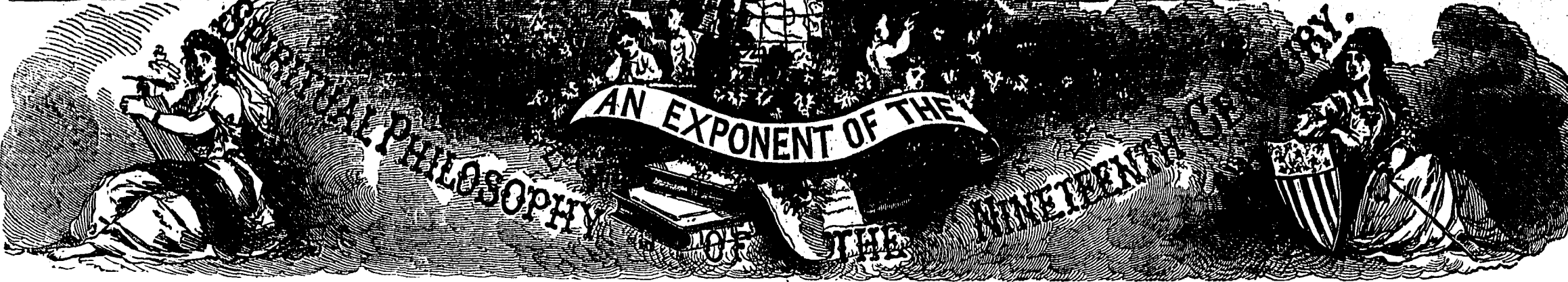


# BANNER OF LIGHT.



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## The Spiritual Rostrum.

### The Law of the Spirit, and the Spirit of the Law.

A Discourse Delivered through the Trance Mediumship of  
MRS. R. S. LILLIE,  
Before the Spiritual Temple Society, in Berkeley Hall, Boston, Mass., Sunday  
Morning, Feb. 25, 1888.

(Reported for the Banner of Light by Miss Ida L. Spaulding.)

#### INVOCATION.

Ministering spirits of wisdom and love, ye who ever willingly turn earthward to direct our thoughts and to bear us richest blessings from your homes above, wend your way toward the land of mortals this morning, bearing that which shall open our intuition and understanding, and enlighten our spirits. Enclosed as we are in mortal forms, encumbered with many cares, bowed down by life's responsibilities and obligations, at the close of the six days of labor we turn toward the spirit and the spiritual, that we may refresh the inner man that ever gives strength to the outer as the builder thereof. Lift us above the care of mortal life into the realm of spirit, where we may drink from living fountains of wisdom and knowledge, and find that peace which cometh with an understanding of the truth. Receiving the thoughts given us as a blessing from you, we return you our thanksgiving now and forevermore. Amen.

#### DISCOURSE.

Our subject this morning is "The Law of the Spirit, and the Spirit of the Law."

There is no height and no depth throughout the universe that is not permeated with a power, a something, call it what you like, that animates all living things. We find it as a controlling force alike in the blade of grass, the insect, and the planet. Mankind, recognizing this principle but not understanding it, have reared lofty temples and builded altars at which to worship this mystic power, and out of their different definitions of it have arisen all forms of religious belief. The Christians call it God. According to their formula God is a spirit, and they who worship him must worship in spirit and in truth. So far as we can understand the law of the spirit, it is that which man seeks to grasp, or reaches after, and yet does not control; it is the motor power of all life, and of his own soul as well, which, in his endeavors to understand, he can but indifferently comprehend at best.

As an element or power we will speak of it first. We believe it to be world-making, world-controlling, and form-producing, therefore creative in its elements and substance. We cannot shape or give form thereto with our puny, finite understandings, and whenever we attempt to do so we but show the measure of our own souls and not the measure of that which we seek to define. From time immemorial, however, man has endeavored to gain a comprehension of this principle, but wherever he has left his record, we find innumerable mistakes and but a faint glimmer of the infinite truth toward which he reached.

Incomprehensible and elusive, spirit yet contains all that is, all that was, and, we believe, all that ever shall be. To the forms which come into that state where we as forms may meet each other understandingly, we give the name of matter; and if we attempt to analyze this also, we find that it contains a problem almost as insolvable as that of spirit, for when the power or principle within it, which is the life and substance of it, is withdrawn, matter is left in such a condition that it immediately begins the round of change that belongs to it eternally. Whatsoever man has called this life-force, Father, Jehovah, Allah, or God, he means the same always—it is but his attempt, in the different stages of his spiritual unfolding, to clothe his thought in reference to this power that we denominate spirit.

As we understand it, spirit is the law which produces and governs all things and gives variety of external expression; it is the power of life and energy, God, if you choose; it is the embodiment of all law, and matter or outer form is its expression, and, consequently, is subject to it. The law of the spirit, then, is the controlling law of this vast universe, or, in other words, is the law of God. The manifestations of life, from the least to the greatest, are but forms that spirit has assumed, the Spirit of God being the producing or orienting power. Although we may find differences of opinion in

regard to this principle, one denominating it one thing and another something else, is it not, nevertheless, true that in our endeavors to gain a comprehension of it we are all walking in the same direction?

What at the present time is denominated Modern Spiritualism recognizes the law of the Spirit, or the law of God, more fully than has any religious system of the past, because the light of to-day is greater than the light of the ages gone before, and because man's understanding is now sufficiently developed to enable him to grasp the truth in relation to the spirit. He no longer attempts to tell how his God looks or to give the measure and form thereof; but, looking forth into the realm of Nature, he accepts all things as the manifestation of His power, and then, his soul expanded and his spiritual perceptions quickened by the entertainment of this lofty conception of the Infinite, he rises in the grandeur of his manhood to praise and adore. This is the result of evolution. It was as natural for man, when controlled by the lower forces of his being and of nature, to bow the knee and worship in fear and trembling, as it now is for him to rise in the dignity of the grand truth that appeals to his understanding and uplifts his soul.

Great as is the light which material science has shed upon mankind, there is a line beyond which its rays cannot penetrate. Modern scientists are unable to lift the veil of materiality that hangs about them. Some are honestly acknowledging that they have found the unanswerable. Some of them have said, "This may be the spirit, as a force or substance, that so many are talking about. It may be that we shall find a law of nature by-and-by that will interpret it." Such minds as Zöllner, Crookes, Wallace and others, have stood in the presence of this power humble as children, and admitted that it is the spirit, the same creative, form-producing power, which, throughout the limitless ages, has wrought the various forms, worlds and systems of which we are now, and man in the past has been, coexistent. Aside from this acknowledgment on the part of a few of the learned ones of the present, there are experiences taking place with a vast number of human beings scattered over the entire earth, especially among the civilized nations, which, together with the latter day interpretation of the power producing them, constitute the movement known as Modern Spiritualism. From the humble home at Hydesville, where it had its birth, it has spread all over the globe, until in every land the story of the angels' visitation has been told.

In every instance Spiritualism takes the place of the former religion of the individual who accepts it as a truth. That devout Methodist mother, startled by what she had received through the mediumship of her children, prayed constantly, day and night, for guidance, holding reverently to her church and creed, until she became so illumined with the truth that at last the church naturally receded from her, not she from the church. It was a growth into a knowledge of the truth, and its acceptance brought a blessing not alone to her own home, but to thousands and hundreds of thousands of other homes. It answered that most important question that mankind, through all the ages of the past, have never ceased to ask: "If a man die, shall he live again?" and it answered it so satisfactorily that they became convinced that God is not the being they believed him to be; that he has not the attributes they ascribed to him; but that he is the Spirit of Life, Wisdom, Energy and Power everywhere apparent.

With the acceptance of this belief there comes more or less of a conflict in the mind of the receiver. You have a cabinet of what has been held by you as valuable—texts, creeds, dogmas, man's assertions as to what God is, where he is, what he has done, what he has said. This cabinet of treasures is a legacy from the past, an inheritance from your forefathers. Your parents handed it to you with tears in their eyes, and earnestly prayed you to accept it and jealously guard it. Tender associations cling to it, sacred memories cluster about it, and the human heart, with its strong, filial emotions, reverences it. You ask: "What is true?" Satisfied of the identity of the loved ones gone before, who now return to you, you ask them, "What was your experience? whom did you meet? did you see God, or his Son, Jesus?" and the answer that has always been given is: "God is the Infinite, unperceived Spirit of Life; we are finite; we do not meet God personally; we meet but the works of the Infinite, which we believe to be the works of God; we find no avenging personage, no frowning countenance, no angry hand uplifted against us, and no place of torture or punishment that our own deeds have not prepared for us."

With this message from sincere investigators on the other side of life, pause a moment and look at these treasures of the past, handed down to you, it is true, in all honesty of purpose. What are they? Chapters from the Bible of the ages; a record of angelic messages given to your forefathers thousands of years ago, when the conviction of mind was such that the truth could not be presented as it has been presented to you. Their spiritual nature had not evolved to any extent, consequently they ascribed to the Deity the attributes of their own undeveloped nature. When they saw the lurid lightning and heard the thunder crash, they thought God was angry, and sought to appease his wrath with offerings. They had not learned to subdue their passions, for he who outlives the nobler manhood within will never believe that God is a being to be pacified with a gift when all is his, even the hand that brings the offering.

With this interpretation of the Infinite Spirit there has come up a new sect, as it is sometimes called, but it is the purpose of every wise returning spirit to prevent crystallization into a form which shall make one more, with its vast divisions, of these large religious bodies. It differs essentially from those which have preceded it with this latter-day interpretation, and yet there is not one of them that has not had the same or similar manifestations, that has not had spiritual experiences, and that is not in reality the outgrowth of the law of the spirit which is ever working upon man and producing these results physically, mentally and spiritually. The more a man has grown and outgrown what he was, the clearer his mind and perception, the finer his judgment concerning the Infinite, the future state of the soul, its rewards, punishments, etc.

This truth, as we said in the beginning, takes the place of religion, or what has been previously held as such by all who accept it; and more than this, it solves problems that material science has not been able to solve. That which scientists have been unable to name with certainty, it designates with positiveness as the spirit. It teaches you how to establish a line of communication between yourselves and your loved ones in a more refined realm of being, the realm of the spirit; hence it is a science. Again, it gives you as much of a code of the laws controlling life as the human mind is capable of grasping understandingly, and a set of rules by which to govern your conduct during your earthly pilgrimage; therefore it is a philosophy or an exposition of the law. It comes in conflict with, and opposition to, previously conceived opinions and fixed ideas in reference to spiritual matters, or rather religious matters. It comes more directly in conflict with the dogmatic part of religion, which is its externalism, and which consists of creeds, assumptions, assertions and conclusions unsupported by proof other than that afforded by the Bible. This is handed you as the only true word of the only true God, and you are told that in it may be found all that is necessary to guide you in your life. You take it to look over, find contradictions here and there, and you begin to make queries, but you are instantly hushed, and told that you must not ask questions. As a reasoning being you are naturally unsatisfied. These communications from your loved ones are in opposition to some of its teachings, but as a rule they conform to the best part of them. Those who have in their keeping the Bible and the Church, finding that the spirit-world opposes their creeds and dogmatic assertions, violently assail us. They have tried in every way, and turned in every direction, in the hope of crushing this movement, and at last have resorted to the law. What is the spirit of the law which they would have passed? It is the spirit of tyranny, oppression and persecution which in the past caused the blood of martyrs to flow, but which in the nineteenth century cannot take that course, for the minds of so many are too far advanced, and though they may not be Spiritualists, they are liberal in their views. Even as Christians, some of them accept the broadest interpretation of our Constitution, which asserts that man shall be free to worship God according to the dictates of his own conscience.

Spiritualism is governed by the higher law, which is the law of the spirit, and not the spirit of the law as some would interpret it. We would say to you as Spiritualists, There is work for you to do. Open your eyes and behold what is taking place about you! How many States in the Union have passed, or are endeavoring to pass, laws restricting the practice of medicine to graduates of colleges, which laws are in direct opposition to the spirit of the Constitution? I take up my Bible and I read: "These signs shall follow them that believe, . . . they shall lay hands on the sick and they shall recover." This, then, is being done by Bible-reading communities in a land of Christians! They lay aside their Bibles Monday morning, and hastening to their legislative halls, seek to make enactments in the interests of a selfish class of practitioners, or, if not doing so themselves, they allow others to do so, when if they believed in the religion taught by Jesus while on earth, they would as "believers" lay hands on the sick and heal them, even as do the Spiritualists of to-day.

Thus far you have been able to successfully oppose this measure in Massachusetts, but in many other States, through the apathy of the liberal-minded, it has been carried into effect. Even here, however, you have need of much watchfulness to guard your rights, for we find a petition before the Judiciary Committee of your Legislature to provide a Bill for the punishment of those detected in palming off fraudulent physical manifestations for genuine, but which, when once enacted, may be used against honest mediums for this class of phenomena.\* We have the true and the false; but remember those who are false are human beings, gifted at times it may be, and we believe at times they are, with the genuine power of mediumship. Outside of this class there are bold, unscrupulous pretenders, who, in the name of Spiritualism, seek to deceive the public with spurious manifestations; but, I affirm, a law that provides for the punishment of a fraudulent minister in the Church is good enough to use in meting out justice to the fraudulent minister in our ranks. We appeal to you upon the earthly plane to work discreetly and wisely, for, we repeat, a law intended to reach only those pretending mediumship will be so construed that it will be made capable of reaching mediums who need our protection and the protection of the law.

\*This effort of the opponents of Spiritualism was signally defeated shortly after the delivery of this lecture, by a report of the Committee that it was inexpedient to enact a law of the kind proposed.—ED.

tion of the law. If the laws now in force are not stringent enough, we bid you beware how they are made more stringent, for there is more danger in this direction than in the other. We believe that the law of the spirit will and must control, and that the law of Spiritualism, which is the law of the spirit, is sufficient to adequately deal with all pretenders and evil-doers within our ranks. This is the place where they should be met and dealt with, for the law of the land, as you well know, is capable of misconstruction, and in the cases of this kind that you have seen tried, a little technicality instead of truth has been able to turn the scales of justice. Spiritualism, or the law of the spirit, is sufficient in itself to right these matters.

Spiritualism is a religion, and whatever law is enacted must be subject to the Constitution that protects you as religionists, whether or not it does as scientists, investigators or experimentalists. Spiritualism is your religion, your mediums are your priests and priestesses, through whom you communicate with those gone before, and your legislators have no more right to lay the hand of violent oppression upon them than they have upon any minister of the gospel. If on Sunday a minister preaches purity, virtue, integrity and uprightness, and during the week commits fraud, theft or perjury, he lays himself liable to the law as do our own offenders. During the past forty years Spiritualism has passed through experiences which prove it capable of taking care of itself. We do not believe that it needs any special laws any more than we believe that Christianity does. You should not permit laws to be enacted that, in their application to religious bodies, may be used as a means of venting the spite of any petty tyrant upon his fellow-men.

See what Spiritualism has done during its brief career! It has grappled with every problem of life; it has dealt with every subject of vital importance that has come before the public; its advocates have attacked every evil of the age and been foremost in every reform. It has had attached to it much that had nothing whatever to do with its real philosophy. If a "crank" called himself a Spiritualist, Spiritualism had to bear the burden of his folly; if he called himself a Christian, then Christianity was pointed at derisively. By-and-by, however, those who attach themselves to the spiritualistic car as it moves onward will, like the little boys and girls you see attaching themselves to the back or sides of a passing vehicle for a sleigh-ride, drop off one by one when they get tired of hanging on. Burdened by unjust laws, this car of Spiritualism will move on through the States of Illinois, Indiana, Michigan, Iowa and Minnesota, through the states of Sin and Misery even, until it emerges into the state of Perfection, having at last thrown off these encumbrances and gathered in their place new forces and powers.

Let us shout and be exceeding glad that our Spiritualism has within itself that power of spirit and the law of the spirit that conquers difficulties, overcomes obstacles, molds, shapes and fashions all with which it comes in contact, and it will so mold the thought of this century that eventually there will not be enough bigots in any Legislature to pass so unjust a law, one covertly designed to defraud honest people of their rights, as it has been proposed that your legislators shall enact. By-and-by some one will read their Bible to those who have allowed their prejudices to destroy the brotherly love they should bear one another, and they will be surprised; for they have so long a time turned over its pages as so much rubbish that they have really forgotten the kernel of truth there is in it; but the Revelator of Spiritualism will show them that we are kin—brothers and sisters all—under the spirit of the law which is the law of God.

#### For the Banner of Light, EVENING IN THE FOREST.

BY GENE SMITH FAIRFIELD.

Mantled in purple mist, the mountain  
In silence sleeps,  
While an entranced, solemn sweetness  
O'er all things creeps.  
The dreaming streamlet softly murmurs  
To shaded shores,  
And night dew-kissed blossoms starring  
Their mossy floors.  
The swaying leaves have lulled to slumber  
The happy birds,  
And nothing but a breeze's whisper  
The calm disturbs.  
And over all a blue arch, studded  
With many a gem  
In beauty, for earth nightly fashions  
A diadem.  
Enchanting hour of dusky evening,  
Sleep, prayer and thought,  
From out thy influence so holy  
Are sweetly wrought;  
And angels seem to float around me,  
Shapes of delight,  
Who charm my ear with silvery music,  
My eyes with light.  
My thoughts chime with a thousand others  
In harmony;  
The universe seems one grand spirit  
Of unity.  
On Heaven's broad and loving bosom  
Earth rests her head,  
While God's most tender benediction  
On both is shed.  
Rockland, Me.

Recent returns give the population of the Russian Empire as 108,787,235. European Russia has 81,725,183; the Asiatic Russia, 27,062,051; Finland, 2,100,000; the Viatka region, 7,000,000; Poland, 3,100,000; the Caucasus, 1,250,000; Siberia, 4,318,000; and Central Asia, 4,327,000. A big number. No wonder England fears it.

## Spirit-Communication.

### "Man as He Was and is."

To the Editor of the Banner of Light:

I herewith send you a communication titled as above, and written by a spirit giving the name of "Dr. John Mansfield," in May, 1855, through the hand of Dr. A. H. Griswold, then quite a young man, who has long since passed to his spirit-home. There are some things in the message quite interesting and far in advance of the prevailing ideas at the time it was written. It will be noticed that the Darwinian ideas are presented.

Fraternally thine, M. W. COMSTOCK.

Natick, Ct., 1888.

When man was first created he was not pure, as many think, but he possessed a nature capable of being developed to a degree as to know that he was above the brutes around him, and this was all. What an advancement has been made! From what little beginnings a great superstructure has arisen, and all is yet in its infancy. When mankind made the discovery that they were superior to the brutes around them, they began to exercise authority over them, that was the first attempt toward aggression, and since then mankind have steadily increased in knowledge and power. But man's first step toward spiritual development was much later; for a long time he did not ever suspect that he should live after his earth-life was ended, but when the first rays of that truth dawned upon him, new energy was imparted to his nature. It was the simplicity of his nature that prompted him to worship everything that appeared mysterious to him, yet he did not worship those things for any good that he thought they might do him, but from desire to know of the being he supposed they represented. Then mankind first desired knowledge, and then purity as they understood it, and so it has ever been. When a child first commences to think, it is for knowledge; and till that is in some measure supplied, he does not aspire after purity.

Mankind, like children, first desire to know who made them and how they were made, and that has been the great question even to the present day. Some suppose that God by the word of his mouth spoke mankind into being; and this is far the largest class. Another class supposes that all things took place by chance; this class is small; but there is another class still, one that supposes all things took place according to law; that man and all created things were produced by nature's unfoldings, and all according to the immutable laws of God. This is the only one that has truth on its side, and it is eternal truth, for God did so produce all things. This great principle is to be established first, for till mankind start on a true basis their conclusions will continue to be false. Were there no God there could be no man, and if there were no man there could be no spirit-world; and if there were no spirit-world there would be no need of man's improvement, for this would be his only existence and he would have no need for a more elevated condition than the brutes now enjoy.

God works by means, is a supposition, but mankind only receive it when it suits their convenience. If God works by means in one instance he does in all, and if not in one, then all is done by his word. Thus you must see that were God to do every little thing by a direct interposition of his will, all would be dependent on him; but it is not so, he does not operate by the direct force of his will, but through laws, as various as are the things created. Were not God to impart to those laws effective force they would be of no value; but when they were first instituted they were endowed with power to carry out their ends. Thus the law of development was endowed with the power of reproducing in a higher condition each separate germ.

This law of progress has operated through all past time. The first germ of mineral life was perfected and transformed into a higher life, namely, vegetable, but of the lower kind. Then the same law, operating on vegetable, developed it to the animal, perfected it through a long succession of ages till it assumed the lowest type of man. Once again this law of progress was made active in developing this low type of man; and it does not stop on this sphere, but operates the same in spirit-life, and will operate till all men are made perfect.

It has been considered by opponents of the law of progress that it was fatal to God's supremacy, but it is not so; God works by the laws he has instituted, and these laws are immutable; were they not, there could be no harmony between them, but perfect harmony exists in all their operations. The thunder-storm is no less an operation of certain laws than the opening of a flower, or the singing of a bird; but mankind mourn and pray to God to protect them from the lightning, when in fact God is present in the lightning as in the flower, nor would he make inoperative the law that produces either to relieve man's fears or suffering. Should he do so, what might be the consequence? A world stop in its course for man's comfort? No! It is folly to suppose that comfort could be; but he cannot alter one of his laws, for doing so would imply imperfection, and that is impossible. Were imperfection in God possible, there would be no certainty that the earth would roll on its course another day.

But to return to the subject I am treating: It has been produced as a seeming argument against this law of progress, that, were it true, new forms would be constantly assuming shape and that new races would arise here and there over the earth's surface. The folly of this argument lies in a misunderstanding of this beautiful law. When once a being attains to an animate, is developed so as to be a type of its kind, the law that produced it ceases to act and a new one takes its place, more beautiful and better suited for its purpose. There are different races of men on this earth, but the law of progress did not make them, neither will it ever make another. This diversity of appearance is occasioned by the different circumstances under which they were developed. It must be kept in mind that, during the early development of the race, many ages elapsed even before they knew that they possessed powers above the brutes around them. During this time men became separated, scattering hither and thither over the face of the earth, and the circumstances attending their development were very different, and differently affected them. This is the cause of the great diversity of nations among men. Were it not for this diversity of appearance there would be no diversity of intellect; all would be nearly on one plane as regards their spiritual development. When all become of like purity those diversities will very much diminish, but never entirely cease to exist, for they are indications of separate individuality which must eternally re-



main in order for each man to be a personality, separate and distinct from his fellows.

Why is there such a diversity between the Caucasian and African races? The cause is this: When the inhabitants of the earth were in their infancy all were alike ignorant and undeveloped. (I do not wish to be understood as saying that there was no difference in their abilities.) Not one of them knew why he had an existence, or even supposed he possessed a spiritual nature. (It should be borne in mind that the southern part of Asia was the birthplace of the races.) At this time emigration began, and some went North, others South and West. The nation from which the Caucasian race (as it is called) sprung was the first to migrate. They settled first in the western part of Asia; there they remained for many generations, but that was not to be their abiding place. Again they marched westward, and their next abode was on the borders of the Red Sea. Here they did not remain long; soon they commenced to migrate; some left for the north, and others for the south. The remainder passed to the southern part of Europe bordering on the Mediterranean Sea, and from this portion sprung the race which were antecedent to the Greeks and from which they sprung. The nation from which the present inhabitants of the United States sprung settled in the middle and western part of Europe, and were a part of the same family that settled the shores of the Mediterranean. They were the progenitors of the Celtic race, who subsequently settled England, all the British Isles, as well as France, and other European States. The other branch started southerly, and finally peopled Africa. This branch first settled in what is now a part of Asia Minor. From there they crossed to Egypt, and thence they sent forth branches that peopled various parts of Northern Africa, and south, along the eastern shore of the Atlantic. In Egypt they advanced rapidly, and soon exceeded all other nations of the earth in knowledge and skill; but they have passed away, and nations that were then unborn are now far superior, spiritually and mentally, but not bodily, to them.

The difference now so apparent, for ages did not exist, and it is mostly occasioned by the peculiarities of climate under which they were developed. When mankind learn to read aright the history of the world they will see that all these seeming inconsistencies are but developments effected by certain unchangeable laws; and what now seems contradictory will then seem plain and simple. Thus it was with me when I entered spirit-life, but from a long study of earth's history, I have learned to read its secret workings and trace the rise and fall of nations that existed more than 60,000 years ago. Not much beyond that period could I find reliable traces of man. He previously existed, but his condition was so different that it was impossible for him to transmit a knowledge of it to succeeding generations.

While man was in that low condition he did not perceive the workings that were constantly taking place around him, workings wonderful to the imagination of those who have not seen the history of the world. How much greater than even thought can conceive of must have been those wonderful revolutions—those that threw up lofty mountains and sunk mighty continents, yet men coexistent with them viewed them with no eye of interest, for they had no mind to take notice of those mighty events. Yet they expressed no fear if they showed no interest, for they were alike incapable of both fear and interest. When they first began to reflect, they supposed that the earth was alive, and that the waters were occasioned by the animal's excessive sufferings. Soon they made an improvement on that idea; they next supposed it was on account of his anger toward them; and this they soon changed for a still higher idea, namely, that it was a matter on whose back they supposed they rested.

Thus you see from what small commencement this wonderful superstructure, whose maker and builder is God, has arisen. When all mankind become of one degree of spirituality, then will the place of the great events, but that will not occur for many thousands of years. All in the spirit-world and all on earth must first become like the Nazarene, pure and holy. Then a new creation shall take place. The old shall have been transformed into spirit-life, and the new shall take place, for it is to take the place of this. Why is it that mankind cannot see the truth? It is because they love old things and bear a reverence for them. They do not wish for knowledge if it does not come in a vessel that they cannot see. They are not wise and fresh and cannot be confined between boards or leaves. The knowledge of to-day is not the food of man, only so far as it is suited to sustain his spiritual nature. But most of mankind look for their sustenance in old, musty, and musty lessons of the past. They care not for the fresh nourishing food that is every day placed before them, and this is why they do not become wiser and better; and so long as they thus feed, so long will they look like skeletons—yes, spiritual skeletons.

#### Suppression of Vice.

ANTHONY COMSTOCK BEFORE A HOUSE SUBCOMMITTEE, MAY 17TH, 1888.

The Law to Prevent the Circulation of Obscene Matter in the Mail Discussed—Mr. Comstock's Methods Opposed and Defended.

The bill to repeal that section of the Revised Statutes under which Anthony Comstock and the Society for the Suppression of Vice exercise authority to prevent the circulation of obscene matter through the mails, was taken up by a sub-committee of the House Committee on post-offices and post-roads to-day. Parties representing both sides of the question were heard. Much feeling was shown in the discussion. Mr. J. B. Wolf and Mr. A. E. Giles of Hyde Park, Mass., spoke in favor of the repeal of the law. Mr. Wolf declared that the law was opposed to the institutions of this Government, and was vicious and cruel in practice. He held that it was the function of the several States to exercise the moral police functions. The law was a wrong to suppress a wrong, and failed in its purpose. Morality must come by education and not by force. He held that it was not in the law to declare what was improper in its character.

Mr. Giles said that he believed in the eradication of vice, whereas the law aimed merely to suppress the external signs of vice, the action resulting in more repulsive immorality. He characterized the action of Mr. Comstock and his society as cruel and full of deception.

#### MR. COMSTOCK'S REPLY.

Mr. Comstock replied to both speeches, defending the law and himself, and showing by example the necessity for the law and the good that has been accomplished by its enforcement. In speaking of the attacks upon and misrepresentations of him by his "infidel, free-thinking and free-love" assailants, he referred to Mr. Giles as a graduate of free-love conventions.

Mr. Giles said this was untrue.

"It is not untrue," emphatically declared Mr. Comstock.

The committee interfered to prevent further personality.

Mr. Comstock said that circulars for immoral purposes were sent into female schools. He said that it had been many years, before this Society began its work, an organized business to distribute corrupting literature and vicious contrivances among young people. He said that the Society having fifty tons weight of criminal circulars, etc. Four thousand people were engaged in this work.

Rev. Mr. Henson, of Chicago, followed Mr. Comstock in defense of the law, pleading for it in the interest of Christian morality.—*Washington Evening Star.*

"If a Man Die, Shall He Live Again?"

The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme "A Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for \$1.00. Let it do its work; buy it and circulate it.

## Banner Correspondence.

### New York.

BUFFALO.—Wm. J. Hull writes: "The cause of Spiritualism in this city has received a fresh impetus by the presence of Dr. Henry Slade, upon whose brow rests serenely the many triumphs it has been his portion to witness and enjoy through his own instrumentality in the field of Truth versus Bigotry and Ignorance."

It seemed a fitting close to a prosperous season of intellectual achievement, that this gifted gentleman should be our guest, and by the excellence of his medical powers demonstrate to all who might choose to avail themselves of the opportunity, the fact of intelligent intercommunication between the world of spirit and this rudimentary existence; and I am glad to say that a goodly number visited him, and obtained a glimpse of the power of spirit upon matter.

As a lecturer Dr. Slade is intensely interesting, and in three discourses he delivered from our platform, proved himself an adept in the art of narration.

It was my good fortune to enjoy a sitting with him, and I feel that a word of testimony is always acceptable; furthermore I believe that the prime duty of the investigator in whatever department of Nature's domain he may penetrate, is to acknowledge and avowal of the truth; hence this communication.

Upon viewing the manifestations taking place in the presence of such an instrument, there comes the thought that we are indeed upon the very outer boundary of a world we little reck of, and that amid the busy and changing scenes of every-day life, there are unseen intelligences at work, whose potency in a great measure molds the affairs of men and shapes the destiny of nations.

Accompanied by my wife, I called upon Dr. Slade, taking with me three new slates. The room was well lighted, the time being the middle of the afternoon. In the center of the room stood a common table, perhaps four feet square. Dr. Slade took his seat at one side of it, at the same time holding one of the slates in his right hand; but before I could think what might occur, the slate shivered to pieces in his hand; not only the slate but the frame was broken into splinters and fell upon the floor.

Following this the medium placed his fingers lightly upon the back of my wife's chair, when instantly chair and lady rose from the floor a foot and a half, poised a moment, gently descended to within two inches of the floor, and dropped heavily. While this manifestation was taking place a chair standing near the table, but at least five feet from the medium, moved backward, and tipped over with a crash, but was immediately righted, and again tipped over; simultaneously, loud raps were heard on the table and other articles of furniture. The spirit then signified a willingness to write, and the medium took the remaining two slates, placed a fragment of pencil between them, and held them against my wife's shoulder, his left hand resting upon my own. Immediately the sound of the pencil was heard, and upon opening the slates one side of the lower one was covered with writing which, upon examination, proved to be a communication from my wife's sister, signed with her initials. I then took a book of perhaps two hundred pages from a stand near by, and placed it on the slate; but before the medium had moved the articles from the table the book had vanished, nothing could be seen of it, and it could not be found in the room. After an interval of a minute the book as mysteriously reappeared upon the slate. This ended what, in many respects, were the most remarkable phenomena I ever witnessed.

Dr. Slade's powers do not appear to have diminished with age, and he bids fair to remain for some years to come a valuable instrument in the dissemination of the truths of Spiritualism, a subject in comparison with which all others sink into insignificance.

GLENS FALLS.—M. G. R. writes: "Bishop A. Beals closed a three weeks' engagement with the First Society of Spiritualists of this place, on Sunday, May 20th, going from here to other fields of labor. That success may follow him is the wish of his many friends in this community. His lectures have been deep, broad, logical and eloquent. His vocal and instrumental music added much to the interest and success of our meetings."

FARMERSVILLE STATION.—William Henry addresses the following as "AN OPEN LETTER TO REV. T. DE WITT TALMAGE": "What you said in a recent sermon of Spiritualism and Spiritualists is so contrary to the sentiments of one recently of the Bible which were new to them. One remark he made is more than worthy of note. It was this: 'Ridicule is a potent weapon to the weak, and a weak weapon to the wise.' At the close of the lecture Mr. Baxter gave about a dozen names and short descriptions, all of which I understood were recognized—although not publicly. The ancient, time-worn, moss-grown speech was made by skeptics: 'Oh! well, the Spiritualists have visited the cemeteries and posted Baxter! What profoundly, what wisdom, what depth of thought is displayed in such a sentence! In the minds of those who speak it, it probes to the heart, and reaches to the throne of the spirit, and exposes all mediums. Well, it is for mortals that they are given an eternity in which to grow; for society in the spirit-world would be very tame did all its members stand on that basis of thought.'

We believers in this town intend to 'put our shoulders to the wheel,' and not only secure the services of Mr. Baxter again, but also those of other lecturers and mediums."

BOSTON.—A correspondent writes: "Two level-headed, intelligent business men have become blessed with spiritual gifts, and recently they visited a house in another city, where a private medium was holding a séance. They were entire strangers in the place and to all present at the séance with the exception of the medium, and they were able to give a very satisfactory communication to the medium, dealing with practical instruction, and while the séance was in progress the other gentleman saw, as he declared, as many as twenty-five different spirits, one of whom he described as a lady with but one eye. The lady of the house said a person of the description given resided in the house before she purchased it, a long time previous. No one acquainted with them would question the standing of these men for truth and veracity. Hence no question can arise as to the verity of the statements of either, that they actually saw what they said they did, or that the spirit described was really the former occupant of the house—the opinion of Talmage that it was a demon instead to the contrary notwithstanding."

ARKANSAS.

VAN BUREN.—Jesse Turner, Jr., sends us the advertising sheet of "Prof. Charles and Mrs. Martha E. Steen of London, Eng.," who announce themselves as "The Originals, No Peers in Their Line." "Assisted by Five of the Most Wonderful Mediums ever known to Public Stages, producing Materialization of Spirit-Forms in full daylight," of whom he writes as follows: "When they first came here we were led to believe they were reliable mediums. We have been woefully disappointed. I think they may be clairvoyant, but their extravagant pretensions to materializing mediums are without the slightest foundation in truth. They usually exhibit two nights at a place, their first night consisting of rather clever performances in mind-reading, promising their wonderful manifestations in Spiritualism proper, that is, materialization, slide-writing, communications, the medium floating in mid-air surrounded by a bevy of spirits, the spirits to be seen, recognized and talked with by their friends, in full daylight—and the second night. When the second night comes and the audience is waiting in wonder for the astonishing manifestations promised, Prof. Steen appears and delivers an address, apologizing for a failure to come up to his advertisement, and postponing the exhibition for about ten days, when, after taking a little circuit around the country, they will be back to hold developing circles, exhibit all their materializing wonders and fill their bill. They never come back."

STEEN IN HIS ADDRESS, while he claimed that himself and wife were Spiritualists; indeed, that they were about the only genuine Spiritualists in the world; and a great deal to say against cabinets and dark clothes, and claimed to be the only materializing mediums in the world who materialized on the rostrum in broad daylight without cabinet or other appliances. This Prof. Steen and his wife, while denouncing mediums as false and fraudulent, are base pretenders who cannot do, and never attempt to do, what they assure the people they will do. Such characters ought to be exposed from the house-top. They are doing Spiritualism more injury than all other causes put together."

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be recognized, when the lady remarked, 'How wonderful! Will the spirits now tell me something that will convince me beyond a possibility of doubt?' The medium said, 'I see a burning building, many stories in height. The fire is well under way; many persons are eating at the upper windows of the burning structure. A flash is thrown up; a woman appears at the window, wringing her hands in agony, and seems looking for some means of escape. The ladder is many feet beyond her reach; if she throws herself from the window it is certain death. She hesitates; the flames burst through the roof, which goes down with a crash. The woman throws up her hands, shrieks and falls backward into the flames and is gone! 'My Lord and my God!' said the lady; 'my sister, my sister! No person in this country knew of her tragical death but myself. I never mentioned it to a living soul; I will doubt no more. Then the cremated, translated sister came and poured the balm of comfort into my distressed and bleeding soul, assuring her that she was dead.'

One day last week I took to her (the medium's) son's residence, a man recently from Michigan, an entire stranger to us both. I was invited to remain at the séance, and was well repaid, for such a revelation from the spirit-world seldom occurs, proof-positive that we are an open book from whose pages can be read every act of our lives. 'Spencer,' one of her controls, then entranced her, when the future of our stranger friend was mapped out most graphically, which, if truly done, you will hear from him in the spiritual vineyard, and that at no distant day. Mrs. Ladd Finegan is certainly a most wonderful medium."

### Massachusetts.

SPRINGFIELD.—"T. M. H." writes: "Sunday, May 20th, our platform was occupied by Mr. A. A. Wheelock, as it has been for the past seven weeks, and the increasing interest and attendance at our meetings testify to the good work he is doing among us. His logical, instructive and eloquent lectures are highly appreciated. His subjects are generally a little out of the routine of most speakers, full of interest, and forcibly presented."

On the 26th his subjects were handled in his usual forcible and eloquent manner, showing the difference between the 'old doctrines' and 'the new and better way,' the theme having been suggested to Mr. Wheelock's guides by an editorial in the *Republican* on 'The Good Old Doctrines,' and they paid a very high compliment to that 'excellent journal' for the fearless manner in which it commented on a sermon delivered in the 'good old days of 1666,' when the ministers preached from the pulpit the 'doctrines of damnation,' etc., by Rev. Thomas Vincent, of Maudslows, Milk street, London, extracts of which it printed and severely censured."

Mrs. F. K. Rich, of Boston, has given tests and descriptions of spirit presence at the close of the lectures for the past two Sundays, which were excellent and convincing, and have given general satisfaction. All speak of her and her mediumship in terms of highest commendation.

The Springfield press has favorably noticed Mrs. Rich, and without exception has spoken favorably of her mediumship. She should be kept in constant employment."

WINCHESTER.—Mrs. E. M. Perry writes: "J. Frank Baxter was with us in this conservative town, Sunday afternoon and evening, May 13th. The audience in the evening was large, taking into consideration the clouds and rain and the sentiments of the people. Mr. Baxter gave fearless utterance to his views, and related some of his remarkable experiences, at the same time saying that many people would be rather skeptical in regard to some of the incidents which he related. He said: 'It would be natural for you to doubt some of these things; but please remember that I was there, and I know.' In the evening he took for his subject: 'Spiritualism; is it of God or the Devil? Biblical or non-Biblical? Jesus-taught or anti-Christ? Reasonable or Absurd?' He quoted the sentiments of noted preachers on the subject, and brought forward many Bible passages to sustain his position. It was my impression that some people heard parts of the Bible which were new to them. One remark he made is more than worthy of note. It was this: 'Ridicule is a potent weapon to the weak, and a weak weapon to the wise.' At the close of the lecture Mr. Baxter gave about a dozen names and short descriptions, all of which I understood were recognized—although not publicly. The ancient, time-worn, moss-grown speech was made by skeptics: 'Oh! well, the Spiritualists have visited the cemeteries and posted Baxter! What profoundly, what wisdom, what depth of thought is displayed in such a sentence! In the minds of those who speak it, it probes to the heart, and reaches to the throne of the spirit, and exposes all mediums. Well, it is for mortals that they are given an eternity in which to grow; for society in the spirit-world would be very tame did all its members stand on that basis of thought.'

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Spiritualism. Several passages on their show-bill sent us are word for word the same as on one sent out by Annie Eva Fay, on which she is announced as "Just from London with three of the best mediums in the world." The points of identity throughout are very marked.—Ed. B. of L.]

### Connecticut.

NORWICH.—A correspondent puts us in possession of the following: "The Spiritual Union closed its fifth year's services in Grand Army Hall, Sunday, May 20th, with special ceremonies. The afternoon was devoted to memorial services for those who have passed to spirit-life within the year. On a memorial tablet formed of a thousand mountain daisies, fringed with smilax and bright-faced pansies, was wrought in purple immortal letters the names of S. B. Dean, and S. B. Swan, 'L. N. Taber,' 'E. W. Hull,' 'N. B. Dean,' and 'Charles Denison.' A handsome cross of apple-blossoms, baskets of cut flowers, and bouquets of calla lilies, magnolia flowers and other flowers adorned the platform, desk and chandeliers."

Music was furnished under the direction of Miss Kate Taber, who presided at the organ, by a double quartette. Miss Jennie Culver sang solos both in the afternoon and evening with clear enunciation, and a most finished and pleasing expression.

Mr. Fletcher spoke to large audiences during the day. His afternoon theme was 'Death as Viewed by Orthodoxy and by Spiritualism.' In the evening Mr. Fletcher paid his respects trenchantly and conclusively to 'The Critics of Spiritualism,' among whom he noted Dr. Talmage of New York, the Rev. Mr. Gordon of Boston and the Rev. Mr. Mills of Newburyport, Mass.

The Spiritual Union's fifth year has been its best, and it shows steady growth. Large audiences have been the rule."

SOUTH NORWALK.—S. A. Farnsworth, a middle-aged lady, writes that she is desirous of acting as a nurse or companion for an invalid, either permanently located or traveling, or as housekeeper at any of the Spiritualist camp-meetings. Ample recommendations as to character and ability will be furnished.

### Michigan.

CARLTON.—Mary A. Charter writes: "I have been very hard at work of late in Buffalo, N. Y., and Detroit, Mich., and am now in Carlton. I have met with our good brother and the old veteran, Dr. Ira Davenport, who is quite unwell at the present time. I find him also in very distressed circumstances financially. He needs our sympathy and the help of friends. I have done what I could for him, and shall try to do more. If any reading this shall feel moved to give him help, I will see that such funds as they may send to my address are promptly applied to the relief of his necessities."

My labors in the West have been willingly accepted in the church, in the temperance cause. Among our dear spiritual friends I am engaged for the summer months. Good mediums could do well in Michigan and other places West, if they would only come out and try for themselves, as I have done and shall continue to do."

### Indiana.

WILLIAMSBURG.—Leona L. Bond writes: "We have no negative society at this place, but there are a number of firm believers in the spiritual phenomena. There has been a great awakening of the cause and much interest has been taken within the past year. For the past eight months D. A. Herrick of Jamestown, N. Y., has been located here. He has truly wonderful gifts as a magnetic healer; has all the patients he can treat, and I must say is having remarkable success."

## Free Thought.

### A Definition.

To the Editor of the Banner of Light:

Having returned to the United States after an absence of five years in India and Europe, I was very glad to see that the BANNER OF LIGHT is still flourishing; and I would ask its aid to send kind greetings to all my friends, and to let them know that I am as much of a Spiritualist (in the proper meaning of this term) as I ever was. In fact, my experience in foreign countries has made me still more conscious of the fact that there is a spiritual intercourse from the highest planetary spirit going down through all gradations of spiritual and terrestrial orders of existence, and that this intercourse only ceases where the receptivity for influences coming from a higher plane of existence ceases to be active. I have come to a realization of the fact that we are all mediums or instruments through which higher powers are manifesting themselves, and that the nobility of a human being depends on his capacity to grasp high and exalted ideas, and to be a perfect and harmoniously attuned instrument through which spiritual records may find external expression.

Spiritualism in my conception is the science which teaches the relationship existing between "Spirit" and "Matter"; the two not being entirely different things, but merely two aspects of the eternal infinite One, which is beyond finite conception, or, in other words, two modes of its manifestation. Spiritual science requires a certain amount of spirituality for its understanding, and if properly understood, will enable us to contain the truth; but as not all that comes under the head of Christianity is true, and as not everything that is labeled "Theosophy" is divine wisdom, likewise not everything that claims to be Spiritualism is spiritual in its nature—a fact which is known to every enlightened Spiritualist, but which is willfully disregarded by those who have no power of spiritual conception and are not able to discriminate. Such persons reject Spiritualism *per se*, instead of trying to sift the true from the false and to remember the old doctrine saying: "Examine all things and select that which is best."

Nearly all dissensions and disputations in regard to things belonging to the world of the unseen arise from a misconception of the terms which are used to describe those things. Differently of opinion exist only where true self-knowledge is absent. Two persons, actually having the same knowledge, will not differ from each other in their opinions, although they may call by different names that which they know. It comes to me, therefore, very advisable that in Spiritualism as well as in any other scientific system we should have an exact definition of terms, and it would be well to employ the term "Spiritualism" to describe the higher and really spiritual aspect of this science; while the term "Spiritism" might be more appropriate to describe the phenomenal aspect and the dealings with the souls or astral forms of the dead.

I know of many who have been disappointed in Spiritism, have also renounced Spiritualism and sank back into Materialism, because they were not able to discriminate. The fact that an intercourse between man and the souls of the departed is possible, has been for many a stepping-stone for entering Spiritualism proper, and the study of the Spiritual Philosophy has aided many to attain spirituality for themselves. On the other hand, there are some persons who never get beyond the merely phenomenal part of Spiritism, and consider the intercourse with the souls of the dead as the end and object of Spiritualism; while there are others who claim that they care nothing for phenomena, forgetting that we are living in a world of phenomena and would know nothing about the world if it were not for the phenomena that are occurring therein. Undoubtedly phenomena as such prove nothing at all except the fact that they occur; but whether true or false—that is to say, whether they are produced by the human mind or whether they are produced in some way or other by some other power—these are questions which are calculated to induce us to seek for ourselves for the cause that produces them, and thus to attain knowledge ourselves. Unquestionable belief in authorities is as injurious in Spiritualism as in any other scientific or religious system, and hinders true progress; we can have true knowledge only of that which we have experienced ourselves.

Yours very truly, F. HARTMANN, M. D.  
305 South Eleventh street, Philadelphia, Pa.

## The Reviewer.

(From The Carrier Dove, San Francisco, Cal.)

FORTY YEARS ON THE SPIRITUAL ROSTROM. By Warren Chase, Colby & Rich, publishers, Boston, Mass. Price, \$1.00.

The author of this book is one of the historic workers in the ranks of Modern Spiritualism, and while his book is, necessarily, largely autobiographical, it, nevertheless, possesses a large amount of general interest as a contribution to the earlier history of the progress of the cause.

Mr. Chase tells us that for several years prior to the advent of Modern Spiritualism he had experienced the workings of advancing thoughts in his mind, and that the influence of phrenological and mesmeristic studies, in conjunction with an appreciation of the ideas of Fourier, had all tended to prepare him for our gospel. He was, at this time, and those who have heard him speak, or who have read his writings know him still to be, a staunch Freethinker in all religious matters, and his present book evidences that his mental attitude is unchanged. Indeed, the keynote of Mr. Chase's Spiritualism is a scientific philosophy, as altogether opposed to accepted theology. The opening chapter tells how his writer struggled amid poverty and trial, which pressed him on to discover some solution to the industrial, commercial and social ills prevailing. The result arrived at was the establishment, in 1844, of the "Wisconsin Phalanx," in Fond du Lac County, Wis., the enterprise being named "Ceresco," and existing for some six years. During those six years experiments in mesmerism were made, by which the future advocate was prepared to accept the Spiritual Philosophy a few years later.

In the year 1847, the first book of A. J. Davis, "Nature's Divine Revelations," was given to the world, and Mr. Chase's name was first on the list calling for copies of that widely celebrated production. Mr. Chase perused the book with eagerness and profit, and soon was championing its teachings. In "the latter part of 1847, or early winter of 1848 (the exact date being lost)," Mr. Chase held a discussion in the schoolhouse at Ceresco, with Rev. H. H. Vanmanning, on the origin and merits of "Nature's Divine Revelations," which was his first public speech in defense of the philosophy and the general principles of Modern Spiritualism. Mr. Chase refers regretfully to the fact that Mrs. Hurdington omits all mention of his work as the first lecturer in our ranks, from her "History of Modern American Spiritualism," but the missing link is thus supplied in the chapter under notice. Mr. Chase, however, pays several deserved tributes to the ability and zeal of Mrs. Britten in this country, and in her own.

The bulk of the book is made up of records of work and travel, in nearly all parts of the Union; work that was full of toil and discomfort, involving long journeys, and many up-hill struggles; work that was poorly remunerated in this world's goods, however valuable its results in the form of experience and education have been. For a certain time Mr. Chase acted as manager of the New York Agency of Messrs. Colby & Rich, receiving from them, he says, "the highest and best pay I ever had." Subsequent to the closing of the above agency Mr. Chase removed to St. Louis, and reopened business for himself, dealing in "Liberal and Spiritual Literature," but it was a failure, by which he "came out as poor as a mouse."

Mr. Chase's forty years of public service have not been exclusively devoted to Spiritualism, for he has sat in "legislative halls," as the chosen of the people, too, has been quite an ardent political reformer, as well as an earnest champion of numerous commercial, financial and industrial reforms, as various pages in his book bear frequent testimony.

Aside from historical facts, and the recognition, by name, given to various early workers, the portion of the book that will be best appreciated is that included in Chap. VII., headed "What I Have Learned from Forty Years' Intercourse with Denizens of the Next Chapter." The chapter in question is "meaty and full of good things," tersely and ably expressed; the nature of spirit-life, the subject of "reincarnation," the character of the spirit-land, sex in spirits, are all touched upon, while Mr. Chase's "creed," on pages 165-8, contains a concise summary of the author's convictions.

As one of the oldest workers, in fact the oldest in our ranks, one who has literally "gone the length and breadth of the land," as one who, undaunted by all obstacles, has gone on in his appointed way with patience and persistence, Mr. Chase is eminently fitted to write the book before us. It is valuable, as throwing light upon persons and incidents pertaining to our early days, as well as for giving us a faithful resume of the career of our oldest itinerant platform worker. Mr. Chase will not, in the nature of things, have many more years in the form, and if this should be his last work, it will remain, even as it is, the valuable testimony of a long, busy and useful career.

The book contains a good likeness of Mr. Chase, and closes with poetical selections from various sources and authors, among whom are Mrs. Laverna Matthews, Mrs. Sarah A. Harris, and George C. Irvine, names well known to Spiritualists in this State and city. The work is well printed, and nicely bound in cloth, gilt lettered, and will undoubtedly meet a large sale, as indeed it deserves. J. J. MORSE.

THE CENSUS OF MASSACHUSETTS, 1885. Prepared Under the Direction of Carroll D. Wright, Chief of the Bureau of Statistics of Labor. Vol. 111., Agricultural Products and Property. 8vo. cloth, pp. 934. Boston: Wright & Potter, State.

One will, upon looking over this volume, readily accept the statement of its compiler, that the difficulty of collecting the statistics of, and relating to, the agriculture of the Commonwealth increases with each recurring census. From the vast amount of information it gives in detail we glean that Massachusetts is not only holds its own, so far as the work of its farming population is concerned, but makes a reasonable progress in the interval of each decade of years, the increase from 1875 to 1885 being 28.82 per cent. In 1875 the production of Indian corn was 1,940,290 bushels; it is now more than double that, 2,477,330 bushels. The quantity of milk has been increased from 35,698,169 gallons in 1875 to 72,928,629 gallons in 1885. Potatoes and wheat have fallen, the production of potatoes being 46,041 bushels, less in 1885 than ten years previous; and of wheat, which the first State Census (1845) gave 47,886 bushels, has gradually declined to 1,160,645 bushels in 1885. The wool product has increased 50,000 pounds of the last ten years. There were 1,292,876 more bushels of apples grown in Massachusetts in 1885 than in 1875, and the increase in strawberries was more than two million quarts. It is impossible to give within our limits the many items of interest of this nature which this voluminous document places before us, but the few above cited will enable our readers to form some idea of what it contains and of the immense labor it represents, and which reflects great credit upon those engaged in the work.

### Verifications of Spirit-Messages.

CAROLINE, OR CALLIE.

I read in THE BANNER OF LIGHT a message given March 20th, through the control of Miss Shelhamer, signed CAROLINE, OR CALLIE, as she was known to intimate friends. The names and descriptions given, with anxiety expressed, seemingly to me has opened the way, and nothing would give me greater joy than to assist you in your timely and golden undertakings of recognition. Trusting that the controls will again open the way for your better recognition, thereby substituting knowledge for hope, I remain yours in waiting. M. S.

LANTHORN TURNER.

The message given through the organism of Mrs. E. F. Smith, and printed in the BANNER OF LIGHT of April 21st, I recognize, and all parties spoken of, including my husband, sons and grandchildren, now passed to higher life. I can truly testify to the truth of the statement, and hope the good work will continue. Yours truly, ANOELINE TURNER.







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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important facts, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.  
We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.  
When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.  
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

## Banner of Light.

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

### The Eruption of the Talmage Volcano.

Dr. Talmage, as we have taken occasion to say before, has "boiled over" on the subject of Spiritualism, and thereby given occasion to many Spiritualists to resent his riotous treatment of what is the gravest subject of modern times.

Taking the Saul Samuel "Witch" of Endor text, he proceeded to work up a narrative on it for a basis that is illuminated with the Talmagean conceptions of what a plain and simple narrative should be. And of course, agreeable to the Talmagean conception, when the spirit of Samuel appears to Saul, "the floor of the (witch of Endor's) tenement opens, and the gray hairs float up, and the forehead, the eyes, the lips, the shoulders, the arms, the feet, the entire body of dead Samuel, wrapped in sepulchral robes, appear to the astonished group, who stagger back and hold fast, and catch their breath, and shiver with terror; and the dead prophet, white and awful from the tomb, begins to move his ashen lips, and he glares upon King Saul, and cries out, 'What did you bring me up for? Why did you break my long sleep? What do you mean, King Saul?'"

This is Talmage's conception of what an exorcised spirit is doing, in what form and garb it would come, and from what direction—downward!—it would make its appearance. And this is the key-note of this characteristic creed of the Brooklyn Boanerges of the modern pulpit. He ends the narrative thus: "The dead prophet stretched forth his finger to King Saul, and said, 'Die to-morrow! Come with me into the sepulchre; I am going now! Come, come with me!' And lo, the floor opens again, and the feet of the dead prophet disappear, and the arms, and the shoulders, and the forehead. The floor closes." And he admits that it was "an awful scene." We should certainly say so, too. It was enough to appal even the nerves of Talmage himself, who notoriously delights in such nightmares of the human imagination.

With all the peculiar expressions his practiced mouth can muster, Dr. Talmage assumes to assail Spiritualism. And yet, after saying his worst, he "hedges" by confessing that "some of the performances of spiritual mediums are not to be ascribed to fraud, but to some occult law that after a while may be demonstrated." How intelligently he is helping forward the demonstration! He goes on with a recital of the list of deceptions that have been practiced, and then charges them every one upon Spiritualism. He undertakes to explain the true by blankly denying its possibility, and trumping up odd conceits that are yet more impossible to bring out to the light the "occult law" which he has to admit exists. All his shallow explanations of the phenomena have been exploded over and over again. He in fact explains nothing, but simply roars out his voliferous denials, asserting that "ventriloquism, and legerdemain, and sleight-of-hand, and optical delusion, account for everything." And still thousands of intelligent people, who are quite as capable of judging and reporting the evidence of their senses, are being continually convinced of the unassailable truth of the phenomena, and all the shouting and sneering and threats of damnation which a thousand Talmages could bring to bear would not shake their direct belief.

Dr. Talmage is especially enraged that so many of the phenomena are presented after the glaring light of day is withdrawn, or, as he loves to express it for the more impressive effect, "in the night." His specific against witnessing them under such very natural circumstances is to stop eating hot mince pie and take a dose of bilious medicine. He ascribes the appearance of the phenomena in the night to "an outraged physical organism." That is his explanation of "an occult law," and no doubt it satisfies him. But he further denounces Spiritualism as "doom and death to its disciples." He certainly must have himself been a Spiritualist of Spiritualists to know that none others yet know. To prove (?) his assertions he descends to a plane of personal abuse to the level of which we shall not follow

him—preferring to yield the palm of precedence to him in this direction.

Dr. Talmage is nothing if not picturesque. He acts precisely as, on occasion, he charges mediums with acting unconsciously, and without self-control. He is rapt in his ecstasies; while denying and denouncing all mediumistic gifts, he nevertheless employs them himself with the utmost freedom. He is evidently a creature of moods and tenses, knowing nothing of their coming on. The obvious trouble with him is that he acts too much, with tongue and hands especially. There can be no doubt of his being more or less of a medium, receiving the spiritual power in currents whose source he knows nothing of, and discharging it again in bolts whose explosions astonish none more than they do himself. His intellect may fairly be described as kaleidoscopic, his thoughts and conceptions being generally without form, of the most confused and contradictory colors, and never transgressing the limit allowed by the hand that turns the tube.

Not wanting to be counted out of the ministerial combination that is just now driving with all its energies at Spiritualism, attempting as it were a joint inquisition of belief whose progress it despairs of arresting in any other way, Mr. Talmage has come forward confidently in complete war-paint, brandishing his linguistic tomahawk and giving his most ferocious war-whoop. He is not going to be left in any background in this business, if his name continues to be Talmage. Said he: "A cry has been raised to the effect that a new religion had been found. No! no! It is no new religion. It is as old as the text and older"—the same "Witch" of Endor "chestnut" that he had been munching before his enraptured congregation. "The sorcerers," said he, "the soothsayers, the astrologers, the necromancers are all of them exhalations of the pit, and God never speaks of them but in tones of thunder. To him all those who have recourse to such are declared to be an abomination, and they are to be cut off from His people." There was doom in Spiritualism. Saul was doomed. Every one that had to do with mediums was doomed. And, he added, those who were familiar with spirit-rapping were not much fitted for the raps of the real world. This of course would exclude such raps as may be termed the Talmagean. Spiritualism, he said, was still further demoralizing. It was too closely allied with free-love. "The sooner it went to the hell whence it came the better. Down with it! Down with it! Away with it! Away with the religion of spooks!"

Mr. Talmage may appear very dangerous, but he really does not mean anything in particular in what he shoots off after this fashion. People who go in droves to hear him would be dreadfully disappointed if they were not treated to some such sort of action. To-day it is on one subject and to-morrow on another. The tide is closely studied by him. In the sweep of his numerous and varied performances he cannot very well help saying a great many things that are profoundly true, but that is when his mood is an elevated one, winged, so to speak, and carrying him far above and beyond all pulpit partisanship and personal prejudices. At such times he is to a degree inspired, becomes a medium, and unconsciously utters pure truths. Here is a man, now, who had just before preached on the curse of intolerance in the churches; in the next breath, almost, he raves and roars and tears his hair in making a public exhibition of himself as a hater of Spiritualism and all who believe in it, abusing them in the diction which he has made classical, and calling down on them the thunders of the wrath of that God whom he professes to worship as the common Father of us all—the parent of unchangeable love! It is in such spells and spasms that Mr. Talmage is most truly himself, and therefore least to be heeded.

### No Creed—No Leader.

A favorite expression of the ministers and clergy who are in the current combination to disparage, denounce, and, if possible, to destroy Spiritualism, and to offset its direct and distinct instructions, is that it is without a creed or any other theoretic form of belief, and that it cannot show any leader. In other words, it comes to mortals without any Westminster Catechism, Syllabus, or Thirty-Nine Articles, and it presumes to declare the simple and welcome truth without the authority of any Peter or Paul, and regardless of the favor or disfavor of any synods or councils. They who insist that spiritual truth shall and can be given to mankind in no way except through such channels ought to be fully able to show that there is absolutely no other, and more than this, that they are exclusively possessed of a knowledge of the matter which none others have, and can speak with an authority nowhere inferior to that of the Supreme Intelligence himself. Such a bold and blasphemous assumption they would hardly dare confess themselves equal to; yet, if they would pause to reflect, they could not well help seeing that it is precisely what they do maintain—nothing more and nothing less.

We therefore stop to challenge these omniscient, but fortunately non-omnipotent preachers and teachers to prove to the satisfaction of the general mind that all the channels by which the All-Father has purposed to communicate the streams of divine influence to his earthly children have been opened in a remote past, and that his resources for their ultimate perfection are exhausted. We insist that they must either do this, or else forever hold their peace. We understand beforehand that they will instantly take refuge between the covers of their idol Bible for their answer, but that proves nothing and satisfies nobody, for the reason that the general intelligence is not willing to believe that God does not exist for his children anywhere except on the pages of a book made with human hands, before the compilation of which, according to their childish statement, the world of men was in a state of blank darkness. If there indeed be no God to communicate with his children, except through the Bible and its contending interpreters, manifestly he must have left his creation wholly uncared for during the ages prior to the human making of that collection of writings, and consequently he must be a God that is full of human imperfections.

Now there is no possible way of arriving at the truth, and especially spiritual truth, but by first peeling off the scales of idolatrous prejudice from the mind's eyes, and accepting its messages gladly from whatever quarter and in whatever way they come. We should do so, and in fact we must do so, unless we so far exalt all others in knowledge as to be able to declare with perfect positiveness that the Divine Creator of all things is impotent to communicate the streams of his influence to his children in but one channel, and that a few self-chosen

men are able not only to designate it but to control it.

As for the alleged lack of a creed and a leader for Spiritualism, it ought to be obvious that it is all the more authentic as well as valuable as a fresh revelation for the want. The time has happily come in human affairs when forms and men are not needed as symbols of divine truth, but it may be communicated through the humblest and most familiar agencies, and it may be obtained without intervention, permission or purchase. Because Spiritualism does away with all the machinery which men have constructed in the past for the assumed regulation of spiritual things, the machine hands naturally cry out against it and charge it with the desecration of what is divine and sacred. That is simply the fault of their superstition, nothing more. Because they have all their lives followed creeds and obeyed leaders is no sufficient reason, nor indeed any reason, why there never shall be discovered any different and better way. Let them scoff at and scorn the methods of Spiritualism as much as they will, they only betray the narrowness of thought and the poverty of spirit in which their iron-clad creeds have held them imprisoned and starving. Of course they would be expected to demand of Spiritualism that it shall be measured for their short and narrow bed, since they have never known any other. But that does not weaken the testimonies at all by which Spiritualism is constantly declaring the larger and the vital truth to mortals. If it were to depend on the autocratic assertions of any leader to impress its truths on waiting and hungering humanity, it would be far less worthy to arrest and occupy the minds of men than it is now and will continue to be to the end.

### Nir Moses Montefiore—Jewish Charity.

This distinguished Jew, who lived to be more than a centenarian, was born in London in 1784. He came from a wealthy Jewish family of bankers, and married into the still wealthier Rothschild family. According to a recent lecture on his life and work by Rabbi Schindler, he held strictly to the minutest prescriptions of the table laws, and clung to the belief that a restoration of the Jewish nationality was both desirable and possible. He visited Palestine in 1829 with that expectation, as another distinguished Jew had done a century before, in the hope of personally discovering a way for the realization of his chimerical dream. But an inspection of the situation dissolved his ideals into a mist. He saw for himself the degraded condition of the oriental Jews, and the absolute necessity of elevating to a higher plane those living nearest to the Holy Land if it were ever to become a central station for the Jews scattered over the world. And to the task of effecting this elevation he devoted his whole life and all his energies, doing all that he could and in the best way that he understood.

He felt himself called upon to be an advocate for the oppressed Jews of all countries. He traveled to Russia, and interceded with the Czar for the Jews living in his dominions. He took active, though ineffective, steps in the Mortara affair. When he died after a hundred years of earth-life, the whole world mourned for him as for one of the noblest philanthropists that has ever lived upon earth. Charity was the inspiration and substance of his long life. It was none the less worthy of the world's admiring sympathy, though, as Rabbi Schindler observes, his money was spent to advance the cause of dying Orthodoxy, and though it impeded the growth and development of modern Judaism.

On this much-worn, yet ever new, subject, Rabbi Schindler remarks that the most profitable and best remunerative of all virtues seems to be charity. A Hebrew proverb says that it "saves from death," and according to a popular adage it covers at least "a multitude of sins." Rabbi Schindler felicitously defines it as an attempt to compromise between the rights of the individual and the imperfect state of society; as a kind of pendulum to regulate the relation between the rich and the poor, the fortunate and the unfortunate; and in this view he says it becomes self-evident that it will and must adapt itself to the demands of the time, and therefore that not only opinions respecting charity but its practice are subject to constant changes.

In times past, especially among Jews, hospitality was esteemed one of the foremost charities. All charity was then private, and was organized only when, as in a general calamity, individual charity was inadequate. No sooner, however, had the new era created new conditions than the sharp eye of the Jew saw that the system of his charities must assume a different form and grow to larger proportions, if it was to keep up with the demands of the time. Public charitable institutions, in which the poor were taken care of, then sprang up like mushrooms. There was hardly a large city in Europe in which Israelites would not found and endow hospitals, orphan asylums, homes for the aged and infirm, and schools for the instruction of the children of the poor. Both the orthodox and the reform Jews vied with each other to see which could show the most charitable men. New life began to circulate, new forces began to concentrate, and the Jews showed to the world by liberal deeds, by facts that spoke more loudly for them than the most glorious orations, that they were not a foreign element, that they were not clannish and exclusive, that they were not lacking in neighborly love, that they were not mere money-grabbers, but that they were as public spirited, as liberal and as charitable as their fellow-citizens.

The world could not always refuse to acknowledge facts that were so evident, and in less than half a century after the Jewish reconstruction their influence was directly felt by all civilized nations. And it is the glory of this reconstruction and reform that it keeps pace with the most advanced movements of the age in charity and abounding good works.

"On Tuesday next the May conversation of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall. It will be an 'open' night, without any formal paper, but devoted to music, conversation and inquiry. Such of the audience as desire to ask any practical question, on which they seek for guidance or information, are invited to send up their queries in writing to the President." So says London Light of May 12th, which we here refer to as witness of what the English Spiritualist Alliance is doing. The American Alliance is holding similar meetings in New York City at the present time.

W. H. Terry's practical advice to the Melbourne (Australia) school, (see third page) should be read by every Spiritualist Lyceum worker and member in America.

### Renan's Last Book.

The last book written by Ernest Renan, the "History of the People of Israel," completes the series which covers his long since begun undertaking to write a "History of the Origin of Christianity." His "Life of Jesus" formed its most brilliant and notable part. According to his conception, the histories of Greece, Judaea and Rome unitedly form the true history of civilization. Christianity was evolved from Judaism by the liberal rationalism of Greece and the humanizing force of Rome. "If there is such a thing as one miraculous history," says Renan, "there are at least three. The Jewish history, which claims to have the monopoly of miracles, is not a whit more extraordinary than Greek history. If supernatural intervention is the sole explanation of the one, so it must be of the other. I will even add that, in my opinion, the greatest miracle on record is Greece herself."

This history of the people of Israel takes them up from the period of their nomad state and follows them along from their settlement in Syria, through their organization into fixed tribes, to the establishment of the kingdom of David, their moral and religious development being particularly kept in view. The progress of the conception of monotheism, through the early Elohim of the wandering state and the Jahveh of the nation, is the leading thought, and is found to consist in reverting from Jahveh to Elohim, in modifying Jahveh, and in stripping him of his personal attributes and leaving him only the abstract existence of Elohim, or the present God of the human race.

Jahveh is taken to be possibly the local God of Sinai, or the provincial God of Palestine, and was the exclusive God of Israel until, through the prophets, Israel became changed from nationalism to idealism. Prophecy supplanted the divining machine or orphid. The prophet became a divine agent. Samuel contributed largely to the coming prophets of the eighth century before Christ, in their efforts to bring Israel back to the primitive Elohim of patriarchal days. David was Jahvehist, creating Jerusalem, which was to be the loved capital of humanity; but he was ignorant of what the religion of Jahveh was to become. As century rolled on after century, we shall find David, in the language of Renan, "the outlaw of Adullam and Ziklag, assuming little by little the airs of the saint, becoming the author of the Psalms, the type of the future Saviour. Jesus will be called the son of David. Pious souls, delighting over the sentiments so full of resignation and tender melancholy contained in the finest books of the liturgy, will fancy themselves in communion with this bandit. Humanity will believe in a future state on the testimony of David, who never believed in it himself."

Greek rationalism is dominant to-day, but for all that, says Renan, the Bible, "whatever may be said, is the great book of consolation for humanity."

### Poisoning by Vaccination.

An Ohio journal, the Sandusky Gazette, feels compelled to admit that it is a mooted question whether vaccination does not do more harm than good. Although medical men by a large majority uphold it as a sure preventive of smallpox, many other equally learned men in medical science regard it as highly dangerous to human health. The New York World recently contained a long article, in which was related the experience of a seven-year-old girl who had been vaccinated by an official of the Health Department of that city. Both of her arms became sore, and then the swelling extended to her legs and feet, and thence to her ears, face and eyes, threatening the destruction of her sight, if not of her life. The Sandusky paper relates that the remains of a bright eight-year-old boy were interred in one of the cemeteries of that city during that week, whose death was due to vaccination. His parents had removed to Cleveland from Sandusky a little more than a month before, and the Board of Education of Cleveland ordered the boy to be vaccinated as the condition of admitting him to the public schools. Very soon his arms began to swell, and in less than two weeks he was dead. This leads the journal in question to say that the smallpox virus is often more dangerous than smallpox itself. It is blood-poisoning, and nothing less.

We see it stated in the Boston Herald that, according to the estimate of the Boston Board of Health, about one-fourth of the population of the city are without what is misnamed the protection from smallpox which is claimed for vaccination. The Herald thinks this reveals "a rather astonishing condition of things in view of the law which requires that no person can attend the public schools without first presenting a certificate of vaccination," and recommends as a cure-all that "the first thing to be done" to prevent a spreading of the smallpox which now sporadically manifests itself in Boston—every isolated case of which is caught up and trumpeted abroad by the press—"is to see to it that everybody is vaccinated." But of the terrible results of vaccination itself not a word is said. The life-long suffering, the sapping of the citadel of life, the decay and destruction of the health, the lingering death—of all this the Herald says nothing, when it might add with greater truth that the ravages from vaccination are far more extensive and fatal, if they were only known, than those from smallpox when it becomes epidemic. Vaccination simply means sure blood-poisoning, and it is attempted to enforce it by law.

The New York World once in a while blunders on the truth. Here is a fair specimen: "The number of Americans going to Europe this year is greater than ever before. The Atlantic steamship companies are having all they can attend to, and could make use of many more vessels than they own. It is becoming more and more clear that there is a brilliant future in store for Europe as an American summer resort. Though we have a population now of 60,000,000 people, we already largely support the inhabitants of many interesting localities in the effete monarchies. By the time we reach 200,000,000 it can readily be understood that the energies of the Europeans will be mainly devoted to securing a living through making it pleasant for us over there during our pleasure tours and sojourns for health."

The statement we copied from "Howard's Gospel" in the Boston Globe, last week, regarding Mr. Talmage's often-delivered lecture against Spiritualism, really owes its rise, it seems, to an interview held by a representative of the Brooklyn Citizen, Saturday evening, May 19th, (and printed in that paper for the 20th), with Mr. Frederick F. Pardee of that city, from whose scrap-book the data were originally obtained.

"Reporter's" letter regarding "Mr. Baxter on Cape Ann" will appear next week.

### More Profit-Sharing.

We have before us a sheet containing a printed report of the result of the first year of the profit-sharing plan at John Wanamaker's famous sales establishment in Philadelphia. It conclusively shows that the combination of the interests of the wage-earner and the wage-payer is advantageous to both in all ways. From this most welcome report it appears that during the past year, under the profit-sharing system, the cash distributed to the employees of the establishment, over and above usual salaries, amounted to \$109,439.68, of which sum over \$50,000 were paid in monthly dividends, over \$40,000 in annual dividends, and \$10,000 to the pension fund in the hands of trustees. This pension fund is for the permanently disabled, who, by reason of old age or accident in the service of the establishment, are no longer able to work.

Wanamaker established his business in Philadelphia twelve years ago, and the plan for dividing the profits among the employees together with the proprietor was given out on Good Friday of last year. It is practical and actual cooperation. The favored beneficiaries at least are not opposed to it. The payment of fixed wages merely can never secure the hearty goodwill, the earnest endeavor, and the best business intelligence of an army of employees, as profit-sharing can.

In his sincerely friendly address to the force employed in his vast Philadelphia establishment, Mr. Wanamaker said it was the first time that any retail dry-goods establishment in the United States had risen to the level of even partial cooperation. He acknowledged the pleasure it gave him to watch the monthly dividends. He assured them that the action he had taken in this profit-sharing was not from any fear of strikes, but simply to benefit them and inspire them to benefit their employers. "The house," he said, "might have been with \$100,000 more in bank to-night, had it kept the money, but we increase our capital by increasing your comfort, respect, intelligence and interest."

The monthly dividends, which are paid in addition to the regular weekly salaries, are percentages on the amount of the sales. Annual dividends are paid to those employees who have been in the service of the establishment for seven years. In Mr. Wanamaker's employ are men, women, girls and boys. Connected with this profit-sharing scheme there is a savings-bank, in which sums of two dollars and upward are received on deposit, and the rate of interest allowed on all general deposits is five per cent. per annum. A civil service system has also been set in operation, by which faithful and successful services are rewarded by promotion.

The Daily News of Newburyport, Mass., reports the Rev. Mills as still doing his best to misrepresent Spiritualism and prejudice his hearers against it. He undertook in an evening lecture recently to inform his audience something about "Purgatory," of which he doubtless knows about as much from personal experience as he does about Spiritualism, and consequently the information he gave of the one was on a par with that he gave of the other. The News states that before he led his auditors to the subject of his discourse (Purgatory) he said there had been seven different replies written to his sermon on "Spiritualism," but not one of them answered him to the point; that "each put a sermon in his mouth and answered it themselves." If this is so, he has no one to blame but himself. The writers referred to had no other reports of his discourse to guide them than what appeared in the local papers. As Rev. Mills did not—so far as we are informed—disavow the correctness of those reports, it was natural for every one to presume he admitted them, at least in all essential points, to be true. And probably he knew them to be so; but the statements, charges and insinuations appear to him different in cold type staring him in the face, than they did in the heat of a bigoted tirade in his pulpit. He has, quite likely, come to realize by this time that he was unfortunate in his choice of a model when he took Sydney Smith's Mrs. Partington in her vain attempt to sweep back the ocean with a broom.

"M. A. (Oxon)" in London Light says—and with a good deal of notion—that the Spiritualists should organize on a broad and comprehensive basis. Mrs. Emma H. Britten, the veteran worker in the ranks, also suggests the same thing, and has offered a prize for the best essay upon the subject: "The Best Means of Advancing Spiritualism in Great Britain." THE BANNER has been urging for a long time organization in this country for business purposes—the result of which has been the formation of THE AMERICAN SPIRITUALIST ALLIANCE, with headquarters in the city of New York, which is in successful operation at the present time.

What should be done now, with all possible speed, is the formation of Branches in every city in the United States. It is high time that Spiritualists recognize the importance of this movement, and go to work for its successful advancement. We urge this measure as a matter of safety to the Cause and its martyr mediums. We desire all the Spiritual Societies throughout the length and breadth of the land to take action in this important direction, for the very reason that the common enemy is now more active and vindictive than ever to crush out the grandest philosophy that was ever given to man, coming as it does from the supermundane sphere of life.

We learn from the San Francisco Chronicle that Mrs. Esther Knox, daughter of the late Mical and Mehtable Tubbs, of Oakland, Cal., recently passed to spirit-life. She was a devoted Spiritualist. We knew the lady well, as herself and parents were dwellers in Boston for years.

THE SOUL.—The last number of The Soul contains interesting articles by Mr. Jacob Edson, Prof. A. E. Carpenter, Dr. O. H. Wellington, and a late-writing with Mr. Mansfield before a committee at Palne Hall. See contents on another page. For sale at the Banner of Light Bookstore.

Attention is called to the advertisement on our third page regarding the published works of that interesting and thoughtful writer, Mrs. Nettie Pease Fox.

Willard J. Hall, of Buffalo, N. Y., writes us (see BANNER Correspondence) an interesting account of his personal experiences with Henry Slade.

The Fall Term of the Belvidere Seminary will begin Monday, Sept. 24th. For circulars address the Principals, Belvidere, Warren Co., N. J.



**Norwich, Ct.**—On our second page will be found a

Paper; price 10 cents.  
For sale by COLBY & RICH.











