarded if fairly and dispassionately treated. A course of several lectures could easily and profitably be given at this particular time on the pros and cons of organization. That much can be said in its favor, no one can deny; that sound and valid arguments can be brought against it, is equally evident.

It seems to us that much if not all the inharmonious among Spiritualists, as well as among other people, proceeds from narrow-mindedness and undue personal ambition. Many sincere and good-natured persons are afflicted with mental and spiritual near-sightedness. They see quite distinctly within the boundaries of their own limited sphere of thought and necessity; they devise excellent means for carrying on a useful work in their own special corner of the spiritual vineyard; but they unfortunately sow strife and dissension in the very ranks they desire to consolidate and increase, by supplanting all the world needs exactly what they require individually to help it along the path of progress.

The other class of persons we have referred to are neither so amiable nor so estimable. Their intention is usually to rule or ruin. Inflated with personal pride, actuated by selfish ambition, they claim a right which they do not possess to lead, and represent others who have no intention of becoming their submissive followers.

In every age of the world's history, in every land beneath the sun, this hateful spirit of self-assertion and self-glorification has been the curse of mankind, and the prolific instigator of every phase of tyranny and persecution. Would-be-organizers should carefully weigh the following considerations: Spiritualism is in its very nature and essence totally opposed to sacerdotalism; it cannot affiliate with any ecclesiastical system whatsoever. Spontaneity is its leading characteristic; no creeds can confine it, no institutional walls can contain it. True Spiritualism is like the air and sunshine; it may be in all your houses, but it is also outside them; you cannot have it all, though you may enjoy as much as you can assimilate and utilize. It is as impossible to enclose Spiritualism within a narrow, man-made cage as it is to confine nature within your own poultry yard.

The most powerful and efficient organization on earth is without doubt the Papacy, but the tactics of the Roman Church are diametrically opposed to those of Spiritualism. No two systems can possibly be wider apart than Spiritualism and Popery. Strange to say, however, there are to-day in the spiritualistic ranks many persons who positively abhor the Roman Church, and never lose an opportunity to denounce it, who, if they had their way, would establish a hierarchy fully as despotic as that of Rome; and we are pretty sure an inquisition would not discord with their pet ambitions.

Unity and uniformity can never mean the same thing. The Church of Rome confounds unity with uniformity, and thus manages to preserve an external semblance of unity while dissension is rife among her members. Unity is consistent with freedom; uniformity is possible only among slaves. Harmony is neither unison nor monotony. It is the most exquisite variety, the broadest possible diversity. Nature is unitary, but never uniform; man is unitary, but never monotonous. Her choristers sing in harmony, but not in unison; her orchestra includes many instruments and many performers. To perpetually harp on one string, or to utilize only one instrument, is to defy her genius at every turn.

Now if we are to organize as individuals into harmonious societies or groups, let us realize first of all that it is ourselves we are organizing, not Spiritualism and not other people. The utmost latitude must be given to honest individual or society efforts, but directly any person or class of persons undertakes to represent Spiritualism and speak authoritatively in the stead of others, the action of such becomes an onslaught upon our most precious liberties. No one can ever have a right to represent another unless authorized or requested by that other to represent him. How, then, can we have representative Spiritualists speaking in the name of thousands, possibly millions, of Spiritualists who have never authorized them to act as their representatives? Surely it is enough that freedom of speech, pen and action be secured by law to everybody without those who pride

themselves on the possession of such rights and liberties undertaking to control and vote away the liberties of others.

Now let us for a few moments consider what Spiritualism is and what constitutes a Spiritualist. Mrs. Emma Hardinge Britten has, under inspiration, compiled a creed which she calls the creed of the spirits, but everybody knows there are multitudes of spirits who do not accept it; it is simply the creed of the influences who inspire her utterances and which she individually endorses. It is in its way one of the most excellent compositions we have ever seen, broad, lucid, comprehensive, and unquestionably expresses the sincere and deep-seated convictions of multitudes of enlightened minds on earth and in the realm of spirit. For ourselves we accept it gladly, and can devoutly say amen to every article it contains; but would it therefore be justifiable for any one to put that creed forward as a creed which must of necessity receive the assent of every Spiritualist on the face of the earth? Would any one be justified in refusing to acknowledge that a person could be a sincere and devoted Spiritualist even though he dissented from that creed? We feel sure Mrs. Britten and her inspirers would be the very first to protest against the forcing of their own or the creed of any other upon all believers in spirit communion the world over, though that particular creed has an unusually extended endorsement in the most enlightened moral teachings of all ages.

Some few years ago A. E. Newton suggested twelve articles of a very elevated and highly moral character as a sort of creed for Spiritualists, but, with his accustomed liberality and kindly toleration of the views of those who differ from him, he gave them to the world in a suggestive, not in a dogmatic spirit, making no claim for them as final and authoritative. They represented his honest sentiments, and they happily found an echo in the hearts and minds of many Spiritualists throughout the world. All such creed-making is as innocent as Ingelsoll's, whose excellent creed has formed the subject of two of our recent lectures (both published in the *Golden Gate*). We see no reason whatever why companies of sympathetic kindred spirits should not meet together in any part of the world, draw up a set of resolutions and procure a charter from the State in which they live; an act of incorporation may be desirable in some instances, especially if there is any property to manage; and while we are fully aware that worldly goods often engender strife rather than harmony, we see no reason why halls, temples and reading-rooms should not be built and owned by societies of Spiritualists.

We are not opposed to the organization of individuals, indeed we favor it, and do all in our power to promote it whenever we have reason to believe it will serve the interests of truth. What we do oppose is a company of persons undertaking to legislate for others; setting themselves up as dictators to a community, anathematizing all effort except their own, and looking with eyes of envy and dislike upon all who cannot see eye to eye with them, join in their rebuke, and assemble in their convenience. As the Church of Rome is frequently cited as the most perfect specimen of organization in the world, let us examine as closely as we can what it is that makes that organization possible. The recent trial and suspension of Father McGlynn has caused many persons who would not otherwise have been likely to do so, to seek information regarding the nature of the Roman hierarchy. The result of all investigation has led to a two-fold conclusion, viz: that the constitution of Rome is such that the ecclesiastical dignitaries who superseded Father McGlynn could not well have done otherwise, and at the same time acted consistently; and secondly, that the constitution of the Church is such that it cannot continue to exist, much less control the world, if it is changed in a single particular. You probably all know the basic claim: Jesus said to his apostle Peter, "Thou art Cephas (a rock or stone), and on this rock I will build my church; the gates of hell (hades) shall not prevail against it." This quotation from the Gospel is interpreted in its most literal and unspiritual sense to begin with, and then the further claim is made that Peter was the first Bishop of Rome, and that from his day to the present, through a direct line of apostolic succession, the papal chair has always been filled with an infallible occupant, infallible, that is, in council, however fallible in private life. If any one can grant so stupendous a claim; if any one can believe in the dogma of papal infallibility, and see in the Pope the vicar of Christ and vicegerent of the Almighty, as the Church claims him to be; if any one can feel that the Holy Spirit of God moves him in council as it moves no other man, and that therefore God himself governs the Church on earth, and through the Church the world by means of his own specially appointed instrument, obedience and submission to Rome are quite natural, and can easily be rendered. But immediately Protestantism steps in and claims freedom for the individual conscience, maintaining that the Holy Spirit witnesses to truth in the heart of the individual believer, the whole fabric of Roman Catholicism falls to the ground, and authority vested in the person of any man becomes a pitiable delusion.

Authority vested in certain Protestant dignitaries, in synods, councils, etc., becomes ludicrous in the eyes of all who are acquainted with the genius of Protestantism and the history of the Reformation. Much inconsistency no doubt marked the conduct of Luther, Calvin, Melancthon, Huss, and all the great characters who figured prominently in the Reformation era; but they one and all dealt deadly blows at the spirit of the very sacerdotalism which claims them as its founder, and for that reason church organizations the world over are losing their grip upon the populace, who can plainly see what a farce is sacerdotal authority unless the Romish claim be granted as an original premise.

That certain individuals have been and still are inspired in certain directions beyond the majority of mankind, is patent to all observers, but an acknowledgment of merit is in no sense inconsistent with perfect individual freedom within any reasonable limits. No one questions the supremacy of Angelo or Wren in architecture who understands anything about the subject, but no one should be forced to employ a noted architect or copy his designs merely because he is superior. If his superiority makes itself felt, neither he nor any one else can prevent his being recognized and patterned after sooner or later; but his merit must be the means of drawing people to his standard; his work must speak for itself. In musical fields no one disputes the palm to Mendelssohn, Mozart, Handel or Beethoven; they certainly are leaders, founders of schools, not by means of assumed authority and arbitrary dictation, but solely on account of true merit and sterling greatness making itself felt and appreciated. You cannot keep people away from certain places and people because of an irresistible attraction drawing the multitude to centres at which they are supplied with something their natures crave. It is the height of folly, and at the same time a humiliating confession of weakness, to endeavor to force a stream of tendency in our direction. If we draw it by our magnetic force it will come to us, and nothing can

hinder it; if we seek to compel it when it does not naturally flow, and succeed in drawing it at all, it will overwhelm us.

The great German poet and philosopher, Goethe, had a favorite doctrine of Elective Affinity. He maintained that a law of elective affinity operates incessantly in the realm of mind, drawing together all kindred spirits. A very noble man in London some years ago, then a Congregational minister—we refer to Mr. J. Allanson-Pitton, who afterward was elected a member of the English Parliament—was much derided by men less gifted and liberal than himself for maintaining that the operation of some such force or law as Goethe calls elective affinity would tend to the establishment of a purely natural manner of all necessary church organization. People would feel themselves drawn together, and they would unite to form perfectly free societies in which they could worship and study in the bonds of peace in perfect liberty. Dr. Joseph Parker of the City Temple was one of the few Congregationalist ministers who always treated Mr. Pitton and his opinions with respect, though we have no reason to suppose he fully agreed with them. Dr. Parker always preached to a full house, while many of his brethren in the ministry addressed comparatively empty benches. People evidently were drawn to the City Temple and held there by a subtle, invisible force they could scarcely define, while to many other churches of similar faith they did not feel attracted, and therefore did not enter them, or if they attended once they did not go again.

Now what is it that attracts to any focus? It may be music, oratory, beauty, warmth, sociability; we care not what, it is something people crave, and something they feel incomplete and uncomfortable without. If you give people what they want artistically, intellectually, emotionally, or in any other way, they will come again and yet again for fresh supplies; their appetite will be always whetted, as a healthy person is ready for three meals every day, and a good rest every night. We must cater to the needs of our brethren if we would attract and hold them. If we cannot give them anything they need, we may organize until time melts into eternity, so far as this planet is concerned, and all our efforts will end in vanity and vexation to our spirits.

In the spirit-world the only perfect and absolute system of organization must be the divine, natural order in which all spiritual beings are held in the most intimate relations to the source of their existence and to each other. This perfect spiritual organization has been dimly revealed in some of the old Sanscrit writings, especially as they bear upon the doctrine of Nirvana, which is not annihilation but solidarity, and in the New Testament, more particularly where the kingdom of heaven is alluded to in two ways, it being represented both as an indwelling and an external state. The external, however, is self-evidently impossible until the internal is realized, as a building is impossible without an architect. Can any sensible person imagine for a moment that Modern Spiritualism is anything other than as yet an imperfect revelation of the condition of the human, unconscious individual after he is disincarnated from the spirit-world conveyed through the mediumship of Mrs. Conant, Mrs. Kidd, Miss Sheilhamer, and still more recently, Mr. Fletcher, at the Banner of Light Free Circle-Room, and if you accept every one of them and take them for exactly what they purport to be, do they not untidily testify in the strongest possible manner against any form of dogmatism based upon spirit-teachings? Here are thousands of ordinary human beings, divested of their material garments, communicating from their separate states in the unseen world, and proving conclusively, if their testimony be accepted at all, that no sudden accession of knowledge necessarily follows upon physical disincarnation. Therefore, while spirit communion is an immensely important fact in human experience, there is no authority whatsoever in spirit-teaching, considered simply as such.

No upright and honorable spirit ever attempts to speak for others than himself, unless requested by others to represent them. John Pierpont, for instance, speaks as John Pierpont, through Mrs. Sheilhamer, and most modestly and becomingly disavows all authority except such authority as his words themselves carry with them by way of conviction to the affections and intellect of the persons he addresses. Now if wise teachers in spirit-life, whom we have every reason to admire, respect and love, do not dogmatize or seek in any way to diminish over any of us, what shall we say of the haughty and overbearing spirit of many persons yet on earth, whose ill-directed attempt, by means of aggressive organization, is to dominate the whole spiritual movement, themselves being the leading lights in every instance? We can but recall at this time the beautiful sentiment set forth in a discourse on "Ordination," delivered through the mediumship of Mrs. C. L. V. Richmond some years ago in San Francisco, the substance of which was to the effect that no body of persons could any more ordain members than they could ordain the sea to ebbs or the wind to blow. They could, however, recognize such gifts as mediocrate powers in others and club together to sustain and protect those who are thus endowed.

If at any time necessity arises for protective alliances among Spiritualists or mediums, there can be no reasonable objection to such alliances being formed; and, moreover, if in any town or village there be found a number of persons who are mutually helpful and convenient, for a company of Spiritualists to jointly own a hall, a library and reading-room and other auxiliaries conducive to the spread of a knowledge of Spiritualism among the public, what right-minded person would be likely to even desire to antagonize so sensible and helpful an institution? If Spiritualists would build and use their own halls, and not remain at the mercy of all sorts of hall proprietors, who use their premises for all sorts of purposes, much better results could be accomplished at our gatherings than under the present very imperfect regime. But we do not see that, as a rule, elaborate organizational efforts accomplish anything of the kind. The Boston Spiritual Temple building is capable of being put to manifold important uses; but it is well known the cost of its erection was defrayed principally by one gentleman. Organized societies as a rule rent halls which are used for all sorts of purposes, the influence in which is often exceedingly distressing to sensitive people, whether they are on the platform or in the body of the apartment, and nothing can more clearly prove the inefficiency of so-called organized effort than the self-evident fact that an attractive lecturer, and frequently elaborate music in addition, is necessary to draw an audience of moderate dimensions. Now if any virtue inhere in the organization itself, it would be almost entirely independent of professional assistance, for the special sphere of public lecturers and other people who have a world-wide reputation to fulfill is very largely of a pioneer character. All the most efficient laborers in the spiritual ranks have done a vast amount of missionary work, and in going from place

to place breaking up new ground, have demonstrated their especial usefulness. It is an insult to common sense, as well as a gross infringement of universal human rights, for any society to endeavor to create a monopoly, reserving to themselves the exclusive right to rent halls and hire speakers. If the members of such societies as now exist all over this country and abroad had the faintest conception of the true nature and objects of a spiritual society, they would change their tactics and seek to cultivate mediumship within their own circles instead of ostentatiously engaging in a would-be monopolistic public work.

Bearing in mind what we have already said concerning the true nature of an organization, you must by this time have become so far familiarized with our position relative to this matter as to see that we regard the formation of a natural, human, healthy society, as a purely necessary and spontaneous affair. Certain persons meet and feel attracted mutually; they enjoy and profit by one another's society; they are happier when together than apart; they feel themselves in a manner necessary to each other's happiness and welfare. A mutual interchange of ideas is profitable; they agree to form a harmonious band of spiritual communists, or at least cooperationists; in no way interfering with the work of others; in no sense objecting to individuals to be as diverse as we have a right to be. They feelingly isolate to be foreign to their needs, cooperate so as to form, if possible, a natural spiritual household. They in this way constitute a sphere or society of kindred minds, and when harmony prevails, unity, not uniformity, is certainly a source of strength.

When people antagonize the work of others, they invariably neglect their own. The pitifully divided condition of Christendom at this hour is an evidence of the utterly devastating consequences of sectarian animosity. One sect has undertaken to oppose another; ostracism or excommunication has been visited upon heretics to the extent of either forcing the best men out of the Christian pulpit, or forcing them to cloak their honest convictions if allowed to remain in it. There is not a single denomination where a minister is wholly free to avow his honest sentiments without fear of expulsion from his living; even the Unitarians are not free in the sense in which we have a right to expect them to be. And who is it that fetters the ministers? Almost invariably deacons, trustees, committees, or other official personages, whose pride of office and love of power are far greater than their liberality of sentiment or perception of truth. Whenever a man does maintain absolute freedom to express his honest conviction while ministering to an organized society, it is on account of his own extraordinary ability or personal popularity. A weaker or less popular person, affirming the same principles, would be driven from his seat, or awed into hypocrisy.

Shameful to relate, the spirit of petty tyranny is by no means absent among certain Spiritualists, who, without the slightest claim even to mediumship, seem determined to organize Spiritualism after their pattern and develop a new theocracy, with themselves in the rôle of the Almighty. Such endeavors are so apt to alienate the laity, the higher intelligence, who direct the spiritual movement, that when they are boldly presented in their naked hideousness, they at once repel all liberal persons; but when cunningly cloaked under the guise of an effort to make Spiritualism respectable and popular, they entice persons of good heart but weak judgment. Now, once for all, let us declare our utter disregard for that specious and hypocritical thing commonly called "popularity." Mrs. Grundy is for sale in every market in the world. Her opinion can be bought by any one who has a sufficiency of the coin of the realm. Anything and anybody can be popular and accounted respectable, if he but throw a sop to the modern Cerberus and don the liveries of heaven while secretly paying court to his Satanic Majesty. That Spiritualism is unpopular, is to its credit; hypocrisy and fashion always go together; the most popular forms of religion are those which most readily allure the hypocrite, who takes a spurious side in this controversy. Allan Kardec, the promulgator of Spiritism in France, and Dr. Anna Blackwell, who so deeply sympathized with him, in his researches, were both leading lights in the world of literature before the stupid claim that the doctrine of reincarnation, as foreign to Spiritualism, was ever set up. It may appear to some minds a side issue; but if we are to hold communion with the unseen world at all, can any of us be justified in setting ourselves up for infallible censors, declaring that all communications out of harmony with our beliefs are mendacious when they relate to subjects on which we have no sort of definite knowledge? When it comes to throwing stones at each other, resorting to the vilification of our neighbors who dare to disagree with us, we have surely forfeited all claim to further respect and consideration from honest truth-seekers, until we have made the *amende honorable* to those we have so grossly wronged. Allan Kardec was a man whose life needs no justification at our hands; he was one of the most faithful and unselfish seekers after truth the present century has known, so say all who were privileged to know him. The love his friends have borne him as a dear and honored friend has led to the annual celebrations in his memory. Not as a proud, imperial commander, but as an earnest fellow-student, his colleagues always have regarded him, and ever will. But Allan Kardec aside, the doctrine of the successive embodiments of the human spirit is so venerable and widely extended, the arguments for it are so weighty and profound, the testimony in its behalf so world-wide, that while many of us may pause or we accept it, and while some of us may remain utterly unconvinced by every argument in its favor, we are surely bound in common courtesy to refrain from condemning those who entertain it. Those who hold the theory are, as a rule, far more charitable and considerate of the feelings of others than those who antagonize it; and that single circumstance is one of the best presumptive evidences of its truth, as it seemingly commands itself to those of more than ordinarily unfolded charity.

Another point around which dissension seems endless is metaphysical healing. Here we may surely allow ample room for difference of opinion, each one speaking honestly his convictions and bearing testimony to the truth as it has been revealed to him in his own experience. As no one has a right to claim a monopoly of truth, and as a spiritual outpouring can never be confined within any circumscribed area, we are bound in justice to protest with equal fervor against the arrogant pretensions of many Christian Scientists, and the uncharitable and unreasoning denunciation of their methods, resorted to by many Spiritualists who fail to see any good beyond the pale of their own narrow school of practice.

Another point of difference is the Bible. Now who has a right to say how the little truth therein is enshrined in ancient stories? The tables of the old world all have their moral; the ancient Egyptian, the most commendable of them all, is the theory of correspondences. Swedenborg's theory of correspondences has never been disproved. That, while we certainly are none of us prepared to accept the literal

of the two. The complaint is constantly raised that many who have long been efficient workers in the ranks of Spiritualism are backing into the churches for want of adequate financial support outside; if that is their reason for going into any church, we are more sorry for the church that receives them into its fold than for them, for any man who will choke his convictions for filthy lucre's sake must surely be a very inappropriate representative of any form of religion, religion becoming a mockery immediately it ceases to be a matter of conviction.

Probably many workers have crept into the church for a season of rest and recuperation, there is so much contention and so little unity among Spiritualists, all on account of the personal ambition and jealousy of aspirants to fame and office. If we could all remember that fame and office are sure to find those worthy of each in due course without their seeking it, and that in a well-ordered community every one will drop into his or her rightful place as naturally and inevitably as needles are drawn to magnets, we should not witness the clamor and discord now so prevalent in the ranks. If we said a moment ago that possibly many workers had gone into churches to find rest there, are we ready to admit that they have in most instances found what they sought? No, a thousand times no. They have either found the contest as hot, or hotter, in the church than outside, or they have drifted into apathy and indifference, sinking into complacent indolence, pocketed a moderate salary and preached harmlessly and only occasionally, in a manner to offend no one's prejudices. We probably all know enough about popular preaching to know how hampered a minister is who dare not voice his honest convictions for fear of dismissal from his charge; and can any one who has eyes full to see that organizing Spiritualists, in many instances, are just as narrow in their platform as any church save the Unitarian, which is considerably more liberal than the clique and party sections of the Spiritualists? We can scarcely take up an issue of some journals devoted to the interests of Spiritualism, so-called, without meeting with a most unkind and illiberal spirit of reproach, hurled at us, who disagree with the private opinions of the writer. Take, for instance, the controversy concerning Jesus. One school of Spiritualists affirms his personal existence most emphatically; another denies it with equal vigor; both appeal alike to history and spiritual communications to confirm their position. How much real light has this controversy shed on the subject? So far as we see, little if any; the amount of acrimony and dirt-throwing it has called forth has, however, been stupendous. Now what does it all amount to? Who is to decide for others in such matters? One thing seems clear—the gospel ethics ante-date the days of Jesus, and he, according to the records of his career, never claimed originality but simply truth for his teachings.

Matters of literal history are quite unimportant from a spiritual standpoint; we must take the teachings for what they are worth intrinsically, without caring whether we have to ascribe them to one age or teacher or another. At the same time the stronger testimony is always the affirmative, therefore the negative assertions of those who say they know nothing of a Jesus should be regarded as simply a lack of information on a certain question of history. But in the name of reason what does it matter to us to day whether the Golden Rule came from Palestine or China? Its worth is like that of a pure diamond of the clearest water; it may have belonged to emperors; its pedigree may be traced through centuries, or it may be but just found in some most unlikely cavity in the earth, its worth is in itself, and not in its history or its accessories. Another question engendering much dispute is reincarnation, to many minds a purely speculative question. Is it becoming, is it even decent, to call those liars and impostors who differ from you on a question which has been a problem through all the ages—whom the wisest have been perhaps vainly endeavoring to solve? One thing is beyond question, and that is that, most excellent minds are ranced on opposite sides in this controversy. Allan Kardec, the promulgator of Spiritism in France, and Dr. Anna Blackwell, who so deeply sympathized with him, in his researches, were both leading lights in the world of literature before the stupid claim that the doctrine of reincarnation, as foreign to Spiritualism, was ever set up.

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words of either the Old or New Testament as divine truth, except in cases where they appear directly to our intellect or our intuition as such, and while we certainly claim the right to investigate the Bible as freely as the works of any ancient or modern author, it is not for any of us to deny the nutritive properties of a kernel because we have only encountered a hard and innutritious shell. Some of us seem better provided with spiritual nutcrackers than others; those who can reach the kernels can feed on them; those who have been surfeited with husks, naturally turn away from them with loathing.

Another much disputed point is the value of physical phenomena, in comparison with the value of intellectual phases of spirit communication. Some writers for the spiritual press are continuously extolling phenomena; others perpetually speaking of them as inferior to philosophy. When shall we strike the golden mean, and, learning a lesson from the second chapter of Acts and the twelfth of Paul's epistle to the Corinthians, learn to estimate equally all modes of arriving at truth, knowing that divers tongues and operations are from the same celestial source originally, even though in their ultimatum on earth they appear to differ as widely as the poles are asunder? We accept every message from the spirit-world as shedding some light upon man's condition here and hereafter; but perhaps we could not do so had we not been favored with visions and experiences of various kinds, substantially confirming Swedenborg's description of the heavens, bells and intermediary states.

As we live on earth in the unseen state. Our opinions and associations there are not immediately changed from what they were on earth; we only gradually outgrow them. In the local heavens surrounding the earth every creed is adhered to by some devotees; every earthly opinion is cherished by some who have not seen its fallacy. Thus the modern spiritual revelation through media of every shade of intellectual and moral capacity is first and last a revelation, and, as such, the utterances and advice received should be accepted with the utmost caution. The darker and more ignorant the communicating spirit, the more he strives to indulge in coercion and command; the higher he has advanced, the more liberal and mild his statements and the stronger his appeal to the conscience and reason of those to whom he speaks. The lower spirits would make slaves of mankind; the higher spirits respect man's moral liberty and right of individual judgment. There can be no authority but truth, and until we are free from the biological influence of inherited and acquired falsities, until we are sufficiently redeemed from our love of error to be willing to treat every subject fairly and dispassionately, if we communicate with the spirit-world at all, we shall only receive an echo to our own preconceived ideas.

Experience teaches wisdom; no one can gain experience in the stead of another, and, as at present developed, all are not prepared for the same lessons or the same school. As to the outward conduct of spiritual meetings, for ourselves, we could see the equal utility of a Gothic cathedral and a Quaker meeting-house. If some persons require the influence of music, paintings, statuary, flowers and ceremonies, let them have all they require of these things; they are excellent in themselves, and only injurious when abused; but had we a hand in fitting up a gorgeous temple to be devoted to spiritual uses, should we carefully exclude every tincture of medieval superstition and seek throughout to symbolize nature in her highest and loveliest expressions. Every subject for a painting should be sublime, pure and natural, rather than mystical. The weird, fantastic allegories of the middle ages are surely not needed now. Dragons and satyrs are not fit subjects for temple windows or the painter's brush. Art should be ever true to nature, in its sweetest forms; or when the majesty of strife comes in, it should be suggestive of the ultimate victory of righteousness and the total overthrow of whatsoever impedes the advance of truth. In the simple meeting-room of the Society of Friends, in the days of Fox and Penn, when the inner light was all in all to these devoted and persecuted seekers after truth, the spirit of a living inspiration fell like a mantle and tongue of fire upon those simple, earnest men and women who cried against the steeple-houses and sought communion with the spiritual state, remote from every vestige of ritual display; but it was not their form of worship or their absence of form which brought them so near the higher realms of spirit and so close to the light within; it was their zeal, their earnestness, their devotion to the truth, their care for naught beside, their tender interest in the oppressed, which carried them up to heaven and brought heaven down into their own hearts and lives.

As Spiritualists in something more than name, we need only free our minds from all attachment to ancient or modern idols; yield unreservedly to the inward illumination of the spirit, and by so doing secure to ourselves the inestimable privilege of becoming one with those pure and holy souls who, above the realms of strife and friction, can help us to perceive the oneness of God's whole family and the deep significance of that heaven-born love which, more than faith or hope, reveals God to his children.

#### THE PROSE-POET DICKENS.

He prescient paced incessant to and fro  
The crowded lanes of cities, where the light  
Of obscure freedom streamed into the night;  
Babble of childish laughter, jumble woe,  
The common troubles that the common know,  
The din of homely labor and the sight  
Of homely pleasures, struggles wrong or right,  
Unheard, unheeded, narrow lines and low—  
He stooped and weaved them garlands for his art;  
Transfigured by the magic of his pen,  
The simple joys and sorrows of the throng;  
Laid his great heart upon the people's heart;  
Garnered a harvest of the sheaves; and then,  
Careless of deeper things, he sang to men!

#### An Eloquent Tribute.

COL. INGERSOLL'S REMARKS AT THE BIER OF A DEPARTED FRIEND.

Mrs. Ida Knowles, of Peoria, died in New York Dec. 15th. She was the wife of Howard Knowles and a daughter of Richard H. Whiting. Col. Robert Ingersoll, being an intimate friend of the family, was invited to say a few words over the flower-covered bier on the eve of its removal to the West for interment. In compliance with this request Col. Ingersoll made one of those eloquent utterances for which he is celebrated. He said:

My Friends—Again we stand in the shadow of a great mystery—a shadow as deep and dark as when the tears of the first mother fell upon the pallid face of her lifeless babe—a mystery that has never yet been solved. We have met here to bid adieu to the sacred dead, to speak a word of praise, of hope, of consolation. Another life of love is now a blessed memory—a lingering strain of music, and the loving daughter, the pure and consecrated wife, the sincere friend, who with tender faithfulness discharged the duties of a life, has reached her journey's end.

A brave, a more serene, a more heroic spirit—clinging to loved and by them clasped—never passed from life to enrich the realm of death. No field of war witnessed greater fortitude, more perfect, milder courage, than this poor, weak and helpless woman displayed upon the bed of pain and death. Her life was gentle, and her death sublime. She loved the good, and all the good loved her. But there is this consolation: She can never suffer more; she can never feel again the chill of death; never part again from those she loves. Her heart can break no more. She has shed her last tear, and upon her stainless brow has been set the wondrous seal of everlasting peace.

When the Angel of Death—the masked and voiceless—enters the door of home, there come with her all the daughters of compassion, and of these Love and Hope remain forever.

You are about to take this dear dust home—to the home of her girlhood, and to the place that was once my home. You will lay her with neighbors that I have loved, that are now at rest. You will lay her where my father sleeps.

All I can say is:  
Lay her in the earth,  
And from her fair and unpolluted flesh  
Let violets spring.

I never knew, I never met, a braver spirit than the one that once inhabited this silent form of dreamless clay.

Said Burke once, in Parliament, when some one had declared that England would stand until the day of judgment: "What I fear for England is the day of no judgment."

A CHILD once burned fears the fire. If you have once had catarrh you will use any remedy to prevent its return. The sure thing is Warner's Log Cabin Rose Cream. Price 50c.

## Spiritual Phenomena.

### EXPERIENCES WITH MATERIALIZATION.

To the Editor of the Banner of Light:

Judging from my own experience there are many interested but doubting inquirers to whom an understanding of some of the peculiarities attending first attempts at spirit-materialization will prove helpful. No doubt many are discouraged at the outset by what seem to them inconsistencies. Could they but know that these seeming inconsistencies are only the natural results of first attempts, they would persevere, and, in time, be able to identify the spirit friends that come to meet them. It is this that prompts me to offer these statements. They are not made for the purpose, as it might seem, of benefiting any particular medium or mediums, but for the benefit of humanity at large and strictly in the cause of truth.

An account of the first séance I ever attended was given in your issue of May 21st, 1887. Since that I have been present at more than thirty, in the rooms of four different mediums, and at each, with only one exception, my spirit sister Alice has come to me in materialized form. The one exception was at the Berry Sisters', where I first met her.

Three others who have passed from earth—my father and two of my children, a son and daughter—have also come to me in materialized forms at the same place. And at another, an uncle, who passed away some thirty years ago, has materialized for me once, but only once, as it was the medium's last séance for the season. Besides, I have recognized five more of my departed relatives by descriptions and names given me, who would have materialized had they been able to do so. One, a cousin who died about two years ago, but whom I had little reason to expect to hear from, and who bore the "old-fashioned name"—"as one of the mediums who gave it said—of 'Ann Eliza,' has announced her presence at two different places. It is not likely that any one at either place knew I ever had a cousin so named, or knew anything at all about my spirit relatives, and as I feel quite sure that in neither case was the name in my mind at the time, it is not at all probable that mind influence had anything to do with the announcements.

There were large families both on my father's and mother's side, the greater part of whom are now in the spirit-land, so I have no doubt I have many more friends there than here, as Alice has told me, and it appears to have been by her aid that the three others were enabled to materialize at the Berry Sisters'. She had met me several times before my father, who came next, appeared. Then he came with her—the two together—but in a form so unlike that of my father that I thought I was being imposed upon, and could not help showing my distrust.

I suppose it was that feeling which caused him to at once draw back and sink away. I tried to hold him, but when he had sunk almost to his shoulders apparently into the floor, just within the entrance to the cabinet, his hand slipped from mine, and he vanished from my sight. And my distrust seemed to weaken Alice, too; for after that she merely said "God bless you, brother! I'll come again," when she also left me.

She did not come again at that séance, but when I went, as I did next, to Mrs. A. M. Cowan's, she came to me there. But she made no mention of my father until I asked who it was that had been with her the last time at the Berry Sisters', to which she answered, "It was father: did n't you recognize him?"

I told her it did not seem like father, and suggested that possibly some other spirit had tried to personate him.

"No," she said, "it was father, and he will come again. You must not judge of us by these materialized bodies, but by our intelligence; by what we tell you."

She gave me no more information upon that point, and it seemed as if she did not consider it of much importance.

But he came again the next time I went to the Berry Sisters', and one afternoon while there I was suddenly surprised, while waiting for him and Alice, by Mr. Albro's announcing in what seemed to me a rather loud tone, "Father W—," a name I had heard frequently in my youth, but not for so many years that when I now heard it I was startled. [When the writer was a boy his parent was wont to be called "Father W—," by his sons-in-law.]

But now, on going to meet my father, when Mr. Albro announced him, I found a form that was very like his in his last years, aged and venerable, and when he spoke, though the voice was not like the one I remembered, it was in that calm and composed manner which was one of my father's characteristics. "Alice is here," were almost the first words he uttered, "but I am stronger now."

He remained with me some minutes, and that which passed between us fully convinced me that it was indeed my father with whom I was speaking. More than once he called me "my boy," in reply to my inquiries, and he seemed to have for me only the tenderest fatherly regard. Alice did not come till he had left me, but she was by my side the moment he was gone, and I had a very satisfactory interview with her. Since then they sometimes come together, but often my father comes alone, in the same familiar form in which he then appeared.

Not long after he first came alone, I attended another séance, at which neither he nor Alice appeared. The next time they both came together, and Alice's first words were, "Oh! brother, we were so sorry to disappoint you the last time! We came early, but were suddenly called away," and she told why they were called away, which I did not quite understand. My father expressed equal regret, and I felt that whatever had so suddenly and unexpectedly required their presence elsewhere, the demand had been imperative.

To show that they are cognizant of our earthly joys and sorrows, I will briefly state what occurred at one other manifestation. I have a daughter living near Boston, who suddenly lost her seven-year-old daughter shortly after my father began to come to me alone. The little one died the same day she was taken ill, and the next day after her funeral, I attended a séance at the Berry Sisters', in the hope that possibly I might there learn something that would help me to comfort her sorrowing mother. Alice and father came, the two together, as they had often done. I did not speak of what was in my mind, but waited to see if they would refer to it. As they did not, I asked, after a few words had passed, if they knew what had happened to my daughter Lina, being careful

to give no clue as to what it was that had happened.

They both answered at once that they did; and, said my father, "Tell her not to mourn, for her little girl will be better off now, and will be more to her than she would have been here. Tell her not to mourn, for her little Lina is in my charge. Tell her she is my charge," he repeated with greater emphasis.

"She is a lovely child," said Alice, "but very weak yet. She will soon grow stronger, and begin to progress. Tell Lina she will be well cared for, and that she has really more cause to rejoice than to mourn."

I am quite sure I had never, until that time, spoken to them of Lina, nor had I then made any mention of the child, yet they spoke the little one's name—"Flossie"—and seemed to know just what had befallen her. Since then they have given me other messages for her mother, and once I brought her mother to them; and while she hung weeping in my father's arms I heard him say, very tenderly, "You are not afraid to leave her with your grandfather, are you?"

My son was drowned seven years ago, while making a western trip for a Philadelphia mercantile house. I was particularly anxious to hear from him—more so, if possible, than from any other of my spirit relatives—and of course I had him most frequently in mind when attending séances. One of the first inquiries I made of Alice was if she knew anything of my poor boy.

"Yes," she answered, rather hesitatingly, "but I have not been able to get very near to him yet."

I spoke of him after that at other séances, but got nothing more definite, and when my father was able to come to me alone, I inquired of him; but he could give me no more information than Alice had. They both knew of him; but whether they knew that which they were not willing to tell me, I could not decide. They were evidently somewhat touched by my anxiety to hear from him, and I hoped that I should at length learn more, and that possibly he would himself manifest to me.

Regarding my daughter, who died thirteen years ago, at the age of seven, it was different. When I asked Alice if she knew anything of my little Grace, she answered quickly that she did, and seemed to like to speak of her.

"Mother has charge of her," she said, "and she is a lovely child. She has a great deal to say of her dear papa, and she often with you. She loves you dearly. I will try to have her materialized; but she is so very spiritual I fear she will not be able to. She can hardly endure to come in contact with anything mortal." Father, too, said the same in substance, and they both seemed to love to speak of Grace; but they could tell me nothing more about Fred.

Some weeks later, at the close of a séance the medium's control said there were two young men in the cabinet who had not been able to come out. "One," he said, "gives the name of Fred, for Mr. W—," the other gave another name for a gentleman who sat near me, and who recognized it as the name of a young friend of his who died some years ago. The "Fred" was for me, and was the name of my son who was drowned.

At one séance a spirit that proved to be the control of a gentleman who was a medium, materialized directly back of the chair in which I sat, and I had to rise and move my chair to enable her to pass. She took my hand, but without stopping went directly to the gentleman referred to, who rose and met her, and taking his arm she went with him around the circle, shaking hands with those who desired that favor. She had gone quite around, and was on the side opposite to me, when she turned and came straight across to where I sat, and bending down said, in a whisper so loud that those who were next to me plainly heard—"Fred is here!"

The impression I got was that Fred was present, but not able to materialize. I asked if he would be able to come out, but she passed so quickly I did not catch her reply. I had not much hope of seeing him, but was expecting father and Alice, neither of whom had yet appeared, when Mr. Albro came to me and asked me to step forward. The room was rather dark at the moment, and when I met two forms I supposed they were Alice and my father, and said, as I took an extended hand, "I am glad to meet you again, father."

"No—Fred!" was the quick reply, and then I saw that it was not my father at all, but a form very different from his, and yet not like Fred's. It was neither so large nor tall as Fred had been; but it seemed to be about his age—twenty-eight—and the next words he uttered were decidedly characteristic of him. In answer to my inquiry, "Is it possible, Fred, that this is you?" he said, "Yes, father; I've got the water out of me now, and am all right! And oh! father, I am so glad to see you!"

I shall never forget the words, or the way in which they were uttered; which, with their reference to the manner of his death, assured me that it was indeed my lost boy whom I had at length found. "Yes, father," he said again, "it is me—your boy—Fred, and I am so glad to see you!"

He was stronger than either father or Alice had been at their first coming, and remained with me some minutes, Alice standing silently by while we conversed together. He referred again to his sudden death. "Of course, father," he said, "it was a terrible blow to you, but I can now see that it was for the best. You know there are lots of young men who go the wrong way, and if I had been spared I might have brought you to shame. I feel now, father, that I can thank God for taking me when he did."

Alice stood silently by till he was gone, and then she told me that it was my strong desire to meet Fred that had enabled him to come. "Father has helped him," she said, "and he will yet be a son to be proud of."

When Alice had gone, father himself came and spoke of my boy, as he called him. "I found him in a terrible condition," he said, "but he has risen above it and is now doing nobly. You need have no more fear on his account. And, my son," he added, "whatever may come to you, do not be troubled, for all will end well."

I told him the manner of their coming and what they said; it all seemed so strange, that I could hardly believe it yet.

"It seems strange to you," he answered. "It don't agree with the dark old doctrine that has been preached so long; but it is true. Eternal life is a free gift, and it is for all, but every man must work out his own salvation, and none can escape the penalty of his transgression. That is the truth, my son, and every one must learn it, here or there."

The last manifestation at that séance was also for me, given by Fred, who came again. "It seems so good to be with you," he said, "that I have come again; I could n't have you go without speaking to you once more."

The satisfaction he seemed to feel at meeting me could only have come from an overjoyed heart, and it would hardly have been in the power of mortal not to reciprocate it. Again he spoke of the "providences," as he called it, that had prevented his bringing shame to me, and again he said he felt that he could thank God for it. "Don't you think so, father?" he added. "I was going wrong, you know, and might have brought you to shame!"

I had never feared that, for he had always been an affectionate, generous, dutiful son; but he was fond of pleasure, and as his occupation of traveling salesman led him to form many new acquaintances, I have no doubt temptations sometimes came to him which he was not able to resist. Since he first materialized, he has come to me at every séance I have attended, both at the Berry Sisters' and at Mrs. Cowan's. He sometimes comes with Alice, but often alone. His form has changed, as did father's, growing larger and taller, and in his last manifestations at Mrs. Cowan's, his form has seemed identical with that of my Fred when living. His form is more natural at Mrs. Cowan's, but he remains longer at the Berry Sisters'.

As regards identity, both Fred and Alice seem different, not only in form but in mind, at the different mediums'. They have that intelligence, however, which admits of no doubt that they are the same, giving proof at each place that they know of my doings, even in my own room at home, and of many of the circumstances that surround me.

It is hardly to be supposed that one who has not witnessed similar spirit-manifestations could give full credence to these I have described, and very likely many who have witnessed the like of these may deem me too credulous, too liable to be imposed upon. However that may be, I have not received these manifestations without considerable questioning in my own mind, and a careful weighing of all the probabilities, as well as of possible motives for presenting them. For indeed no one can fully believe in the possibility of such things upon their first showing, no more than he or she can fully believe that we shall live after what we call death, without some positive proof that there is another state of existence after this. To fully believe this one must have some other proof than mere hearsay, or than that which is only legendary—some better proof, by far, than the Bible affords.

Those who profess to believe in a future existence, upon the authority of the Bible alone, have only a hope—a hope supported by faith and trust, still only a hope—there is in their minds an uncertainty, though they may be so unconscious of it as to deny it. They have no proof that can for a moment compare with that which has already been given to me, as to thousands who have earlier sought for it. We know that our loved ones who have gone from our sight still live; and we know as well that when we, too, shall have put off our mortal garbs we shall receive from them such welcome as will accord with the deeds we have done—with the lives we have here lived; and, knowing this, why should not our lives be as pure and spotless as we can make them? Is there anything that can be more conducive to a perfect life than such belief as this?

It moves my heart to pity that those who mourn in doubt and uncertainty should be so slow to receive the great truths of the future life that are so open to them—that they should even denounce the revelation of them as an imposture—pity for the blind who are being led by the blind, but hardly pity for the leaders, those self-sufficient souls who are too wise in their own conceits to ever become amenable to spiritual law while here on earth.

Reading in the BANNER OF LIGHT that a spirit had materialized at Mrs. Pay's who gave the name of "Alice," but was not recognized, I went there, thinking that possibly the unrecognized Alice was the spirit-sister who had manifested at other places to me, and met one who claimed to be my sister, and who, at the next séance I attended there, proved to be Alice; but from whom at that first séance I got no name.

At the last two séances I have attended, Fred, Florence and Grace have all been with me together, I should say at least five minutes each time, and at the last séance Fred came the second time, that he might speak with me alone, he said, and was with me some five minutes or more. When he met me with the other two, he was not so tall by some five or six inches as he should have been, but after speaking with me a moment he said, "Wait, father," and stepping back into the cabinet, he came directly out again, having then his usual height—the same height he had when living here upon the earth, which was very nearly my own. That he is my son, the Fred that I lost, I shall never doubt.

At one séance the spirit control, Emma, went around the circle, shaking hands, and passing a few words with those who spoke to her. I thought at first it was the medium; but when, having gone quite around, she turned, and stepping to the middle of the floor, shot down like a flash, the thought was gone. Her disappearance was so sudden that it produced a slight concussion on the carpet, as if a padded mallet had struck it lightly. Of course I no longer suspected that we had been shaking hands with the medium.

Others—two or three more at least—disappeared in the same way, going as if shot down by an electric bolt, and producing a like concussion, any one of which was sufficient to convince any skeptic who could credit his own senses, that spirit materialization is an absolute fact.

Another manifestation was that of a spirit mother who came to her child, a boy whom I judged to be some nine or ten years of age, who sat in the circle. The mother came up, just back of and between his chair and one next to it, necessitating the moving of the other chair that she might come in. When she had embraced her boy and been with him a short time, she led him, with an arm about his neck and one of his hands in hers, into the cabinet, where they were for some minutes hid from view. Not very long after they had come out and she had gone, the boy fell from his chair to the floor, in a trance, his friends said. They raised him up and were trying to revive him, when out from the cabinet came the mother, again in material form, and again putting an arm around her child and taking his hand, she led him once more into the cabinet, from whence, when he was fully restored to consciousness, she brought him back to his chair and again left him. It seemed to me an especially noteworthy thing, to see a spirit mother come thus in material form to care for her unconscious child.

In Miss Shellhamer's "Life and Labor in the Spirit-World" I find a thought that is so in accord with my own that I will repeat it here: "How true it is," says Spirit Violet, "that

hundreds of spirits, manifesting through organisms foreign to their own, and doing the best they can, expressing their love and sympathy, and bringing words of counsel and cheer to mortals, have been repulsed with distrust and suspicion, even with positive denial of their presence, because they were unable to give every item of material affairs demanded of them."

"Such a reception of their efforts to communicate causes sensitive spirits to recoil from earthly conditions, and thus retards their manifestation to mortals. Were I upon earth, understanding this matter as I now do, I would accept a loving, kindly communication purporting to come from a spirit friend, not with overcredulity, but with the thought that it may come from my friend, who is not yet able to give me all I wish to know. . . . I would throw out a ladder of reciprocal love, . . . thereby strengthening conditions, until that spirit gained power to give me all my soul required."

The evidence I have had enables me to commend this thought to every one who doubts the truthfulness of the manifestations that he or she has received. Such manifestations are evidently retarded by distrust, and I have no doubt that in many cases they are prevented. If one has doubts it would be well to give the manifesting spirit the benefit of them; for such a course can result in no harm, and it may lead to the full light of a great and glorious truth—the fact that there is indeed a life immortal.

#### SPIRIT VOICES!

Sights and Sounds from the Vasty Deep; A Boston Judge Gets a Communication in a Séance from His Spirit Friends While Sitting Upon the State.

WILL SOME SCIENTIST EXPLAIN?

Hearing from a friend that a spirit medium had recently come to the Hub from the roaring winds of Michigan, who was by spirit power or by sleight-of-hand outdoing the famed Kellar or Hermann, I asked: "Can he equal Slade, Bishop, Montague, or the once famous Foster?" "Oh!" he replied, "I tell you he can knock Slade and Foster out the first round, and as far as for Bishop and Montague, he can do them up before he starts. . . . On my soul, Foster, my exalted friend, 'he summons the spirits from the vasty deep by dozens. I have just had a sitting with him. Why, sir, I got a long communication from my brother, in his own handwriting; also one from my mother and our old preacher. These communications were written between two slates, which I held while the writing was being done.'"

Satisfied that my friend was off his base, or that he was a victim of a trick, I noted down carefully the name and address, and proceeded directly to the place for the purpose of investigating the spirit claim, or rather exposing, as I have frequently done, a trickster.

In twenty minutes I was at 109 Falmouth street, an apartment house just off Chester Park, near Huntington Avenue. I touched the electric button. The door was opened. I ascended one flight; was met at the door by a little boy, who, having but one eye, looked as though he might see like a spirit out of the other.

"Is this where Mr. Watkins lives?" I asked. "Yes," was the reply.

"I mean C. E. Watkins."

"Yes."

"Is he in?"

"Yes."

"Can I see him?"

"Yes."

I was ushered into the reception-room. In a few minutes Mr. Watkins entered. I was surprised at seeing such a fine looking man, a man of fine brain, pleasing manners, an honest face, and seemingly well educated, and, as I have since learned, a cousin of the novelist Howells.

"Are you the medium who gives sittings for independent slate-writings?"

"I am," was the prompt reply.

"Can I have one?"

"You can."

At this I produced four slates.

"You can write the names of several of your departed friends on a slip of paper, and ask each one a question; then fold the slips into little balls. I will retain in a few minutes."

I wrote the names of nine different persons who were dead, asking each one a question, rolled each slip, which contained a name and question, into a fine ball, and when done I could not tell which was which. I had read the report of the Seybert Commission, how they claimed that the slate-writing was done by a medium with his feet, and I prepared myself for the trick. In a few moments Mr. Watkins entered.

"Point your pencil toward the little paper balls," he said.

I did so, he standing off three or four feet from me.

"Pick up that one," he said; "It contains the name of a lady; her name is (I will give the initials only) E. G.; she says her middle name is C., which you have forgotten; but, as you were an old lover, you can look at some of her letters, which are in your vault of the Safety Deposit Vaults of this city, if you do not already remember. She also says the last time she saw you was at Trenton, N. J., and you promised—"

"Hold on," I said, "don't you give secrets out of school."

"This spirit says," continued Mr. Watkins, "if you will take up two of the slates she will write you a communication between them, with nobody touching them but yourself; that your father, who died in Chester, Penn., four years ago, will also write a communication."

I picked up the slates and instantly heard something written between them. In less than half a minute the writing ceased, and there were two communications filling both sides of the slate, one in the handwriting of the young lady and the other in the exact handwriting of my father.

"Take up the other slates," he said, and in less than a minute, in the same way, I got three different communications, and one from my little girl who had been dead nearly a year, written in her broken writing, and talking just as she did.

"Look on the other side of the slate," said the medium.

I did, and there was a perfect picture of my little girl, wearing the winter hood she wore the last time she was upon the street.

"This picture work of the spirits," Mr. Watkins said, "seldom occurs."

All the rest of my questions were then answered. So thoroughly astounded and almost paralyzed was I that I left without expressing myself to the medium. In just one hour I was back with our old Judge and a brother lawyer.

The same performance of writing names being over, the Judge said:

"Now, Mr. Medium, trot out your spirits, if you have got any. I bet you \$100 you can't get any writing between these slates, if you keep your own fingers off of them."

"Take your slates," said the medium, "into the other room, and sit down on them."

This the Judge, though inclined to be fat, did in a most simple manner.

"Now get up," said the medium, "and open your slates."

He did so, and there were two full communications filling both sides of the slates, and signed, the one from a prominent lawyer, the other from a book publisher, both well known in Boston, and only dead about two and five years ago. The handwriting was exactly their handwriting.

Over forty persons have examined these communications, and pronounced the writing and signatures genuine. Mr. Watkins has been at the time with those seeking an interview with their friends from the vast unknown. His charges are \$3, \$5 and \$10, according to the length and character of the sitting. I have had seven sittings, each one being more wonderful than the preceding one. I have only given an outline of a few things which occurred. If this is not done by spirit power, will some of the wise men and scientists of Boston explain how it is done?—Boston Daily Globe, Dec. 22d, 1887.



**THIS PAPER** may be found on file at GEO. P. ROWELL & CO.'S Newspaper Advertising Bureau (1030 Madison street), where advertising contracts may be made for it in **New York**.

Western, a very tall, ancient spirit, one speaks the name, 'Mother,' who passed to a man who conversed with her, Miss Edie Cadwell to her sister, one who gave the name of Edna Zwickert of Hartford, Conn., and Dr. Baker, who bailed the auditor, walked to one side of the room and faded away.

Read "ZOELLNER'S TRANSCENDENT PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the works on sale at the *Banner of Light Bookstore*, 9 E. North street, Boston.

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**TO BOOK PURCHASERS.**  
Colby & Rich, Publishers and Bookellers, 9 Bowdoin St., Boston, Mass., have for sale a complete set of the *Banner of Light*, published by Isaac B. Rich, Boston, Mass., for the year 1887. The set consists of twelve numbers, each containing a full page of original and interesting articles, and is bound in a handsome cover. The price of the set is \$1.00. Orders for the set should be sent to Colby & Rich, Boston, Mass., and will be sent by mail on receipt of the price.

**SPECIAL NOTICES.**  
In quoting from the *Banner of Light* care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of personal views, but we cannot undertake to endorse the varied shades of opinion to which our columns give utterance.  
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 print communications that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires to recommend for perusal.  
When our patrons desire the address of the *Banner* changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.  
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the *Banner* goes to press every Tuesday.

## Banner of Light.

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Before the coming light of Truth, Creeds tremble, Ignorance decays, and Humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

### The Hereafter as Viewed by the Clergy.

The Boston Herald for Sunday, Dec. 25th, devoted a broadside to a symposium of the preachers and spiritual teachers of Boston and vicinity on the most important subject of which the human mind is capable of taking cognizance—the Hereafter. It consisted of a collection of concisely stated views by those who are regularly engaged in preaching to the people the absorbing doctrine of immortal life for the mortal spirit. It is to be taken for granted that, if the various writers failed to say all they could have said on the subject, no one of them failed to say the most that he could. The thing to be specially remarked, in any perusal of all their statements, is that they based their convictions wholly on faith, and while indulging consistently in reasoning on the matter, still confessed that it was wholly impossible to establish belief by absolute demonstration. After reaching a certain point the realm of mystery begins and faith supplies the sole illumination. Rev. Dr. Miner, for example, a Universalist, simply reasons cogently that both the physicist and the psychologist ought in consistency to accept the doctrine of immortality; produces Bible texts for evidence; and considers that faith in a life hereafter is needed to make this life endurable. And he clinches all with the statement that "if future life be not a reality, then the most tremendous of untruths is essential to the present well being of every human soul."

Many of the ministerial writers rest their belief on asserted revelation, professing everything, but disclosing nothing. One, a Catholic, determining the essence of the agent from the nature of an action, reasons that the human intellect is spiritual in its essence from the nature of human intelligence. And as such it "is one of the indestructibles in nature, and the chief among all that exist on this earth." Rev. James Freeman Clarke gives as his first reason for believing in a future life that it is a human instinct not so to believe, and that the vast majority of mankind have believed in a future existence, including the savage tribes in all quarters of the globe. He is confident that this belief has not come from argument or reasoning or observation, "but from an inborn instinct." And he considers that "faith in God gives us the greatest assurances of immortality"; and that those who share the faith held by Jesus "lose all sense of death in a progressive life." As Dr. Channing said, "Immortality begins here." Rev. Mr. Hamilton, Methodist, says "there can be no obligations to goodness, no evidence anywhere of justice, if man does not live after death." Rev. Percy Browne, Episcopalian, regards it as a question of life hereafter "as a question decided by the spiritual quality of individual character rather than by the strength of any special argument." He considers all the proofs urged in support of the doctrine of a life hereafter as having flaws. Conviction is an essential fact of the spiritual nature of us all.

At the best, he can say that when the desire that the doctrine may be true stirs in the soul, he cannot but think that "it is the beginning of that development of the spiritual nature which grows into the unshaken conviction that there is a life beyond the grave." Rev. H. W. Foote, preacher at King's Chapel, thinks very highly of the argument from the incompleteness of the present life. And he ends with the quotation from Emerson: "I have always thought that faith in immortality was a proof of the sanity of a man's nature." Rev. Dr. Bartol's compression of his views is the following: "The idea that man is an ephemeron does not kindle to great deeds or strengthen to any sublime endeavor." Rev. Julian K. Smyth, Swedenborgian, says that spiritual evidence is needed to prove the soul's existence; that besides the traditions of universal belief in a resurrection, and the irrepressible longings for a life beyond the grave, "the nature of man is in itself an indication of a higher world, in which that nature can attain its full development." "There are moments," says he, "in the life of every noble man when he feels the divine pres-

ence, and this communion is life eternal." Rev. Joseph Cook thinks "It is no more wonderful that we should live again than that we should live at all." And he adds, "the weaver that exists before the web he produces may exist after that web is destroyed, and, if God so will, may weave another organism, a spiritual body, adapted to the wants of a better state of existence."

Rev. Brooke Herford, Congregational Unitarian, observes that "It is not that a future life is needed for compensation, but for the working out of that moral completeness which the present seldom brings." He regards nature, where it comes to its highest and clearest meaning in man, as full of suggestions of immortality; but that the thought and teaching of Christ lifts it into a quiet certainty. Rev. George A. Gordon, Congregational Trinitarian, believes that immortality of necessity "belongs to the philosophy of the universe." He accepts as the starting point in his conviction on the subject the assertion of Lotze, the German thinker, that "that will last forever which on account of its excellence and spirit must be an abiding part of the order of the universe." Rabbi Solomon Schindler, of the Reformed Jewish Church, says: "If an existence of life after death could be proven, we would no longer believe it—it would be certainty. There are no proofs of a life hereafter, and therefore we cling to the belief. Past generations know as little about it as does the present, and I doubt whether the dark veil will ever be lifted." He says the Bible records only go to prove that people have yearned for a future existence in the past as they do to-day, and that of non-existence we have no conception. Arguments for immortality are plentiful. He regards man as a dual being, mind chained to matter, or matter saturated with mind. Why should not one be as indestructible as the other?

There were other expressions of clerical views on this most absorbing of all subjects and questions to the human race, but we have cited sufficiently from those which contain the brilliant points in the discussion. It has of course been noticed by everybody who read these statements from the occupants of pulpits, that, while they almost unanimously fall back on what is called "revelation" and the resurrection of Jesus as the corner-stone of their belief in a future life, they nevertheless manifest a common desire to resort to proofs that are far more individual and direct, and so proceed to argue immortality from the facts of instinct, desire, hope, faith and belief, all of them together, however, failing to satisfy them with an assured certainty of the main truth of which they are in such anxious quest. It is falling back on reason, after all. Mere faith is not satisfying. Certainty is needed. The pulpit confesses their utter inability to furnish it. Nothing so effectually attests the fact that the old traditions respecting "revelation" are become wholly insufficient to answer the great question of our time, than this very attempt of a body of clergymen to find a new way of answering it, even while holding fast to revelation.

These men of the pulpit are given to calling the present age a skeptical one, merely because it is one of more searching and serious inquiry concerning spiritual matters than any age which has preceded it. It will not do to try to evade the matter in any such way. Who can take it upon himself to say that the spirit of a skeptic would not be gladdened with the presented proofs of a future life equally with that of a professing Christian? The modern preachers shall not be allowed without open rebuke thus to offer thanks to God that they are not as these other men. We are all united human family, and a common brotherhood. The future life is the heritage of us all alike. The one truth of which men are waiting to be convinced is the truth of immortality. They will not be satisfied with converse reasons, such as those drawn from the opposite assumption of annihilation. They hunger for real evidence that comes home to the heart of each individual for himself and herself. They are familiar with the stale and practically meaningless preachments from pretended revelation, and call for something that shall be convincing without theory, without assumption and concession—and wholly without knowledge. Why can they not have what they universally desire?

It is because they desire this priceless knowledge that it has finally and freely been given. It is strictly according to clerical reasoning, too, that it has been given, since the instinct and the desire could not have been thus implanted only to be mocked and denied. In the fullness of time the heavens have opened, and the new spirit has descended. Immortality is brought to light for every one who does not willfully remain blind. SPIRITUALISM is the gift awaited by the centuries, bestowed on those living in the latter half of the present century as the first acknowledged beneficiaries. The heavenly light was unable to penetrate except in scattered and single rays before; now it is poured out like a flood upon the whole world. What is the reason that these ministers purposely refuse so much as to recognize the existence of the irresistible proofs of a future life which Spiritualism furnishes them, but think their own speculations and reasonings satisfactory enough? There is no reason, there obviously can be none, save that which has always and everywhere illustrated human nature, namely, because men occupying rare places which the acceptance of new and larger views would render insecure, prefer to cling to what they have, rather than embrace what is better with the chances of having to submit to the loss of present temporal good.

In a private note from a friend in New York the writer says: "We are in receipt of the last number of *Hall's Journal of Health*, and it sparkles all over with bright gems of thought. Its editor must have been inspired, as his articles show talent and genius of a marked character." We also learn that our correspondent attended Mrs. Pennell's meeting at 82 Union Square, on Christmas Eve, where a goodly number of friends had congregated; that the occasion was one of genuine rational enjoyment, and that one of her controls, "Prairie Flower," gave many excellent tests which were fully recognized.

Dr. and Mrs. Henry Rogers, of whose remarkable artistic mediumship an account was given some time since, have been for about six months almost wholly secluded from society at their home in San Francisco, they having been during that time sitting for a spirit-likeness, which proves to be that of a spirit-sister of a prominent citizen of Washington Territory.

Balfour Stewart, M.A., LL.D., F.R.S., Professor of Natural Philosophy in Owens College, Manchester, Eng., and President of the London Society for Psychical Research, passed to the higher life, Dec. 20th.

### What Macaulay Thought of a Government Religion.

A pertinent and timely word from a writer like Macaulay may perhaps be heeded by the wrong-headed men who think they are going to help the cause of religion forward wonderfully by incorporating the accepted shibboleth of the Christian profession in the Constitution of the United States. Macaulay was one who ought to be able to state the effects of mixing up civil and religious things as explicitly and authoritatively as anybody can. He remarks in one of his essays: "The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength, that it is part and parcel of the common law. It is not now for the first time left to rely on the force of its own evidences and the attractions of its own beauty."

"Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Caesars found their arms and their policy unavailing, when opposed to the weapons that were not carnal, and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have in this age directed their attacks against the last restraint of the powerful and the last hope of the wretched. The whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition. Those who thrust temporal sovereignty upon her treat her as their prototypes treated her author. They bow the knee, and spit upon her; they cry Hall, and smite her on the cheek; they put a sceptre into her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain."

In the above passage the sure result of all attempts to marry religion to civil law is most effectively and eloquently sketched. If those who are blindly and blunderingly engaged in that mistaken work in this country are half as wise as they would be thought, they will give these words serious heed in due season.

### Independent Slate-Writing.

The occult power which is manifested in presence of Dr. Slade seems to be on the increase. He is much improved in health since his European tour, and says he never felt better in his life. With the full knowledge we have of his medial gifts, it seems strange indeed that Chairman Furness and his associates of the Seybert Commission should have made such a report as they did. It is simply inexplicable, when we take into consideration the respectability of the parties referred to, that they should have blundered so outrageously. Our columns of late give unimpeachable evidence of the reliability of the doctor's mediumship, and much more could be said in his favor than what has already been published.

Previous to leaving New York, we called a second time on this noted medium, in company with our partner, Mr. Rich. The manifestations we witnessed were somewhat similar to those reported by us on a previous visit: Two slates were placed upon Mr. Rich's left shoulder by the medium, with a bit of slate-pencil between them, when at once we could hear distinctly the noise made by the pencil as of some one writing. The room was well-lighted, and it was not possible that the least deception could have been employed. In a few moments distinct raps were given upon the table, signifying that a message had been expressed. On opening the slates, the following was found written upon one of them:

"My Friends—The attainment of our greatest desires is often the source of our greatest sorrows. To be happy is not to possess much, but to hope and love much."  
I am, very truly, the spirit of  
DR. J. DAVIS.

Other exhibitions of spirit-power closed this very interesting séance.

What has Bro. H. H. Furness to say to such facts?

### Look on This Picture—Then on That!

On January 1st, 1888, eighty thousand distinguished personages thronged St. Peter's Cathedral in Rome to hear mass and see the Pope. In London, at the same time, eighty thousand paupers, many of them Catholics, were in a starving condition!

Christians! how do you like the picture?

### "The Two Worlds" a Penny Paper.

In the sixth number of Mrs. Hardinge-Britten's new paper it is announced that, in consequence of the wide-spread interest in it and the success already achieved, the price is reduced to one penny a copy in order to further extend its circulation. The yearly subscription price is also reduced.

Kind words are indeed blessed things; but when evil-disposed persons send out lying words against their fellows without a moment's reflection they do unjust things. Above all else Spiritualists should not be guilty of misrepresentation, and thus injure those who have many times befriended them. It is not spiritual—it belies their professed belief—it is sad to contemplate. Yet there are just such people who profess to hold communion with the angels; and thus we would remind all such that kind words are blessed things, that should be spoken each day—that should be scattered like sunbeams everywhere. They will not only bless others, but return to bless your own heart. Think of these things seriously, you who are swift to condemn.

DR. JAMES R. NICHOLS, one of the best known chemists in New England, passed to spirit-life from his home in Haverhill, Mass., on the afternoon of Jan. 2d, aged 88 years 6 months 13 days. He established the Boston *Journal of Chemistry* in 1865, and was its editor up to the time of his death. Dr. Nichols was known to be an interested student of the Spiritual Philosophy, and achieved an almost national reputation (aside from his chemical discoveries, etc.) by his remarkable work on human life and future destiny, entitled, "Whence? What? Where?" which has now reached its eleventh edition.

THE SOUT, Bro. Whitlock's magazine, is for sale at our counter—a charming number. Buy it.

### The American Spiritualist Alliance.

By the report of its Corresponding Secretary, J. Franklin Clark, it will be seen that the members of the Alliance are discussing the vital question of the feasibility of placing the Spiritual Phenomena upon a purely scientific basis.

Several earnest Spiritualists, before passing to spirit-life, have donated various sums to the end that such facts as could be gathered upon the subject should be given to the world in an impartial manner, with a single eye to verity; but though honestly given, the funds were unfortunately placed in the hands of parties entirely incompetent to carry out properly the testators' legacies. The result has been, as might have been expected, a total failure up to the present time.

Others, by and in the name of Psychio, or Psychical, Societies, in London and the United States, have assumed to take the question in hand for elucidation, but have also signally failed.

Thus this highly important matter stands at the present time; but it gives us great pleasure to be able to state that the American Spiritualist Alliance, with headquarters in the city of New York, has taken the subject in hand in earnest; and it is to be hoped the officers of that institution will persevere until they have placed the Spiritual Phenomena where they should have been placed years ago, on a firm basis—so firm that no carping critics could hereafter molest them, or pervert the facts they attest in any way whatsoever.

We call especial attention to what the Corresponding Secretary has recorded on our eighth page.

### Demonstrations in a Rectory.

The residence of Rev. F. W. Smith, rector of the Church of the Ascension, Fall River, Mass., has for a month past been the scene of demonstrations similar to those in the house of Dr. Phelps at Stratford, Ct., nearly forty-one years ago. The first occurred upon the arrival of two newly employed servant-girls, and it is presumed by some that one of them is a physical medium. The noises, which occur principally at night, consist of rattlings, the continuous slamming of folding-doors, sounds as of marbles rolling down stairs, and other noises equally strong. In addition to this, lamps are mysteriously lighted in various parts of the house, and rugs and bric-a-brac are disturbed during the night.

Though at first it was thought the manifestations might be easily explained, all attempts thus far made to do so have failed. On one occasion the tongue was taken out of the door-bell to stop the interminable ringing, but the committee on guard still saw the bell shake vigorously at irregular intervals, without any apparent human agency to cause it.

The church is the oldest as well as the leading Episcopal church in Fall River, and its congregation includes some of the leading families in the city.

A young married woman, by the name of Wynnant, residing near Anderson, Ind., says the *Star*, Gatesville, Texas, died suddenly. She had an intimate friend, Julia Graney. The morning after the funeral Julia saw Mrs. W. walking near the house and beckoning to her. She went out and conversed with her, and, on returning, told her sister of the meeting and repeated what was said. The spirit was again seen by Julia, and her sister, who was with her, though not seeing the spirit, did see Julia shake hands and could hear the words spoken by her and the spirit. Finally the spirit, whom Julia felt positive was Mrs. Wynnant, bade them an affectionate farewell, said she could visit them no more, and disappeared.

Mrs. Flora B. Cabell, a lady of prominence in Washington, D. C., writes an account of her experiences last summer with Mrs. Ross, the medium. Mrs. C. claims to have had a séance alone with Mr. and Mrs. Ross, at which she saw spirit-members of her own family, unmistakably, and was told things impossible for Mrs. Ross to have known. She says she begun her sittings with Mrs. Ross (six public and one private) with no confidence whatever in the general phenomena at materializing séances, but is now confident that form-manifestation is a great fact.

THE THEOSOPHIST.—In the December number just received, H. S. Olcott reviews the rise, progress and present state of Theosophy in France. A. P. Sinnett treats upon "The Relations of the Lower and Higher Self." The "Rosicrucian Letters" are continued, and accounts of strange beliefs and practices are related in "Ghost-Lore from Guzerat," compiled from a rare book, "Bhut Nibandh," *Bhut* designating the earth-bound spirit of a deceased man. Considerable is said by correspondents upon Hindu Astrology. Madras, India. Boston: For sale by Colby & Rich.

A correspondent informs us that an acquaintance who is a constant reader of the *Banner of Light*, in speaking of the executive and editorial as well as the mechanical departments of this paper, made use of the following commendatory remarks: "It is one of the best published, also edited, ones that I find, either within or without the ranks of Spiritualism." A literary gentleman made still more flattering remarks, in the hearing of our informant, concerning the paper, and regarding its general appearance and literary ability.

CHANGE OF HOUR.—Attention is called to the fact—stated under "Meetings in Boston"—that hereafter the Sunday evening service of the Berkeley Hall Spiritual Temple Society will commence at 7 o'clock (instead of 7½), the change having been made by the management in order that numbers of people from suburban towns, who attend this session, may in future be able to reach their homes at an earlier hour than formerly.

MR. SAMUEL ROBERTS recently passed to spirit-life—writes W. W. Currier—from his late residence, 28 Dunwoody street, Haverhill, Mass., aged seventy-one years, eleven months and seventeen days. "He was one of the Trustees of the First Spiritualists' Society of this city; a consistent Spiritualist and a true man. We shall feel his loss deeply, both in social life and in our Society." [Maine papers please notice.]

MR. FRANK HERNE, a medium for physical phenomena of a very remarkable character, including form-materialization, whose services as such have been largely utilized in England during the last twenty years, passed to spirit-life Dec. 8th.

### The "Condition" of Mr. Seybert's Gift.

To the Editor of the *Banner of Light*:  
In a recent notice of Prof. Kiddle's Review of the Report of the Seybert Commission, printed in your columns, I called attention to the need of more definite information relative to the "condition" attached by Mr. Seybert to his donation to the University of Pennsylvania, which led to the appointment of the investigating Commission—a serious discrepancy appearing between the terms of this "condition" as stated in the Report, and those set forth by Mr. Thomas R. Hazard.

I am happy to be able to say that I have been furnished from an authentic source with a copy of Mr. Seybert's letter accompanying the donation. The letter is without date, but is stated to have been received by the Trustees some weeks or months before Mr. Seybert's decease. The condition attached to the gift of \$60,000 to found the "Adams Seybert Chair of Moral and Intellectual Philosophy," is expressed in the following terms:

"Upon the condition that the incumbent of said chair, either individually or in conjunction with a commission of the University Faculty, shall make a thorough and impartial investigation of all systems of morals, religion or philosophy which assume to represent the Truth, and particularly Modern Spiritualism."

It will be noted that the language is the same as that given by Mr. Hazard (and I think identical with that incorporated in Mr. Seybert's will, though I am unable at this moment to lay my hand on the copy of this instrument which I procured in Philadelphia), but is markedly different from that given in the Report of the Commission.

It yet remains to be explained why the Commission should put forth such an inaccurate statement of this "condition"; also, why the Trustees should appoint one-half of the members of the Commission from outside the Faculty, when Mr. Seybert expressly stipulated that it should be "of the Faculty"; also, why the Trustees have allowed to be thrust upon the public an ill-digested, partial, superficial and manifestly unreliable "preliminary Report" of the investigation of certain professional mediums, or certain unessential alleged phenomena, when Mr. Seybert had specified "a thorough and impartial investigation of all systems of morals, religion or philosophy which assume to represent the Truth, and particularly Modern Spiritualism" (with not a word about a report)—a work upon which they appear not to have entered at all as yet.

Mr. Seybert's letter also affords a correction of a misapprehension which has become somewhat prevalent. It has been supposed by many that his donation of \$60,000 was given to defray the expenses of an investigation of Spiritualism; and this supposition probably in some instances has led professional mediums to insist upon liberal if not exorbitant charges for their services before the Commission. The facts are that the money was given to found a chair of Moral and Intellectual Philosophy in the University, with the express stipulation that only the interest of the fund was to be expended, first in paying the salary of the Professor—the overplus alone, should there be any, to be used as the Trustees may deem best to promote the views of the donor.

As a matter of fact, I am informed that all expenses of the investigation thus far have been defrayed by a single member of the Commission out of his private means.

Yours for the truth,  
A. E. NEWTON.  
Arlington, Mass., Dec. 30th, 1887.

"OUTSIDE THE GATES," Miss Shelhamer's new book, is the subject of review in London *Light* of Dec. 24th. After quoting from it, the writer says: "We might select many points for commendation, but we content ourselves with a word of praise for the gentle, sincere and earnest spirit that pervades the book, and a recommendation to parents and guardians to use it in the training of the young."

Silas Hatch, Swale, N. Y., writes: "In reading your recent experiences in New York, as contained in the *Banner*, I have been much pleased with the interesting facts thus furnished to the public. God bless and keep you in health, that you may long be spared to labor in the cause of humanity."

According to the programme sent us by Mr. B. M. Lawrence, he has hit upon a wonderful scheme—we hope he has—to enlighten the public by calling to his aid "the fine arts"; giving no more nor less than fifty views of "Marvelous Spirit-Pictures."

### God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom spirit-friends bring to our notice for relief:

From Mrs. J. Davis, \$1.00; Mrs. D., \$2.00; H. Reed, \$1.00; D. B. Jackson, 75 cents; Friend, Keene, N. H., \$4.00; A. Friend, \$1.00; From one who "pities the poor," \$4.50; G. G. Puffer, \$5.00; M. L. Alexander, 50 cents; H. J. Moore, 75 cents; J. Hatch, \$5.00; M. A. Mason, 50 cents; From *Banner of Light* Free Circle-Room, \$1.15; H. B., \$1.00; A. J. Koutson, \$1.00. Grateful thanks, friends.

### J. J. Morse in California.

Mr. J. J. Morse's lectures in Metropolitan Temple, San Francisco, are attracting attentive audiences, and are deemed of sufficient interest to the general public to be reported at some length in the *Chronicle*. On the evening of Dec. 25th his subject was "Christ-mas: A Factor of Social Life." It was announced that Mrs. E. L. Watson was to take part in the evening exercises of last Sunday—New Year's day.

The way of life is like a path along the sea-coast. Every now and then it brings one to a bay, setting inland, and around which we pass. The year's end is such a turning-point. We pause and look out upon the sea of eternity that rolls in to our very feet. But one day the time-path will go no further. The water before us will not be that of the bay, but we shall have come to land's end. We may not stop, though our souls shrink back from the chilling flood. Destiny is ever crying, "Move on!"

So signs the evangelist *Homestead Monthly*; but to the Spiritualist the exit of the Old Year and the coming of the New is no more natural than the close of mortal experience, and the passage of the exorcinated intelligence into the grander scenes of the better land. There is no "chilling flood," no "land's end." Destiny to him is not a stern policeman with his official "move on," but an angel messenger pointing with kindly hand to the glad House "where many mansions be."

OAKLAND, CAL.—The Board of Trade of Oakland, Cal., of which Mr. C. M. Plumb is the Secretary, has issued a twelve-page circular fully describing the situation, climate, scenery, houses, schools, manufactures, commerce, advantages and prospects of that rapidly growing city, which is reported to challenge comparison with the world in its superiority in the matters above enumerated. Copies can be had by addressing the Board, 401 Tenth street, Oakland.

Milton Lyle, Secretary First Association of Spiritualists, writes as follows from St. Louis, Mo., Dec. 28th: "W. Harry Powell, the well-known state-writing and pellet test medium, passed suddenly to spirit-life from this city on Nov. 27th, 1887. His remains were forwarded to Philadelphia, and the funeral, which was very largely attended, took place from his late residence, 313 New street."







## Message Department.

**Public Free-Circle Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, 5 Howarth street (formerly Montgomery Place), on TUESDAY and WEDNESDAY EVENING.  
On Tuesday afternoon Miss M. T. SHELLHAMER will occupy the platform for the purpose of answering questions and as they may be brought up for the consideration of the Controlling Intelligence.  
On Thursday afternoon, JOHN WILLIAM FLETCHER, under the influence of his guides, will afford an avenue through which individual spirit-messages may be given. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no access until the conclusion of the same, except in case of absolute necessity. The public is cordially invited.  
Persons having questions of a practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the Chairman of the Circle, who will present them to the spirits at the Tuesday sessions for consideration.  
The Messages published in this Department indicate that spirits carry with them the characteristics of their earthly life to that beyond—whether it be a child, a man, a woman, or a spirit, eventually progress to the point of view from which the reader to receive the message put forth by spirits in these columns that does not conflict with his or her reason. All express as much of truth as they perceive—no more.  
It is our earnest desire that those who may recognize the messages of the spirit-world by their own efforts by forming us of the fact for publication.  
Natural flowers upon our Circle-Room tables are gratefully appreciated by the angel visitors, and we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.  
Letters of inquiry in regard to this Department of the BANNER must be sent to the Editor, and not to the Editor of the BANNER, as the Editor of the BANNER is not a member of the Circle.  
LEWIS B. WILSON, Chairman, case, but to.

## QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF  
Miss M. T. Shellhamer.

Report of Public Seance held Dec. 13th, 1887.

### Spirit Invocation.

Oh! our Father, God, we draw nearer unto thee in thought and aspiration this hour; we come with praise on our lips and songs of joy and thankfulness in our hearts, because, as human beings, as thinking minds, we recognize thee as the Father of all, and we love thee. We would grow in sweetness of thought and expression, creating in our souls harmony and sympathy, and a feeling of unity with thee, O God, in the sunshine of thy presence; may we realize that in every breath we draw we gain something from thy divine spirit.  
We would, at this time, come into holy and sweet communion with the angels of the upper spheres of life. May they have power to draw near unto us at this time, and shower upon our hearts something of their bright and uplifting influence and magnetic strength which shall inspire us with grander effort and divine aspiration for pressing forward and doing thy will. Thus, our Father, God, we beseech thee, through thy angel ministers, and cooperate with them in their good works for humanity by sending forth a blessed influence that will cheer, inspire and bless. Amen.

### Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

Ques.—(By Mrs. J. L. K. Haner, Delta, Mich.) Are spirits restricted in the material and mode of their apparel to their conditions, or are they at liberty to choose according to their respective tastes and inclinations?

Ans.—The taste and inclination of a spirit governs, to a wide extent, the personal dress and appearance of that spirit. If the inclination, the tendency of a spirit, be toward refinement of character, exalted emotion of mind, and in that direction which exercises itself in the preparation of beautiful garments, then that spirit will most certainly appear in robes of beauty, and the form and texture of the apparel will be delicate—either snowy or of some sparkling, brilliant hue, just as the taste of the spirit prefers. But another spirit may have tendencies of a downward nature, aspirations that are not toward the beautiful and refined, and not lovely in character; therefore the emanations of its life will be of a coarse, dark, forbidding nature, and these emanations will, in an extent, determine the formation of the garments, it wears as well as into the constitution of its personal or spiritual body. You will therefore see that while spirits are in a sense restricted by conditions and surroundings, not only in the fashion, the hues, the texture of the garments they wear, yet at the same time the tastes and inclinations of spirits, to a wide extent, govern their personal appearance as well as their apparel.

Q.—(By the same.) At what period in its development does the human embryo attract the immortal principle, or is it an individualized entity from the first stage?

A.—We do not consider, from our observations of this scientific law, that the immortal principle or soul is attracted to the embryo from the very incipency of its formation. We find that a longer period of time elapses with some than with others, and that an immortal soul or individual spirit, if you will, is attracted to the embryonic form and the prospective mother at different periods of time; that is, one soul or individualized entity may be attracted to a prospective mother within a very few weeks after gestation, and may attach itself magnetically to that female, coming within her atmosphere, and under the laws of her being, and remaining closely attached to her form until the embryonic form arrives at such a state of maturity that this soul-principle may, to an extent, vitalize it into activity. With others, the attachment may not take place for a period of several months; but you may rest assured that this magnetic attachment between the life-principle, as your correspondent puts it, or the spiritualized entity, must be formed between the mother and the prospective child, and maintained for some weeks, at least, before the birth of the child into mortal life. Should the magnetic attachment between the spirit seeking expression and birth in mortal life, and the prospective mother, become severed and the spirit be obliged to pass out of its mother's womb, and be unable to re-connect itself with her form, and with the fetus within, there will be born upon earth only a clay-colored senseless mass of flesh, such as you are accustomed to call a "still-born child."

Q.—When we gaze at the moon and the planets of our solar system, do we then see the spirit-homes of our dearly loved ones whom the world calls "dead?"

A.—No; you do not. We believe in the evolution and progression of life, and that many worlds have been prepared for human inhabitants. From what we have learned in spirit-life we have good reason to believe that after human beings have dwelt upon this planet as long as he can possibly reap any experience from it, he passes into a spiritual condition, but still remains in connection with this planet for a time—this planet, like all others, having a spiritual counterpart, and we may call for all purposes the spirit-world. This human being of whom we speak will take up his residence in that spirit-world, either in close contact with the physical condition of this planet—because it still requires something of its elements and its experiences—or perhaps at a more remote distance; and yet the spirit has a tangible abiding-place, one that provides a substantial home and facilities for its expression; that is, the spirit will there enter into pursuits, employments and studies for which he adapts and comes into association with minds that will assist it in its unfoldment, and in this way gain in experience and discipline. These human beings become reunited to the friends who pass on before them, and are, in time, united to those who are to come after them, into the world of spirits. Well, this much we can demonstrate to you through the claims of Spirituality—because returning friends can identify themselves to your understanding and your hearts—but, beyond all this, we are conscious of still a continued round of existences and of progressions; and we believe, from what we have learned from wise and exalted spirits, that after a soul has gained all the discipline, all the experience, all the knowledge and all the wisdom that it possibly can in contact with this physical universe of yours and its spiritual counterpart, then it is ready to wind its way to other planets and to other worlds, to take up new experiences and new unfoldments. Nor is it necessary for you to give up your friends, if called upon to pass forward in such succession, because you will have the privilege and the opportunity of arising to such states as they may gain, and progressing to such altitudes of knowledge, refinement and wisdom as they can possibly do. But when you gaze upon the stars and upon the various moving bodies in space that brilliantly light the heavens at eventide, you are not gazing upon

the abodes of your personal friends, because, as we understand, those who pass from the earth will dwell in a conscious state with many ages beyond our desire to count, before they will be prepared to enter into other worlds or take up new experiences upon other planets; therefore you will rejoin them and pass through many experiences and events before they or you can possibly pass forward to such distances as the question seems to imply.

Q.—(By A. P. R., Covington, Ky.) The result of sitting for the development of independent slate-writing has been that for about two months past I have heard a sound as if of writing upon the slate, but this appears upon it. At first this sound continued but a few seconds, but now five or more minutes. Why is this, and what is my prospect of obtaining writing provided I continue my sittings?

A.—We should judge that the prospect of the questioner for obtaining independent spirit-writing is a very promising one. So far we can ascertain of this case from the question, it appears to us that one or more spirit attendants are experimenting with his mediumistic forces; they are probably trying to utilize what physical power he may possess that they can in any degree make use of, and some of them can hear certain movements and sounds upon the slate, even though no visible signs appear to his eye on examination, must prove to him that a power is at work seeking to manifest itself in intelligent ways. It is possible that the spirit is desirous of being in clear evidence, and that they have a purpose in view in arousing his attention to these sounds and movements which are discovered.

We should by all means advise the questioner to continue sitting patiently and quietly, not in an anxious manner, but patiently waiting for the unfoldment of spiritual power. At the same time, to sit in an earnest, receptive condition, invoking the presence of wise and good spirits, and at all times to be in readiness to supply whatever desire they may express. In time, no doubt, more tangible evidence of spirit presence and manifestations will appear, but it may take a long while.

One of our very best slate-writing mediums sat for thirteen months before he received one intelligent response from the spirit-world to his questions. He sat through all the winter, and yet, after the first developments appeared, the unfoldment of medial power advanced rapidly, and it was not long before that medium succeeded in gaining intelligent messages from the unseen but powerful spirits who attended him. So the questioner may take courage and press on with his sittings, and nothing more comes to him than what already appears he should not be discouraged, but should sit patiently and quietly, in a loving, sympathetic mood with all good spirits, and if he is really in earnest, and desires this gift of mediumship for good and true, and is willing to wait, the true response will come and the satisfactory evidence be given to him of angelic presence and power.

Q.—(By the same.) What is the cause of our receiving inconsistent and untruthful communications? Does the blurring of the slate, rest with us or the controlling intelligence?

A.—This is a question that all investigators—circles of investigators—should search out for themselves, because one reply will not apply to every case. Sometimes, when experimenting with a medium, we find that the slate blurs, and the other life are not able to clearly communicate what they desire; what is given as coming from that side of life may appear distorted and imperfect to those who receive, when perhaps the spirits who give are perfectly sincere and honest, and so is the medium. The cause of this is a want of adaptability between the subject and the spirit, or perhaps a want of proper development, and so what is given may be of little value; but by quietly pursuing the experimentation, keeping the medium and what is given in mind, and drawing away from the criticizing world, the spirits will be able to become more perfect in their manifestations, and by patient and constant practice so far develop their medium as to give that which is correct in detail, where at earlier times the imperfect was given.

In this case, we take it for granted that all concerned are perfectly sincere, the medium and those who sit with her, as well as the spirit-blurred in attendance; but if the mediumistic instrument is not entirely honest, and the spirits who attend it are not sincere, those who sit with it will not only deceive the public, but also the medium whom they employ, for she can be no more safe with those spirits than can those who come to her seeking a sign, who are imposed upon by her.

It is necessary not only for a medium to be honest, but also for the sitters—and just as necessary in one case as the other. Those who approach a medium in a vacillating, insincere state of mind, will attract a like character of communication, and the other world will be attracted by the dishonesty of the sitters. Those who are sincere, who realize their power outside of material things, and that those who seek knowledge from them cannot see nor get hold of them; therefore, to an extent, they exercise a certain power over those mortals who approach; and the mortals are ready to take advantage of others, whether it be at the time of sitting or in their daily life, rest assured they may be imposed upon by spirits from the other side who occupy a like plane of existence with themselves.

If our friends who send this question are troubled by receiving communications that are incorrect, and even deceiving, it is wise for them to examine into their own hearts. If they are perfectly honest and earnest in their search for truth, and they are sincere, and they are not their medium is sufficiently developed to receive correct communications from the other life; if not, they must proceed carefully, give the best conditions to their instrument for her unfoldment, seeing that she comes to the sitting in a state of mind that is free from anxiety and care, with perfect trust in the higher spirits, and then they must also inquire into the character of those spirits who approach. They will ascertain, by a keen, close scrutiny of what is given, whether imposition or incorrectness proceeds from a fault in the medium, or from the instrument or from a desire to willfully deceive; if the latter, the sitters must turn away, even if they are obliged to suspend their sittings until the deceiving spirits are removed; if the former, by coming into closer rapport with the spirit, and giving out more magnetic force and strength, they may form such a battery of power as to overcome the difficulty, and in time receive that which is required—truth alone.

Q.—(By Mrs. Matilda Shannon, Salem, Ind.) A girl of twelve years has been controlled by spirit-messages for some time, and quite extensively. Her mother wants to know what the cause is, and what the probable reason for this suspension?

A.—Most mediums have had experiences of this kind. Through a long process of development, and some senseless, and as spirits in attendance upon a medium suspend themselves, and withdraw for a time from all personal contact, so their subject may recuperate in vital force from the physical side. If a continual operation upon the life-forces of a child, or a young person, who becomes exhausted in vitality, give out more largely of her magnetic life than she receives, and part with a portion of that magnetic aura which is necessary for her spiritual well-being, and consequently such a constant worker may find her fading away, and becoming either a physical wreck or mentally disturbed.

Unless a very powerful band of spirits are in attendance upon a constant worker in the mediumistic field, those spirits who are wise and sensitive, understanding the law, and who know how to govern, to act, to attend, the operations of this life, and who will find themselves withdrawing in vital force and activity; therefore, wise spirits, who do not have this scientific understanding of magnetic law, but yet who remain in attendance upon a medium for the purpose of utilizing her powers, and being of use to the world, will sometimes suspend themselves, and withdraw from vital contact with the subject, that she may recover her equilibrium, and again grow into condition for the purpose of that mediumistic work for which she is adapted. It is no reason for discouragement for a medium to find herself in a state of suspension; if she is in earnest in her desire to work for humanity, and if she has had reason to trust her spiritual guides, she may well know that this suspension of mediumistic ac-

tivity is for a wise purpose, and can afford to wait in patience until such time as operations are resumed, and the attendance of her spirit guides is again shown to her.

Q.—(By Wm. H. Borden.) A lady has at times seen forms of human beings when she knew that no one in mortal body was present. She has also, after becoming partly unconscious of earthly surroundings, experienced a sensation of floating, and various degrees of elevation where she beheld groups of individuals—sometimes men, sometimes women, and at other times men and women. Is such an experience simply a dream, or does she really see spirits and visit their abodes?

A.—This experience cannot be classed among those attributed to dream. The lady mentioned is certainly a sensitive or a spiritual medium. She may be operated upon by individual spirits who approach her organism, or she may become the subject of a band of spirits, each one united with the other, sending their magnetic influence upon her for a wise purpose. The lady in question has an independent clairvoyant, we should judge, by the question. She is one who can at times leave the material body and pass out into space, coming in contact with groups of spirits and visiting the spirit-world. The lady in question is, at such times, in a partial suspension of the activities of the life forces connected with the physical body; the spirit withdraws itself from contact with the mortal, and enters other conditions, showing that it can rise to a superior state, as can the spirits of most transcendentalists when under the influence of external intelligences.

If this lady wishes to develop her mediumistic powers, in order to come into clear communication with intelligent spirits, and to convey such communications to mortals, it will be well for her to select one or two congenial friends who are in harmony with her thought, who have confidence in her judgment, with whom to sit, at least once a week, on a regular day, at a stated hour, for the purpose of sitting under the direct operation of such intelligent spirits, and to continue the sittings indefinitely, always being punctual, coming to them in a quiet, passive state of mind, free from perplexity and care, and also to have them occur in a well-ventilated apartment. The presence of flowers and fruit, and the presence of a few friends, who are in approaching mediums, but they should be removed from the seance-chamber after they have begun to decay.

These few simple rules are quite as important for any to follow who desire to unfold mediumistic powers, as they are for those who are in the midst of development, and soon grow weary; for sometimes it takes a band of spirits many months to so magnetize the surroundings of a mediumistic subject as to put them in a condition for good and true, and to be able to receive, therefore patience and perseverance are the necessary acquisitions for the investigators, with harmony of spirit.

### The Control.

Mr. Chairman, we have an old friend with us who desires to say a word from our platform, therefore we shall now give him an opportunity, and then another one will follow.

### John W. Edmonds.

I have no desire to encroach, but I feel, and I have always felt, that the Banner of Light Circle is the place for spirits to express their opinion to their mortal friends at home here. I know that I can send forth my thoughts and affections to friends at a distance and they will receive the influence, even though they know not from whence it proceeds.

And I would say, Mr. Chairman, in Spiritualism, to-day, fully as much as has been in times past, and my great interest at this time centres in phenomenal Spiritualism, because it is the one grand torch of truth that lights the pathway of despairing humanity to a brighter world.

Philosophical Spiritualism is very useful in teaching mankind how to live, and I do not underrate its power and influence; but we all know that man needs hard, stubborn facts to convince him of any truth or the soundness of any quest. It is the philosophy of Spiritualism, to-day, fully as much as has been in times past, and my great interest at this time centres in phenomenal Spiritualism, because it is the one grand torch of truth that lights the pathway of despairing humanity to a brighter world.

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I leave others to expound the philosophy and teach the moral lessons which Spiritualism imparts to the human mind. I would like to point out to humanity the broadest pathway of pure living through bright and glorious teachers who can do this most beautifully to human understanding.

But I have a word to say in connection with the phenomena—which appeal to the external senses, and which are the basis of our convictions which are grounded in error, shakings them to such an extent that they totter and fall.

I am very glad to know that Spiritualism is moving onward, although there is so much in the way of the materialist and the skeptic, and the shadowy; but in spite of this and what may look questionable, I know there is a grand and glorious bulwark of truth to which we can all cling and from which no earnest heart may be swept away. I am glad to come to this platform, and to be able to add to them that the cause was never more useful than it is to-day; never more powerful than at the present time; for it is challenging the attention of materialistic and scientific minds, of those who have grown positive, through their laws and physical forms alone, and who are coming to them with great force and conviction that there is a truth underlying this movement which they dare not push aside.

You may think, friends, that I am making a broad statement, but I can see that it is true, and I am sure that it will find its way to the thoughts of human minds; and we know that there is going up from scientific homes and circles, as well as from minds that have been bent on materialism alone, a thought for an investigation of the spiritual phenomena, and which will lead to a more rational and useful life.

I hope my friends are prepared to stand firm by the truth; for it seems to me there is to be a grand shaking up in the midst of our strongholds. Those who are ready to maintain their hold on what they know is true, need not fear and shrink, and giving out more magnetic force and strength, they may form such a battery of power as to overcome the difficulty, and in time receive that which is required—truth alone.

Q.—(By Mrs. Matilda Shannon, Salem, Ind.) A girl of twelve years has been controlled by spirit-messages for some time, and quite extensively. Her mother wants to know what the cause is, and what the probable reason for this suspension?

A.—Most mediums have had experiences of this kind. Through a long process of development, and some senseless, and as spirits in attendance upon a medium suspend themselves, and withdraw for a time from all personal contact, so their subject may recuperate in vital force from the physical side. If a continual operation upon the life-forces of a child, or a young person, who becomes exhausted in vitality, give out more largely of her magnetic life than she receives, and part with a portion of that magnetic aura which is necessary for her spiritual well-being, and consequently such a constant worker may find her fading away, and becoming either a physical wreck or mentally disturbed.

pass out, reaping new experiences, and sending forth influences that may cheer and strengthen all for the trials of life. John W. Edmonds.

### Otis Shepard.

I am a stranger to you, Mr. Chairman, but I have been permitted to speak a few words. I have many friends in New York State, a number in the city of New York, and in Brooklyn, as well as in other localities of that great State. I desire simply to send my greetings and remembrances to those friends, with the assurance that I am a strong, active, and conscious man, not so much one of the world and commercial circles as in the past, but one who feels himself still endowed with vital energy and active force, which he has employed in external ways. I am not obliged to live directly in contact with the physical world, but I am often here, seeking avenues by which I may express my energy and make it useful.

I find in the spirit-world avenues of advancement, and I am delighted with the study of those laws, for they give me much intelligence and ability for future usefulness. I would like to communicate with my friends, and if they will give me an opportunity privately, I shall be pleased to speak of my aspirations and plans, and also of the friends I have found in the spirit-world, and of their surroundings.

### SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF  
John William Fletcher.

Report of Public Seance held Dec. 13th, 1887.

### Andrew T. Foss.

Yes, the friends of progress need to hear the word "onward" whispered in their ears each day, otherwise they would slumber and forget the trust that they have and leave unspoken the word that must make the way for a still greater truth waiting in the realm of spiritual thought. I did not intend to speak to-day; I thought of waiting until some other moment, when friends of mine would be here, but somehow the words just rang back to the early days of the movement, when progress was a dream, and all that you are now enjoying but a theory held by some and denounced by many.

I wonder if to day the Free-thinkers and Spiritualists value the opportunity they are enjoying, and understand that every step taken toward truth and freedom has been paved with sorrow, trial and sacrifice. It is said that "the blood of the martyrs becomes the seed of the Church." Certain it is that the bravery and the suffering of martyrs makes way for the onward march of truth. And the institutions that are to-day in a political sense, and the wider sphere of social life which has become ours, and the grand attainments in the realms of science and religion, have each and every one been paid for by the suffering of brave men and noble women, who have worked for truth and freedom despite the consequences, and unto whose hearts the angels have whispered: Onward! onward! onward!

Now, Spiritualists, you who are to-day enjoying the blessings which Spiritualism brings, and for which nothing is demanded save to enjoy them, and to be true to the time was when the worker was despised among men, and that there has been a vast amount of clearing away of stubble and stone and obstacles before the smooth pathway of the present was accomplished. Do not forget that if you think it comes something to you, and that you are enjoying it now, what do you think it must have cost thirty years ago, when every person who entertained liberal ideas was at times hissed at as he passed through the streets. Why, the very stones you tread upon, had they the power to speak, would tell a story of the persecution of brave men in the cause of human liberty and human rights that would make your hearts bleed!

From the world of spirits to which I have been translated, and from which I can look down upon this earth and comprehend more fully than I am now able to do, I have seen all the work that has been done, and I feel to say to every earnest worker in earth-life that nothing that serves the truth is in vain. A word spoken to-day may apparently mean nothing, but it may be a drop of water in a dry place. About the only philosophy of men that I have seen all the work that has been done, and I feel to say to every earnest worker in earth-life that nothing that serves the truth is in vain. A word spoken to-day may apparently mean nothing, but it may be a drop of water in a dry place. About the only philosophy of men that I have seen all the work that has been done, and I feel to say to every earnest worker in earth-life that nothing that serves the truth is in vain. A word spoken to-day may apparently mean nothing, but it may be a drop of water in a dry place. 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