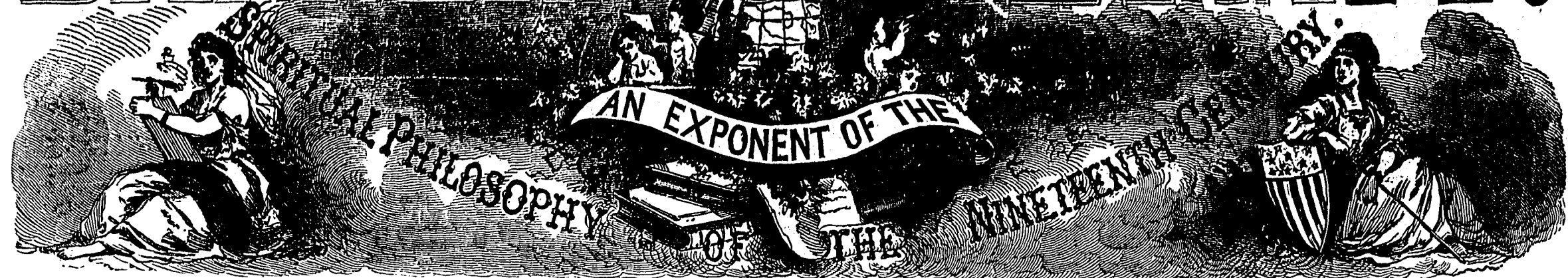


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TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum: Science versus Spiritualism. The Reviewer: A Review of the Seybert Commissioners' Report.*

SECOND PAGE.—*Spiritual Phenomena: Charles F. Watkins; Negative Proof of Materialism, Poetry; Materialization, Original Essay: What is Spiritualism? Letter from Mrs. Richings, etc.*

THIRD PAGE.—*Banner Correspondence: Letters from Massachusetts, Pennsylvania, Connecticut, New York, Michigan, New Hampshire, and District of Columbia, etc.*

FOURTH PAGE.—*Testimony in Spirit of the Witness, Only Spiritualism's "John the Baptist." Study of Psychic Phenomena. The Cat in the Hat, Occult Telegraphy. The Peculiar Legislation, etc.*

FIFTH PAGE.—*Powerful Spirit Manifestations. Note from Dr. Willis. All Sorts of Paragraphs. Review of the Seybert Commissioners' Report. Movements of Mediums and Lecturers. New Advertisements, etc.*

SIXTH PAGE.—*Message Department: Spirit Messages given through the Mediumship of John William Fletcher. Something About Spiritualism and Parkland. Obituary Notices. Spiritual Meetings.*

SEVENTH PAGE.—*February Magazines. Mediums in Boston. Book and Miscellaneous Advertisements.*

EIGHTH PAGE.—*Spiritual Meetings in Boston, New York, and Elsewhere. In the West, Baxter in New York State, etc.*

The Spiritual Rostrum.

Science versus Spiritualism:
A NEW ANALYSIS.

A Discourse delivered in Chicago, Ill., by Spiritist "Phenix" (Prof. Hopes when in Earth-Life), through the Trance Mediumship of MRS. CORA L. V. RICHMOND.

Mr. President and Friends: It is not often that a disembodied spirit yearns again to be enfolded in the garments of clay. It is rarely the case that when once disenthralled, we seek again to put on the fetters of mortal life in organic form. We may borrow such clothing as for the hour will express to our friends our presence; we may employ such means or converse with mortals as our life affords and human comprehension permits; but I say it is rarely that one wishes again to enter the shell when the plumes have been set free.

But as doubtless some of you have experienced a longing to live in certain ages of past history; to have been one who lived and had breath and being in some heroic, historic, or poetic age; as one might have desired to breathe the atmosphere of the groves of Plato, or to have accepted the wonderful teachings of Socrates, or to have been one of the Grecians who formed the choice cluster that gathered around the first sanctuaries of human knowledge and art; or to have lived at the time of the great Egyptian world, when science cleft in twain the barrier that united man to the Infinite; I say, as one might have wished to live then, so in these days of wonderful discoveries, of surpassing intelligence, of astounding scientific propositions, one would almost wish to leave his place in the spirit-land, and say, "I am one of you who can have such thoughts and evolve such wonders in the midst of material life."

Thirty years ago, when spiritual manifestations were in their infancy, and very few men of any class dared to investigate them, there were still, nevertheless, a few to whom these manifestations did come with striking and distinct proof, with absolute power of evidence, with such conviction that their results were published to the world, among whom I may name my honored friend, Judge Edmunds, my also honored friend, Prof. Hare, and following tardily in their wake as an investigator only, I stood watching these manifestations, unconscious of any law, principle or power that could produce them within material life. Dr. John B. Dodds, until then unknown to fame, announced the astonishing and marvelous discovery that the manifestations were the result of od, or odyllic force, like that which had been discovered by Baron von Reichenbach, concerning material objects, and that this odyllic force became in some way entangled in the brain, and that by not unconscious cerebration, for that word had not been used, the back brain was responsible for manifestations occurring entirely independent of any contact of human beings, and that this same mysterious source evolved discourses, messages from spirit-friends, flowers, hands, and such other manifestations as Spiritualism has since had the result of od, or odyllic force. Dr. Dodds immediately became famous, in his own estimation, upon this theory; and tried to grapple any theory or grasp at any straw that would explain away that of which they knew nothing, the public and popular mind seized upon this as a solution.

Not so any student of science. Scientific minds were either too far away from the subject to be troubled with it; or, perhaps, were investigating it, and knew that this explanation would not suffice. Dr. Dodds ten years after abandoned his theory and became one of the strongest advocates of Spiritual Philosophy, declaring that no other solution than that of their spiritual origin could explain the varied phenomena occurring under the name of Spiritualism.

One would suppose that in thirty years one such theory would be sufficient, and that the popular mind, satiated with this, would have recourse to some rather explanation or higher interpretation of that which continues to occur day by day in their midst.

The pupils of Prof. Gregory in the Edinburgh university would have accounted for spiritual manifestations on the hypothesis of mesmerism, but, as a student of mesmerism, Prof. Gregory knew very well that this theory could not explain that which occurs, and abandoned it as untenable, while thirty years ago no one with any degree of knowledge concerning mesmerism or psychologic action could possibly have ventured to affirm extensively and publicly that these manifestations are to be attributed to the influence of one mind upon another. But ideas, if nothing else, seem to repeat themselves in the small cycles of human brains, and especially ideas that seem foolish: For we see how the world was astonished and thrilled at first with the explanation of unconscious cerebration by Dr. Carpenter, who, I venture to say, had never attended one-half dozen séances in his life, or seen half a dozen mediums in his life, but who, nevertheless, had a theory with which to explain that concerning which he was ignorant. But no sooner had this theory retired into the obscurity whence it came than the world was again startled with the announcement that all who witnessed the manifestations of Spiritualism were suffering under the dominion of hysteria, and that this disease seized both sexes and all ages and classes of people, and that the medical fraternity only were capable of combating this vast and ever-increasing nervous disorder. But this disappeared also, as the pre-

ceding theories had done, until it was announced, as though it were a new discovery by Dr. Beard, that all manifestations occurring in the presence of mediums, or said to occur, did not really occur, but that the unfortunate person who consulted a medium was suffering under the delusion of tricks of mesmerism; that he was hypnotized by the medium; that he had in reality witnessed nothing.

And this, with all seriousness, is now blazoned forth to the world as a successful and adequate explanation of what thousands of people witness in possession of all the senses they ever had, and in clear possession of every faculty that they ever exercised. Hypnotism may have produced astonishing things, but this theory is the most astonishing of all the discoveries of science! To think that for thirty years and more any number of people competent to carry on ordinary business transactions of life—not intent upon pursuing this subject for any other possession save that of investigation—should to the number of millions have been successfully and continuously mesmerized; and that this has been going on without interfering in the least with their ordinary pursuits; that they are mesmerized only when they are in contact with this class of facts, and that they are capable at all other times to testify to the courts of justice, to administer medicine to those who are sick, to pursue their business, whatever it may be, of successfully conducting criminal and other cases, and of receiving testimony and giving judgment carefully upon all other subjects, but upon this one subject they are mesmerized, is so singular, and withal so appalling a statement, that it leads one to take apart the shell, the ordinary fabric of life, and see where human evidence does rest.

Then we are to consider that if a man testifies that he has seen a certain physical manifestation concerning which he has no theory, but which occurs under such and such circumstances, he is mesmerized. But if he witnesses a chemical experiment, if he attends a course of lectures on geology, and witnesses their illustration, or if he endeavors to study astronomy, and makes available the instruments through which he is to study it, he is still considered in possession of every faculty as a student of science; and, above all, if he studies *materia medica* and becomes fully acquainted with every physical fact, and every anatomical fact, and every fact concerning the nervous system, he is at the same time capable of ministering to all these diseases, yet he is not capable of observing the manifestations of so-called spirit-power. Then may it not come to be true, that human existence is but one vast scheme of mesmerism, and that people do not really see the things that they claim to see, that they are, after all, mesmerized by the professor of geology and the professor of astronomy, and that all departments of human knowledge are but the action of one mind upon another; that there is no anatomy, no physical structure, that no therapeutic is required, but only this system of mesmerism? And would it not come to be a fact that the judge or lawyer who sits as one of the witnesses of these manifestations may consider that the testimony of those who are brought before him in criminal cases cannot be profitably received, as these may be mesmerized? And will it not come to be also the fact that we shall conclude that every manifestation of human intelligence is but an *ignis fatuus*, and that men are beings led round and round in a circle not larger than a spider's web, and that all other things that enter their minds, aside from this little turmoil of existence, must belong to regions of mesmerized protoplasm? Then the problem of the universe is solved, every semblance of existence is destroyed, and man is a small portion of different protoplasm—exists in a peculiar atmosphere—only condition being that he is capable of mesmerizing his kind.

If one does not know, but is mesmerized, then how can he be certain of anything? It chances to be the fact, however, that the scientific propositions of the world are as chaotic as the shifting sands upon the seashore, and that every new wave of discovery carefully and considerably obliterates the preceding ignorance, and that people in possession of present scientific knowledge are very careful not to remember the period or time when science did not exist, and when science was when the scientific mind rejected it as utterly and absolutely untenable.

Galileo might well start from his home in the heavens to witness in earth a mind—or any condition of human mind—that could be absolutely certain of any scientific proposition—that is certain that it would not be superseded by some added knowledge to-morrow. That world is ready for a philosophical millennium that can claim to have absolute knowledge in any realm excepting the realm of mathematics, and as mathematics is a term and a means, and does not apply to any particular order of things or class of events, but is a mental, mathematical does not change and is the only science in the world that has not changed almost utterly within the last fifty years. Chemistry no longer is content with the few primates of former years. Geology is continually searching for that missing link which connects the ape and our friend Mr. Darwin and our friend Prof. Agassiz, both of whose lives are within the recollection of nearly every person present, differ essentially with reference to two very important propositions, each one believing his own. Mr. Darwin accepts evolution, in which each one adopts the theory of the other, each abandon his own theory for one more scientific. But the mistake is that the world is led by scientific men without being led by science. The propositions and theories of scientific men do not constitute science. There is a very small realm in the actual scientific knowledge in the world. All else that is hypothesized upon this becomes a system or theory, but not a science.

Now it is claimed that nothing can be more certain than certainty. But if Dr. Beard's theory were true there is no certainty of anything, and then what constitutes certainty? Your sense deceives you. I light a stick and revolve it rapidly before your eyes; you are perfectly ready to swear in any court of justice that you saw a wheel of light. To your sense of vision it was a wheel, but it was only a lighted stick, and I could prove to you that you had been deceived; that you saw the lighted wheel when there was no lighted wheel there. The reason is evident. It requires a sixteenth part of a second to produce an impression upon the visual nerve. It requires the same length of time to forget it, and its revolution made rapidly passes from one point to another, and the circle described before the organ of vision has forgotten the last point; therefore you see a continuous wheel. You are deceived, not by mesmerism, but by your own senses, and mental science alone can explain the theory which at first seems to be too miraculous. The men-

tal proposition that comes by connecting rapidly of motion with the slowness of vision is that which solves the problem after all. Again, that which is based in the sense of touch, the rapid movements of the fingers placed in a certain position over a pebble in the palm of the conjurer's hand, you will perceive that there are two pebbles by the touch, but there is only one; and that again is because the nerves of sensation are slower to receive and forget sensation than the motion that has produced them. These are very true and very familiar illustrations, but they prove that so far as human senses are concerned there can be no absolute certainty unless you also pass beyond appearances and sensational testimony to the testimony of the mind.

Here the "explicators" (?) on the hypnotic plane claim preeminence by declaring all communications received from spiritual sources to be the result of mesmerism. How or where the knowledge is obtained they do not claim to say. Whether from your mind or whether it is evolved from the mysterious depths of the past, and is recorded somewhere upon the atmosphere, or aura surrounding you, bearing the record, and the mesmerizer reflecting that again upon your mind, they do not state. But it is a problem as to whether it is really, and against which the mind so very speedily revolts, that after one or two moments' consideration no intelligent mind accepts it as adequate to solve any one of the manifestations of Modern Spiritualism.

It is still maintained by a very large class of intelligent minds who are investigators in Spiritualism, that, nevertheless, Spiritualism is a science. Who has made it so? Dr. Beard? Dr. Dodds? The whole series of so-called explainers of Spiritualism? Is there any science in their propositions? Can they tell to any certainty what the manifestations will be, and when they will take place, and under what circumstances you will be mesmerized? That it is a science, however, is declared by many mild literary men who are not scientific, but who affect to follow in the wake of science. Prof. Zollner declared the manifestations to be superstitious, and he meant that the source and intelligent causes of them are not as yet discoverable by or amenable to the usual methods of science or human sensation. Mr. Wallace does not declare whether they are scientific or otherwise; he is contented with a statement of the facts and the acceptance of the source whence they come. Mr. Crookes states the facts without advancing any theory, and asks the scientific world to explain them; and every scientific man of any eminence or note, who has in any degree investigated the phenomena of Spiritualism, has left the subject as it is found by the scientific world or has accepted the only intelligent solution—that of the communication and ministrations of departed spirits. But it seems to be in the nature of some minds to imagine that a single fact or number of facts make a science, and that if they can repeat this fact a number of times they will convince the world that they and the facts are scientific. Of course this is impossible to be fully carried out. One atom may serve for an illustration; one thing may be a prophecy of spring, and a single letter may be the beginning of an alphabet, which in its turn is the beginning of a language, but if I say "a, a, a," forever, I have not given you any language.

Science is not only an arrangement of general principles, to illustrate which there are multitudinous facts, but it is a systematic arrangement of facts that occur in systematic order, and which the mind of man may grasp philosophically, by observation and knowledge of the laws governing them. Thus far the human mind has not grasped in a scientific sense the different principles of Spiritualism. The far the facts come with every established and well-known law of science—or, at least, if not at variance with them, they occur beyond the realm of scientific observation. To witness something with one's senses and not be able to explain it, or accept a theory upon which it is predicated, is not science. By a scientific method, however, to witness all the facts and not make any theory. It is a scientific method to prejudice nothing by opinions formed before a knowledge of the facts; and above all, it is scientific to presume that there are principles in the universe as yet uncovered by science, which, in their turn, will make intelligent and explainable those things that are now in profound mystery.

Spiritualists, without knowing it, have the true science of Spiritualism, but because they do not know it, they cannot claim that it is a science. They are possessed of facts; they have possession of the source whence the facts emanate, but they have not possession of any formulated system whereby the effects can be produced from certain well-known causes; and, until they have this, this science cannot be taught, it can only be accepted as a fact. The sciences of the earth; it will not be accepted in schools, academies, or colleges, and none but brave and daring scientific men will avow their belief in it. At the present time it might be declared to be the solution of all sciences, the solution of sciences, but this is not so. I cannot state to you intelligently and concisely in what manner you may witness a certain order of manifestation that will under the same circumstances always be the same. I cannot claim to teach you concerning this science. I must tell you that as yet it is in the realm of superstition. I must claim, as Prof. Zollner did, that as yet it is superstitious; and I must declare, as is declared by all who have carefully investigated every phase of the phenomena and every manifestation of Spiritualism, that it is as yet something apart from human knowledge, a realm in itself, which will sooner or later interblend so with your lives as to be an unfolding consciousness in the thought and mind of man.

I may also claim, that while it has a system of ethics, and while there is connected with it a declared life-line and principle, as a complete system of philosophy it is only named to be the world, and only proven to those minds who, from some cause or other, live in a different atmosphere of thought or intelligence. I mean by this that the so-called scientific and philosophical mind refuses to recognize prophecy or inspiration, refuses to have oracles, declares that the possession of knowledge is common and everyday, and is brought to the level of every human mind. How many are astronomers, who can go out in the starry night and number one dozen constellations? And who among us that follow in the wake of the prophets of science can claim to know what the meaning of the measurement of the planetary orbits is? It is folly to say, when Herschel and Kepler and all the great seers and prophets of science have led the way for humanity to climb up the steep that they have climbed, that their knowledge is common and everyday. Not one mind in a hundred is capable of grasping the problem of Kepler. Not one mind in a thousand ever solved a problem of Euclid; and, as to the general principles of science, they are as foreign to everyday life as a flight in the region of the upper air.

We must not forget that because, down in his lonely cellar or up in his miserable garret, the poor lad may play on his one-stringed instrument until he attains the chromatic scale, this is not the science of music—that beyond this is Mozart, Beethoven, and all the great masters who by inspiration knew as children what this poor lad has struggled so long to learn.

Shall we, then, have no Galileos, no Platos, no Keplers, no Mozarts, but keep to our one string and our one chromatic scale, while the spheres move on in their orbits of music? Shall we have no prophets of song, of poetry, of art, and above all no one who, pushing wide open the door of immortality, declares that all may enter, and that it is for all, but that he must have been there to have declared it before others could see and follow? Columbus starting out on the voyage of discovery, the inventor trembling on the verge of some great achievement, are but types of the oncoming course of the world's events under the pressure of light from on high. Herschel saw in his mental vision a new planet, while his contemporaries, men of science, his fellow philosophers, were laughing him to scorn, and while they were writing letters sneeringly saying, "I will believe if the heavens shall fall and the sun shall be blotted out, and the moon be changed and transferred, and the earth cease to be, but I will never believe that there is a planet, as claimed by Herschel;" and now Uranus moves on, one of the wonderful system to which your earth belongs, heralded by this prophet of science; and those who grope in the valleys and wallow in the mire of a single individual fact are glad tardily to look up at the gateway he has opened, and smile benignly through the telescope that enables them to see Uranus.

You have to take your choice between that narrow comprehension of so-called specialists in science, who harp forever upon the one string, and that, possibly, one that is out of tune, and the grand diapason of the universe, that in itself includes all possibilities, and heralde to man, ages in advance, the word that is finally accepted.

The Reviewer.

A REVIEW OF THE SEYBERT COMMISSIONERS' REPORT: OR, WHAT I SAW AT CASSADAGA LAKE. BY A. B. RICHMOND, ESQ., A MEMBER OF THE PENNSYLVANIA BAR, ETC. BOSTON: COLBY & RICH.

The Report of the Seybert Commission of the University of Pennsylvania, which was vociferously hailed on its appearance by the anti-Spiritualistic press as "the severest blow aimed at Spiritualism since its first inception," has already proved to be a sort of boomerang in the camp of the enemy. A distinguished lawyer in the State of Pennsylvania, who was an utter disbeliever in Spiritualism, and an amateur expert in legerdemain, who had had some experience in detecting and exposing bogus mediums with whom he had come in contact, had read the Commissioners' Report, and believed himself thoroughly equipped to ferret out and unmask the frauds by which his less astute fellow-believers (and among them "an intimate friend, one of the ablest members of the bar,") were being cruelly deceived and misled—had the curiosity to visit a slate-writing medium at Cassadaga Lake Camp-Meeting last summer and make the trial. He took every precaution to render legerdemain or any form of trick impossible. He procured his own slates, put his private mark on them, did not allow them to go out of his hands, wrote questions unknown to the medium, addressed to a spirit-friend, and, while holding the slates, with a bit of pencil between them, tightly grasped in his own hands above the table in broad daylight—the medium merely touching them on the outside with thumb and fingers—he distinctly heard the pencil moving between the slates, and, on opening them, found a written message answering his question in hand-writing not unlike that of the friend he had addressed, and signed by his name!

He says he was "surprised," and well he may have been, for here was a total upsetting of all his confident theories and of all the wise conjectures of the learned sages of the University. But he did not stop with one trial. He renewed the attempt again and again, and with three different mediums, only to meet with still more startling and inexplicable results—that is, inexplicable on the basis of fraud or trickery, or on any theory but that of spirit-agency. At length, at one of the sittings, while expecting a communication from a friend whom he had addressed, the slates appeared to be seized by some strange power and nearly wrenched from his grasp. The medium explained that another spirit than the one addressed was trying to use the slates—"a stranger," who says he "must and will communicate." "Let him write!" was Mr. Richmond's hospitable response, since writing from "any ghost" would answer his purpose. The slates then quieted down, and the sound of the pencil was heard. On opening them there appeared the following unlooked-for message:

"DEAR SIR: Do all you can to combat the error into which my Commissioners have fallen. They were unworthy and unfaithful. H. SEYBERT."

On seeing this Mr. Richmond's surprise grew to astonishment, and more than that. No wonder. While not then prepared to endorse the statement that the Commissioners were "unworthy and unfaithful," he plainly saw that they were hugely mistaken in conveying to the world the idea that all slate-writing purporting to come from invisible beings is a trick of legerdemain; and he further saw that it was his duty to tell them so, and all the world beside. Hence he wrote, first, an Open Letter to the Commission, narrating what he saw at Cassadaga Lake—which has been somewhat extensively circulated in the newspapers and is embodied in this volume—and now adds a more full review of the Commissioners' Report.

Mr. Richmond's review somewhat naturally takes the form of a lawyer's plea before a jury—a plea in behalf of the genuineness of the phe-

nomens of Spiritualism, as against the sweeping charges of fraud and deception which are favored by the Commission, and the shallow explanations which have come from other sources. The jury addressed is the general public. The author shows a wide acquaintance with the facts and the literature of Spiritualism, and he presents his facts with great force and cogency. He is unsparring in his exposure of the mistakes, the superficiality, the bad logic, the unfairness, in short the *unfaithfulness* to the conditions of Mr. Seybert's bequest (as charged in the posthumous slate message purporting to come from him), exhibited by the Commission; and his resources of irony, sarcasm, satire, wit, anecdote, classical allusion and apt quotation seem inexhaustible. In fact, his lawyer-like habit of making the strongest possible case against his opponent sometimes leads him to the verge of unfairness, as when he intimates that the members of the Commission have received pay from the Seybert fund for services not rendered; or unfaithfully performed—which he justly characterizes as virtual "embezzlement." In this he is doubtless partly mistaken, since only the occupant of the Seybert chair (understood to be Rev. Mr. Fullerton, Secretary of the Commission,) can draw a salary from that fund, according to the terms of the gift. Yet the fact remains that until the university authorities cause a "thorough and impartial investigation of all systems of morals, religion or philosophy, . . . and particularly of Modern Spiritualism" (which they appear not yet to have begun to do), they have no moral or legal right to the use of that fund.

But Mr. Richmond not only stoutly maintains the reality of the phenomena of Spiritualism, but he also argues strongly in favor of the spiritualistic interpretation of them—namely, that they are produced by departed spirits—and he forcibly answers many of the common objections to this. He is especially strong, and quite at home, in presenting Bible evidences bearing on the question; and he sharply criticizes the Commission and the University authorities for putting forth a Report which not only ignores Bible testimony, but inculcates the doctrine of materialism or annihilation, in the statement of the acting Chairman that he is "deeply imbued with the belief that we are such stuff as dreams are made of." The clergy and the religious press, which have so generally hailed and approved this Report, are deservedly scorned for their inconsistency in endorsing this unchristian, Sadduceeic sentiment.

Mr. Richmond, as advocate, seems by his earnestness to desire and to expect to carry the convictions of his jury—the public—in favor of the truth of Spiritualism, which he represents as altogether worthy of their acceptance, alike in its facts, its philosophy and its moral tendencies. Yet he presents the curious phenomenon—not altogether rare in these days, especially in the legal profession—of avowing himself unconvinced. His position is thus stated near the close:

"In conclusion, let me not be misunderstood. I am not a Spiritualist. I have not yet seen that which convinces me beyond a doubt that the claims of Spiritualism are true. I know that there is around us an unseen intelligent force that purports to be a visitation from spirit-life. Science has not explained it. *Savants* have offered no theory to the world that can account for all its phenomena. But if there is a spirit-world, the theory and philosophy of Spiritualism present the most rational solution to the mystery."

It is quite probable, considering the recentness of Mr. Richmond's personal acquaintance with the class of facts which have arrested his attention and produced so much of conviction, that he only needs that accumulation of personal evidence which thousands, probably millions, have had, by means of daily or frequent intercourse with the "unseen intelligent force" which he now knows is around us, to satisfy him beyond a doubt that this "Intelligent force" is none other than what it claims to be—spirit-beings. Such, we trust, may be his joyful experience. Yet it is an instructive fact that persons who have indulged or cultivated the habit of materialistic skepticism for years find themselves enslaved to it. Gentlemen of the legal profession are somewhat apt to fall into that habit, though perhaps no more so than many others. When once formed it is difficult to be overcome, either by weight of testimony, by the force of reason, or even by the evidence of the senses. It is not uncommon for persons witnessing phenomena of spirit-origin to become completely convinced, for the time, of such origin, but in a few hours or days the old habit returns, and doubt or positive disbelief resumes its sway. This mental habit or tendency, though many glory in it, is evidently not conducive to the attainment of truth. And no more potent means of overcoming it can be found than personal familiarity with the phenomena of Spiritualism.

Mr. Richmond's book will be found of great value to the inquirer and the general reader on this topic, not only for the clear and positive testimony it gives to his own experience and that of others at Cassadaga Lake, but for the report given of the venerable Dr. Hare's remarkable statement before the Association for the Advancement of Science in 1854; also for the reprint of Mr. C. C. Massey's Open Letter to the Rev. Mr. Fullerton, exposing the groundlessness of the latter gentleman's attempt to impeach the sanity of Zollner; together with emphatic testimonies from Prof. Crookes and from committees of the Dialectical Society of London—all going to show the utter superficiality and inconclusiveness of the Seybert Commissioners' Report.

A. E. N.
When a man consumes himself by his rank selfishness and jealousy, he is in a pitiable condition indeed.

Spiritual Phenomena.

CHARLES E. WATKINS.

To the Editor of the Banner of Light:

In the Jan. 7th number of the BANNER OF LIGHT is a notice of late writing séances given by Charles E. Watkins, medium. Mr. Watkins has lived in an adjoining county to the one I live in (Isabella) for a number of years back. I was in no way surprised at the statement made therein. This is the same Charles E. Watkins that so astonished Hiram Sibley of Rochester, N. Y., in a séance given him about six years ago, as to cause Mr. Sibley to make an offer of a farm worth ten thousand dollars to Mr. Watkins if he would explain, as a trick, what he had witnessed. Mr. Watkins of course could not so explain, and replied to Mr. Sibley that if he had made an offer of all the millions he was reported to possess he would be unable to so explain the phenomena he had witnessed. Further: the same offer was made to Mr. Watkins, that if unexplainable as a trick he would explain to him the power that moved the pencil. Mr. Watkins was unable to explain the power. "Will some scientist explain?" That offer of Mr. Sibley means business. Any one that can "arise and explain," by trick or otherwise, the power that moves the pencil would receive the same offer. I think I am justified in saying as much as this, from the following extract from a letter I have, written by Mr. Sibley, dated Rochester, N. Y., Feb. 28th, 1885. (This letter was written in answer to one asking him about his séance with Mr. Watkins):

"That some unknown power moves inert matter seems to be admitted. The nature of that power is in dispute. Whether spirit or some other unknown force does it I would be glad to know, and I would give a farm or money to know for myself, and be able to inform others what moves the pencil."

Four years ago this month my wife and self, by invitation from an old pioneer friend, Theron Johnson, made Mr. Sibley a visit. Mr. Watkins was there. We both had a séance. Many astonishing things were witnessed. Ten slips of paper were given us, upon which we wrote the names of persons dead, asking them one or two questions, wadded them up as compactly as possible, and laid them upon the table. We then called Mr. Watkins, who in the meantime was down stairs with the family. He came up, and as the pellets were in a pile with one hand he strung them out in a row, and when he termed a spirit-light appeared at the end of the pencil, he would pick up the pellet pointed at, and holding it for a moment between his thumb and forefinger, speak the initials first, and then the name in full, never mistaking the name on the pellet. In two cases, after drawing his coat sleeve down close to his hand he placed the pellet upon the end of it over his wrist, held it there with one finger for perhaps ten or twenty seconds, then laid it upon the table, and drew his sleeve up near the elbow, showing to us in remarkably plain writing the name of Ellen Orcutt, my wife's half-sister, whom she had written to. The pellet yet remained upon the table unopened. A small bit of pencil was then placed between two slates. We three held the slates. After a few seconds we heard writing, and soon three taps, as with the pencil. Then the upper slate was removed, and we found all the questions answered, and the name Ellen Orcutt attached. Then opening the pellet we saw it was the one my wife had written upon to her. To test Mr. Watkins we wrote the names of two or three not dead. He detected them at once.

In answering one of my pellets he told me to take two slates, clean them to my satisfaction, and then put one upon the other (no pencil or anything else being between them), and held them in my left hand extended from me at arm's length. I did so, and in a moment I was directed to examine them; upon taking off the upper slate I found the lower one nearly filled with writing, and the name John Reynolds attached. Questions all answered. In every case at this séance, after giving the initials he spoke the name in full.

Witnessing such astonishing phenomena I engaged him to come to my residence and stop with me a week. He came in the following March. About forty different persons had séances with him at my home. There was no failure with any of them. All are astonished and are anxious to again meet him.

These phenomena are claimed to be of spiritual origin; if they are not, who will explain them otherwise? "The religious dare not investigate; the bigot will not; the fool cannot. Who will?"

Salt River, Mich., Jan. 21st, 1888.

NEGATIVE PROOFS OF MATERIALIZATION.

To the Editor of the Banner of Light:

Certain things happening at circles I have attended within the past few weeks, hitherto unaccounted for, induce me to think that our mistakes and failures to attain satisfactory results often furnish just as valuable lessons as our most pronounced successes.

For a long time a certain skeptical friend of mine has been hardly open to conviction, though attending séances at intervals. The cause of the skepticism and bitter antagonism (extending to grabbing) was, as a spirit once told me, that the person in question "did not want to be convinced." The motive lying back of this was simply superstitious fear, born of the religion which teaches a personal devil and burning lake. This person, being a member of my family, thought I was going to the Devil with a big, big D, and that, if I could only be convinced that Spiritualism was all a humbug my soul would be saved from eternal damnation. Still, various tests, coming at strange cabinets, and principally concerning old army comrades killed in action many years ago, gradually had their effect on this skeptic, while the constant presence of the BANNER OF LIGHT, with accounts of phenomena, helped to shake the "Devil and the big, big D" off the throne they had always occupied. Consequently this person has lately attended séances, beginning at Mrs. Sawyer's.

There, the first afternoon, the skeptic was taken into the cabinet, and, while conversing with the medium, was touched all over by spirit-hands, with the result of shaking the conviction that Spiritualism was all a fraud. The skeptic went away impressed, and for the first time "unable to explain" what had taken place, though mental pride was still too great to acknowledge that "spirits" did it.

While thus "teetering in belief," I took the same skeptic to the cabinet of Mrs. Gray, where, as the BANNER readers know, the phenomena, as phenomena, are wonderful, though the spirits are unable, as a rule, to exhibit much intelligence. At this séance the skeptic was comforted by the presence of two more familiar acquaintances from Port Chester—

one a comrade of my G. A. R. Post, the other his wife. These two had come there, having heard of Mrs. Gray from some friend in Port Chester, and were very much interested, and having lost a little child a few days before, and expecting to see that child come running out of the cabinet and jump into her lap right off. The husband had always been a hard-headed skeptic, while a good Catholic in outward observance. Well, the séance went on as usual. During the preliminary dark circle Mrs. Gray described a little child as coming over to me, where I sat by the side of the mother, but the mother, dreading "to be fooled," did not offer to recognize the little thing or ask any questions, and in consequence heard no more of her. Judge Cross was sitting nearly opposite me during the séance, and I noticed that, after the first few spirits had come, none of them ventured over to our side. At the very beginning Lizzie Hatch came and shook hands with members of the circle, whereupon the gentleman from Port Chester squeezed her hand as hard as he could, on purpose to find out whether it were not "a confederate," for which he was properly rebuked, and apologized. The phenomena that night were simply wonderful. Dr. Baker came out of the cabinet into the middle of the floor, and dropped close to Mrs. Gray, dematerializing entirely under the gasjet, while out of the floor, in the same place, up came a very beautiful spirit in white robes, a "Roman lady," as known at that cabinet. Then Jeanne d'Arc came up from the middle of the floor, with the French flag, and went down again, within five feet of the gentleman from Port Chester, who, being a very tall man, "made the distance as short as he could," as he told me after the séance was over.

But phenomena were all that could be secured. My spirit sister, who has always manifested to follow me from cabinet to cabinet, was unable to utter a word, and seemed greatly distressed about it. So the séance closed, and we went home. What was the result?

The mother was evidently bitterly disappointed, and said she would never again go to a séance. Her reason, no one could tell, save by intuition and inference. My idea was that she had formed perfectly false ideas of the actuality of a cabinet, and her disappointment soured her for the time being. Yet this same lady, on one occasion, actually developed clairvoyant vision, some twenty years before.

The husband, previously a skeptic, and a fearful one, had reached, in his first séance, the condition of being "unable to account for it," the "it" being "how that girl came up through the floor," when, being a practical mechanic, knew it was so.

My own particular skeptic I did not question, taking it for granted that enough had been seen to exclude the supposition of common vulgar fraud, confederates, and other evasions. I called attention to the way in which the spirits kept from our side, as being their selfishness to conditions, expecting the conduct of Starlight, who, in spite of all my coaxing, would not come near me. To all which my skeptic made no reply, save as to Mrs. F., whose case was diagnosed correctly.

Some time afterward, while at Mrs. Cadwell's cabinet, who should come, but Starlight, after greeting her friends, told them she wanted me. I asked her, in a laughing way, "Why would n't you come over to see me the other night? What was the matter?" She instantly replied, with very great energy, "Oh! I had a horrid crowd with you that night, and I came there with such a crowd again, and we'll put you out!" To which I responded by telling her that it was not my fault, and promising never to do so again; but believing all the time that she referred to all my neighbors in that circle, with the exception of my own particular skeptic.

It was not very long after, when, putting the question point-blank to my particular skeptic, about the genuineness of spirit-phenomena at Mrs. Gray's, he was thunderstricken by the information that it was the "same old fraud" as ever seen. Interrogated as to "how those people came up and went down," etc., I was met with the absurd explanation that Mrs. Gray carried them about with her under her skirts, and smuggled them out of and back into the cabinet in that manner. Confronted with the fact that no woman alive, especially no woman of Mrs. Gray's size, could possibly have taken two adult individuals at the same time under her skirts, as we had both seen the doctor and the woman say, and I know, how, close to the medium in the middle of the floor, I found myself absolutely unable to shake the credulity that could believe such a monstrous physical impossibility, but could not credit the fact of spirit agency.

I learned from this fact, that it is impossible to deceive a spirit as to the mental attitude of a sitter. I had been completely fooled by my particular skeptic on that evening; but Starlight knew just what she was about.

Time passed on, and, owing to the kindness of Mrs. Sawyer, my skeptic was admitted to a regular private circle, supposed to be held on days, and from which much was expected. The wish of the spirits was that this circle be composed always of the same people, occupying the same seats, with no accessions, in which case we were promised fine results when the forces had become properly organized.

Instead of this, we found this circle changing every evening, with conflicting elements, clashing opinions and unwieldy numbers. The consequence was that, although composed entirely of believers and people of more or less experience, night after night passed off, with nothing wonderful to relate, but with results far below the average. One night my spirit brother, who comes there very strong, told me, in answer to my query as to what was the matter, that there were many people dissatisfied, pulling different ways. "It will be just as bad next Monday," I fear," he said.

It was, and kept on getting worse, till the circle broke up and had to be reorganized. My skeptic and myself gave it up in despair. Nevertheless, strange to relate, it was the very non-access of these circles that converted my particular skeptic, and the reason was plainly evident to my mind.

My skeptic had always, up to that time, believed the daily press about Spiritualists being all cranks, and about the wonderful things they claim to have done never being shown to any one but a willing and credulous crowd. Here my skeptic saw that a circle, composed entirely of believers, might sit night after night and get almost nothing; whereas if the medium had been a fraud, after their money, she would have given them double wonders. Slowly it began to dawn on my skeptic's mind that there might be some grain of truth in all this talk about conditions. The final result was her conversion to two main facts: First, that Mrs. Sawyer is a genuine medium; second, that there are such things as spirits.

How do I know the sincerity of the conversion? By the same test by which Starlight showed me that I had been deceived in believing a conversion at Mrs. Gray's. In other words, by the way, my skeptic was treated at that cabinet by my spirit friends. They welcomed and shook hands with my skeptic, and caused her to say of my brother, almost incredulously, "Why, it is Frank. I would have known him anywhere." After that, all the poor diables had no effect but to confirm her in the conviction that, at Mrs. Sawyer's, at all events, the phenomena are subject to fluctuations, depending on the state of the circle. The conversion is only partial as yet. The attitude of the skeptic at present is, "Well, yes, Mrs. Sawyer is all right, and I am pretty well convinced that there are such things as spirits; but as to the rest—well, I'll see about them in time. It may be—"

In time the rest will follow Mrs. Sawyer, and the former skeptic will learn that she has been simply standing in her own light, and that we must meet the people from the other side halfway if we are to meet them at all.

consolately, "I'm afraid we shall not get a thing to-night."

Maudie said much about the same, though she came very strong and chattered away like a good one. But she said she would do the best she could, and the spirit that prevailed in the circle was excellent. Every one was sympathetic and disposed to be thankful for anything that could get.

Result: a séance that would have been wonderful had we only had a few ladies to balance the positive forces. Every one in the room was visited by some one; Jacob Clute four or five, myself three, with messages from a number of others. The most pleasing test of the evening, however, came in connection with Mr. Morgan, a young man who had attended only one or two séances and had received nothing. Being a quiet, sensible fellow, with good common sense, and no superstition to make him indisposed to accept anything against his church, he had seen that there was something in it and was willing to wait till his time came. In the course of the séance out came an Indian, and was helped out by Jacob Clute, when he went straight to Morgan, and grasped his hand and that of the next sitters. He was unable to stay, however, and retired hastily to the cabinet. There was a dispute between two of the other gentlemen as to whom that Indian came for, as one of them claimed to be a medium, with an Indian control, and wanted to know if it was "Wolf," or "Big Chief." Then we began to sing, and while another spirit was out, suddenly the Indian made a rush for Morgan and dragged him back to the cabinet.

When Morgan returned he had seen his first friend, and knew it. He had thought he recognized him at the first coming, but had purposely refrained from admitting it till sure. The Indian was a man he had known well in his boyhood at the Thousand Islands, from whence he came, being a native of Wolfe Island, in those parts. I never saw one so pleased as he was to get such an unexpected visit from a man he knew, beyond a doubt, to be dead and buried.

At the same time I received a message from a lady whom I did not know had gone to the other side, she proving her identity by reminding me of writing to her of the death of her brother in battle many years since.

Altogether we had a séance much beyond the ordinary, and the only indication of lack of well-balanced power came when the spirits tried to illumine the figures. Instead of luminous garments they could only manage to get up spots, patches and stripes of light on portions of the dress, not complete. The séance lasted an hour and a half.

FRED K. WHITTAKER.

Mount Vernon, N. Y.

MATERIALIZATION.

Written for the Banner of Light, after Witnessing the Form Manifestations at Mrs. Williams's Séances.

BY DR. DEAN CLARKE.

The greatest wonder of this age,
So full of marvels grand,
Confounds alike the learned and sage
Who seek to understand.

We boast the prowess of our might,
Which blinds the lightning's flame,
That makes it light our streets by night,
And then our thought proclaim.

We boast of arts yet in their prime
Which conquer time and space,
But now has come a power sublime
That beats us in the race.

A Power Divine with magic skill
Commands "the dead" to rise,
And lo! they come by might of will,
And then MATERIALIZE!

By science grand Two Worlds unite
Where time and space both end;
Now mind has gained the wondrous might
With matter to rebound.

This grandest triumph of all time
Will give this age its fame;
'T will flame in prose and glow in rhyme,
With glory for its frame!

Now "death's cold flood" does not divide
The realm of spirits so dear;
A bridge now spans the rolling tide
O'er which they reappear.

We know our loved ones are not dead
When these bright forms we see,
We need not faith, but have instead
Their proved reality!

We grasp again the "vanished hand,"
And hear the well-known voice;
Again unite our household band,
And well may we rejoice!

E'en "doubting Thomas" doubts no more
His resurrected friend,
Who shows a form like that he bore
Ere mortal life did end.

As angels came on Mamre's plain,
And Jesus to his loved,
So spirits clothe their forms again
And Life Divine is proved.

Oh! who would not the chance embrace
A séance to attend—
To meet the loved ones face to face,
And talk as friend with friend?

To clasp them in his arms once more
And give the loving kiss,
To talk with them of days of yore
And of their present bliss.

'T would seem so great a boon should be
By every one embraced,
But thousands still refuse to see,
Lest they should be disgraced!

The bigots scorn this fact so grand,
And skeptics won't believe;
They're sure there is some "sleight-of-hand"
Their senses to deceive.

And so they raise the cry of "Fraud,"
And talk it day and night,
While each "expose" they loud applaud,
With seeming great delight!

Why marvel we if fraud is found?
'T is everywhere, in sooth—
And Judases may still abound,
Betraying this great truth.

That spirits can materialize
'T is idle to dispute;
Not all the fraud that knaves devise
This fact can now refute!

The proof is found in every age,
And in all lands and climes;
'T is written on many a sacred page,
And SEEN in modern times.

Then let us cease to scoff and sneer,
To cavil and to doubt;
The fraud ere long shall disappear—
The truth shall cast it out.

Oh! may this last and greatest proof
That spirits do return,
Soon entrance find 'neath every roof
Where hearts in sorrow yearn.

May our dear friends more often come
To greet our longing sight,
And fill with joy each vacant home,
And make sad hearts more light.

God grant they may materialize
'Till doubt shall flee away,
And mortals all shall see arise
THE PHENIX OF TO-DAY!

NEW YORK, JAN. 25th, 1888.

Hateful to me as the gates of hell is he who
Hides one thing in his heart, utters another.—Homer,
B. C. 600.

CONTENTMENT passes wealth. You are sure to be contented with the use of Warner's Lozenges for external and internal pains. This is better than to employ a physician who cannot do more for you if you had the wealth of Croesus. Two sizes, 50c. and \$1.

Original Essay.

WHAT IS SELFISHNESS?

BY A. F. MELOHERS.

Selfishness is that impulse of the human soul which acts for a negative effect—being the opposite of that impulse which acts for an entirely positive effect, love, so-called.

Being an epitome of the universe, this is quite natural, for the latter constitutes a condition of law, or an equilibrium having equal proportions of positive and negative impulses or forces, and according the same to all life-conditions emanating from it.

But in its passage through matter as a living epitome or an essence of the original, it is so surrounded by the former that it needs to exercise its whole impetus or force to combat its way out, or to a condition of self-consciousness—this being reached in its first human incarnation; or, rather, the attainment of self-consciousness constituting a human soul-condition, and unfolds a material or physical body accordingly, and which is known as man or that self-conscious condition of life which is enabled to reason with deliberation, will with authority, and love with judgment or discrimination. Of course this is not to be compared with man in his enlightened state, but nevertheless it is far enough above the animal state to note the difference very markedly, and it is this difference which makes one a God while the other remains but an animal eternally.

As well as a superior positive soul-impetus over the negative and the animal nature surrounding the soul constitutes perfection, so-called, i. e., the soul's release from material nature and law, so we may imagine that a superior soul-condition, in the main, over the animal impetus as a life-entity, must be necessary to constitute a human condition or a soul-condition freed from the animal state, i. e., having an interior or soul-impetus of at least 51 to 49 of animal impetus, but naturally reaching the human state with a soul-condition as nature created it, namely, an equal proportion of positive and negative force in the soul itself.

As a primitive being, man may thus be regarded as having an interior or soul-nature with a life force of 51 to a surrounding material or exterior life-condition of 49—the soul-nature acting for an intelligent effect, while the physical (or its counterpart, the spirit-body,) acts for a sensuous or animalistic effect.

The aim of man in connection with matter is, first, to overcome the animalistic or the sensuous impetus of his spirit-body. In accomplishing this he purifies his spirit-body, or that aerial envelope which has surrounded and followed the soul-nature up from its primitive incarnation in matter to its human state, for without this the soul could not have remained intact, or retained its individualized condition, and thus the active animal impulses existing in the lower races of mankind. But in overcoming his animalism, the spirit-body changes from a semi-material or non-transparent state, to a purely magnetic or spiritual condition, and translucent or transparent according to its purification from animalism or animal sensuousness.

While combating his material impulses, man has a struggle with his negative soul-condition as well—his selfishness so called—and in overcoming this his soul-nature changes from a universal life or low condition to a superior one, or one that is in harmony with the positive impetus of nature exclusively. But on the contrary, if he permits his negative soul-impulse to control him, or govern him without combating it with his positive, he simply sinks below the demarcation line of universal nature in comparison to the force which the negative impulse of the soul has attained.

Although there is no return to the animal state, yet man may, at physical death, have fallen below the state he found himself in at birth, and not only be compelled to reincarnate himself to regain that lost positivity, but may, through ignorance of the fact, continue his negative soul-impulse, and fall still lower, and thus continue until experience has taught him the difference, or the cause of his discontent or unhappiness which a soul-rapport with the negative part of universal nature conduces.

During this time, he may have or have not purified his spirit-body. If no attempt has been made to overcome his animal nature, his spirit-body retains its gross condition, and is naturally attracted to conditions comporting with its sensuousness. If partly freed, he will be attracted to higher conditions, and if positive in soul-nature, will probably be entirely freed from reincarnation, although but comparatively few in the lower races attain this power—requiring either an almost thoroughly purified spirit-body to prevent reincarnation, or a positive soul-force whose impetus overbalances the lacking purification of spirit. Thus twenty per cent of animalism left in the spirit-body at physical death must be neutralized or counterbalanced by at least twenty-one per cent of positive soul-force, or soul-impulse acting in favor of the positive side of universal nature. In other words, about twenty-one points over the demarcation line if understood in a way to be thus measured.

Thus it is natural for some people to be benevolent and others selfish—depending altogether on the positive or negative soul-impetus attained during their past or their passage through matter up to the time that we find them as mortals.

Now it is not necessarily said, either, that every human soul enters life with equal proportions of positive and negative soul-forces. As some animals are exceedingly conscientious, considerate, faithful, good-natured, kind and affectionate, we may believe that this is due to a positive interior or soul-state, attained perhaps by accident, association with mortals or otherwise, and thus in reaching the human condition, enter it as beings naturally endowed with love, or positive soul-impetus. Other animals, again, are ungrateful, selfish and repelling or hateful. If such reach the human condition in this negative soul-state, they naturally become selfish mortals, and may account for the extremely savage nature of some primitive races, and the docile or friendly nature of others of this class. Would it not be quite natural that the spirit-world should associate themselves with one of the latter races for the benefit of the world generally, and thus leave a record which accords to them the honor of being one of "God's chosen people"?

If positivity constitutes love, then a portion of humanity, at all events, were in accord with the positive condition of nature, and the world had a nucleus to operate on for this effect. Whether the Israelites were the only ones of this category, or whether others existed in other portions of the globe to whom the spirit-world had access by virtue of their positivity,

is indifferent. Christianity, at all events, found its birth in Judea and formed the basis for the world's present civilization. But this does not accord to all the present Israelites or Christians a positive soul-condition. In the first place, many may have fallen again who were once there, and many of the lower races may have been incarnated amongst the same for their individual elevation, and this accounts for the many negative or selfish souls that now sojourn in their midst.

But soul-positivity has asserted itself again, and again empowered the spirit-world to find a foothold on earth, and of which the Spiritualists now form the nucleus. Let it remain so. Love forms the basis for this effect, and by keeping the positive impulses of the soul active, we will not only retain this spiritual intercourse permanently, but also leave a record which accords to us the honor of having been another of "God's chosen people," who did not let slip the balance of power by falling back into soul-negativity, or selfishness so-called. Knowing the difference now, let us hold fast to the spiritual. Love embraces all that which is pure, upright, honest, high-minded, forgiving and charitable, while selfishness constitutes the opposite: temperance, lust, worldliness, pomp, ostentation, pride, haughtiness, conceit, vanity, self-sufficiency, arrogance, envy, jealousy, hatred, vindictiveness, penuriousness, avarice, dishonesty, malice, slander, lack of consideration for others in our daily affairs, lack of sympathy for those who serve us, or whom circumstances place under our surveillance, care or authority, and lack of conscientiousness for those who take an interest in our advancement both materially and spiritually, or who aid us in obtaining our share of worldly allowance.

Such are the teachings conveyed by the new dispensation and the influx of light showered upon us from the inhabitants of the positive condition of the universe, and who constitute the angelic visitants that come to every household where love is predominant. Let love rule, therefore, for this makes us positive to selfish or negative influences, and finally frees us from all that which has been the cause of the world's misery and darkness—from selfishness!

Charleston, S. C., Jan. 15th, 1888.

Letter from Mrs. Richings.

To the Editor of the Banner of Light:
Having business of a private nature in Ashland, O., I was invited to spend the evening of the 25th inst. at the residence of Mr. Clugston, a hint being given at the time of the invitation that the friends would like to hear from my guides.

A goodly number, made up of the active, not-as-yet-own-it Spiritualists and Orthodox church-members (even Rev. D. B. Duncan's flock being represented) gathered in the parlor, at 7:30, and for two hours listened with unflagging attention while the spirit in control answered the questions presented and dilated on the thoughts they suggested.

"The Personality of God," "Salvation by Grace," and "What is Death?" were among the subjects handled, and the remarks made at the close of the discourse, by some who had never heard a Spiritualist lecture, testified to the "words fitly spoken."

By the way, ever since Bro. Duncan's peculiar sermon on "Christianity versus Spiritualism," delivered something over a year ago in the Presbyterian Church of this town and editorially commented upon by the BANNER OF LIGHT and other spiritual papers, he and a number of the deacons and leaders, members of his church, have been gratuitously supplied with spiritualistic literature by some unknown but diligent believer in "this hell-born superstition," worker in "the service of the devil," and frequenter of "the haunts of wickedness," to quote the choice and Christian-like phraseology of that banner.

It is said that the minister's face is a study when he unlocks his box in the post-office. Such remarks are frequently made as "I think Bro. Duncan wishes he had n't preached that sermon!" "Got more than he bargained for, did n't he?" etc. It is easy to see where the ministerial shoe pinches. If people are allowed to think, they may come to know, and then "Othello's occupation is gone."

The preaching of that sermon has done good. It has aroused the Spiritualists here from the apathy into which they had fallen, and instead of frightening church-members from investigation has stimulated their interest and whetted their curiosity.

HELEN STUART-RICHINGS.

Ashland, O., Jan. 26th, 1888.

(From the Woman's News.)

Prose and Poetry at Funerals.
They had the poor woman in a fifty-dollar coffin. The beautiful bunch of white roses in the one hand that was exposed did not conceal the marks of toil on her fingers, the calloused places, the distended joints and the rough skin. Her iron-gray hair was neatly brushed down on the sides of her wrinkled forehead, and the black silk gown, folded so gracefully about her, was full of lustre, new, and evidently expensive. The woman had been a friend of the family, and the hearse was driven by a man in livery, and had eight costly plumes on top. "How natural she looked, and what a lovely funeral," said a woman who had known the family.

"How unnatural she looked, and what an inhuman thing that funeral was," said a male cynic who accompanied her.

"Why?"

"Because there was a good woman, a hard-working wife and mother who never had a ride in a hack, whose fingers never pressed a flower, and who never wore silk. She didn't get any time and didn't have money. Now look at her. Flowers rare and sweet in her dead hands, lots of carriages following her hearse, and a costly coach for a body which in life was deemed none too good for a third-cent worsted. A queer world this, which ignores the man in life and falls a blind votary to it in death!"

A correspondent of the Boston Evening Record says:
"In 'Grace Greenwood's' letter in your issue of Saturday she uses the name of Guelph as applied to the family of Queen Victoria and Prince Albert. I wish to know if that is correct; allowing that Guelph is the family name (which, by the way, I have often seen disputed) of the house of Hanover, it is proper to call the children by the mother's name, and not by the father's. Suppose her name was Smith, and that of her husband Robinson, would the children be called Smith? I think not. That, however, is the exact state of the case, and the names are assuredly Coburgs, or they are not their father's children. The queen herself is the last of her line, and when she dies the last of the Guelphs disappear. In a similar way the names of the different families at different periods have been applied to the royal line. Anne's name was Stewart because she came from the family which succeeded to the purple by marrying the last female of the line of Bruce. Elizabeth was a Tudor, because she belonged to the family of that name, who succeeded by marrying the Princess Elizabeth of York. The race was all Tudors until it died out. It is just the same with the present dynasty. The Guelphs will disappear on the death of the Queen, and her family will then succeed as the house of Coburg."

Miss M. T. Shelhamer is one of the most valuable contributors to the literature of Modern Spiritualism. She is unpretentious, possesses rare gifts as an enlightened woman and medium, and devotes her time to the demands of the age for the proofs of a continuous and natural existence beyond mortal life. Her last work, "Outside the Gates," is one of practical merit and intelligent illustration of spirit-life.—Light on the Way.

Banner Correspondence.

Massachusetts.

Haverhill.—W. W. Currier writes as follows regarding Miss Jennie B. Hagan and her recent work at Unity Hall in this place: "The audience steadily grew larger during her engagement—not only in numbers but in interest in her mode of conducting the services, by calling for questions from those present at every person. The people are beginning to think, and no person can think without questioning; and when the opportunity is afforded, as in the case of Miss Hagan and her spiritual influences, to give intelligent and reasonable explanations to proper questions, an audience at once becomes interested—at least such has been the result in this engagement. The questioners have at all times presented queries that were well calculated to call out sound thought upon the live issues of the day; and the replies have been earnest and to the point—bringing the speaker and her hearers in close sympathy to a degree that a lasting impression for good has been accomplished. The poetical improvisations have also been a marked feature at every service—having been listened to in each instance in perfect quiet until the very close of the last verse.

The services on Sunday, Jan. 29th, were unusually interesting, the replies to the questions being given in a forcible and convincing manner at both services. Twenty-three questions were thus presented, and all of them were carefully treated in brief but comprehensive fashion.

At the close of the evening service the following vote of thanks was passed as a slight mark of appreciation of Miss Hagan's labors during her engagement:

Realizing the efficient labors and womanly deportment of Miss Jennie B. Hagan during her engagement, and in recognition of her heart-felt sympathy and best wishes for the good work done while she has been with us. We also wish to thank her for kindnesses received in our behalf in giving her best efforts in two evening entertainments. In parting we bid her Godspeed in her ministerial labors, as she travels from city to city and from State to State, until she shall come among us again.

Boston.—Alice P. Torrey, Secretary of the First Spiritualists' Ladies' Aid Society, writes: "Our beautiful observance of devoting one day of the year to the memory of the sister and brother members whose names are enrolled upon a whiter and purer scroll than ours, but who are happier for our remembrance, was one that will be recollected by those who participated in its exercises. The gifted, talented sister, Mrs. Abbie M. H. Tyler, who at a preceding service read the beautiful essay prepared by her in honor of our departed loved ones, was the first to fall by the wayside, stricken by disease, weary and faint, pierced by many a thorn on life's tortuous path. Sister, thou hast but led the way—the way we are all to follow; we miss thy cordial greeting, but we stand submissively, with a sublime faith in thy blessed gain, Immortality!

Two other members have been added to the list by this year's flight, viz: Miss Hannah Ball, and Mr. Geo. W. Smith, long and reverently known as one of our best helpers. In his own simple and unpretending manner, and with an earnest, frank sincerity, his hand and heart were open and ever ready to respond to the many calls to our work of relief to suffering humanity. He was characterized by an honest desire to know the truth, and an uncompromising fidelity to his highest convictions.

Loved ones, our loss we deeply feel, but rejoice in the hope that from a higher sphere your spirits may bend to loving tasks; though our ranks here may be thinned, the band of invisible helpers is strengthened and increased by your passing on.

With the demise of Bro. Smith the Society lost a great helper; now that he is gone—as to visible presence—we must work like earnest, thoughtful women, and with a sincerity that shall bless the world.

Let us say to the many loving hearts that have put their hands to the helm and aided the work in which the Society is engaged: To our way of thinking you cannot be employed in a better work, or in one that will pay more surely in the end—Heaven, out of its infinite storehouse, will surely reward you."

Boston.—Mrs. E. Russell writes: "Wishing to consult a medium on business, I was advised to visit Mrs. W. A. Rich as one of the best. Addressing me, on my arrival, by my name, she described my mother so correctly that it seemed as though I saw her standing before me. The tests given by her convinced me the kind Father permits our spirit-friends to lead and direct us."

Mrs. Rich gave me advice about business in a marvelous way. By her guidance all has ended well; everything happened just as her control predicted.

Having received help, and being sure she had great power of advising, I called at her parlors to have another sitting. The object of my call was to help a family, a member of which had become a habitual drinker. Through her, the boy, we feel sure, has been saved.

I should have liked any one who at times loses faith in his or her spirit-friends to have heard what I did on these occasions. May the Great Spirit aid Mrs. Rich in the good work which she so faithfully performs."

Lowell.—Isaac C. Morse writes, Jan. 29th: "This has been a sort of Thanksgiving day among the Spiritualists of this city as regards the dispensing of spiritual food. We have had with us that born orator, Dr. E. H. Roscoe, of Providence, R. I., and his gifted companion, Mrs. Roscoe. Larger audiences than usual welcomed Dr. Roscoe's control, and every one listened with close attention and profound admiration to the eloquent discourses.

We were favored with the close attention of a reporter from the most influential daily paper in our city, a circumstance which never happened before in the history of our Society, and which shows that interest is being awakened regarding the glorious truths of our beautiful philosophy.

Dr. Roscoe's guides chose for the subject of their afternoon discourse: 'Is Spiritualism True or False?' and for the evening meeting: 'What the world owes to inspiration.' Both of these themes were treated in a masterly manner. The medium was the recipient of much praise also because of the correctness of his psychometric readings."

Pennsylvania.

Myerstown.—J. H. Bessler writes that, being in New York City on a recent Sunday, he visited in the forenoon Adolph Hall, and was much pleased with the ripe thought and perfect diction of Mrs. Nellie J. T. Brigham.

In the afternoon he attended a meeting for tests, at 62 Madison Square, which was presided over by Mrs. A. L. Pennell, late of Boston—at which it was his privilege to receive quite a number of satisfactory communications personal to himself.

In the evening he visited Columbia Hall, where Dr. Henry Slade recited, and Dr. D. O. Dake, in a brief address, made a fitting close to the exercises.

The stay of this brother in New York had been made on this occasion to include Sunday (something he had never before tried), and he was so much pleased with his experiences that he states his intention of following the same course hereafter when business takes him to that city—a method which he recommends to all having sympathy with the spiritual movement who may make a visit to that locality from the country.

"Some months ago," he writes, "we worried through the 'Preliminary Report' of the Seybert Commission. We are now more amazed than ever that the educated gentlemen sitting on that Commission could so contrive to miss all the grand facts of Spiritualism when such a convincing array of spiritual phenomena can be taken in by the eye and heard by the ear."

In our sitting at Dr. Slade's (held the Saturday previous) in broad daylight, the same phenomena as those mentioned in a recent issue of the BANNER took place. We also witnessed a table, some distance from the Doctor, rise from the floor over a foot in the air. The writer was patted and caressed by a feminine hand, and when asked who it was, writing was immediately heard going on under a slate lying on the table, and on examination this answer was found written: "It was I, Emma." Another highly prized and most endearing manifestation was the receipt of

two messages from loved ones in spirit-life, each message covering one entire side of a slate, and these were written while the Doctor held the slates on our left arm and shoulder, the act of writing being heard so distinctly that seemingly the sound of every pencil stroke could be distinguished. These messages, in distinct with a sweet spirit of peace and love, and touching upon things which only those near to us could possibly know, are very precious; and these alone would be sufficient to convince us that the curtain between the seen and the unseen world is indeed lifted."

Connecticut.

New Haven.—E. P. Goodsell writes: "Why search the Scriptures? and why think ye that ye may and therein the proofs of the immortal life? Regarding these Scriptures as the only inspired word of God, they ought to tell man plainly whether or not he is immortal. But search therein fails to find testimony at all satisfactory upon a matter so important as is that of the life or death of the human.

The expounder of repeat their own words: 'Search the Scriptures; for in them life and immortality are brought to light in the gospel.' It is worthy of note that they call the Scriptures the 'gospel of glad tidings.' But here we search again in vain to find when, where and how life and immortality are brought to light in the Bible. If they are not revealed therein, then in no sense shall we regard it as the vehicle of 'glad tidings of great joy.' The mother called to part with the object of her deep and abiding love, the pet of the household, inquires in her sorrow of the teacher of the flock: 'What has become of my child?' He turns to the book and with solemn visage reads: 'The dead shall be raised.' But, she asks, 'is my child dead?' He replies, 'Yes,' but to give what consolation the book offers, adds: 'The dead shall be raised at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible.' The anguished heart of the mother demands: 'When shall these things be?' and his reply is virtually: 'A million years hence, or innumerable ages in the future, your child may be raised to life and a state of conscious existence.' Such an explanation comes very far short of meeting the requirements of the mourning parent, and she naturally feels to reply: 'It is the way that your book provides, through which only immortality may be obtained. I feel a very strong impression that the being will remain undisturbed eternally, and that the blotting out of existence of my child and myself, in common with the race of humanity, will be of like duration and destiny.'

The Bible is not happy in its declarations—if the hope of life and immortality is to be regarded as implicitly upheld by its teachings—when it says: 'Man die and goeth to his long home, and the mourners go about the streets.' The dead know not anything; 'For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.' In what sense can the *pulpit*, whose utterances are canonically confined to the limits of the so-called 'sacred volume,' show that future life and immortality are not mythical? The ancient Egyptian and Grecian philosophers had certain knowledge that immortality was a natural sequence of physical life. They fully recognized the returning spirits of their own kin, holding through media daily converse with them. How, in after centuries, spirit-communication came to be suppressed, the early Christian fathers can tell. Through its suppression, knowledge of the higher life has in large measure been hidden from the sight of the people; so that now, the religious, scripturally-taught mortal finds no reliable pathway to the grand fact of the ever-present, conscious existence of his loved ones in the spiritual state.

Why, then, should the people search the Scriptures for a reliable pathway, when for so many years they have failed to disclose the evidence that immortality is a sublime truth? The return of deceased spirits to the earth-plane gives the only satisfactory and reliable proof of a conscious, individualized life for humanity beyond the dissolution of the body, and answers the question: 'If a man die, shall he live again?' In the light of reason with an emphatic and incontrovertible 'Yes.'"

New York.

Albany.—J. D. Chism, Jr., Secretary, writes Jan. 30th: "Prof. J. W. Cadwell, the 'mesmerist,' is now filling a highly successful engagement with the First Spiritual Society of Albany. The Society will be benefited in a financial point of view by having a goodly addition to its treasury, which is needed at present—large debts having been contracted in fitting up the new hall, which will seat about five hundred persons, and is but one flight of stairs from the street.

Prof. Cadwell prefaces his mesmerist entertainments with about a half-hour talk, in which he gives the audience a few facts and proof of the truth of our beloved Spiritualism. Then begins a series of instructive and extremely amusing experiments in 'Mesmerism,' that keep the audience in a continuous roar of laughter for about two hours.

Our Society has been benefited very substantially by the Professor during his two weeks' stay here, and we shall keep him, if possible, during the month of February. We cheerfully recommend Spiritualist societies that are poorly off financially to engage Prof. Cadwell for a few weeks.

Mr. J. Frank Baxter lectured and gave tests last Friday night to a large and attentive audience; at the close of the lecture he gave about a dozen tests of spirit presence. The Society has engaged his services for February, 1889.

Mr. Bishop A. Beals will be with us through the month of March. We understand that Mr. Beals has developed the gift of psychometric readings, and if so we are sure of a highly successful engagement.

The month of April is not provided for as yet, and the Society desires to make engagements for May and June."

Michigan.

Lansing.—Mrs. Lunt Parker writes: "I came to Lansing Dec. 1st, 1887, and found it a pleasant place and the people very much interested in Spiritualism. They had then no meetings here, but kindly rented a hall for me to lecture in for a few Sundays, with such good results that now they have organized a society called the Peoples' Spiritual Progressive Union. The officers elected are as follows: President, Henry E. Porter; Vice President, Samuel E. Buck; Secretary, Mrs. C. W. Ayres; Treasurer, Dr. A. W. Edson. The place is a flourishing condition, and it appears that the people of Lansing have awakened to their duty and are coming to the front, proclaiming to the world that it is good to know more of the future while remaining in this mundane condition.

I desire to thank the people here for their hospitality and friendship while I have been among them, and especially Mr. and Mrs. Ayres, at whose house I stayed some three weeks.

The friends here have talent enough to produce excellent results if it was only brought out; that is what I propose to do through my developing classes, and make Lansing one of the places that Spiritualism can live and grow in."

New Hampshire.

Manchester.—A Manchester Spiritualist writes that "Mrs. Jennie K. D. Conant, of Boston, closed Jan. 15th her third successful engagement with us this season. Mrs. Conant has called together the largest audiences of any speaker we have had the present season. The power of her control in her lectures and improvising of poems upon subjects furnished by the audience, is very remarkable. Mrs. C. we consider one of the best psychometrists we have had before our Society. Her readings were wonderful to her hearers. Many of these readings were given to utter strangers to spiritual phenomena, who seemed astonished at the gift she had to reveal the history of their past lives.

She came to us a stranger, has sown good seed of spiritual truth amongst us, and has made many friends. We extend to her our heartfelt thanks, and recommend her to all societies desiring a good speaker and reliable psychometrist."

District of Columbia.

Washington.—Charles O. Pierson writes: "Mrs. M. W. Leslie, a lady well known in Boston, and throughout New England, recently fulfilled a month's engagement on our rostrum. She was well received, and made a great impression—particularly among the so-called skeptics. She is surrounded by a band of

intellectual spirits, who do not lose sight of the fact that it is only by appeals to the reason that they can carry conviction to the soul. Her platform tests are excellent. The many friends she made during her stay among us hope to welcome her again in their midst at some future time."

The Weekly Discourse;

Containing the Spiritual Hermeneutics by the guides of

MRS. CORA L. V. RICHMOND.

No. 1.—GENERATION AND REGENERATION.

No. 2.—THE LESSON OF THE HOUR.

No. 3.—THE SPIRITUAL BASIS OF LIFE.

No. 4.—MY RELIGION, BY THE THOMAS FAIRBANKS.

No. 5.—THE DEATH OF MOLOCH AND THE DAWN OF FAITH.

No. 6.—RELIGION, MORALS AND LAW—WHICH SHALL PREVAIL?

No. 7.—THE LIGHT OF HEAVEN OF ALL NATIONS IN THE LIGHT OF SPIRITUALISM.

No. 8.—THE ORIGINAL MEANING OF EASTER.

No. 9.—SPIRITUALISM AS A PREVENTIVE OF CRIME.

No. 10.—THE ANGEL OF THE NEW DISPENSATION.

No. 11.—GAIN WHERE IS THY BROTHER?

No. 12.—THE SPIRITUAL, IMMORTAL CITY.

No. 13.—THE KING OF LIFE AND THE KING OF DEATH.

No. 14.—THE TEMPLE OF HUMAN CHARITY.

No. 15.—MR. GLADSTONE AND HOME RULE.

No. 16.—THE MODERN ORACLES AND MYTHS.

No. 17.—HOW DOES SPIRITUALISM TREAT THE HUMAN RACE AND OTHER INSTITUTIONS AND PROFESSIONS THAT DENY IT?

No. 18.—THE SPIRITUAL REPUBLIC.

No. 19.—HEAVEN IS MY HOME.

No. 20.—WHAT IS THE ETHICS OF SPIRITUALISM.

No. 21.—WHAT AM I WHEN I AM DEAD AND WHITE-AM I GOING?

No. 22.—THE ORIGIN, MISSION ON EARTH AND FINAL DESTINY.

No. 23.—THE ADVENT OF SPIRITUAL TRUTH.

No. 24.—THE FUTURE OF CIVILIZATION, PRESENT AND FUTURE.

No. 25.—FAMINE AND FOOD—MATERIAL AND SPIRITUAL.

No. 26.—THE SUMMER OF THE SOUL.

No. 27.—THE SPIRITUAL WORK, AND WHAT IT IS.

No. 28.—THE SPIRITUAL HEALING; OR, THE GIFT OF THE GIFT OF HEALING (continued).

No. 29.—THE GIFT OF HEALING (continued).

No. 30.—THE GIFT OF HEALING (continued).

No. 31.—THE GIFT OF HEALING (continued).

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No. 33.—THE GIFT OF HEALING (continued).

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No. 131.—THE GIFT OF HEALING (continued).

No. 132.—THE GIFT OF HEALING (continued).

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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 important facts, but we cannot undertake to endorse the various shades of opinion to which correspondents 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 be published. 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.

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

Good Things for Our Readers.

The next issue of THE BANNER will contain—among other excellent reading—an able article prepared for our columns by Prof. Henry Kiddle, of New York, and treating of the

"REALITY OF DR. SLADE'S MEDIUMSHIP."
 Also an excellent paper by George A. Bacon, of Washington, D. C., on

"PSYCHOMETRY, OR THE ELEMENTS OF A NEW SCIENCE."

An original poem will be given, in addition, by Miss Bella Bush, of Belvidere, N. J.; Seminary, entitled,

"LIFE IS IN THE WORLD."

Testimony in Spite of the Witness.

The book entitled "Light on the Hidden Way," which contains an introduction by Rev. James Freeman Clarke, is duly set forth to the reader in the advertising columns of THE BANNER, and attention is herewith again directed to its announcement. Its perusal is certain to inspire a profound comfort in the heart of every reader, and carry fresh and abiding conviction of the blessed truth of Spiritualism.

It is especially of this book that Gail Hamilton has written certain articles in the Boston Journal, one entitled "Spiritual Visitation," and the other "Spirit-Land," which, if anything, furnish additional proof of the ceaseless working of spiritual thought in the great body of mind around us. Describing the author of the book in question, Gail Hamilton says that she is a woman outside of Spiritualism, unacquainted with Spiritualism, giving us her professions to be her own experience with excommunicated spirits. She is endorsed by Rev. Dr. Clarke as a person who is regarded by many intelligent and cultivated men and women who are her personal friends as sincere, truthful, and conscientious. Dr. Clarke likewise states that she is firmly persuaded of the reality of what she narrates; but Gail Hamilton thinks that is not quite correct, holding one of the most convincing features of the narrative to be that the writer seems not to be firmly persuaded of the truth of her story, inasmuch as she is constantly haunted by the fear that she is the victim of hallucination. Yet the only cause assigned for this suspected hallucination is that "her personal confidence is overcome by the immense weight of the world's incredulity." It will be found that this consciousness of the prevalent incredulity is in most cases the bugbear that scares good and honest hearts from the acceptance of truths that are awaiting their recognition as a long and earnestly desired revelation. "Her Incredulity," remarks Gail Hamilton, "is the natural working of a well-informed mind," of course implying—does she not?—that a more firm belief would be the evidence of an ill-informed mind. This single remark of Gail's shows her own idolatry of the common bugbear.

The writer of the book holds constant and free communion with her father, who asks her, among other things, if she cannot understand "that some gifts are exceptions," and if she will dare decide upon the value of her own and bury it in the ground. Yet, says Gail again, this same woman, whose incredulity is the "natural working of a well-informed mind," feels that "a dead loss of faith in this experience (with the spirit of her father) would be a loss of all faith in any future." This same experience has accompanied her from her childhood, has never seemed unnatural to her, has been a part of her daily life. Will she be good enough to tell us what relation an experience of this sort bears to either a well or an ill-informed mind? In attempting to answer this question she will be sure to bring her incredulity theory to the ground.

There is "nothing ghostly or fearsome in her visions," says Gail, of the woman in question: "It is rather a glowing thread of light inter-

woven with the sombre lines of her life." While with ordinary people she feels like one walking with those born blind, who cannot comprehend the beauty of sunshine and sweet faces. Her mother died when she was a babe, yet she has always known her mother's face and felt her ministrations. And "she feels as if her father's eyes were always upon her." At funerals she sees the lost one present and sympathizing with the sorrowful, and "hears the chorus of heavenly voices seeming to swell the parting hymn into a song of rejoicing and welcome to the new comer."

The author of this book believes her discernment to be a spiritual faculty, entirely independent of the senses. There can be, of course, says Gail, but little corroborative testimony to what she avers, but she is perfectly willing to admit that Rev. Dr. Clarke has done all that is necessary to be done in giving us assurances of her truthfulness. The narrative is to be subjected to the test of its reasonableness. And thus subjecting it, she unhesitatingly declares that it is the only one of all pretended communications from the unseen world which "carries moral force enough to account for itself." The assumed spirits "dwell entirely on character. Whatever their source," says Gail, "this woman, whose days are filled to overflowing with practical duties and common rounds of cares, has given us ideas of duty and truth which are harmonious with the latest conclusions of the deepest thinkers," and "touch the very basis of morality." There is no indication, she adds, that she thought them out herself.

By way of illustrating her views on the phase of the mediumship in question, Gail recites a trifling incident that occurred when the writer of this book was a girl of but ten years. She was dusting the floor all around a rug, and had started to leave the room when she saw her father (a spirit) standing on the rug, and intently looking down upon it. Raising his eyes to hers, he told her to lift one end of it. She did so, and felt the significant rebuke. He improved the lesson to impress it upon her that no act or thought is hidden, any more than the rug could hide the dust collected under it, and that every slightest duty is a sin against the ideal life. If, now, any one were to say that this is "pretty small doings for an angel," Gail is all ready to make answer that "our moral perspective is not correctly adjusted"; that "nothing is small that bears on character"; that "fidelity to duty, irrespective of the size of the duty, is fit work for all worlds." Gail is forced to confess that she should far sooner expect such manifestations of the loving care of spirits for those left behind to always occur than that they never would occur. "There are a thousand indications," she asserts, "that the presence of pure spirit may not be perceived by spirit still involved in matter. There is no inherent probability that pure spirit is incapable of discerning or influencing spirit not yet cleared from matter."

We do not see but what the minute and apparently trivial means and methods of which spirits avail themselves to convey a sense of their presence, and impress their lessons on mortal recognition, the little rapping and the table-tipping included, are not reasonably vindicated by this ready acceptance of the wise spiritual use made of a common rug. Gail rather thinks it requires some courage to give a simple narrative like this to a world that "demands from the unseen universe impossible tidings." But how does she account for such a demand except on the basis of an ignorant and superstitious conception of that unseen universe? Is it not the very essence of Spiritualism to do its best to overthrow? "We forget," she says, "that we are yet in a stage of existence in which knowledge is communicated only through the senses." Therefore she jumps gladly to the conclusion that spirits cannot communicate to us what we cannot cognize through the physical senses. No revelation has yet overstepped the boundaries of the symbolism of this world. Imagination may make new combinations, but it cannot create material. "All, therefore," she says, and says it well, "that any revelation can do is to use this world in its best types as indicative of the other."

The author of this book is cited as answering to the question—what seemed the most impressive fact disclosed by the unseen life—it is the perfect order of the universe. Every soul finds its level and place. Therein consists the unity of moral and material law. There can be but one law, or order, and it must run through the universe. The friends of the author in the invisible world teach her that death does not change one's nature, but that the undisciplined soul is forced to see its own condition and pass judgment on itself. In the white light of the spiritual atmosphere, the sensual life at once shows the blackness of its stains. This light of heaven is a purifying rather than a punitive flame, but to him who has loved and lived in darkness it brings an almost intolerable pain. And to the soul that has attained more nobility of character than it was conscious of it brings an unexpected joy.

The communications of these "assumed spiritual beings," concludes Gail Hamilton, teach a God of science, of logic, of the devotest religion, and a gospel of purity, of human service, of stern fidelity to truth and duty. In her judgment they are in perfect and impressive accord with the highest conclusions of the intellect, the tenderest aspirations of the heart, the sternest dictates of the conscience. And she thinks that to this extent they demand recognition.

Finally she asks, as if she could no longer withhold the inquiry—what is there in the history of the visible world that is forever to bar it from conscious connection with the invisible world? She confesses that "progress has always been in that direction." "The epic of civilization," she truthfully declares, "is the epic of spiritualization." From the rough material has been carved artistic beauty, family consecration, religious worship. "Space has been overcome by spirit upon the earth. It is but a single step onward, onward, to annihilate space beyond the earth, to penetrate the earth-quality itself.... There is a spiritual body as well as a natural body. Why is it not possible that humanity, in vital relations with both worlds, in orderly development from the same old, from the savage to the lightning-tamer, the beauty-builder, the scientific saint, shall presently arrive—even now touching at a point of intercommunication with the spiritual world? Man knows that it exists within him. For the greater part, he knows that it exists without him. The mutual relations of the two are but dimly discerned, but slightly understood. There is nothing in the past to demonstrate or to indicate that the world of matter has reached its utmost refinement, or that its relations with the world of spirit have attained their closest intimacy."

A writer for Spiritualism could hardly say

more. One readily detects in what Gail Hamilton has to say of the acknowledged manifestations her lingering respect for the prevalent prejudice against it which she has conveniently named incredulity; and at the same time it is instructive to hear her bear witness to the truth that all spirit-revelation must be made through earth symbolisms, and that all spirit-communication must be addressed to the physical sense.

Only Spiritualism's "John the Baptist."

Mrs. Cora L. V. Richmond's lecture, appearing on our first page—and for which we are indebted to the *Chicago Times*—will be found, on examination, to be eminently fitted for perusal at a season when there seems to be a concerted movement on the part of divers anti-spiritualist hypocrites, "psychic researchers," et al., to explain away (!) Spiritualism on the basis of mesmerism influence and control.

Those who wish to achieve a clear comprehension of the utter fallacy set forth in the "hypnotic" solution so confidently depended on in certain quarters, are reminded that one of the oldest among the veteran mesmerist operators in America to-day, and a man now prominently before the public—viz.: Professor J. W. Cadwell—is also firm and immovably decided in his adherence to the Spiritualist cause, and uses his mesmerist gifts possessed by him while in the body, as an illustration to his audiences of what the spirit of man may be able to accomplish when freed by release from the limitations necessarily attending the exercise of mental and esoteric power by mortals yet in the physical form. Prof. Cadwell takes the position (as also did Prof. Denton in his day) that there is no conflict between mesmerism and Spiritualism from which straight-laced scientists can hope to receive any comfort: That mesmerism was merely a forerunner, preparing the way for the broader knowledge furnished in due time by the latter to all who dared to draw nigh and investigate.

After years of struggle with the world's "Gradgrinds," mesmerism, under the new name of "hypnotism," seems in certain quarters to have grown very "scientific," and is confidently pushed forward by its wilful opponents as offering an exhaustive solution of the new truth, of whose coming advent it was, forty years ago, but the pioneer "voice of one crying in the wilderness" of human ignorance, churchly bigotry and scholastic conceit. But such efforts are to no purpose; thinking minds readily recognize that the greater includes the less, on any occasion when their superfluities are compared, and will readily agree with Mrs. Richmond's guides in pronouncing the narrow and abbreviated scientific-hypnotic explanation to be utterly inadequate to cover the broad ranges of spiritual revelation.

Study of Psychic Phenomena.

The following editorial, with the above caption, we clip from our San Francisco contemporary, *The Golden Gate*. We give it the benefit of our extensive circulation, it is so timely and to the point:

"Probably there are no harder skeptics in the world, concerning the physical phases of psychic phenomena, than Spiritualists themselves. So pronounced is this fact that we have known excellent mediums for one phase to distrust the mediums for all other phases, and some even to go so far as to imagine themselves about the only honest mediums in the world. We are not surprised at this. These phenomena—to those not familiar therewith—are so out of the usual course of nature, so at variance with their ideas of things, that they naturally bring their minds to the acceptance thereof. They see, for instance, a human form enter and disappear from a room, apparently through a solid floor or wall, and they find it much easier to believe that there must have been some secret passage way, and that form the form of a confederate, than to accept the fact of the spirit manifestation. The better the light and the more solid the form, the more are they convinced of deception. Some, who believe in the genuine manifestations in the dark, will not accept them in the light."

In our long and varied experience in all phases of spirit manifestations, we have naturally witnessed many marvelous things—some, in fact many, that required the confirmation of every physical sense which it was possible to bring to bear upon them before we were willing to admit the truth. But as these things became often repeated, and under new and varying conditions of security against the possibility of deception, they ceased to excite especial wonder—just as the growing grass, or the unfolding and perfume of the rose, or the law of gravitation, or the swinging of a planet in its orbit, or the creation of a universe; these are facts which we accept, mysteries which we cannot deny, but which we do not try to explain.

Delve into nature wherever we may, and the occult and mysterious meet us at every step in our progress. To deny what we do not understand, is not the way to study nature. We should investigate carefully and modestly, and ever with a desire for the truth. The true scientist never denies what he does not know.

So, in our investigations of psychic phenomena, we should 'make haste slowly' and cautiously. There is not the slightest occasion for calling whoever may arrive at different conclusions from ourselves, hard names. All are entitled to their opinions, which they should be permitted to enjoy in all charity and kindness.

The wisest of us are but children groping in the dark. We should be thankful for even the slightest hint that may lead us to the light. And especially should we avoid all arrogance of opinion in our dealing with this subject."

Demise of Mrs. Mary Howitt.

The whole civilized world knew by reputation the noted authors of London, Eng., WILLIAM and MARY HOWITT. With the advent of Modern Spiritualism this worthy couple investigated the subject and became fully convinced of the reality of the phenomena, and consequently ever afterward proclaimed their belief to the world and wrote much upon the subject. Mr. Howitt passed to spirit-life some years ago, and now we learn that his widow has joined him in the bright Summer-Land. She passed on from Rome Feb. 2d, 1888, at the ripe age of eighty-four years. It is said that her parents were members of the Society of Friends. She married William Howitt in 1823. This lady was a poet and novelist; her literary works have been many—both those written alone and those prepared with the assistance of her husband. Her prose translations were also extensive. She united herself late in life with the Catholic Church, but she never gave up her belief in the Spiritual Philosophy. Thus one by one the old defenders of the New Dispensation are joining the great majority, where soul meets soul in grand reunion, to continue on in everlasting peace and love.

Dr. Gaston W. Fowler has an advertisement on our seventh page to which attention is called.

THE TWO WORLDS for January 27th has been received and placed upon our counter for sale.

Mr. J. W. Fletcher examines the poor free of charge, every Wednesday, from 9 to 12.

The Cat in the Meat.

We cannot but be forcibly struck with the statement of facts which go with the current movement for converting the Federal Constitution into an engine of bigotry and intolerance, as we find them arrayed in a recent number of the *Boston Investigator* by a free and fearless correspondent. It has commonly been thought, he says, that in the century of our national existence we had escaped an "effete Europeanism," because we have lived to see the dying out of many of the old dogmas of theology for lack of general respect. But he detects dangers that threaten to submerge all our fondest hopes. Romanism has begun a vigorous and carefully-planned onslaught on our system of common schools. The larger and the conservative Protestant sects declare that the Bible shall be retained in the schools, and are determined to rule or ruin unless they can mold them to their own liking. In order to carry out their design they insist on putting God and Christ in the Constitution. No Christianity is to be legal, and consequently tolerable, except it be known as Orthodox. Of course the heterodox will have no rights while the others are bound to respect.

To this so-called religious movement he pronounces the Woman's Christian Temperance Union auxiliary. It is something beside the cause of temperance that these zealots have at heart. It is, he declares, the welfare of Orthodoxy. The civil power is to be called in to enforce its demands. It looks like working for the public good to enlist in this new temperance movement, but there is an ulterior purpose which is not apparent at first sight. The movement, he claims, is only an annex to the God-in-the-Constitution party.

This writer also warns all who are working to secure the ballot for woman to beware what alliances they form. He asserts that the men who engineer this religious crusade care nothing for the enfranchisement of woman; but merely hold out certain inducements which are intended to benefit their own projects in the end: The Church has some ulterior motive in its present zeal for temperance and woman suffrage.

Occult Telegraphy.

The occult telegraphy of Mr. Rowley is not, it would seem, a new phenomenon in the history of Spiritualism, though it is doubtless the most perfect and practical of its kind. In 1880 peculiar sounds heard at an impromptu circle held in a telegraph office in New South Wales, were recognized by an operator present as imitations of the dots and dashes of the telegraphic instrument, and by means of them the name of a deceased "operator" was spelled out. Subsequently, a "Morse" telegraphic instrument and battery were procured, and on Aug. 17th arranged for work.

A member of the New South Wales Parliament, who in October of that year furnished the *Harbinger of Light*, Melbourne, with the above item of information, together with three others, held meetings for developing, if possible, this newly revealed means of communicating with the spirit-world. The experiments were progressing favorably when the unavoidable absence of one of the party necessitated a suspension of the meetings. It was designed to resume them; but our correspondent, William Johnston, of Petersham, Sidney, N. S. W., informs us that these circles were broken up soon after by the decease of the medium, Mr. Cane.

The facts, so far as given, show that various attempts have been made to establish a means of telegraphic intercourse between the two worlds, and we congratulate the operators at the unseen end of the Rowley line upon their success.

A Timely Warning.

The following is taken from Mrs. Lillie's excellent address at the Berkeley Hall Jan. 15th, which was published in full in last week's BANNER. It is a warning from the spirit-world. It is replete with wisdom. Heed it in time, friends:

"Be ye diligent as Spiritualists. You read that there is no law that can touch a spirit medium. Some of you sincerely believe that, for the good of the cause, those caught in the use of real deception in manifestations purporting to be genuine should be punished; but in your zeal be cautious that you do not call for a law which, when once enacted, can be taken into the hands of any petty tyrant and used on any medium in your ranks. It were better to bear a little in your own home circle, wisely and with your eyes open and single to the truth, than to assist a world in throttling you, as it would like to do even to-day. So I say be vigilant, be cautious, and you will find that at length, by God's own law, the truth will come uppermost, right will prevail and error vanish."

The materialization séances of the BERRY SISTERS are too well known to require any special mention in these columns. It may be well, however, to remind our readers that they continue to be held at 55 Rutland street, with much satisfaction to all who attend them, forms appearing—so reported—at points where their presence is wholly unlooked for, and where their genuineness is unmistakably apparent, even to most materialist doubters. The account lately given by Mr. E. A. Brackett, concerning the appearance of a small, translucent fold of light at the top of the cabinet at one of these séances, that, slowly descending to the floor, gradually enlarging as it did so, became his niece Bertha, who passed to him and fully identified herself, finds place in our English contemporaries *Light* and *The Two Worlds*.

The *Two Worlds*, which we keep for sale, is an excellent paper, and American Spiritualists should have it, as the contents each week are varied and highly interesting. Mrs. Emma Hardinge-Britten, the editor, as is well known to all our people, is a talented lady as well as a veteran Spiritualist. In No. 9 Mrs. H. raps the Rev. A. Parker "over the knuckles" severely in her review of that gentleman's speech made in Cloth Hall, Colne, Dec. 11th, on "Who and What are the People's Religious Teachers?" That "minister," if anything, seems to be more stupefied upon the subject he discusses than our own gentlemen of the cloth, and they are woefully ignorant in regard to the Spiritual Philosophy.

That many people in Massachusetts believe that the laws governing them are, in certain respects, unsuitable—says a late number of the *Boston Herald*—is shown by the number and variety of the orders and petitions that have been introduced into the present Legislature. Such an array of suggested improvements is well calculated to make one doubt not only the wisdom of lawmakers but also the permanent value of any statutes that the Legislature can adopt. This is emphatically true, and should be constantly borne in mind by every freeman in the Commonwealth.

Don't walk on salt ice unless you desire to taste salt water.

The Peculiar Legislation

Into which certain parties are now seeking to inveigle the Massachusetts General Court was adverted to briefly in *Tim Hawk* of Feb. 4th, as embodied in an order presented by Mr. McCall, of Winchester, providing that "no person or persons shall fraudulently represent or personate any spirit or deceased person at any séance or religious meeting." Subsequently Mr. McCall withdrew this order, as he felt that he did not believe in legislation in such matters, whereupon another member of the House took it upon himself to present it once more.

It was stated last week that the understanding was that special reference to séances for materialization was intended; but the difficulty in the way of framing a statute which shall at once both decide what is "fraudulent" and prepare a penalty therefor (without trenching severely on other ground not intended to be covered by the legislature), will beyond doubt stagger the ingenuity of the Judiciary Committee in whose hands the resuscitated order now rests.

The Journal of the House for Friday, Feb. 3d, sets forth that Mr. Vanderhoop of Gay Head presented on the day specified a remonstrance, put forth by Mr. A. B. Hayward, of this city, against any legislation in regard to spirit manifestations.

This remonstrance against a special law being enacted bearing upon spirit manifestations of any form or nature, took the ground that "fraud" connected with spirit-manifestations, or the affairs of any other religious organization, should be reached by the general laws of the State in such matters; and argued that special laws would establish a dangerous precedent, the ultimate ending of whose evil and proscription influence no one could foresee. The Remonstrance also set forth that further legislation in religious matters was a state of things that should not be tolerated, as the spirit of the Constitution of the United States is in direct opposition thereto.

There is every indication that, should the Judiciary Committee agree upon and present a bill, it will be throttled in the Legislature, as all efforts deserve to be which aim to abridge, under whatsoever specious pretext, the reserved rights of the people.

Another instance of apparent death and resurrection, with an account of the intervening experience of the individual, is reported as having occurred six miles from Readsboro' village, Vt. An associated press telegram to the Boston daily papers says that a Mrs. Lois Bishop has experienced considerable difficulty in breathing while lying down, and has been obliged to sit up most of the time. It was while in one of these upright positions that, calling the family around her, she bade all of them good-by, and, to all appearance, died. She was laid out on the bed, her hands and arms turned purple, and her feet became cold. After continuing a few hours in that condition she showed signs of returning consciousness, and was forced between her lips revived her, since which time she has been improving. After recovering she said she heard a voice saying "Mother!" It was that of her son Franklin, who died in the West fifty years ago. She also heard a voice saying "Lois!" She said "What," and then continued, "I have been greatly afflicted." This speech and word were spoken while the family thought her dead, and the wife was then given her. The last voice she heard was, she said, that of her husband, who died thirty-five years ago. The family is one of the oldest and most respectable in the town, and has lived in its present place of residence over sixty years.

WOMAN SUFFRAGE.—The annual meeting of the Massachusetts Woman Suffrage Association began its sessions at Horticultural Hall, Boston, on the evening of Wednesday, Feb. 1st. Dr. W. L. Bowditch, ex-Chairman, made the opening remarks. He was followed by Miss Adelaide A. Claffin, who spoke of the progress of the cause in the West; Mrs. Julia Ward Howe, who claimed that if one woman desired suffrage it should be given to her, whether other women desired it or not; and Mrs. Lucy Stone, who asserted that the denial of the ballot is the withholding of a privilege, and should be considered a grievance.

Thursday was assigned for business, which included the reports of the closing year's officers and the election of a new board. The Secretary, Mrs. Cora Scott Pond, reported that the expenditures of the year ending Jan. 1st were \$509.41; balance on hand, \$222.01; and that the growth of the cause in this State the past year has been most gratifying. In the afternoon a series of resolutions offered by Mrs. Henry B. Blackwell were heartily adopted.

There was but a short interval for rest between the close of the afternoon business meeting and the social reunion and reception which brought the session to a most agreeable close. The excellent supper served at 5:30 P. M., and the reception which followed, and which was in honor of Mrs. Rebecca Moore, of England, occupied the early part of the evening.

DARWINISM IN LEGISLATION.—The time in which new business can be introduced into the Massachusetts Legislature has passed, and still no mention has been made of any enactment in the interests of old-fashioned medicine, and to compel the people to employ its practitioners by law: but on February 1st, the last day wherein new business was admissible, a petition was presented, asking for a law to regulate the veterinary practice of medicine. Doubtless the petitioner believes in the Darwinian theory, and seeks, through the dumb animal who cannot plead for the protection of its right to life, to evolve a system of medical enactment which shall enslave the human, no matter how loud his protests. Pleasantry aside, however, is it real justice to deprive by law, the owner of a valuable animal from giving it relief when in pain, and leave the whole matter at the critical moment to the chance of finding some licensed veterinary practitioner?

ANTI-VACCINATION.—Dr. Dutton and others, it is reported, have petitioned the Massachusetts Legislature for a repeal of the compulsory vaccination laws now on the statute books of this State. The movement is one in the right direction, whatever may be the success of this bold attack upon legally-entrenched prejudice. The article appearing in the *THE BANNER* of the 28th ult., from the pen of the late Dr. Woodruff, is a powerful document, and friends of anti-vaccination will find in it an able arraignment of Jennerism which it will be well to place in the hands of the law-makers at this time. The people should wake up to the necessity of looking out for their own interests in this matter, and not be content, as now, to leave the whole business in the hands of the M. D.s, who, after all, disagree upon this important subject.

JOURNAL OF THE AMERICAN AKADEMIE.—An enlargement of this monthly gives space for more variety of contents than formerly. In the January issue is the paper on "Philosophy and Christianity," by Miss Lizzie Wright, read by Mrs. B. P. Drury at the December meeting of the Akademie and a report of the discussion that followed. "Conscience" is the subject of brief essays by C. W. Duffield and Miss C. F. Daley. An interesting account is given of "Actual Transmutation of Matter." The remaining pages are occupied by "Eternity," a poem by Robert Brown, Jr. M. A., "What is Life?" and "Selected Aphorisms." Bloomington, Ill.: Miss Emily Wing, Corresponding Secretary. Newark, N. J.: Alex. Wilder, 608 Orange street.

A New York correspondent writes: "Mrs. Emma Moss, a medium for the materialization phase of the phenomena, has returned to her home in New York from a tour (that began last August) through the West, and which extended to San Francisco. Mrs. Moss reported that her séances were well attended, and that the interest in the phenomena there seems to be spreading and deepening in the minds of the people. She has located at the rooms formerly occupied by her at 52 West 15th street, and will hold public séances on Sunday, Tuesday and Thursday evenings."

BUNKER HILL.—The new colorama representation of the Battle of Bunker Hill, which has been in process of preparation for some time past in its unique building on Tremont street, Boston, was pleasantly introduced to the people on Saturday evening last. The invited guests found the appointments perfect, and the scene depicted of rare beauty and thrilling interest. A visit to this wonder of art will prove alike pleasurable and profitable to all grades of observers, from the adult antiquarian to the curious schoolboy.

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7

Something About Indians and Parkland.

It is well known that North America was, years ago, the home of many Indian tribes, and it may be of more than ordinary interest to learn something of their character and customs, especially when we are

their character and doings, especially when we are directed to the scenes of their earthly career, so near our present homes in civilized society, where, centuries in the past, the Indian ruled the hour. The communications we propose to give, though crude and disjointed in detail, are to be credited as possible nay, probable, by the Spiritualists who are the friends of Indian spirits.

Spiritualists, and especially to mediums, that the Indian
dian races are very powerful and assiduous Spiritu-
agents and workers in the dispensation of the so-called
ence, philosophy and religion of Spiritualism, as well
as great healers and grand and noble operators in se-
rious cases of disease. Thus much, then, for the charac-
acter of the Indian.

The following somewhat crude recital explains it
self; but, in advance of what we shall give as spiritist
communications, we must mention that what is heretofore

given was, with other mentionings, furnished to Mrs. Faust, a medium residing in Philadelphia, and was persistently communicated while she was at the 1888 Camp Meeting at Parkland.

And now of Parkland: A tract of thirty acres lying in and being a part of a larger area of land in Bucks County, Pennsylvania, bordering on the Neshaminy River Creek, which, under a lease for ninety-nine years, from the "Neshaminy Park Association," is dedicated to use by "The First Association of Spiritualists of Philadelphia."

Perhaps already the foregoing is sufficient as a preface to what we now furnish as coming from the spirit world. Previous to this communication the writer was informed that the information could be obtained, something of the history of the tribe of Indians who inhabited the tract now known by the name of Parkland, and something of the one communicating. And thus we proceed to copy verbatim:

"Dear Friends—I have tried to collect some items about the Indians that inhabited Parkland and the country surrounding it. The first that comes to mind is a chief. He tells me his name is Tamamee, and he

says his body lies near the Creek, and where you hold your meetings, and where they held their council in free. He says they did not hold their land treaty in 1882, but in 1883, and they held a peace treaty in 1884. Chief Tamahee says that he was looked upon as the great brave, sent from the Great Father to sue the tribe, for they believed that he was the son of Red Adam, as the name of the son of the Great Father was. He says they have done well to select the spot you did, for you will get much help from their tribe.

"There is a chief, Yellow Dog. He is a powerful Indian; his squaw, or wife, was a white woman. He says there was one brave, a Gilbert Wheeler, who

was kind to him and taught him how to speak our language. He says that when the Great Spirit took him he was hurt by a bear, and passed away in consequence. His bones are where you raised your big flag.

"There is another that comes. He says his name is Neelowaway. He says he was cheated out of his land by the pale-faces. He says he fought much before the

pale-faces sowed him right from wrong. He says he is going to control one squaw, Jessle, and wants the pale-faces, the chiefs' at Parkland, to know that I will do what he can to help them. Next comes Big Wolf. He was not satisfied only when he was on the warpath. He says he never wanted an Indian squaw for his wife; he wanted a pale-face. He says he lived and passed to the Great Spirit from Parkland. E

says he did not like his own tribe; he wanted to be among the pale-faces, to learn how they lived; but the big Chiefs would not let him go. There is hardly spot on your camp-ground but there is a brave or squaw to claim it as the resting-place for their bones. There is one more. He gives the name of Tedyu-sung. He says he was the last Chief, and was buried in his home. After his spirit left the body it r

"I will now speak of myself. My name is Fanny C. Hula. I was born in Carleton. My father's name was

He. I was born in Carlisle. My mother's name was John Carlisle. Father and mother both passed their spirit life when I was six years old. I was then adopted by Henry Marshall, living at Harris's Ferry. When I was eighteen I went on a visit to my adopted father's brother, Edward Marshall, living near Wrights town, Bucks County. While there, it was not safe for any one to go outside of the door. The Indians did not like my uncle because he won a race and the

did all they could, to give him trouble. One day I did not feel well, and went out with some friends for a short walk, when four or five Indians got after me. The rest of my friends got away; I was the only one that was captured. Big Wolf was the one that caught me. He took me to the camp-ground, where I found them all making baskets. They treated me kindly, but I wanted to get home.

"I escaped once, but was caught. After that they put some one to watch me. There was a young squaw who loved Big Wolf; she asked me if I wanted to marry him. I told her I did not. When they were away hunting she set me free, but I did not get far before they saw me; I jumped into the creek, and that is the last that I can remember until dear old Day Rittenhouse came to me, and said now was my time."

to get light as there would be mediums on the
camp ground that I could control, and perhaps reach
some friends. They buried my body on the spot
where they held their Council Fire. They gave me the
name of White Wing.

"Dear friends, I have done the best I could, and
Lenni Lenape Tribe is the friend of the pale-faces
Parkland. Yours, with love,

Collateral and supplemental to the foregoing we have in several historical facts obtained from the celebrat book, "Watson's Annals." The *Lenni Lenape*, who means "the original people," were called by the white people "Delawares, or Little Delawares." The name of Tamaneé is given in the message, and is introduced in "Watson" as follows: "On the Nesha-

Gilbert Wheeler is mentioned, and is also historically noticed in "Watson," as having the first Orphan Court held in his house on the 4th of January, 1811. The name of Edward Marshall is also given historically, living near Wrightstown, who, according to "Watson," was a walker for the poor Indians.

were created out of their lands by the agents of Penn Family at the time of the great walk. The great walk was apparently a great event, for it is stated to have marked fifty-five miles in eighteen hours. That we may comprehend as being the cheat, or consider it a cheat. Could a smart walker go three miles an hour in direct line, perchance amid forest territory? But acquainted with the Indian plan of measuring land and so forth, we will understand that the

say, will understand that the distance a walker travels in a direct line in a given time is the measure of his speed. There was a cheat in Marshall's walk, doubt, and hence, as stated in "Watson," he aroused a spirit of revenge, and those offended by him sought to take his life. This Indian story seems, with history in "Watson," to make a clear case of truthfulness, and puts the camp-ground of Parkland in the foreground of all such evil and evil-doing.

It may be pertinent to the purpose of this correspondence, to mention that several of the splinter friends of the First Association have most kindly joined Parkland, and two or three prominent ones present: First, Edward S. Wheeler, who was a member and officially related to the First Association, says, "Good-morning, Mr. Wood. I am so glad that there was so much disagreement in the select

of a name for the camp-grounds. It will work it out clear, however, and all come right in the end." "Wheeler in another communication to me says, "Well, my friend, it seems they have decided on a camp-ground. It looks to be a very feasible plan, and we have every reason to think it will prove successful. Of course there are many difficulties to overcome." Bro. E. V. Wilson hopefully expressed himself thus:

"Mr. Wood, we are going to exert every faculty to make the Camp-Meeting a success. We know the grounds cannot be beautified this summer, but we hope to help get money enough to carry on the work in fall." So much then of encouragement from apostles and workers.

A Card.

My heartfelt thanks are hereby expressed to those who have responded to my call—especially to Carrie E. S. Twing, Dr. Henry Slade, Col. Kase, and others. Some one has said "A friend in need is friend indeed."

After several years of battling for the cause the

closest to my heart, treating others in many localities as one of old did, "without money and without price." Earning my bread by hard labor, I take this opportunity to inform my friends that it will be impossible for me to send my healing forces longer to those afflicted ones, as formerly—"free gratis." Having been for over five months (the result of a fall from a building I was working on), the ways and means to

CHRISTENDOM'S PECULIAR PROPERTY.—"Dead heads, graves, knells, black and toms" are

peculiar property of Christendom, being almost known to pagan antiquity. The elder Disraeli mentioning the fact that the skeleton, as a symbol of death, is an invention of the Middle Ages, says "The ancient artists so rarely attempted to personify Death that we have not discovered a single revolution of this nature in all the works of antiquity. This being so, the conception of death as an avenger is a modern idea."

EVOLUTION.—Tight boots make corns; corn make whiskey; whiskey makes man tight in his boots.

[REDACTED]

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