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The Spiritual Rostrum.

Dedication of a Spiritual Temple

At Watertown, N. Y., Jan. 1st, 1890.

Remarks by Mr. John Gifford—Dedictory Address by Mrs. Nellie J. T. Brigham.

(Reported for the Banner of Light.)

After singing "They Are Coming," Mrs. Brigham voiced the following

INVOCATION.

O! thou Infinite Spirit! thou who alone canst answer our questions; we bring to thee our prayers to-day, our earnest supplications; for though we are ever seeking after the light, no one has learned all the truth, and though we may have learned a little we feel how small it is, and how vast is that which lies beyond us; and so it is that our hearts are hungering and thirsting after wisdom, after all brightness, and for that truth which will turn us from all superstition and from all fear. Oh! our Father, when we pray to thee thus, we bring first our expressions of gratitude for that infinite power which doeth all things for the good of humanity. We are grateful for the truth that the whole world understands, for the light that is shining to-day in science, in philosophy; for the breadth of ideas in religion, for the consciousness that we shall find good where we look for it, for our knowledge of the principles of nature, of the boundlessness of the universe, and of the principle of unending, undying love. We thank thee, our Father, that we are growing nearer and nearer to each other; that old prejudices are passing away as the years go by, and we are all growing toward the truth. It is as though we were ascending a pyramid on opposite sides, and though we may not be able to see each other climbing, if we climb high enough we shall all meet at the top; and so, our Father, we pray for strength and light that we may not stumble in our climbing; help us to be ever seeking for the good that we can do. May the angels of love and tenderness and sympathy come to us in our need and bear us up above the billows of our griefs; may those whose hearts are sad, and whose eyes are often dim with tears, who think in the silence of the night of loved ones who have gone before, realize that death is but birth, and that their loved ones are close beside them night and day, that they are a great cloud of witnesses, and that they hover over them to aid them; and so, our Father, help us, strengthen us, instruct us, we pray thee, in ways that shall seem best and right to thee, and may we trust in thy aid and love forever and ever. Amen.

Song: "Home of Rest."

ADDRESS BY MR. JOHN GIFFORD.

Fellow-Members of the First Progressive Spiritual Society of Watertown, and Ladies and Gentlemen: The circumstances that bring us together on this occasion are peculiar in many respects. We meet to dedicate the first Spiritual Temple erected in not only Watertown but in the entire State, and one of the finest in the world; a present to our Society from two of our most worthy citizens, whose generous act is a fitting rounding out of lives whose constant and unremitting aim has been the doing of good deeds, the rendering of those about them happy, and diffusing the glorious light of the new and yet old religion in these days, called Modern Spiritualism.

You behold upon this platform the portraits of the generous donors, Mr. and Mrs. Davis, to whose munificence we are indebted for this beautiful temple. When they were first contemplating this noble work, Mrs. Davis was prostrated with that exceedingly dangerous disease, pneumonia, and it appeared to the sorrowful friends that they must part with her, and she exchange the trials and labors of earth for the blissful life beyond; but the care of those who knew that her place here could never be filled, and who hoped that her life-work might be prolonged, supplemented, I doubt not, by the aid of the angel world, brought our sister back to a new lease of life, and she proceeded at once, together with her most worthy husband, to erect this beautiful temple; and to her most excellent taste we are indebted for its plan and the skillful execution thereof. God grant that they may both be spared many years to lead aright and into all truth the Society founded by their teachings, and now endowed by them with such a beautiful abiding place.

My friends, the tiny taps first noticed at Hydesville less than half a century ago have now been heard around the world, and everywhere the gospel of unity, of peace and of the brotherhood of man, is taught, and millions have enrolled themselves as firm believers in the phenomena of Spiritualism. Such, however, has been the horror of the priestcraft from which they have been delivered, that they have uniformly refrained from the erection of churches, fearing that they might again fall under the despotism of creed; but we believe

that we can escape such a fate, and at the same time have the advantages of social intercourse and the interchange of ideas, each one helping the other in an advance toward spiritual excellency and perfection.

We therefore meet to dedicate this temple, invoking the benediction of the great and benign Father of us all, and of all good denizens of the spirit-world; asking them to lead us upward in the paths of light, so that in the realms beyond, if we do not attain that excellency here, our souls may be in perfect unison and accord with the great and all-pervading Spirit of the Universe, feeling, as the poet has expressed it, that:

"Not till the creature blends with the Creator,
The finite and the Infinite are one;
Not till the Truth shall be its own translator,
Shall one great will in heaven and earth be done;
And as the vision of the soul grows clearer,
Its aspiration and its prayer must be
Not, 'Nearer unto thee, my God, still nearer,'
But rather to be one, oh! God, with thee."

After a song, "A Day's March Nearer Home," Mr. John Gifford introduced the speaker of the day in the following words:

My friends, wherever the English language is read or spoken, that lifelong, pure and indefatigable medium, Mrs. Nellie J. T. Brigham, who will now address us, must be better known to any audience than to any one who would assume the pleasure of introducing her.

MRS. BRIGHAM'S ADDRESS.

Mrs. Brigham then spoke as follows, taking for her text, "Ye are all temples of the living God, and the spirit of God dwelleth within you."

Meeting in this beautiful place to-day, a place beautiful to the outer vision and beautiful to the inner vision because of that which has produced it, because of that which has made it thus, we think not only of the outer temple which to-day is consecrated and dedicated, but of that inner temple of which we have just spoken to you, and of which each person here present is one. We believe, friends, that the great truth of individual divinity is one that is very little understood; people have been, as we believe, wrongly instructed and falsely educated in some things, and it is time that the voice of reason should, as far as possible, explain man to man. We are told that St. Paul of old when standing on Mar's Hill at Athens, where the Pagan politeness had given a place to all the gods—being so broadly democratic they had erected an altar to each one, whether understood or not—discovered there an altar "to the unknown God," and his spirit was troubled as he stood among them, and he said: "He whom ye ignorantly worship, him declare I unto you." So, friends, we have spoken of man as being introduced to himself, and made to understand something of what he is.

To begin: what we want to say to you is that we believe each individual in existence is a trinity, in one sense; there being, first, the temple of life not observed by you; second, the nervous, complex nature; and third, the outer body which you can all see, that can be photographed, that has weight and measurement, that can be analyzed chemically; you can cremate it, and after the cleansing fires have used their influence nothing remains but a little handful of gray ashes, weighing, perhaps, four and one-half or five and one-half pounds. This physical body, then, in which you live is the first of this human trinity. There are some who imagine this is all there is, and the vital spark, some say, is the result of organization, and will perish when organization perishes. You light a lamp, and a chill blast blows through the open window or door and the light is extinguished. Where is it? It is not. It is all dark where the light was shining. So, they say, is the light of life. It shines out, but the angel calls from above and the light is extinguished. It is all dark. We look into the eyes that we have known and gazed upon so often, and there is no consciousness or recognition there; we touch the hand that has clasped ours, and in its cold, icy silence there is no response, for that body was only a garment, now worn out and cast aside. It is not our friend. We may bury it in the land or sea, or we may give it to the flames; it is not our friend. It was his, but he is now out of it and will never enter it again. That is called the outer life, and there are those who tell us it is all there is, that when man is dead he is dead, and there is nothing more; but suppose now a person honestly doubts (and I doubt not there are many honest doubters, whose doubts ought to be as thoroughly respected as the beliefs of other people) that there is anything beyond this life, and he goes to the minister, saying: "Can you help me? can you answer my questions? If a man die, shall he live again?" He is told to search the scriptures; but he has searched the scriptures, and he is told to pray; he prays and is prayed for, but all of no avail; the Bible contradicts itself and is not sufficient. Finally he goes to the materialist and says, "Can you demonstrate to me annihilation?" But no; like his Orthodox opponent he is assertive, he has no demonstration; then does the doubter turn to us. And so, friends, when you are in doubt come to us and learn that these questions can be satisfactorily answered; learn that man lives once, just once, but that "once" is forever. Death is only an experience.

Now, we have spoken to you of the trinity that goes to constitute this complex being called man, and of the outer physical body. There is the spiritual body within this physical structure called body, the second of the trinity; and within the spiritual body is the third of the trinity, the soul. It is said that when Jesus came, upheld as we believe by spiritual influence, walking on the water to

his disciples, who were in the ship awaiting his coming, they were afraid, and said one to another: "It is a spirit;" for in those days it was believed that spirits had a human resemblance. Take a dry sponge and place it where one end will touch the water, and you will find it draws the water into itself until it is saturated, and all the little cavities and interstices are filled with water. If by some means we could make the sponge invisible and the water visible, would you not see that it would take the form of the sponge? Just as the water is in that sponge, so your spirit is in your body. And so on earth while you grow and develop and have your material, you will find yourselves surrounded by lessons that are to be learned, opportunities to be grasped, and good deeds to be done; yet, strive as you will, life will have its errors and its mistakes, and you will all have your temptations and your trials, you will stumble and be often defeated; but, friends, after defeat there is a victory glorious and bright for you.

Friends, we have said we were to introduce you to yourselves. Let us look more than at the surface; let us look back of the surface. Can you realize what glorious possibilities we find in you? what we may see in your lives of which you are ignorant? We may find life uncertain; we may find it burdensome under the weight of our sins, but we never look at humanity without saying: "Ye are all temples of the living God, and the spirit of God dwelleth within you." You will remember that old story of an artist and his friend: While walking the streets of Rome one day, they chanced to pass by where a piece of rough, uncut marble was lying. The artist stopped and gazed at it with a look of ecstasy in his face, and his companion said, after a moment: "What are you looking at?" And the artist replied: "I am looking at an angel." But the friend that stood by him could see no angel in that rough-looking stone. The artist only said: "Wait and see." He had the block of marble removed to his studio, and after days and weeks of untiring labor he called his friends together, and they stood before a veiled figure while he said to them: "I will show you what I saw all the time and tried to make others see." And when he removed the veil there before them stood, chiseled in the most exquisite manner, an angel, so fair, so bright, so noble, that they all held their breath as they gazed upon it, and the artist said: "That was in the stone; I have just let it out." And so, friends, there is an angel in each of your lives would you but let it out. Do not wait for others to do it, but take up the chisel and work out your own salvation.

Suppose we were to take you now, on this day of wild skies and rapidly-driving clouds, to a place we know, and say to you, Here is a pond that is frozen over, but there are lilies in this pond, would you believe it? No. But when the soft wind comes up from the south, and the mellow sunlight flickers through the overhanging trees, there will come, first the cool, green leaves on the surface of the pond, and soon little pointed buds will be found, and in the early morning should you take your way to this pond, there you will find the lilies. They were only sleeping; it needed but the soft rains and balmy breezes of spring to waken them from their slumber, and if there ever was a flower of perfection it is the water-lily.

No beauties lie sleeping within you, only waiting for the breath of the divine spirit to bring them to view. Friends, have you in your souls the religion that is as pure as these lilies? that is noble, lofty and good? That is the kind of religion this world wants; it is that which teaches "Ye are all temples of the living God, and the spirit of God dwelleth within you."

Then, again, this life is like a garden of flowers that wither as soon as the chill winds of winter blow, and we say they are dead. So with our friends: when the icy wind of death strikes them it is commonly said they are dead. They are lost to us. But it is not so; for we read in St. John that "Whosoever believeth in me shall never die." A gentleman speaking in Westminster Abbey once said, "You are spirits; you have bodies. These spirits are yours; they belong to you. The bodies you can call your own while you are in them." When that great engine, the human heart, ceases to perform its labor, and the blood courses slower and slower through our veins, and the breath comes fainter and fainter, and the extremities grow cold, and the blood settles around the nails, and there is that sound in the throat which is commonly called the death rattle, one slight shiver, and all is still, and the spirit has taken its flight to that brighter, fairer land—it is then our friends say they have lost us. Then the body is ours no longer, it is but an empty house, the spirit of life has left it; but we are not lost, for the spirit of God dwelleth within us.

In the spring we put away our winter garments where moths will not destroy them, to have them in readiness when the cold weather comes again, and we say we have put them away. Suppose one of your friends should come to you and say, "I have put my husband away." Now she cannot mean where his winter garments are, and yet the body has no more life in it than the winter garments. The undertaker always speaks of the bodies of our departed friends as though speaking of something impersonal. He says, "Where will I lay it?" or "In what position would you like to have it placed?" So it is with these bodies of ours. After the soul has left them, they are of no more use to us, but nature will take them and purify them; she will turn them into dust; she knows just what to do with them. Nature never wastes anything, and so, after we are

done with them, give them to her kindly keeping; but first, friends, be sure, and make assurance doubly sure, that the vital spark has gone from them, then give them, lovingly, respectfully, tenderly, for the sake of old associations, to their last resting-place on earth.

But, friends, do not be misguided, and think that after we are through with this frail body it is all there is of life. It is all there is of our earthly life, but beyond this there is the life everlasting. And in connection with this earthly life we must ever look upward and travel upward; but do not try to go too swiftly; one step at a time is all that is required in this world. Do the best you can, and that is all that mortal man or the angels can do.

Again: In your journey through life guard your steps so that others may not be misled by you should they attempt to follow you. Be not a slave to your own convictions, but lend a helping hand to some unfortunate brother who may be toiling beside you, and in whose path lie the obstacles of pride and passion.

And now, friends, while we consecrate and dedicate this temple to humanity and to God, we would ask you to take your own lives into consideration, and consecrate them, these temples of the body and the spirit, to the divinest and noblest uses. Do not degrade them; do not insult them; do not clog them on their way to nobler and holier purposes. Make them pure; make them harmonious, and so live that the body shall rest lightly on the soul, that it shall not stand between you and the light of the Kingdom of Heaven; and so here on earth there shall be peace, and hereafter a peace that passeth not away.

Where is the sunlight, the golden sunlight,
The radiance from the morning's bright sphere?
Has it forgotten the whole world is waiting
On this first day of the Happy New Year?

The clouds have gathered and strong winds are blowing,
And the wild skies to all show traces of fear;
But the sunlight golden no eyes have beheld
Shineth out from above this Happy New Year.

Have you the sunlight, the glorious sunlight,
The sunshine of love that knoweth no fear?
Have you kind thoughts with good deeds intermingled,
Within your souls on this Happy New Year?

Oh, Father, in kindness, take away this blindness
That darkens our eyes in the dim earthly sphere;
Let our thoughts rise victorious, and all will be glorious
Within and without, this Happy New Year.

This place we dedicate to truth and to love,
May angels come to it from bright realms above;
May hearts here beat kindly, though eyes may see blindly
The paths that lead up to the mountains of right,
May they go from their darkness, from grief and from sorrow,
Into the morrow of unending light.

Dear friends, whose pictured faces in silence now smiling,
Look out from their silence, from their place on the wall;
For our joy or affliction give your kind benediction;
And on your dear faces may no shadows fall.

Your life is like heaven, so much it hath given,
All given in kindness to these friends so dear;
From life you are going, where bright streams are flowing,
We know you will have a long, Happy New Year.

Dear friends, on you all may no shadows fall!
Cheered by that brightness that shines from within,
Shall you rise glorious, o'er sorrow victorious,
O'er wrongs and o'er darkness, o'er error and sin.

Reach out for God's heaven, for good shall be given,
For joy and for sunshine it will appear;
You can make up your heaven by the good that is given,
And by duty comes beauty for the Happy New Year.

The Reviewer.

FROM OVER THE BORDER; OR, LIGHT ON THE NORMAL LIFE OF MAN. By Benj. C. Smith. 12mo, pp. 238. Chicago: Chas. H. Kerr & Co.

With a Swedenborgian cast of thought overshadowing him, the reader is led amid scenes and events witnessed and experienced by one who after a long existence in this sphere of being, was introduced and became familiar with that which is "over the border." The purpose of the book, as stated by its author, is to extend a faith in the doctrine that death is but the beginning of a higher life, and that at the close of man's earthly career he enters upon another, which may be of a far superior order; for this reason he deems that the book should be soulfully welcome to all who, still lingering in this so-called "vale of tears," are in doubt as to what that career is to be.

All the adjuncts and concomitants of church forms in this life are, according to this writer, transferred to the next. Even the "Word of God," in which the best minds of earth are rapidly losing faith as such, finds prominent place as a text-book of religious life there. While visiting a cottage in which his father dwelt, describing it the narrator said:

"I was shown into a larger room, in which was a collection of books, and a desk with materials for writing. This was my father's study. Prominent on a lectern was a large open Bible in magnificent binding; for my father, who had been accustomed to preach when in the world, had adopted a similar occupation in this normal life."

We are, however, prudently told that though still using the Christian Scripture as a source of inspiration, he had "found it necessary to throw aside much of his old creed and his old theology, which, indeed, he had little difficulty in doing." We need not extend this review. This is sufficient to convey a sense of the general tenor of the book. Bible quotations are frequent, and while marching on a pilgrimage the company chant "selections from the Word, many of them from the Psalms and Apocalypse." It is such a book as might naturally be expected from one who, in alluding to the world of spirits, says: Among all who have given us glimpses of that world, "there is none whose lifting of the veil has been more complete than that of the Swedish seer."

They never speak as they pass by—deaf mutes.

Historical.

Reminiscences of Modern Spiritualism.

NO. THREE.

BY E. W. CAPRON.

The first articles that ever appeared publicly defending the new manifestations as spiritual were contributed to the Boston *Chronotype* (edited by the well-known Eliza Wright) by the present writer. It is well to notice that there was no paper then to be found in Western New York that would publish them, or anything that gave the subject a fair representation. They were written at Auburn in July, 1849. Mr. Wright, in publishing the first one, said:

"THE OTHER WORLD.—The following letter, from a highly-respectable source, gives the details of an affair which is beginning to get notoriety through the newspapers in Central New York. The writer refers to a large number of gentlemen, the most of whom are well known to us as men of intelligence, and void of superstition, as witnesses of the singular noises of which he speaks. What theory will finally be confirmed by the facts—whether that of mesmerism and clairvoyance, or that of Swedenborg, or of the extreme liability of the senses to illusion—we cannot distinctly predict."

The letters very briefly set forth the facts, and many of the actual occurrences, up to the time they were written: The commencement with the Fox family; its progress in Rochester, Auburn, and other places; and quoted largely from memoirs of the Wesley family; showing that the great Methodist commentator, Dr. Adam Clark, fully endorsed the narrative in that case, and added that he had frequently been cognizant of similar facts in other places and in different families.

The articles were extensively noticed and commented upon, generally in the spirit of ridicule and derision, except by some of the religious papers, who pronounced it blasphemy. We were all greatly surprised, when we commenced the public investigation at Rochester in November following, to see one of these articles from the *Chronotype* republished in the Rochester *Democrat*, with this endorsement: "It is written with evident ability, and we give it to our readers." I suppose if my name had been signed to the article, they would not have discovered the ability at all. Sometimes we can do better not to be known, and that was one of the cases.

But of all the bitter denunciations by the papers, none began to be so outrageous, violent and replete with falsehood as those of the religious press. I speak that I do know. Among the most virulent was the *Northern Christian Advocate* of Auburn. It denounced all who had anything to do with the new phenomena as fools, liars and knaves. Rev. A. H. Jarvis, of Rochester, a Methodist minister of good standing, wrote to me to contradict some of their assertions, and stated that he had the same sounds in his own family; but they would not publish his article, or make any notice whatever of receiving it. It was published by the *Cayuga Chief*, in Auburn, although not by any means a spiritual paper, but only out of a spirit of fairness to those people in Auburn whom the *Advocate* had misrepresented by its repeated falsehoods. The *Advocate* acknowledged its own acquaintance with Satan in the following terms: "It has ever been the policy of Satan to disparage his true revelation, by means of his own lying wonders. We are not ignorant of his devices. The game is not new. Infidelity is at the bottom of the matter. Let our friends beware." How its friends have been frightened away is best seen by the thousands of Methodists who are now enlightened Spiritualists. The *Advent Harbinger*, the organ of the Second Adventists (who are still waiting), said, after attending the first meeting at Rochester:

"Our city is in great excitement about the mysterious rapping of the professed ghosts of the dead. . . . But little has been heard of the matter for some time past, until a few days since it was announced that public lectures in one of the most spacious halls in the city were to be given on the most wonderful phenomena. Large numbers have attended; lectures have been given; the rappings have been heard by all. Committees of men of the highest character have been appointed by the audience to solve the mystery; but as yet their investigations have been in vain—they cannot tell from whence the noises come, or how they are made. And it is no marvel that they cannot, for the Bible is not their guide in this matter. . . . The character of those and these are near enough alike to be of the same origin—viz., of the devil. Should the matter continue to spread, which it doubtless will (for this age of immortal souls, belief in departed ghosts or spirits of the dead, a want of faith in the plain word of the Lord, and mysticism, is ripe for just such things), we may speak more of this matter."

These two papers give a fair representation of the religious press of that day in regard to this subject. Even more enlightened preachers were then far behind in their estimate of the subject. I attended an anti-slavery convention at Syracuse in 1850, and laid two or three pamphlets of the first publication on the subject on the table with other books. Some one saw them and asked Rev. Samuel J. May what they were. "Oh, they are an account of some fanaticism they have got up at Rochester," said he. And that is the way the most liberal then looked upon it. They, many of them, changed their opinion in time. Look at the religious papers of to-day. There is not one in this whole Union which would dare publish such an article as I have noticed from the *Christian Advocate*. Look at the religious organizations, too. No such denunciations are heard now as at first sprang forth from their pulpits: "Thousands of preachers have, 'in spite of the devil,' looked into the subject themselves, and have become enlightened. Nothing in the whole course of

Spiritualism has been more plainly exhibited than the improvement of all churches, in every way. Look at the dropping off of the old idea of preaching hell and damnation in popular assemblies. A man now who should put on the style of a Knapp, a Burchard or a Finney, and their lurid exhibitions of hell-fire, would hardly find a place in Boston or New York in what are called respectable churches. The people go to church to hear a more benevolent gospel preached, and they are breaking through their old infant and heathen damnation-crust for a better and a more reasonable religion. The natural progress of humanity doubtless accounts for much of this, but the great upheaving of the old theories by the facts and truths abundantly proved by Spiritualism has chiefly formed the renovating power by which this vast improvement has gone forward.

Before the public meetings held at Rochester this talk of the ministers was common and popular, but the people began to look the matter squarely in the face. They knew that there was something more in the New Movement than a mere "catch-panny" game. The many liberal-minded persons who had investigated the matter, and who stood boldly up to their convictions, had an effect. True, a large majority, up to the time of the public investigation, had been of the liberal Quakers and Infidels, with a small sprinkling of fearless men like Rev. Mr. Jarvis, who had the manifestations in his own family, and could not dispute them, and who said when called upon to be one of a committee to attend the girls on the platform: "I know it to be true, and I'll face a frowning world."

The meetings at Rochester, attended by the best citizens; the committees, formed of men whom the religious press dare not question, and the daily press knew too well to question; and the reports of these committees made public through the daily issues, constituted a powerful rebuke to all the writers that had been making a jest of the matter. They knew not what to say. They could not condemn the men who had made the reports.

The direction, as given by the spirits, had been strictly followed, and the result had been all that they promised. We could not see the effect then; but time has proved all that they promised. The excitement was as great in this instance as that regarding any matter which had appeared in public for years, and it was soon found that it was not confined, like other exhibitions or lectures, to the city of Rochester. It at once became wide-spread, and people who had never heard of it before began to want to know and hear it. Notwithstanding we had, by the Rochester meetings, silenced all candid opponents of that vicinity, there were enough left among the old church defenders to question them in every way. Prof. Loomis's theory of noises produced by flowing dams in certain localities was seized upon as an explanation; then Prof. Dewey, of Rochester, (both Episcopal clergymen) cautioned the papers printed in Boston and New York against any belief in anything but pure deception by the young women who were practicing the art. In that early day there was one in advance of Rev. C. Chauncy Burr in cracking his toes. The Rev. Dr. Potts, Episcopal clergyman, delivered a lecture before a literary association in Rochester, and denounced the whole thing as done by the toe, and he proceeded to crack his toes, to the great delight of his religious audience. But all these efforts did not stop the rapping, or other demonstrations. They show, however, the tremendous odds we had to contend against at that time.

The Medical Laws.

To the Editor of the Banner of Light:

The Boston Record recently interviewed several prominent lawyers concerning the medical laws in this State, in relation to the Faith and Prayer Cure, etc. It seems to me that some of the points raised are worthy of restatement at this time, as having direct bearing on the medical question generally.

Hon. Willard Howland said, in this instance: "I served on the Judiciary Committee last year, and the medical bill was discussed pretty thoroughly, and I tell you it is much more of a problem than appears on the surface. In law a father is supposed to be the best judge of what is best for his child; and natural affection will impel him to give it the best attention."

Hon. Andreas Blume expressed himself in this wise: "My impression is that the little law we have upon the subject is enough, provided the courts will enforce it."

A. A. Ranney says: "I learned some time ago that there are some things which you can't reach with legislation, and this is one of them. I believe education is the only satisfactory way to deal with this matter."

The Faith and Prayer Cure cannot be legalized by statute, any more than can the spiritual gifts of various kinds which are widely known to this age. There are some things that are beyond the mundane sphere of legislation, and when any State attempts their management, by law, a precedent is established that in the future will work great harm—as no two individuals have the same idea in relation to spiritual things, which are not discernible or recognizable under the strictly material way of dealing with men and things.

With the signal defeat of the close-monopoly medical law of last year, fresh in the minds of some of the present members of the Legislature, none but selfish individuals would consider it proper or advisable to again put the State to the enormous expense attendant upon the inquiry into this matter made at the last session of the General Court. I trust that within the Legislature now in session there are many to whose thoughtful minds this fact is self-evident. The liberty-loving citizens of Massachusetts should stand firm in a demand that all the systems of treatment now practiced in the State shall be allowed the equal privileges which in the past have been extended to them. That the Allopaths and their allies wish for a medical trust in Massachusetts is, of course, self-evident; such being the case, the price of "liberty" in the "Old Bay State" is as ever "eternal vigilance," and I trust it will be exercised by every one within her borders who favors freedom of choice in medical matters, so that any overt action taken by the Regular diploma-bearers and their acolytes in the present Legislature may be met and frustrated at the very outset.

ANTI-MONOPOLIST.

The Wonderful Carlsbad Springs.
At the Ninth International Medical Congress, Dr. A. L. A. Tabold, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

The Carlsbad Sprudel Salt (powder form) is an excellent aperient and laxative and diuretic. It clears the complexion, purifies the blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles. Each bottle contains a new paper certificate, and has the signature "Blaser & Mendelson Co." sole agents, 6 Barclay Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Tabold's lectures mailed free upon application. Mention this paper.

BALLATA.

A COMPOSITION BY HAILLITH HER CASE.

It was the type-setter,
A gentle, modest maid,
And every word she said
One, a reporter, listening, wrote of her:
"I have tried in vain to read this manuscript;
It looks as though a spider had been dipped
In ink, and set to draw
A map; or with her claw
The office cat had written
Instructions to her kitten,
With musical Persian words for mew and purr."
There are some letters that look uncouth,
And others seem Chinese.
The punctuation points are in a swarm,
Like angry, living bees—
Whereof I have decrease
Or pay, which is by the em,
Since I lost the time; them
Who thus to witless prefer.
"They write of regulations in high places,
And frauds which have occurred;
We type-setters, perplexed before our cases,
Are puzzled at each word;
To indignation stirred,
I scruple not to state:
Those authors peruse
Who write as ill as you, and you, do, sir!"
"That journalist my gratitude engages,
Whose writing clear and plain
Is found on one side only of his pages;
For I need not explain
That all the time I earn
So much the more I earn.
Who doth me this good turn
A rightful favor kindly do confer."
"And if in haste—for such things have been done—
Your pen should chance to lapse
From full conformity with Worcester's Un-
Abridged; or if perhaps
(For Homer had his maps),
A verb, being singular,
With plural noun should war,
I will hide your falling from the proof-reader."
"For author and compositor being come
The reign of safety
Of syntax the desired millennium,
And of orthography—
The reading world shall see
The apotheosis solemn.
Complete in every column,
Of the ideal, the perfect newspaper!"
It was the type-setter,
A gentle, modest maid,
And every word she said
One, a reporter, listening, wrote of her.
—E. Cavazza, in Literary World.

Original Essays.

STUDIES OF THE UNSEEN.

BY W. A. CHAM.

As we awaken to consciousness we find ourselves confronted and surrounded by what we call forms and life strangely varied and complex. They appear through what we name birth and growth and disappear in death, but the beginning and end are ever a profound mystery. What is this world we see and feel? Is it the great reality in itself, or is it only the shadow image, the changing, fleeting form worn by some deeper everlasting Reality of all worlds and forms?

In front of my window as I write is a great elm tree. I can see and feel it; but what part or how much do I see and feel? Slowly we are learning that our common senses report very little about a tree; that we are in fact very blind and deaf to a vast and higher world of forms and life all about us.

The forms of rocks, trees, animals and man stand and move about us as a great reality, but more and more we are discovering that the vastly greater and more living part of them is all invisible to us, belongs to another degree of matter and life than this we call ours. The philosopher and chemist tell me that this tree in front of my window that seems so solid to my common-sense consciousness, is something very different from what it appears; that it is not solid in the way my organs of sense report, but that it is nothing more than a dust-form or mist-cloud, as to visible matter; science assures us that the seemingly solid trunk, branches, leaves, etc., are constituted, so far as we can see and feel them, of atoms of matter very widely separated; so far apart are they that they may be likened to the dust-particles floating in a room, or the tiny raindrops in a mist-cloud in their relation to one another.

But what gives these so scattered atoms any consistency and seeming solidity in the rock or tree, then? Simply the unseen matter that constitutes the greater and more essentially living part of the tree. Each of the atoms of visible matter, the philosophic chemist tells us, is surrounded by a comparatively immense atmosphere of invisible matter called ether, so refined and subtle that our organs of sense fail to grasp or respond to it. Now this invisible, ethereal matter, surrounding and enfolding as a kind of atmosphere each atom of our visible world, cannot be one homogeneous form of matter and energy, but of many and varied degrees, such as are the changing and varying degrees of atmospheric matter that surround our earth: These countless degrees of matter and energy, of form and life, more and more reveal themselves as different and changing manifestations of one eternal substance and energy of being.

Now let us imagine each atom of our visible world as a kind of nucleus enfolding in its ether globe of finer and higher degrees of matter and force. These ether globes are drawn or gathered together into the forms of rocks, trees, animals and man. We trace their movements and the aggregating forms only by the grosser atoms, the nuclei of these ether globes, for only these belong to the degree of matter visible and tangible to us; the immeasurably greater ethereal part moves, and stands all unseen in rock, tree and man.

We can thus conceive how the grosser atoms of matter that present the form of the tree before us are so widely separated, yet each held in its place in trunk, branch or leaf, by its invisible envelope of ethereal matter, which like an atmosphere surrounds it, and while separating it from its neighboring atoms, still links it to them by unseen bonds. Thus the part of the tree we behold is only a very small fraction of the whole—for the greater and more essential part is of matter invisible to us.

We walk amidst the wonderful world of vegetable forms and life, beholding grasses, trees, flowers and fruits of varied form and hue; yet all the while our optic nerve is so attuned that we see only the lower, grosser part of them. They are constituted of many and varied degrees of matter—one degree or form enfolding another, each higher, only a continuation of the adjacent lower into finer and more perfect manifestations of being. We can be sensibly conscious only of that degree of matter and life we call our seen world; all the while the potency of being which wears the form of rock, tree or bird to us to-day, also wears many other higher and finer forms of matter and life unseen by us, but may be visible to beings of higher degree and more perfect organs of sense! Could our optic nerve be attuned to vibrate to the awakening of our consciousness an octave higher in the gamut of ethereal vibrations, then the stones of the field, the trees before our door, the flowers of our garden, as we know

them to-day, would all disappear; but we should at once see and know them in some finer, more perfect form of ethereal matter that now they wear through invisible to us. What worlds of beauty and more joyful use lie about and over us in our blindness cannot know yet! We can only see and know them when we awaken into the conscious being of those higher degrees—just as we awakened into the conscious life of this our world to-day.

The elm tree that fronts my window wears, then, not one but many forms of matter—not one but many and varied degrees of life; to-day I see and feel but one—that in which it appears in our common world of sense; yet in purer imagination and truer thought I behold it in higher degrees and varied forms of ethereal matter, enfolding the grosser part that now appears to me through my organs of sense. As in the ceaseless process of life we slough the grosser bodies and conditions of to-day, and awaken to conscious being in the higher degrees and conditioning of ethereal matter that now enfolds us as the vast realm of the unseen, then shall we see this old common world of rocks and woods, clouds and waters, animals and men, as if transfigured!

We cannot discover that nature ever works by "miracle." More and more it appears that her method is birth, growth, decay and death—all of which are but varying steps toward ever new forms of life, alike in the little seen and the vast unseen; that there are countless degrees of being—each higher only a natural continuation of each adjacent lower in more perfected ways; but the same law is over all and through all and in all!

THE RELATION WHICH MAN SUSTAINS TO GOD, OR INFINITE CAUSE.

BY JAMES HULBERT.

The question of all questions for man to solve is that of his vital or interior and spiritual relation to God, or Infinite Cause. Upon a true solution of that mystery of mysteries, the relation that the soul, the immortal part in man, sustains to God, or Infinite Cause, rests his salvation, his hope, and is the one grand object for which man should aspire. No religion, no system of ethics or morals that does not embrace and bring within the scope of its thoughts that question of all questions, man's vital relation to God, the interior source of all intelligence, light and life, and the producing cause of all there is, or ever will be, can make any true advancement, and can never truly reform the world and make angels of men and women whilst yet tabernacled in the flesh.

Knowledge, true knowledge, is what man should aspire after, should desire, and with those aspirations, those desires, will ever come solutions of higher and grander problems pertaining to man and the relation he sustains to God. No problem will ever be solved only in and through deep and concentrated thought in the direction of the line of inquiry he is making; and then only when his aspirations, his desires, are in harmony with universal truth, or universal cause, the Alpha and Omega of all life and intelligence.

Man lives, is possessed of intelligence, by virtue of an interior or spiritual relation to God, or Infinite Cause, and no theories of man can ever change that relationship, for it is based upon that which inseparably connects man the finite with God the Infinite. Man the finite, when he reasons logically and sees clearly, can find no religious belief true save the one that makes the relation existing betwixt God the Infinite and man the finite an inherent relation that now is and ever will be in consequence of man's existing within the boundaries of infinite space, and beyond which he cannot go, and therefore he is within the boundaries; when God, as a Spirit or Infinite Cause, permeates, ramifies, and fills its every niche with that which vivifies and produces life and the intelligence in man—and not one man, but the human family at large—and in that sense God, or Infinite Cause, is near unto all, and surrounds them and permeates them through and through with that vital element of life which pulsates the whole of universal space. It is that which gives him a consciousness of life, of being, of existing, and by virtue of his external senses he sees, feels, hears, tastes and smells, and has a knowledge of material things, and realizes that God's universe is one of vast dimensions, made up of worlds on worlds, systems on systems, governed by an all-pervading law which in its action is an unit, moving the complex machinery of many millions of worlds with a rhythm and time that never varies. Every man, if he truly looks within himself and feels the pulsations of life going on within his being, will come to the conclusion that he in some manner must hold a vital relation to God, or Infinite Cause, or else life, consciousness, intelligence, would not inhere to him, for the physical form could not remain in a state of adhesion or in its present condition without it were in some way connected with those vital forces that permeate all space, and connect world with world, system with system, atom with atom.

From these premises let us see where the religious world stands; whether its religious belief is founded in truth; whether it has built upon a rock, as a foundation which can never be removed, or whether upon the sand or ignorance of past ages, supposing it to be veritable truth, which reason and revelation could not overthrow. Reason and revelation are joint partners in a true religious belief, and go hand in hand for the overthrowing of error and the upbuilding of a religious belief based upon immutable and unchanging law, and revelations in accord with justice and right, and the Fatherhood of God and the brotherhood of man.

ELYSIA, O.

Colby & Rich reprint from the London edition, "My Lyric Life, Poems New and Old," by Gerald Massey, the first collected edition. Massey's poems were popular years ago on account of their political and patriotic character, the poet having sought inspiration in the cause of humanity in general, and in particular in the wronging of people of color in England and France; to-day he is unchanged, and gives to his home rule the support of his verse. But his reputation will rest upon his home lyrics, which appeal to the tender sentiment and feeling of the family, in its social and religious relations, and upon some of his ballads, for which he has gained a more limited circle of admirers. There are lyrics and ballads in which he rises to lofty and sweet strains, but Massey finds welcoming friends of his poems whatever their key-note, love of humanity, country, home, or spiritualistic revelation of human destiny; for his thought is always noble, and often powerful, and many of his images, which are formed readily from nature or life, have beauty, and his style, although original and peculiar, and articulated as foreign, fits well to his purpose. The better part of four separate volumes that have been out of print for some time, and one hundred pages of later poems, make the two volumes of this neat edition.—Globe.

Spirit of the Press.

A Great Big Silk Farm.

THAT IS WHAT THE UNITED STATES MAY BECOME SOME DAY.

The Chief of the Newly Created Silk Division Thinks that It Has Obtained a Machine that Will Make Silk-Growing a Great American Industry.

"I have just returned from Europe," said Chief Wald of the newly-created silk division of the Department of Agriculture, "with a reeling machine that seems likely to accomplish the great problem, the solution of which will turn the United States into a gigantic silk farm. This one difficulty, as things are now, alone stands in the way of the silk-producing industry in America. So troublesome and costly is the process of reeling silk with the contrivances thus far applied that manufacturers on this side of the water do not afford to pay cocoon raisers here living prices for their product, if they are to compete successfully with foreign competition. For this reason comparatively few cocoons are raised in this country—not more than ten thousand pounds in all, probably—of which amount we ourselves buy one-half for experimental purposes. One fair-sized silk factory can easily consume one hundred thousand pounds of cocoons in a year. But if this new machine, just completed after my own design on the idea of a French inventor, fulfills my expectations it will be found to be practically automatic, so that, as one might say, the cocoons put in at one end will come out raw silk at the other. A contrivance that accomplishes this will so considerably reduce the expense of making the raw silk that American manufacturers can buy cocoons here for material, instead of importing it, in the shape of raw silk, from Japan and elsewhere abroad, as they do now. At the moment that the cost of producing raw silk is brought down a big per cent. below the foreign market price of the article, the profits of silk manufacture will rise proportionately, and the business will jump into activity all over the country. A corresponding demand will, of course, arise for cocoons, and the market price for cocoons will go up sufficiently to draw thousands of farmers into the occupation of raising them."

"Why the farmers?" asked *The Star* reporter. "I should rather say the farm women. It is to them that the great American silk manufacturers of the future will look for their supplies of cocoons. The production of silk cocoons is an industry especially adapted to the use and opportunity of farm people. In France each farmer's wife raises a few pounds of cocoons every spring, and makes a little money by selling them. This way mainly is the silk crop grown. Women of the agricultural class in the United States are not obliged to work in the fields as French women are, and thus they have more time to devote to such a pursuit. There is a vast amount of waste female labor in this country, or rather idleness, that might be turned to labor, and here is a purpose to which this spare 'hen-time' might be devoted for six weeks in the year at any rate, during the cocoon-raising season. No one could possibly be more easy and agreeable for a woman than the raising of cocoons, and it will offer a new source of income to rural wives and daughters north, south, east and west, as quickly as this little mechanical problem is solved. The machine, which I hope embodies the solution of it, is already put together, and the first trial of it will be made at once."

HOW TO GET SILK EGGS.

"But how is a woman to get started in the silk-raising business?"
Easily enough. Any woman in the United States, who will take the trouble to write to us in March of any year, with a request for silk-worm eggs, will be sent about April 1st a quarter of an ounce of them, or about nine thousand, in a little box. The eggs will have been kept on ice by us to prevent hatching, and all the beginner need do is to put them in a dry place, where they will come out of themselves. The nine thousand worms will take up a table-space forty feet square, and the most convenient way is to put together roughly a tier of big square shelves for them, one above the other, with spaces of two feet between. On these or on ordinary tables the worms should be placed, and allowed to feed four or five times a day upon as many mulberry or orange leaves as they will consume; no other sort of food will do. When they are ready to spin their cocoons, light brush must be put over them for them to climb up on. Once spun the cocoons may be detached from the brush and thrown into boiling water for a few seconds to kill the worms inside; otherwise they will bore out and spoil the silk. With two ounces of eggs a woman ought to be able to raise fifty or sixty pounds of cocoons per annum, hatching the eggs April 15th and gathering the cocoons June 1st. The latter are worth about one dollar a pound now; we buy most of the cocoons at that rate from the women whom we supply with eggs. When the great demand for cocoons arrives—as it surely will before long—one hundred thousand women, each raising fifty pounds per annum, will supply fifty factories with material for turning out an enormous amount of silken fabric."

HISTORY OF THE SILK WORM.

"Do you raise the eggs you give away?"
"No; we get them from Europe. The manner in which the silk worm was first brought into Europe, by the way, was very curious. It is a Chinese insect, you know, and has been domesticated there for four thousand years. Laws rigidly forbade the taking of it out of China, and the silks of ancient times were all brought from the flowery land. But a few Nestorian monks, in about the tenth century A. D., I believe, were smuggled some eggs through western Asia into Europe concealed in hollow walking staves. The Chinese attribute the original discovery of the silk worm to one of their empresses, who was deified after her death. The worm itself is regarded by the Mongols with superstitious awe; probably it was first found in the Himalayas."

My notion is that the South will be the great silk-producing section of the United States eventually. Interest in the great future industry is growing all over the country; the people are all ready to take it up as soon as it shall be found possible."—*Washington Star*, Nov. 30th, 1889.

January Magazines.

THE NEW IDEAL.—This excellent exponent of liberal and progressive views changes its form to that of a magazine of forty-eight pages with this month's number, the first of the third volume. O. B. Frothingham contributes a paper upon "The Spiritual Aim of Liberalism." Wm. J. Potter resumes his criticism of Bellamy, and other able writers give their views upon living issues, among them Dr. James, who in an article upon the duty of those who believe in Evolution to make it known, quotes the following passage from Herbert Spencer, which is specially applicable to all who know Spiritualism to be a revelation of momentous interest to mankind, yet hesitate to acknowledge it at all appropriate times and places:

"Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him only recognize the fact that his opinion is the agency through which character adapts external arrangements to itself—that his opinion rightly forms a part of this agency—is a unit of force, constituting, with other such units, the general power which works out the evolution of the world. He will perceive that he may properly give utterance to his innermost conviction, leaving it to produce what effect it may. He need remember that, while he is a descendant of the past, he is a parent of the future; and that his thoughts are as children born to him, which he may not carelessly let die."

The general contributions in this number are in the fore rank of advanced thought; the editorials scintillate with truths clearly and concisely expressed, and in its present Review form the *New Ideal* is likely to receive, as it should, an extended patronage. Boston: 106 Summer street.

HERALD OF HEALTH.—Dr. Holbrook contributes "Notes Concerning Health." Helen Fletcher presides over "Women and the Household," and Mrs.

Presler over "Mothers and the Nursery." New York: Box 2141.

WIDE AWAKE.—Many youthful aspirants for artistic honors will be interested in "Confessions of an Amateur Photographer," the second series of which is given in this number, by Alexander Black. Clara Doty Bates follows with a poem, "The Photographing of Baby Lawrence." "Peggy's Bullets" is a story of the Revolution by Kate Upson Clark. An Indian fairy tale told by L. J. Bridgman in "Charming the Thunder Birds," the scene of which is among the "Mischievous Puk-Wudgies" of "Hawathia." The old ballad of "Whittington's Advancement," from scullion to Lord Mayor of London, is given on two fully illustrated pages. New chapters are given of three serial stories. "The Ballata of the Blackbird," with which the number opens, is a Milanese legend in verse. The frontispiece represents "Bampo Lappelli at the Great Sun Festival on Rastakals," in illustration of a Norwegian story translated by Margaret Böcher. Boston: D. Lothrop Co.

VICK'S ILLUSTRATED MONTHLY.—An interesting description of "Japanese Dwarfed Plants," a number of which were shown at the late Paris Exposition, together with "One of the Antilles," or West India Islands, a sketch of San Domingo, the burial-place of Christopher Columbus—both articles finely illustrated, the latter with palm and cocoa-nut groves, form an interesting feature of this number. The frontispiece represents the gorgeously-colored Shirley Popples, and a large variety of floral matters are instructively treated upon in the general contents. Rochester, N. Y.: James Vick.

THE BIZARRE. NOTES AND QUERIES.—Dr. Alex. Wilder, of Newark, N. J., gives a lengthy reply to the query: "Who were the 'Cabiri' mentioned often by classical authors?" Interesting memoranda are given respecting the Hollow Globe Theory. The above, "Biblical Information—Wise and Otherwise," and other matter, render this number one of special value. Manchester, N. H.: S. C. & L. M. Gould. Boston: For sale by Colby & Rich.

THE KINDERGARTEN.—A translation by Lucy Wheelock of an essay upon "Froebel's System," "Glimpse of a German Kindergarten," "The Story of Siegfried," etc. Chicago: A. B. Stockham & Co.

(From the Cleveland (O.) Plaindealer.)

The Lyceum Festival.

The Children of the Progressive Lyceum are Charmingly Entertained.

A merry crowd filled Memorial Hall on the Christmas festival of the Children's Progressive Lyceum—under the directorship of Mr. I. W. Pope and Mrs. Sarah J. Rogers; Mrs. L. Martin, the Guardian, being absent. The exercises were opened with instrumental music by the Lyceum Orchestra, followed by Mr. Thomas Lees, who explained the origin of Xmas day; followed by Mr. Pope telling why Spiritualists celebrate the day. The following programme was then carried out: Song, "We Wish You a Merry Xmas," Lyceum; original poem, "Then and Now," Mrs. T. V. Cooke; ballad, John W. Pae; recitation, "Nobody Else," Lillian Greaves; "The Christmas Bells," Nellie Thayer; Santa Claus, Eva Davies; recitations, Little Lilly, Edith Feloham, Almada Welch; ballad, Zadie Turner; song, "Christmas Bells," choir; recitation, "Jolly Old Santa Claus," Little Bucher; recitation, Gertrude Lanken; song, Ruby Saxe; recitation, Laura Lemmers; recitation, "Jolly Old St. Nick," Joseph M. Edelen; recitation, "Almost a Man," Homer Davies; violin solo, Willie Krich; recitations, Lulu Orndoff, Nellie Orndoff; song, "The Christmas Tree," Lyceum.

At the conclusion presents were given to the children by an impersonator of Santa Claus (Mr. E. W. Gaylord).

Almost a century ago, Johnson's Anodyne Liniment, a noble remedy, was first made known.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Voelton Hall, 119 State street (first floor), every Sunday at 7 A. M. and 8 P. M. A. S. Shonely, President. Meetings same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chalm, Jr., Secretary.

ANDERSON, IND.—The Society of Spiritualists meets regularly in Western Hotel, every Sunday at 2:45 P. M.

BROCKTON, MASS.—First Spiritualist Ladies' Aid Society meets in its hall in Crescent Block every Sunday evening, Carrie E. Nevins, Secretary. Lyceum meets in same hall at 12:30. James A. Smith, Corresponding Secretary.

BRIDGEPORT, CONN.—The Spiritualist Union, Isaac F. Moore, Secretary.

BUFFALO, N. Y.—First Society of Spiritualists—A. M. W. Hall, corner Main and Court streets. Regular lecture session Sunday at 7:30 P. M. Willard J. Hall, President.

HANOVER, ME.—Meetings are regularly held by the Spiritualist Association, C. L. Collin, Secretary.

CHICAGO, ILL.—Mrs. Cora V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Spiritualist Mediums' Society meets in Martine's Hall, 104 2d street, Sunday at 2:45 P. M. and 8 P. M. A. S. Shonely, President. Meetings same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chalm, Jr., Secretary.

CHICAGO, ILL.—The Harmonical Society of Spiritualists holds public meetings every Sunday evening at 7:45 at the hall in building northwest corner Peoria and Monroe streets, entrance at South Peoria street. J. A. Smith, President.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 175 Superior street, commencing at 10:45 A. M. I. W. Pope, Corresponding Secretary; Thomas Lees, Secretary.

CLEVELAND, O.—The First Spiritual Association, thoughtless holds regular meetings every Sunday at 2:45 o'clock at 535 Pearl street. Mrs. L. H. Parker, President.

CHATTANOOGA, TENN.—The Spiritualist Association meets in Market-street Hall. Dr. George A. Fuller, speaker.

DETROIT, MICH.—Meetings are held every Sunday at 3 P. M. in Cooperative Hall, 118 Second street. Mrs. M. A. Reed, Fred A. Reed, regular speaker. Dr. C. H. Marsh, Chairman. Seats free.

DENVER, COLO.—Sunday meetings are held regularly by the College of Spiritual Philosophy, in Old Fellows Hall, 142 Champa street.

EAST PORTLAND, ORE.—Meetings are held by the Spiritualist Society in Buckman Hall, corner 4th and G streets, each Sunday at 3 o'clock. Miss Welda Buckman, Secretary.

FITCHBURG, MASS.—First Spiritualist Society meets in Red Men's Hall, 230 1/2 Main street, every Sunday at 2 and 7 P. M. Mrs. E. C. Loring, 113 Blossom st., Secretary.

GREENE, MASS.—The Spiritualist Association meets in Grand Army Hall. Thomas T. Burdette, Clerk.

LYNN, MASS.—Spiritual Fraternity holds meetings every Sunday at 7:45 P. M., at Temperance Hall, 38 Market street. Mrs. E. I. Ward, President; Mrs. E. B. Merrill, Secretary.

LAWRENCE, KAN.—Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary.

MONTREAL, CANADA.—Meetings are held in the hall of the Bellefleur Philosophical Society, 136 St. Catherine street. George W. Walrod, speaker.

NEW HAVEN, CT.—First Spiritualist Society, Hall 146 Orange street. J. W. Byrre, President; A. F. Champin, Secretary.

NORWICH, CT.—First Spiritualist Union.—Meetings are held every Sunday in Grand Army Hall, at 1 1/2 and 7 P. M. Mrs. J. A. Chapman, Secretary. Children's Progressive Lyceum meets in same hall at 12 o'clock. William F. Myers, Conductor.

NEWARK, N. J.—Association of Spiritualists holds meetings every Sunday evening at 8 o'clock in the hall of the Bellevue Philosophical Society, 136 St. Catherine street. George W. Walrod, speaker.

NEW ORLEANS, LA.—The Spiritualistic Association holds meetings in Minerva Hall, Old street. H. L. Selover, Secretary.

PORTLAND, ME.—The First Spiritualist Society holds services every Sunday at 2:45 and 7:45 P. M., and Friday at 8 P. M. in Reform Club Hall, corner Commercial and State streets. H. C. Berry, President, No. 79 Lincoln street.

PORTLAND, ME.—The Portland Spiritual Temple holds regular meetings on Sunday in Myrtle Hall. Lectures are given every Sunday morning and evening. Children's Lyceum meets at 2 P. M. in the hall, 6 1/2 Sixth street. J. H. McElroy, President; C. L. Stevens, Vice-President; J. H. Lohmeyer, Secretary.

PORTLAND, ORE.—Two Societies hold regular services: The Philosophical Spiritual Society in Central Hall, Col. A. Reed, President; T. Haskell, Secretary; the First Spiritual Society in G. A. R. Hall. Maj. C. Nowell can be addressed for particulars.

SPRINGFIELD, MASS.—The First Spiritual Society holds meetings in Minerva Hall, Old street. H. L. Selover, Secretary.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10:45 A. M. and 7:45 P. M. E. H. Huling, Clerk.

ST. LOUIS, MO.—Meetings are held Sunday 3 P. M., in the hall of the Bellefleur Philosophical Society, 136 St. Catherine street. George W. Walrod, speaker.

ST. PAUL, MINN.—Meetings are held regularly by the Spiritual Alliance in Washington Hotel, between

Individuals who are well known and prominent in various localities, and who may have been treated by regular diploma-bearing physicians and by those pronounced incurable, but who have since recovered under the hands of independent practitioners, healers, etc., will confer a favor on the cause of medical freedom, (as well as secure themselves against future deprivation of the skill that has once saved them,) by writing out their experiences in brief, giving the names of the M. D.s who acknowledged their powerlessness to relieve, and those of the practitioners who restored them to health. A few well-attested cases of this nature will speak volumes before the General Court and its Committee—should it be found necessary to contest a doctors' plot in this present session—as evidence that the citizens of Massachusetts should be allowed at all times the right of being cured by whatsoever system of treatment can bring about the desired result, regardless of its "regularity" or the opposite. Such cases to be of use as testimony must, however, be those in which *regular* doctors were first employed, but failed of making a cure.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Free Thought.

Trial by Jury.

Wells vs. Bundy—A Word to Judge Dailey.

To the Editor of the Banner of Light:

A week or two since I made some comments in the *New York Sun* on the ignorance of the jurors who were summoned to try the libel suit of Wells vs. Bundy, claiming that men who said in advance that they would not believe certain facts which were testified to by credible witnesses, simply because these facts were by them deemed improbable, were not fit to sit on any jury or to decide any question. In a recent issue you republished one of my letters on the subject, and on the same page a vindication of these jurors by the Hon. A. H. Dailey of Brooklyn.

Judge Dailey says "these jurors appeared to be of more than average intelligence," and he defends their right to say that they would not believe certain postulated facts if sworn to. Then he adds: "It is because that jurors taken from the various walks of life are supposed by their observation and experience to be best qualified to decide questions of fact that trial by jury is held in high esteem."

It is to be regretted that a lawyer of such ability and intelligence, so long and varied a practice as Judge Dailey, should even appear to give the sanction of his name not only to the modern system of trial by jury, but to the proceedings of the jury in this particular case.

Every lawyer and every layman who has had the misfortune to get into our courts of law, knows that no greater farce is ever witnessed anywhere than a modern jury trial.

In the early days of the institution jurors were selected who had the most intelligence, and knew most about the matters in dispute, and no man was excluded who knew the plaintiff or defendant, or had knowledge of the facts. How is it now? The effort is to secure the most ignorant persons in the community.

The man who has intelligence and brains, who knows either of the parties or the attorneys, or who has even heard of the case, or even dreamed of any opinion upon it, or even dreamed that there was such a case, is rigidly excluded.

The case of the Anarchists in Chicago, and more recently the Cronin murder case in the same city, are illustrations in support of this statement. In the Cronin case more than two months was consumed in an effort to find twelve of the most ignorant blockheads in the whole city of Chicago. Every reasonably intelligent man was ruled out, by one side or the other. And this is the boasted bulwark of American liberty. Is it anything but the broadest kind of a farce? Who would not rather trust the one intelligent man on the bench than the twelve ignorant men in the box?

As to this particular case Judge Dailey says: "It matters not that the witnesses in such a case may testify truthfully; their evidence has the misfortune of being improbable and contrary to the juror's experience, and he sets it aside."

"The juror is sworn to well and truly try the issue, and a true verdict render according to the evidence." How is he to do this? Can he well and truly try the issue and render a verdict by giving credence to evidence which his own judgment, his own reason and all of life's experience tell him is false?

And Judge Dailey answers for the juror that he cannot. Right here I take issue with Brother Dailey.

The juror has nothing to do with his own knowledge or his own experience; he is simply to decide on the evidence; and if the witnesses are unimpeached the testimony becomes evidence and is conclusive. No juror has a right to say that an unimpeached witness has sworn to an improbable state of facts, and therefore he rejects it. Not one juror in a hundred has personal knowledge of the varied questions of fact which are daily presented in our courts for trial. Let me suppose a case—and Judge Dailey shall be the talesman, the proposed juror.

The question to be decided is one involving the ability to accomplish a certain chemical or philosophical result.

"Mr. Juror: It is proposed to be proven here by a credible, reliable witness, that he converted water into an inflammable substance, set it on fire, and burned it up so that not a vestige of the water was left. Would you believe the testimony?"

Juror: "No, sir. I could not believe that unless I saw it done."

"A witness will swear that he has placed water in a hot crucible, stood the crucible on top of a red-hot stove, and then and there frozen that water into ice. Would you believe the statement?"

Juror: "No, sir; I will believe no such stuff as that."

And so on to the end of a whole chapter of what are apparently impossibilities.

Another case may be stated: "A witness will swear that he actually measured the distance of a star so remote in the heavens that it takes the light, traveling at the rate of twelve million of miles in a minute, ten years to reach the earth. Juror Dailey, will you believe that?"

"No, sir. It is outside of my experience, and I do not believe the man ever did it, and I won't believe him unless he can go to the stars and take the measurement."

No doubt, Judge Dailey, upon reflection, will see in what a mass of absurdities he will land if he adheres to these statements.

Pick out ignorant men for jurors, and then submit to them scientific questions for decision, and allow the jurors to refer to their own ignorance for the probability or improbability of a verified fact. It is Judge Dailey.

I have no sort of interest in this case, on one side or the other; but the truth is that these parties were entitled to an intelligent, fair-minded jury, who would have weighed and considered the evidence, and decided the case without prejudice.

Judge Dailey says, after stating the issue in the case briefly, as follows:

"Col. Bundy had charged Mrs. Wells with using trick cabinets, and having confederates, and that she was a vile swindler."

Then Mrs. W. sued him for libel. Col. Bundy admitted the publication, and that it was libelous, unless he could prove the truth of the charge. This he proposed to do, and Judge Dailey says Mrs. Wells's proposed evidence was not pertinent to the issue, and was inadmissible.

Let us see: Col. Bundy's evidence made a *prima facie* case. He has proved that certain appearances presented themselves in Mrs. Wells's presence. These seemed to be human beings walking and moving about the room while Mrs. W. was enclosed in her cabinet. His witnesses testify that the appearances were personations by Mrs. Wells herself, that the cabinet was so constructed as to enable her to pass in and out in a manner to deceive her visitors, and that in this way she cheated and deluded them into the belief that the forms were those of deceased persons materialized in her presence. He further proves by one witness that she had a confederate who assisted her in the performance, and who at times personated some of the supposed spirits.

Now the question is, "Was not Mrs. Wells entitled to rebut this evidence by proving by one, five or ten witnesses that these forms and appearances were just what they purported to be, viz., the materialized forms of deceased persons, and had been recognized by the parties who saw them, that the cabinet she used was not a trick-cabinet, but was just what it seemed to be, without any device whatever; and that she had no confederate or assistant of any description? It seems to me that this testimony would have been admissible under the issue in the case and proper for the consideration of the jury. And yet this jury said in advance that they would not listen to or believe any testimony which should be offered to support these facts, and Judge Dailey upholds the rights of those men so to declare and thus to prevent Mrs. Wells from vindicating her character as a genuine medium."

No one will misunderstand my position. I am not seeking to defend frauds and cheats. There has been too much of this sort of thing. I know nothing of Mrs. Wells or her manifestations, whether she is a medium or no medium, whether she is honest or dishonest, but

simply to assert that she was entitled to a fair trial by an intelligent jury. That she did have such a trial, and was found out at court in the manner stated, is no cause for congratulation by anybody.

Allow me in support of what I have said to give you an incident which occurred in another trial; and it is of interest from the fact that Col. John C. Bundy was the witness and testified in court to the occurrence of a phenomenon similar in many respects to those which this jury declared they would not believe on the basis of any man's testimony.

Col. W. H. Cushman died in Chicago a few years ago. He left a will in which a certain policy of life insurance was devised to a particular person outside his family. The executors contested the devise on the ground that a belief in Spiritualism rendered the testator incompetent to make a will. The case was tried before Judge Murray F. Tully, one of the ablest and most intelligent lawyers who ever sat upon the bench in Illinois. Much testimony was offered as to Col. Cushman's belief in and approval of the phenomena of Spiritualism.

Among the witnesses Col. Bundy was called for the defense; and I say right here that he proved a most intelligent witness, clear, concise and positive. There were no doubts about his statement. He was questioned closely by the learned Chancellor, and left the witness-stand with the effect of an apparition in the minds that he had told the exact truth. The story was to this effect, (I write it from memory and may not be exact in all the details):

"I sat in my own parlor with Dr. Henry Slade, the medium, Mrs. Bundy being the only other person present. The room was lighted enough to see all objects distinctly. We had drawn a cord across one corner of the room. On this cord was hung a strip of muslin about one yard wide, the bottom of the strip was over three or three feet from the floor, so that we could see anything which might be in the corner, if there was anything. All the persons were about five or six feet distant from the curtain. There soon appeared above the curtain a ball of light, globular in form, perhaps somewhat oval; about it was what seemed to be a piece of black string. This globe remained a few moments, long enough for all to see it, then disappeared. In a little time it again appeared, having assumed something of the human form, showing the outlines of head and shoulders. The black string was still visible. Each sister saw it perfectly, and the several after-descriptions were concurrent. Then it vanished again. We waited five minutes or thereabouts, when suddenly above the curtain again appeared the object, this time revealing itself as the complete and perfect figure and likeness (but only) of my father-in-law, Mr. S. S. Jones."

Then turning to the Judge: "The figure was just as distinct and real as your honor's now before me. There could be no mistake about it. Even the black line or string which we first saw about the globe had taken form and become the narrow necktie such as Mr. Jones always wore. The shirt-bosom, the coat, etc., were just such as he wore in his lifetime."

Mr. Jones was a lawyer, a well-known lawyer of ability, the founder of the *Religio-Philosophical Journal*, and well known in the West. Col. Bundy was his son-in-law, familiar with his face and features for years. Mr. Bundy is a clear, level-headed man; no person who heard the testimony for a moment doubted that he was telling the exact truth; the learned Chancellor on the bench accepted it as truth.

There was no such scene as that witnessed in the New York court, where credence, intelligent witnesses were told by a set of ignorant jurymen that their testimony would not be believed.

There may have been a question in the Wells case—but I do not admit it—whether any evidence on behalf of Mrs. Wells was admissible under the pleadings as they stood; but it is assumed by Judge Dailey in his letter, and it is contended by the counsel for the plaintiff at the hearing, that evidence of the truth of materializations might have been essential, and it is upon this assumption that Judge Dailey upholds the declaration of the jurors. Now let me ask the Judge one question: Was the Chicago Court right in admitting this evidence of Col. Bundy's, or should it have been rejected as stating a matter which was improbable in itself and outside the common experience of man? If that Court was right, the jurors in New York were wrong; there is no middle course about it, for it is a truth fastened on the law, no lawyer will dare to say that if this evidence of Col. Bundy's was properly offered in a case where it was pertinent to the issue to be tried, that it could legally be rejected simply from the fact that the matter of it was contrary to the common experience of men, and therefore improbable. Nor is it any excuse at this late day that the phenomena of Spiritualism are not generally known by men who are summoned as jurors. For forty years the world has been stirred and shaken by the evidence of Spiritualism, and it may fairly be presumed that none but the most ignorant of the race are without some knowledge on the subject.

I am not here to complain of the course adopted by these New York jurors; they belong to a class involved in the mud of a wholly material life, and nothing better could be expected of them. Neither will Spiritualism suffer from the effects of their stupidity and ignorance, for it is a truth fastened on the law, and the world to live until all such men are brought up to a higher and better understanding of what life is, and what they are here for. But I think I have a right to say that these proceedings shall not be justified and defended by men who do know and understand the philosophy, without protest. And so I have written these words.

Geo. A. SHUFELDT.
237 Broadway, New York, Jan. 8th.

Letter from Mrs. Richings.
To the Editor of the Banner of Light:

Your correspondent has just returned from a few weeks' rest from platform labors in Virginia and North Carolina, having abundantly proved the great advantage occasional intervals of rest and pleasant recreation are mentally and physically to the brain-worker and medium.

Spiritualism is claiming much attention in the smoky city. For months past the seating capacity of the 6th street hall has been tested to its utmost, and long since proved insufficient for the accommodation of the hundreds desirous of attending the Sunday evening services. But, as is the case in many other places, even those who grumble most are not quick to pledge anything for the building of a temple.

I wonder if, when some of Mr. Bellamy's theories materialize, the government will recognize Spiritualism and provide its adherents suitable houses for worship and instruction.

However, that unpretending little hall has been to many the very gate of heaven. Between its walls how many sad hearts have found comfort! How many souls have been assured of immortality! How many minds have found a rational philosophy of life.

Mr. Edgar W. Emerson has just closed a month's engagement with this Society, and with his wonderful test mediumship, done much to augment the already deep interest.

Your correspondent opens the new year's work with the Sundays of the current month. The many warm hand-clasps, the smiles, and even tears of affection that greeted her yesterday, fell deep into her heart like a benediction, bringing with it a fuller realization of the power of love, and moving the inspiring intelligence to voice the thought that "Love and Harmony are eternally wed—bridgemen and bride forevermore."

HELEN STUART-RICHINGS.
Pittsburgh, Pa., Jan. 6th, 1890.

Spiritual Library.
The MEDICUM PROTECTIVE UNION, organized under the laws of Michigan, November 1889, is building a "Medium Home" at Hazel Park Camp Ground, and wishing to establish a public spiritual library there, respectfully asks all friends of the Cause to donate any spiritual books, magazines, pamphlets, etc. (new or second hand), which they may be able to spare. Securely wrap or box, and send by mail or freight to Dr. A. W. Edson, North Lansing, Mich.

Mrs. LILLIE HOBBS,
Member of Board of Trustees.

Meetings in New York.

The American Spiritualist Alliance meet at the American Hall, 11 Union Square, between 17th and 18th streets, on the 1st and 3rd Thursday of each month at 8 P. M. *Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a marked copy of the article to the office of Prof. Henry Kiddie, President, 1245 10th Street; Mrs. M. E. Wallace, Recording Secretary, 210 West 21st Street; John Franklin Clark, Corresponding Secretary, 40 Broadway.*

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M., 2d and 7th P. M. H. J. Newton, President.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at residence of Mrs. M. G. Morrell, 230 West 14th Street. Good mediums and speakers always in attendance. Removed from Columbia Hall. Mary M. Morrell, Conductor.

A General Conference will be held Wednesday evening next week at 230 West 30th Street, at the residence of Mrs. M. G. Morrell.

The Psychical Society meets every Wednesday evening at 8 o'clock, at 510 Sixth Avenue, near 30th Street. J. F. Snipes, President. 40 Broadway.

The Ladies' Society of Morcy meets at Spencer Hall, 114 West 14th Street (removed from Columbus Hall) every Sunday at 2 P. M. Proceeds devoted to charity. Kate A. Tingley, Conductor.

News Drift from the Metropolis.
To the Editor of the Banner of Light:

The Psychical Society held its usual weekly session on the 8th inst., with Mr. J. F. Snipes presiding. The meeting was opened by the President with an entertaining address on Spiritualism and kindred subjects. A gentleman named Davis told of a Presbyterian minister of his acquaintance who was converted to Spiritualism by the "raps." Mr. Andrews spoke in favor of holding home circles, and the advancement of the cause by the aid of the secular press. He said that the great pleasure of seeing and communicating with his two sons who have gone hence.

Mrs. A. C. Henderson also spoke to the point. Her hymn books were asked for use for the Spiritualists. Read the advertisement columns of the BANNER OF LIGHT and profit thereby. The expense will be trifling, but if there is a trace of sentiment in the presidential heart he will be amply compensated by the satisfaction of the people that they may be able to "turn to" the desired page. *Verily, verily* it may have the effect of keeping the audience in their seats, and allow the lecturer to follow out his train of thought undisturbed, and not subject attentive listeners to annoyance.

A small concession on the one hand, and a little consideration on the other, would cause our meetings to be everything that might be desired in the way of harmony. MET.

The First Society of Spiritualists.—Last Sunday morning Mrs. Nellie J. T. Brigham, speaking of "Progressive Theism," said: "They are both radical and conservative. They seek to lift the wheat from the chaff, to pluck the flowers from the weeds of the meadow and garden. Believing there is good in all religions, while rejecting the superstition and bigotry, they gather all that is good and true with which the world is furnished, and make it their own."

In the afternoon the principal feature was a discussion of the healing power of mediums, with a practical exhibition of the power by Dr. A. L. Jenks, who treated twenty-three persons. Mrs. M. E. Williams spoke on the necessity of concerted action amongst Spiritualists. Mrs. Dr. Drake spoke from her own experiences of the good that follows a faithful observance of the demands of Spiritualism, and earnestly of her knowledge of facts pertaining to materializations, which facts converted her to Spiritualism. Mrs. Dr. Drake speaks with much force, ease and grace, and appears destined to become one of our leading speakers.

Mr. W. H. D. old in years and young in the knowledge of spiritual truths, said he was converted through the demonstrations of a medium, and testified to the fact that on the previous Sunday a cure was effected through the instrumentality of Dr. Jenks of a medium named W. H. D. old in years and young in the knowledge of spiritual truths, said he was converted through the demonstrations of a medium, and testified to the fact that on the previous Sunday a cure was effected through the instrumentality of Dr. Jenks of a medium named W. H. D. old in years and young in the knowledge of spiritual truths, said he was converted through the demonstrations of a medium, and testified to the fact that on the previous Sunday a cure was effected through the instrumentality of Dr. Jenks of a medium named W. H. 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