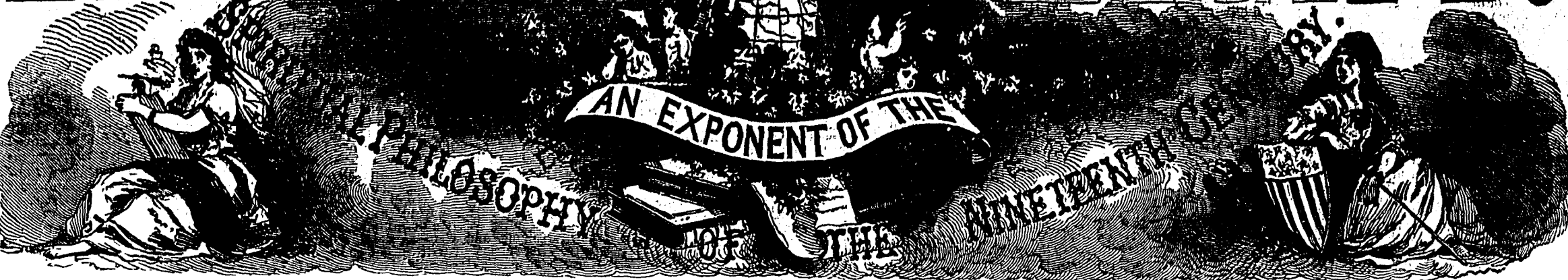


BANNER OF LIGHT.



VOL. LXII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 21, 1888.

\$3.00 Per Annum,
Postage Free.

NO. 19.

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The Reviewer.

Pseudo "Spiritual Science."

"SPIRITUAL HEALING FORMULA AND TEXT BOOK," by Prof. A. J. Swarts, editor *Mental Science Magazine*, and President *Spiritual Science University*, of Chicago, Ill., is the title of a small handbook sent to this paper for notice. It appears to have been prepared especially for the use of non-resident students in the above-named "University," who, on paying three or five dollars for its fifty-four pages, and mastering its contents so as to be able to answer satisfactorily a series of questions thereupon, and paying a further fee of twenty-five dollars, are promised a legal diploma, with the title of S. S. D. ("Doctor of Spiritual Science"), authorizing them to practice "Mental Spiritual Healing," (whatever that may mean) under the laws of the State of Illinois!

This seems to be a scheme for providing legal medical diplomas on remarkably easy terms compared with those usually required by medical schools; but the question properly arises whether a diploma issued on such a basis is worth even the small fee demanded for it, or furnishes any guarantee against charlatanism and ignorant imposition. Moreover, the adoption of the term "Spiritual Healing," which has so long and rightfully been applied to the exercise of the healing power as one of the phases of Modern Spiritualism, renders it fitting that we should inquire into the propriety of its appropriation by this new school in therapeutics. We have therefore looked somewhat carefully into the claims and merits of this work, and propose to frankly tell our readers what we have learned.

In the first place, it appears that "Professor" Swarts was a pupil of the noted Mrs. M. B. G. Eddy, of Boston, the reputed originator of the so-called "Christian Science" fantasy, which has produced such a "craze" among a class of uncritical and ill-regulated minds in this vicinity and elsewhere. This woman is no doubt a remarkable character, judging from the impression she has made upon a portion of the public. Being gifted, doubtless, with a strong healing power—or that peculiar quality of organism which renders some persons capable of being used as instruments of direct recuperative energy from spiritual sources—and possessing some vague notion of the superiority of spirit over matter, but bitterly hostile, from some unknown cause, to the theory of Modern Spiritualism, or the recognition of individual spirit-agencies in any way—she appears to have set herself the difficult task of devising a scheme to account for the marvels of healing and other alleged spirit-interpositions without recognizing personal spirit-agency. Endowed with much mental force, and great volubility of language, yet so lacking in literary culture and mental training as to be seemingly incapable of expressing any philosophical or spiritual idea with precision and intelligibility, she appears to have succeeded in impressing on her receptive pupils her crude and often absurd conceptions with all the positiveness and force of demonstrated facts and principles. They have accepted her, it would seem, as the "inspired" discoverer and oracle of a "Science" of inestimable value to mankind—in fact the only Science of Life and Health ever taught on earth! Discarding the conventional meanings of language, and ignoring the recognized rules of grammar, as well as the universal testimony of the human senses, she has introduced into her writings a vocabulary and style of her own, which, to a critical reader, render almost every sentence an insoluble enigma, and every page little else than a jumble of unintelligible words, with occasional gleams of sense. But her very obscurity seems to be taken as evidence of consummate wisdom by her admirers.

It would be easy to justify the above characterization by citing almost at random passages from Mrs. Eddy's extraordinary but unreadable book entitled "Science and Health." Take the following example from page 11:

"Belief is all there is to mortal man, and if this belief is wretchedness only, no circumstance can make it happiness, and if happiness no circumstance can change it, or make it wretchedness, until the belief of the different conditions are [sic] changed; 'for as error thinketh so is it.' The science of being is as necessary to those in the belief of health as sickness, for a change of belief would make the well sick, when, if they understood these conditions depended on mind, instead of matter, they might continue to be well by grounding their belief in the case and letting intelligence be master of the situation."

Is not that as lucid as a bucketful of mud?

Try another, from page 111:

"Matter is but a grosser strata [sic] of mortal mind."

"Spirit is intelligence, whereas the basis of matter is belief; the former is science, the latter mesmerism." Wonderful wisdom indeed! One more from page 391, *verbatim et punctuatum*:

"Disease is a belief, its origin mental instead of physical, and it matters not what the body indicates, in reality all is mind, there is no matter, and mortal things are beliefs, and not the essence of man in which he is immortal."

Such profundity defies comment! It is difficult to regard it as the product of a sane mind. But think of stringing out 466 pages of this inane verbiage and calling it "Science," "Christian Science," and "Mental Science," forsooth! and then think of devoted disciples hailing the book as an "inspired" production, founding on it a new school of medical practice, with "colleges" and "universities" to teach it—and not only these but a new sect in theology, with its "Church" and "Sunday school" and the usual machinery of propaganda! Surely, no more puzzling phenomenon has arisen in this marvelous nineteenth century than this sect of so-called "Christian Scientists," and that, too, at the very "Hub" of modern civilization!

Mrs. Eddy's teachings regarding Spiritualism are sufficiently indicated by the following brief excerpts: "There is but one Spirit, even God, and there is but one God; hence to talk of spirits is to believe in gods and demons,"—p. 62. "The entire phenomena of mediumship are deceptions or delusions,"—p. 68. "All there is to mediumship is belief,"—p. 97. "We are never spirit until we are God; there are no individual spirits,"—p. 435. Etc., etc.

Such is the source from which Prof. Swarts acknowledges having derived his instructions in the wonderful "science" which he undertakes to expound in this "Formula and Text-Book"; and, though he claims to have originated "important discoveries and successful methods" of his own, yet he avows himself to be "still in accord with the fundamental teachings of Mrs. Eddy" and others.

It may be fairly supposed that the disciples of this new school in therapeutics and theology are in general of the same class of untrained minds—loose thinkers and unintelligent writers or talkers—as the founder of the sect has shown herself to be. The President of the Chicago "Spiritual Science University" is no exception, as evidenced by the work before us. Like his teacher, he is independent alike of the rules of grammar, the conventionalities of the dictionary, and the testimony of the senses, indulging largely in a jargon peculiar to himself, and defiantly claiming that "our science" has a vocabulary of its own and it does not allow any system of theology or of popular philosophy to select terms for it!

A specimen or two of this extraordinary scientific (?) treatise must suffice. On page 9 we read:

"As this Science teaches that flesh, bones and blood are not Man; as it teaches that visible body or existence is not the image of Deity or like it, so it rejects all belief in the reality of so-called 'matter.' That which common thought names 'matter' has no entity, no life, no intelligence, and at best all objects beheld by sense are simply reflections, and are no more the real than the picture reflected on the canvas is real."

After thus rejecting "all belief in the reality of so-called 'matter,'" and declaring that it has "no entity," etc., he further on (page 33) indulges in the following enigmatic utterances: "This science admits of enough reality [!] in the mortal or reflected mind to possess flesh, blood and bones, yet, as previously stated, these are not the real, nor is this visible, sensuous appearance admitted to be Man in Spiritual Science. Though it is man in belief, in anatomy and in common thought, yet Christian or Spiritual Science takes issue with the generally accepted conclusions and does not propose to be subject to these falling beliefs, but to maintain its higher understanding and its claims in Spiritual Science." [!]

Comparing the physical human body to a photograph, as a mere "reflection," he delivers himself of the following nebulous scientific (?) dictum (page 9):

"As the photograph is void of sensation, having progressed outward from its once invisible, sensitive state [!], so the body and all its visible objects are void of sensation, and are only reflections or negative expressions of the real." [!]

A wonderful "science," truly, which makes our bodies as void of sensation as are our photographs! Another marvelous discovery of this "science" is that when one beholds what he supposes to be a reflection of his bodily features in a mirror, he is actually seeing his invisible self or spirit! At least, this seems to be the purport of the following dubious language (pages 10-11):

"My point is, that while you claim to see yourself or your reflection in the mirror, it is simply the invisible you or spirit between you and the mirror beholding the one and only reflection of the spiritual idea." . . . "This is our point that he is not beholding a reflection of himself, but he is actually seeing 'himself.'"

It is evident at the outset that neither Prof. Swarts nor Mrs. Eddy has any correct idea of the meaning of the word "science." To properly educated minds, science signifies "Knowledge, generalized, systematized and verified." These writers, however, apply the term almost exclusively to the set of bizarre and peculiar notions they have put forth—the crude conceptions of unscientific and untrained minds—unverified, and for the most part unrefutable. At best, their vaunted "science" is but an ill-digested theory or "belief," set up against the "belief" of others, contradicted to a large extent by the common sense and common experience of mankind, and in some particulars (as regarding the reality of mediumship, the existence and communication of individual spirits, etc.), disproved by the absolute knowledge of thousands of careful investigators.

As some one has properly said, this "Chris-

tian Science," so-called, is neither science nor Christian." Its alleged principles are mostly sheer dogmatism, and its methods are not those practiced by the Christ and his apostles, according to the record. They heaped largely by touch or "the laying on of hands," whereas Mrs. Eddy declares that she "never manipulates the sick," nor permits her students to do it, considering it a very dangerous "malpractice" (p. 378, *et seq.*); and Prof. Swarts in his Formula "forbids contact of every kind" (p. 36).

Prof. S., however, for some reason, seems anxious to drop the designation "Christian Science," and adopt that of "Spiritual Science." Instead, sometimes, indeed, prefixing the word "Mental"—as, "the Mental Spiritual Science University of Chicago"—though what such a conglomeration of terms can mean is not apparent. He has even gone to the trouble, as he tells us, of procuring "new incorporation papers," in which the term "Christian" is omitted, and "Spiritual Science University" inserted as the new title. He states that "God ordered an advance" in this matter, and that it is a "Heaven-furnished title." The precise object of discarding Mrs. Eddy's chosen designation, and adopting that so long in use by Spiritualists, to whom she has manifested the greatest aversion, does not appear, unless it be to conciliate and thus secure the patronage of Spiritualists. If so, it looks very much like a case of false pretense. This supposition receives color from the fact that Prof. Swarts has made strenuous efforts to introduce himself and his publications among Spiritualists, soliciting their aid in getting before the public, sometimes dealing in sugar-coated compliments to them; and yet now and then giving such thrusts at the claim of spirit-agency through mediumship as the following, from the November issue of his magazine:

"Our Science holds that all such claims are delusions; that they are mere beliefs and nonsense when compared with the higher understanding of Christian Science touching immortality."

The Professor further claims to have written his Formula and Text-Book "under inspiration," and to be proceeding in his educational work "under the direction of God." A quotation from the new incorporation papers of his University reads as follows:

"The objects for which it is formed is [sic] educational purposes and the application of Mental Therapeutics or Spiritual Science to the restoration and maintenance of healthful and harmonious conditions in the human organism," etc.

The peculiar construction of this and many other sentences in his writings suggests that the "God" of Prof. Swarts must be of the same class with that of the honest but illiterate Shaker Elder, who confidently declared that "God hales grammar!"

We might call many more choice gems of language, logic and philosophy from this University "Text-Book," but the foregoing will suffice to indicate to intelligent readers the sort of "Science" they will be able to glean from its pages, or to learn in the institution. In fact, the book, to our view, contains more nonsense to the square inch than any other work we ever attempted to read, always excepting that entitled "Science and Health," which it claims to summarize.

Nevertheless we believe in the reality of Spiritual Healing, and do not question that it sometimes occurs through the instrumentality of these practitioners—not by virtue of their pseudo "science," but in spite of it. We believe in Spiritual Healing, both direct (i. e., without the employment of material or human agencies) and indirect (i. e., through the use of various instrumentalities, living and inanimate, which serve as conduits or media of the spiritual force which alone heals); and we are of opinion that the need or utility of these agencies depends upon the physical, mental and spiritual conditions of both patient and healer. The facts and laws of this method of cure, constituting the true Science of Spiritual Healing, have been to some extent known to intelligent Spiritualists for years, and have been set forth with more or less clearness in the literature of Spiritualism, from the publication of the "Healing of the Nations," by Linton, in 1855, to Colville's "Spiritual Science of Health and Healing," in 1887. Indeed, the facts of such healing, and to some extent the methods, have been known from antiquity, and among people of various nations and creeds, thus showing that it does not depend upon any particular belief in theology or miss-called "Science," so much as upon certain conditions of mental and physical receptivity or impressibility, which may, no doubt, be to some degree either aided or hindered by beliefs. But the philosophy of the process, which is necessary to the generalizations of a true science thereof, has been little understood, except as made clear by Modern Spiritualism through its qualified exponents.

We have little room here to expound either the Philosophy or the Science of Spiritual Healing, but will briefly remark that while it recognizes the being and the potency of the Universal Spirit as the ultimate source of all life, health and healing power, and the ability and readiness of the Infinite Spirit to impart health whenever and wherever suitable conditions exist, yet it does not discard the use of intermediate agencies in the process, nor commit the folly of denying the existence or ministrations of individual spirits; nor does it indulge in the absurdity of declaring "matter" to be either "nothing" or a mere "reflection," or that "disease is a belief," or that "there is no matter, and mortal things are beliefs," and so on.

A rational Spiritual Philosophy, as we apprehend it, distinguishes between matter and substance (*substantia*, that which underlies). It regards matter, not as an eternal, indestructi-

ble entity, but only as the transient form temporarily assumed by some portion of the eternal substance or Spirit—a form which renders it for the time palpable to the physical senses of man and subject to the force of gravitation, but which may be changed from its palpable form, when it is no longer matter but substance. (This is a very different thing from saying "there is no matter," or that "matter is nothing.") Yet substance doubtless subsists in an indefinite variety of grades or gradations of refinement, tenacity, and potentially, extending from that grade which is but one degree finer than visible matter up to that which is pure mind, spirit, or intelligence. This furnishes a basis for a conception of Being and of the universe which is intelligible and comprehensible to minds of average capacity, and free from the paradoxes and enigmas of pseudo "Spiritual" or "Christian Science."

A. E. N.

The Spiritual Rostrum.

HADES; OR THE LAND OF THE SO-CALLED DEAD.

BY A. E. FRENCH.

Synopsis.—From The Cassadagan.

When a person is about to leave his native land and adopt another country as his home, it is natural to indulge in anxious speculations regarding the new abode. We question all that pertains to it—draw pictures in fancy of the land to which we shall emigrate. We try to anticipate the accidents and incidents of the voyage. You and I are soon to leave our native land. We are forced to bid farewell to all the associations of this life; our exit is not a matter of choice but of necessity. The ever restless waves of time will soon wash from the sands of earth the last trace of our footsteps. In a little while the busy world will forget that we lived. Even the block of marble or shaft of granite will have been brushed away from our tombs, and those who succeed us will not know that we have lived, toiled and died.

"We all within our graves shall sleep
A hundred years to come;
No living soul for us shall weep,
A hundred years to come.
But others then our streets shall fill,
And others then our land shall till,
While other birds will sing as gay,
And bright the sunshine as to-day,
A hundred years to come."

To him who rises to an eminence whence he can overlook the great field of human life, there is no such thing as death, as well as much for sadness. Races with their busy millions come and go like the transient actors in a play. Birth and death meet and touch each other everywhere. The earth is a graveyard from polar seas to burning tropics; from the ruddy sunrise to his saddest setting; on towering mountain heights, broad-spread plains, sombre valleys and down beneath ocean floors, this world is honeycombed with the ashes of the dead. What a strange medley this field of human life! What a motley throng of beings hold high carnival in contemplation, as well as much for sadness. Some are old, some are young, some are rich, some are poor, some are gay, some are sad, some are wise, some are foolish, some are brave, some are cowardly, some are kind, some are cruel, some are good, some are evil, some are noble, some are base, some are pure, some are impure, some are holy, some are profane, some are just, some are unjust, some are true, some are false, some are honest, some are dishonest, some are virtuous, some are vicious, some are good, some are evil, some are noble, some are base, some are pure, some are impure, some are holy, some are profane, some are just, some are unjust, some are true, some are false, some are honest, some are dishonest, some are virtuous, some are vicious, some are good, some are evil, some are noble, some are base, some are pure, some are impure, some are holy, some are profane, some are just, some are unjust, some are true, some are false, some are honest, some are dishonest, some are virtuous, some are vicious, some are good, some are 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we rise to heights whence we can behold its spiritual life.

Hence we are led to a third affirmation: That Hades lies all about us. It interlaces, overlaps and underlies this world and all worlds peopled with busy life. It is not necessary to go afar off to discern it, or to penetrate beyond the realm of sensuous matter.

Within every vital organism there is an invisible side lying beyond the realm of physical apprehension. It eludes the laboratory of the chemist, it laughs at the scalpel of the anatomist, it scorns our yard-stick and all other physical appliances, and yet so real is it that it is the only enduring side of organized life, and so near is it, you cannot separate it from it.

We need neither go down nor up to find other modes of being. Nor is it necessary that the soul, and look from its prison-house of clay, should ascend or descend to reach this spiritual universe. As the tree has its invisible life-force, as the rose has its aroma, so this universe is everywhere enveloped by its invisible spiritual universe, real, permanent and substantial; so this invisible life-force is in its own right an spiritual sense, plants and flowers. There birds of brilliant plumage float in ambient air, singing sweetly through the long summer days. There wooded cliffs look out upon the sea, and glassy lakes turn up their crystal lips to meet the kisses of the moon. Day, and night, and dawn, and other seers, claim to have seen all that we have here intimated.

Fourth—They tell us that it is a world dotted with homes, as we dot this world with homes for ourselves and those we love. I am glad to believe that this is true. When I look over this earth I see this love for home threatening like a silver thread of light through all departments of life. Even the little ant toils to build its mound. The beaver is a home-builder. The bird, too, is a home-builder. It builds its nest for its young. All animal life seems to find some sacred spot, some place it consecrates. It may be beneath the shade of a generous tree, or on the banks of a flowing stream. It may be in some spot where a crystal spring bubbles forth to slake its thirst, or it may be a cavern temple unthinkingly Nature has left in the rocky hills, with doors ajar. Home-building is the instinct of the animal and the aspiration of man. The poor savage will select some spot where, with boughs and bark of trees, he can shelter his dusky babe from sun and storm. The tired peasant never goes to bed, unless he has first struggled on labor's ceaseless battlefield that he will not seek, in the deepening twilight, some humble cot, where the vines creep up toward the lowly roof, and half-child children watch for his coming.

If there is one being above another for whom my heart yearns with tenderest pity, it is the one who has no home. To me, the man or woman who is homeless is like a wandering bird cut off from all its kind. Home is a poem, a benediction, a prayer; home is the dream love has on earth of the glories that await it in heaven. Did you ever think that the only creature who is dissatisfied with the home that he builds? He always has an ideal before him, hence the form and style of material of his home constantly change. The first beaver and the second build the same; the swallow of today and the swallow of a thousand years past build their homes precisely alike. The first eagle and the last hatch their young in the same form of nests; but man's home is progressive. Paleolithic man made his home in the caves. Neolithic man built his poor hut from the unplastered bark and boughs of trees, and from the civilization moves onward, homes become more artistic and beautiful. If in our present state of knowledge man is enabled to build his cottage or home so fair, what beauty and skill will be displayed in home-building on the other side. How many busy hands are building at this moment homes for us there. They are doing for us perhaps at this moment a labor of love, as the expectant mother prepares with deft fingers the garments for her unborn child.

Fifth—The law of association obtains there as here. In Hades, or Soul-Land, the relations of friendship or family are maintained with renewed force and vigor. Special and personal friendships there blossom into their most perfect flower. The pictures of Damon and Pythias are no longer idle dream. On those serene heights where the dead abide, extended and free, they know the depth and meaning of Platonic love. They know what it is to rise above sex-impulse and passion, and blend together in unselfish union, as the fleecy clouds meet and blend in the hour of twilight. Nor does love escape its more earthly and human manifestations. Families are bound together by deathless ties. The maternal heart beats there for her child as on earth. Father-love, mother-love, husband-love and wife-love continue to burn and glow in Hades—more perfect and beautiful in development than on earth can be.

In this world we judge of the value of particular places and locations by the society privileges they offer. The schools, churches, literary culture, morality and integrity of the inhabitants, are all taken into account in our estimate of this being true in this world, what social wealth there must be for you and for me in Hades, or Soul-Land! There dwell the wise and good of every nation and clime. What company for the philosopher! Who would not yield every dream of earthly bliss for the society of Socrates, Plato, Descartes, and our own Emerson! What poet would not delight to sit at the feet of Homer, Goethe and Shakespeare, and listen to the fresh melodies they breathe! What statesman would refuse to exchange earthly honors for the society of Cicero, Livy, or our own Washington or Lincoln! There dwell the world's poets, musicians, artists, philosophers, statesmen and philanthropists. Hence, all that pertains to the social life of man may find in Hades its largest, truest and deepest expression.

The Spiritual Philosophy affirms, in direct opposition to the theology of our time, that the law of progress obtains in Hades, or Soul-Land, as in this world. Evangelical Christianity declares that all progress ceases at death. It is the tree that falls, so it lies. This is the foundation-stone in the modern orthodoxy. It affirms that our future life, its happiness or misery, depends wholly and entirely upon what we believe in this life. The Spiritual Philosophy protests against this narrow and unsatisfactory view of Hades. It says we have the same opportunity for growth and greater, for growth on the other side than we have in this life. It affirms there is not a hell so deep that the divine love cannot penetrate it. There is not a soul so low that it may not rise to higher heights of being. All hell is temporary and conditional. There never was and never will be a special and local hell where damned souls dwell in a sea of fire. Such hell exists only in the distorted minds of ignorant and vindictive priests who use them to frighten reluctant sinners into the folds of the church.

We carry to Hades, or Soul-Land, our joys and sorrows with us. We build them with our lives here. Wherever hate, envy, jealousy, avarice and lust reign, there is hell.

Look into the bloated face and bearded eyes of the drunkard; look at the blackened cheek of the poor, unfortunate prostitute; look at the pinched face of the miser, and you shall see in each the shadows of hell.

We need not go to Hades to find hell; unlock the door of the millionaire's castle and you will often find it.

Hell is a public domain; it is a private and personal estate. It is a hidden and ungarlanded chamber in the soul.

We shall all carry our hidden rooms, our hells, into Hades; there souls suffer as here, but the door to progress is open before them. They have an eternity in which to grow. What encouragement, what hope in this thought for you and me! What if our progress is slow, there is an eternity before us! What if we are misguided to-day, in one of those golden to-morrows hurrying with winged feet to meet us we shall be known as we are. What if the hand of disappointment does rest cold and hard, it cannot forever chain us. What if love does weep for an hour over the cruel wounds she has received, there is an eternity in which they may heal. What matters it, my brother, if your home is humble, if your wife and children are poor and old? What if you do have to work in summer's sun and winter's storm, with no holidays, no rest for your tired feet, you will have another chance in Hades, or Soul-Land. The contest will not be as uneven then as now. There are no walls of caste, of creed, of wealth, or of sect, in Soul-Land.

Who can measure the hope this thought of eternal progress kindles in the soul! How grand to live! How gloriously grand to die! Tremble with joy when I think what we may become! If a babe can grow into a philosopher, statesman, scientist or orator in one brief life, what vast possibilities will there be for those who live in your slight dim brother? cheer up, your vision shall be opened there! Are your ears heavy? wait a little longer and sound shall be restored! Soon you shall hear the musical beatings of the Infinite Heart over the crystal sea of life! Has age plowed furrows in your cheeks, withered your limbs, and dried your blood? Grieve not! The faded rose shall return! You shall walk again with nimble feet. Returning angels are at this moment holding up torches to your eyes, so you can see over the willow-fringed river the white gates that open into the Eternal City beyond!

Written for the Banner of Light. THEY ARE NOT DEAD.

When creeping shades foretell the way
Of twilight's soft, entrancing spell,
Our loved and lost come flitting back,
Where old-time scenes and memories dwell.

We sit before the flickering flame
Of quiet hearth on winter's night;
And dream of days and faces gone,
While wistful tears bedim the sight.

A vacant chair in cosy nook,
A vanished lamp or pencilled page;
Some little gift, or faded flower,
Are held more dear than heart can gauge.

They are not dead, our well-beloved,
Their presence lives an hour and day;
Their care foresees, protects and leads,
When thorns and snares our steps delay.

We know they come in pitying wise
When toll and pain attend our lot;
We know their strength is freely ours,
Their faithful hearts forget us not.

What peace untold brings o'er the home
Where death is shorn of dread or fear;
The smile, the kiss—the lingering touch
Are all unchanged—to souls still near.

'Tis through the rent and misty veil
The spirit world is left revealed;
A power divine sends angels down
To light the way to realms unsealed.

GEORGIA DAVENPORT STEVENS.
Dover, Mass.

Seventy-Fifth Birthday of Hon. Warren Chase; Forty Years in the Field; Congratulatory Testimonial at Palm Memorial Hall.

As set forth in these columns last week, a delegation of the Boston friends of Hon. Warren Chase celebrated with appropriate exercises, on Thursday evening, Jan. 25th, his attainment of the age of seventy-five years of mortal experience, and the rounding out of a forty years' term of service on his part as a public advocate of the New Dispensation.

The exercises occurred at Palm Memorial Hall, on Appleton street. Dr. H. B. Storer officiated as Chairman, with his usual tact and skill, and all present seemed filled with an appreciation of the occasion and its lessons.

Shortly before eight o'clock the people were called to order by Chairman Storer, who proceeded to explain the meeting and what it proposed to emphasize in eloquent and concise fashion.

Bro. Chase, he said, was indeed to be congratulated at having attained the age of seventy-five years of earth-life—forty of which had been devoted to the wearing career incident to the path of the pioneer in the cause of truth—with his faculties still undimmed, and his full ability for active service in the field still capable of demonstrable proof. Some thirty-four years ago he had made the acquaintance of Mr. Chase in the city of New York, whether he (the speaker) had gone as a delegate to a Spiritualist convention, and the friendship then formed had endured to the present hour.

Bro. Chase commenced life as a free-thinker, or materialist; he did not hesitate to give expression to the agnosticism which then ruled his mind; when he did not believe the existing order of thought regarding human life and its probable outcome, he did not hesitate to proclaim it; and when the time came that he did believe in a future life and in the bearing of the present upon the next, he showed equal courage and persistency in making that fact known also.

The speaker believed that Bro. Chase was the first advocate of the Harmonical Philosophy as set forth by Andrew Jackson Davis; and did valiant service for the betterment of human conditions at a time when the clamor of a false theology blinded some of the keenest intellects of the world. He did not hesitate to call to a hearing, most approach the people, but in hand, through church channels, and "for Jesus' sake."

He referred to the bigotry of the churchmen who, in the early days of the great temperance movement, refused to receive the converts of reformed drunkards, to tell from the pulpits of the land the story of their great temporal salvation! It was because of the earnest efforts of Bro. Chase and those of his class in this country, that the pulpit at last became open to the voice of Temperance, whether it used the lips of a man or of a woman in the expression of its measurably Apocalyptic message. Bro. Chase went into the fight for temperance on moral, not on religious grounds; then he went further, and demanded equality of the sexes, and the right of woman to the vote. He might be said, as of one of old time, "The common people heard him gladly"; his long life had been devoted to the righting of the wrongs with a sturdy fidelity which told that underlying principles, not the shifting influence of the breath of doctrine, were at work in his mind.

Dr. Storer recommended that all who had not should read the book of Bro. Chase entitled "Life-Line of the Lone One," and also keep in mind the sequel thereto which he is about to bring out; since by such action they would be coming much better acquainted with the true and sterling merits of his (C's) character than any words of the speaker could accomplish toward making them so.

The little stream which took its rise among the rugged hills of New Hampshire three quarters of a century ago had since spread from the Atlantic to the Pacific, had extended into every department of reform connected with human progress and well-being; and the present assembly was convened to bear witness to the practical worth of its enduring influence.

Dr. Storer noted the disappointing absence of Horace Seaver, Esq., and then said he had a letter to read (which would explain itself from another, who, purposing to attend, had been rendered unable so to do through illness).

HANNES OF LIGHT OFFICE, BOSTON, MASS.

DEAR MR. CHASE: We congratulate you that Dame Nature has kept you physically intact up to the present time; we are thankful to the spirit-world forces for thus protecting and encouraging you in your able advocacy of the grand movement through whose revelations we and others have for many years, and in the midst of much tribulation, sought to enlighten a benighted world.

Your forty years of incessant labors, by both voice and pen, all over this country, in conjunction with others, to work for the betterment of the human race, making a mighty truth no more nor less than the grand fact of immortality; the fact of direct spiritual communication between the human soul and the world of spirits; the fact that we still live after the dissolution of our physical bodies.

Should you pass to spirit-life ere we are called up higher, it is our earnest wish that you report to us promptly. Should we go first, we shall make it a point to report to you whenever the first opportunity offers.

Enclosed you will find material evidence of the appreciation in which you are held by your humble servant, LUTHER COLBY.

N. B. Should you be present in the form at your own and not less presented.

Mr. J. T. Little then favored the audience

with a fine vocal selection, after which Miss Lucy Barncoat was introduced to the people. Miss Barncoat prefaced her remarks by reading "My Birthday," by the poet Whittier, and then proceeded to note, in advance, the fact that she was celebrating the efforts of her life, then such as he, in the past, that women had found admission to the public rostrums of the several reforms, the presence of Mrs. Little and herself on an occasion like this was eminently appropriate. She spoke of the service which she personally knew Mr. Chase had rendered at camp-meetings in Maine and elsewhere, where she had met him and where the young admired him, the middle-aged appreciated him, and the old honored him.

She regretted the enforced absence of Mr. Colby, whom she considered a valuable personal friend and a stalwart bulwark of the cause of Spiritualism which was so dear to the hearts of those present.

She closed by thanking all who had given the encouragement of their presence to this testimonial, and by the expression of warm wishes for the success of Bro. Chase in the future.

Dr. Farnsworth, of Philadelphia, gave several interesting personal reminiscences of the temperance and anti-slavery reforms and reformers, and bore witness to the fearlessness which Bro. Chase had ever manifested in the presence of his violent opponents. He (the Doctor) had found that a man, firm in his convictions, and calm but determined in his presentation, would as a rule escape from permanent injury when brought into collision with heated opponents. Dr. F. had been admitted, tried in that furnace, when a Philadelphia mob threatened to burn his house over his head because he had at the time William Lloyd Garrison as a guest; he refused to turn that great apostle out of doors at the cry of the rioters, but his house was not destroyed, after all! The mighty influence of that hero had gone on, and Spiritualism was now its point of objective expression; he adjured all to be true to its uplifting power; prophesying that by the aid of female intuition, which the New Dispensation had so strongly emphasized in its public work, the character of men and nations would be thoroughly changed ere another century had passed away.

Mrs. J. T. Little spoke of Bro. Chase as one who by the peculiar conditions attending his early life, had been commissioned to right the wrongs of women, and to value his work for the good of all humanity. She compared him to John the Baptist, crying in the desert of human skepticism forty years ago: "Prepare ye the way for Spiritualism—the revelation of immortal life, and sure progression for all mankind." Her words were well received, and inspired a poem of appreciation to the occasion, and distinct with recognition of what the guest of the evening had accomplished for the cause when once it had made its cheering advent.

Mr. Little then sang, "One Hundred Years to Come," and on being requested, gave in response, "My Swallowtail Boy."

Mr. Chase followed; he was warmly received, and commenced with congratulating himself: There was a vast improvement in his conditions over those which existed early one morning amid the bleak hills of New Hampshire five years ago. He had been led to a lady, and in the very threshold of life, into a moral and social atmosphere which equalled in keenness and cruelty the wintry blasts that swept the gloomy heights around, and found none to welcome him to the mortal plane save his own.

The life of hardship to which he was exposed in his earlier years had produced a lasting impression on all his subsequent career, making him, through a fellow-feeling of sympathy, always a friend of the poor and the oppressed on the one hand, and a leader in the struggle for anti-slavery, temperance, woman suffrage, and had in turn, according to his light, been a materialist, and latterly—for the forty years just closed—a Spiritualist, and a platform advocate of the claims of the New Dispensation. It had been the evening of the evening, a lady speaker, that he had been privileged to do a great work toward opening the platform to women and breaking up the prejudice which had so long existed against woman's speaking in public; and, judging from the remarks which he had made, he had been led to amplify his anti-slavery, temperance, woman suffrage, and had in turn, according to his light, been a materialist, and latterly—for the forty years just closed—a Spiritualist, and a platform advocate of the claims of the New Dispensation. 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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 manuscripts 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 specially 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.

BOSTON, SATURDAY, JANUARY 21, 1888.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE,
9 Bowdoin St. (formerly Montgomery Place),
corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
LUTHER COLBY, EDITOR.
JOHN W. DAY, ASSISTANT EDITOR.

Business Letters must be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY, Private Letters should invariably be marked "Personal" on the envelope.

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

The Spirit that Rules Our Churches.

The Boston Sunday Herald takes for its text in an article in a recent issue: "The Social Life in Religion," and strikes straight into its discourse with the unqualified statement that "if there is any one drawback to the Christian faith in its practical ministrations in this city amounting what may be called the society churches, it is that there is one sort of religion set forth from the pulpit, and quite another practiced by the people on the plane of the pews." The Herald cites the fact, by way of illustrating its statement, that "Sunday after Sunday, in the representative churches in Boston, you shall hear the duties of social brotherhood and the relation of man to man set forth with all the eloquence which individual clergymen possess, and you would think that they and the people whom they minister to were angels of light, too perfect for the mean things of life which the rest of mankind come in contact with; but when you sit in the pews and watch the habitual attitude and behavior of the congregation, you will be wiser than you were before, and will realize how scarcely skin-deep is the religious character of the congregation as a company of professedly Christian people."

Plain talk, but timely and richly deserved. No softer words suit the actual case. For all the good done, the preacher in one of our society churches may as well read verses selected from the poets, or intone passages from the Psalms of David. All that he actually accomplishes is the unworthy feat of flattering the sense of self-righteousness that is pampered in such a high degree by his congregation. The amount of true religious feeling excited in their natures is fairly expressed by The Herald's well-grounded charge that persons attend a religious service habitually from one year's end to another, without ever having the slightest recognition from either pastor or people, which is often the case in our leading fashionable congregations. In several of our city congregations, it asserts, there has grown up such a social indifference, on the ground of a certain distinction and reserve, that it is regarded as a breach of good manners to behave with even Christian courtesy toward those who worship side by side with you in the same tabernacle. A person may rent a seat in one of these society churches, and attend on the Sunday services regularly for a year or more, and in all that time never have spoken a word with a single communicant, or even with the pastor. Well may he feel disgusted with the shallow show. This is the very kind of congregations, too, that cannot abide so common a religion as spirit-communication inspires. They will want to sit down on the right hand and the left of the throne itself, in the kingdom which they fear will be none too good for them.

This reprehensible, this shameless condition of things, The Herald avers, is as true of a dozen parishes in the city as it is of any particular one. The idea seems to be, it says, to freeze out by supreme indifference the strangers who resort to these churches and would like to join heart and hand in their work. The new comers ask for nothing more than Christian welcome and sympathy; which conveys the sense of brotherhood in a common cause. They would be certain to find it in a Mason's or an Odd Fellows' Lodge. But they discover that the church is composed of a company of individuals who use their Christianity for social purposes which centre in their personal satisfaction. The result, according to the confession of The Herald, is that the hollowness of our Christianity is patent to every one, and that the Christian religion is constantly discredited among those who claim to be its friends. And it fitly describes such an affectation of exclusiveness as "a fashion of this world which is a disgrace to congregations which call themselves Christian."

It is in the face of allegations such as are contained in the above recital that the preachers bewail the falling off of their congregations and lament the increasing number of empty churches. Is it all to be wondered at that the

people from whose industrious labor all the taxes are ultimately paid should open their eyes to the true state of the case, and unite in a demand that church property, thus devoted to exclusive use, should be subjected to taxation like all other property? If it is not the Christian nor any other religion which is taught in them, but merely the mode of profligate social hauteur and fashionable exclusiveness, then, we say, there remains not even the shadow of a reason for any longer exempting them from bearing their share of the common burden. This is but the plain, common sense view of the subject.

And it is from these same churches that so many people are satisfied to take their one of vilifying and ridiculing Spiritualism. If they really believe Christianity to be so much its superior, let them attend these society churches long enough to see for themselves what sort of a religion Christianity is, in the light of such illustrations. Let them try the freezing-out process which these exempted churches know so well how to employ on others who are not of their set or class. We know they would soon enough have their eyes opened by their experience and observation. They would welcome an all-embracing religion, such as genuine Spiritualism offers them, with a gratitude never before felt in their intercourse with the churches. Think of Christ entering one of these churches and finding hardly a standing-place under the gallery!

Robert Southey on Spirits.

For the sake of giving colloquial form, and thus a more flowing and flexible spirit, to his meditations on society, in his book entitled "Colloquies on Society," the late Robert Southey thought best to introduce the exorcised spirit of Sir Thomas More into the dialogue, in an intangible though not an invisible form. What he has to say, therefore, by way of preliminary explanation, becomes especially interesting for its speculative character in relation to the existence, presence, and communicating power of spirits. Southey feels compelled to confess that many persons would be inclined to think him superstitious, because he is not ashamed to avow his persuasion that there are more things in heaven and earth than are dreamt of in their philosophy. His strange visitor thereupon asked: "You believe, then, in apparitions?" And Southey answered at once: "Even so, sir. That such things should be as probable *a priori*; and I cannot refuse assent to the strong evidence that such things are not to the common consent which has prevailed among all people, everywhere, in all ages; a belief indeed which is truly catholic, in the widest acceptance of the word. . . . If, then, there are moments wherein I, who have satisfied my reason and possess a firm and assured faith, feel that I have in this opinion a strong hold, I cannot but perceive that they who have endeavored to dispossess the people of their old instinctive belief in such things have done little service to individuals and much injury to the community."

Then the apparition of Sir Thomas More inquires of Mr. Southey whether he thinks all the stories which are related of an intercourse between men and beings of a superior order, good or evil, are to be disbelieved. Mr. Southey replies that "in the scale of existences there may be as many orders above us as below." He asserts that our knowledge of creatures so minute that they never could have been discovered without the aid of glasses would seem "not less incredible to skeptical minds than that there should be beings which are invisible to us because of their subtlety. That there are such," he added, "I am as little able to doubt as I am to affirm anything concerning them. . . . My serious belief amounts to this, that preternatural impressions are sometimes communicated to us for wise purposes; and that departed spirits are sometimes permitted to manifest themselves."

His spirit visitor then informs him as follows: "I am a [decarinated] spirit, and the form in which I now manifest myself is subject to none of the accidents of matter." And he requests Mr. Southey to feel and be convinced, extending his hand to be grasped. The latter held forth his own to accept it, not without a vague apprehension that he was about to receive an electric shock. He describes the effect as more startling than electricity would have produced. "His hand had neither weight nor substance; my fingers, when they would have closed upon it, found nothing that they could grasp; it was intangible, though it had all the reality of form." Looking closely at his features, he recognizes the same which were so excellently painted by Hans Holbein—those of the great Sir Thomas More. Soon recovering from the mingled feeling of fear and veneration which kept him silent, he collected his spirits, and ventured a series of interrogations. In making answer, Sir Thomas More observes that "inasmuch as the world has any hold upon our affections, we (spirits) are liable to that anxiety which is inseparable from terrestrial hopes." And that "the future is as uncertain as to you; except only that, having a clearer and more comprehensive knowledge of the past, we are enabled to reason better from causes to consequences, and by what has been to judge of what is likely to be. We have this advantage also, that we are divested of all those passions which cloud the intellects and warp the understandings of men."

Describing the leave-taking of his spirit visitor, Southey says the sentence he last uttered was no sooner completed than he was gone. "Instead of rising from the chair he vanished from it." He was at a loss for an illustration of the instantaneous disappearance. "In the same indivisible point of time when I beheld the distinct, individual, and, to all sense of sight, substantial form—the living, moving, reasonable image—in that self-same instant it was gone, as if exemplifying the difference between to be and not to be." On the following morning, after calling to mind every circumstance of time and place, he felt convinced that the apparition was real, and that he might again expect it. Mr. Southey at the time of writing these Colloquies on Society in two large volumes was poet laureate of England. In order to introduce the work to the reading public, as he thought with most effect, he created the apparition of Sir Thomas More, who was beheaded by the order of Henry the Eighth because he persistently withheld his assent to that monarch's divorce from Queen Catharine. No doubt the conception itself was a pure poetical fancy, but in working it out Southey has expressed views concerning the future state which are identical with those now taught by reverent intelligences through the modern mediums, and has put himself on record as a professed believer in the return of spirits to the scenes of earth, and their ability to hold free communion with its inhabitants.

The Daily Press.

The arrant mendacity of the sensational daily press, which prides into the closets of the most respectable citizens to ascertain whether or not any skeletons are to be found there, is becoming such a nuisance of late years that the public mind is seriously agitated in consequence. When nothing can be found to hang a loop upon, then these penny-a-liners manufacture out of whole cloth, so to speak, gross fabrications about individuals of the highest respectability. It is a species of venality that should be speedily suppressed.

A case of the kind referred to lately occurred in this city, in which the Boston Daily Globe was the chief offender, although its editors profess to be respectable men. In that sheet, on Jan. 12th, appeared over a column of close print, headed in glaring capitals: "Where is the Gold Fish? Commodore Vanderbilt's Millionaire Daughter And Her Connection with the Spiritualistic Inner Circle. How the Heiress Was Deceived and Fleeced in This City." The whole thing is a gross libel upon the estimable lady so rudely alluded to—only because she is a Spiritualist. It is asserted that "she was a hypochondriac," etc., and "at length in despair of self-preservation, she threw herself into the hands of a faith-healer—[whatever that may be]—and from that moment there was no hope for her: it was her first plunge into the pool of Spiritualism." [The words we have designated in italics were printed in the Globe as a catch-line in full-face type.] And then the writer goes on to ask: "Who was the lucky healer?" and answers in the following paragraph: "Dr. A. Hodges, electrician, faith-healer, and heaven-born physician!" etc., etc.

And right here we would in all seriousness ask: Why is it, because a person acknowledges himself or herself a Spiritualist, that he or she should, on every occasion possible, be held up to ridicule? None can say against the lady so shamefully referred to by the Globe reporter. The last Sunday's edition of the New York Sun, in alluding to Modern Spiritualism, says: "A catalogue of the prominent people in this town who believe in Spiritualism would be decidedly astounding. Mrs. La Bau, the late William H. Vanderbilt's sister, does not hesitate to avow her belief, and there is no reason why she should; E. H. Goff, the President of the biggest manufactory of electrical apparatus in the country, and owner of the Graphic, is said by his friends to be a believer. There seems to be some affinity between electricity and Spiritualism: Edison is known to be deeply interested in both subjects. Ex-Gov. Hoar is a student of both. These educated and intelligent disciples of the new creed . . . are seekers after truth, and believe the veil between the material and the spiritual may be lifted."

Now comes the finale to The Globe's sensational twaddle: Dr. Arthur Hodges, than whom no more upright and responsible gentleman resides in Boston, who is a remarkable trance medium and a most excellent clairvoyant, and hence a very successful healer, became indignant, as a matter of course, at the publication alluded to above, and replied to the scurrilous article as follows:

"WHERE ARE THE GOLDFISH?"
To the Editor of the Globe:
In your Thursday morning's edition, in an article with the above caption, there appeared so many erroneous statements that to deny them in detail seems useless. It must be very amusing to hundreds of your readers who are or have been my patients to learn for the first time that I had adopted the faith cure. It must be news, too, that I wear glasses.
I know absolutely nothing about the faith cure, only what I have read or heard in a general way, so I never could have practiced it. I have too good an opinion of your paper to believe you will allow so ridiculous a story to go uncontradicted merely for the sake of publishing a sensational article. I am too well known, having been in practice in this city for twenty years, and hundreds would gladly testify to my integrity professionally, and as a gentleman. I am sorry to spoil the article of the ambitious reporter, but I feel it a duty I owe The Globe, knowing its great love for truth. I can but feel, however, that there is a future for that reporter somewhere (I am speaking of this present life). He has talents of a high order, but they are dangerous as now utilized, which I think you and your many readers will admit now that you have heard my side of the story.
DR. A. HODGES.
1242 Washington street, Boston.

The Ross Case Disposed Of.

The case of Charles R. Ross, who was indicted in the Superior Court in this city, under public statutes Chap. 203, Sec. 65, for "obtaining money by a trick or device," has at length come to an end. Ass. P. French, Mr. Ross's lawyer, having moved to quash the indictment on the ground that the offence was not covered by the statute, as this is not obtaining money by a trick or device, Judge Bacon heard arguments on the motion last October, and, Jan. 14th, after a further hearing, sustained the motion, on the ground that there was no statute under which mediums could be indicted and convicted.

Immortality Demonstrated.

On our fifth page will be found a notice of the issuance of the third edition of a work which has since its first appearance steadily grown in public favor. In the past it has been known under the style, "Biography of Mrs. J. H. Conant," but the publishers in preparing the new edition have decided to give the work the more comprehensive and significant title which it now bears—that should have been given it in the first place—and which does a greater measure of justice to the important and varied character of its contents.

The Spiritual Phenomena Association.
Meeting on Sundays at 2:30 and 7:30 at Ladies' Aid Parlor, 1031 Washington street, Boston, has— we have authority for saying—expended more than one thousand dollars the past year in placing the phenomena of Spiritualism before the public. All who are interested should attend its sessions.

Mrs. RICHMOND'S LECTURES, a new one of which is published every Saturday in pamphlet form, under the general title of "The Weekly Discourse," have reached the forty-fifth number of their second volume and attained a wide circulation. As a compendium of spiritual teachings they are highly valued, and are the means of enlightening many minds with the truths of the New Dispensation. They are issued by the Spiritual Publishing Co., 64 Union Park Place, Chicago, Ill. For sale by Colby & Rich, Boston.

A. M. Whipple, who contributes (sixth page) a memorial to the late Newton Reynolds, of Troy, N. Y., writes us under a date too late to make the correction, that this gentleman's decease occurred Dec. 14th, instead of Nov. 14th, 1887.

A. B. Richmond's Great Work.

It is with much pleasure we announce that the new volume entitled: "A Review of the Saybert Commissioners' Report; or, What I Saw at Cassadaga Lake," by A. B. Richmond, Esq., of Meadville, Pa.—mention of which as forthcoming has several times been made in these columns—will be brought out from the press of Colby & Rich on Tuesday, Jan. 24th.

A running glance at the well-filled pages of this sterling book will convince any one that it is no superficial, transitory affair, sent forth to meet a sensational demand created by the work it reviews, to pass from public notice as soon as that does; but a compendium of facts that can be employed with advantage so long as there exists among us one man who questions the truths upon which the teachings of Modern Spiritualism rest. An advertisement in another column gives the price of the book, and other particulars.

Notice.

As we have a press of matter on hand that requires immediate publication, and as the subject-matter given at our Tuesday Free Circles by Spirit Father Pierpont will be as readable a few weeks hence as at the present time, we have been advised by that Intelligence to defer printing the reports of said Tuesday sittings until the Thursday circles have been reported and published. The latter, consisting of personal communications from individual spirits, require immediate attention, and are therefore given precedence at this time. We shall resume the publication of our Question and Answer Department—the sittings for which will be held on Tuesdays as usual—within a very few weeks.

The Soul.

This new journal, the legitimate successor to the Facts magazine, starts out on the broadest possible basis for the study of the soul forces. Its editor is a thorough Spiritualist, who has for several years been a careful observer, and stood on all occasions a firm advocate for spirit phenomena.

Mr. Whitlock in The Soul will continue to give special attention to phenomena; and its Facts department will be as interesting as ever, while an opportunity will be given for free discussion on all spiritual subjects or action. Facts has always been free from personal abuse, and this praiseworthy course Mr. W. announces will also characterize The Soul.

For sale at THE BANNER office.

Onset Bay Grove Association.

At the annual meeting of the Onset Bay Grove Association, held in Boston on the 11th inst., the following officers were elected for 1888: President, Wm. D. Crockett; Vice President, George Hosmer; Treasurer, E. Y. Johnson; Clerk, E. Gerry Brown; Directors, Alfred Nash, Simeon Butterfield, Cyrus Peabody, W. W. Currier, Mrs. J. P. Ricker.

Cremation.

We noted recently that the New England Cremation Society, of Boston, had disbanded, bequeathing "the good will," etc., of the establishment to the kindred Massachusetts Society, at Worcester. It is now announced that an earnest effort is to be made by the Directors to secure additional stock subscriptions by personal canvass in Worcester and Boston, and it is expected that \$10,000, the amount desired, will be raised. The intention is to build and equip a crematory in Worcester the coming season.

Dr. J. S. Billings, surgeon in the United States Army, lectured last week at Huntington Hall, Boston, on "The History of Medicine." The lecture was the sixth of his course before the Lowell Institute, and in it the Doctor took up the relations of the physicians to the State, and the history of medical and surgical education, from the early times down to the present. In early Rome, he said, in Greece, India and Egypt, medicine was kept in the hands of a particular caste, the same as the parchment medicines of this country have been trying to accomplish. The law of Hippocrates, said the speaker, gives the necessary qualifications for a medical student of his time. Hospitals were first established as Christianity came into vogue. They were in charge of monks, and principally attended by monk physicians. In the twelfth century a large number of leper hospitals were established, notably St. Giles of London. Orders of knights to attend the sick soon sprang into existence. The medical faculties of Montpellier and Paris were next discussed, and their characteristics formed the subject of many amusing stories. The separation of surgery from medicine was next spoken of, and its various changes down to the present century, formed the subject for the last part of an interesting lecture.

While THE BANNER OF LIGHT has for many years endeavored to impartially record all public meetings in Boston and elsewhere, when properly reported, it behooves those interested to give this paper the credit which legitimately belongs to it. It is very ungenerous, to say the least, that any through prejudice or self-interest should seek to make it appear that THE BANNER has not treated them fairly. We desire to act in harmony with all the various workers for the Cause, and therefore ought not to be misrepresented as we have been of late by certain parties in our ranks. The duties devolving on our position from week to week are extremely arduous; we desire to do the right thing by every one; and individuals who are just and discriminating in these matters will clearly see the unfairness, under such circumstances, of those who are endeavoring to place us in a false position before the public.

Thomas B. Jenkins, editor of The Horticultural Art Journal of Rochester, N. Y., sends us a message purporting to come from the spirit of the late Marshall F. Wilder, of this city, in which the Intelligence greets his earth-friends in a warm and genial manner, expresses himself as gratified at the facilities the new life he has entered upon affords him for the study of horticultural subjects, and states that he is one of a large number of spirits interested in the scientific development of knowledge in this special department of research and discovery. We are informed that the medium through whom the message was given is a person of high moral character, and worthy of confidence and esteem.

Mrs. Anna Martha, wife of George M. Ramsey, M. D., of Clokey, Pa., passed to a prairie life on the 7th ult. She was a most estimable lady, and was beloved by all who knew her with a sincere and lasting affection.

Mr. John P. Dimond, a veteran Spiritualist, passed to higher life Jan. 19th from his residence, No. 12 Kendall street, Boston.

An Appeal to the Clerical Mind for Light.

The recent effort of the Boston Herald, on which you commented in your last issue, to obtain light from the clerical mind on the great question of immortality, has been productive of very interesting results. Twenty-two replies (for I leave out that of the Theosophist) from as many learned divines to the question, "What are the strongest proofs and arguments in support of the belief in a life hereafter?" ought, indeed, to shed a vast deal of light upon that subject—ought to go far toward the annihilation of the skepticism and agnosticism that as present so widely prevail in regard to a life hereafter.

These replies, which are from some of the most eminent and learned representatives of Protestant Christianity, including a few of the most scholarly Unitarian and Universalist divines, with one representative each of Roman Catholicism, Judaism, Swedenborgianism, and Occultism or Theosophy, are particularly interesting and instructive, not in showing how much knowledge these persons, whose vocation it is to preach immortality, really possess to support a belief in the continuity of life and transmute the skepticism of a large part of mankind into an abiding faith in its reality, but as a virtual confession on their part that they really have nothing to offer that is able to bring conviction to any inquiring, reasoning mind. Some refer to the reappearance of Jesus to his disciples and others after his crucifixion; but they seem to realize how exceedingly difficult it is, at this time, to make so astounding and incredible a statement at all acceptable to any mind that is not willing to assent to it on mere blind faith. Besides, the Trinitarians have eliminated from that event, even though proved to be authentic, every element of logical evidence of man's continuity of existence; since the fact, that an incarnate God, after the destruction of his physical body, rose from the tomb and appeared to mortals, by no means proves that such is the universal destiny of mankind.

The Biblical Scriptures, held to be the "word of God," the offering of an infallible inspiration by the Divine Mind, contain a vast number of spiritualistic accounts of the appearance of angelic spirits coming in human form, and some, also, of the exorcised spirits of noted persons manifesting themselves to mortals; such, for example, as Samuel to Saul at Endor, and Moses and Elias to Jesus and some of his disciples. Why didn't the ministers, who have so implicitly a faith in these scriptures, and their authenticity and their alleged infallibility, and then point to these spiritualistic accounts, which would, however great their antiquity, have settled the question; for, if a single instance of actual reappearance after death can be proved, it shows, finally, that there is a life hereafter, since God's laws must be universal and immutable. But no, they can offer only theoretical, metaphysical, speculative "arguments," which will convince no one, and will scarcely impress at all one mind in a hundred; and yet they are the "strongest" they can present.

The only persons who claim to have any actual knowledge on the subject of a life hereafter, who have been observing, collecting and recording facts in proof of it for the last forty years—facts that many of the best minds of our time have observed and endorsed—are entirely ignored in this inquiry. They are ignored by the Boston Herald, although his city swarms with them; and their facts, and the record of those facts, are ignored by those teachers whose doctrines, for which they are paid to preach, are based on the reality of a future life. If there is no life hereafter, or if these religious teachers do not believe there is, or cannot give a satisfactory reason for the faith that they profess, what, it may be asked, is the ethical character of their position as teachers of immortality, or as ministers of a religion the cardinal truth of which is the deathlessness of the immortal soul—the "resurrection of the flesh," and the final judgment?

If The Boston Herald is friendly to the churches and their ministers, it is quite unkind or inconsiderate on its part to ask such a question of those who, it ought to have known, can give no satisfactory answer, though it is their profession to know about it all there is to be known or learned from any and every source—not merely to discourse eloquently on the subject, while imparting nothing of any logical value. So long as everything goes on well with their parishioners or members of their congregations; so long as there is no heart-rending bereavement, no "Rachel mourning for her children" and refusing to be comforted—at any rate by such secular speculation and metaphysics as they have sent forth into a skeptical world through the columns of the Herald—such "arguments" may be available, if not really to "support belief," to support the clerical reputation for culture, learning, and eloquent diction; but it is nonsense to suppose these utterances to be of the slightest use to the people at large, who are hungering for spiritual food; nay, as these ministers are all the while saying, are dying—dying eternally—dropping one by one into a bottomless abyss of perdition, never to be rescued, but even to suffer the unutterable torment of a "second death."

It almost looks like a providential interposition to make these clergymen, the irrational and suicidal enemies of the spiritual facts of this time, demonstrate, under their own signatures, the need of just such a revelation of the life hereafter as God, the Father and Preserver of all mankind, has vouchsafed them in these days of spiritual skepticism, arrogant denial and blatant materialistic dogmatism. The modern spiritual manifestations on the sensuous plane, with all their concomitants of the "open vision," are plainly what the great mass of mankind need to be saved from the epidemic of materialism, which, until the middle of this century, was fast sweeping all religion—all belief in, or even hope of, immortality—from the human mind. Then it was that the "windows of heaven were opened," and the hosts from the spirit-spheres commenced their work—a work which has now been carried on in every part of the civilized world—for the modern evangel of immortality has needed no mortal missionaries; it has been self-propagating, and has been literally carried around the world, all in the space of forty years, and in defiance of persecution, scoffing and derision, especially from those who ought to have been the first to have welcomed this new light, and to have recognized its importance and value. Nevertheless, even after forty years of these manifestations—a struggle of nearly half a century between truth, newly revealed, and antiquated error—these professional divines still pursue the policy of ignoring this new revelation; or, as the Jewish ecclesiastics treated the Christ, they give it a mock-trial and crucify it as "fraud." Then, with the scoffing, hooting rabble, they cry out, "Come down from the cross and we will believe on thee." There may be some Jews among the disciples who are ready to join in this cry, for selfish reasons; but the great body of them, though grieved, perhaps, are undismayed; for they console themselves with the consideration that no spiritual truth has ever gained a general recognition until it has suffered its Calvary, and had its Resurrection.

HENRY KIDDLE.
New York, Jan. 11th, 1888.

Messrs. Harrison, Farrington & Co., wholesale grocers in Minneapolis, Minn., sent under date of Dec. 31st, a circular to their two thousand customers, requesting each to become a subscriber to The Voice, a "prohibition campaign paper," published by Funk & Wagnalls, New York, offering cash prizes to the amount of five thousand dollars. The circular is itself a powerful plea for aid in efforts to put a stop to a traffic that, says Dr. J. G. Holland, every year fills "sixty thousand homes with shame and sorrow, loads the public with a burden of pauperism, crowds our prison-houses with felons, detracts from the productive industries of the country, ruins fortunes, breaks hope and breeds disease and wretchedness." Associated press dispatches state that some of the customers of the firm, who are engaged in liquor selling, are very angry. Hugh Harrison, the senior member of the firm, says, in the dispatches: "Our course will, doubtless, hurt our trade with a class of customers, but we gave this no weight. We thought only of the right, and did it for that reason alone." A firm that dare say "Our goods are for sale, but not our principles," should be respected and protected by public sentiment.

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AN OPEN LETTER
 TO
PROFESSOR GEORGE S. FULLERTON,
 of the University of Pennsylvania, Member and Secretary
 of the Seightbert Commission for Investigating
 Modern Spiritualism.
 BY C. C. MASSEY,
 of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to the
 famous Preliminary Report of the Seightbert Commission
 certain statements placing Mr. C. C. Massey as a Spiritualist
 in a rather unenviable position, the writer herein sets
 the matter right, and in doing so, clearly shows that the
 Professor had no foundation in truth for what he said.
 In this connection it may be remarked that Prof. Fullerton
 has done, in a letter to Mr. Massey, admitted that he was
 mistaken. Mr. Massey's letter should be widely circu-
 lated, as it completely disproves the charge of Prof. Zoll-
 ner's subsequent friends as an investigator of phenomena at
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