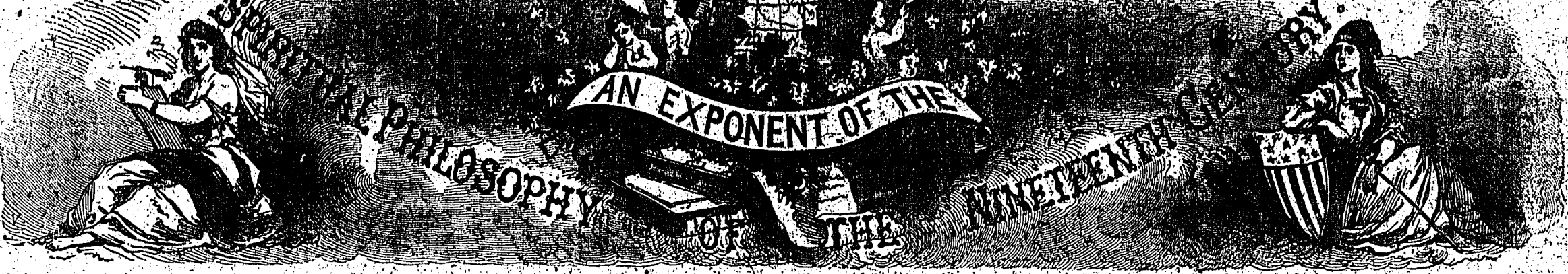


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## Original Essay.

### THE PHILOSOPHY OF SPIRIT IDENTIFICATION.

BY PROF. HENRY KIDDLE.

THE simplest definition I can give of a spirit is, that it is a human being minus the physical body. It is true there is a theory that asserts the existence of elementary, or sub-human, spirits; and, in the Christian theologies, we find two non-human classes of spirits—one entirely evil, called *demons*, or *devils*, and the other entirely good, called *angels*. These two orders of spirits are conceived to have never been incarnated in human bodies, though they are uniformly represented as possessing the characteristics of human personality, including even the human form, except that the wicked demons are usually supplied with horns, cloven hoofs, and long tails; and the good angels with large expansive wings.

Orthodox Christians comprehensively dispute with Spiritualists the fact of spirit-identity by the allegation that the manifesting and communicating spirits with whom we come into intercourse are not human spirits at all, but only *demons*, the emissaries of that arch-demon, Lucifer or Satan, to whom they attribute the greater part of the government of this world, and whose subjects in the spirit-world outnumber, according to the theological doctrines, the subjects of the Almighty in the proportion of at least a million to one.

As for *angels*, Christian orthodoxy has virtually banished them from the earth. If they ever visit it at all, or ever make their presence known, it is only, to some extremely orthodox saint. Certainly Spiritualists, who are wholly given over to Satan, could not be blessed with an angelic vision—except it be of their master when he puts on the disguise of an "angel of light."

Not at all discussing this question at the present time, I can only say that we, in our "spirit communion" as it is called, have found only disembodied human spirits, of various grades of progression, including very many who seem to have made no moral or spiritual improvement since they put off the habiliments of mortality. If we have been confronted with *devils* among the spirits who manifest their presence to us, it is only so much as we too often meet with, or hear of, among the mortal denizens of earth; and if we have been favored with the visits of *angels*, or spirits good enough to be so designated, they appear only to belong to a class of whom we meet, occasionally, with a mild specimen even among our brother and sister mortals.

That the intelligent agents who are concerned in the modern spirit manifestations are the departed spirits of men and women is not a theory constructed by Spiritualists, but is merely the acceptance of the universal testimony borne by the agents themselves, who, without exception, so far as I know, declare that they are the surviving spirits of deceased human beings. Why this declaration should be so much more general and emphatic at this time than at any previous period in human history, is a very interesting subject for consideration; for among most peoples and in most other times, both ancient and modern, the nature of spirits, or demons, was a subject of controversy. Burton, the celebrated author of the "Anatomy of Melancholy" (published in 1621), in his remarkable chapter on the "Nature of Devils," remarks:

"There is a foolish opinion which some hold that they [the spirits] are the souls of men departed. The good and more noble were defined, the baser groveled on the ground or in the lower parts, and were devils."

He mentions as entertaining this opinion Tertullian, Porphyry, and M. Tullius, and quotes the latter as saying:

"These spirits, which we call angels and devils, are brought by the souls of men departed, which either through love and pity of their friends yet living, help and assist them, or else persecute their enemies whom they hated."

This "foolish opinion" is now the positive belief of many millions of persons among all the most enlightened nations of the globe. True, the modern Theosophists and Occultists, as they call themselves, in a measure dispute this fact, asserting that the manifesting spirits are only the soulless "shells" of departed human beings—the more *idola* or images of the beings who once lived on the earth, their souls having gone to that "bourn from which no traveler returns," while the ghostly shadows of their earthly personalities float around the scenes of

their former existence, until they perish by extinction, or dissipation. If these spirits can manifest so completely all the elements of humanity without souls, we can scarcely conceive of what use a soul is at all, and if it really exists, of what value to the human personality, or "shell," its immortality can be, since all that is human in us is to perish in the way indicated. Certainly, no spirit, however high or low, has yet manifested who seemed at all conscious that he had lost his immortal part, his soul, and therefore I think it reasonable to adhere to the definition of spirit given above—namely, a human being minus the physical body, the latter being the only loss which he sustains in passing to the spirit realm.

The spirits in general being, then, essentially human beings, spirit identity becomes almost wholly a simple question of personal identity. Let us, then, analyze our conception of *personality*.

Personality may be defined as the aggregate of all the external characteristics that serve to distinguish one human being from another. These characteristics are of four kinds: physical, intellectual, moral, and spiritual. They are, also, either accidental and temporary or essential and immutable. The terms *personality* and *personal identity* are, in common parlance, loosely employed, as equivalent to individuality or conscious sameness of individuality; but there is a distinction in the signification of these terms which should be strictly observed. Individuality has exclusive reference to what is inward, essential and enduring; personality properly refers to that which is outward, accidental, and changeable. The *dramatis persona* is the part which the actor assumes for the time being—his temporary professional personality, beneath which is his ordinary personality as a man, and beneath that, again, his unchangeable individuality. Our personality is only the part which we play for the time being, whether in this or the next life; for not only is it true that

"All the world's a stage,  
And all the men and women merely players,"  
but the drama does not end with the falling of the curtain at the end of our earthly lives, but is resumed, on a different stage, with different scenes, in the life succeeding this; and we go on, for a while at least, playing the same parts with new incidents. As we play various parts in material life—the "mewling infant," the "whining schoolboy," the "lover," the "soldier," "justice," or what not, the "slipped pantaloon," and again the child of almost helpless infancy, so in the life of the spirit there are various parts to be performed before, leaving earthly defilement behind, we take our places among the "spirits of just men made perfect."

Amid all these changes of personality we preserve our immortal selfhood, the consciousness of which, amid all our varying experiences, makes us the same individual, however our external characteristics may be altered. Thus, according to the proper acceptance of the word, man is not always the same person, but he is ever the same *individual*, whatever personal traits he may present to the view of others. Ordinarily we recognize our friends and acquaintances by these traits—characteristics of form, expression of countenance, complexion, and general appearance; but quite often these do not suffice. "Mistaken identity" is no uncommon occurrence, as the trial of causes in our courts frequently shows. Besides, most persons have had experiences similar to those so extravagantly represented by Shakespeare in the "Comedy of Errors." Physical traits constitute an extremely variable factor in human personality; and the recognition of a person whom we have not met for fifteen or twenty years always occasions surprise; indeed, these traits may still remain, and the actual personality be totally changed, as in such cases as the "Watakes Wonder," and other instances of what has been called "Double Consciousness," which, in one of the reports of the proceedings of the London Psychical Research Society, is designated "Multiple Personality." Such instances of a loss of personality, more or less durable, are not extremely infrequent; as is shown by Dr. Hammond in an article in the *Forum*, some time ago, entitled "Mysterious Disappearances." The phenomenon is, in fact, almost identical with that so often observed in trance mediumship, when a spirit represents his earthly personality through the medium so clearly as to be easily recognized by all who knew him in the earthly life. In this way we may very often quite readily establish the personal identity of the spirit that entrances or controls the medium; for here we have mental as well as physical characteristics clearly displayed.

Personal identity as dependent upon intellectual characteristics involves the consideration of modes of thinking, reasoning, and the exercise of other mental faculties, but more especially of the power and style of expression. As far as these depend upon physical organization—and they certainly do to a very great extent—they are transitory, like that organization. This is especially true of expression. Not that spirits are less able to express their ideas and thoughts to each other, by means of the spiritual faculties which they possess, than are mortals through their material organism; but wanting that organism they lack the power of expression required to communicate with mortals, who can receive only through some perception. We see in this life how much the power of expression is affected by the condition of the brain—how it is impaired by ill health, physical fatigue, or brain injury; and how it may be exalted temporarily by the use of exhilarating or stimulating substances, such as alcohol, tea, coffee, opium, hashish, etc., when the proper quantity is administered.

Brilliant genius seems to depend upon the power of expression as much as, if not more than, upon any other distinguishing quality or endowment. Great powers of mind may exist, coincidently with a singular deficiency in this respect; as, on the other hand, we sometimes meet with persons the value and solidity of whose thoughts are very inferior to the dress in which they are clothed.

To what extent these intellectual traits pass with us into the spirit-world we cannot wholly define; but we may with assurance believe that both mental powers and mental culture belong to our enduring individuality, and therefore survive physical dissolution. That expression, however—that inimitable style, that richness and eloquence of diction, which so charmed in the earthly life, cannot be reproduced by a spirit except by employing, or controlling, a brain approximating in its quality and organization to the brain which the spirit possessed while on earth; and even then the spirit will more or less fail until he becomes, if he ever does become, familiar with the foreign instrument. How is the illustrious poet, for example, to find a brain organized, cultivated, and trained so as fully to embody, and give expression to, the ideas and thoughts coined in the spirit's mind? Another spirit on the same plane of being would, probably, see those ideas and thoughts by immediate intuition, far transcending all our modes of intellectual communication; but in intercourse with mortals "the great intelligences fair" of the spirit-world must descend to a system of general terms by means of which alone mortal expression is effected. Besides, earthly language consists in very great part of metaphorical terms dependent upon analogies with material objects; while a spirit accustomed to a different class of objects, at least to a considerable extent, and especially if long in spirit-life, having abandoned these materialistic analogies, would, if using metaphors, employ such as must be wholly unintelligible to us; and on this account would probably find it exceedingly difficult to translate his spirit language into that of earth. Nevertheless some of our most satisfactory identifications have been made through the reproduction of earthly style, when the spirit had been able to overcome all the difficulties here referred to. The essays given by Bacon through the medium Shepard, the poems of Edgar A. Poe through Miss Doten and T. L. Harris, and the completion of the "Mystery of Edwin Drood" by Charles Dickens, through the medium T. P. James, are good examples of this fact. But what has been urged shows that we are not necessarily to reject—as has been so often done by superficial thinkers—the personal identity of a spirit simply on account of a dissimilarity of style in the compositions which he inspires.

There are, on the other hand, intellectual endowments, not so much concerned with our external personality, but belonging rather to our permanent individuality, or selfhood. Of these memory is an example, since memory, being the retention in consciousness of past impressions and experiences, without this faculty there could be no such thing as a self-conscious ego, and an inextinguishable individuality. No two individuals have or can have exactly the same series of experiences, and hence the recollection of those experiences may be, and usually is, an important element in personal identity. Indeed, most of the identifications of spirits depend upon this principle, especially in the case of relatives and intimate acquaintances. It is the same method that is resorted to in the recognition of persons on this side of life. Through the lapse of time all the characteristics of outer personality may have been changed, and reminiscences of the past alone remain to establish individual identity. The case of Charlotte Buckworth, related by "M. A. (Oxon)" in his monograph on "Spirit Identity," will illustrate this. This spirit, in 1874, communicated by raps the fact that in 1773—Dec. 5th—at a Dr. Baker's house, in Jermyn street, London, at a party of pleasure, from disease of the heart, she suddenly dropped down dead while dancing. No one present knew any such person, or any of the incidents which were said to have occurred one hundred years before; nor did any means of verification suggest itself. Some time afterward, however, it occurred to M. A. (Oxon) to look for the case in the *Annual Register* for 1773, and a full narration of the facts was there found. Here were ten circumstances given, all of which were unknown to those, including the medium, who were present when the communication was made. Admitting this, are we entitled to believe that the spirit of Charlotte Buckworth was present and made the statement? Let us see. First, it proves the presence of intelligence, of memory, and hence of mind—the chief element of individuality; secondly, it not the mind of any mortal present, then that of Charlotte Buckworth, or some one else cognizant of the facts; thirdly, as this intelligence says of itself, "I am Charlotte Buckworth," and there is no reason to disbelieve that statement, or to believe that the facts were known to others; we have strong presumptive evidence, at least, that the spirit was the person it purported to be. Test clairvoyants and clairaudients give not only incidents such as these, but describe the outward traits of physical personality, which a spirit seems to have the power to present at will for the purpose of being identified; but which are by no means to be considered as belonging to spirit individuality. These things are occurring in countless numbers on the platforms of spiritual meetings, through such mediums as E. V. Wilson, Emerson, Baxter, Fletcher, and scores of others. The peculiarities of external personality, with names, incidents of earthly life and places

connected with them, are presented in such manner and number as would be entirely sufficient to identify a person in this life. For example, E. V. Wilson said on one occasion, in the presence of a large audience, pointing to one of his hearers: "There stands by that man the spirit of a soldier; he is dressed in a uniform (describing it minutely)." This spirit says he was shot in 1863, in the army of the Potomac. He says you are his Uncle Ira, and he wishes to be remembered to you." Now, every portion of this statement being correct, and the clairvoyant knowing nothing of the individual addressed, does it properly and logically serve to identify the spirit? What may be urged against it? Two hypotheses: (1.) That the man was thinking of his Uncle Ira, and the medium read his mind; or (2.) Another spirit personated the individual spoken of. If it was merely mind-reading, we may ask why did the clairvoyant see a separate form? A projection of the mortal mind, replies the skeptic, but without any proof whatever that such a phenomenon may occur. Suppose, however, the hypothetical mind-reading process must be ruled out as in such cases as that of Charlotte Buckworth, of which we have a great multitude, then the skeptic falls back upon spirit personation. This is, obviously, a long step in advance, as it passes from psychism to spiritism—it admits the existence of a spirit-world and its inhabitants; and this step the psychical research societies have not yet taken. To them it is a long way off. The prejudiced Christian sectary readily takes it, but tells us that Satan with his vast army of subject devils—the "powers of the air"—makes all these myriads of personations; but the weakness of that position is, that there is no proof of the existence of that fabulous being or of his subjects.

We must, nevertheless, admit the fact of the frequent impersonation of one spirit by another in earthly communication, and we should study very carefully the conditions under which it may occur and its limitations. This is an exceedingly important topic in the consideration of spirit identity.

The phenomena of mesmeric ecstasy seem to me to present some evidence of this kind that is less subject to the hypothesis of personation. In the magnetic state the spirit of the sensitive seems to pass from the body, and to acquire the ability to visit the spirit-world and to see and converse with its inhabitants. A large number of such cases are described by Cahagnet in his remarkable work entitled the "Celestial Telegraph." The spirits answer to a call by name, and the sensitive, uncontrolled, and speaking in his or her own individuality, describes them and tells what they say. For example, a clergyman of Paris, in order to test the actuality of Cahagnet's phenomena, and rule out all suspicion of mind-reading, requested his maid-servant to give him the name of one of her acquaintances who had been dead some time. He came to the magnetizer and asked for Jeannette Jex. In the trance the ecstatic said: "I see a woman who is not tall; she may be from thirty to forty years of age; if she is not lump-backed she must be bent a good deal, for she has a very awkward deportment. Her hair is of a brown color, approaching a red; she has small gray eyes and a large nose. She is not good-looking; she has a long chin, a receding mouth, and thin lips. Her dress is that of a peasant. I see her in a cap, with two flat bands rounded over the ear. She must have suffered from a determination of blood to the head and other ailments (describing them). She was ill a long time." All these particulars were verified by the description which the maid-servant gave of her mother, Jeannette Jex. Here, it seems to me, was a very complete identification of a spirit, which is not assailable by any hypothesis of mind-reading or of personation. This, however, is but a type of a large class: Mr. Foster's manifestations abounded in such minute descriptions of external personality, as did those of Home, and indeed every good medium. In connection with this point, I may also refer to the case of Mme. Hauffe, the "Seeress of Prevorst," whose singular clairvoyant experiences, as related by her physician, Dr. Justinus Kerner, entirely established the fact that spirits may be identified; for those who came to her were, to a great extent, suffering spirits, troubled with the desire to have something done which they had neglected to do—in one case a receipt found for the payment of money for which the spirit's widow was being sued—and spirits agonized by remorse, and asking for prayers to help them out of the darkness of that sad condition of mind. They were unknown to her, but by her descriptions they were easily recognized by others who had been acquainted with them in this life. It is not rationally possible to apply the hypothesis of personation to such cases—and they occur in the experience of all mediums, more or less. There was no spirit of deception; it was a sad—indeed, a dreadful, reality. The seeress knelt and prayed with and for these troubled spirits, coming to her in the dark and sombre habiliments of woe; and, day after day, as she earnestly prayed for them, she saw them grow brighter; and after a time they went on their way—the upward pathway of progression—rejoicing, and blessing their kind mortal benefactors. Could such be of the kingdom of Satan, we ask the Christian theologian? Could all this be done for the sake of malevolent or deceptive purposes—for fun, frolic, or mischief, we ask of the skeptical Spiritualist. It shows that the curtain which separates the world of sense from the world of spirit is not rent for our sake alone, but for those spirits as well, if not chiefly, who, groping in the darkness caused by earthly passion and grossness, can be extricated and uplifted only (or chiefly) by such assistance as can come from the mortal plane,

to which these unfortunates are psychologically bound as with chains of steel.

The intercourse we often enjoy with the spirits of relations, and friends in the privacy of the domestic circle, where critical questioning, which so-called scientific Spiritualists so plume themselves upon, gives place to the heart's deepest affections, and to that faith, which is really the perception of the soul—an unclouded "discernment of spirit," which comes to all who can rise to the "superior condition"—such intercourse affords an evidence of spirit identity that is often overwhelming. The basis of identification in these cases, while not different essentially from that of others referred to, is strengthened by a multiplicity of incidents, most of which can scarcely be described to a stranger. "M. A. (Oxon)," in the work already quoted, very aptly says: "In the seclusion of the family circle there occur repeated cases in which there are the strongest reasons for believing that the spirit is what it pretends to be—very many in which there remains no room for doubt. Such cases are often too sacred for publicity. They do not find their way into print; and even if they do, no coldly precise record, such as would find favor with an antagonistic critic, can give to him the conviction that comes from many a little turn of expression, or reference to scenes long past, or possibly from nothing more tangible than the intuitive certainty that this is indeed our friend; though we should find it as hard to prove it as some, even in our own days, have found it to prove their own identity. Under such conditions, where sincerity absolutely prevails on our side as well as on theirs, when we have taken care to present ourselves both 'pure in heart and sound in head' for the 'hour's communion' with the friends gone before, the spiritual atmosphere is pure, and we feel it. There is an air of moral consciousness, of straightforwardness, that gives reality to what is done, and predisposes us to believe that we are not the victims of an organized system of cruel imposition, prolonged over a period of many years, and trifling with the most sacred subjects as well as with the tenderest feelings of the heart."

These words well express the intuitive impressions of all persons in the circumstances described. They feel that the ingenuousness, purity, and unselfishness of their own minds, as well as of the intermediary, the harmony of the circle, and the spirituality of all the surroundings, constitute an effectual barrier against deceitful and pernicious influences; and when, moreover, they are confronted, in the messages coming to them, with words of purity and affection, their confidence is still further confirmed, and the idea of treachery and imposition no more suggests itself to their minds than it did to those of Peter, James, and John when they gazed on the glorified forms of Moses and Elias in the presence of the transfigured Christ, or to those of the disciples when the arisen Jesus himself suddenly stood in their midst.

Thus to judge of a spirit-manifestation or message we must consider (1) the character of the medium, (2) the character and disposition of the sitters, (3) the conditions of the séance, and (4) the nature of the manifestation and message. In other words, we must know where we are *spiritually*—whether, as spirits (for we are all spirits, even in this life), we are in the spheres of the undeveloped or on one of the many planes of good and cultured spirits. The law of affinity, as operative in both worlds, determines this. We may, as mortals, be in the company of refined and, conventionally speaking, nice people, and still, as spirits, be in Hades, or the regions below it; for earthly culture, fine clothing, and elegant manners do not, of necessity, insure or indicate spiritual purity and elevation. I have been present at séances, not attended by any but respectable people, at which I felt myself in a pandemonium, and yet there was a wonderful display of spirit-power; but power is not necessarily truth.

Grossness, impurity, or a want of spirituality in the medium tends to bring a circle, especially if not spiritually strong themselves, into the sphere of deceptive influences. Such mediums are the instruments of "familiar spirits" of a low grade, who, even if well-meaning and progressive, may be psychologized by a powerful band, or battery, of evil-disposed spirits, and thus made to do and say things foreign to their usual character, among them to personate such spirits as members of the circle desire to hear from or to see in materialized form. The character, desires, and purposes, as well as the degree of development, of the medium, constitute a very important element in the reliability of communications and manifestations. The members of the circle, however, exert in almost every case an overruling influence. Through Mr. Colville it was said:

"Only in a very deceptive sphere of influence, brought about by a company of deceitful persons, gathered with pernicious ideas in their minds, or when the medium is imperfectly developed, can 'personating spirits' communicate. It is utterly impossible in a company of intelligent truth-seekers, when the medium is in any degree fortified by proper development. A spirit can gain nothing by giving a false name; and no spirit thoroughly malicious has it in his power to stop in, unless the conditions are detestable and the medium is psychologized by them."

There are cases in which a person has become excessively positive in regard to certain opinions, so determined in their support, and so dogmatic and arrogant, that the pure spirit-teachers abandon him to be the sport of deceiving influences, who amuse themselves by propounding his false opinions, giving names of distinguished authorities, and expatiating on the favorite views of the dogmatist. This will often account for the strange, contradictory, sometimes monstrous doctrines that seem to

**A New Book.**

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

I have contributed to various journals during the past year sections from a work on Psychic Science which embodies the inspirations given me on the spiritual nature of man in its connection with his physical existence and independent thereof. Those who have read these articles will at least partially understand the character of the work. It essays to utilize an explain the vast array of facts in its field of research which hitherto have had no apparent connection, but referring them to a common cause. The leading subject matters treated are as follows:

Matter, Life, Spirit, Mind—What the Senses Teach of the World and the Doctrine of Evolution; Scientific Methods of the Study of Man and Results; What the Sensitive Teach? Mesmerism, Hypnotism, Sonambulism, Clairvoyance; Sensitiveness Through the Psychometry; Sensitiveness During Sleep; Dreams—Sensitiveness Induced by Disease; Thought-Transference; Intimations of an Intelligent Force Superior to the Acid; Effect of Physical Conditions of the Sensitive; Unconscious Sensitiveness; Prayer, in the Light of Sensitiveness and, Thought-Transference—Immortality—What the Future Life Must be, Granting the Precedents of the Past—Conclusions—Mind-Christ, Christian Science, Metaphysics—their Psychic and Physical Relations.

I hope to publish the work the coming spring, but desire to solicit the co-operation of those interested in this subject by receiving at once, in advance, as many subscribers as possible. Those who are willing to be promoters of the early publication of the book will please send their names and addresses to me. They can send the money with their order, or when the book is announced, set out their convenience.

The book will contain 250 pages, be printed on fine paper, good type, and handsomely bound in cloth.

To those who subscribe in advance the price will be \$1.00, postage free. Subscribers who will contain the autograph of the undersigned, address

HUDSON TUTTLE,  
Berlin Heights, Ohio.

## Banner Correspondence.

**New Jersey.**

**VINELAND.**—Niley M. Adams writes: "It may not be generally known that many years ago Dr. Isaac Jennings of Tolland, Conn., after practicing in the old-school method, became utterly disatisfied with the result of drugs, and for ten years, experimented by giving no medicines, only their semblance in bread pills and colored water.

The honesty and benevolence of the doctor did not end at the end of this period, to let his secret out, with his reasons for abandoning his system of practice. Dr. Jennings said:

"I found that all action of Nature's force is right actions that Nature would do nothing wrong action, and that the only remedy for disease is to let the body be purged by medicines, especially if of poison; that all poisons are, in every case, detrimental to the human system.

Dr. Jennings's patients, ignorant as they were of taking no medicine, nearly all recovered. The people, knowing of his success, almost unanimously sustained him.

Dr. Jennings was hired on salary, by subscription, for some time, giving no medicine, only advice hygienically, until prompted by the feeling of benevolence to do all he could for his kind, he took up his residence in Oberlin, O., and published his book, 'Medical Reform.' He also published other works, on life and health, and left the manuscript of a second volume not yet published. To his last great work, yet to appear, the Doctor gave the name of 'Orthopathy,' from the Greek *Orthos*, correct. This noble man left the form in 1870, aged eighty-seven.

Our medical reformers the world should know. A kind-hearted neighbor says to me, 'The doctors must know, but what do they tell us after long tampering with disease, at the expense of thousands of lives? Now and then they do tell us—i. e., when they are honest. In this country, Dr. Campbell, physician-in-chief of the Fagan Hospital in Philadelphia, said to a large class:

'Nature cures disease, gentlemen; never forget that. When you get into medicine and begin to think that you and your medicines cure. As soon as you do so you begin to kill.

Next, I quote the confession of Prof. James Gregory, President of Edinburgh Medical College: 'Gentlemen, ninety-nine out of every hundred medical facts are *medical lies*, and medical doctrines are for the most part staring nonsense.

Dr. Magendie, of Paris, at the head of one of the best medical colleges, began his lecture to a large class of students from all parts of the world thus:

'Gentlemen, medicine is a great humbug. I know. It is called a science—science indeed! It is nothing like science. Doctors are mere empirics when they are not charlatans. Let me tell you, gentlemen, what the cause is why or wherefore I enter a grave bread pill and colored water, without, of course, letting them know anything about it. And occasionally, gentlemen, I would create a third division, to whom I gave nothing whatever. I had no more doctors, and I had no more patients. I had no more bread pills and colored water. There was a little mortality among those who received but bread pills and colored water, and the mortality was greatest among those who were carefully drugged according to the dispensary.'

In the year 1840 Samuel Dickson, M.D., delivered in London his ten world-wide lectures, 'Palaces of the Faculty.' In one of these he says:

'So far as my experience in medical matters goes, few people in these times, are permitted to die of disease. The orthodox fashion is to die of the doctor. As for the schools the whole religion of medical teaching is a system of humbug, collusion and trick.'

These are the opinions of four celebrated medical men, of four nations, as to what human nature called a science, and yet is 'no science at all.'

I have made these selections in the interest of humanity. They are copied from Thomas B. Hazard's work, 'Family Medical Instructor,' in which he states 'in nine cases out of ten the patient is killed by the doctor.' In a private letter from Bro. Hazard he said to me: 'Cry aloud, and spare not; the horrible fraternity, I conscientiously believe, are an unnumbered where they save one from death. These facts should be kept before the public eye for safety, if we have any desire to live.

Dr. Hazard states in his excellent work, upon the authority of Dr. D. C. Duke, that he could fill the columns of the *New York Tribune* with such confessions as the above from celebrated doctors.

'In no sphere of life,' said the celebrated Dr. Ira Warren, has mankind been more imposed upon than in this place, the use of bread pills, and the science of medicine are the boasted attributes of nine physicians out of ten. With grave faces they approach patients, and with their nostrums and drugs feed and develop disease, which if left to nature and simple remedies would be healed in the very next week. Thousands die from drugs, and nine hundred and ninety-nine out of a thousand recover by a curative principle of nature.

At a time when the regulars are—as now—conspiring, in different States, to place the people under medical guardianship for their (the M. D.'s) pecuniary profit, the quack extracts above quoted seem to me to be a warning worthy of the notice before the public for thoughtful consideration."

**Massachusetts.**

**CLINTON.**—A correspondent writes that the lecture of Rev. S. L. Beals, of Brockton, Sunday, Jan. 20th., was very satisfactory. She says: "He has a fine inspiration, speaks in an earnest manner, and we feel that he ought to be kept to work. He speaks for us again once in February.

**SPRINGFIELD.**—J. S. Hart writes: "Our meetings commenced in November. Mrs. Clara Banks, of Haydensville, was with us two Sundays, and gave four lectures. She is one of our best workers, a fine speaker, and is always greeted by a large audience in Springfield. J. W. Fletcher was with us through December, doing a good work. Miss Emma Nickerson, of Boston, was greeted by large audiences the first two Sundays in January. At a soiree held on the Monday evening following, Miss Nickerson was engaged to return the first of February and cast in her lot with us for an indefinite time. Mrs. Kate R. Stiles entertained our audiences the last two Sundays in January, and, controlled by her spirit daughter, gave fine psychometric readings and tests. Feb. 1st, Miss Nickerson was with us again, and gave two able lectures with psychometric readings and tests. Miss Nickerson has brought her trunk. I wish speakers could always take their trunks with them. I believe it would be much better for all societies if they could engage their speakers for three or six months, or longer. As it now is, a speaker lectures on Sunday and is off on Monday or Tuesday for Boston, or some other place, for the rest of the week, returning again on the last train Saturday only to repeat the same operation. If they could be employed for a number of months at a time they would feel an interest in the society, could become acquainted with its members, visiting among them, and get in sympathy with them, thereby increasing the interest and the audiences. I should think such an arrangement would be much more pleasant for speakers. I am not sure but it would be less expensive for the society. Now we are paying too much to railroads."

**LOWELL.**—Ed. S. Varney writes: "That the agitation of thought is the beginning of wisdom," history corroborates in the past and to-day. The progress of our own country during the present century in material advancement, and better still, in soul and mental culture, in broad, heart-warming humanitarianism, furnishes conclusive evidence of the good results that are sure to follow the ferment of thought, whether in one mind or many. The thought, whether in one mind or many, has been the cause of the great changes in the world, and the steamship and the telegraph in the mind of George Stephenson, and the whistle of the locomotive electrified, while it blessed a sleeping world. Thought, working in the brain of a Morse, finally triumphed, and 'by telegraph' said to a 'generation of unde-

"What hath God wrought?" and the inspired Edison, listening to and outworking whispered thoughts of angels, produced the wireless phonograph.

The religious world, as calm, dispassionate light, guided by unprejudiced reason, has floated into the minds of men and women liberal, rational, sentimental growths and exuberant proportions. Why is it that Robert Emerson is no eagerly and universally read? Cause, in theological matters, it questions, probes, and searches, accepting nothing on its faith. Why do such books as "The Gates," and "Beyond the Gates," have such a hold upon the hearts of the people? Only for the reason that the beautiful conceptions therein expressed meet the needs of the bereaved. Such books also tend to independent thinking in many ways, and prepare the way for the wise and unbiased investigation of the phenomena and resultant philosophy of Modern Spiritualism.

Social event suggested the above train of thought. On Jan. 20th Grand Army Hall, where our society holds its meetings, was crowded, a larger audience being in attendance has convened in our city under Spiritual auspices for ten or fifteen years. That first test-medium, Edgar W. Emerson, of the Boston Herald-Bottle, your conditions might make a fortune selling blue-ink.

I took after test came from the lips of the incredulous snar on the face of the skeptic to a look of bewilderment, the countenance of the earnest investigator beam with assurance, or the serene, happy expression of confirmed Spiritualist. There was a good deal of thinking going on in that audience, and the healthy ferment of thought that Dean Dean had given off the way for the aroused, not quickly subsided. Perhaps in some individuals it will evolve nobler conceptions, higher ideals, deeper spiritual wisdom. Some saintest given on that holy Sabbath day—for the occasion made it holy—may have a life-long, beneficial effect in human unfoldment, for no can define the boundaries of a single act."

**ALL RIVER**.—"The afternoon and evening session, Feb. 3d," writes a correspondent, "Musie Hall was crowded to hear Rev. Sidney Dean. The audiences were the largest of the season, and to say he gave skeptical good thought would but half express the influence his remarks upon the public. There were present some of the most substantial thinkers of our city, many of whom had never before attended our meetings, and who said at the close that they had got some new ideas from what Dean had said. One of our papers remarked as follows:

"Mr. Dean supplied for the Rev. W. A. Luce at the last Sabbath in this city during a illness of the Rev. Mr. Luce's pastor, that church several years ago. That time his sermons attracted large audiences and were remarkable for breadth of scope and clearness of exposition. Early the fame of him spread through the city, and he was called on his treatment of the doctrines of the faith he recently adopted, served to fill Music Hall. The very part of his address at both services was devoted to broad exposition of religious teachings as drawn from the Bible, and resting with a reference to the teaching of Spiritualism, and a description of his own experiences, remarking that above them all appeared quiet, peaceful, face of a great New England poet, inspiring,

"There is no death!  
What seems so is transition."  
The News said."

The seating capacity of the large hall was taxed to the limit on each occasion. Mr. Dean was listened to with the greatest interest, and he related the manner his conversion to Spiritualism."

**Olio.**

**IMMORTALITY**.—C. G. Helloberg transmits a copy of a message received by independent tele-writing in 1881, Mrs. Jennie McKee, of Cincinnati, being the medium. Mr. H. says: "I am very one for whom the departed are the same as if held under a soft, uncovers table." The message was from Madame Ehrenborg, a Swedish-Swedish author, who passed to spirit-life in Sweden in 1873. We have space for only following portion of the communication:

"Is it not grand that death has not parted us from the loved ones, but so long as you live they will be ever near to minister to you? It has indeed been frequent that the souls of the mourners have been comforted by the very one for whom they grieved; and there is consciousness from which there is no separation, that your loved ones, drawn back by cords of love, hover around your pillow, breathe in your ear, and commune with your spirit. Death is to the rational mind a phenomenon, and it a bugbear to frighten. To the pure and good it only discloses a continuance of existence, when, released from the thousand ills of mortal life, freed from the restraints which confined you to one plane, the purified spirit is free to roam the ether, free to choose its favored place where the glory of the godhead may manifest."

**Connecticut.**

**NEW LONDON**.—"M." writes: "This Association has been wonderfully blessed during the past month. Following Mr. J. Wm. Fletcher, of whom your readers have had a brief report, came Mrs. F. Dillingham, of Lynn, Mass. Dillingham's labors here have been of much profit, and through her phases of meditation while the creative being doing the sinner's hard heads, the Orthodox stand still. The Monday evening, Jan. 28th, J. Frank Baxter gave this Society a benefit; and a large and intelligent audience appeared in Pierpont Hall, and greeted him. He held his hearers spellbound for over two hours; at the close it seemed as if the heart of the people of New London than ever before."

**Rhode Island.**

**PROVIDENCE**.—Wm. G. Wood writes: "I recently attended a séance held by Mrs. L. M. Mayher in this city, at 21 Aborn street, and although an entire stranger to her received convincing proofs of the nearness of my spirit friends, and their interest in my welfare. Mrs. Mayher's séances are on Wednesday and Sunday evenings, and Tuesday afternoons."

**Maine.**

**BANGOR**.—Mrs. Cora G. Fowles writes Dr. J. M. Temple of Boston has been with us and imparted to our people much instruction respecting the phenomena and philosophy of Spiritualism. As a magnetic healer and test-medium we consider him expelled by none other than we have met, and hope to be privileged with another visit."

**To Correspondents.**

No attention is paid to anonymous communications, and no letters of value in all cases intended for return of good faith. We cannot undertake to preserve return communications not used.

W. O. H., GILBERT, N.H.—The best course for you to pursue is to secure a private sitting—with some reliable trance medium; and thus give the intelligences who visit you an opportunity in your letter an opportunity to communicate. In describing a personal interview with the spirits, they will be able to come in closer rapport with you than they could on this paper consult them through some medium at a distance. Evidently the influences that attend you are sufficient to know.

An author's title ought to be "Write Honorable." Washington Post.

## Echoes from the Spiritualist Platform.

broke before the Spiritualists' Association of Providence Sunday evening, Feb. 24, upon the necessity for a Superior Mind and Spirit. Her remarks (says *The Dispatch*, from which a quote) were prefaced by statements regarding the expansion of Intellect; after which the speaker said that it has been supposed that in the nineteenth century the human mind had unfolded to a greater extent than ever before. This is not so, for years before the advent of modern Christianity integrity was stamped upon all men and seemed advanced in its greatest steps. There was a time in the past when man expanded his intellect and his Intellect expanded him. But that great Christian Church which to-day is making efforts to utilize all earthly power made a tyrant and a slave of his genius, and compelled him to bow before its throne. When we stop and behold all the grandeur of Intellect, when we view the results of human genius, we recognize that all this is done by an expression of the Intellect of the human mind. It was true that God made the universe in six days and left it imperfect for man to improve. But the mystery of the heavens and earth, and it became necessary for human genius to invent the telescope and so complete God's work.

Look at America to-day; there is not a citizen but is a city of crime, there is not a city but a city of Christianity, but there is not a city of freedom, not a single city of liberty. It seems to me that with the possession of genius the moral and spiritual training is lacking or criminal. When we think of the wretched prisoners confined in jails, our hopes and anticipations of joys are destroyed. Intellect in its grand strides disintegrates the forces of life while the grander works of life are waiting for expression. When we find all around us lives, being repeated which are detrimental to the race, all we can do is to study and find out the cause, and then equalize or improve the condition. If the Church held as great power over the intellect as it does now, it would be able to do this work more lowly mentally than it is morally to-day. For the church has ever made great efforts to do out all advances of the human mind in every direction.

The people of the United States must have the right to investigate the laws of life, and not be compelled to bow to a system that has kept them slaves. And how is this to be done? How is the great torrent of crime sweeping the land to be checked? You shut men up in prisons and you hang men for stealing over the land, and in the dungeons, and yet you do not stop murder and crime. How would I check it? I would not let such men be at large, but I would have institutions for the development of the morals. Have such an institution one of learning, and not one of degradation, and have it graded, and let a man go through it until he rises out of the highest department, and then he will be capable of being a citizen, and showing free. This would be the manner, and should be the manner, of dealing with crime. Men in jails and prisons, so long will you be distributing immorality all over the country.

We can't do it, you say? A thing can never be done until it is tried. You can have millions of dollars' worth of property belonging to the church, and if you could but take one-half of this property, such institutions could be established and morality increased.

What is morality? It is to be spiritually unclouded so as to be able to blend together the good and the intellect, and to be unclouded by the love, and fill it with spiritual unfoldment, and the results will be vastly favorable to freedom and liberty, through the processes of spiritual adjustment.

Fidelity has thus far been our great teacher for creeds do not express wisdom. The American citizen must remember that a great deal is required of him to-day, for our liberty is at stake. Freedom has been struggled to death by the ignorant, greedy, and selfish, and the more the moral growth is killed and crime increases. And shall it be so? Is the blood of our soldiers forgotten? If not, do not forget to danger. Think, talk, act; be just, be true, be a liberator. We will weave its garlands aloft, and America shall yet be crowned with its imperial coronet.

DR. DEAN CLARKE.

The College of Spiritual Philosophy held its services on Sunday, Jan. 20th, in Lyceum Hall. The following Dr. Dean Clarke, an eminent Spiritualist, presided. He opened the exercises with a prayer, which filled the hall comfortably on the subject, "Is Spiritualism a Fact or a Fraud?"

The Doctor's manner was calm and convincing, while the audience was very attentive.

Dr. Clarke opened with an expression of his deep sympathy with skepticism, and his recognition of the fact that proof must be forthcoming to produce conviction. "Uncommon things must have an uncommon proof. This is the only fact which we have to emanate from the spiritual and evidence. The world's practice has answered, and the loved ones who have gone before have returned to give us this proof. Upon savants, patricians and plebeians I have dawned this light. I know that this evidence must be personal and individual. "Thus said the Lord does not satisfy the demands of evidence. Never was there a greater demand than in this nineteenth century for a renewal of those spirit visitations which we read of in the Bible, and which we read of in the Bible, and the story worshippers in the pews fall down before a historical God.

The first unheralded and obscure seer was Andrew Jackson Davis, who, at Poughkeepsie in 1847, published a book of revelations for a year the 'raps' were heard at Rochester and they must command our belief, despite of certain misguided girls confess that they were frauds, against the evidence of ten millions truthful witnesses. Since that time the raps have been heard in the whole of Europe, Africa, and the Sandwich Islands. Men have been punished at the intelligent power which directs the motions of tables and other material objects.

Prof. Hare, of the University of Pennsylvania, and C. F. Varley, who superintended laying of the trans-Atlantic cable, went to their laboratories and substantiated the spiritual value of these manifestations."

The speaker then read testimony to the truth of the spirit facts given by Prof. Cornely and Edlund, that the spirit of the German philosopher, who died in 1804, had been seen by Prof. Dr. Morgan London, Chambers of Encyclopedia fame, P. Gregory, F. R. S., Lord Brougham, Flammarey and Alfred R. Wallace. He continued: "This is a question of experience and not of dogmatism, I will speak more particularly of own personal experience. For thirty years more I have been a medium myself. I have been over the whole continent, and have been in contact with the hundreds of mediums never even now attend to their work without a certain degree of incredulity, have myself to be convinced by their evident truth. I know how many masters of legerdemain counterfeited our manifestations. I always plain a thing on material grounds when I but when I see that a thing transcends the material law I am honest enough to confess that it comes from beyond the material world."

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[illegible]



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**Homeopathic Paws and Allopathic Chestnuts!**

The old game in the fable concerning cat-paws and hot chestnuts is now in process of participation in staid and sober old Massachusetts—as well as other States East and West—and to the minds of outside observers it would seem very singular that the Homeopathic fraternity, which has been obliged for so many years to defend itself from the bitter and bigoted assaults of Allopathy, is now found so willing to be cajoled by its real and unrepentant enemy, and join hands with it in an effort to crush out medical freedom by law.

The Homeopaths are here reminded that they are used by the "regulars" when it suits their purpose—but are ridiculed (at heart) while they are so used—and denounced and opposed again when the occasion which made them valuable to the plotting medicasters has passed away. Here is a case in point showing the true situation:

At a convention of the practitioners of Homeopathy held some time since in Illinois, a number of those present freely gave in their adhesion to the reviving practice of cremation, which gave the Chicago Globe a coveted opportunity to fire off a battery of Allopathic irony at the Hahnemann brethren without any obstruction whatever. Homeopathy, it thought, should favor cremation for human remains, because reducing a human body to a handful of ashes is quite like the decimal attenuation resorted to in the preparation of drugs. Who knows, it asks, what virtue may be contained in one of the particles of the human frame thus attenuated? Perhaps the reduction in bulk may result in an increase of potency. This suggestion it thinks ought to be subjected to a careful examination.

If it continues to speculate—campior, for instance, on being triturated retains all its original flavor and other qualities, with a vast increase in the potency of the particles thus separated—why may not the same thing occur in the trituration of the crude body of man by fire? Suppose the human subject in life to have been a confirmed burglar; may not his comminuted atoms contain the essential qualities of the original body, largely increased in virulence and activity? As homeopathy, it argues, teaches that the remedy to be administered to a sick man is whatever will produce the same disease in a well person, there would be obtained a specific from the infinitesimal residuum of the burglar, imbued with all the qualities of the disease of burglary, which could be administered to patients suffering from the sickness of longing for and taking the property of others. And the same, it thinks, is true of all other maladies, moral and physical. The cremated assassin would furnish the material for a prescription for the cure of people ailing with a desire to kill. And thus a pharmaceutical collection could be made, whose medicines would obliterate all human ills.

The Chicago Globe is evidently a believer in bulky and drastic medication—and doubtless would like to have that system made "the State-medicine" by law, to a greater extent than even now exists in Illinois. But the persons—and they still constitute the large majority—who believe in the potency of bulk, of what only is visible and tangible, and that that alone can be effective which is measurable or

capable of being weighed, inattentive to and therefore ignorant of the real force which merely uses these for agencies and means, or sometimes only for methods—such persons, we say, are wholly incapable of passing a true judgment on even the commonest transactions and occurrences, since they reverse the right order of natural procedure and put the cart literally before the horse in all their assertions and explanations.

It is these, too, as might be expected, who most readily fraternize with what is concededly called "regular" in medical treatment, and are quick to fling disparaging taunts and sneers, always more or less charged with venom, at other methods of practice in healing. They bark on the doorstep for what they believe to be the strongest party, and their highest use is thus to announce the present state of affairs in that respect. They might, however, take a lesson in duplicity, commonly called worldly wisdom, from the "regulars" themselves. The latter pride themselves on knowing a thing or two. For the sake of obtaining complete control of the legislative power if they can, which they would afterward unhesitatingly turn against those whom they court for present allies, they seek the friendship and confidence of the very Homeopaths they profess to despise, and propose to them in the most frank fashion to join forces in their attempts in various States to capture legislation, implicitly promising to divide the spoils of the ultimate triumph. They mean, however, to do no such thing, for that would be but the legal admission that the two diametrically opposed schools of medical practice were at last reduced to harmony on the same footing of principle as well as of practice.

At a seasonable time, prior to the concerted intention of the "regulars" to launch freshly concerted Doctors' Plot laws, they sedulously cultivate the most amicable outward relations with the practitioners of Homeopathy, with a view to securing their cooperation as a considerable body of highly influential men and women. One might easily be led to suppose that the barriers had been broken down and both schools of medicine were occupying the same field of practice. But after the days of legislation are over the same contemptuous treatment of all Homeopaths is again as pronounced as ever. They are held in only the lowest esteem, and freely turned with "charlatans" and "cranks." This turning to the Homeopaths for help, when help is needed, is to be taken for an admission, though a forced one, on the part of the "regulars," that Homeopathy has at least become respectable for numbers and influence, and hence, at critical periods, is to be respected accordingly. It behooves the professors of the new school, therefore, to be on their guard, and to take special care that they are not made facile tools of those who are nothing in the world to them if they are not enemies.

### Purgatory and Probation.

Calvinistic Protestantism made a mistake whose damaging effects it has not yet got over, when, in its hot haste to purge itself of every visible characteristic of Romanism, it rejected the doctrine of Purgatory and pronounced its anathemas upon it beside. Now there are many Protestant preachers who see and acknowledge the need of purgatorial provision in any system of theology. It is, in fact, the real point of the discussion that has sprung up of late at Andover Seminary and spread so widely among the Congregational churches. Swedenborg asserts that departed spirits are allowed a term of thirty years, or the equivalent of a generation on earth, in which to free themselves from the overpowering influences of earth-life and determine their ultimate destiny unembarrassed by the weight of them and their countless contradiction. And this term of a second probation is, only the purgatory that has been refused a place.

In a late issue of the Sunday Globe-Democrat (St. Louis, Mo.) we note a discourse by the Rev. John Snyder on "The Need of Purgatory." He openly admits that theology can go no further without restoring in some form the doctrine of a second probation. He says that revolutions always pull up wheat as well as tares.

The Roman church teaches that every soul which leaves the body, except in certain specified cases, must go to a place of future spiritual purgation on account of the sins committed in the body.

Aside from the unreasonable uses to which the interpretation of this doctrine may be put, Mr. Snyder declares that, as held by the Catholic Church, it is vastly more reasonable and morally sufficient than the eschatological notions of the Protestant sects for Catholicism thus recognizes an intermediate state, where stunted and immature souls can be morally educated and fitted for the glories of the blessed. It is, says he, a refuge for all who have passed away under the ordinary moral conditions in which the average Christian is found upon his death-bed. Protestantism recognizes but two states or conditions as possible for the human soul after death; between them there is an unbridged and bottomless gulf. Heaven is primarily for those who hold correct theological beliefs; hell is the destiny of all who refuse those theological convictions. And although a keen sense of benevolence sometimes makes the Protestant theologian reluctant to accept this naked statement of his system, and anxious to recognize certain "unenvied mercies" of God, yet there is nothing in the stern logic of the faith which does not regard this impulse of humanity as illogical and inconsistent.

In their persistent refusal to admit into their theology the doctrine of an intermediate state, the Protestant evangelical churches, says Rev. Mr. Snyder, have deprived themselves of a feature which would tend to make their picture of the hereafter acceptable to the unspooled conscience and moral sense of civilized men. The Catholic Church has never doomed all the innocent and blameless heathen to the torments of hell; it has provided a place for them where they are not the objects of unmerited torture; but most of the influential Protestant churches have refused to accept any modification of the rigid doctrine which teaches that all the heathen who never heard of Christ are to be consigned to the unrelieved torments of the underworld. Nevertheless, the Church is in a state of transition; yet it has no clear recognition of the need of the religious philosophy which shall transfer to another world the same clear principles of ethics that prevail in this.

The Protestant Church holds in her bosom millions of souls that have been trained by civilization and the sense of human brotherhood to higher ideas of justice and mercy. They are making a silent but potent protest against this picture of immortality. And they have actually taken the first step in sending the Rev. Mr. Noyes to preach to the heathen a more reasonable and humane gospel than that of their

eternal damnation. While it is not to be expected that the whole Church will in this generation at least, accept Paul's doctrine of universal salvation; it will be wise if it admits, in the line of Mr. Snyder's remarks, some form of the doctrine of an "intermediate state," in which "curable sinners at least shall be offered that mercy which they rejected in this world."

### Evil and Evolution.

Moncure D. Conway delivered a lecture not long since, at Wesleyan Hall, this city, under the auspices of the Ladies' Physiological Institute, on "Evil and Evolution." The subject, a highly important one, was handled with marked ability. The learned speaker opened his discourse by saying that evil and the violence of the world were only to be removed by culture and growth. Proceeding, he said:

"A book which was one of the most valuable to put into the hands of young people, was Darwin's 'Origin of Species.' Infidelity, or, rather, a following of Nature's laws, had led to many of the grandest results in the world of natural science and industry. The stock-breeder, preserves the spirit of the wild horse, while infusing into the stock the virtues and docility of a common breed. A proper knowledge of hereditary influence, the law of individuality, of likeness and of variation, were necessary to this success, and the moral progress of the race must be brought about, so far as human agency was concerned, by similar means. The selection and perpetuation of the good only made possible the doing away with the violence of humanity. Yet Christendom still cries 'A life for a life,' and tries to abolish murder by murder, despite the fact that Christ declared the law of Moses, 'an eye for an eye and a tooth for a tooth,' was superseded by his doctrine. Murderers, should be simply isolated, and not allowed to beget murder and violence in the community; for, under existing circumstances, of those sentenced to be hanged only twenty-five per cent. are ever executed, twenty-five per cent. have their sentences commuted to imprisonment for life, and the other fifty per cent. are restored to society and bring another generation of criminals into the world."

The evolution of man was largely a matter of fits and starts, as was also his ideas of institutions. Today there was more polygamy in America than in Europe and Asia, although there the wives were legalized; here they were outcasts. The Mormonism of Utah only attracts attention because it gives the Mormon greater political supremacy. Woman has not taken in the communistic motives of men, and she needs domestication into the State as much as man needs equal suffrage until she has a proper understanding of equality, religious, moral and political until she realizes that she has no more right to force her morality upon others than they have to force their immorality upon her, provided that no encroachment is made upon the rights of others.

J. Stuart Mill was much surprised when Mr. Conway had told him there was no society for the study of the American Constitution within the United States. Women were the first to inaugurate that study in this country, and it ought to be one of the comforts of their disfranchisement that they were the only class who could survey politics impartially, abstractly, and from the external. The conclusions of men are foregone in politics, while women query 'What are the rights involved?'

The rainbow of promise seen in women's charitable and intellectual activity was pictured in graphic sentences.

A unanimous vote of thanks was tendered the lecturer.

### Hon. Sidney Dean.

Of Warren, R. I., whose conversion to Spiritualism from the Methodist clergy has been noted in recent issues of THE BANNER, will address the Boston Spiritual Temple Society at Berkeley Hall, Sunday, Feb. 24th.

The report of his Providence lecture, printed in our columns last week, has introduced this talented gentleman to a large number of appreciative readers, who have only words of praise for his strong positions and clear-cut sentences. There is every reason to predict that Berkeley Hall will be crowded during his coming engagement in this city.

Societies in all parts of the country should avail themselves of the valuable services of Mr. Dean at once, and managers of the summer Camp-Meetings should bear him in mind in making up their lists of speakers.

### Onset Bay Grove Association.

The Treasurer of the above Organization in his report for the last year gives an encouraging view of its financial condition: 'The total cash transactions during the twelve months amounted to the sum of \$5,991.41. All bills presented have been promptly paid; no notes remain outstanding; a small balance in the treasury is carried forward to next year's credit, and a large amount is still due the Association, the payment of which will enable it to inaugurate many desirable improvements, including repairs necessitated by natural deterioration. Ten cottages and other buildings were erected during 1888, and extensive additions and alterations made on others.'

### A Materialization Seance.

We learn from a reliable source that Mrs. M. E. Williams of New York gave a semi-private seance in this city last week of a very satisfactory character. A solid corner of the room was used as a cabinet. Nearly every person present, says our informant, received the most convincing proofs of the presence of spirit-friends, both in form of communications and materializations. It was the unanimous verdict of those present that the possibility of fraud was precluded, and that if there should not be another seance given, the fact of materialization was proven beyond a doubt.

For its outspoken opposition to the proposed Doctors' Protective Law the Boston Daily Globe deserves the thanks of all thinking people in Massachusetts. We give elsewhere one of several excellent editorials which it has published of late, the close monopoly sought by the doctors—really, whoever may choose to volunteer to bear the responsibility of the present discussion on his shoulders. In addition to the trenchant editorials, the Sunday edition of The Globe devoted over a page of space to the publication in full of the admirable argument made by George M. Stearns, Esq., for the remonstrants, before the Judiciary Committee. We are indeed sorry that the heavy pressure of current spiritual topics on our columns renders it impossible for us to reproduce this sterling and exhaustive address in THE BANNER.

The Pittsburgh (Pa.) Commercial Gazette of Feb. 4th prints a sensational account of an alleged exposure of Mrs. Bliss (who has been holding seances in that State of late), a clipping from which has been forwarded to this office. As we have heard as yet nothing from the Spiritualists of Pittsburgh and Allegheny concerning the affair, it is impossible for THE BANNER to give its readers any information on which to base an opinion.

Mrs. ADA FOYE will be in Boston next Sunday. See report of Phenomena Association, eighth page.

### Mississippi Valley Spiritualists' Association.

The Secretary of the above named Association—J. H. Randall—has issued his report for the year 1888, in which he says that the friends of Spiritualism, especially those whose homes and general interests are in the grand old valley of the Mississippi, have great reason to congratulate themselves upon the success that has attended their efforts to disseminate a knowledge of the truths in which they themselves rejoice. The receipts of the year were \$7,118.42, the expenditures \$4,622.60.

About three hundred dollars of the outlay of 1888 was for materials, labor and furniture, which entered into permanent improvements, hence on the season's transactions, with the amount of balance brought forward from 1887, the Association made a gain of \$430.63. Mrs. M. E. Dobson, head of the committee and general manager of the Ladies' Bazaar, an institution organized by ladies of the Association, reported a profit of \$44.77.

At the time of this report the Bazaar had on interest \$85, making a total of \$130.02 earned by the institution under the efficient management of Mrs. Dobson and her associate workers. In addition to this Mrs. Fanny Graves presented to the Bazaar her half interest in a new cottage, valued at \$103.00, in acknowledgment of which generous gift the Association, at a regular meeting, unanimously passed a resolution of thanks. Of the \$130.02, \$103.00 was used to purchase the other half interest in said cottage, which, with the balance on hand of said funds, will give the Bazaar a camp headquarters and establish it as a permanent institution of the Association.

Of the Mount Pleasant Park Stock Company the Association holds one hundred and seventy shares by purchase and ninety-three shares presented to be held in trust for it. These two hundred and sixty-three shares give the Association a property right in Mount Pleasant Park, Clinton, Iowa, representing a value of nearly \$3,000.00. "Now," says the Secretary, "the Association may be said to be fairly under way to carry out the work for which it was organized, namely, to extend the influence of the teachings of Spiritualism, and eventually to establish a non-sectarian educational college."

The semi-annual meeting of the Association will be held at Moline, Ill., March 20th, 21st and 22nd.

### Spiritualism in England.

The Two Worlds, in its closing issue of 1888, gave a census of Spiritualists and Societies in England, in commenting upon which, it said:

"On the whole there are many gratifying and encouraging signs of progress. The cause has flourished greatly, and the public work accomplished has aroused much interest. In spite of the desperate efforts of foes, and the discouraging action of some who claim to represent the cause, the movement was never more sound, more earnest, or more aggressive and progressive. Circles are held in thousands of homes by persons who never attend the meetings or identify themselves with the public work in any way. But the most striking feature of all is the wide-spread use of our facts in fiction; novels abound in which the phenomena are introduced more or less openly—in fact, it has become the fashion lately to deal in the occult, and this shows the way the tide of thought is flowing."

The preachers, too, are rapidly becoming bolder and more outspoken, many avowing their belief in the nearness of the spirit-world, and some courageously admitting the communion. Scientists are less openly materialistic, and the tendency of modern thought is toward the recognition of man the spirit, the immortal, the progressive, here and hereafter, and communion between the two worlds. Let us take heart, as pioneers in the van of the army of progress; light shoulder to shoulder, confident that victory comes to the workers. 'One and the truth are a majority.'

### Gathered with the Angels.

As a sheaf of wheat fully ripe, in the seventyninth year of his age, Mr. P. S. Briggs, of Charlestown, Mass., passed to the higher life on Friday evening, Feb. 1st.

He was a most devoted Spiritualist, a man of strong and earnest character, and beautiful child-like faith in the teachings of the Spiritual Philosophy. One of the first subscribers to the BANNER OF LIGHT, he continued to take the paper to the day of his death. He was a warm friend to mediums, many of whom will miss his kind ministrations in temporal things. Among other benevolent acts of his life was the building of a fine cottage at Queen City Park, Burlington, Vt., to be used in the interests of Spiritualism there.

By his earnest request his old and valued friend, Mrs. Fannie Davis Smith, of Brandon, Vt., conducted the funeral services; her eloquent and beautiful address seemed to touch the hearts of the many friends who were present—though to her it was indeed a difficult task to speak at the closing scene in the life of one who had been as father and friend to her for many years. Though our human hearts must mourn our loss, we know that he is not dead, only gone before, "just one step beyond," to the land of perpetual summer.

### The Eclectic are Aroused.

The following resolutions were adopted at Detroit, Mich., January, 1889, by the Committee on Legislation:

Resolved, That this Committee, in the name of the NATIONAL ECLECTIC MEDICAL ASSOCIATION, recommend to the respective Eclectic Medical Societies of the several States to establish Vigilance Committees, or Committees on Legislation therein, whose duty it shall be to make application to the Legislatures of such States to defeat all proposed bills, and to amend or repeal statutes, the purpose, purport or operation of which is to abridge the rights of worthy and honorable practitioners of the Healing Art, or to establish discrimination between the several Schools of Medicine.

Resolved, That the several Medical Journals in sympathy with the National Eclectic Medical Association are fully solicited to cooperate with the Association and this Committee, in every proper manner to carry into effect the purpose of the foregoing resolutions.

Resolved, That in the event of a vacancy in this Committee, whether by death, resignation, inability or neglect to serve, the Chairman be authorized to appoint a member from the State in which such vacancy may exist.

On motion of Dr. Wilder, the action and recommendations of this Committee were approved and ratified by the Association.

Such views of the heavens, as have been obtained with the Lick telescope within the past year, says the New York Sun, revealing here new forms of nebulae, there strange and significant intermingling of nebulous and solar masses, and in other directions measureless extensions of the stary system, tanks and projections of life-stirring suns, reaching on and on without end, until their rays are swallowed up in immensity of distance, give an overwhelming and yet stimulating sense of the enormous, unthinkable activities of the living universe.

An article will appear in THE BANNER next week, from the pen of HUDSON TUTTLE, in which he pays his respects in a forcible manner to that monumental piece of Church-and-State-assurance, "THE BLAIR SUNDAY AGREEMENT."

A Washington correspondent writes: "I have been reading in THE BANNER Mr. Sidney Dean's Providence lecture on Spiritualism, and pronounce it one of the finest essays ever issued from the press upon the subject."

Modern Spiritualism is flourishing like a green bay tree. Look over the columns of this number of THE BANNER and see the reports of the various speakers in different parts of the country.

Dr. Dean Clarke, so we are informed, continues to have good success in Denver, Col. He is an earnest worker in our Cause and deserves full appreciation.

THE BANNER is in receipt of a fine cabinet photograph of one of its lady patrons—Frances Pettigill, of Concord, N. H.—who, at eighty-four years, still holds undiminished interest in the spiritual cause.

### Memorial Tribute to Mrs. Amy Post.

(From the Rochester, N. Y. Democrat and Chronicle, [From the Rochester, Jan. 14th].)

In this city, yesterday, one departed from this life whose record of kindly deeds and acts of unostentatious charity far exceeds the limits of a newspaper memoir, and whose history is the history of Rochester as a city.

Mrs. Amy Post died at her residence, No. 60 Sophia street, after an illness of only four days. Mrs. Post, whose maiden name was Miss Amy Kirby, was born in Jericho, L. I., Dec. 20th, 1822. Her parents were Jacob and Mary Post, members of the Society of Friends. They resided in the house where the subject of this sketch was born; the father for seventy-six years, and the mother for sixty-four years. The house was occupied by the Tories during the war of the revolution.

Mrs. Post was married to the late Isaac Post in 1828, having removed to Poplar Ridge, Cayuga County, in 1823. In 1830 Mr. and Mrs. Post removed to Rochester, first occupying a house on Plymouth Avenue. Mr. Post died in 1872. Mrs. Post was the subject of this sketch was born; the father for seventy-six years, and the mother for sixty-four years. The house was occupied by the Tories during the war of the revolution.

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