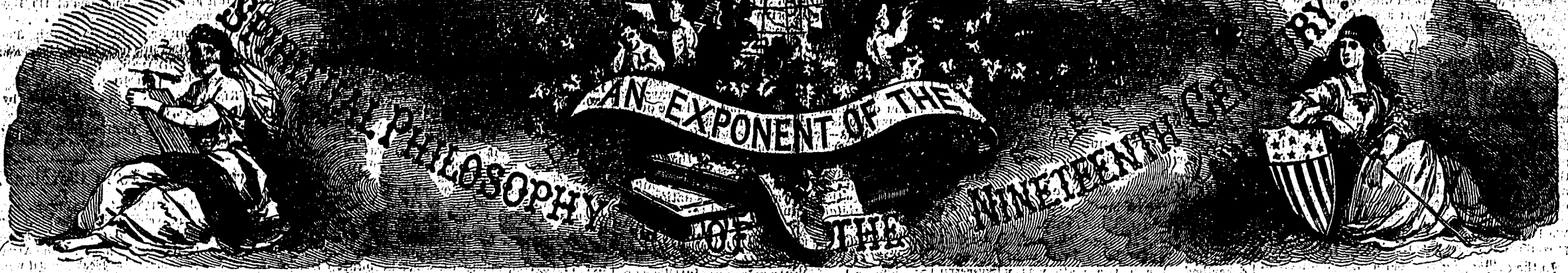


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BANNER OF THE LAMP OF TRUTH.



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Written for the Banner of Light.
SNOWFLAKES.
BY MRS. M. A. STONE.

Beautiful snowflakes, I've watched you to day,
Falling so fast from the sky cold and gray;
Like brilliant white crystal you cover the earth,
Lovely and pure, like a heavenly birth.
The sun-god peeps out from the clouds dark and cold,
And lo! they are radiant with crimson and gold;
He kisses your breast, oh! beautiful snow,
You sparkle like diamonds in his warm glow.
You melt in his flame, and then vanish away
To hide in the ocean, the river or bay;
The earth drinks your beauty, and laughs with delight,
Holding you close with your mantle so white.
Children are watching as downward you stray;
Run out to greet you, and join you in play,
Toll you, and toss you, and throw you about,
Laugh with delight as they merrily shout.
Men build snow-palaces—carnival hold;
Archways so lovely, where silver and gold
Are paid by the thousands your beauty to see,
Singing your praises in notes loud and free.
Throw your white mantle, oh! beautiful snow,
Over the earth with its clear crystal glow
Until our hearts all in harmony blend;
Pure as the snow may our thoughts o'er ascend.
Swampscott, Mass.

Free Thought.

The Decadence of the Pulpit.
BY SIDNEY DEAN.

To the Editors of the Banner of Light:
An able and candid editorial in the Boston Sunday Herald of the 7th inst., upon "The American Pulpit of To-day," presents some reasons for the marked decline in ability, force and influence characteristic of the pulpit, and especially what is known as the Orthodox pulpit of New England, and, in fact, the whole country. The fairness of the writer is most commendable; and while he presents many causes, and those chiefly which have forced themselves upon the attention of an interested and observing public, yet he fails to probe deep enough to disclose the true cause of all the surface causes and reach the real seat of the pulpit weakness and inefficiency so much deplored by the lovers of the church to-day.
He concedes that the hierarchical character of the earlier New England pulpit and the assumptions of its occupants in harmony therewith have undergone a change, radical in its nature, in the line of its equality with society, and in harmony with a true progress toward mental freedom and a better and higher education among the church-going masses; and that this change was of imperative necessity. We do not concede, however, that "the multiplication of separate organizations"—so legitimate and natural after the Reformation under Luther had shattered the hierarchical idol and opened the whole question of religion to the popular mind and conscience—of necessity weakened the personnel of the pulpit, but, rather—other things being equal—brought a greater and more varied personal force into its ministrations. But for these varied fields, dissimilar organizations, and modified creeds, much of the talent and force expended during the last half century in liberalizing religion in New England and at large, and in forcing the pulpit to consider the vital and practical questions of the country and age and aid in their solution, would have been dissipated in secular pursuits, or else been buried in some hierarchical crypt, having only a formal life.
It has been better for the pulpit and for the country that it has had many whom our writer calls "average clergymen," rather than a few, even with more marked mental acumen and greater oratorical gifts to hide behind hierarchical powers and privileges, and formulate their demands with an assumed "thus saith the Lord" authority; as if the good God and Father of his earth-children only set the seal of his authority upon geniuses and orators, and not upon hearts filled with goodness and truth, and human lives which outwrought them. In this evolution of religion the human conscience, intuitions and heart have a greater share and a more delicate and conserving mission than pulpits or churches.
We agree with the writer, that the white heat of business pursuits characteristic of the past quarter century peculiarly, has had a tendency to tempt bright men away from purely spiritual fields; that secularism has gained and the pulpit lost. But it was long ago settled by the spiritual-minded of the churches that unless there was something more than the call to make a mere living for one's self and family; some higher inspiration to aid, enlighten, reform and evangelize one's fellowmen; some grand opportunity to give a fresh impetus to the great humanitarian movement inaugurated in social ethics by the wise and pure philosopher of Nazareth, even at the cost of uncounted sacrifices demanded of self—the greatest geniuses, and the most eloquent orators have no place in the pulpits of a living Christianity. In the sense that a deteriorated pulpit has provided a very fashionable refuge for selfish, drones and lazy placemen, we, with all charity, express our assent.
The recognition of "goodness" and "piety" as efficient forces in the church and the world, apart from great ability, is called by the writer in *The Herald* "the temptation of the churches." And yet the average citizen comprehends that if "goodness" and "piety" cease to be recognized as essential governing factors in church and pulpit, the era of Christianity has passed, and with it the day of personal moral cleanliness, and of those wholesome restraints

in all departments of society which keep the unbalanced, impure and selfish from working harm to society, and another and different civilization must supplant the present. No! Give us mediocre good men, those who have hearts aflame with human love, and a personal virtue corresponding with the vigor of their humanitarianism, for our teachers, sympathizers and helpers, our healers and confidants, our personal associates and family visitors, rather than the most brilliant of geniuses who have no moral balance-wheel, and whose nature is ever suggesting something "rotten in (his spiritual) Denmark!"
But the writer in *The Herald*, and in *The Forum*, whom the former reviews, places the cause of the present decadence of the pulpit very largely upon the fact that the New England mind and conscience are in a special transition state between the old and new; the old theology losing its hold, and new men slowly accommodating themselves to a larger faith and a new attitude toward God and Christ, the Bible and man. His position is so clearly expressed that we quote it:
"At the same time it must be remembered that we are in a transition state between the old and the new, when the old theology is losing its hold, and when new men are slowly accommodating themselves to a larger faith and a new attitude toward God and Christ, and the Bible and man. It is less than twenty years since the first formal efforts in New England were made to put a stop to the persistent insisting on the doctrine of eternal damnation. Archbishop Farrar in England and a Congregational clergyman at Indian Orchard, in this State, were among the first persons to initiate a movement for setting aside the element of fear in preaching, and now it has almost entirely ceased among intelligent clergymen to be used as a motive in leading people to a religious life. This change, social, theological and spiritual, has had a profound influence in society. It has marked the letting down of the bars of the churches. People have felt that, if eternal damnation was not a reality, they could indulge themselves in their sins, and the pulpit has naturally been slow to revise its attitude toward the truth, and to present the new gospel to mankind."
There is a large percentage of truth in the above statement. The old Orthodox, burning, brimstone hell, the penal prison in the universe of the loving Infinite, which "forever burned and never consumed," has been the one overshadowing element of fear in the Orthodox method of winning converts to the gospel of Love. It was used by the church until its influence was lost. A more rational view of God and his administration of the universe has supplanted it. A government of universal law for all moral beings endowed with supreme choice forbade its existence. That there is law for the moral as well as the physical universe, in all its parts and manifestations, has come to be fully acknowledged; that all laws have compensations for obedience as for infractions—call them rewards and punishments, or whatever terms you please—the fact is admitted; that the continuous life of the moral being involves the continuance of law and its possible obedience or infraction, just as long as the nature retains its original endowment of choice—the elimination of choice destroying accountability to moral law—then it follows that the remedial tuition of the moral being lies within its law-environment; nature; so that man's heaven and hell are within himself, here and in the hereafter of life. It is upon this higher plane of thought, reasoning and the analogy of all things observable in life, that the intelligent, evolved mental power of even candid, honest thinkers in the churches has abolished the old Orthodox, brimstone hell, and has honored God as a governor of a moral and physical universe by law, to which all things and all beings are ever subordinate, as well in the realms of spirit as in the realms of the mortal.
Not all reach this result of their thinking through the same process of reasoning; but the intelligent are reaching it, and the old hell has "stepped down and out" as a coercive force to make disciples of Him who crowned Love as the supreme beneficent force in all the universe of the loving Father. And with the obliteration of this supreme expression of love from the intelligent mind has followed from the pulpit, as a force, those teachers who relied upon denunciation, threatening and gruesome word painting, for converts to God's great love in Christ. Like Othello, their occupation is gone. The intelligent masses neither believe their doctrine nor take kindly to their spirit. It is true that the transition is upon the people, the churches and the pulpits.
Now, what is the real cause of this freely acknowledged, great and marked change in individuals, society, the church and the pulpit? Was there any noticeable breaking away or decline of moral and religious force in church or pulpit until nearly a half century ago, when a strange—and what the church has been teaching for centuries—a millennial force and light, reflecting the glory, harmony and love of the divine character, presented itself to the world as an intelligent force? When mind and heart, or the all of the spiritual man on the unseen side of human life—whither, by the law governing all the race, it had betaken itself upon the call of nature—returned to the mortal realm, making the mortal living intelligently comprehend its return, and opened up the secrets of that invisible realm to which all of us hasten after our predecessors? As in greater clearness, intensity and force these disclosures are manifested, just as the law and conditions of such manifestations are better comprehended on both sides of life, how has the church and the pulpit received this prophesied visitation, this renewal of the scenes which took place in Judea, and all the Orient, when the founder of Christianity was himself living on earth, a participant with his immedi-

ate disciples in this wonderful disclosure of the subordination of material laws and forces to the spiritual?
Ay, how has the church received the message, the fact, the light, the truth? The pulpit, with rarest exception, has called it the work of Bellal, and denounced it in soathing terms and a bitter spirit. The church, as a body corporate and ecclesiastic, still denies and thunders against it because it is teaching the emptiness and falsity of dogmatic creeds, and has destroyed the wand of terror with which it pursued an unenlightened shrinking soul beyond death into a mythical hell of burning. The broader of perfection and comprehension in its membership are quietly studying and learning the truth, with all the hope, comfort and joy which it imparts. To-day they are few in numbers compared with the great body of the visible church.
While the church continues to rail at and reject the truth as disclosed according to prophecy, and through law and fact, it must continue to decline, and carry its pulpit downward with it. If a man cannot fight against God, law and spirit forces, and make his contest successful, neither can the church, which is simply an aggregation of individuals. Its old-time seasons of great spiritual power, when conscious spirit presence pervaded its altars, social meetings and the convocations of the few for the social fellowship of worship and spirit communion; when the glowing faces of the spiritual worshippers disclosed their full baptism of harmony, soul-purity and love, constituting them mediums under inspiration; and when the trance, the vision, and the spoken prophecy were the accompaniments of these exalted spiritual conditions, these have all given place to a formal sameness of both experience and worship. The result is legitimate.
Its position is anomalous. It claims to be the exclusive advocate, custodian and defender of the fact of man's immortal, conscious existence, but deliberately rejects the proofs presented to establish the fact, unless that testimony is two thousand years old, and is borne to it on dusty parchments, and in dead languages over whose translation, the scholars of the church incessantly wrangle. It denies the living witness and worships the decaying parchment. Its Master once said of other skeptics of his day: "Neither will they believe though one rose from the dead!" In rejecting the present offered medium of spiritual light, truth and power, the church robs itself of the spiritual force which once constituted its true strength and greatest glory. It has practically joined influences with skeptics and materialists in rejecting the proof of that truth vital to its continuance as a rational, moral and religious force in the world. Its decline, and that of its pulpit, dates from its scornful rejection of the revelation needed by the race to-day, from the divine Father, through the laws which in the beginning were established for this purpose, and which the evolution of the race has brought into efficient and harmonious action.
More "Ouija Board" Intelligence.
Telling the Secret Number of a Safe Deposit Lock Box.
The publication in *The Times* of the curious prediction received by the Hon. Charles M. Pond, through the "Ouija Board," from some intelligence purporting to be Vice-President Reed of the Consolidated road, who "passed over" some years ago, seems to have excited a good deal of attention, and to have caused a good deal of discussion and the writing of many letters. Mr. Pond relates a fact which was not stated in the published item, and which may add to the interest of the prediction which was so completely fulfilled.
At the time Messrs. Trowbridge of New Haven and Wheeler of Bridgeport, the two directors of the Consolidated road, whose speedy deaths were predicted through the "Ouija Board," were first taken ill, Mr. Pond, it appears, knew nothing of their illness until he was informed of it through his "board." Although no serious fears were felt for the result at that time by the relatives of either gentleman, the intelligence that told Mr. Pond in Hartford that they were sick, also declared emphatically that both of them would soon be on the spirit-side of life, adding, jocosely, "We'll soon have enough of the old members of the board over here to hold a directors' meeting on this side." And the list published in *The Times* showed that this statement—too, was true, so far as the number of deaths of the directors went. Mr. Pond said at the time, some two months before both gentlemen had died, "I'm going to watch this prediction!" He says he has had many singular communications through his board—among them a recent one as follows:
The name "Knox" was spelled out.
"What Knox?" asked Mr. Pond.
"William Knox," was immediately answered.
(Mr. Knox was the custodian of the safe deposit boxes in the vault of the Hartford Trust Company. He died last fall.)
"If you are William Knox," said Mr. Pond, "you can tell me the number of my box in the safe deposit vault."
Yes, was the reply—"It is 429" (or some such number, we do not positively remember the figures). At all events, the answer was correct as Mr. Pond found, on consulting his memorandum book; for he didn't positively remember the actual number.
After some further conversation with the invisible intelligence, the latter spelled out: "Charles, don't be afraid of death! You will find it is nothing worse than stepping from one room into another. Only, in leaving the body, you pass into something better than an adjoining room; you pass into this beautiful world!"
The intelligence stated, among other things, that he attended his own funeral, and saw all that was going on.—*The Hartford (Ct.) Times*, Jan. 10th, 1894.
A young man advertised for a wife, and his sister answered the advertisement; the young man thinks there is no harm in advertisements, and the old people think it is pretty hard to have two fools in one family.

Original Essays.

HELLOLOGY.

BY WILLIAM FOSTER, JR.

When a boy I used to attend Orthodox conference and protracted meetings, though I have no recollection of ever visiting an Orthodox Sunday meeting—usually attending the Unitarian service with my father and mother; but week-days and evenings I dropped into the Orthodox meetings to see and hear, for I was desirous of striking out into the right path and travel over a turnpike if I could. I used to hear much regarding the devil going about as a roaring lion, tempting people to take the broad way which led to hell. Then occasionally some of the brethren would open the pit to give his hearers a smell of the brimstone, a view of the rolling fiery billows, and an echoing cry or wall from some damned soul. Especially would this be done at the protracted or four days' meetings, when the revival machinery would be oiled and run at high speed, so that, perchance, some poor sinners might be drawn in, run through and come out "redeemed"! Some of these revivalists were workmen at their trade, plying brimstone and fire in such a lurid manner that some of the most susceptible of their audiences would imagine themselves hair-rung and breeze-shaken over the gulf of damnation. Their fears would get the better of them; their obdurate hearts would soften, they would go forward for prayers.
I read the Bible, but could see no warrant for these revival seasons, nor grounds for the procedures adopted. I was always very quiet and respectful, but all the time kept up a sharp thinking. They used to say that morality was nothing but "filthy rags," and never would save anybody; there must be faith, for only through that could come saving grace. This staggered me, and I pondered much. Somehow, I could not see how morality could be dropped out, for if I understood the matter, morality was the backbone of religion—the one essential thing for peace and fellowship on earth, which I considered of more importance than the salvation they talked about. So things went on, I studiously endeavoring to understand the mystery of godliness. In no way could I make their talk and teachings square with the Bible. Then when I came to critically read that book, I began to doubt whether it was a revelation from God. There were absurdities, contradictions and inconsistencies which so constantly met me, that reliance on its infallibility and reliability vanished! As my studies and reading extended, I could not, would not, and did not believe that a good, perfect, benevolent God wrote such a book, or had any hand in the majority of events there recorded; so I rolled up the Bible and the creeds together, and laid them on the top shelf to await further developments.
As I read Jewish history, and saw how this "people of God" absorbed the myths, customs and rites of the heathen nations; as I studied Latin and Greek, and became cognizant of their philosophies and mythologies; as I read of the development of religious ideas in Egypt, Persia and other countries, many dark spots became light, and points hitherto inexplicable were made plain. I found that gradually the simple ethics of the Nazarene had engrafted upon the system more or less of Pagan ideas, the process being rapidly pushed in the second century.
The Hellology of Christendom has its root in Greek and Roman mythology, its warp and woof being found in Homer, Hesiod, Virgil and other poets. The locale of hell was in a cavernous, dark and dismal region under the earth, of easy descent—or, as Virgil expresses it:
"The path to hell is sure an easy way,
And Pluto's gate is open night and day."
So said all the persons!
Again says Virgil:
"Far down extend the gloomy shades of hell—
The distance twice that heaven from earth may tell."
Once more, and we have the nucleus of infant damnation:
"And soon the shouts are heard, and wallings dire,
And shrieking infants swell the dreadful choir."
And Orthodox used vociferously to assert this—even that infants not a span long were undergoing the torments of hell. Some say so now.
Again we have a specific description as follows:
"Here sits in bloody robes the fury fell
By night and day to guard the gate of hell.
Here you begin terrific groans to hear,
And sounding lashes rise upon the ear.
On every side the damned their fetters grate,
And curse, mid clanking chains, their wretched fate.
Aeneas paused, and started at their din.
"Tell me," he cried, "what mean these scenes of sin?
Tell me, thou Sybil, why these woes, these cries?
Why this dread yell that swells along the skies?"
These quotations are from the 6th Æneid, which is a narrative of the journey of Aeneas through hell, accompanied by the Sybil. My last quotation is intensely orthodox, in unison with the teachings of the old divines who gave the impress to the popular theology. Pollok, in his "Course of Time," followed in the footsteps of Virgil. In Book X, he thus limned hell:
"A groan returned! The righteous heard the groan,
As if all misery, all sorrow, grief,
All pain, all anguish, all despair, which all
Have suffered, or shall feel from first to last,
Eternally had gathered to one pang,
And issued in one groan of boundless woe."
The "Course of Time" has been quite a popular book, and has been immeasurably commended as eminently sound in doctrine. There

is this merit about Virgil. He intimates at the close of the narrative that what he has been recounting is only fable. Not so Pollok: Hell, as he limned it, is a verity, as it was with Rev. Jonathan Edwards, who followed in the footsteps of the heathen and classic poets. In his "Discourse on the Eternity of Hell-Torments," he said:
"How dismal it will be, when you are under these racking torments, to know assuredly that you never, never shall be delivered from them, but shall remain upon age, wailing and lamenting, groaning and shrieking, and gnashing your teeth."
Such is Hellology, sprouting in heathendom, watered and nursed by the Church, fruiting in persecutions and slaughtering.
I might have made other quotations from numbers of the poets, anterior to and contemporary with Virgil, the Roman poet, but the evidence is already sufficient to establish my position. The hell-idea has been largely diluted, but much of its evil influence remains. When it shall be entirely extirpated, intolerance will cease, and we may set up a headstone at the grave of bigotry.
What I have written may shock some. One may say I am profane; one that I am blasphemous; another that I would shatter the hopes and aspirations of my race. Not so; I am in the spirit of the age which has its hand on the finger ever to be seen on the great dial of the world. That hand stood at zero when the first man stood on the earth, only a hair's breadth removed from the anthropoid ape. That was countless ages ago; that finger has steadily moved forward and upward—a promise that sometime in a far future it shall point to the zenith. Then man shall culminate, moving in unison with the Soul of the Universe—be at one with the eternal spirit-laws which have outwrought all that has been, and will outwork all that is to be operative till the race shall be redeemed, regenerated, disenthralled and free!
Progress has brought us where we are; what a weary way! Nations have disappeared, from their ashes rising freer and better peoples; religions have come and gone, each successive development giving us a better. Another cycle is opening; creeds are remorselessly pounded in the mortar of reason, and the parson is challenged to show his authority. Because these things are done Christianity struggles to hold its place; useless the effort; the sapless tree is invaded by the thedy rot. It must go, with all its dogmas, rites and ceremonies; the world has outgrown them all.
Though the past is strewn with the wrecks of religious systems, the progress of the world has not been impeded; on the contrary, it has been accelerated. So now, when the present order of things, sectarian and sacerdotal, shall disappear, there will be a larger upheaval of truth. There will be no violent shock; no decadence of morals—no weakening of the humanitarian ties which make for order, peace and fraternity: Less of a God in the far-off distant heavens, and more right down here on the earth, will wonderfully change the face of affairs. With creedal religion in its grave, a rainbow of promise will burst on our vision, for
A change cometh over our sphere,
And the old goeth down to decay;
A new light hath dawned on the darkness of yore,
And men shall be slaves and oppressors no more.
Providence, 16 Peace street.
PSYCHIC GLEANINGS.
Sentiment and Facts.
BY ALBERT MORTON.
NO. I.
It is the writer's intention in this series of articles to present gleanings from writings on Spiritualism, much of which will be from sources either out of print or inaccessible to general readers, with personal experiences and comments; more especially for those not familiar with the work of the early investigators of Spiritualism, and writings in re its philosophy.
"More sentimental messages conveying personal tests of the deceased, though frequently convincing to surviving friends, cannot be allowed much scientific weight."—Prof. Oliver Lodge, F. R. S.
"Men of science are at least consistent in treating the phenomena of Spiritualism with contempt and derision. They have always done so with new and important discoveries; and, in every case in which the evidence has been even a tenth part of that now accumulated in favor of the phenomena of Spiritualism, they have always been in the wrong."—Prof. Alfred Russel Wallace, F. R. S.
The foregoing extract from a paper by Mr. Lodge, presented at the recent Psychio Science Congress, would be a discredit to the logical acumen of a primary school-boy. The evidences given through "personal tests of the deceased"—whether sentimental or void of sentiment—to "surviving friends," are of as much "scientific weight" in demonstrating the power of spirits to communicate with mortals, as was the falling of an apple to Newton as an illustration of the action of the law of gravity. The critic admits the fact but deems it of no scientific value unless produced under conditions of his own devising.
There are scientists, even Fellows of the Royal Society, who are sufficiently endowed with the "sentimental" virtue of humility to accept the evidence of their compatriots as having "much scientific weight." In a lecture prepared by Prof. Wallace, especially to fill an engagement with the writer, June 5th, 1887, in describing the different phases of spiritual phenomena, he referred to the strictly scientific investigations of one of the most eminent scientists of the present time. He said:
"Passing on from these we come to another set of phenomena, still more marvelous, called 'materialization,' or the production of temporal spiritual forms out

of surrounding matter. The first produced were human hands which sometimes wrote visibly, could be touched, and were tangible; then human faces were produced; then after a considerable time, the entire human form was produced, and it has now become very common, as it was promised some ten or fifteen years ago; but we all doubted whether that could be the case; nevertheless it is a well-known circumstance, thoroughly decided by all persons who have investigated this subject. Mr. Crookes examined the subject many years ago, and has published the results.

The examination was critical, and carefully carried on for weeks together in his own house, in his own laboratory, with all his own methods. These figures were photographed, weighed and measured; he did everything that a scientific man possibly could, and he has declared that absolutely and positively they are real existences—spiritual existences, because they are only temporary; they come and pass away again. These materialized bodies are now not infrequently actually seen to form, and then seen to dissolve again into a mist, and finally totally disappear. We have, therefore, the most absolute and perfect proof that these things are realities.

In the evidence given before a Committee of the London Dialectical Society (reported to the Society July 20th, 1870), that of Mr. Manuel Eyre illustrates both the sentimental and practical phases of Spiritualism. The lady first mentioned gave a satisfactory answer—in her experience—to the question: "What good does Spiritualism do?" In the second case the theories of telepathy, subliminal consciousness, or mental vibrations between mundane human beings, do not afford any explanation so simple and reasonable as the action of a decarated mind; and we believe that the fact that the mind continues to act in relation to mundane affairs, after its separation from the earthly form, has been as scientifically demonstrated as the fact that messages are transmitted by the action of invisible agencies through the use of metallic mediums. This truth has been demonstrated by some of the most eminent electrical scientists in England and our country.

Mr. Eyre testified as follows:

"My experience has extended over some sixteen to seventeen years. My attention was first attracted, so as to create an interest in Spiritualism, by a lady, a friend of ours in Philadelphia, Pa. She was an educated lady of ability and position—sister-in-law of the Attorney-General—but she was not a believer in either a God or a future existence, and was really unhappy in her non-belief. I, with a few intimate friends, met her at this time, not having seen her for several months, in Washington. We noticed in her a lighter, brighter expression, and a seemingly happier tone of mind. We spoke of it after her visit the next day. She called again, and then brought up the subject of Spiritualism. We all began to turn it and her into ridicule, and treated the subject as low and vulgar. Her reply was: 'I do not argue, and I do not try to keep with your usual good sense.' She went on to say, 'You know what my belief was, and that I was really miserable in that belief. I have investigated Spiritualism, and not only believe in it, but it has made me perfectly happy in the belief of a future existence; and my daughter, whom, you know, I was training in my former unbelief, is a changed girl, and instead of being the willful, irritable child she was, is happy in the thought of the future, is kind, attentive and considerate in her actions toward myself and others.'

I had no answer to such facts; but my attention being thus drawn to the subject, I have lost no opportunity of investigating it. I will now relate a fact which, I think, shows an intelligence foreign to that of the persons present at the circle where it occurred. One object of my visit to this country was to obtain, if possible, the register of the baptism of a person born in England, and who died in America a century ago. From information given to me, I was led to believe I would get this in Yorkshire or Cambridgeshire. I spent over three months, and took a great deal of trouble, but all to no purpose. I had received from America a spirit-communication that I would be able to get the information of where this baptismal register was to be found through a medium in this country. I tried through several mediums, but got nothing satisfactory but the assurance I would get it. I at last got a communication from a spirit directing me to go to Mrs. Marshall. [The report of his first interview with this medium is not essential as to the rest of the story.] Of the second sitting, within a few days, he said: 'Before leaving home I wrote out and numbered about a dozen questions—among them was the question, 'Where can I find the register of the baptism I am searching for?' The paper with the questions I had folded and placed in a stout envelope, and closed it.

When we sat down to the table I asked, after some other questions, if the spirits would answer the questions I had written, and had in my pocket—the answer, by-ways, was 'Yes.' I asked if I should lay the paper with the questions on it, folded as it was, and in the envelope, on the table, and the answer was 'Yes.' I took the envelope containing these questions out of my pocket, and without opening it, laid it on the table. I then took a piece of paper, and, as the questions were answered—No. 1, 2, and so on—I wrote down the answers. When we came to the question where I could get the register of this baptism, the table telegraphed 'Stepney Church,' and at the same time Mrs. Marshall, Sen., in her peculiar manner, blurted out 'Stepney.' Being at that time a stranger in London, I did not know there was such a place. I went on with the questions I had prepared, and got correct answers to all of them. A few days afterward I went to Stepney Church, and after spending some days in searching I there found the register of the baptism, as I had been told.

In his paper at the Psychical Science Congress Prof. Lodge said: "A certain class of facts may be verified without the assistance or knowledge of any living person; . . . responsible people ought to write and deposit sceptic documents, for the purpose of posthumously communicating them to some one if they can"; but admits "postponement of the apparent posthumous action for more than a century," is somewhat straining to the theory of telepathic explanation. If human testimony is to be accepted, the Prof. can spare himself further straining. The members of that Congress, it is to be hoped, will have risen to such heights of supraliminal consciousness before the expiration of a century, as to be beyond quibbling over evidences they cannot controvert. The answer to the question asked by Mr. Eyre had been a matter of record in Stepney Church over one hundred years, which fact was unknown to any of the parties present (incarnated) when the information was given. Mr. Thomas Shorter, who introduced Mr. Eyre to the Committee, and thereby became his voucher, is well known as a gentleman of keen perceptions and strict integrity. There was no effort to impeach the testimony, which was evidently accepted as truthful, and answers the requirements of all reasonable investigators.

In "Psychography, by M. A. (Oxon)," William Stainton Moses—a gentleman of culture and strict integrity, one of the ablest writers on the subject of Spiritualism, and possessing remarkable powers as a medium for various phases of manifestations—gives many illustrations of spirit-writing on slates, one of which a lady of his acquaintance related as follows:

"In every case—the experiment was repeated several times—the writer could distinctly hear sounds of writing on the slate. The record further proceeds, noting the cessation of writing when the chain was broken by removing the hands, of which I have already spoken; 'Dr. Slade then moved across the room to procure a larger slate; this we examined to satisfy ourselves that there was nothing written upon it.

The slate was then placed upon the table, with a small piece of slate-pencil upon it. Dr. Slade holding it with his right hand, and my friend with his left. My friend said he kept the slate as close as possible to the table, but the pressure caused by the writing seemed to force it downwards. The result of this was, that shortly a distinct sound of rapid writing was heard upon the slate, and a message (which I omit) was found to have been written.

This message covered the whole side of the slate, which had been next to the table. The lines were close together, and extremely evenly kept. We were conversing with Dr. Slade more or less all the time the writing continued, and I noticed that whenever I loosened my hand, the writing ceased; when I again held it, it continued."

I received a communication, through Dr. Slade, from my spirit-wife, August 10th, 1870, ten days subsequent to her demise. I was a stranger to the medium; the slate—being the only one in the room—was cleaned under my inspection, and did not entirely escape my sight during the séance. The method pursued was precisely as related in the séance above described. When the slate was withdrawn from beneath the table the crumb of pencil rested upon the last trace of the initial, and I found upon the slate, six by nine inches in size, a message containing one hundred and nineteen words, not a *fac simile* of her writing, but, in manner of expression, characteristic of my wife. In it she mentioned meeting "John," a mutual friend who died in Leghorn, Italy, a few months previously. Here was evidence of a power and intelligence inexplicable by any trickery, or by telepathy or other ordinary P. R. S. explanations. I did not give the names of my wife or "John," and still have the slate as an evidence that hypnosis cannot remove.

Summerland, Cal.

John Sutherland, the Glasgow Hangman.

To the Editors of the Banner of Light:

Many years ago, when our friend Mr. J. J. Monse was cultivating his mediumship, he, for a time, sat on Friday evenings, in séances at the office of the *Medium and Daybreak*, London; and on 12th of May, 1871, the following communication was given: It appeared in *The Medium* of the next week. I send it to you now, because I think it peculiar and interesting; and feel sure the present generation of Spiritualists will also read it with interest.

The first control of the evening was by "Thomas Paine"; then followed the "Strolling Player," who, before leaving, answered questions; a stylish gentleman asked: "What kind of company do you keep in the spirit-world?" Reply: "I have just been in the company of a very decent sort of a hangman!"

The sitters in the circle thought this a practical proof of the swiftness of his questioner, but it appears to have been a literal truth. Then came the control by John Sutherland—whose message is here appended.

Yours faithfully in the Cause,
Birmingham, Eng. CHARLES GRAY.

After the control of the "Strolling Player," the succeeding spirit commenced to take possession without the medium being awakened out of the trance. The medium betrayed signs of nervousness and uneasiness, as if he were in an apprehensive state; he leaned forward, and placed his hands on his knees, then rubbed his legs down, as if to feel whether he had legs or not. In a short time he spoke as follows:

"A friend of mine informs me that he has told you who I am. Sixty years ago—ay, quite sixty—I was alive here, away down in the North (though I don't talk Scotch), in Glasgow. I was well known in Glasgow at the time. There was a piece of poetry that I used to know a verse of:

'Hark to the sounding of hammers,
List to the driving of nails;
It's the workmen building a scaffold
In front of His Majesty's Jail.'

I went to the spirit-world, and met those whom I had duly and legally strangled—hung. Oh! they soon knew 'Hanging Jockie' again. They didn't forget hanging—oh! no. I was very unhappy for a dozen years or so. I was a miserable, weak, faded, spindle-shanked old fellow, and was not much better when I got to the other side. Everybody hated me. No one loved me, and I knew no peace.

Things went on like this for a long time, when one day, after running away from a man, and having sat down by the wayside, as heart-broken and God-forsaken a creature as ever you saw, a missionary came along—as good-hearted a fellow as ever I saw. He took me away with him. Consciousness left me as we went along.

When I came to myself again my old rags were gone, and I was clothed in a robe of gray. Flowers—handsome, splendid, beautiful flowers—kind faces, kindly words—and 'Hanging Jockie' did what he had never done before—cried. I wanted to hide away from their kindness: it was worse than cruelty. Their love worked its way through my heart, and 'Hanging Jockie' began to alter, and became as quiet as a little child. I began to know what it was to have some one to care for me. I saw no more of the hung creatures for a long while. Having gained strength, I was taken out for a ramble with those who are the teachers of this place, and I met several of those poor creatures, changed like myself; but in place of revenge that once existed between us there was a different feeling, one of forgiveness; for we felt we were the victims of circumstances. So in the care of this community, who call themselves the 'Association of Reclaimers,' 'Hanging Jockie' continues to improve himself. I am John Sutherland, the Glasgow hangman. Some other time (perhaps), I will give you more particulars as to my after-life."

Verification of the foregoing message:—Two letters (of dates 25th May, and 6th June, 1871) in the *Medium and Daybreak*, from Mr. James Nicholson of Glasgow, who reports that he made inquiries from some old friends in Glasgow, who said that such a character used to be hangman in that city—that he was very ungainly in his person, wore a cocked hat, and was mortally hated by the townspeople. At last "Hanging Jockie" two sons, feeling the disgrace attaching to their father's profession, took him quietly away from the locality.

Mr. Nisbet, Printer, of Glasgow, also has written to the effect that an old friend of his remembers the Glasgow hangman quite well.

Married:

On Sunday, Jan. 14th, at Grace Church, Broadway, by the Rev. Dr. Huntington, Miss E. C. Silvester (a well-known New York test medium) and Mr. Charles Riesenweber. Mrs. Riesenweber will continue to give sittings, etc., at the same address as formerly, 311 West 21st street, New York City.

Dandruff forms when the glands of the skin are weakened, and if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

Banner Correspondence.

New York.
NEW YORK CITY.—"R." writes: "At Carnegie Hall, Jan. 14th, Willard J. Hull gave a remarkable and effective lecture in the morning upon the position of the Roman Church upon the public school question, showing the course pursued in its efforts to obtain a part of the public school fund. He cited the bill about to be passed for passage in the New York Legislature, for the purpose of division of school money to those private or religious schools having a regular attendance of fifty scholars—being confined in its scope to the kindergarten and primary schools. The speaker showed how necessary it is that we oppose all things tending to associate sect or religion with this government. The public schools are the bulwarks of this nation, and must be maintained and defended."

The lecture was so able and satisfactory to the audience that, at its close, several spoke endorsing it, and a subscription was opened for a fund to have it printed. Mr. Henry J. Newton and . . . were appointed a committee for this purpose.

The afternoon meeting was very large and interesting; several mediums gave excellent tests. . . . spoke in behalf of the 'Woman's Emergency Relief Association,' 111 East 14th street, which has recently been organized for the relief of the needy and suffering. His appeal was for more liberal contributions, based upon his personal observation in several visits to their rooms, where he saw the need experienced and the work being done. Gifts of food of all kinds and of clothing are greatly needed. Nearly fifteen hundred meals had been furnished to the hungry in one week, and many pitiable cases were investigated and helped.

The evening lecture upon 'The Origin and Destiny of Life,' was in all respects an able and worthy effort. Mr. Hull has the gift of good oratory; his voice is fine, well modulated, and used with effect to express the purpose and point of the utterances. He said, in part: 'There has ever been a desire, intense and all-absorbing, to know and to place upon a rational analysis the origin and destiny of life. From whence do we come? whither are we bound? is the cry enigmatical and persistent which has followed man through all time; and to the great mass of humanity this inquiry is as futile, the answer to it as unsatisfactory to-day as it ever was.'

To the child all the life phenomena witnessed are wonderful and awaken curiosity; with growth comes the unfolding of intellect, of love and wisdom, and the mind gradually comprehends more and more the wonders of life. The student reaches out for the grand and the true. To him is revealed the process of nature. World-building is opened up through the telescope; and he learns of countless stars whose light takes years to traverse the space to reach our eyes. Then, becoming the ideal man, he enters into the realization of the magnitude of universes!

As the insect crawling upon the castle wall sees only the mountains, hills and vales of his path, so many minds only recognize their own little experiences, and think they make up the whole, while one who stands at the proper angle of vision sees the grand proportions of the whole structure. Such is the comparison between the average sectarian and the Spiritualist.

The intellect of man is naturally skeptical, and rejects all the alleged data of a future life which are predicated upon theories; but the facts of intelligence given in the demonstrations afforded by Modern Spiritualism cannot be pushed aside; they must be considered, and to an untrammelled mind produce conviction.

Being a student from the pyramid of Gizeh, and our saviors tell you of the Egyptians who built it; bring a handful of earth from Karnak's ruins, and the carvers and architects of molding dynasties are by them resurrected and painted in glowing language. This is the power to read the soul of things—we call it 'psychometry.' The soul of life is behind all manifestation. To know that we can talk with those whom we laid in the tomb a short time ago is a marvelous thing, and makes it possible for us to reach the threshold of the vast temple of the Infinite.

Mr. Hull is winning favorable opinions from all hearers. His last discourse on Jan. 23rd he announces will be on 'The Life and Services of Thomas Paine.'

Mrs. Ada Foye had a large audience Wednesday evening, and gave wonderful readings and tests every Wednesday evening. Wednesday evening during January and February, and all should avail themselves of this opportunity to test her wonderful powers."

Massachusetts.
LOWELL.—John P. Guild writes: "Dr. Drisko of Lynn spoke (entranced) for the Spiritualists Sunday, Jan. 14th. There was a good attendance; his afternoon lecture on 'Who Knows' was an interesting one. In opening, the speaker analyzed the word 'knowledge,' saying that it is the result of experience, nothing else, but that belief, speculation, dogmatism and dictation are not knowledge. The *Mail* of Monday says in further report: 'To-day Christianity, which has so loudly professed knowledge about eternity, is restless with doubt about the religious beliefs which it has long boasted nothing but a system or a confusion of faiths; it has practically lost faith in itself, and yet condemns those honest enough to own they don't know. In spite of the first axiom of all philosophy that experience only is knowledge, the preachers have told us all along that the good would go to a glorious heaven and rejoice in their own salvation and the bad to the other place. The good have been told that they doubted the story of the bloody vicarious atonement made to placate a God of infinite anger. Did they know? Had they been there to see? Spirituality teaches us how to know that we are immortal. We want you to know the road to spiritual being as far as we spirits have passed over it. I am not going to tear down any religion, but build it up. From the old records of guesses and dreams, and possibly past experiences, a great church was built up which tried to keep people in ignorance of anything further. We, the spirits freed of the mortal coil, know so far as we have gone.'

In the evening Dr. Drisko spoke eloquently on the history, condition and prospects of the United States, and gave a loud warning against the combined planings of ecclesiastical forces and financial monopolies, both basing their empire on prejudicial unthinking people. He answered the question of the Chairman, 'Is not the road to improvement in social conditions the teaching of the doctrine that all men are equal as the children of the one God?' by saying: 'The higher life of fraternity and peace must come by self-respect, and acting accordingly to the principles of Thomas Paine, who said: 'The world is my country, and to do good is my religion.'

Michigan.
GRAND RAPIDS.—Effie F. Josselyn, Corresponding Secretary of the Haslett Park Association, writes: "The speakers for 1894 at Haslett Park Camp will be: Sunday, July 29th, Mrs. A. L. Robison; Aug. 5th, J. L. Howe and Mrs. A. B. Sheets; 12th, Hon. A. B. French and Mrs. H. S. Lake; 19th, Edgar W. Emerson; 26th, Dr. A. B. Spinney and Hon. L. V. Moulton.

Lectures will be given each day by able speakers. Good phenomenal mediums will be present."

Wisconsin.
MILWAUKEE.—Prof. A. B. Severance writes: "I have just been reading in *The Banner of Light*, Jan. 18th, the report furnished by a Chicago correspondent of a meeting held at the corner of Indiana Avenue and 31st street, that city."

What interested me was that he stated the afternoon meeting was devoted to the discussion of the subject, 'What course should be pursued to prevent inharmonious in our mental and physical conditions as to enable us to avoid illness?' I am glad the Spiritualists are beginning to discuss such questions. I am astonished that they do not inquire into this subject of health more, for good health is the greatest blessing any one can have. Spiritualists seem to go around complaining of their physical ailments as much as others do, when to my mind they having larger opportunities for information, ought to set a better example."

Minnesota.
MINNEAPOLIS.—E. Cora Haskins, Secretary of the Society of Modern Spiritual Thought, writes as follows: under date of Jan. 12th: "Our Society has enjoyed for three months the grand and uplifting inspirational discourses of Mrs. Helen Stuart-Richings, a divinely-gifted woman, and one who is thoroughly imbued with her work. Spiritualism has been brought into more general notice by her able and logical replies to two well-known ministers, and a growing interest among the thinking class of people has been shown during her stay among us. She has many strong friends here, who hope to welcome her back soon."

Mrs. Richings has located in this city, and will call it home for the future, as we may see her more frequently on that account. Her health has greatly improved.

The present month is devoted to 'test séances,' the medium being Prof. Kuyler. He has given some of the most remarkable tests the writer has ever heard, and the skeptics and investigators ought to be thoroughly satisfied. The meeting in the evening is opened by Mrs. E. Braun with an invocation, followed by a short discourse. This lady is a magnetic physician of this city, a very fine medium for tests, and a most excellent speaker, using forcible and correct language at all times. A Woman's Progressive Union is being formed by the ladies of the Society of Modern Thought—and any others may join to aid in raising funds for the organization to promote sociability, culture, and to help the distressed and suffering."

Pennsylvania.

PHILADELPHIA.—"Progress" writes, Jan. 10th: "The Spiritual Conference Association continues to flourish, and maintains its interest under the ministrations of Dr. G. C. Beckwith-Ewell as speaker, and the efficient management of its President and Vice-President, Messrs. Wheeler and Looker. The lecture on Sunday afternoon last on a subject chosen by the speaker, 'God is Love,' suggested by the hymn previously sung, was one of great force and beauty, portraying love as the power which governs the universe, manifested everywhere, but betraying its most potent influence in the human soul; testifying to the divinity within us; demanding development and expression, and in its unfolding revealing the God-power. It was in our souls we might look for God, and finding the deity represented as love, find heaven."

The evening discourse on 'The Philosophy of Spiritualism' was very forcible and logical. Although Dr. Ewell is a fine medium for the exhibition of phenomena in tests and psychometry, he never allows his hearers to lose sight of the fact that underneath and behind and overshadowing and preëminent is the philosophy, the love which lifts and sustains the world."

Rhode Island.

PROVIDENCE.—Mrs. S. E. Hansen writes: "The Progressive School and Aid met in Columbia Hall on the eve of Jan. 3d, and spent a very pleasant evening, the children receiving a number of presents from 'Uncle Isaac,' instead of the usual tree; the marching of the children and recitation by Miss Lulu Buffington were enjoyed by all."

January Magazines.

THE LADIES' HOME JOURNAL.—The narration of "Pomona's Travels," by Frank R. Stockton, continues to interest the reader; Mrs. Frances Hodgson Burnett contributes the second number of her delightful article, entitled "How Fauntery Really Occurred"; "How I Became an Actress" is the theme of a most entertaining bit of autobiography from the pen of Mrs. Adelaide Ristori del Grillo; a sketch is given, with portraits, of Mrs. Donelson Wilcox, who was born in the White House during the administration of Andrew Jackson; the second installment of Mr. William Dean Howells' "My Literary Passions" is full of interest; the editor earnestly discusses the question of the "Education of American Girls." Other valuable and entertaining articles appear, and the departments are fully sustained. The Curtis Publishing Company, Philadelphia.

THE MAGAZINE OF ART.—"A Pastoral" is the subject of the exquisite photograph that forms the frontispiece of this particularly excellent number; "The Ruston Collection: the Modern Pictures," by Claude Phillips, fully illustrated, is most interesting; "Art in the Theatre: the Question of Reform," is ably discussed by W. T. Webb; "Love among the Ruins," is a charming full-page engraving by M. Dornay, from the painting by E. Burne-Jones, recently destroyed; Helen Zimmer contributes a sketch of the work of the German sculptor, Adolf Hildebrand; Jane E. Harrison writes of the "Myths of the Dawn on Greek Vase-Paintings"; the second part, "In Memoriam: Cecil Gordon Lawson," by Heselnde Owen, appears, finely illustrated, together with other articles not mentioned here. The Cassell Publishing Co., 31 East 17th street, New York.

WORTHINGTON'S MAGAZINE.—Charles Howard Shinn gives a graphic description of "The Forests of California," and his article is fully illustrated with exquisitely beautiful engravings; Mrs. Mary A. Livermore contributes the second part of her pathetic story, entitled "One of the Forty-Niners"; Walter Dening writes of the "Customs and Amusements of the Japanese"; the first part of "A Celebrated Escape" appears, and is a thrilling story of the Libby Prison Tunnel, by Samuel P. Bates, LL. D., late State Historian of Philadelphia. A. D. Worthington & Co., publishers, Hartford, Conn.

THE COSMOPOLITAN opens with a hitherto unpublished poem by John G. Whittier, entitled "The Rose Lay on the Gabbler's Shrine," artistically illustrated by H. S. Mowbray; W. D. Howells continues his "Letters of an Altruistic Traveler" by writing in his charming manner of "A Bit of Altruism in New York"; "A Revival of the Pantomime" is an entertaining contribution from the pen of T. O. Crawford; Marlan Harland writes a delightful sketch of Pocahontas under the title of "Our Lady of the James"; Capt. Charles King contributes an article on "Long-Distance Riding"; Agnes Reppel discusses "Humor: English and American." A variety of other articles of a most interesting character are contributed by well-known writers, making an especially strong number. Published at Sixth Avenue and Eleventh street, New York.

THE QUIVER contains the usual amount of serious and instructive matter and entertaining fiction, with installments of the serials now running in this magazine. The Cassell Publishing Co., 31 East 17th street, New York.

MISCELLANEOUS NOTES AND QUERIES presents much valuable information regarding curious historical, mathematical and scientific facts. "A Contribution to the Biography of New Hampshire Odd Fellowship" will be of special interest to the members of that fraternity. Published by S. C. & L. M. Gould, Manchester, N. H. For sale by Colby & Rich.

THE HUMANITARIAN.—"An Italian View of the Woman's Movement" is an able and thoughtful paper by Hon. Italo Socci, member of the Italian Parliament; "Alcohol: Its Use and Abuse" is an earnest reply to Sir Dyer Dicks' article; by George C. Kingsbury, M. A., M. D. New York: Caulon Press, 20 Vesey street.

THE PHRENOLOGICAL JOURNAL contains a highly interesting sketch, by Edgar C. Beall, M. D., of the late Prof. Tyndall, under the head of "Character Studies," whose portrait forms the frontispiece of this number. Fowler & Wells Co., Publishers, 27 East 21st street, New York.

CASSELL'S FAMILY MAGAZINE.—Beside the fiction, "Gardening in December," by a practical gardener,

will be a welcome article to many who delight in raising plants for home use, and the departments are especially good: The Cassell Publishing Co., 31 East 17th street, New York.

THE HOUSEHOLD.—The first installment of "My Brother Frank," a story by Mrs. O. W. Oliphant, will prove a great attraction. Published at 110 Boylston street, Boston, Mass.

RECEIVED: THE ST. LOUIS MAGAZINE. Publication Office, 2310 Olive street, St. Louis, Mo.

THE COTTAGE HEARTH. Published by W. A. White & Co., 25 Bromfield street, Boston, Mass.

THE KINDERGARTEN NEWS. Published by The Milton Bradley Co., Springfield, Mass.

OUR LITTLE ONES. The Russell Publishing Co., 100 Summer street, Boston, Mass.

Mrs. H. S. Lake in Cleveland.

On Sunday, Jan. 8th, this talented trance-speaker delivered a fine lecture upon the subject of "Mediumship and Spiritual Consolations," before the Cleveland, O., Spiritual Alliance, of the Army and Navy Hall. According to the local press it was considered a remarkable production. The speaker said: "These two departments of man's mysterious and complex being are not necessarily related. Mediumship is the capacity to carry from the supermundane realm the conditions which are there, and to express them on this mundane plane. Both physical and mental mediumship are subject to the laws of attraction, furnished by conditions. There are an infinite number of planes of being in the supermundane realm, and great numbers of persons respond to the wills of the denizens of these planes. . . . Sorocates, Jesus, Joan of Arc, Thomas Paine and many other mediums have been channels through which different groups of spirit-beings in spirit-states have reported."

Mediumship has always existed, even though imperfectly, and in rare instances. Now it is becoming more general; but a knowledge of its use, and not its abuse, is highly necessary. Spiritual consciousness is a slow unfolding of the higher possibilities of the better being. This unfolding is based upon an exercise of principles, good and pure, in private as well as in public life. Devotion to truth and justice raises the side of spiritual consciousness, because it enlarges the inner power, and relates the person to an environment which is eternal.

This time-tempered world does not give to man or woman the graces of an angel, even though spirits communicate with them, unless they put forth efforts for the benefit of their fellow-mortals.

By-and-by there will be no use for charity, for the spiritual consciousness of the race will have apprehended the injustice which begets the evil. *Greed for gold and worship of false states bewm the spiritual consciousness and paralyzes the inner faculties.* Mediumistic selfishness degrades instead of lifting up. But there are many brighter, better beings, who are laboring with us to raise the tide of spirit-life in man and woman, and real success will come ere long to make the earth the proper dwelling-place for all.

SPIRITUALIST MEETINGS.

Albany, N. Y.—Spiritual meetings every Sunday from 3 to 5 and 7 to 9 P. M., at G. A. Hall, 21 Green street, conducted by Miss G. Reynolds. (BANNER OF LIGHT on sale.)

Allegheny, Pa.—The First Spiritual Church meets every Sunday at 2½ and 7½ P. M., Wednesday at 7¼ P. M., at 68 7½ street.

Buffalo, N. Y.—First Spiritual Society meets Sunday at 10 A. M., U. S. Hall, corner Court and Main streets, at 2 P. M., Henry Van Rusk, President; L. O. Beeson, Secretary, 34 Broadway.

Baltimore, Md.—The Religious-Philosophical Society meets every Sunday at 11 A. M., and 8 P. M., at Ralnes Hall, corner Baltimore street and Post Office Avenue. Miss Estelle Kapp, 1100 Clifton Place, Secretary.

Boston, Mass.—The First Spiritual Society meets at 8 P. M., Benson's Hall, opposite Academy of Music. Mrs. Rachel Walcott, speaker.

Chicago, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday, 7 to 9 P. M., and 7¼ P. M., Speaker, Mrs. Cora L. V. Richmond.

Cleveland, O.—The Children's Progressive Lyceum meets regularly every Sunday, 2 P. M., in Army and Navy Hall. Everybody welcome. Mrs. J. W. Conductor.

Cleveland, O.—The Spiritual Alliance meets every Sunday evening meetings free at Army and Navy Hall, at 7½ P. M., Mrs. H. S. Lake, permanent speaker. Everybody welcome. Mrs. A. Black, Conductor.

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Dayton, O.—The Spiritualists' Library Association holds meetings every Sunday at 7½ P. M., at its hall in Central Block, second floor, corner 3d and Jefferson streets. J. C. Cox, Cor. Secretary.

Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpenter gives lectures at tests Sunday at 7¼ P. M.

Dubuque, Iowa.—Services are held every Sunday at 7¼ P. M., and Thursdays at 7¼ P. M., Lyceum Sunday, at 2¼ P. M., Dr. G. W. Adams, President.

Grand Rapids, Mich.—Spiritual Association holds meetings every Sunday at 7¼ P. M., at 2½ and 7¼ P. M., Secretary, H. D. Barber, Secretary, 205 North Lafayette street.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Edie Hall, 1014 10th street, at 7¼ P. M., and 7¼ P. M., Thursdays, 3 P. M., and 8 P. M., Mrs. Edie F. Josselyn, President.

Leavenworth, Kan.—Spiritual Fraternity holds meetings at Leavenworth Hall, 21 Market street, at 7¼ P. M., Mrs. E. J. Webster, President; Mrs. E. B. Merrill, 33 Lowell street, Secy.

Little Rock, Ark.—Spiritual meetings, 12 P. M., in the same Hall. T. J. Troy, Conductor; Mrs. A. B. Hines, 203 Broadway, Sec.

Milwaukee, Wis.—Public meetings every Sunday in Franklin Hall, 216 Grand Avenue, at 2½ and 7¼ P. M., Secretary, H. O. Nick, 215 Third street.

Minneapolis, Minn.—Services are held every Sunday at 2¼ and 7¼ P. M., in the "K. of P." Hall, Masonic Temple, 100 Hennepin Avenue, corner of Sixth street. N. O. Westerfield, President.

New Bedford, Mass.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1¼ and 7¼ P. M., Children's Progressive Lyceum meets every Sunday at 1¼ A. M. in the same hall. Mrs. E. B. Hines, Conductor.

North Scituate, Mass.—Children's Progressive Lyceum holds sessions at Gannett Hall at 2 P. M., each Sunday. Silas Newcomb, Conductor.

Nashville, Tenn.—The First Spiritual Church holds meetings every Sunday at 7¼ P. M., at 2½ and 7¼ P. M., Monday for spirit communication at 8 P. M., at 60½ Church street. Mediums with remarkable gifts officiate. O. H. Stock, Conductor.

Banner of Light.

BOSTON, SATURDAY, JANUARY 27, 1894.

Progress of Evolutionary Thought.

The opening address before the Congress of Evolutionists at Chicago, last September, on the theme above stated, by B. F. Underwood, the chairman (who is now the editor and publisher of the *Religio-Philosophical Journal*), has been published in a convenient pamphlet of a dozen pages, and makes reading for all open minds that is of the quickening sort. Mr. Underwood sets out with the statement that the doctrine of evolution is very ancient. Belief in a genetic relationship between diverse forms of life can be traced back for twenty-seven centuries. Anaximander, an Ionian philosopher, anticipated the natural development of the world twenty-four hundred years before Kant, in 1755, published his "Universal History of Nature," prefiguring also, in the field of biology, Lamarck of France and Darwin of England. Later, Heraclitus and Empedocles advanced the idea that out of a struggle of contracting forces came such organisms as were best fitted to live. Opposed to this original conception of the unity of nature followed the dualistic conception of the Platonic school, which in later ages held the ascendancy, and has been for centuries the general belief throughout Christendom.

But evolutionary conceptions were somewhat general with ancient thinkers, and are to be regarded as no more than faring speculations, the views being held without any scientific foundation, since there were no careful observations of nature. Not until the middle of the eighteenth century did plants and animals become a subject of marked interest and careful investigation. Then was revived the theory of the derivation of organisms from simpler forms by changes in preëxistent organisms, and at once there began a new era of independent investigation by naturalists. German philosophers and poets—Goethe, Kant, Lessing, Herder, Schelling, Oken—were profoundly influenced by the idea. Goethe referred the whole variety of vegetable forms to one original common type; and he pointed out several places in the human skull showing remains of the animal skull, which, he said, "are found in stronger proportions in such a low organization, but have not quite disappeared in man, in spite of his elevation." Kant strongly inclined to the view that there had been a gradual development of animals from man down to the zoöphite, from this even down to the mosses and lichens, and even to the lowest conditions conceivable wherefrom life was derived. Yet he called this theory "a daring adventure of reason."

Buffon, in France, made the suggestion only that species may have come from the modification of ancestral forms; but he was careful not to contravene the dogmas of the reigning theology, and conceded the direct creation of every species by a separate fiat, as made certain by revelation. Dr. Erasmus Darwin, in England, grandfather of the immortal Charles Darwin—a poet as well as a man of science—published in 1794 his "Zoonomia," defending the view that species came by evolution, and ascribing the causes to their changing habits and their adjusting themselves to new actions and conditions. But brilliantly as he wrote on the subject, he could not sustain his position by inductive reasoning. His writings, however, though he admitted that his conjectures were not supported by accurate investigations or conclusive experiments, made a deep impression on Lamarck in France, and thus assisted to advance the favorable consideration of his leading thought in later years. In 1795, Geoffrey Saint-Hilaire reached the conclusion that all forms of life were the modifications of one or more types. When eighty-one years of age, Goethe wrote concerning the memorable discussion on the subject between Saint-Hilaire and Cuvier, that the event was to him one of incredible importance, and that he had a right to jubilate over the unusual victory, at last witnessed, of a cause to which he had devoted his whole life, and which, too, he claimed as his own in a special manner.

Lamarck's "Philosophie Zoologique," published in 1809, though it received not much attention for years after its publication, bore fruit at last in the next generation, the seed thus sown having sunk deep and lying fallow long in men's minds. A number of treatises appeared, during the first half of the present century, in opposition to the old view of the fixity of species, and in advocacy of evolution. In modern geology were produced strong supporters of the conception of slow evolutionary changes, in opposition to the old idea of constant cataclysms and fresh creations. Lyell demonstrated that past changes in the earth's development were due to the agency of causes still in operation; laying stress on the silent and continuous, though, to ordinary observations, imperceptible changes going on, whose result becomes apparent only in long periods of time. The scientific mind was prepared, by the discovery of a succession of nearly related organic forms, and of geological formations that were evidently the result of slow secular changes, to give a favorable consideration to the alternative idea of natural and orderly processes. "The Natural History of the Vestiges of Creation," among the treatises favoring the evolution of species under natural law, was a work then widely read, but looked accurate scientific knowledge, and contained some fanciful theories; yet Darwin remarks that it did excellent service in calling attention to the subject, and thus preparing the ground for the reception of analogous views. Prof. Sedgwick said, in 1833, in an address to the London Geological Society, that we have a series of most emphatic and convincing proofs that the approach to the present system of things has been gradual, and that there has been "a progressive development of organic structures subservient to the purposes of life."

Emerson, in our own country, was among those who, half a century ago, accepted and advocated evolution. The New England Transcendentalists gave adhesion to it in a general way. The early teachers of Modern Spiritualism emphasized the doctrines of development in their writings. Many thinkers were attracted to the essay of Herbert Spencer on the "Development Hypothesis." In 1852; in 1855 appeared "The Principles of Psychology," by the same thinker, assuming the truth of organic evolution and applying the doctrine to mental phenomena, endeavoring to show how faculties and intuitions of the mind had been evolved. In 1857 Spencer published "Progress;

its Law and Cause," discussing the conception of universal evolution, which he has been ever since elaborating and working into a grand system. But *The Westminster Review* correctly said that Mr. Spencer was ahead of his generation, and paid the penalty of his prescience in twenty years of neglect. To Spencer, says Prof. E. L. Youmans, belongs the honor of having first elucidated and established the law of Universal Evolution.

Charles Darwin gave to the world his "Origin of Species" in 1859, exhibiting vast scientific attainments and vigorous inductive method, more profound and far-reaching in its influence than has been the case with any other single man since the days of Aristotle. Hedded in 1882, and had the satisfaction of seeing his views accepted by the great body of scientific men, and that his discoveries and untiring labors had created an important epoch in human thought. While he did not first enunciate the theory of evolution, he presented a comprehensive and systematic combination of phenomena which had stood comparatively isolated before, and an intelligible and rational method by which evolutionary changes in the organic world have occurred. While others, no doubt, had glimpses of "natural selection," and while Prof. Alfred E. Wallace discovered it by his own observations, yet Darwin's discovery was made independently as far back as 1844; and he alone possessed the knowledge of natural history, and had the full understanding of the import and implications of the theory necessary for its presentation in a manner to command the attention of scientific men. "The Survival of the Fittest" was Spencer's original expression. Darwin's second important work was "The Descent of Man." Wallace, Tyndall, Lewes, Tyler, Bagehot, and other brilliant minds, came to the support of his views. Germany's scientific minds enthusiastically sustained him. France was critical and cautious. In the United States, Prof. Asa Gray, Chauncey Wright, John Fiske and Prof. E. L. Youmans, with many others, espoused the doctrine of evolution.

The "Origin of Species" was translated into all the civilized languages, and provoked an earnest and oftentimes an angry controversy far and wide; it was stated in a cyclopedia to have been "the subject of more reviews, pamphlets and separate books than any other volume of the age." The result of it all is, that Mr. Darwin's main positions are considered reasonable and sound in regard to the origin of species, and are supported by a multitude of undeniable facts, and by reasonings based thereon which no future advances in knowledge are likely to invalidate. "Missing links" have been discovered almost every year since Darwin put forth his celebrated work. The series of transitional forms between birds and reptiles has been pretty well completed by the discovery of birds with teeth in this country by Prof. Marsh; the dividing line once alleged to exist between animals and plants has been shown to have no existence in the "border land" of organic life. A study of the remains of the tertiary mammalia has shown that if the doctrine of evolution had not existed, paleontology must have invented it. Men like Lyell, Huxley, Gray and Marsh, in the provinces of their investigation, found the facts so strong that they were compelled to accept it. Hence, says the cyclopedia, "Darwin was able to convert the world, when Lamarck had only been able to stir up inquiry among the picked spirits of the scientific and philosophic coterie. Therein lies the true secret of his rapid, his brilliant, and his triumphant progress. He has found out not only that it was so, but how it was so, too."

For years after Darwin's "Origin of Species" was published, evolution was furiously denounced by the clergy, misrepresented and ridiculed by the press, and treated with supercilious contempt by the literateurs in Europe and this country. But Darwin, Spencer, and others, in their chosen provinces of investigation, have made discovery after discovery, and in the meantime the people have become familiar with the general conception of evolution, and more favorably disposed to a consideration of its claims. It has been strongly opposed on the ground that it involved hostility to religion; but the truth is that evolution, recognizing religion as a fact in the world, and a factor in human progress, shows that, whether considered as an emotional manifestation, or as a conception of origin, duty and destiny, it has been subject to the same law—that it has been a growth, improving with the progressive development of man from the condition in which fear is its predominant element to that in which it is "morality touched with emotion"—lofty character and high moral and spiritual aspiration. According to this view, religion is the recognition of the power manifested in all phenomena, the power in which we live and move and have our being, and is therefore an expression of man's relation to the All of Being. The special elements of religion are transient; the general element persists, because it has its foundation in the constitution of man, and in those general relations which he sustains to the universal life of the universe. If the unscientific and prescientific cosmogonies and the myths and miracles of theology are religion, then Darwin's "Origin of Species" revolutionized not only zoölogy, but religion; but these are not any part of the essential elements of religion.

In the many excellent papers read before the Parliament of Religions, the fact was emphasized that in all the great ethnic and historic religions there is, with superficial diversity, fundamental unity. This unity, according to evolution, is due to the fundamental unity of mankind, the essential sameness of human nature everywhere; and the superficial diversity is due to the superficial differences of climate, circumstances, and environment generally. Ethical codes, as well as religious systems, instead of being original revelations, are deemed to be the results of ages of human experience; and even the moral intuitions, *a priori* to the man of to-day, are viewed by thinkers as the results of ancestral experience ingrained in the race, a legacy at birth, but the accumulated results of what men felt and thought and did through the recorded and unrecorded periods of the past. Systems of morality—essentially the same everywhere—are seen to have grown from simple ideas of duty, as naturally as the tree, with all its foliage and fruit, has grown from the seed. Buddha and Confucius were great moral teachers, but they did not come into existence without antecedents. They were products of centuries of moral culture and aspiration, which in them bloomed and flowered in surpassing richness and beauty. The explanation of such rare men as Newton and Shakespeare lies in the conditions

and antecedents of such phenomenal genius, and not in an obtrusion in the sequent order of natural events. Science is conceived as an evolution. Language, once believed to be the result of a supernatural revelation or of a conventional agreement, is now recognized by the most eminent philological scholars as an evolution. For example, the English language came from preëxistent languages, and additions to it are being constantly made. Probably a few guttural sounds were the beginning of human speech.

And so of every department of thought and activity. The whole system of jurisprudence and the history of legal practice furnish incontestable proof of evolution; as do also the art and science of medicine. Indeed, no physical science can now be intelligently studied except in the light of evolution. The same is true of psychology, and of all systems of philosophy, all ethical, educational, social and political reforms. Our whole industrial system is an evolution. Every art, every discovery, manufacture and mechanical invention illustrates the conception of evolution—the conception that the ideas and realizations of any given time are the results of the modifications of preëxistent ideas and achievements. Even the conception of evolution itself has undergone progressive changes conformably to the law of evolution.

Every specialist recognizes it in his department of thought. As Prof. Whitney, our American philologist, observes: "Modern science is proving that all the elements of culture, as the arts of life, art, science, language, religion, philosophy, have been wrought out by slow and painful efforts in the conflict between the soul of man, on the one hand, and external nature, on the other; a conflict in which man has, in favored races and under exceptional circumstances, been triumphantly the victor, and is still going on to new conquests." The principles and facts of evolution permeate literature, and are given prominence in the discussion of all social, moral, economic and industrial questions. Evolutionary thought has been diffused, and has permeated through the various intellectual strata until it has reached the masses in an attenuated form, so that it has modified popular conception in regard to the cause and the sequent order of phenomena. The theory of evolution is still very incomplete; it leaves a multitude of things unexplained; Darwin has only led the hosts of thinkers into the promised land. The realm of evolution is the region of natural law, and that is all the domain of science. The watchword of evolutionists is "upward and onward." They will accept no unproved propositions as finalities; they refuse to be enslaved by the mere authority of names or creeds; they cannot "go back" to anybody except for instruction; and will not be stretched on any Procrustean bed of dogmatic assertion.

Michigan State Meeting.

The Michigan State Spiritual Association will hold a grand Convention of three days in the city of Lansing on February 9th, 10th and 11th. This will be a hearty gathering of Spiritualists; and others interested, to inquire into spiritual phenomena and philosophy. All people of the State are invited to this meeting to transact business most important to the Association, and to obtain a spiritual refreshing from able mediums and speakers. The program will be given later. MELVIN A. ROOT, Sec'y.

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He was strongly attached to the sect of Friends; or Quakers, whose quarterly meetings he attended to the last. He confessed to being not much of a sectarian, and said that he cared little for creeds; but he liked to hear the Quaker speech and see the Quaker dress. He criticised the modern way of life, saying that all work too hard, are hurried, excited, all trying to answer the Sphinx's questions, all afraid of Mr. Grundy; we run over religion, politics, charities, by steam and electricity. He said the old Friends used to dwell on the need of "getting into the quiet"; but he thought there was no quiet nowadays to get into. He had little or no concern for posthumous fame. His sole aim was to do good, to bring human hearts into sympathy with his own, to lift into the free air of divine love and noble service. He could not help being a poet as well as a philanthropist, so strong was his native impulse to song, and so overmastering was his love of nature and beauty.

TIMELY TOPICS.

A Pathetic Story.—The creator of the popular "Concord Grape," Ephraim W. Bull, is reported to be dying slowly of old age and weakness at his home in Concord. He is eighty-seven years old, and lives alone among his hollyhocks and the roses and leonards of his small greenhouse. Last autumn he had a fall from his ladder, as he was climbing on his cottage roof, and was rendered helpless. His wife, Mrs. Bull, was a gold-bearer. He went from Boston to Concord fifty years ago to improve his health—settling up his shop at the opposite end of the village to the Thoreaus, who were making pencils or dealing in plumage—and planted his garden on the road to Lexington, and next door to the Alcott-Hawthorne grove and garden. He found outdoor life better for his weak chest than confinement to the shop, and so began to raise flowers and plant grape seeds; from the latter, crossed on the willow growing at the river in Concord and Bedford, he created, or evolved, an entirely new grape, which he named the Concord, now, perhaps, the most widely planted of all species of the vine in the world. It spread very quickly West and South, and found center New York, Ohio, Missouri and California, especially suited to its culture. Mr. Bull afterward undertook to make another grape, with all the good qualities of the Concord, that should ripen a week or two earlier, and thus escape the frosts. He thought he succeeded, and expended his all to put it on the market, but it did not prove a success. His friends are caring for him in his honorable poverty, and he may be removed to the Home for the Aged.

Things New and Old.—This is the title of a discourse delivered by Parker Pillsbury in sundry places, now published in a neat pamphlet. It discourses from the text: "Add to your faith virtue, and to virtue knowledge." The spirit and motive of his discourse may be apprehended from a few brief extracts, as follows: "Hardly yet has reason shone, full-blown, on pulpits or theological seminaries; when it does, much that is now taught in them will disappear as mists before bright summer suns." "The reign of unrighteousness is to be resisted, arrested, and the kingdom of peace, purity, charity established, religion or no religion." "Were Spiritualism only dream and delusion, it has made many mourners happy without deluding them; has even elevated, is still elevating, multitudes of noble men and women from dark dungeons of doubt, fear, dread and despair, and elevated them to an assurance of immortal existence."

We are glad indeed to be told, by such high authority as "Bradstreet's," that the business life has at last turned. The volume of the country's business has begun to expand; the production of pig iron has increased thirty-four per cent. in the last three months; deposits are in excess of payments at some of the largest savings banks of the United States; and resumption of work is taking place at industrial establishments in all directions. The general feeling is the improvement will be more pronounced soon.

THE PROBLEM OF LIFE.—The current number of this valuable and instructive magazine opens with an eloquent and able lecture by W. J. Colville, entitled "Is There a Messiah Coming?" delivered in New York and Brooklyn, Sunday, Dec. 24th. "All should be happy" is the subject of the sermon by Prof. David Sykes, which is here given in substance. "Music as a Substitute for Medicine" is discussed; "Music as an Instrument of Moral Culture," "Onesimus Templeton," appears, together with other matter of interest to the thoughtful reader. Edited by W. J. Colville. Published by H. E. Saunders, 452 Ogdon Avenue, Chicago.

E. Cora Haskins, Secretary, relates a good showing for Spiritualism at Minneapolis, Minn., in "Banner Correspondence."

Spiritualist meetings are held weekly in San Antonio, Tex., at Odd Fellows Hall.

We regret to report that our friend, Charles W. Sullivan, the excellent medium, popular singer and delineator, so well known, respected and beloved by his many friends and spiritual societies in New England and the West, is confined to his home in East Boston by sickness. All our readers will join with us in wishing him a speedy recovery, and the peace which angel visitants bring, while he is sick.

Rev. Dr. Talmage has at last resigned his charge, and a Boston daily thus summarizes the reasons for his action:

"The plain English of Bro. Talmage's retirement from his Brooklyn pulpit is that his church has experienced a deficit every year of about \$10,000, and he is unable longer to take care of the big debt."

Elder Smith, head of the Adventists at Battle Creek, Mich., is sure (as reported) that the world is shortly to "go up." It can't go down, because it is to be made the home of "the redeemed." Lieut. Totten should give him the military salute!

The New York Herald's editorial on "An Age of Religious Inquiry" is a thoughtful article, to which we shall revert in a coming issue of THE BANNER.

Facts Convention.

For several years Facts Meetings were held by Mr. L. L. Whitlock; but since he ceased the publication of the Facts magazine these meetings have been discontinued.

Mr. Whitlock's ideas have always been that the study of spiritual phenomena should include all classes of psychic or soul forces; that mesmerism, telepathy, mental healing, astrology and phrenology should be studied to obtain the highest and best spiritual development. For this reason he held a Facts Convention at Dwight Hall, Boston, Saturday, Jan. 20th, and Sunday, Jan. 21st, morning and afternoon on Sunday, Jan. 22nd, morning, afternoon and evening.

At the opening session Saturday evening, "Mesmerism and its Relations to Mediumship" was the subject under consideration. Some fine experiments in mesmerism were made by Prof. Wade of Cambridge, a young man of promising ability. These were followed with "Telepathy," and several interesting cases in mediumship by Dr. Coombs and Mrs. Whitlock; the latter, while under the purported control of the late Prof. Cadwell, called upon the audience for volunteers as "subjects," and several responding (Mrs. Whitlock being all the while unconscious), mesmerism control was successfully exercised upon them by the spirit.

Sunday morning, after singing by Prof. Forsyth and Mr. W. J. Colville, Mr. Whitlock made some remarks on the objects of this convention, and then introduced Mr. Colville, who spoke at some length on the subject, "Bible Miracles and Their Relation to Modern Phenomena." It was a masterly effort, showing how everything in life depends upon natural law and a knowledge of that law.

Dr. Storor then followed in his usual clear and concise manner of expressing his ideas. He paid a compliment to Mr. Whitlock for his work in the Cause of Spiritualism and for his zeal in publishing Facts. Mrs. Whitlock followed, and Mrs. Jennie K. D. Conant closed the meeting with psychometric readings. At 2:30 p. m. Prof. Baumbach opened the afternoon session with a piano recital, which prepared the audience for the lecture upon "Theosophy," given by Mr. Geo. D. Ayers, President of Boston Theosophical Society. He held the close attention of his hearers to the close of his remarks, and also answered several questions from the audience.

Mrs. Dr. F. J. Miller gave an address and answered questions upon "The Spiritual Science of Health as Related to the Facts Magazine."

Mrs. Whitlock was called upon to answer a question which had been handed to the desk relating to Mediumship. Her guides made an interesting address on the subject.

Dr. Conant ended the session with astrological readings, which were declared correct.

The evening session opened at 7:30 p. m. with remarks by Mr. Whitlock upon "Theosophy, Reincarnation and Astrology," and their Relations to Each Other."

Dr. Storor then spoke upon the subject introduced by Mr. Whitlock, "Astrology," which was the special theme for the evening, was explained and illustrated by Dr. Coombs, Mr. Whitlock and Dr. Storor, all giving valuable information to the audience upon this science.

Mrs. Whitlock then gave psychometric readings and clairvoyant delineations, which were recognized and pronounced excellent; Mrs. Howe's (control) followed with remarks.

Mrs. Sylvester rendered a solo, "The Land Beyond," very finely, and Mrs. Whitlock, Mrs. Bennett and others were invited to be present next Sunday, and assist in making this Convention interesting and instructive.

A Novelty

To some people who are not at present familiar with its use, but who have used it for thirty years, and regard the Galt Borden Eagle Brand Condensed Milk as a household necessity, and indispensable to good cooking.

"Dashed Against the Rock."

To the Editors of the Banner of Light:

As I am correcting almost the last proof-sheets of my new novel "DASHED AGAINST THE ROCK," I wish to say a word concerning it to the public in general, as well as to the four hundred who have subscribed for it already in advance of publication.

This book is a novel with a very decided purpose, and that purpose is to present, in the form of a more or less entertaining story, a practical insight into the various phases of spiritual or psychical research in which the thoughtful portion of all communities is now interested. I dare say I have frequently sacrificed literary style for the sake of introducing facts of science and philosophy, but for this I am not solicitous, as my object in writing this story has been to put into public print a series of remarkable papers given to me for that purpose by an occult scientist who refuses to appear personally before the masses, but who desires to throw out to the world through the medium of popular literature such portions of the knowledge in his possession as will, in his judgment, help to enlighten some who are honestly seeking a clue they have not yet found. I have shown up deception, while I have faithfully recorded the results of genuine mediumship, and though I do not expect my new literary venture will give anything like universal satisfaction, I do so conscientiously feel that though it is admittedly a novel, it has a mission and a message to the present generation.

I respectfully request that all business connected with this book (which will be out in a very few weeks) be transacted direct with the publishers, Colby & Rich, 9 Bosworth Street, Boston. W. J. COLVILLE.

Regulating Medicine.

In carrying out the recommendations of Governor Greenhalge regarding the regulation of medicine, which movement is also urged by many practitioners who believe they and only they have a right to practice the art of healing, the sons of Beacon Hill should take care lest a great injustice is done many most worthy classes of people, who have a right by the laws of a free country and the good works that they do to continue their ministrations, even though in so doing they confound the strict adherents of the so-called old school therapeutics.

It is not for the legislature of Massachusetts or any other State to dictate to an invalid or any particular person the course of treatment he shall undergo to gain health or keep it. Faith plays a large part in the curative agency, and to compel a believer in homeopathy to accept allopathic treatment or vice versa would be a violation of all personal rights. The same breach would follow if any one of these two lines was enforced when any sufferer conscientiously believed his physical salvation was to be found in another direction.

The subject is an all-important one. There is to us no apparent reason for the legislation, and if it is undertaken at all, under the stress of demand from medical societies now formed and self-adoring, or from a true belief that public health is in danger, then the greatest caution should be urged that the change stops this side of an infringement upon personal liberty.—The Newburyport (Mass.) Daily News, Jan. 15th.

MEETINGS IN MASSACHUSETTS.

Malden.—Jan. 21st, an audience that filled the hall to overflowing greeted Mr. F. A. Wiggins of Salem. His lecture was on "Conscience" and "Development." The tests after the lecture were positive and convincing. Mr. Wiggins will be with us again next Sunday evening, 7:30. Jan. 28th, Odd Fellows Hall.

The Children's Progressive Lyceum met in Odd Fellows Hall, at 2 p. m., W. E. N. Potter, Conductor. Marches and invocations; special topic under the direction of the association, "The Power of the Word." We shun the company of the wicked? Remarks by Dr. Toothaker, F. W. Baker, recitation, Master Ralph Carter; song and recitation, Master Charlie Chaffield; cornet solo, Mr. Wiggins; recitation, Miss Jennie Potter; piano solo, Miss Mabel Carter; recitation, Miss Bertha Willard; Miss Alice Fagan; piano solo, Miss Emma Chaffield; vocal duet, Masters Hugh and Ernest Carter; recitation, Masters Ernest Boyd and Harold Lord; song, Miss Cecil Ray; remarks by Mrs. Mason.

Dr. Toothaker awarded four prizes for the best marching to the children in the four youngest groups: Virginia Potter, Ernest Boyd, Cecil Ray and George Elms.

The Assistant-Conductor, Mr. Snow, awarded medals to the best behaved: Bertha Willard, Charlie Chaffield, Miss Jennie Potter, Ernest Boyd, Cecil Ray and George Elms.

A social for the benefit of the Lyceum will be held on Thursday evening, Jan. 25th, 1894, at the residence of Mr. Fagan, 221 Washington Street, Malden.

Melrose Highlands.—Services were held Sunday, Jan. 21st, by Dr. Evans Caswell, in Rogers Lodge. Subject, "After Death." The inspiring intelligence spoke of the past and the future, of the soul and of the body when death has consigned it to the unknown. There are records in the pyramids which will be given to the world in the near future, which present a complete explanation of the law of transmigration as understood by the ancients. The power was lost by the increase of materialism in later periods of the world's history.

The meetings held by Mr. Caswell are attracting the attention of people throughout the country, and there are many individuals who openly declare they can never go away into the church.

Services every Sunday afternoon at 2:30; free to all. 3 Appleton Street, Boston. EDWARD F. FAXON.

Haverhill and Bradford.—Miss S. Lizzie Ever of Portsmouth, N. H., was the speaker before the Spiritual Union last Sunday, drawing fine audiences alike in the afternoon and evening. Each service embraced inspirational speaking and exercises in mediumship, which were characterized by messages, devotion and communion, and of much personal interest to those to whom they were given.

The evening theme was, "The Land of the Immortals," and the messages were of interesting accord with the attractive subject.

Grinnell, Secretary: Mr. Moss, Treasurer; Miss Mary B. Williams, medium.

Mr. Lyon, an old worker in the field, has always a good word for the BANNER OF LIGHT.

Lynn.—At Cadet Hall, Sunday, Jan. 21st, the afternoon services opened with a song by Mrs. G. D. Merrill, who rendered appropriate music for the day. Mr. Joseph D. Stiles gave a sublime invocation and an excellent improvised poem; he then took for a theme, "Retrospective and Prospective—Or the Evolution of Human Life," presenting a grand and intellectual address. His control then gave sixty names and messages of spirit-friends, and many fine names and messages of spirit-friends, all pronounced correct.

Next Sunday, at 2:30 and 7:30, Mrs. Ida P. A. Whitlock of Boston, lectured.

Tuesday evening, Jan. 19th, Mr. F. A. Wiggins gave a grand test séance at 15 City Hall Square. The hall was packed.

Everett.—Society Hall, Sunday, Jan. 14th, Mrs. Dr. Bell, Mr. and Mrs. Atherton, gave lectures, tests and psychometric readings.

Sunday, Jan. 21st, Mrs. Almira Woodbury, Mr. and Mrs. J. H. Woodbury, gave lectures, tests and readings by Mrs. Quint.

Next Sunday, Dr. White and others will be with us. Feb. 4th, Mrs. Wilkins.

And Mrs. F. M. Atherington; Conductors: East Saville, Reg. 10.

Stoughton.—Jan. 21st, Mrs. K. L. Stiles gave one of her most interesting lectures in the Spiritual Temple to a large and intelligent audience. After her lecture she presented tests, which were generally recognized. She has won very many sincere friends here. Mrs. Stiles will be with us next Sunday, through the month of February.

Newburyport.—Sunday, Jan. 21st, Dr. Wm. A. Hale was with us—making the fifth time for the season; he lectured and gave tests afternoon and evening. The evening lecture, of "The Gods," was full of logic and sound sense, and highly appreciated by the large audience.

Speaker for next Sunday will be announced in daily papers. F. H. F.

Lawrence.—Sunday, Jan. 21st, Mrs. E. C. Kimball lectured for the First Spiritual Society in Pythian Hall. She gave many remarkable tests, which were recognized.

Sunday, Jan. 28th, Mrs. J. K. D. Conant will occupy the rostrum at 2 p. m.; Mr. W. J. Colville at 7 p. m.

Waltham.—At Shepherd Hall, Sunday evening, Jan. 21st, well attended meeting; invocation by Mrs. Adams of Waltham; recognized readings and tests by Mrs. Woods, Mrs. D. B. Bell, and the chairman.

Fitchburg.—Mrs. Julia E. Davis of Cambridgeport occupied our platform acceptably on Jan. 21st, giving many satisfactory tests.

Mrs. Nettie Holt Harding will be the speaker next Sunday, E. O. P.

Cleveland (O.) Notes.

The meetings of the various societies of this city are fairly well sustained this winter, and gaining quite a few new converts to the Spiritual Philosophy.

A Fraternal Exchange.—On Sunday, the 7th, Conductors Arthur J. King of the East Side and N. B. Dixon of the West Side Lyceum exchanged places, the interest of both Lyceums being awakened and benefited by it. These fraternal and courteous exchanges should really occur often.

Children's Progressive Lyceum.—The second prize contest (for boys) came off on Sunday, the 7th. The prize was a Columbian coin offered by Mr. George Seligman, of the Ladies Aid. A poem selected by Mrs. Hopkins, the Guardian, Masters Walter Kitch and Henry Starr being the contestants.

The judges were Mr. Thomas A. Black and Mesdames Frank and Harry Starr. The prize was awarded to Mrs. Starr. Mr. Black giving the other contestant fifty cents as a name.

Installation of Officers.—At the installation of the new officers of the West Side Lyceum an oyster supper and entertainment were given by the Ladies Aid. Mrs. Frank presiding. Mrs. MacNeil, Judge Hester, and others, took part in the literary exercises. Mr. N. B. Dixon, on behalf of the scholars, presenting the following resolutions: Resolved, That we work by Mr. C. B. Reed of New York, entitled, "The Other Life and This."

The Cleveland Spiritual Alliance has been re-organized, and hereafter will be known as "The People's Spiritual Alliance." It has already been applied for to the Secretary of State, and thus a new and more vigorous impetus has been given the society.

The pastor, Mrs. H. S. Lake, still continues along the line of her former work, and by her noble presentation of it maintains the interest created since her coming to this city. The People's Spiritual Alliance intends holding special services, Army and Navy Day on Sunday evening, the 28th, in commemoration of Thomas Paine's birthday anniversary. It is to be made a memorable occasion by supplementing the Sunday services with a grand banquet and ball on Tuesday evening, the 30th, in the Casino Hall. Resolutions and the details of all shades of opinion are expected to rally on this occasion.

New Mediums Here.—Mrs. E. Pfuntner of Cincinnati has lately arrived in this city, intending to make her home here. She is a bright, intelligent woman, and has become a working member of the Lyceum. She possesses the happy faculty of knowing how to talk to and interest the Lyceum scholars, even to the little children. For several days there were many of our mediums and speakers who would interest themselves in the Lyceums.

The Minor Brothers are also late arrivals in Cleveland, and have already been heard at several of our Sunday evening meetings in Case Hall. Will report later of them.

The Twenty-Eighth Anniversary.—Before these notes appear the Children's Progressive Lyceum of Cleveland will have celebrated its twenty-eighth anniversary. What other Lyceum in the country can show as long a continuous record?

For the past two weeks your correspondent has been giving you many reports of the work of the Lyceum, and of the many fine names and messages of spirit-friends, hoping they may induce some one at some time to subscribe.

Our Forty-Sixth Anniversary Day.—Already is the forthcoming thirty-first of March being talked of. It is more than probable that extra preparations for celebration will be made this year, as Miss Maggie Gault, the wonderful test medium of Baltimore, is to be with us again, under the auspices of the People's Spiritual Alliance, at Army and Navy Hall.

Jan. 16th, 1894. THOMAS LEES.

The Southern Camp-Meeting.

To the Editors of the Banner of Light:

In my letter appearing in your issue of Dec. 30th, I promised to write of Winter Park and Orlando; but a telegram-received about that time, to the effect that our excursion and meeting were postponed, possibly abandoned, restrained me. A visit just made to Winter Park by Mr. H. B. Plant, one of Florida's railway kings—a very generous, broad-minded one, by the way—gives me now much courage, as he assures us that the matter of rates will very soon be settled, and he thinks, favorably. A letter just received from some of our officials at the North, states their desire to go on with the meeting if it does not begin till Feb. 11th. I am in the same mood as Mr. H. B. Plant, and I believe he will soon be with us.

Many people have already come from the North to attend our meeting, and persons and written inquiries are daily being received. Considerable interest in our movement is being evinced throughout the State; many Florida papers are anxiously waiting for information. A merchant in Orlando, told me he never knew of any other country, as he assured us that interest and brought out so much inquiry as this spiritual camp-meeting is doing.

At this late hour my letter must be brief to find room in your issue. I will, with many thanks, for a polite interest in it, Winter Park is a very beautiful garden of beauty, with many limpid lakes, orange groves, odoriferous pines, moss-draped oaks, blooming plants, etc.

There is the midst of spacious acres of bloom and beauty, with boating, lawn-tennis and various opportunities for pleasure-seeking. It is a "heaven upon earth," especially under the present management of Mr. H. B. Plant, one of Florida's railway kings, who is a prince among hotel managers.

We have an excellent and extensive circulating library, containing works of the latest and best authors. Orlando is to have a State Fair, opening Feb. 20th, and continuing five days. This will afford Northern visitors to Florida a rare opportunity to become acquainted with her industries, stock, products, etc.

Mr. J. H. Hynes, Cor. N. S. and L. A. Winter Park, Fla., Jan. 20th, 1894.

Movements of Platform Lecturers.

(Notice under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

Mr. J. Frank Baxter will close his present successful engagement with the St. Louis, Mo., Spiritualists on next Sunday, Jan. 29th, and on February 1st he will be heard at Berkeley Hall, Boston, Sunday forenoon and evening. He is open to week-evening engagements during the month in easily accessible places from Boston.

Dr. G. C. Beckwith-Ewell's continued work for Spiritualists in Philadelphia, Pa., finds chronicle in "Banner Correspondence."

For the month of October, G. H. Brooks was at Villa Ridge, Ill.; November in Marshalltown, Ia.; December and January in Bay City, Mich.; in Bay City he organized a society, also a Ladies Aid, called the "Willough Workers"; and took steps toward the establishment of a Children's Lyceum. For February, he goes to Muskegon, Mich., where his address will be 1117 Broadway, N. Y. City. He can be reached to attend funerals or weddings. He is open for engagements for fall and winter work of '94 and '95. His permanent address is 141 North Liberty Street, Elgin, Ill.

Edgar W. Emerson—who lectured and gave tests with great success for the Society meeting in Berkeley Hall, Boston, on Sunday last, and will be there again Sunday, Jan. 28th—made us a pleasant call on Monday, 22d. From Boston he goes to Haverhill, Mass., for the next two Sundays, thence to Fitchburg, Lynn and other points. We wish this popular platform test medium a full measure of success during his journeyings.

Harlow Davis, the platform test medium, is open for engagements at camp-meetings during June, July and August. He desires his services should address him as early as possible at 202 Market Street, San Francisco, Cal.

Dr. Juliet H. Severance is lecturing for the "Society of Psychic Research" at Jacksonville, Fla., during February and March. Address her accordingly. After an extended trip through the South, Dr. J. C. Street has returned to Boston.

Mrs. A. E. Cunningham will speak in Fitchburg, Mass., Sunday, Feb. 4th; Stoneham, Feb. 11th. Would be pleased to make engagements for February, also March—on Sundays or week days. Address 247 Columbus Avenue, Suite 8, Boston, Mass.

A New Cure for Asishman.

Medical science at last reports a positive cure for Asishman in the Kola plant, found on the Congo river, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 114 Broadway, New York, are sending out large trial cases of Asishman Compound free to all sufferers from Asishman. Send your name and address on postal card and they will send you a trial case by mail free.

ALBANY, Jan. 4th.—The Psychosocial Society was incorporated to day with the Secretary of State to seek out and externalize all possible knowledge of occult forces, and to disseminate it to the people of nature, as expressed through art, literature and science, and the dissemination of all such facts and principles as will benefit the community. The principal officers are: President, Mr. J. H. Hynes; Vice-President, Mr. E. W. Lown; Secretary, Mr. J. H. Hynes; Treasurer, Mr. J. H. Hynes; and Directors are: Mr. Eugene Beste, Anna B. Booth, William E. Lown, Carl W. Scofield and James E. McCudden of New York City.—New York Sun, Jan. 5th.

"WEAK LUNGS."

Extracts from Dr. Hunter's Celebrated Book.

(Continued from last week's Banner of Light.)

BRONCHITIS, CONSUMPTION.

The terms "Bronchitis," "Catarrhal Consumption" and "Catarrhal Bronchitis," are used indiscriminately by medical writers to designate a form of disease of the tubes of the lungs, which very closely resembles consumption, but is entirely different in nature from that disease, and much more curable.

It generally results from a cold, or an attack of La Grippe, but is also common among people engaged in dusty workshops. Dust irritates and inflames the lining of the lungs and sets up a disease that soon becomes chronic.

In this kind of lung disease the patient does not entirely recover from the cold or grippe, or attack produced by the dust. He remains a little paler than usual, and has a flush of fever toward evening. He gets tired, and is more short of breath than formerly on exertion, and sometimes has a sense of oppression on his chest. In the summer the cough and expectoration are much lessened, but both return in increased severity as cold weather approaches. Often the patient raises a great deal of thick matter from the lungs, in which case hectic fever and night sweats are almost certain to follow, with rapid wasting of the flesh and strength, and he may die, with symptoms closely resembling consumption.

It is very common to find this bronchial disease in a milder form in persons who speak of it as a "Winter Cough." At each recurrence it is found to be increased severity. Once set up it is never got rid of without local treatment of the lungs by inhalation. Gradually the mucous membrane becomes altered until it pours forth a matter which has all the qualities of pus. All these "Winter Coughs" tend directly to the destruction of the lungs, either by direct infection or by causing ulcerations of the lining membrane, which slowly but surely terminate fatally.

Serious Bronchitis is a form of the disease attended by copious expectorations of a mucus, which closely resembles gum water in consistency. It is most common in people advanced in life. There are usually two fits of coughing in the day—one early in the morning and the other in the evening. There is considerable difficulty of breathing while the fits of coughing last, but it passes away as soon as the lungs are freed from the viscid secretion. Most old people are cut off before their time by this form of Bronchitis.

There is still another form, called **Dry Bronchitis**. Its essential characteristic consists in the matter expectorated, which is a dense glutinous stuff of a bluish white or pearly gray color. The chronic inflammation, which causes the excretion, gradually narrows the air tube through which we breathe, thereby shortening the breath. Often tubes of considerable size become completely blocked up by this tough phlegm, producing great difficulty of breathing. This is of all forms of Bronchitis the most common.

"In the most favored parts of France," says Laennec, "fully one-half of the people are found on careful examination to have thickening of some portion of the mucous lining of the lungs, caused by Dry Bronchitis."

Dry Bronchitis is the most insidious of lung complaints. The patient is always getting better, if we accept his own account of himself, and yet is certainly relapsing from time to time into a worse condition than before. The difficulty of breathing becomes more marked, lasting for several days at a time, the patient then complains of a tightness in the chest, which is only relieved by coughing up a quantity of the tough, jelly-like substance before described. On inquiry of a person so affected if he has any lung trouble, he will almost certainly answer no, and yet during his conversation will, perhaps, hack and raise this jelly-like mucus half-a-dozen times. Sometimes the cough comes on in paroxysms, when they are spoken of as **asthmatic**. If the stomach is deranged, doctors often cheer their patients by the assurance that it is only a stomach cough, or comes from a torpid liver, or some other derangement of the general health. They do this although they have made no examination of the chest, to be able to say what the condition of the lungs really is. Alas! there are few who are afflicted with any form of Bronchitis who do not sooner or later come to a consumptive grave.

I have now described four different forms of lung disease, all dangerous to life and directly tending to consumption, but not consumption at all. They often terminate fatally before there are any bacilli in the lungs, or any tubercles, but generally end in consumption if long continued. Happily, they are all curable by local treatment, applied by inhalation. When treated by "Cod Liver Oil," "change of air," "Hypo-phosphates," and the various nostrums usually given by the stomach, they are as certainly fatal as consumption itself. Rely upon it, neither change of air alone, nor any combination of medicines by the stomach to add it, will ever cure even the simplest form of Chronic Bronchitis. Local treatment of the lungs by properly adapted and applied inhalations is the only hope there is for any kind of Lung Disease.

ROBERT HUNTER, M. D., 117 West 45th Street, New York.

NOTE.—All readers of THE BANNER can obtain a copy of Dr. Hunter's book and his opinion of their cases free by addressing him as above.

Eligible Rooms to Let—At No. 84 Bosworth Street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

FINED—If you want money write to Poor 42, Room 5.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Viock Park, Rochester, N. Y. Jan. 6.

J. J. Morse, 20 Osnaburgh Street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be speedily doubled.

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

ADVERTISEMENTS.

SPECIAL \$1 PRIZE TO GIRLS AND BOYS.

MR. F. B. HAWKINS, Author of "THE HUNTED THOMSONS," in the BANNER OF LIGHT for January 1904.

ASSISTED BY MASTER CLAUDE WILSON. WILL give "Sammy Wayne" in any place within two hundred miles of New York for \$20 per evening. Entertainment of two hours, consisting of a variety of Spiritualistic phenomena, original songs, Whistling Solos, new Personalities and Ex

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the Immortality of the soul and its eternal progression."

THE TRIUMPH OF CIVILIZATION.

On the outskirts of a great city,
A street of fashionable mansions well withdrawn from
all the noise and bustle,
And in the street—the only figure there—in the mid-
dle of the road, in the bluster wind—
Red faced, thin shawled, with ankles bare and old
boots,
A woman bent and haggard, croaking a dismal song.
And the great windows stare upon her wretchedness,
and stare across the road upon each other,
With big blue eyes;
But not a door is opened, not a face is seen,
Nor form of life down the dreary street,
To certify the existence of humanity—
Other than hers.
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NATIONAL

Spiritualists' Association.

Office 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

THE Headquarters of the National Spiritualists' Association
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and addresses, also officers of all Societies, as we desire to
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