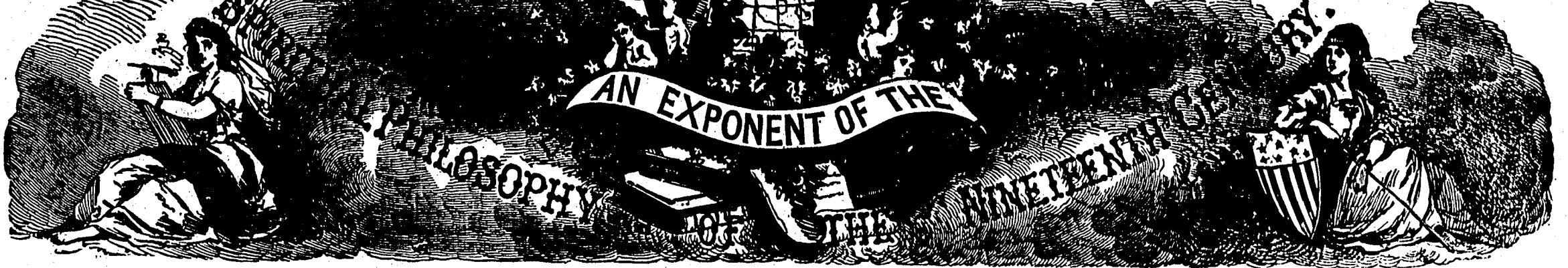


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## The Voice of the Alliance.

### A REVIEW OF THE REPORT OF THE SEYBERT COMMISSION.

ISSUED BY THE AMERICAN SPIRITUALIST ALLIANCE.

[Conclusion.]

THE COMMISSION AND DR. SLADE.

We pass now to a brief consideration of the dealings of the Commission with the famous medium Dr. Slade, the destruction of whose reputation seems to have been a special object and desideratum with its leading members. Hence, it is in quite a triumphant tone that the Report, signed by the ten commissioners, announces the verdict of the eminent juryman:

"However wonderful may have been the manifestations of his mediumship in the past, or elsewhere, we were forced to the conclusion that the character of those which passed under our observation was fraudulent throughout."

The general reader of this report will naturally suppose that this conclusion, so unfavorable to Dr. Slade, is supported by the observations of the ten signers of the Report, for there is nothing in the document to indicate the contrary; but the minutes published in the Appendix show that this is very far from being the truth. The fact is, the "we" in the sentence which we have quoted, represents only three persons—Messrs. Furness, Sellers, and Thompson, these alone having attended a sufficient number of the six sittings with Slade to be entitled to entertain any opinion of the facts. Mr. Thompson attended four of the sittings; Mr. Sellers, five; Mr. Furness alone attended all. Messrs. Pepper, Ledy, and Fullerton attended one each; while Messrs. Koenig, White, Knorr and Mitchell were present at none of them; and yet they could not only sign the above condemnatory statement, speaking of that as having passed under their observation which they never saw, but also attest that the Report "describes the processes which we (the signers) distinctly saw this medium adopt"; and also allege that "every step in the process we have distinctly seen." All these statements, as will be noticed, are as far as the four absent Commissioners are concerned, absolute falsehoods, as they could see nothing; nothing at all came under their observation. Measurably, they are also false as regards Messrs. Pepper, Ledy and Fullerton, who attended but one sitting out of six. Only one man (Mr. Furness) could be truthfully and honorably able to allege that "the manifestations were fraudulent throughout."

Nothing can more conclusively show the prejudiced and hostile animus with which this investigation was entered upon and conducted than this unwarranted attestation of so serious a charge by those who really had no knowledge of what they certified to as true of their own observation. If a sub-committee were necessary, as seems to have been the case, the public should have been presented with a report of the members who did really see the alleged "fraudulent manifestations"; for the Report, as it now stands, looks itself very like a "fraudulent manifestation"; it is, certainly, untrue and misleading, being signed by false witnesses.

It is a legal maxim, as regards principal and agent, that *qui facit per alium facit per se*; but the Commission seem to have made it a rule of evidence that *qui videt per alium videt per se*, which is truly a "novel fact," though not a "cheerful" one for him whose reputation was under trial. The verdict against Dr. Slade in the main rests, however, upon that preposterous dictum, which reminds us of the "crown-er's quest law," or that of the court of the immortal Dogberry.

The account which is given us of the conference meeting held by the Commission a week after the last of the Slade sittings (who were present is not stated), is a stenographic statement of "written notes and verbal comments upon the sittings," chiefly by Mr. Sellers. Mr. Fullerton furnishing the minutes of the second sitting, the only one he attended. This "compilation" as it is called is, indeed, a curious conglomeration of somewhat contradictory verbal testimony and opinion; yet, at the close, a resolution was unanimously adopted, as follows:

"Resolved, That the reports of the Slade sittings held in Philadelphia, as described by Messrs. Fullerton, Furness, Pepper, and Sellers, are in accordance with the observations of each of the members of the Commission who were present."

The record shows that no such correspondence of observation and unanimity of recollection and opinion existed; but it seems that there was an agreement that whatever one of the Commissioners should allege that he saw, all the others, present or absent, would solemnly affirm that they "distinctly" observed also. In this way the public are favored with a unanimous verdict from ten learned and respectable gentlemen against all the mediums examined; and against phenomenal Spiritualism.

The Report describes with great particularity the processes employed by Dr. Slade, the chief of which is that he substitutes for the slate exhibited to the altar, or sitters, one upon which he has previously written: a prepared message. This substitution the Commission positively assert they have seen, and always when a long message is written; the shorter ones, they say, he writes himself, while he holds with his right hand the slate under and against the table, his left hand being placed upon the sitters' hands resting on the table. "Every step of this process," they say they have seen. The minutes show conclusively that they did not see any such process, but that they merely inferred that this was done from certain appearances or circumstances

which excited their suspicion. The "steps" of which they so confidently speak were merely conjectural, or purely fictitious conceptions, perhaps we may say inventions. It is true that, in the "compilation of notes and comments," we are told of incidents and circumstances that were calculated to excite suspicion, but they are capable of quite another construction; and we must bear in mind that these "notes and comments" are not, by any means, the combined conclusions of careful and impartial observers, but of certain individuals whose minds were not only filled with a suspicion of fraud, but with an intense desire to confirm their preconceptions, and even convictions, that mediumship is fraud, and that only. This is rendered indubitable by the character of all the proceedings. Thus in the "compilation" we find a "special minute" of the stenographer in which we are told that "a slate which had been noted as standing against a leg of the table and behind the chair of the medium, but conveniently within his reach, was dexterously substituted by the medium for the slate taken from the table and the one upon which ostensibly writing was to appear. This was observed by one member. In another instance a member (Mr. Sellers) observed the same substitution, so far as the motion of the medium's hand and arm was concerned." That is, the substitution was merely an inference from a circumstance that seemed suspicious. The stenographer's note also says:

"By certain private marks, adroitly applied, the same member noted the fact that the slate on which the writing was exhibited was not, as the medium represented it to be, the same slate which had been taken from the table."

Why then, we ask, did not that member call the attention of his colleagues to the fact at the time, and confront the medium with it? As it stands in this remarkable "special minute," it was an incident not observed by the other members—a mere individual device and observation, and could not be adopted, as it was, as a part of the Commission's testimony, without the stultification of its members.

But this "special minute" is entirely invalidated by the following parenthetical note signed G. S. E.:

"The foregoing note by the stenographer is somewhat incoherent, owing to his unfamiliarity with Slade's séances; yet we prefer to let it remain as it is."

Thus we see what that evidence amounts to. We should like very much to cross-examine these learned gentlemen under oath in a court of justice.

We will here, for the sake of illustration, transcribe the next few paragraphs from this interesting "compilation": "(Mr. Sellers adds, parenthetically: That is, I watched the medium's operations specially with a view of informing myself whether the slate used in both instances was the same.

"(Resuming, from notes): The medium proposed that the Commission should retain the slate upon which the long message appeared. The slate was accordingly retained by the Commission. [That is, the slate with the "private marks"; but we are not told what they are, nor whether the other members saw them.]

"Professor Thompson (addressing Mr. Sellers): Was not that slate the one I held at the time referred to?"

"Mr. Sellers: It was. The slate held by you at the same time that it was held by the medium."

"Prof. Thompson: Then there is an additional fact to be noted in regard to it. That fact is this: When the sounds indicating the writing process had ceased, I endeavored to pull the slate away from under the table, but the medium resisted my effort, and by powerful exertion jerked the slate out toward himself. The substitution of one slate for the other was probably made at this time, and the slate so substituted was then placed on the table."

Thus it is evident that Mr. Thompson knew nothing, and saw nothing, of any substitution. He inferred it as "probable" from the medium's "jerk" of the slate out toward himself, after Mr. Sellers asserted it. But Mr. Sellers is evidently ready to assert anything, for he remarks in continuation:

"That is true, most assuredly. I saw the substitution, and Mr. Furness also saw it plainly. From his position Mr. Furness saw the medium take up the other slate."

But Mr. Furness at once corrected his colleague Sellers, and made an explanation which showed very clearly what Mr. Sellers' testimony, or positive asseveration, as to what he saw is really worth. The minutes go on:

"NOTE.—An explanation was here made by Mr. Furness to the effect that his knowledge of the substitution here spoken of was inferential, but that at another period of the séance he did distinctly see the medium grasp an unused slate."

So that we can readily estimate at its proper value the positive statement of these commissioners as to what they saw. They saw whatever they wished to see, and whatever one was willing to say that he saw all were eager to say they saw likewise. It was a delightfully homogeneous and harmonious Commission.

The minutes, however, show that writing was executed in a manner that precluded the possibility of substitution. In the minutes of the first sitting, prepared by Mr. Sellers (page 53), we find the following statement:

"Taking a slate in his hand, Slade held it beneath the table left to his right, when almost immediately there was a succession of faintly audible sounds such as would have been made by writing on the slate under the table. A knock indicated that the writing had ceased. The medium then attempted to withdraw the slate, but in this encounter a seeming resistance, and only succeeded by a jerk, as if wrenching the slate from the grasp of a strong person who was below the table. Upon the slate, which was at once inspected, appeared in a fair, running handwriting, and as if written with a pencil held firmly in hand, the following: 'My friends, look well to the truth, and learn wisdom. I am truly, James Clark.'"

Now this statement is entirely in conflict with that in the Report signed by the ten commissioners. There was, manifestly, no such process as is there elaborately described. There was no substitution after the slate was held under the table; and if the slate so held was not the slate shown to the three commissioners present (and this they do not claim), they must have been strangely stupid and derelict. Yet the writing was executed with no delay, after the sounds described. It is not a question here who "James Clark" was, but was the writing executed by Slade himself. This, in the instance referred to, is not alleged by the witnesses.

Again, Mr. Sellers states:

"The writing was obliterated from it [the abovementioned slate], and the slate again held under the table, when the question was asked (by the commissioners): 'Will you do more?' An interval of perhaps one or two minutes elapsed when the slate was exhibited, and upon it appeared the word 'Yes.'"

Here again is a manifestation explicable by no such theory as the Report offers—by no legerdemain; for how could Slade

write upon the inside of the slate, or even the outside, while holding it against the table with his right hand while his left was upon the table, in full view? The committee make a point against it that the writing was different; but that is totally, and absurdly, irrelevant. As they have chosen to describe this incident, there was no substitution; there was no legerdemain. It is a question of something very different from either. Thus the report is again discredited and contradicted by their own minutes. We shall spend no more time at present upon this most extraordinary exhibit of how prejudice and hostility can dim the intellectual perceptions and collapse the reason of even learned and cultured men, so as to render it possible that so monstrous an abortion as this so-called Report should be presented to the public as the combined work of ten distinguished scholars. Dr. Slade's mediumship had previously been proved to be genuine—so clearly proved that nothing which this Commission could report, or declare, *pro* or *con*, could affect it in the least.

As a contrast, we will cite a brief passage from Prof. Zoellner's great work, "Transcendental Physics," premising that the investigator had purchased a number of slates of such dimensions—the length being about thirteen inches, and the width four inches—that it would be physically impossible for any human hand to hold it and reach every part of its surface with one of the fingers. The following occurrence is related by the eminent scientist:

"Slade now desired me to take two of the new slates, to lay a splinter of slate-pencil between them, and then to seat these two slates firmly together. I did this, after having again satisfied myself that the slates were perfectly clean. The seating was in four places on the long sides, and now I laid these slates, with the bit of pencil between them, on the corner of the card-table most remote from our hands. The latter we joined over one another on the table, so that Slade's hands were covered by mine, and were thus prevented from moving. Scarcely had this happened when the untouched slates were raised many times upon one of the edges, which was clearly perceived by us both by the bright light diffused by a candle standing on the middle of the card-table. Then the two slates laid themselves down again on the card-table in a somewhat altered position; and now writing between the slates began to be immediately audible, as if with a slate-pencil guided by a firm hand. After the well-known three ticks had announced the conclusion of the writing, we sundered our hands, which up to this time had been continually and firmly joined, closed the sitting, and betook ourselves with the double-slate, which I had immediately seized, to the next room, where Herr von Hoffman and his wife awaited us. In presence of these persons the slate shortly before sealed by me was opened. Both sides were completely written over with English."

The following is the complete message:

"This is a truth—not for select—but for all mankind—without respect of rank or race—no matter how one may be insulted or persecuted by his investigation—it will not take from them the truth, no more than a blind man's words; by saying there is no sunshine, it does not prevent the sun from shining or bring darkness at noon-day; the blind man can say there is no sunshine, for he cannot see the light of the sun. The man that says this is not true, he says so because he has not had proof of its being true; people that cannot see do not hide them, but help them by showing them the way to this divine truth; we are not able to say more now as our space is now full; go on in your investigation, and you will receive your reward."

Even the defects in the expression of these thoughts may be instructive to the honest and candid inquirer, as indicating the difficulty involved in this mode of communication. This is but a small specimen of the testimony given by one of the most eminent scientists in the world, confirmed by several witnesses, but which this Commission has sought to discredit by sending Mr. Fullerton to Germany to find proofs of Zoellner's insanity. It is unnecessary for us to review the statements made by the reverend emissary, or the conclusion which he reported, as they have received a sufficient refutation in the published reply by Mr. C. C. Massey, of England. If this honorable Commission had studied the able scientific record of Prof. Zoellner, and allowed themselves to be guided by his experience, they might have been "cheered by many a novel fact"; and spared the ignominy of presenting to the people of this, and succeeding generations, a Report so manifestly untruthful, unscientific, and self-contradictory. They, moreover, would not have misrepresented Prof. Zoellner's methods, as they have done in the following paragraph in the Report:

"We think it worthy to be recorded that, in reply to a question, Dr. Slade said that Prof. Zoellner watched him closely only during the first three or four sittings, but that afterwards Prof. Zoellner let him go just as he pleased, fully and unreservedly submitting to all the conditions demanded by the spirits."

As far as this implies, as it is designed to imply, negligence or over-credulity by Zoellner, it is shown to be false by the record contained in the book. The experiments, of which we have given an example, were such as involved a most complete test, and were perfectly scientific, though in some cases they were suggested by the spirits themselves.

The records of the séances held with the

#### OTHER CONDEMNED MEDIUMS

afford similar proofs of unfairness, prejudice, and injustice. Though the minutes of the proceedings record no facts upon which their condemnation could be based, they are all, in the Report, joined in the general verdict as tricksters and impostors. The Report refers especially to Mr. Keeler, and the manifestations are positively ascribed to a "trick"; while the record clearly shows that there was no proof of it; it was merely the conjectural opinion of the writer of the Report, endorsed by the other Commissioners, three of whom were not present at the séance. The "trick" spoken of rests upon the supposition that the medium disengaged his hand from the arm of the lady—one of the circle; but the lady herself alleged that he did not, so that the basis of the Commission's strong accusation is merely the supposition that the lady was mistaken. Whether the performances described as having taken place behind the curtain at the back of the medium—the movements of the guitar, the twirling of a tambourine, the drumming with clothes-plas, and the writing of notes and throwing them over the curtain from behind—whether all these things could have been accomplished by the medium, even if his right hand had been disengaged, without a manifest effort and contortion of body, may well be questioned. Of course, the Commission had the logical right to deem the proof insufficient, and to demand further investigation in order to clear up uncertain points, and to satisfy their conjectures; but they had no right to report as an observed and established fact what was merely a supposition, and it may be a very unreasonable supposition, by saying: "The trick is simple, and highly deceptive." He is very far from being

"We are told, in the Commission's minutes (page 53) that Slade stated that he had been forbidden to write upon sealed slates. But here the sealing was at his own suggestion."

"We may be excused for asking why this Commission especially selected a disreputable scientific witness of the truth of spiritualistic phenomena. Here was thus stigmatized before his death; but we have Crookes and Wallace and many others still living, whose testimony it would be worth while to investigate. It is not, however, quite so safe and easy to attack the living as the dead."

a truthful witness who reports as a fact of observation what he knows to be only a conjecture of his own mind, however plausible such conjecture may appear to him.

The same remark is applicable to Mr. Rothmel's séance. The medium in this case had both his hands tied by Dr. Thompson, and a lady member of the circle "sawed the ends of the ribbon and tape with which he was tied." "His right hand was also fastened to his right leg and his left hand to his left leg." Similar performances to those of Keeler's séance occurred behind the curtain at his back. Still the Commission conjecture that his hands were disengaged, and that all was done by himself; and they again allege trickery. The Report says:

"We had no means of knowing whether the tape was cut at the beginning of the séance or not. When the muslin envelope was removed, Mr. Rothmel's hands were certainly free. The bands were cut, and we had no difficulty in believing that the hands which were dexterous enough to play the zither with very remarkable skill, under such conditions, behind the curtain, were deft enough to sever the cords."

Here we have a "begging of the question" that would be a disgrace to an unlettered peasant. If his hands were free, he could play the zither; and if he could play the zither with his hands tied, he could certainly cut the bands and set his hands free; ergo, he severed the cords, set his hands free, and played the zither himself; no ghost was needed, and none was there; Spiritualism is ruled out, and trickery demonstrated! Is this, we may ask, the logic taught in the great university of Pennsylvania? But it would seem that spiritualistic truth is not entitled to receive the benefit of the simplest fairness and justice, or the most rudimentary logic. Let respectable conventional hoot it off the stage. The guiding text of the Reverend Mr. Fullerton and his learned compeers seems to have been the remarkable words of St. Paul to the Romans:

"For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?"

The answer to that question may come hereafter.

In the case of Mrs. M. E. Lord the inconsistency between the minutes and the Report is reversed, as the Report speaks of this medium quite respectfully, while Mr. Fullerton in his minutes attributes all the manifestations at her séance to the meanest and most contemptible and heartless trickery. Thus the Report says:

"Our séances with Mrs. Maud E. Lord were acknowledged by the medium herself to be altogether unsatisfactory. This is much to be regretted. Mrs. Lord is one of the few professional mediums whose excellence is acknowledged by all Spiritualists alike, and who, in her attitude toward the Commission, displayed a very desire to aid a full and complete investigation into the manifestations peculiar to her mediumship, and furthermore without remuneration."

In the minutes Mrs. Lord is a trickster *par excellence*, or else the phenomena are genuine spirit manifestations. Mr. Fullerton finds no difficulty, with this alternative before him, in making a proper interpretation of the incidents of the séance. Mrs. Lord sits in the middle of a circle of eighteen persons, placing her feet against those of a member of the circle, and keeping up "an almost continuous clapping of hands." Mr. Fullerton adds, "The noise was not loud, but sufficient to aid in hiding any rustle of the medium's dress, or creaking of a chair." Mrs. Lord describes spirit forms present and gives names—but the Secretary says, "The number of successes, compared with the number of failures, was not striking." This is very indefinite, certainly. It seems, however, there were successes. Whispers were heard—but they were only "one at a time," "never simultaneous with the remark of the medium"; and the Secretary observes:

"In the interval between the whisper and the succeeding remark by the medium, I distinctly heard, on many occasions, a rustle of clothing, and once or twice a slight creak of the chair, as though the medium had moved her body from one side to the other, which she could easily have done without taking her feet away from those of the person she faced."

Lights appeared and disappeared—but they were "apparently phosphorescent, and passed so quickly that they could not be examined"; or "such as can be produced in a dark room by rubbing a match-head, or by exhibiting an object rubbed with a match." All these conjectural observations, it must be borne in mind, are but the opinions of a single individual. There is no record that they were discussed and compared with those of the other commissioners; there is no record that these minutes were ever even read to the Commission, in meeting, and formally adopted. This is but a specimen of the unscientific character of the investigation, and the looseness and irregularity of the proceedings. Unless the manifestations presented through Mrs. Lord, "without remuneration," were genuine, she is an abominable impostor, entirely undeserving of the respect with which the Report, as well as "all Spiritualists" treat her. Of course the manifestations were "unsatisfactory" to her, as she is accustomed to so much better; otherwise her "excellence" would not be "acknowledged by all Spiritualists." These commissioners, however, know too little of the subject which they undertook to investigate, to be aware that the manifestations always depend—even through the finest instruments—upon the character of the circle—upon the state of the spiritual and mental atmosphere in which they are given. After reading this so-called report, and learning from the proceedings which we have here reviewed the mental and spiritual condition of these commissioners, no failure, with the best of mediums, would have surprised us; rather are we surprised that any medium was permitted to sit for them, or that any attempt at the production of phenomena was made. But it was a good thing to give them an opportunity to display to the public their pretentious ignorance and ineptitude, and to make a record, which, however worthless *per se*, is yet capable of teaching some useful lessons.

The Report tries to make a strong point of

#### THE REFUSAL OF MEDIUMS

to appear before the Commission; but, after looking at this record, there can be but little difficulty in solving the mystery. Of course the Commissioners consider this reluctance, or refusal, on the part of the mediums to submit the evidence of their "spiritual gifts" to the august Seybert Tribunal to be a proof of fear that the dishonesty of their claims would be exposed by persons of so great and unusual a perspicacity. The Commission could scarcely be made to see that, in complaining that they were shunned by the mediums, they condemn themselves. Mere tricksters would have been willing to exhibit their experiences, as Kollar was; and as the Commissioners could not see through his tricks (though they at once saw through Slade's and the other mediums'), so they would have been "bamboozled" by theirs. But being mediums—intermediaries between embodied and disembodied spirits—instruments employed by those who are no longer of this world to communicate with those still belonging to it—they must be, as such instruments, dependent upon the will of those who employ them, at least as far as the spirit manifestations are concerned;



and, like the Athenian sage, they are under guidance, and must listen to the monitory voice that tells them what to avoid.

The Commission could not, logically, ignore this consideration in dealing with this subject, whether they accept the fact or not. They must treat the mediums as possessing the mediumistic function in order to test the existence of that function. This in part they did. They talked to the spirits, accepting for the time their mode of communication; though the colloquial efforts of the Commission were scarcely of the wisest. When spirit Seybert announced his presence, they dealt with him in the most puerile manner: "Will you rap here, Mr. Seybert?" "Will you rap there?" "Will the spirit rap again?" And other such trivial questions. Probably, had they conversed rationally with him, as if believing in the presence of their friend and benefactor, they would have obtained the proof that many others have received.

When the Commission treat the mediums as if they are mere tricksters, they beg the whole question. The fact, as it indubitably appears to us, is that these instruments of those who, in the spirit-world, are working for the spiritual enlightenment of mankind, were purposely withheld from this Commission, because it was clearly seen by these invisibles that, with so unfair and prejudiced a set of men, nothing could be done of any use to the world—that Truth would be assassinated, while the mediums would be insulted and disgraced, as, indeed, every one was that appeared before them, notwithstanding the protestations of these gentlemen that the mediums were fairly and courteously treated. This courtesy was of the thinnest kind—a mere veneering of conventional refinement, covering feelings of disrespect and dislike, often plainly showing through. The mockery with which the mediums were beguiled into giving expressions of satisfaction with the treatment received, in order to impart an appearance of fairness and impartiality to the proceedings, and cover up the prejudice and hostility really existing, is one of the most disgusting features of this whole matter. One of the commissioners really displayed a high degree of talent for this kind of polite dissimulation; but through this feline softness and purring geniality, the sharp claws sometimes emerge, and make some fearful scratches and tearing of the flesh—all, however, in seeming play and exuberant mirthfulness. We shall have more to say of the fairness and impartiality of this Commission farther on; that the mediums slurred its flattering attractions and its seductive advertisements seems to us strong proof of the genuineness of their gifts, and the excellence of their guidance. If the treatment received was not "harsh," it must certainly have been "antagonistic," to a very high degree, as the proceedings show throughout; and only ignorance on the part of the Commission can excuse the psychological repression which was brought to bear on every medium, and which, in a measure, paralyzed the efforts of the spirits to manifest. The minutes give unmistakable evidence of this fact; and it was against this that, in the early portion of the proceedings, Mr. Hazard very properly protested.

We will now take up the consideration of the boasted fairness and impartiality of the Commission; and shall point to facts that show conclusively that it was

#### A PACKED AS WELL AS A BIASED JURY.

The Report states (page 5):

"As a befitting preliminary, at one of our earliest meetings, each member in turn expressed his entire freedom from all prejudices against the subject to be investigated, and his readiness to accept any conclusion warranted by facts; one of our number, the Acting Chairman, so far from being unprejudiced [sic], confessed to a leaning in favor of the substantial truth of Spiritualism."

The last clause of this statement seems to be a humorous stroke of the always humorous acting chairman Furness, in view of the part which he took in the proceedings.

But when was the meeting referred to held? There is no allusion to it in the published minutes, nor do we know who were present. There were, as we have stated, originally only five Commissioners appointed; Mr. Furness was added before the investigation commenced. Mr. Sellers attended his first meeting Nov. 5th, 1884; and the other three were present at no meeting previous to February, 1885. Who then made that avowal of impartiality? Evidently, the statement of the Report is only in part true.

In connection with this point, it is a very significant fact that the Philadelphia papers were constantly kept informed of the proceedings of the Commission, and each article published was an attack upon Spiritualism, or announced a hostile intention or conclusion of the Commission. No one but the members could have been the informants and instigators of the press in these publications. Thus just after the appointment of the Commission, we find a notice in the papers, in which it is stated that "a committee has been appointed to do the work [of investigation], which will be in the nature of an attack, since the members are to attempt the exposure of frauds in mediums." So, after the Slade séances, special Philadelphia dispatches appeared in the papers announcing what had taken place; and the Keller exploit gave rise to extended notices condemnatory of Spiritualism.

Prof. Thompson, according to the statement of Mr. Hazard, which as far as we know has not been denied, said in 1880, in *Penn's Monthly*:

"Even if Spiritualism be all that its champions claim for it, it has no importance for any one who holds the Christian faith. The consideration and discussion of the subject is tampering with notions and condescending to discussions with which no Christian believer has any business."

Dr. George A. Koenig was quoted by Mr. Hazard as saying to a representative of the *Philadelphia Press*, about one year after his appointment on the Commission:

"I must frankly admit that I am prepared to deny the truth of Spiritualism as it is popularly understood. It is my belief that all of the so-called mediums are humbugs without exception. I have never seen Slade perform any of his tricks, but from the published descriptions I have set him down as an impostor, the cleverest one of the lot. I do not think that the Commission view with much favor the examination of so-called spirit mediums."

Thus the Commissioners are contradicted by one of their number; and we see why this man attended none of Slade's séances. His mind was made up. He was, emphatically, a biased jurymen.

Prof. Fullerton, in March, 1885, delivered a lecture at Cambridge, in which he endeavored to discredit or explain away the spiritualistic phenomena. No wonder that Mr. Hazard said, in his memorable protest:

"Without aiming to detract in the slightest degree from the unblemished moral character that attaches to each and every individual of the Faculty, including the Commission, in public esteem, nor to the high social and literary standing they occupy in society, I must say, that through some strange infatuation, obliquity of judgment, or perversion of intellect, the Trustees of the University have placed on the Commission for the investigation of Modern Spiritualism, a majority of its members whose education, habit of thought, and prejudices so glaringly disqualify them from making a thorough and impartial investigation of the subject, which the Trustees of the University are obligated, both by contract and in honor, to do, that had the object had in view been to belittle and bring into discredit, hatred, and general contempt the cause that I know the late Henry Seybert held nearest his heart, and loved more than all else in the world beside, the Trustees could scarcely have selected more suitable instruments for the object intended from all the denizens of Philadelphia than are the gentlemen who constitute a majority of the Seybert Commission. And this, I repeat, not from any causes that affect their moral, social, or literary standing in society, but simply because of their prejudice against the cause of Spiritualism."

This arraignment was brought especially against Messrs. Fullerton, Thompson, and Koenig; but we see, now, that the evidence is all in, that it is applicable to all the members of the Commission as then constituted, as well as to the four others subsequently added.

Why were these added? Let us see whether this question can be answered to any extent from the Report, or rather from the material bound up with the Report though not really belonging to it? Mr. Sellers seems to have been selected as a special expert in the detection of trickery, which every kind of phenomena seemed to suggest to his mind; and in some cases he was very apt in reproducing some of the simplest characters, on the principle that any performance which could be achieved by Mr. Sellers under his conditions it would be the height of folly to attrib-

ute to spirit intervention under any circumstances. One of the reasons adduced for condemning Mrs. Kane was that Mr. Sellers counterfeited the raps in her presence, and she detected it. How should she know, they asked, whether it was Mr. Sellers or the spirits who rapped, unless she made all the raps for the spirits? The Commission, with the object which they had in view, certainly had a strong ally in Mr. Coleman Sellers.

In regard to Dr. Knerr, there is quite a significant fact, indicating perhaps how he achieved the fame and good fortune of belonging to the renowned Seybert Commission. The Report says (page 15):

"In Independent Slate-Writing, in our experience, there is a period, of longer or shorter duration, when the slate is concealed. During this period the investigator's eye must not watch it. [This is very far from being a universal fact.] When the slate is held under the table, knees and feet and clothing exert no deleterious effect [why should they?], but the gaze of a human eye is fatal to all spiritual manifestation [a singular error on the part of the learned Commission]; although to one of our number, on three occasions, a pocket mirror, carefully adjusted, unknown to the medium, gave back the reflection of fingers, which were clearly not spiritual, opening the slates and writing the answer."

Such a piece of testimony is, indeed, self-condemnatory of the witness, inasmuch as a person must be strangely obtuse to afford any such chance of imposition. Spiritualists are not thus made. Finding this statement in the Report, we naturally looked all through the minutes to learn the particulars of this extraordinary incident, but we could discover no reference to it. Reading, however, the accounts of the individual experiences given by some of the members, we found a narration of this incident in the article furnished by Dr. Knerr; and, singular to say, it refers to what he says occurred to him in 1884; whereas he attended no meeting of the Commission till February, 1885. We naturally asked ourselves, had this incident anything to do with the "addition" of Dr. Knerr to the Commission at that late period? Was this the cause of his being received into it?

But what are we to think of the conduct of the Commission in inserting in their Report as a fact of their investigation, the unconfirmed statement of a person in regard to an alleged experience that occurred before he was a member, and with which the investigation had no actual connection, and could have had no seeming connection except by making the observer a member? Was this the act of fair-minded, impartial investigators? Especially was it the act of persons who had resolved to be influenced only by the result of their own observations? It really looks as if they were ready to grasp at anything that seemed calculated to strengthen their arraignment of Spiritualism before the public. In regard to the mirror incident we believe that Dr. Knerr was entirely mistaken as to what he saw, or else he must have been a wholly incompetent investigator. (See our citation from Zoellner.)

Dr. White's appointment seems also quite mysterious, made as it was about the same time as that of Dr. Knerr, as appears from the minutes; though there is nothing in the Report to indicate that he did not participate in the entire investigation. Looking into a work that emanated from the same Philadelphia press as the "Preliminary Report," and nearly at the same time, we seemed almost to stumble on a solution of what appeared so singular. The first paragraph in this work supplies the basis for at least a very probable conjecture. We read:

"Dr. W., a friend and acquaintance of the writer of these pages, a relation which has existed for thirty years, is the medium in the spiritistic illustrations here offered. This gentleman is an active member of the Seybert Commission."

Looking farther into the contents of this volume, we find an account of phenomena similar to those presented through mediums, achieved, as is alleged, by means of the wonderful adroitness and ingenuity of Dr. W., who, far from claiming mediumship, affirms that these astonishing feats were performed by him solely by means of an acquired skill in legerdemain. All this being antecedent to the Seybert investigation, we again ask ourselves, can this professed ability on the part of Dr. W. to produce or counterfeited the spirit-manifestations by means of legerdemain, have been the reason for making him a member of the Commission, so long after the commencement of the investigation? The record is very far from showing that Dr. White was an "active member," as we have already made evident. He attended but four of the eighteen séances, nor does he report any individual experiences. But was it his private counsel and influence that led the Commission to report that the "investigator has to deal only with a simple question of legerdemain," in inquiring into the genuineness of "independent writing"? However, be this as it may, it is obvious, from the facts we have here stated, that the Commission was, like a "packed jury," constituted by the original appointment and subsequent addition of those known to be biased against the subject which they were to investigate. As for Dr. Mitchell, he essentially took no part in the investigation, but showed his hostile zeal, if not his honorable feeling and love of truth, by being willing to sign a series of statements as of facts coming under his own personal observation which yet he really had no opportunity of observing or knowing at all, except by information. This would be sufficiently reprehensible, even if only abstract propositions were concerned, but when it is tantamount to the reckless signing away of several persons' reputation, holding them up to the scorn of the world, or, as Dr. Furness might say, making them

"Fixed figures for the time of scorn  
To point his slow unmoving finger at"—

it approximates very closely to what the law regards, and punishes, as a criminal act.

The Commission triumphantly report the

#### FEAT OF A PROFESSIONAL JUGGLER

as if it were an *experimentum crucis* which must definitely establish the truth of their reported statement, that in "independent writing" we have only an act of legerdemain. "For one of our number," says the Report, "the juggler subsequently repeated the trick, and revealed its every detail." Why, we may properly ask, were not these details given to the public, or at least to the full Commission, so that all might have been able to judge whether or not the counterfeited was really a *fac simile* of the original; whether, moreover, the process was capable of "baffling" those who were not willing, and did not expect to be baffled; and whether the juggling performance was truly "far more remarkable than any which we have witnessed with mediums"; so that the Commissioners might have truthfully attested the fact by their signatures? Only three of the Commissioners witnessed Keller's performance—Furness, Thompson, and Fullerton—of whom the latter had no right to make a comparison between Keller and Slade, as he attended only one of the latter's six séances; and most of the remaining members attended the séances of neither the juggler nor the medium. We have therefore only the opinion of the three men who were "baffled" as to the performance, and that of one man as to whether "every detail" of the trick was revealed. As described in the minutes it must, indeed, have been very simple legerdemain. Mr. Keller was permitted to give the performance in *Egyptian Hall*, the scene of his nightly trickery; "nine slates were found lying on a small stand," all of which the conjurer seemed to wash on both sides, and placed on the table; then, the guileless Secretary innocently records:

"A slate was taken from the pile, both sides washed, another slate placed upon it, and both held together under the edge of the table. A long communication appeared upon one of them (or what seemed to be one of them) [Well interpreted, Mr. Fullerton], purporting to come from the spirits." [False; it had no such purport, but was ostensibly a *crayfish* trick.]

In continuation it is said:

"Two more slates were taken and apparently both sides washed;" etc. "Writing was produced in similar manner on two other slates without the committee detecting the manner in which it was produced."

One of these slates was found to have upon its surface writings in various languages, the last being, "Ich bin ein Geist und ich liebe mein Lagerbett—Hans Schneider." This latter funny travesty seems to have given the grace and wit Commissioners great satisfaction, as they quote it in full in their dignified Report, in which they are particular to disclaim solemnly all "indifference or levity."

In this account of that mock séance held in the "professional juggler's" own workshop, with all his paraphernalia about him, with nine slates of his own choosing (none of which the Commissioners appear to have scrutinized), and with his own table and stand, with besides three spectators, eager to overlook any and every suspicious circumstance, no wonder the prestidigitative artist should have achieved so great and useful a success. The only wonder is, that he should have been put to the trouble of "repeating the trick and explaining every detail" to the "one of our number" who was honorably elected to be the faithful depository of so profound and valuable a secret in the trade of legerdemain. We are reminded of Horace's sage remark:

"*Dum stultis vilius vili in contraria currunt.*"

Had these Commissioners given but a slight attention to the records of Modern Spiritualism, so as to prepare themselves for the task which they so rashly undertook, and far more rashly reported on, they would not have placed themselves in so ludicrous position as that in which they now stand in the view of every intelligent student of this important subject. They would scarcely have wholly disregarded the experiences of such investigators as we have referred to, and employed as a part of the basis of a report, intended to be scientific, the mere trick of a "professional juggler." They would have known that nearly "every detail" of this "baffling" trick was totally at variance with the test processes employed by competent investigators in establishing the fact of "independent slate-writing"—that such investigators often supply their own slates, seal them, and often hold them continuously in their hands, or keep them in view, during the whole process of writing, leaving no opportunity whatever for the exercise of legerdemain. We recommend to the perusal of these gentlemen a work entitled "Psychography" (London, 1878), by one of the most cultured gentlemen of his time, and at present one of the editors of *Light*; also "The Scientific Basis of Spiritualism," by the late Epes Sargent, of Boston; for evidence as to the reality of direct writing by the spirits.

As to this contemptible trick of the "professional juggler," it was but an absurd travesty of a genuine case of such writing, through Slade, that occurred in Berlin, and was described by Prof. Zoellner in "Transcendental Physics." Zoellner states that the slate, "written upon in six different languages," was "never in Slade's custody at all, nor was there the smallest opportunity afforded for effecting an exchange." How different this from the Egyptian Hall feat, in which the conjurer had the means to manipulate nine of his own slates, all "apparently" washed, with the opportunity to select by dexterous legerdemain the one previously prepared.

As we have already shown, only three of the Commissioners really witnessed the phenomena presented through Slade, and of these only one saw the whole; while as a sub-committee they attest nothing. There was no proper report; there was only a "compilation of notes and comments." As a contrast to that very unscientific performance, we cite the following "Report of the Observers of the Sargent Experiment in Psychography in Boston, March 13th, 1880":

"At the house of Epes Sargent, on the evening of Saturday, March 13th, the undersigned saw two clean slates placed face to face, with a bit of slate-pencil between them. We all held our hands clasped around the edges of the two slates. The hands of Mr. Watkins, the psychic, also clasped the slates. In this position we all distinctly heard the pencil moving, and on opening the slates found an intelligent message in a strong masculine hand, in answer to a question asked by one of the company."

"Afterwards, two slates were clamped together with strong brass fixtures, and held at arm's length by Mr. Cook (Rev. Joseph Cook), while the rest of the company and the psychic had their hands in full view on the table. After a moment of waiting, the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. There were five lighted gas-burners in the room at the time."

We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter, in the slate pencil, was moved without contact."

This careful and definite statement is signed by F. E. Bundy, M. D., Epes Sargent, John C. Kenney, Henry G. White, and Joseph Cook.

But the learned and honorable Commission, who are willing to sign even what they know nothing about, positively aver that this mysterious writing is only a question of "simple legerdemain."

But what does the

#### TESTIMONY OF PRESTIDIGITATEURS

themselves show? Houdin, in a letter to the Marquis de Mirville, said: "The more I reflect upon them [the spirit-manifestations] the more impossible I find it to rank them among those which belong to my art and profession." Hermann, Jacobs, and Samuel Bellachini made similar statements. The latter, the court conjurer at Berlin, made an affidavit, in which he declared that he had witnessed the phenomena occurring in Slade's presence, "with the minutest observation and investigation of the surroundings"; and that he had not, "in the smallest instance, found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus," and that "any explanation of the experiments which took place by any reference to prestidigitation is impossible."

Even Harry Keller, the very performer of the great "baffling" feat in legerdemain, so exultingly reported by the Commission, is stated to have placed himself, in 1882, in the same category with the other distinguished experts in legerdemain. In a letter by the *Indian Daily News*, under date of January 25th, 1882, Mr. Keller describes certain manifestations which he had witnessed at the residence of a private gentleman of Calcutta, the evening previous, through the mediumship of Mr. Eglinton. His letter concludes with the following paragraph:

"In respect to the above manifestations I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed any one who had described such manifestations under similar circumstances. I still remain a skeptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on that slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight-of-hand." (Signed) HARRY KELLER.

In view of these facts, we may conceive of the quiet laugh in which the great conjurer must have indulged at the expense of the "three wise men" of the famous Seybert Commission quietly and sagely standing in Egyptian Hall to be fooled, or as they say, "baffled," by a juggling exploit, which he knew, and had solemnly attested, was but the "counterfeited presentment" of a great reality; and he must have grimly smiled as he pocketed his fee, paid out of the \$80,000 which the zealous Philadelphia Spiritualist had given to the Pennsylvania University for a thorough, scientific, and impartial investigation of the cause he believed in, and had so much at heart. The logic of the proceeding is so worthy of such an eminent and scholarly set of men, the possibility of a counterfeited is a conclusive proof that the original does not exist!

We pass over, for the present, the articles at the close of the Commission's published volume, which recount the various adventures of some of its members, in the "roving commission" on which they were permitted to go, after the close of the investigation at the Briggs séance in March, 1886. They have no proper connection with the inquiry which these gentlemen were appointed to make. They might, as individuals, go round among the mediums, and amuse themselves, with the humorous phases of the subject; they might even contribute, as Commissioner Furness so cleverly did, to the amusement of the occasion by his funny shams and pretences with the seeming intent to bamboozle the innocent "spirits"; but what has this to do with a serious investigation of a subject to which so many able minds, during the last forty years, have given their serious attention, devoting years to its careful exploration

"There are many published works that treat of the subject of direct spirit writing, that is, writing accomplished without the intervention of any human hand. We need not go back to the account, in the ancient Scriptures, of the writing in Belshazzar's palace, but may confine ourselves to the records of Modern Spiritualism. Among these works one of the most interesting and convincing is, 'Le Règne des Esprits,' by Baron de Guisard (Paris, 1877). Recently a work has appeared, written by Mr. Theobald, a Spiritualist of London, and presenting a mass of very interesting testimony as to this phenomenon. It is entitled 'Spirit Workers in the Home Office,' the 'Seybert Commission' being exclusively to mediums belonging to Mr. Theobald's family."

and study, and giving it, at last, the endorsement of their fullest belief? The Acting-Chairman might have gathered similar material for the exercise of his exuberant mirthfulness by making the round of some of the churches or religious meetings where ignorant, uncouth, and simple-minded people display their methods of religious devotion—the Salvation Army assemblies and practices, for example; but he would scarcely have inserted his experiences in a serious treatise on the evidences of Christianity. "As a piece of humorous literature, the New York *Epoch* mildly says, 'this book is a great success, but as a report of scientific investigation it is open to criticism.' This is especially true of the Acting-Chairman's part in it; and his is the largest part. His attempt to develop himself into a medium, under the tutelage of the notorious Caffray, if true, as described, displays another feature of his character, besides that of the humorist; but we suspect that the whole matter, description and all, is but a "big joke"—a piece of amusing fiction, that would have been far more suitable in a volume of light literature than in a work claiming to be the serious report of a scientific Commission.

What is to be thought of a man who, in an addendum to a report of this character, and apparently as a sacrifice of unpopular truth to conventional respectability, burlesques and turns into ridicule what in private circles he has witnessed with the recipient feelings of an "almost persuaded neophyte"—agitated sometimes with irrepresible emotions—affected even to tears by the clearly-manifested presence of the "loved and lost" through mortal intermediaries?

"Who but must laugh, if such a man there be?"

Who would not weep, if Atticus were he?"

This criticism might be extended much farther, but it is unnecessary. We have already shown that,

1. There has been no sufficient or proper compliance, on the part of the Trustees of the University of Pennsylvania, with the terms imposed by the founder of the Adams Seybert Chair and the conditions prescribed by him, and agreed to by the University on the acceptance of the fund of \$60,000 bequeathed by Mr. Seybert, on the condition that the "Incumbent of the Chair," aided or not as he desired, by a "Committee of the Faculty," should make the investigation.

2. It was a gross violation of those conditions, after the original appointment of five members of the Faculty to act as a Commission, to appoint five additional persons who were not members of the Faculty; and especially to appoint four of these persons, not connected with the University at all, several months after the investigation had commenced.

3. The Commission were obligated to investigate the claims of Modern Spiritualism not merely as to its phenomenal basis but as a system of "morals, religion, and philosophy"; and this they have not even commenced to do; but have only, in a most unfair, superficial, inconclusive, and we might almost say irrational, manner, examined the manifestations of a few mediums, whom they have, most unjustly, according to their own record, held up to public scorn and indignation. Under such circumstances, to rush into print with conclusions so lame, imperfect, and ill founded, should subject them to the censure of every impartial and intelligent mind, as we doubt not it eventually will.

4. They have presented to the public a series of statements, called a Report, crude, imperfect, sweepingly condemnatory, and wholly unscientific, neither correctly representing the facts of their own investigation, as a Commission, nor making those distinctions and discriminations as to incidents, principles, and methods which a proper knowledge of the subject would have dictated.

5. Their Report is contradicted in many essential particulars by the minutes of their proceedings, which they have chosen to keep in the background, and away from the general reader, by inserting them in an Appendix.

6. Instead of conducting the investigation by sub-committees, whose carefully constructed reports could have been attested by the signatures of those making them, they have been guilty of the gross impropriety of presenting a Report signed by ten persons, which contains statements that only three or four could truthfully attest. In this way they have misled the public, and especially the newspaper press, and given a seeming importance to their investigation and the Report which they do not really possess.

#### INDIAN SPIRITISM—A "WAR-PROPHET."

BY A. E. NEWTON.

In a work entitled "Mary and I; or, Forty Years with the Sioux," by Rev. S. R. Riggs, D. D., Missionary of the American Board of Foreign Missions, which has recently come under my notice, is an interesting account of an intelligent Indian who was for some time employed by this missionary as an aid in acquiring a knowledge of the Sioux language, and in translations into it. His name in English was "Eagle Help." He claimed to be a "War-Prophet," and the following is stated regarding him:

"As a war-prophet, he claimed to be able to get into communication with the spirit-world, and thus to be made a seer. After fasting and prayer, and dancing in the circle-dance, a vision of the enemies he sought to kill would come to him. He was made to see in this trance or dream, whichever it might be, the whole panorama, the river or lake, the prairie or wood, and the *Ojibwas* (a hostile tribe) in canoes on the land, and the spirit in the vision said to him, 'Up, Eagle Help, and kill!' This vision and prophecy had heretofore never failed, he said."

On one occasion, it is related Eagle Help had a vision, raised a war-party, and went out "to kill," against the protestations of the missionaries, who prayed that the party might not be successful. The result was, they failed utterly, not being able to see a single *Ojibwa*. This failure the prophet attributed to the opposing prayers of the missionaries, and thereafter refused to render them any further aid. The account adds:

"In after years Eagle Help affirmed that his power of communicating with the spirit-world as a war-prophet was destroyed by his knowledge of letters and the religion of the Bible. 'Shall we accept this as true? And, if so, what shall we say of modern Spiritualism? Is it in accord with living a true Christian life?'"

Doubtless the Reverend Divine who asks this question expects an adverse answer to this last question. But a little better acquaintance on his part with Modern Spiritualism, or Spiritualism, would have furnished him an explanation of the whole matter not in the least discreditable to Spiritualism. In the first place, in the light of common psychical experiences, it is not at all improbable that this Indian medium or seer was able, through fasting, prayer, and other appropriate exercises, to come in rapport with unexpressed spirits of his race who could endow him with prophetic clairvoyance as described. Nor is it at all improbable that the counter-prayers of the missionaries may have had the effect to bring to act upon him a different and doubtless higher class of spirit-influences, who defeated his bloody designs, and those of his savage ancestral spirits.

Further, it is not at all strange that a change of occupation and surroundings, accompanied doubtless by a disuse of his psychical powers, should have resulted in a loss of these powers. Had this Indian psychic been instructed by the missionaries, as he should have been, that there are "spiritual gifts," which were a prominent feature of primitive Christianity, among which are both clairvoyance and prophecy—and that these gifts are to be used for beneficent purposes instead of for the destruction of enemies—he might have continued to cultivate them, and have employed them for good instead of for evil; by coming into rapport with a higher class of spirits—those who seek to enlighten and to bless rather than to kill. This would have been not only "Modern Spiritualism," but "Modern Spiritualism" also; and it would have been wholly "in accord with living a true Christian life," as this was exemplified in apostolic times, when spiritual gifts were not ignored by Christians.

What a pity that a missionary sent out to Christianize the heathen should be so ignorant of the very things that the Apostle Paul urged his brethren not to be ignorant of! (See 1 Cor. xii. 1.) How shall the American Board and its missionaries be Christianized?

No doubt Indian spirits, like all others, on entering the spirit-life, continue for a greater or less length of time under the domination of the ideas and passions of the lifetime and desire of revenge, which have possessed them in this



life. But no doubt, also, redemptive influences are at work in that life to elevate them to higher planes of intelligence and feeling. The writer has conversed with those who claimed to have been out of this world by the white man's bullet-victims of the foulest wrongs and the grossest injustice—and who have stated that for a long period the fires of revenge burned within them as spirits, and they did their utmost to rouse their kindred still in the body to deeds of retaliation and vengeance; but at length they have been led, by the persistent efforts of bright beings who have visited their dark abodes, to see the folly of this course, to feel the softening influence of love and forgiveness, and to realize how much nobler and more joy-giving it is to return good for evil, blessing for injury, as taught by the Nazarene. Thus these wronged sons of the forest have been led in great numbers to devote themselves as spirits to the service of the white race, by whom they have been well-nigh exterminated from their own land; and this is given as one explanation of the presence of so many Indian spirits as assistants to healers, as imparters of vitality, and as aids in the production of various evidences of spirit-existence. Those who manifest their presence are of course of various grades of intellectual as well as of moral and spiritual advancement; but the frequency, almost universality of their participation in the modern movement, is one of its marked characteristics, which has often excited the wonder of inquirers and the jibes of scoffers. And among the many ministering angels to whom the writer is indebted for services which no words can fitly acknowledge, none have proved more faithful, alert, untiring, sagacious, or powerful for good, and none more deeply imbued with reverence for the Great Spirit, or with Christly love for all humanity, than have these dusky sons of the forest.

Were the missionaries sent to the heathen properly acquainted with "spiritual things," they might be able to turn the mediumship or psychologic susceptibility to be found more or less among all peoples into higher channels, and thus do far more effective work in human elevation by securing the active and recognized cooperation of advanced and enlightened spirits who are familiar with the genius and wants of each people. Will our missionary boards ever learn this great lesson?

AUTUMN LEAVES.

Hark! I hear the lovely sound  
Of crisp leaves falling to the ground;  
And well I know the pretty things  
Are loosed from summer fastenings,  
And whirl about in eddied rings  
Like butterflies with tinted wings;  
Oh! hark, my heart gives welcome sound  
To hear the autumn leaves go round.  
'Tis nature's soul in golden guise,  
Whirling broad limbed eyes  
That smile unto the passer-by  
In red and russet sympathy.  
And in each glancing there seems a cry:  
"Just see how sweet it is to die."  
So bright does God materialize  
In autumn's lovely golden guise.  
—[Given by Spirit Alice Cary to John Love, Esq., of Chelsea, Mass.]

A Visit to the Perine Mountain Home, Summit, N. J.

To the Editor of the Banner of Light:  
It was my privilege, as well as pleasure, to visit on Sunday, Oct. 10, this beautiful place. It is situated some fifteen or sixteen hundred feet above tide-water, and from its summit the most charming views are obtained, overlooking the surrounding country, the city and ocean—in the distance—for many miles.

It is here that spiritualistic meetings have been conducted for three seasons past with so much success; the seeds have been sown, and they are now bringing forth fruit.

With the combination of talent that gathered at this place on Sunday afternoon, the meeting could not be other than unusually interesting. The exercises commenced with singing, at the close of which, Mrs. Martin, a trance medium of Newark, N. J., offered a beautiful invocation. She was followed by Miss Schooley of Trenton, N. J., who read a chapter from the Scriptures.

Mrs. S. L. Hopper, of New York, then proceeded to give a lecture which was well received by an appreciative audience. I therewith present a brief synopsis of her remarks:

SPECIAL PROVIDENCES.

Among the wonderfully inspired Psalms of King David, and as one quite in accordance with his Jewish education and experiences, we are called upon to notice especially that which is written as the nineteenth of Trenton, N. J., who read a chapter from the Scriptures.

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Mrs. S. L. Hopper, of New York, then proceeded to give a lecture which was well received by an appreciative audience. I therewith present a brief synopsis of her remarks:

With the combination of talent that gathered at this place on Sunday afternoon, the meeting could not be other than unusually interesting. The exercises commenced with singing, at the close of which, Mrs. Martin, a trance medium of Newark, N. J., offered a beautiful invocation. She was followed by Miss Schooley of Trenton, N. J., who read a chapter from the Scriptures.

self, in these words: "Bring no more vain oblations; they are a trouble unto me." "Oh! Israel, what doth the Lord require of thee, but to do justly, love mercy, and walk humbly with the Lord?" In a late novel, entitled "Ben Hur," it is beautifully taught that the intuitive nature of Christ refused to allow himself to be crucified on the cross, because he was before the spirit-world to vindicate the idea of immortality and the resurrection from the dead. This doctrine had been believed in some sense, in India and in Egypt, while before the Jews were the one nation who had practiced and taught the worship of an unseen and spiritual Jehovah. They had their priests and their communion on the breast-plate of the priest, and through these came oracles divine. When these responses were lost amidst the changes of their nation and of their rebellion against that which they believed to be from God, what was called "the voice" still remained, but afterward even this ceased altogether, and was heard in the clouds, perhaps, after the baptism of Christ, saying: "This is my beloved son; hear ye him"; and again in that great testimony which Christ personally gave to the power of Jehovah within him, saying: "I am the resurrection and the life. He that followeth me shall not walk in darkness; and he that believeth in me shall have life everlasting." "This, my friends, is the true meaning and benefit of those immaculate promises recorded in the Bible."

It was said in the Jewish Cabbala that "the great schoolmaster who first instructed men and angels in the letters of the Divine Alphabet was God, the Father of spirits, and he who taught the angels, intuition, inspiration, and, besides, direct communion with these angels of God, as a man speaks with his friend."

Had you asked the inspirational man of old how he knew these things, he would have gazed upon you with astonishment and questioned back: "How is it possible that you should talk to know them?" The laws of nature are the laws of the spirit-world; the existence of their own souls, because they cannot see spirits; how, then, asks one, "can they expect to see spirits, or apprehend the nature of God who is a spirit?"

Boerhaave said: "I respect my own soul though I cannot see it." Thomas Huxley believes with John Tyndall, that science and intuition come of evolution; and that in all the intelligence manifested they cannot see God. Herbert Spencer, with his learned philosophy, has admitted the unknown; nothing of the spirit-world finds favor with him because he lacks the intuitive discernment of a personal God-like intelligence. From even the ancient Jew such philosophers might well take advice, information and prophetic truth.

The deity we believe in is to the author of natural law, rather than the subject of it, and we have, as yet, hardly begun to perceive, much less to understand the spirit-world. It appears sometimes, however, a nearly fatal mistake that inspiration should be considered a guarantee for infallibility, or entire goodness of character. Solomon was not a deity, but he had a great reverence for the higher, and a strong instinct of worship.

Perhaps it is our own selfish human nature that often arraigns for private judgment a power that we do not understand. Should we not be content with the our own depravations when we know that the truth of our Father's good and loving children are everywhere subject to temptation, misery and want? It is no more promised, that the realm of the deity, that one shall have a bed of thorns as another a fair grove; and yet these earthly values are certain to some, and are changing hands continually to others. Now we know that a knowledge of the higher world, deity through spiritual agencies has done much to redeem man from suffering and ignorance, and from liability to constant disease and untimely death. A prayer that addresses the deity through possible influences, looks for and even expects results.

Science now unfolds, and recognizes magnetism and mesmerism, and even the control of one's own will, as a possible remedy for many of the ills of life; while the voice of the spiritual believer—who has faith in a law that he does not altogether comprehend, but is willing to trust—seems able, sometimes, to be heard above them all.

Mrs. Martin, a faithful and devoted worker in the cause, followed with able and comprehensive remarks. Mrs. Wells, of New York, gave convincing tests to many in the audience. The well-known materializing medium, Mrs. M. E. Williams, of 323 West 40th street, New York, then held the closest attention of the audience by a neat little address.

Dr. Perine announced that the meetings would be continued until November. He also gave notice that conveyances would be in waiting at the railroad depot at Westfield for the arrival of the 12 o'clock N. Y. train from the foot of Liberty street, New York, to carry passengers to and from the mountain top.

On Saturday and Sunday evenings, Oct. 8th and 9th, Mrs. E. A. Wells, of 323 Sixth Avenue, New York, who has made a most excellent reputation as a materializing medium, held séances at the Perine Mountain Home to quite large circles with very satisfactory results. It is expected that Mrs. Williams will also hold séances at the same place at an early day.

New York. T. K. W.

October Magazines.

THE INDEPENDENT PULPIT.—Lengthy Quotations are given from a recent number of the *Nineteenth Century* to show that liberal views are obtaining a footing in the Catholic Church. William Edmonds ably and clearly refutes the late assertion that George Washington was baptized in the Potomac by a clergyman, citing from good authority the statement that in all his voluminous writings the name of Jesus Christ never once appears, and from a document signed by him as President of the United States, this: "The Government of the United States is not in any sense founded on the Christian religion. The United States is not a Christian nation any more than it is a Jewish or a Mohammedan nation," adding what Theodore Parker says: "His theological opinions were those of John Adams, Dr. Franklin and Thomas Jefferson," of all of which plainly shows that the present attempt of certain bigoted sectarians to identify this nation with any one system of religion is in direct conflict with the spirit and purpose of the framers of the Constitution and the declaration of our Independence.

Waco, Texas: J. D. Shaw.

THE COSMOPOLITAN.—"The Passing of the Buffalo" graphically describes buffalo hunting, and in its portrayal of the reckless extermination of that animal, gives aid and evidence of the tendency of mankind to acts of cruelty, for no other reason than that it is cruelty. It is pleasing to know that stringent laws are being enacted to prevent the killing, but it probably is, as this writer says, "ten years too late." P. T. Barnum gives a semi-comical story of the sale of the first Jenny Lind ticket and the outcome of it to the purchaser. In "The Pliny Kingdom of Debauchee," G. H. Fitch describes the condition of the Hawaiian Islands, the causes of the recent revolution, and the character of King Kalakaua and his subjects. The article is fully illustrated. "The Second Wife of Napoleon I," based on new material just published in Europe, by J. H. Hayes, will attract special notice. More of the Charles Sumner sketch by A. B. Johnson, and, apropos, to the tour of President Cleveland, some account of the tours of past Presidents, together with stories, poetry, an essay upon "A Remedy for Poverty," by R. A. Proctor, etc., complete the number. New York: Scribner & Field Co.

THE PARENTHOLOGICAL JOURNAL.—"Some Observations in Mesmerism Forty Years Ago," a series of papers by Wm. O'Gorman, the first of which is given, promises to be of much interest. We have also the first of a number of brief biographies, with portraits of "Some Notable Characters of the Day." Other articles of interest are "Evolutionary Problems," "Hereditarity," and "Should Women Remain in the Medical Profession?" New York: Fowler & Wells Co.

THE BIKARIN.—NOTES AND QUERIES contains "The Omens of Sneezing," "Misquotations of Scripture," "Original Things," etc. Manchester, N. H.: S. O. & L. M. Gould. For sale by Colby & Rich, Boston.

VICK'S ILLUSTRATED.—Following "Summer Climbing Plants," and "Orchard and Garden Notes" are "Some Things about the Geyser," reports of novelties and instruction for outdoor protection and indoor culture of plants in winter. The frontispiece is a cluster of the flowering branches of *Mimulus hybridus*. Rochester, N. Y.: James Vick.

THE SECRET OF A LONG LIFE is disclosed in an incident related by a writer in the *American Magazine*. "A little way beyond the ancient church at Holderness is a brick residence whose front is half hidden by one of those monstrous elms that are the pride of our Northern States, and whose shade is welcome to the weary traveler, who is passing his lonely fifth year, sitting comfortably in a great arm-chair. My wife told me that this man had recently died, aged one hundred and five, and, curious to know if there was any special reason for such longevity, I made inquiries. 'No,' said my informant, 'only that he was always out-of-doors, and lived a quiet life.'"

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New Publication.

JACK HALL: or, The School Days of an American Boy. By Robert Grant, author of "Face to Face," etc. 12mo, cloth, pp. 394. Illustrated. Boston: Jordan, Marsh & Co.

A safe and helpful book to place in the hands of boys. The author shows a thorough knowledge of their needs and wishes. Jack, a mischievous lad, after trying to his full extent the patience of a widowed mother, is sent to "Utopia," a school for boys. The principal of Utopia is a model teacher, guiding and leading rather than driving his pupils. Sports abound. Good, well prepared food in abundance keeps the lads healthy, which plenty of physical outdoor exercise serves to strengthen.

Jack is not by any means a perfect boy; he is often getting into trouble, and his antics at times are, as the saying is, "enough to spoil the patience of a saint"; but the teacher retains him, gently and kindly admonishes him, and finally he graduates with honor and enters upon a manly course of life.

The book should be in every family where there are boys. Its teachings are excellent, and the methods adopted at "Utopia" cannot but result in good to all who come under their influence, either at school or at home. While it advocates athletic sports, giving much to baseball, they are not allowed paramount importance; with them as recreation hard study is insisted upon.

Passed to Spirit-Life.

From Denmark, Lewis Co., N. Y., Oct. 1st, 1887, William Parsons, aged 41 years 9 months and 13 days.

The subject of this notice was born in Denmark, and was the first in a family of six children, and the last among them to leave the scenes of earth-life. On the first day of 1887, he was united in marriage with Miss Mary Van Slyke. One son and two daughters (all yet remaining in the parental sphere) were born to him, and his presence and good deeds, in a family of parents, all of whose years ago became earnest and intelligent spiritualists, and by their "good" words and worthy example, they professed the glory and grandeur of the sublime doctrines they professed.

Mr. Parsons was a model of industry, honor and philanthropy. He was a devoted and successful business man, having found food, shelter, sympathy and aid in his hospitable home. His funeral was attended on the 4th inst. by a large concourse of people, and his discourse was delivered by Rev. J. H. Hatter of Auburn, N. Y.

From his home in Stoughton, Mass., Sept. 28th, Mr. William M. Briggs, aged 71 years.

He was a citizen of Stoughton for over forty years, and was one of the old charter members of Stoughton Lodge of Odd Fellows. He was a devoted and successful business man, having found food, shelter, sympathy and aid in his hospitable home. His funeral was attended on the 4th inst. by a large concourse of people, and his discourse was delivered by Rev. J. H. Hatter of Auburn, N. Y.

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Miscellaneous.

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## ALL SORTS OF PARAGRAPHS.

HYAR'S DE COON FOR YEE MONEY.

IN FOUR STanzas.

Pickin' off de cotton, booin' in de cane,  
Drinkin' up de blackstrap coum' fru de lane,  
Hyar's de nig for yee, honey I  
Bendin' o'er de saw-buck, pi-wi-wid de steers,  
Bidin' on de donkey, holdin' by his ears,  
Hyar's de coon for yee money.

Miss Emma Abbott, the actress, attended the Methodist church at Nashville, Tenn., on a recent Sunday, and the pastor, the Rev. W. A. Chandler, took advantage of the occasion to preach a sermon against the theater. At the close of the discourse, Miss Abbott arose and in a short speech entered a general denial of the pastor's statement. There was applause at the close of her remarks, and the preacher had nothing to say. The people of Chattanooga, Tenn., were so much pleased with Miss Abbott's rebuff to this clerical gentleman, that when she came to that city she was presented by them with a miniature silver yacht, and a vote of thanks.

A lost dog is advertised as "strayed or stolen." A lost young man on his way to Canada has both strayed and stolen.—New Orleans Picayune.

While Inspector Sanvendra was examining explosives at the custom house, Lima, Peru, on the 12th inst., a cartridge of dynamite was, by some carelessness, caused to explode. Twelve of the bystanders were torn to pieces, three others died soon afterward, and nineteen others were fatally injured. Among the killed were several high officials.

Miss Alice M. Longfellow, who was recently chosen a member of the select committee, is a daughter of the great poet. She has recently been largely interested in educational matters in the University city, and has devoted a great deal of her time toward the establishment and carrying on of industrial and kindergarten schools. She is a graduate of a female college, and ranked very high in her class. As an example of her standing in educational matters it may be stated that she is one of the trustees of the Harvard Annex. The election of Miss Longfellow places two ladies on the school board.

The settlement of national disputes by arbitration instead of an appeal to arms, which, strictly speaking, is a resort to wholesale murder, is in a fair way of adoption. It is stated that twelve members of the English House of Commons are to visit the United States this month, with the intention of presenting a memorial asking that differences arising between America and England, which cannot be adjusted by diplomatic agency, shall be referred to arbitration.

**AUTUMN DAYS.**  
In the Fall the mighty pumpkin swells around the county fairs,  
And the Candidate compares it with the mighty head he wears;  
In the Fall the lecturing parson turns his back upon his flock,  
And the coal-man, blithe and earnest, "over-values" his stock.

Joseph Cook, the apostle of creedal non-progress, spoke in Park-Street Church Sunday evening, 15th inst., in opposition to liberal theology, and in defense of the bigoted action of the American Board. He also had a growl at Rev. Dr. Parker, of England. Dr. P. can stand it, however.

The annual convention of the Secularists and Free-thinkers of Canada will be held in Toronto on Saturday and Sunday, Oct. 29th and 30th, in Science Hall, under the auspices of the Canadian Secular Union.

The star of the plumb line is on the wane. Once, when a man proposed to build a new house, he consulted the plumb line, but now heaves such details to the architect and builder.

"Yacht yer dolo' wid my dory?" queried a Marblehead German the other day. "Putting a centre-board in it, yee see." "Ah, dat ish goot!"

It has been discovered by the Grand Jury of the United States Court in Arizona, that organized cattle thieves have been stealing cattle from the Indians on the San Carlos reservation during the past year. Several prominent citizens are implicated. Much of the Indian trouble is due to cattle stealing.—Boston Journal.

It is not so long ago that the telegraphic despatches and other advices were "building up" a great Indian scare in this same Arizona. Have some of these implicated "prominent citizens" of Caucasian origin been trying to play the "Artful Dodger" to the Indians?—"Oliver Twist"?

Advertising is to business what vigorous health is to the body—one can drag along an existence without it, but existence is not life any more than the simple fact of having something to sell is business.—The Wood Worker.

Rev. Dr. Lyman Abbott, editor of the Christian Union, has been engaged to supply the Plymouth pulpit until a successor to Mr. Beecher is chosen.

The Caroline and Samoa Islands, about which one hears so much now-a-days, are the occupation of these groups by Spain and Germany respectively, lie in the South Pacific, east of Australia. They are "islands of the sea," dear to every Sunday school child's imagination, for they are two of the groups among which the missionary steamer, *Morning Star*, and before that the sailing-vessel of the same name, have been plying for thirty years.

The railroad fire-bomb accomplished his deadly work at Kent, Ind., Oct. 12th—a freight train running into the rear of an express stopped at a water tank; result, an awful accident, cars telescoped, passengers crushed, ruins on fire, and a large number (how many will never be known) burned to death while imprisoned in the debris.

"How did you begin life?" the young man asked the great man. "I didn't begin it," truthfully replied the great man. "It was here when I got here."

The Albany marketman who buys English sparrows in large numbers, says there is a brisk demand for them, and that they make a delicious pie.

Anent the advance in the price of coal, it is generally believed in Philadelphia that much more coal has been ordered by wholesale dealers than they can possibly get rid of, and that sooner or later there will be a drop in retail prices.

Col. Benjamin S. Heath, editor of the Chicago Evening Press, after a severe sickness extending over several months, passed into immortal life Wednesday, Oct. 18th, 1887, at 10 p. m., from his residence, 709 Congress street, Chicago, at the age of sixty-six years. J. H. Randall will succeed him at the helm of this able reform journal.

**THE TONGUE.**  
Ah, me! these terrible tales of ours!  
Are we half aware of their mighty powers?  
Do we ever trouble our heads at all,  
Where the jest may strike or the hint may fall?  
The latest clap of that "little bird,"  
That spits story "you must have heard,"  
We cast them abroad in our gossip rash,  
And somebody's glass of courage goes smash.  
What fumes have been broken and broken,  
What pestilence stinks been stirred,  
By a word in lightness spoken,  
By only an idle word!

In his address to the Knights of Labor Convention at Minneapolis, Mr. Powderly said the assembly should pass a resolution demanding that every avowed anarchist be obliged to withdraw from the order or be expelled. He said the United States Government should establish a department of labor, and he favored governmental supervision of the telegraph.

The car stove has done it again. The car stove is getting to be the live issue of American politics.—Boston Globe.

We call especial attention to the advertisement of the BANNER OF LIGHT. It is the best known journal of its kind in this country, and while devoted especially to Spiritualism, it yet has many other interesting features.—The Model Commonwealth, Portland, Me.

The Boston Evening Record calls matrimony a "great game." This is a solemn fact, if the details of the divorce cases published in that paper are correct.

The sixteenth annual meeting of the Iowa Woman Suffrage Association was held in Des Moines, Oct. 18th and 19th.

## Movements of Mediums and Lecturers.

(Notices for this Department must reach our office by Monday's mail to insure insertion the same week.)

Dr. H. F. Merrill will inform his correspondents that he will be able to accept no engagements save in the State of Maine during the lecture season. To the 1st inst., he will be at Rockport and Thomaston, from the 22d to the 31st at Auburn; will give public readings in Auburn the 23d and 24th; from Nov. 2d to 5th will be in Bangor; 6th, Glenburn; 7th to 14th, Bucksport and Orland. Address all letters to Bucksport, Me.

J. Frank Baxter will lecture in Easton, Conn., on Tuesday evening, Oct. 25th, and will probably give an "Extra" in Bridgeport, Conn., Thursday evening, Oct. 27th.

Mr. and Mrs. Dr. Still will go from Troy, N. Y., to Otsego County—thence West. Would like engagements along the route, for which letters can be addressed to W. Still, M. D., Mohawk, N. Y.

Mrs. Jennie K. D. Conant, of Scotland, will speak and give psychometric readings for the Fitchburg Spiritualist Society Sunday, Oct. 23d, afternoon and evening; she will also speak and give psychometric readings in Lynn, Nov. 20th, afternoon and evening. Would like to make engagements for the first two Sundays in November, also would like engagements in Maine for the month of December. Address 20 Bennett Street, Boston, Mass.

Dr. Fred L. H. Willis will lecture for the First Society of Spiritualists in New York City the first two Sundays of November, and for the First Society of Philadelphia the Sundays of January, 1888; would like engagements for December in New York or Connecticut.

Walter Howell, we are informed, has decided to make his home in Buffalo, N. Y., for the present. He will accept calls to speak in any of the adjoining towns.

Mr. and Mrs. G. W. Kates have recently been doing some good platform work for the cause—in the way of lectures and psychometric readings—at Evansville, Ind. They were dated to lecture at Evansville, Ind., Oct. 12th and 13th; Winchester, 14th to 16th; Richmond, 18th to 23d.

Mrs. Clara A. Field lectures at G. A. E. Hall, Washington, D. C., on Sunday, Oct. 23d, morning and evening; she will speak at same place Oct. 23d. Mrs. Field solicits correspondence for lectures anywhere in the South for the coming winter. Address her at 103 E. Street, N. E., during the lecture season, and at the care of BANNER OF LIGHT, Boston, Mass.

Mrs. E. Cutler of Philadelphia, Pa., lectures and gives tests and psychometric readings at the hall on Halsey street, corner of Market street, Newark, N. J. Mrs. A. P. Brown, of St. Johnsbury Centre, Vt., will lecture at Northfield Falls, Vt., Oct. 23d, afternoon and evening.

Miss M. T. Shelhamer lectured at Onset, Oct. 2d; in Boston, Oct. 9th; at Haverhill, Mass., Oct. 16th. Will be at Greenwich, Oct. 30th. Her address is in care of this office.

Dr. Lucy Barlow lectured, gives tests and psychometric readings from the platform. Those who wish may address her at office 175 Tremont street, Boston.

Hon. Warren Chase has still open for engagements the last two Sundays of November, the second Sunday of December, all of January and first two in February. He goes West in March, and this may be the last chance to hear him in New England except at the Camp-meetings and near-by towns. He is not likely to next year, as he will attend the western camps.

Mrs. Mary A. Charter will hold a reception on the 30th anniversary of her mediumship, Oct. 25th, at Wells Memorial Hall, Boston. Mediums and their controls especially invited. She will remain at 103 Washington street but two weeks longer, as she then leaves for the West. Would like to engage to give platform tests.

Prof. J. M. Allen spoke in St. Louis, Mo., Sept. 25th, Oct. 2d and Oct. 5th. May be addressed for the present at 1260 South Broadway, St. Louis, Mo.

The *Saratoga Eagle* of Oct. 15th records that Carrie E. S. Twing, a prominent inspirational speaker and test medium, was to lecture at Court of Appeals Room, Town Hall, Sunday morning and evening, 16th, and adds: "It was through Mrs. Twing's inspiration that what purports to be the experience of Samuel Bowles in an spirit-life was written." She will remain at 103 Washington street, Nov. 20th-27th; New York, Nov. 20th.

October the 9th Mrs. Abbie N. Burnham officiated at the funeral of Mr. G. B. Sherman, in West Mansfield (Baptist church); she spoke in Princeton, Oct. 16th; and in Portland, Nov. 2d; Salem, Nov. 9th; 13th; Bridgeport, Nov. 20th-27th; New York, Nov. 20th.

## Reception of Dr. and Mrs. Henry Rogers.

The evening of the 5th of October was the time, and 622 Eddy street, San Francisco, the place of an occasion that will long be remembered by all who were participants in it. It was a reception given by Dr. and Mrs. Henry Rogers, the well-known art mediums, at their new residence at 222 E. Market street. The occasion of brief addresses by J. J. O'Connell, of the Golden Gate, Albert Morton, W. E. Coleman, Amos Adams, I. C. Steele, Mrs. Wilson, Mrs. Mozart and Mrs. McKinley, to which Dr. and Mrs. R. responded with much good taste and feeling. During the evening vocal and instrumental music was furnished by Miss. Fries-Bishop, Joseph Maguire, Miss Estlin, Miss Daley, May Treacy, and a young lady whose name is not given.

Nearly one hundred were present. Elaborate refreshments were served during the evening, which were superintended by a number of the first class. Everything was inviting in this department, and was partaken of with a relish by all the guests. The most good feeling prevailed, and all in all, the reception was a social triumph unequalled by any effort of the kind in the spiritualistic society of that city.

## A Pleasant Occasion.

We noted briefly at the time the social of Mr. and Mrs. J. J. Morse in San Francisco, held on the evening of Oct. 1st. We learn that the exercises were eminently fitting the occasion, the seventeenth anniversary of their wedded life. Mr. and Mrs. M. were highly gratified and deeply touched by several valuable presentations with which they were "surprised," among the articles being a handsome scarlet plush-covered album, arranged upon a novel stand, the back of which contained a portrait of the couple. The album was of choice specimens of calla, ferns and flowers; an elegant hand-painted silk birthday card in bronze plush frame; a silver-mounted walking-stick made from the wood of the United States walking-knave, etc.

## Washington, D. C.

To the Editor of the Banner of Light:  
Mrs. Clara A. Field, of your city, spoke before the First National Spiritual Society on Sunday last, and to-day (16th inst.), and has been engaged for the remainder of the month.

Mrs. Field's excellencies as a speaker are an old story to the readers of the BANNER, but the writer of this notice cannot refrain from expressing individually, and on behalf of the entire circle of the Banner of Light, profound satisfaction in the ability shown by Mrs. Field's controls in discussing the subjects taken up in her discourses. Each lecture seems perfect in itself, and yet in advance of the last. Mrs. Field is logical and calm in her exhibition of the truth as it is revealed to her, and yet at times in her earnestness becomes almost passionately eloquent, leaving her hearers with her finger pointed to the beginning to the end of the lecture.

It is a matter of regret that she is obliged to go South for the winter climate in the winter; good openings should be made for her services in the winter of the cause of Spiritualism needs the constant work of such evangelists as she.

**Nowwich, Conn.**—Mrs. H. S. Lake and husband, Prof. W. P. Peck, are doing valuable work in our Society this month. Mrs. Lake giving the evening lecture under inspiration, and psychometric readings following the lecture, while Prof. Peck speaks in the afternoon, and renders much aid in the musical exercises. He treated as his subject for the 16th inst. "The Christian's Responsibility in the Spiritual World." The guides of Mrs. Lake selected as the evening address: "The Vices of Civilization." Both speakers are well appreciated and are laying a solid foundation of facts and philosophy upon which to base our winter's work.

**Haverhill and Bradford.**—The interest in the Haverhill Hall meetings was manifested by the presence of large audiences last Sunday, afternoon and evening, to listen to inspirational addresses and spirit-messages given by Mrs. E. E. Kimball, of Lawrence, all of which were of much interest. About one hundred and twenty-five spirit friends made known their presence—a large proportion of whom met with recognition.—Next Sunday Mr. Edgar W. Emerson, of Manchester, N. H., will occupy the platform.

**Providence, R. I.**—Mr. J. W. Fletcher's subjects next Sunday are: "How I Became a Medium," and "Denton in Spirit-Life." Many were unable to gain admittance last Sunday. A report of the evening (Memorial) service will appear next week.

**Horsford's Acid Phosphate** in Nervous, Mental or Physical Exhaustion. Dr. N. S. READ, Chandlerville, Ill., says: "It is of the highest value in mental and nervous exhaustion, attended by such functional disturbances as sick headache, dyspepsia, diminished vitality, etc."

## The Cincinnati Wall Movement

Is a worthy one, and should become an established fact. What on earth is more commendable than to rescue from destruction, mentally and morally, the little neglected walls of a great city? This Mrs. Hattie D. Mackenzie, of Cincinnati, is endeavoring to do. Our spirit friends and ourselves endorse this movement of that philanthropic lady. Such an institution is already in successful existence in London, and is well patronized by the liberal-minded in England. Why should not such an institution—or a number of them—be established in this country, as Mrs. Mackenzie is endeavoring to put in practical operation? Sufficient funds are all that is required. The BANNER's call for aid has been responded to thus far liberally; but we hope to increase the donation fourfold. Any sum, no matter how small, will be gratefully received.

Previously acknowledged.....\$22.43  
J. D. .... 2.00  
J. D. .... 2.00  
We are informed by Mrs. Mackenzie that she has also received \$25 in addition to the above, which sum was sent to her personally by other parties.

The BANNER OF LIGHT has entered upon the thirty-second volume. Heartiest good wishes. The Public Free Circles at the BANNER office are to be reopened for answering questions and giving information, as well as for enabling spirits who desire to reach their earthly friends to do so. These circles are coeval with the first publication of the BANNER. During all these years how many voices from the beyond have been heard, how many a mourner has been cheered by the "sound of a voice that is still," still then no longer! Is it all fraud and delusion? Does any one seriously think so? Is there any one so wickedly abandoned as to go on for all these long years trifling with and insulting the tenderest and most sacred feelings, more and more crowded up by bereavement? Does any one seriously contemplate the possibility of anything so base? Surely not.—Light, London, Oct. 1st.

The Children's Lyceum which meets at Metropolitan Temple, is well attended, and gives a course of good lectures. What is needed is devoted, unselfish workers, who will gather in the little ones and teach them the grand truths of our beautiful philosophy.—The Carrier Dove, San Francisco.

**CHRISTIAN SCIENCE.**—A Pamphlet, giving a full and complete statement of the scope and nature of this new thought, sent post-paid on receipt of 5 cents by THEO. GUSTEFELD, Room 2, Central Music Hall, Chicago, Ill.

Back numbers of the BANNER for no special date will be supplied at four cents per copy; but parties ordering papers for any special date will be charged the usual price—eight cents per copy.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend lectures. Address him No. 670 Tremont street, Boston, Mass.

## Anniversary Fair.

The Boston Lyceum will hold a Grand Anniversary Fair at Faneuil Hall, Dec. 7th, 8th and 9th, under the auspices of Mrs. Fulcom-Butler, assisted by friends.

Many of the prominent mediums and lecturers of the country will be present, and the entertainment brought to a close by J. W. Fletcher's illustrated lecture entitled, "Is Spiritualism True?"

Further particulars will be announced soon. All those who are interested in the success of this worthy undertaking are requested to address, Mrs. W. S. BUTLER, Longwood Avenue, Brookline, Mass.; or, J. W. FLETCHER, 6 Beacon street, Boston, Mass.

## Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look to the friends of the paper throughout the world to assist them in the work.

## RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and every insertion on the fifth or eighth page, and on the fourth page for each subsequent insertion on the seventh page.  
Special Notice: forty cents per line, Minimum, each insertion.  
Business Cards thirty cents per line, *Agate*, each insertion.  
Notices in the editorial columns, large type, headed matter, fifty cents per line.  
Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement space for one-half price in exchange of the regular rate.  
Electrotyps of pure type matter will not be accepted.  
The publishers reserve the right to reject any and all electrotyps.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of the many advertisers. Advertisements placed in the editorial columns, large type, accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, we request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

## SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3.00, and 10c. postage. 4w\*

Dr. R. W. Flint, 123 West 80th street, New York City, answers sealed letters. Terms, \$2.00. 4w\*

Dr. F. L. H. Willis may be addressed until further notice at 123 Amity street, Brooklyn, N. Y. 15w\*

Andrew Jackson Davis, Physician to body and mind, may be consulted by letter or in person at his office, 63 Warren Avenue, Boston, Mass., every Tuesday, Thursday and Saturday, from 9 to 12 A. M. Consultation, \$2. Every subsequent interview, \$1. 4w\*

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

## ADVERTISEMENTS.

MISS J. M. GRANT, Trance, Business and Clairvoyance, Hours from 12 A. M. to 5 P. M. 205 E. 2nd Avenue, Boston. 2w\*

MRS. H. O. WAITE, Medical Examinations, a specialty, 600 Washington street, Boston. 1w\*

## COCINISM,

The Science of Practical Will-Ability and Psychological Hygiene.

THIS wonderful science teaches man how to obtain control over the greater part of his nervous system, and to exercise his will by the aid of the causal current of vital force through any part of the body. When the exercise of this power is once learned, the brain and the whole nervous system can be directed more or less, according to the amount of force exerted by the will. It is experienced in any part of the body, when the effects of physiological changes, it can be removed simply by removing the cause thereof; and even where such changes have taken place, if powerful currents of vital force can be forced through the parts affected, much foreign matter can be removed, thus giving Nature a chance to repair damages, especially in affections of the Liver. Falling Sight and Memory have been restored in many cases, whilst chest diseases are always amenable to this power.

There is another Phase of the Science: The Psychology of Mediumship.

This branch deals directly with the development of Sensitives. Hundreds of persons have been developed as seers, who never dreamed that they were mediumistic; whilst, when making experiments, many persons were invited to do so, who, for the results were the same: provided, beyond doubt, that to become a medium, all that is required is the proper degree of fair stock and common sense. Sensitives developed by this process never lose their consciousness whilst travelling through the Realm of Spirit; therefore, all descriptions of places seen and information given, whilst journeying through space, are indelibly impressed upon the memory, and to such an extent that, when there is sufficient ally, more of the country and plans of buildings are readily obtained, whilst the identity of spirits seen and spoken to are placed beyond all doubt.

In the event of the world saying that I claim too much for the Psychology of Mediumship, I would refer to an account of a portion of my work in South Africa, written by the Spiritualists of Cape Town, together with the address that I received on the eve of my departure for South America, both of which were printed in the Medium and Daybreak, April 24th, 1885.

I feel impelled to give these facts to the world at large, with the view of demonstrating them, wherever I am called upon to do so. Business matters will detain me here in Rosario until next June, after which time, if the people of the United States think sufficient of my science to invite me to their shores, I can readily prove all that is herein stated. If societies or communities wish to write to me, my address is: C. M. COLBY, F. O. Box 2, 600 Washington street, Rosario de Santa Fe, Republica Argentina, South America.

## MECHANICS' FAIR.

SIXTEENTH TRIENNIAL EXHIBITION.

Mass. Charitable Mechanic Association,

HUNTINGTON AVENUE, BOSTON,

NOW OPEN.

Admission, . . . 25 Cents.

Afternoon and Evening Concerts.

Baldwin's Boston Cadet Band

AND

Organ Concert.

DIPHTHERIA.

THIS dreadful disease comes with the winter. MACK'S specific will cure it. Every family should have it. In the house. Price \$1.00. DR. JOHN W. MACK, 601 8th Avenue, New York. 2w\*

## Mrs. Kate Fox-Jencken,

114 EAST 53d street, New York, will give a "Palmé 84," and every Thursday evening at 8 o'clock sharp. Private sittings, by appointment, every Tuesday, Wednesday and Friday, from 10 A. M. to 1 P. M. 4w\*

## MRS. K. R. STILES,

LATE of Worcester, will give 81 lectures for Spiritual Communications and Psychometric Demonstrations, Thursdays, Wednesdays, and Fridays, at 262 Columbus Avenue, Suite 11, Boston. Hours 9 to 12 A. M., 2 to 5 P. M. 2w\*

## MRS. DR. COOPER,

14 HANCOCK STREET, BOSTON, treats diseases by 12 and 2 to 6. 2w\*

## MRS. M. M. DURLING,

TRANCE, Test and Business Medium, No. 37 Columbia Avenue, Boston. 1w\*

## DR. J. O. STREET.

78 Montgomery street, Boston, Mass., near corner of Canton st. At home from 10 A. M. to 2 P. M. 15w\*

## MRS. T. B. MCMILLEN,

OF East Portland, Oregon, Magnetic Healer, No. 129 Shawmut Avenue, Boston, refers with pleasure to Dr. James H. Cooke. 8w\*

## MRS. E. B. STRATTON,

WRITING Medium. Hours 9 to 5 daily, Sundays excepted. Suite 4, Hotel Garfield, 80 West Rutland Square, Boston. 1w\*

## Mrs. Amelia M. White,

PHYSICIAN, 98T, Charles street, off Chandler, Boston. 1w\*

## HEALTH RESTORING BATHS for Women

at the Hotel Garfield, 80 West Rutland Square, Boston. 2w\*

## The Gnostic

Monthly Journal of Spiritual Science, PUBLISHED under the auspices of the Myrtle Lodge, Gnostic Schools and Societies of Psychic and Physical Cultures, edited by the Presidents.

It will appear each month, and contain not less than forty pages pertaining to the works of the Myrtle Lodge, Gnostic Societies and Schools, and all kindred interests that have for their end the study of Esoteric Christianity, Psychometry, Occult Science, Mental Therapeutics, Human Unity, and the Culture of all that is Divine in the Human Race. 2w\*

Address the Editors, care of MRS. M. E. CHAMBER, 321 17th street, San Francisco, Cal. 4w\*

## ZÖLLNER.

AN OPEN LETTER

PROFESSOR GEORGE S. FULLERTON,

Of the University of Pennsylvania, Member and Secretary of the Seibert Commission for Investigating Modern Spiritualism.

BY C. C. MASSEY,

Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seibert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Blide.

Pamphlet, pp. 16. Price 5 cents; postage free. 6 copies 25 cents; 15 do. 50 cents.

For sale by COLBY & RICH.

## THE BHAGAVAD GITA;

OR,

The Lord's Lay.

With Commentary and Notes, as well as References to the Christian Scriptures. Translated from the Sanskrit, by the benefit of those in search of Spiritual Light.

MOHINI MOHUN CHATTERJEE, M. A.

The great classic poem of Asia, profound and majestic in its power and harmony. Its translator, one of the most eminent of Hindoo scholars, has been journeying for a year in India, and has collected a vast amount of material for the study of the spiritually-minded. As soon as he has finished his work, he will publish a very full and complete edition of the Bhagavad



## Message Department.

**Public Free-Circle Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, 102 North  
TUESDAY, OCTOBER 24, 1887, at 8 o'clock.  
On Tuesday afternoon Miss M. T. SIKKELHAFER will  
occupy the platform for the purpose of presenting such  
questions as may be brought up for the consideration of the  
controlling intelligence.

On Thursday, OCTOBER 26, JOHN WILLIAM FLETCHER,  
under the influence of his guides, will afford an avenue  
through which individual spirit-messages will be  
conveyed to the public. The hour (which is used only for these sances) will be  
open at 10 o'clock, and services commence at 10:30 o'clock  
precisely, at which time the doors will be closed, except in case of  
absolute necessity. The public is cordially invited.

Persons having questions of a general nature upon  
human life in any of its departments of thought and labor,  
which they would like answered by the spirit-world intelligences,  
may send them to the Chairman of the Circle, who will  
mail or hand them to the Chairman of the Circle, who will  
present them to the spirits at the Tuesday sances for con-  
sideration.

The Messages published in this Department indicate  
that spirits carry with them the characteristics of their  
earth-life to the spirit-world, and that the spirits who  
have passed from the earthly sphere into an undeveloped  
state, eventually progress to higher conditions of exist-  
ence, and that the spirits who have passed from the earthly  
sphere into a more advanced state, eventually progress to  
higher conditions of existence, and that the spirits who have  
passed from the earthly sphere into a more advanced state,  
eventually progress to higher conditions of existence.

It is our earnest desire that those who may recognize  
the messages of their spirit-friends will verify them by in-  
forming us of the fact.

Natural flowers upon our Circle-table are gratefully  
appreciated by our angel visitors, and the flowers which  
are placed upon the table are gratefully appreciated by the  
spirits who are present. It is a pleasure to place upon the altar of Spirituality  
the flowers of the earth.

Letters of inquiry in regard to this Department of the  
BANNER must not be addressed to the mediums in any  
case, but to

Lewis H. Kloss, Chairman.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF

Miss M. T. Sikkelfaher.

Report of Public Séance held Sept. 27th, 1887.

**Spirit Invocation.**

Oh! thou most holy Spirit, we pray that a baptism  
of thy light and glory may fall upon every heart that  
searcheth after truth; we pray that the light of thy  
wisdom may enter into each life that desires a  
knowledge of eternal things, and that every life may  
be inspired and every soul awakened to an under-  
standing of the truth, and that every life may be  
from thy ministering angels lessons of wisdom and in-  
struction; we would receive the pearls of great price  
which they have to bestow upon us, meekly accepting  
whatever lessons they may have to teach us, and we  
every word spoken, every thought which they would  
speak into our hearts, is meant for our good and last-  
ing result. We would, at this hour, come into close  
spiritual communion with the high and pure of angelic  
life. We aspire for grand revelations from on  
high, that our souls may be uplifted and receive pearls  
of great price which naught of earth can bestow.

**Questions and Answers.**

**CONTROLLING SPIRIT.**—We will now attend  
to your questions, Mr. Chairman.

**Ques.**—(By G. A. N.) To what extent should  
we sacrifice our personal rights when we feel  
that such sacrifice is suffering an injustice? Is  
there a place where sacrifice ceases to be a virtue?

**Ans.**—This is a question which each intelli-  
gent person who has come to use his thinking  
faculties and to reason upon the subjects  
concerning his own life, might perhaps most prop-  
erly answer for himself. To our mind, self-  
sacrifice for another individual or a set of indi-  
viduals may arrive at that point where it  
ceases to be a virtue; but to sacrifice self for  
a great principle, for the advancement of a  
grand truth, or for the purpose of forwarding  
some noble reformatory measure, can never  
cease to be a high and ennobling virtue.

We have come in contact with individuals  
possessing a spirit of self-abnegation, who have  
passed much of their life in sacrifice for the  
personal comfort, pleasure and conveni-  
ence, not only for the comfort but for the  
passing whim of someone near and dear to  
them. These self-sacrificing persons have not  
known what it is to live a life of ease and pleasure,  
for they have been constantly devising ways  
and means through which they might add  
to the comfort of their dear ones, irrespective  
of themselves and their personal advantages.  
But we have seen instances where this spirit  
of self-sacrifice has not been appreciated, and  
where the spirit of selfishness has been fostered  
in the hearts of those who accepted the sacrifice  
without appreciation; and we have also seen  
that this constant self-abnegation has proven  
an injury to the ones for whom it was  
exercised, rather than an advantage. We ques-  
tion whether a personal sacrifice should be  
accepted as a matter of course, or looked  
upon as a right which the one who receives it  
is bound to give. We believe that the spirit  
of self-sacrifice might be exercised in higher,  
broader ways, for the benefit of the many,  
rather than of the one, or even the few; while  
the individual who thus sacrifices his own per-  
sonal pleasure and advancement for the sake  
of others, must, in justification of himself, in  
time, see that it is not for the advancement  
and happiness of those individuals, that his  
methods are only proving an injury to their  
souls' welfare; and he will, in that hour, look  
rather to himself than to those who are not  
appreciative.

But we would not advise an individual to be-  
come selfish and care for himself alone, be-  
cause his efforts have not been appreciated.  
While he may in justice to himself pay a cer-  
tain amount of attention to his own wants and  
personal comfort, he may still exercise the  
spirit of self-sacrifice for the glory of God and  
the benefit of his fellow-men.

**Q.**—(By a new investigator.) Are there any  
banks (or money) in the spirit-world?

**A.**—We should judge that this questioner has  
had little experience in Spiritualism, or in  
the communion with returning spirits, but is of  
an inquiring turn of mind, and wishes to grasp  
strongly and keenly some idea of life and its re-  
lations in the world beyond. So far as the  
maintenance of banks in the spirit-world is  
concerned, those institutions of that country  
are very different from the moneyed banks of  
this planet earth. Here, one lays up in the  
institutions of saving, sums of material money,  
from which one expects to gain a pretty fair re-  
turn, or perhaps an increased amount that will  
add to one's material welfare. We have banks  
in the spirit-world, but not altogether like unto  
these, and one need not wait until he reaches  
the other life before he begins to make his in-  
vestments in those banks, or perhaps even to  
reap a return from such investment. The man  
or woman who lives a life of self-sacrifice,  
and is constantly trying to do good by  
assisting others, continually exercises mind or  
spirit in large and helpful ways, and this ex-  
ercise of the spirit generates what we of the other  
life call a magnetic aura, which, passing out  
from the system day after day, not only reaches  
the neighbor on earth with a blessing, but a  
portion of it is also taken up into the spiritual  
atmosphere, and invested in its institutions.  
The questioner may say: "This is a strange  
kind of coin, and we cannot see how it can add  
materially to the prosperity of any one." But  
this is precisely the kind of coin that passes  
current in the spirit-world, and the soul who  
has a large amount of magnetic aura, eman-  
ations of spirituality, may be able to pass into  
the society of the purest, most cultured and in-  
fluential of the spiritual world, and be recog-  
nized as a wealthy personage; not wealthy in  
material things, for such are not needed on  
high, but in spiritual things, where the value  
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things of life, the spirit may pass onward to a  
higher plane of existence. When man steps  
into that higher condition of life he is not re-  
quired to delve in the same lines of occupation,  
nor to outwork his energies in precisely the  
same way as on the earth. These habits of oc-  
cupation that are most congenial to every spirit;  
and in return for labor are provided for the spirit  
the necessities and comforts of a happy life, in  
many rich and joyful possessions, and with  
which it may do as it will suggest.

**Q.**—(By the same.) Do people there have  
homes, and do they labor with materials?  
**A.**—As we have just said, the people of the  
spiritual world are provided with homes and  
habitations. A home is something more than  
a mere dwelling place, such as you of earth un-  
derstand; for while you may possess in your  
own right a substantial structure, gleaming  
with beauty engraven by the hand of art, yet  
it is cold and selfish and unfriendly within.  
It will not prove a home to those who occupy it.  
In the spiritual world there are many habita-  
tions which really prove to be homes, because  
love, sympathy and harmony of feeling reign  
within. These habitations appear as sublimely  
ideal to the spirit as the most beautiful earth  
that are reared of material substance. In the  
spiritual world they are erected by hands and  
brains, but thought finds the material for build-  
ing these homes. If this thought is refined and  
beautiful, then will the material of which your  
spirit-home is built be of a like beautiful quali-  
ty, and the home will be a true home, and will be  
substantial and artistic. But if your thoughts  
are vile and full of error, if you are unlovely in  
character and selfish by nature, the emanations  
of your life will be dark and unwholesome,  
some, crude and coarse, dense in character—  
and the home built of such material will show  
a like repulsive appearance.

**Q.**—(By the same.) Do they have storms, day-  
light and darkness in the spirit-world?  
**A.**—In the spiritual world, that is altogether  
independent of and apart from this physical  
plane, moving in its own orbit, yet holding a  
close relationship to the outward planet, Earth,  
there are no storms and conditions of day-  
ness, as you have on the earth. The planet  
Earth has been and is passing through a pe-  
riod of unfoldment and growth; and, incidental  
to this unfoldment, storms, conditions of dark-  
ness and fluctuating light are a necessity. By-  
and-by, this planet, when it has gained the  
height of its unfoldment, will not experience  
such storms, such tornadoes, and blasts as at-  
times sweep across its surface; nor will the  
conditions of light and darkness be as extreme  
as they are at the present time. The spiritual  
world long since arrived at a period of maturi-  
ty and grandeur that placed it above the con-  
ditions of storm and darkness, and it is now  
transitions, from the most announced stage  
of light to a quiet, peaceful twilight, tinged  
with a rosy hue, and yet which seems to  
throw a veil over the atmosphere, conducive  
to a period of gentle recuperation. Some one  
will say: "Spirits come to us who declare that  
they have passed through an experience of  
planetary life in their earthly existence, which  
convince them that the spirit-world has its storms  
and hurricanes, its sphere of physical distur-  
bance, such as we have here on earth; they tell  
us of light and darkness, day and night; how  
may we reconcile these statements with those  
which you have just made?" For possible, we  
have many conflicting statements from  
many different spirits, owing to each spirit  
stating just exactly what it has known, seen  
and experienced in the conditions of spiritual  
life; but it has often been said that there are  
many spirits of the earth earthy, living in the  
spirit-world for many years, and that they  
yet have not entered the higher spiritual  
world for various reasons; having various ex-  
isting conditions connected with their person-  
al life, they are still held, to an extent, in  
contact with this physical plane, although they  
may have risen in a degree above it and its  
limitations; they may have been in the  
surroundings from those which they encounter  
in walking the streets, yet they are still in  
contact with the physical life and under its  
planetary conditions. Therefore if they speak  
to you of encountering some terrible storm in  
the atmosphere, you may be sure it is some  
such storm which has recently passed over the  
earth. When these spirits have become puri-  
fied through discipline and experience, they  
pass to the spiritual world, which has no direct  
contact with the planet Earth, although in re-  
lation to it in the realms of space, and then  
they will not repeat the statement of light  
merging into darkness, and darkness merging  
into light, and the conditions of storm and  
tormenting severe storms, hurricanes and the like.

**Q.**—Do little children grieve long after pass-  
ing to spirit-life for their earthly parents?  
**A.**—Little children, passing out from the  
physical life, are not long held in contact with  
that physical life and its conditions, unless they  
were unusually attached to some one, or some  
member of the family; but if so, the child will  
be held in contact with the home-life, and par-  
take to an intense degree the grief and bitter-  
ness which fills the hearts of those it has left.  
If the parents and friends are resigned to  
their loss, and feel that what has brought  
them so much sorrow is really a gain to the  
little one in the world of sunshine and peace,  
it will assist it in breaking the links that bound  
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**Q.**—(By the same.) Does a mother's grief, and  
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**A.**—Very much. A child is usually very sen-  
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of grief passes out from the earthly home and  
reaches the child, who, being sensitive and sus-  
ceptible, may be brought to weep, and, if  
may feel the wave of grief, and be affected by  
it, but even that will soon pass away.

**Q.**—(By the same.) Does a mother's grief, and  
her wishing a child back, cause pain to the  
child?  
**A.**—Very much. A child is usually very sen-  
sitive, and susceptible to all external influences  
and conditions. If the child is taken from the  
physical body, may still remain in contact  
with earthly life; even though there is  
an attendant spirit waiting, in all love and ten-  
derness, to care for







