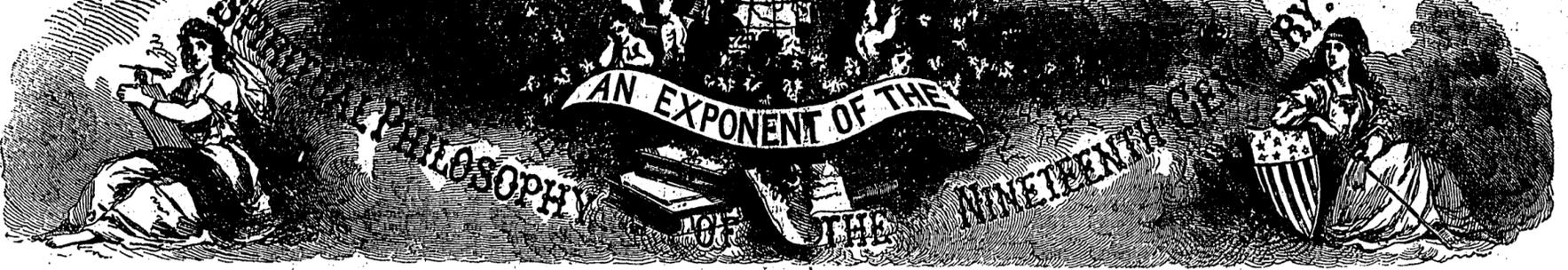


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The Spiritual Rostrum.

Spiritual Science and Psychography.

A Discourse Delivered in Answer to Questions Given at Adelphi Hall, Before the First Society of Spiritualists of New York, by the
Guides of
MR. J. J. MORSE.

(Reported for the Banner of Light.)

QUESTION.—Please state your views upon Spiritual Science?

ANSWER.—Spiritual Science is, or ought to be, as much a matter of fact as physical science. There should be no more question as to the reality of one science than of another, for the simple reason that science, after all, according to the definition of an eminent authority, simply means "ascertained and classified knowledge." Therefore, in whatsoever department of human investigation your attention be turned and your experiments conducted, the facts resulting from such experiments will constitute your knowledge of such matters, which, when classified, become the science of the particular branch of investigation that you are engaged upon. If engaged in investigating the facts that refer to human society, the science of sociology is the outcome of such results. If you are investigating the science of religion, as a question of dogma and faith, the science of theology is opened to you; if magnetism, then it is the science of magnetism that is developed. In whatsoever branch you obtain knowledge, as a result of experimental examination, and classify and arrange that knowledge in its relations to itself, then you have the science of that particular department; and when you correlate the various departments of the knowledge that you have obtained, then you have something more than science—you then have the philosophy of the subject. Instead of the various departments of scientific knowledge being isolated, each department standing alone, without relationship, you will find they are interrelated and interdependent one with the other; and therefore the material scientist very justly points to every department of human investigation, and says the collective results from these enable us, in some degree, to formulate the philosophy of physical existence as a whole.

If there is such a thing as a spiritual universe, if it is filled with such beings as spiritual people, if those people have spiritual functions, then these all must be demonstrable facts. There must be facts in regard to that universe—in regard to that people and their functions—and in investigating those several departments to ascertain the facts, you must be laboring in the direction of building up a science of the spiritual universe, of the development of the people, and of the operations of the spiritual functions as belonging to those people, and the first of all questions is to discover alike those people and where that universe is.

These are the postulates upon which the Science of Spiritualism must rest, just the same as, in the investigation of Nature, the facts of Nature are the basis upon which natural science rests. You must experiment in this direction, just the same as in any other direction, if you want to have a reasonable and natural spiritual science.

The common idea is that the only way you can investigate spiritual matters is to die, become a spirit, live in the spiritual world, and therein observe its facts and phenomena. We are happy to say that the experiments in psychology and spiritual mediumship during the last forty years have done a great deal toward disabusing the average mind of such an opinion, and it is now rapidly becoming an accepted fact that you have no need to go to the spirit-world, no need to go outside of the material and physical world, no need to go outside of yourself, in your attempts to commence the building up of a spiritual science: Because people who are to live in that spiritual world—holding, for the sake of argument, that such a world exists—are living here and now amongst you; that, in a word, you are spiritual beings, embodied in these fleshy garments; and, as spiritual beings, related of course to the spiritual world on the one side, as, on the other side as material beings, you are related to the material world. Therefore an examination of the nature of man will conduct to an opening that leads to a contemplation of the spiritual man; and through that opening you can enter the other realms of possibility and function: pertaining to psychical and spiritual man, and thus improve the method by which you can

learn of the existence of the spiritual man while here on earth. A great proportion of the difficulties of the situation is thus cleared away, and the possibilities of the remaining influence of superstitious opinion will grow less from day to day.

The material science of psychology helps you upon the material side. The science of psychology is the stepping-stone to the science of Spiritualism, for it enables you to experiment with the spiritual powers of man while living here; and this science of psychology, rightly understood, is a help to the comprehension of the functions of the embodied spirit while living here on earth. Here, then, we have cleared up one degree of this question sufficiently to enable it to be understood that there is a wide realm of psychological possibility in the material world. But how is this going to help in regard to the spiritual world? That is to say, the form or state of being into which man is continued when he lays aside his physical body? We desire to correct this latter statement, though it is very frequently used, and quite wrongly accepted, as correctly describing a fact. Man is not continued into the spiritual world when he dies. There is no necessity, for the reason that he has been living in a state of spiritual being all the time. All that is involved is that the material side of his experiences and opportunities drops from him; he exchanges the winter garments of earth for the summer robes of immortality, but he himself remains the same, whether in the heavier garments of earth or the lighter robes of the world beyond.

The science of psychology must not be limited upon the material side, for it is the stepping-stone to the immortal side of life. It is the roadway which the material scientists must travel if they wish to have an acceptable presentation of the fact.

Scientific materialists take the ground that before believing they need the proof that there is something to believe. We take the same ground, that you must have sufficient proof that there is in man's nature now something that will exist after that man dies. They are not so much concerned, they will tell you, in ascertaining whether spirits come back from the other world, as they are in settling the question as to whether there are spirits in this world to go out of it into the other world. If they settle this point, the possibility of their coming back is not very difficult. As Spiritualists you take the opposite side, and say the return of the spirit demonstrates the continuity of this life after death. Yes, to you who are perfectly satisfied that spirit return does occur. But to those people who do not believe that there is a spirit to live after death, the problem is difficult and complicated. You can see the point without further elaboration from us.

Then, if it be true that man is a spiritual being, and expresses his powers and functions as such while living in this world, of which there can be no question, such powers and functions will occasionally mingle with the phenomena of mediumship. The knowledge that you obtain from such facts lays the foundation of a psychological science that will more clearly settle the real nature of man than any philosophy or physiology that you have had, and thus enable you better to interpret the nature of man.

If a man dies, what then? He goes into the spiritual world. We have admitted that he has something beyond the body—that he has a higher personality which goes with him when he rises from the natural into his second or so-called spiritual state. Does he come back? Certainly, for as a spiritual being he was, while here, constantly manipulating physical forces, and in doing so constantly producing physical manifestations. The moving of your hand is as much a spiritual manifestation by you, as an embodied spirit, controlling material substance, as would be the lifting of this desk by a disembodied spirit. The very fact that you can move your tongue and control its motions so as to produce definite and articulate sounds, thereby making speech, is as much a spiritual manifestation, as is that spirits can so manipulate certain psychic forces that they can make speech audible to you. It is a mechanical cause producing articulate sound, and it is a something superior to the mechanism in both cases that is producing the result in each place. Here, then, wherever you turn you will see, once admitting the postulate that man is a spiritual being, that you have, in your very nature, the whole range of spiritual phenomena occurring continually, and instead of the phenomena of mind and volition being the external equivalents of mechanical and material forces in man, they are the outward demonstrations of the spiritual agencies perfecting them. As it is commonly accepted that you do not begin to know one twenty-thousandth part of the possibilities of man's nature—as you do not know what you can do yourself—you can readily imagine that the time will come when these spiritual manifestations produced in your own persons, during your present lives, will be so extended and amplified that the most wonderful thing the spiritual world has ever produced for you in the past will pale into insignificance by the side of the things that you will be able to do in the body in years to come. These possibilities are part of the spiritual consciousness. When you have proven, as we claim our argument proves, that the spiritual man does control material forces, it is only one step further to claim that when he is himself a spirit, with all his eternal powers, what he could do while embodied here on earth, if it be possible for him to temporarily relate himself to the conditions of the physical universe, he can do, and yet more wonderful, after he has laid aside the physical body.

All that is involved now is this: how can you discover whether it is possible for a disembodied spirit to temporarily relate himself to the physical conditions again? There is the point. We have proved, you see, by argument, the existence of the spiritual man, proved his power over material forces and substances in this world. Can he, when he has died and passed out of the physical machinery, re-establish a temporary relationship with it? Yes, for we have a very forcible argument here: that whatsoever you have done once you can do again. If you have ever had relationship with material forces and substances, and that relationship is temporarily surrendered by death, and you have gone into a higher world by the process of death, common sense and reason suggest that, being in the higher world, you can, if you wish, come down. You can leave the higher for the lower; but if it were the other way you would find it as difficult as in this world to rise from the lower to the higher. But death is an elevation; it puts you into a realm more refined and spiritual, and if you have the knowledge, and the practical experience and ability, you can, of course, come down from your high estate to manipulate the forces you have been associated with, to control the substances with which you were surrounded, after you were evolved from your lower estate, more readily, because more directly, than you could while environed with the physical organism and all its limitations. Here, then, it seems that the simple statement that "what you have done once you can do again" removes the fog of doubt and fear, and enables you to see that the ascended can descend to this world if they so desire.

The next step takes us to a consideration of the possibility of there being relationships between the two grades of existence generally described as material and spiritual.

That is a very difficult problem, says the scientist. We say no, not at all. Is not your knowledge constantly unfolding, so that now the universe seems as one vast correlation of forces and powers? That there is interrelationship and interdependence in every department? "Oh, yes; that is true enough." Well, then, if there are two conditions of existence, which you call material and spiritual, there must be just as much correlation between them as there is between the organic and inorganic elements in this world, for you are incapable of defining where the inorganic passes over and enters the organic. And if you are unable to tell where one ends and the other begins, is it not rather a bold statement to say that there can be no relationship between the material universe and the spiritual universe, providing the latter exists? The dividing line may be as elusive and mysterious in this last case as in the first. We may compare the material universe to the realm of the inorganic, and the spiritual to the realm of the organic; so it may be just as difficult in the larger case, as in the smaller, for the spiritual scientist to show where the dividing line exists.

This leads us, then, to suppose that there is interrelation and interdependence between the two conditions. Furthermore, how can you define the dividing lines in your own minds where consciousness, intelligence, action and sensation are severally to be found? You cannot do it. You accept these qualitative results, which you call consciousness, intelligence, action and sensation, and so define them that you give them these particular terms; but where one commences or ends is a point you cannot state. Remember, too, that as a spiritual being you have got to go a step further, to the conception of the idea. Can you say, here is the consciousness, there the fact, there the action, and then place the dividing point between the conception of the idea and the action of your body? If, as embodied spirits, you cannot say where the dividing line between the thought and act lies, thereby proving that there is a perfect relationship between the spiritual and substantial, do you not see that this proves that there must be this invisible line of relationship between the two realms, just the same as between the two personalities of man's present nature? Of necessity, then, the individual becomes the explanation of the facts and philosophy of the universe to-day.

Here, then, our spiritual consciousness leads us into the second stage of life; not as a supernatural place, not as some region outside of the realms of the universe, but as a legitimate department of it, which is perfectly related to it, and where the two worlds fuse into eternal friendship and relationship, which becomes the turning point between life and death.

Here you have the scientific relationship between the man spiritual and the man material, between the world physical and the world spiritual—the realm spiritual and physical. And we have here, we claim, the interpretation of all these questions: that the positive facts collected by scientific psychologists, continued by the scientific investigation of Spiritualists and confirmed by the return of departed spirits, have molded a spiritual science and philosophy of man's life and future existence that cannot be found outside of the Science of Spiritualism.

Ques.—Is independent slate-writing a fact? Is the gift rare?

Ans.—The particular phenomenon referred to, "slate-writing," is misnamed. It is very curious how erroneous terminologies associate themselves, how utterly non-descriptive terms become descriptive of certain facts. Thus "slate-writing" is the veriest nonsense. There is no such thing as "slate-writing." There is such a thing as a person writing upon a slate, but slate-writing means one slate writing upon another. Perhaps the fittest term that you could use, though some people consider it very



We shall in No. 1 of OUR NEW VOLUME (dated March 15th) present to our readers the OPENING CHAPTERS OF A LENGTHY SERIAL titled as above, which has been written specially for the BANNER OF LIGHT by **MRS. M. T. LONGLEY.**

This story is of marked interest, and will consume some three months in its passage through our columns.

Those who are yearly subscribers will, we feel, give it a hearty welcome; those whose time expires with the present volume will, we trust, RENEW THEIR SUBSCRIPTIONS, in order to enjoy its perusal; while others who have not yet joined THE BANNER'S household of patrons, should take steps at once toward doing so, in view of this and other good things which will be given us our New Volume proceeds from week to week.

cumbersome, is Psychography; in other words, writing by a spirit. Supposing, however, that we keep to the familiar phrase of slate-writing. What is slate-writing? let us inquire. "Oh! it is a spirit writing upon a slate." Yes? How does it do that writing? "I don't know." Have you observed the phenomenon very frequently? "Oh! yes." A long time? "A number of years." Have you ever asked the spirits how they did it? "No." Why not? "Well, it never occurred to me to do so." What a very spiritual scientist you are! Here you have had your friends, whom the world terms dead, writing to you half a dozen years, and you have been so engrossed in having your mind pleased and your heart cheered that you never had a moment's thought or time to ask, How do you do that? How much benefit are you to the world? Whether one man is happy or unhappy matters very little to the great mass of mankind; but what man can contribute of knowledge matters to the whole world.

We hold the same argument in regard to the various forms of phenomena that Spiritualists find soothing, gratifying and pleasing, and yet are very careless, thoughtless or indifferent in regard to the means by which they have been produced. And here let us say that until this scientific spirit of inquiry, this perpetual Paul-Pryism of "how do you do it?" becomes a little more common, the spiritual phenomena will remain mysterious, largely thought supernatural, and be quite likely to breed superstition, as they have in ages gone by.

The world needs knowledge. It is very difficult to make the process of what is termed slate-writing clear to the ordinary understanding, because it involves the use and application of forces and powers you are not familiar with. But the difficulty you grow less and less if you would more and more insist upon learning how these things are done.

Pardon us for stopping here and making a digression. A great deal of talk is made from time to time, with what amount of justice we will not stop to inquire, in regard to fraudulent phenomena, and people propose all kinds of curious surroundings and forms of tests for mediums. Would it not be better to become thoroughly acquainted with the forms under which such phenomena are produced, with the laws governing them, and the experiences pertaining to them, that you would know at once, from the nature of the phenomena, whether you were being imposed upon?

Take the electrician, for instance. He knows if a certain effect appears in his experiments that something is wrong, and he is trained to know what the wrong is, to locate its position, to remove its influence, and so enable his experiments to be proceeded with successfully. The chemist knows certain chemicals are necessary to produce certain results. If he has taken certain precautions and the result does not follow, he will trace back his observations until he can lay his finger upon the fault, remove it, and so proceed to successful results.

How are you, as Spiritualists, scientists and thinkers, to proceed in this matter? You are to become so well acquainted with the laws and principles that you may know how this or that particular form of manifestation is accomplished, and then if a medium comes and says I require such and such conditions, you can say: "Well, I don't think we will have any circle this evening. The conditions are wanting. The experiments need not be proceeded with." It is never worth your while to give any human being time and opportunity to act deceitfully.

We know we are placing this case very strongly, but we desire to impress your duties upon you, and say that the safety of the phenomena of Spiritualism rests upon your proper knowledge of the methods and laws whereby they are all produced; and the phenomena with which you are not familiar, that are remarkable, should be experimented with under such conditions, where Spiritualists alone are present, and the herd of curiosity-seekers kept discreetly outside of the street door.

Let us return. The special form of phenomena we are to consider is slate-writing, and this we will endeavor to explain to you. In the first place, it is absolutely necessary that the slates that are used should be as clean as it is possible to get them. Now, by being clean, it is not necessary that they should be new; nor necessary that they should be washed either with pure water, or soap and water. You may buy a new slate, never used by anybody, go to the slate-writing medium, and say: "I want a communication on this slate. It is quite new, it has never been handled." And yet you may not get a communication. Why? Because the person who sold that slate to you may have left a psychological thumb-mark upon it that interferes with its production. But if your slate has been in your keeping, and you are psychologically clean—morally, mentally and spiritually clean—you can infuse, so to speak, your personal cleanliness into that slate (a not very difficult matter) and then take your slate to a reputable slate-writing medium, and we will guarantee that you will be satisfied in every case. It is absolutely necessary that the slate should be washed, and when spirits speak of cleanliness they refer to mental, moral

and spiritual purity, rather than to a washing of face and hands.

Take your slate to the spirits. To them that slate will appear as a surface of light. The character of the light depends upon the character of the persons handling it, and, strange to say, the movements of the particles of that light will vibrate in proportion to the intensity pertaining to the individual. Are you very anxious, nervously anxious, then the undulations of that surface of light will be like the chop-waves of an angry sea, and you will get so writing, because the necessary equilibrium cannot be established. But perhaps it might happen, as it does sometimes, that there may be running through you a faint, fine vein of spirituality, which will be sufficient to soothe the troubled motion and reduce these waves of light to something like smoothness, and then the spirit gives the message. Does it take the piece of pencil and write with it? No; that would be too tedious. But you say you hear the pencil—tiny ticks and tappings. Well, it is possible the spirit is taking the little nib of pencil, magnifying it, and making it write. "Oh! but the slates are closed and the writing is on the inside." Oh, yes. Your arm hangs dead and limp by your side, but some one comes in and says, "Good morning! how are you?" And you forget about your arm and stretch it forth in greeting. And if it is possible for your soul-force to radiate through the material envelope—as you know it is possible—that as substance is atomized, matter combined in the form of molecules, these atoms, atoms of permeability of matter, can write through that matter, just as you write through a fog-cloud, and so by the power of magnetic force place the communication on the inside of the closed slate. This is one way.

Sometimes the communication is written upon what, for convenience sake, we will call a sheet of magnetism. We know how ridiculous this must sound to you, but it is the best term we can use. Perhaps we might call it more correctly a film of matter. The communication is written upon this film of matter, and that film of matter is then introduced through the closed slates, although you might not be able to get the point of your penknife between them. The spirit-intelligence working upon them transfers the writing to the slate and then the film of matter is withdrawn. This is more a chemical and electrical manifestation than the mechanical one we have referred to. These are the two processes that are generally used. These are the two ways of being perfected, but these we need not discuss, since these two are the usual ones used.

Now, is this form of mediumship common? No, it is not; because it calls for the presence of certain forms of matter, just the same as a phenomenon of another kind calls for its peculiar forms of matter, and unless this particular form of matter is presented by the individual, it is impossible to obtain the result anticipated. But we think from observation that the phenomenon of slate-writing will ultimately be more frequent than any of the other phases, and when the process becomes perfected it will be a great deal more satisfactory to the majority of investigators than the existing forms of communication, impressions, clairvoyance or entrancement. The communicating spirits will at last perfect the operation, so that they will produce the result as easily as you write a letter, imitate the handwriting and give the signature in *fac simile*, so as to describe the actual identity of the person making the communication.

At present it is in the experimental stage. We are experimenting as well as you are, and when at last you come to a full understanding of the laws, so that you will not be putting your slates in boxes, sitting on them and doing all kinds of peculiar things so that you may not be fooled by anybody; when you sit down to the investigation of all the phenomena in the calm, scientific spirit in which they must be investigated, then you will see and help us a great deal more. And when you can scientifically experiment, ascertain the facts, classify the facts and the knowledge, and have a science, you will have a sufficient amount of knowledge to be able to test the phenomena by the circumstances associated with them, just as you test an electrical machine by the existing circumstances.

The phenomena will be in accordance with the conditions you supply. Well, friends, we have shown you that the science of slate-writing is a somewhat complex and curious matter. It is not, as we have stated, common, but will become more so in the time to come, as you enable us to continue our experiments.

What is the conclusion? That authority in matters of spiritual truth is admitted to be decaying throughout the world; that the facts of spiritual truth will ultimately have to vindicate themselves. Therefore the day of preaching and teaching may largely be considered as a thing of the past. Waving to and fro, the world is before us, life is around us, the facts of being are open to inquiry and investigation, and in the future it will be no one's teach best who knows the most.

Remember this: most assuredly a Spiritual Science is being built up in your midst to-day, the operation, effect and influence of which shall be outwrought from the materialism of science and the ecclesiasticism of religion; and it shall at last bring up the eternal truth clear as the light of the orb of day, that as a spiritual being man is related to the eternal realities being, and to the great heart of God himself.

INSIGHT.

On the river of life, as I float along,
See with the mirror of right
That mine is a mirror of wrong
Has run in a seed of right.

Banner Correspondence.

Massachusetts.

BOSTON.—A correspondent writing in reference to Lyman C. Howe's closing lecture of his engagement with the Spiritual Temple Society on Exeter street, Feb. 23d, says: "In his opening remarks he briefly described his mediumship in his early work for the cause of Spiritualism by saying that much he said was in rhyme. He was conscious while he was speaking, and at times sentiments were advanced through his organism that were not in harmony with his own views. Often sentiments were advanced by different intelligences in direct opposition to each other. One spirit would speak his sentiments, then another would gain control and attempt to prove a better way of thinking."

Mr. Howe himself enjoyed the controversy or different arguments advanced through his mediumship the same as the audience did. No one can consistently doubt Mr. Howe's mediumship, or that his guides are logical reasoners.

Mr. Howe alluded to the several Spiritualist papers as worthy of a general patronage, and said he had done, and should continue to do, all he could to increase their circulation. This was something new for a speaker in this section of the country to do. If the chairmen of the various meetings would call attention to the papers that are doing such a vast amount of work for their meetings in printing their notices, and giving reports of the meetings, it would be a mutual exchange; the circulation of the papers would be increased, and the meetings would be benefited thereby.

BROCKTON.—"White Wing" writes: "Sunday, Feb. 16th, Mrs. K. R. Stiles, of Boston, spoke for the Ladies' Aid Society of Brockton, and gave tests. This gifted lady needs no word of commendation, yet we feel it is only just to say that it is not often that we listen to words of truth and wisdom with more appreciation than through the lips of Mrs. Stiles. On this occasion her tests were nearly all recognized, and given remarkably clear. Societies in need of a speaker should remember her."

WORCESTER.—Fred L. Hildreth writes: "Feb. 23d, the Children's Progressive Lyceum met and rendered the following programme: Declarations, Flossie Isaacs, Zaidie Parker, David Smith; piano solo, Mrs. Stella Perry; reading, Harry Hammond; piano duet, Mattie Smith and Myrtle Hastings; recitation, Lulu Isaacs; reading, George Brown; recitation, Bertie Fisher; readings, Eddie Hammond, Bertie Ray, Mrs. Hastings, T. R. Johnson, E. H. Hammond; violin and piano solos, F. L. Hildreth, Mrs. Stella Perry.

Representatives were present from Clinton, and expressed much pleasure in witnessing the exercises. Feb. 21st our sister, Lydia H. Sibley, passed, after long years of suffering, from this world to a fairer clime. Our pen cannot do this noble woman justice. Beautiful, amiable, a true worker for the Cause ere disease laid its dread hand upon her, where'er her snow-white head was seen or her cheerful voice heard harmony was sure to follow. The Lyceum passed resolutions of regret and sympathy for Bro. Sibley and his son, and directed the Secretary to notify them thereof."

New York.

FARMERSVILLE STATION.—Wm. Henry writes: "I have just been reading your comments upon Mr. Savage. It may seem uncourteous, but I doubt if Mr. Savage has attentively read Mr. Bellamy's book. If he has, he certainly failed to catch his spirit. I am saddened and surprised to hear him repeat the harsh and faithless statements of the aristocrats and money-changers of this and other countries. I had hoped Mr. Savage was a man of large faith and hope and tender sympathy. Certainly he can have but little sympathy for starving, suffering women and little children, and speak so dogmatically of those who are endeavoring to improve their condition.

The stereotyped objections are that Bellamy's theory robs man of his individuality, is despotic, barbarous, and absolutely immoral. Is it a curtailment of human rights for governments to carry our mails for us, and render a service for one-fourth what it would cost if left to individual service? Would it be an assumption of individual rights if governments should control railroads, telegraphs and telephones, and reduce fares and freights? Would it be despotic to establish a system which in spirit as well as letter adopts the declaration of independence, and makes the preamble to our Constitution the guide and inspiration of all legislation? Would it be barbarous to relieve mothers of some of the burdens of rearing and educating their children? or to foster drone of the public good until forty-five years old? I am disappointed to find men repeating what I had hoped were worn-out arguments against every proposition to improve man's opportunities and inspire generous emotions. Thank God for men of daring like Edward Bellamy, who has caught vivid glimpses and mapped out the grounds for a social system which will in due time become the fulfillment of ancient prophecy, and an answer to the prayer of the good of all ages: 'The coming of the kingdom of heaven on earth. What would our fathers and mothers have said if some one had predicted that in fifty years women and men would be relieved by machinery of much they then had to do? Probably, that women would have nothing to do but spin street yarn and men spend most of their time in idleness. I do not question that women and children would be safe from barbarism under a more tender and humane treatment than they are now subjected to. My faith is unwavering that Mr. Bellamy's theory is approved by those who in spirit-life are laboring for the best interests of mankind on earth."

Connecticut.

WILLMANTIC.—D. Kingsley writes: "During the month of February it has been our pleasure to listen to two of the shining lights of our philosophy. Mr. J. Frank Baxter, who held our platform the first two Sundays of the month, is generally known to all your readers as one of the best exponents of modern thought of the present age. Coupled with the above he possesses mediumship for producing the most minute description of spirit presence from the platform; and this is not all, for none of Mr. Baxter's lectures seem complete without the songs which he gives—and who ever listened to music with more enjoyment? The last two Sundays we have had with us Mrs. Collie M. Nickerson, of New Bedford, Mass. This lady came to us an entire stranger, but the favorable impression she has formed amongst us will bring her a welcome when she comes here again. She is unconscious during her lectures, and speaks from subjects presented by the audience. She also improvises poems from promiscuous subjects. But the

most important feature in this lady's mediumship is her power to improvise both music and words, and produce the most beautiful songs. Her Indian guide, Manantian, also gives tests. To Spiritualist societies let me say that they will make no mistake if they engage Mrs. Collie M. Nickerson.

In addition to the above she is greatly interested in Lyceum work, and makes it part of her duty to visit the Lyceums wherever she goes, and lend a willing hand wherever needed. Oh! that this work could be carried on by all the spiritual speakers of the present hour, that they thus might recognize in the members of the Children's Lyceums those who in a short time must fill their places in our ranks, and thus mingle gold with the silver—for the silver looks to-day predominate to an alarming extent.

Prof. W. F. Peck occupies our platform during March.

CINCINNATI.—Edward Hunt writes: "The theory of Spiritualism is to 'do unto others as ye would that others should do unto you'; but I regret to say that even the divine and mystic influences which are the bone and sinew of the Cause are not proof against human nature. In the infancy of anything we generally find a union and accord of action and sentiment; but when it has once gained its ground human nature asserts itself, and little by little, causes strife and discord to appear, till, what between petty jealousies, selfishness and disensions, sharp sectional lines are drawn as distinct as those between political parties. How lamentable is it for one to contemplate the existence of such a state of affairs in any vicinity, where, if the true principle was carried out and exemplified by Spiritualists, and there was a friend, working together, hand in hand, to attain the common end of all earthly ambition, how vast would be the benefit derived toward the elevation of humanity.

The Psychic Research Society has been of late as active as ever. Certificates of mediumship according to the various phases possessed by the instrument were issued in public to Mrs. Adah Sheehan, Mr. Aaron S. Willis, Mrs. Belle Ireland, Miss Celia Hughes, Mrs. Kibbe and Miss Minnie Saxon. On Sunday afternoon, Feb. 23d, the Society's meeting was more largely attended than at any time since its organization. Additional to Mrs. Sheehan's lecture Mr. A. S. Willis, Vice-President of the Society, gave public slate-writing tests. Slates were brought fastened in every conceivable manner. Some forty slates were brought forward; messages were received on some fifteen or twenty of them and read to the audience. Many of the slates were so fastened that the owners did not open them in the hall. Some of the most obtuse skeptics were present, a number of whom were actually converted to our true and reasonable belief.

As Mr. Willis is one of the representative Spiritualists of this city, his many friends from abroad prevailed upon him to rent a house on Wesleyan Avenue, in one of the most select sections of Cincinnati, and have it as headquarters for those sojourning in this city investigating Spiritualism. The Psychic Research Society, anxious to express its appreciation of the great efforts he has made in behalf of the Cause, determined to have a house-warming, and accordingly, on Thursday, Feb. 13th, the friends proceeded to No. 33 Wesleyan Avenue—in all some seventy-five people—and took full possession of Bro. Willis's residence. He was presented during the evening with an elegant gold-headed ebony walking-stick—Mrs. Sheehan tendering it in the name of the Society in a neat address, and Mrs. Anna Hall, in his behalf, expressing his thanks in a few appropriate words.

Mrs. Mary Engler, one of the mediums present with a mediumship certificate by the Psychic Research Society, is a lady possessed of the strongest 'trumpet' power; her tests are truly marvelous. Mrs. Engler is a German lady, and the mother of quite an interesting family, with several loved ones in the angel-world. She is a very kind, unassuming lady, so frank and open in her manners that no person, however skeptical, fails of being deeply interested in her after having attended one of her sittings. The mere fact that this lady has some four hundred regular visitors would seem to maintain the accuracy of my assertion. She is heartily devoted to the Cause, giving nearly her whole time to the dissemination of its truths. She is a regular attendant of the Psychic Research Society, and is deeply interested in its success."

LIBERAL.—A correspondent writes: "The Spiritualists of this place have organized under the title of the 'Spiritual Science Association.' The Society has been legally incorporated; a substantial and beautiful building has been erected by the Society, and a fee simple title obtained to the land on which it stands; a Children's Progressive Lyceum has been organized; and on the 20th, 30th and 31st of March there will be a formal dedication of the hall, and celebration of the forty-second anniversary of Modern Spiritualism; on which occasion a large attendance is expected from the progressive element of Missouri, and the neighboring States of Kansas, Nebraska, Iowa and Arkansas.

The officers of the Society are: President, L. L. Suydam; Vice-President and Secretary, Mrs. A. L. Andrews; Treasurer, Mrs. N. A. Suydam; Trustees, L. L. Suydam, Silas Andrews, Glascow Thompson.

The officers of the Lyceum are: Mrs. Amelia L. Andrews, Conductor; Mrs. M. A. Cowley, Guardian of Groups; Harvey Branson, Librarian; Miss Myrtle Belk, Musical Director; Mrs. Lottie Greeley, Mrs. Mallor, Mr. Pardum, Guards; Miss Minnie Oweam, Secretary.

Lectures are at present given each Sunday by J. Madison Allen and wife."

SANTA BARBARA.—Solomon W. Jewett writes: "I am only a few miles from the noted Ortega Rancho and Summerland—known as the Seaside Sanitarium—where farms are covered with grass, and vegetation to day thick as a mat, four or five feet in height, and where city lots can be had in a spiritual, temperance colony nearly for the asking and recording—none over thirty dollars. About one hundred persons in this city have located building lots there.

A four days' meeting in honor of the Forty-second Anniversary is to come off on the 20th, 30th and 31st of March, to close last of April. Prof. J. S. Loveland, Moses Hull and W. J. Colville have promised to be present; many others are coming to give good cheer to the awakening on this coast. The original proprietor-projector, H. L. Williams, is the right man and in the right place—active and liberal, accommodating, unselfish, and of a good heart to do for all as far as is reasonable and just."

In Memoriam.

In the Chicago Daily News of Feb. 20th was given a brief notice of the funeral services of C. LATIMAN BROTHERS in Milwaukee, Wis.

Brother Sholes was one of the first public advocates of spirit-intercourse in our country. In 1848-9 he and I occupied the annual double desk in the State Senate of Wisconsin, and were called the David and Jonathan of the Senate, as we usually voted together, kept Nature's Divine Revelations in our desk and for sale, and openly defended the spiritual origin of its philosophy. We had many sittings for messages by raps, and I with tongue and pen defended spirit-intercourse. He was an editor, and wrote many able articles in his defense. Later in life, as he became more absorbed in his held several offices, he slackened his labors in behalf of Spiritualism as I increased mine, but he never lost his knowledge of its truth, as I learned when I last saw him a few years ago, in an invalid condition to his knees and absorbed with the study of what he was writing. The children did not take the interest mine do in the new discovery and philosophy of spirit-life, and which to me is a source of much satisfaction.

I see also notice recently of the transition of my old friend, Dr. J. P. GRAYSON of Riverside, Cal., formerly of Milwaukee, and one of the early and able defenders of the Cause.

Every few days I see notice of the departure to higher life of some of my co-laborers of the first ten years of our opened intercourse, when to defend it was at the cost of popularity and purse. I shall soon be like a tree in a new England pasture, almost alone, waiting the lightning's stroke. WARREN CHASE, Cobden, Ill., Feb. 22d, 1890.

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THE DIVINE LAW OF CURE. By W. F. EVANS. This treatise is the result of six years of careful research, study and experience by the author, and makes plain to every person the laws of the mind, and the laws to demand a work of this nature. It is adapted to persons who desire to remain in good health as well as those sick in mind and body, and is a most valuable work for every person who can ward off and eradicate disease without medicine. Paper, 10 cents. Price \$1.50, postage 10 cents.

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Banner of Light.

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Hypnotism Again.

This subject is attracting unusual attention at the present time. Psychologists and physiologists together are close and earnest students of its phenomena. It is reported that Dr. Hammond and other prominent physicians are employing hypnotism in surgical operations, as a substitute for chloroform and ether.

Dr. Charcot contributes an interesting article on the subject to the January number of The Forum.

"The end I have ever held before my eyes," says he, "and which I hope I have never lost from view, is this: to study the hypnotic phenomena according to a strictly scientific method." He records that so far he has dealt only with phenomena directly amenable to physical analysis, or such as can be analyzed with comparative disregard of niceties of distinction.

A Better Theology.

It was twelve years ago when Archdeacon Farrar, of the Church of England, began the crusade against the Orthodox hell, and in that short interval the modification of religious opinion on the subject has been so remarkable as to justify constitute an era in the character and direction of religious thought.

On the one hand, its perusal will satisfy any one that some of the most distinguished clergymen of different denominations disclaim the old views in respect to the theological place of doom; while, on the other, a much broader and larger statement is made concerning the future life, more consonant with reason, justice and the purest and best conceptions of humanity.

We have, concludes The Argonaut—after weighing the facts contained in the phenomena of trance and separating them—we have in the incomprehensible activity of the mind an evidence of its immateriality and independence of vital connection with the material organization. We go from star to sun, and from sun to system. We travel over the universe in an instant. Space does not hold and confine our thought; we pass even beyond the works of God, and survey the regions "where eldest night and chaos, ancestors of nature, hold eternal anarchy."

potential war upon its parent, and so often prove the victor.

In the power of mental abstraction also we see not only the identity of the mind, says the same paper, but that the body is an embarrassment to all mental action that rises higher than the consideration of material things. But little thought is given to the proper use of the mind. We have become so tainted with the materialism of the day that we scarcely ever consider the mind as a separate and distinct entity from the body.

It is somewhat amusing to us to see once-condemned "mesmerism" at this late day gaining a new hold upon the scientific class, under the name "hypnotism." We would advise them to take yet another step in the order of psychic inquiry; which done, they will find themselves face to face with the fact—if they desire to use their eyes—that all that has been said by the above mentioned authorities regarding the mind can be logically applied to the spirit of man when once he escapes from the physical restraints of which he is so painfully conscious while in this mortal sphere.

A Priest on the Press.

"The Press," as a toast given at the recent dinner of the State Bar Association of New York, was responded to by Father Cronin, of St. Joseph's Cathedral, Buffalo, in the most enthusiastic manner. He declared that, in all marvelous achievements of the wondrous century now drawing to its close, there is nothing that is comparable to the growth and greatness of the press.

He asserted with perfect and positive truth that "the newspaper, more than any other human agency, has formulated and emphasized the rights, the longings, the aspirations, the possibilities of the trodden peoples. . . . Its eye is omniscient; its intellect omniscient; its force omnipotent. But, above all, an able, pure and fearless press is the most merciful of terrors to all and every form of corruption and jobbery in the body politic. It tears away the Moknah-like mask from the brazen brow of hypocrisy, and drags to the light the inner workings of 'rings' and 'deals' in all their repulsive putrescence."

Father Cronin eulogized the press for its services in war as well as in peace. The war correspondent especially came in for a large share of his admiration. He idolized Caesar as the great war correspondent, whose pen was mightier than his sword when it wrote those three simple but immortal words "Veni, vidi, vici."

But he warned his hearers that the press could be made an agent, and a most powerful one, for evil as well as for good. He improved the occasion to emphasize its duties, its responsibilities, and its limitations; for, said he, as a pure, able and conscientious press is the guide and guardian of free institutions, and the conservator of popular and individual rights, so a sordid, unscrupulous and licentious journalism is one of the greatest evils that can befall a free government; it sows the disintegrating seeds of vice, selfishness and greed, which destroy that spirit of high resolve and noble self-sacrifice which is the glory of republics and the hope of their perpetuity.

To judge from its present, concluded the speaker, it were beyond human ken to foretell the future power and glory of the press. He prayed that, as an agency of human advancement, it may ever be found battling for justice and right in all lands in the years to come. Thus will it become the protecting genius of the marching army of humanity, upon whose lifted faces falls the morning sunlight of the enfranchised future, and as such he saluted it.

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It was twelve years ago when Archdeacon Farrar, of the Church of England, began the crusade against the Orthodox hell, and in that short interval the modification of religious opinion on the subject has been so remarkable as to justify constitute an era in the character and direction of religious thought.

On the one hand, its perusal will satisfy any one that some of the most distinguished clergymen of different denominations disclaim the old views in respect to the theological place of doom; while, on the other, a much broader and larger statement is made concerning the future life, more consonant with reason, justice and the purest and best conceptions of humanity.

One can likewise note in the perusal of the volume referred to a decided tendency to deny the assumption that evil is finally to triumph instead of good. The Catholic thinkers modify their theological conceptions so as to bring about the desired result through Christ's incarnation, he having promised his followers that he would subdue all things unto himself, he being obedient unto the Father. The Prot-

stant writers reach the same conclusion by applying truth philosophically to the problem of life. Here then are the two hemispheres of a new theology, under whose influence, until its certain evolution into a still wider and larger conception, humanity is to make a more rapid advance than it ever made before.

Phillips Brooks in New York.

This eminent Boston clergyman has been preaching a series of Lenten sermons to the business men—the Wall-street brokers and members of the Stock Exchange—in the great metropolis. This man is not only an eloquent orator, but a profound thinker, as well as a spiritually-minded person; and his influence and atmosphere, together with the words that he speaks, cannot fail to produce some good and lasting effect, even in the great marts of mammon and trade.

Among other good things which Mr. Brooks gave in a recent sermon before these busy men in Gotham, is the following spiritual and elevating advice—counsel which all may follow, whatever their personal belief or religion, with profit to themselves and honor to the world:

"What shall we say of skeptics and skepticism? I honor the skeptic if he is honest, if he absolutely refuses to give allegiance because his soul and mind are not persuaded. Truthfulness is even more than the truth. Be truthful, though you do not get the truth. The truth shall certainly reach the soul in some region of Christ's universe sometime."

"Live loftily, live rightily. The man who lets himself grovel, the man who lets himself be twisted by evil influences, draws the bars that shut him out from Christ's truth."

"Look, and look until you see the sunlight. I think it will be my Christ's light when you see it. Look until you see something that shall illuminate you with immortality, and while you look, be lofty. Let yourself do no mean thing. Be pure. Lend yourself to no base, corrupt thing. So can Christ make himself known to the soul to which he belongs, and which belongs to you. Blessed are the pure in heart, for they shall see God. No man has any right to complain that he does not see God when he knows that he is not pure in heart. Blessed are the pure in heart, for they shall see God."

The Forty-Second Anniversary

Of the advent of Modern Spiritualism—March 31st, 1890—is rapidly drawing nigh. Already indications are to be observed that as in years past it will be generally celebrated throughout the United States by the various local societies of Spiritualists.

Why cannot the different meetings now held in Boston agree to unite in a common celebration of the Forty-Second Anniversary—which date this year falls on Monday—so that it will not necessarily interfere with any of their regular seasons? Such a meeting could be held, we believe, at the First Spiritual Temple, corner Newbury and Exeter streets, where all might join, in the manner and after the fashion of those highly successful union services which have been held on this date in years past at Music Hall, Paine Memorial Hall, and, later, at Tremont Temple.

We merely make the suggestion—leaving the matter of the celebration for 1890 in the hands of those who are conducting Spiritualist meetings in this city and vicinity to work out as seemeth to them best.

Special Notice to Spiritualistic Societies.

THE BANNER desires, as in the past, that the various societies all over the country send to this office for publication reports of their celebrations on the 31st inst. These accounts should be written out as briefly and concisely as possible consistent with the nature of the services of the interesting occasion.

Mineral poisons prescribed by the allopaths are nine times in ten worse than the disease they are intended to cure. There is no doubt of this. We lost a sister who was drugged to death by a "regular," when, had she been properly treated, she might and undoubtedly would have been alive to-day, as she possessed a strong constitution physically. It was no unusual thing in the old times to hear the talk of a second illness called "drug fever." But in that day the people swallowed "diploma doctors" whole, and when patients died from too much drugging, it was called a "dispensation of Providence!" But people have become wiser since that time, although a greater reform in this direction is still needed.

This fact old Dr. Bigelow years ago admitted, and he was considered in his day one of Boston's most able physicians. He was known to have said before he passed away that the practice of medicine was merely experimental and uncertain; that his long experience had fully convinced him of this fact. And yet, for the past fifteen years, the diploma M.D.'s of this State have been petitioning the Legislature to enact a statute that no one but themselves shall practice; that all others—no matter how competent—be classed as "irregulars," and subjected to fine and imprisonment! Is it not high time that all sensible people protest against such meditated usurpation of their rights? If such a sumptuary law should be placed upon our statute books, others of a like or severer tendency would eventually be enacted, and the liberties of the people consequently curtailed to an alarming extent. It should therefore be constantly kept in mind that "eternal vigilance is the price of liberty."

Mrs. Helen Stuart-Richings wrote us, while in Norwich, Ct., the following appreciative note concerning the Banner Free Circle and its work—for which, as well as for the financial favor enclosed, she has our hearty thanks:

"I enclose money order for \$2.00 in behalf of the Free Circle Department, with best wishes for its continued success. The questions and answers I always read, even when time will not permit me to read the communications, and I always find food for thought. Angels bless dear Mrs. Longley, and all mediums who, like her, are open to truthful influx because of the truth in themselves."

Thomas W. Sutton, of Worcester, Mass., sends us a tribute to the memory of the late Mrs. Lydia H. Sibley, one of the local pioneers of Spiritualism, which we shall print next well.

Clairvoyance.

A genuine clairvoyant is an invaluable person in diagnosing disease. There is no question of this important fact. In our over thirty years of experience in occult matters we have had demonstrated to us wonderful evidence in hundreds of cases of the accuracy of such diagnoses, which have enabled the practitioners to prescribe the proper remedies when the "regular" physicians, who were too bigoted or self-willed to apply to a legitimate clairvoyant; nine times in ten failed to cure their patients; and, when given up to die, these patients—who were properly treated by the legitimate clairvoyant—were restored to health.

But there is another class, composed of unprincipled individuals, who advertise in the sensational dailies of this city, that assume to be clairvoyants for immoral purposes. It is high time that these pretenders were suppressed. They are not Spiritualists, nor are they genuine instruments of the spiritual world. Such clairvoyants, who figure in the advertising columns of the secular press under pseudo cognomens, have no part in the work of Spiritualism, which is to demonstrate the truths of immortality and of spirit communion.

No spiritual journal ever advertises such parties as those we mention, and no Spiritualist endorses them. They are pretenders, sailing under false colors, who work injury to the morals of those who are unable to distinguish the true from the false. Just how to sift the chaff from the wheat in this particular is the vital question. A law that would reach such impostors might also be brought to bear harshly against the honest and useful clairvoyant: for we cannot see how any legal tribunal could decide which were genuine and which were untrue; but we believe the time is coming when the good sense of the community will create such a public sentiment against the corrupt and manifestly dishonest class that figures as clairvoyants and fortune-tellers in the daily press, as well in time entirely suppress its evil working. For this we hope and wait.

We learn from one of our Chicago correspondents that, since the arrest of Mrs. Sawyer in that city as a fraudulent medium, she has held private seances in presence of highly respectable and fully competent witnesses, who declared the spirit manifestations presented were bona fide. Then why does she simulate them at other times, is the question?

When Mr. Horace Seaver, late of The Investigator, was with us in the form, he was often imperturbed by correspondents in regard to Modern Spiritualism—to which he invariably replied: "If you wish to examine Spiritualism, do so for yourself, and not depend on what others say of it."

Mrs. Ada Foye in Denver, Col.

Mrs. Foye finds it impossible to leave Denver on account of the demand for her services in that city, in compliance with which—as her health is improving—she will remain there for some time to come. The great change there in the popular feeling toward Spiritualism and its mediums and lecturers, is making itself manifest in the tone of the local press. The Denver Republican lately devoted considerable space to an article headed "Concerning Spiritualism." In which the following mention was made of Mrs. Foye's work in that city:

"Her demonstrations of spirit-power are wonderful, and obviously divested of all semblance of art. Her audiences compare favorably in point of morality and intelligence with those assembling in churches, and her discourses are marked by a reverential air that does credit to the piety as well as ability of the lady. All who hear her are impressed with her candor no less than with the displays of her striking manifestations."

A dwelling house in the village of Alexander, near Rochester, N. Y., that has for twenty years been reputed as being haunted, was the scene during the early part of last month of events that fully confirmed the truth of the reports hitherto made about it. Several families have from time to time moved into it, and have been forced by strange sounds to move out. Early in February the sounds were such as to attract the attention of neighbors, and one evening, says The Sun, Mr. B. W. Frazer, a reputable merchant in the village, while in front of the house was startled by hearing shrieks from an upper window. He tried to enter, but found the door fastened. As he was about to turn away the door slowly opened, but there was no one in sight. Then it slowly shut and opened and closed several times, the last time a moan of agony seeming to come from the hall in front, followed by a shriek.

The next day a party of villagers began an investigation. The house, which was unoccupied, was entered by a side door, and the party went to a room wherein a tragedy resulting in the death of a woman took place twenty years ago. The moment they entered it they noticed a sudden change in the temperature; it was like entering an ice-house on a summer day. As they stood trembling an oppressive silence filled the air, followed by a series of choking, gasping, gurgling sobs, and from that moment the whole of the tragedy appeared to be re-enacted. "There were," says The Sun, "four in the party, all well-known people, and all agreed on the facts as given above."

A widely-extended interest in Spiritualism has during the last few months existed in Dayton, O. Newly developed mediums are becoming known, and the churches—alarmed at the increasing number of believers in the fact that the wall of separation that has long existed between this world and that to which their friends have gone, is being removed—have endeavored to divert attention from it, but have signally failed to do so. Says the Evening News of that city:

"The agencies have been going on at stated intervals each the same, and new faces are seen in the circle at each sitting. Some of the leading and best known people of the city have attended these gatherings, which are always held in private houses, and some of them have gone to a second and third sitting. Some of the city's elite society ladies have been present at these manifestations; the medical as well as the legal profession has been represented, and the use of names in this connection would prove the very greatest of sensations."

"PSYCHIC STUDIES" for March has for its leading subject "Intuition," in an analysis of which it is said that never has there been a time in the history of the world when the cultivation of the intuitive, spiritual faculties of man has received so much attention as at the present. "Dogmatic priests and material scientists unite their forces in opposition to the progress of spiritual investigations in vain. Creeds are crumbling to dead ashes; and material scientists are forced to admit that the most potent agencies in the universe are the impalpable and unseen." In addition to this excellent essay, Mr. Morton treats of other matters in an able and earnestly truthful manner. San Francisco: Albert Morton, 210 Stockton street. Boston: For sale by Colby & Rich.

Prof. J. W. Cadwell writes us that he closed his engagement with the Spiritualists' Society at Providence, R. I., Sunday night, March 2d, having lectured afternoon and evening the past six Sundays, on mesmerism and its connection with Bible-miracles and Spiritualism. He commenced on the evening of March 3d a four weeks' engagement for the Spiritualists' Society of Albany, N. Y., both for Sunday and week-day evenings, and afternoon meetings for development of mediumship. He wishes to return his sincere thanks to the Spiritualists of Providence for their many acts of kindness to him while in their midst.

Every man knows how mean he is himself, but is not absolutely sure about his neighbor; hence his fondness for gossip.

A Bill to Crush Mediums.

To the Editor of the Banner of Light:

I perceive that, through the agency of ex-Judge Dailey, of Brooklyn, a bill has been introduced into the Senate of the State of New York with the title, "An act to suppress deceit and fraud in alleged spirit-manifestations"—a somewhat curious phraseology, for how can there be anything else than "deceit and fraud" in spirit-manifestations merely alleged? If it had been to suppress fraud (deceit is superfluous) by pretended spirit-mediums, there would have been more logic in the proposition; though that would not have covered the ground, inasmuch as there is sometimes gross fraud perpetrated by genuine mediums, and especially in getting up exposure sensations and repudiating their mediumship a la Sawyer and Maggie Fox-Kane and her sister.

In a prosecution under such an Act as Mr. Dailey has drawn up, it would be necessary to show (1) the allegation or pretence, and (2) the fraud committed under this pretence; and in the courts, as at present constituted, every such allegation would be held to be a false pretence, and ipso facto fraud, even though Mr. Dailey himself were engaged for the defense. The issue between genuine and spurious mediumship is an issue that cannot be tried in any court or before any jury at present, with any hope of a just decision. In the recent Wells-Bundy case, no such issue was before the court. It was simply whether the plaintiff had used "trick cabinets and confederates" (as even genuine mediums will sometimes do), and this could very easily have been proved or disproved; and, if proved, the plaintiff could have been prosecuted and punished under existing laws. Mr. Dailey's bill is unnecessary, as well as dangerous and mischievous.

"Deceit and fraud in alleged spirit-manifestations!" This language would be made to include all cases, or phases, of professed mediumship—from the simplest phase of clairvoyance, trance or spirit-writing down (or up) to materialization; and the mere profession to have intercourse with spirits, or to hold circles for spirit-manifestations, would ipso facto be pronounced criminal, and subject the medium to punishment. The language of the proposed law is as follows:

"Every person who, for profit or gain or in anticipation thereof, for the purpose of representing what are commonly known as spirit-manifestations, shall personate the spirit of a deceased person, or shall, by means of any device, trick or contrivance, present anything to represent the spirit of the deceased person, shall be guilty of a misdemeanor, and, upon conviction, shall be subject to a fine of not less than \$100 nor exceeding \$300, or imprisonment for not exceeding ninety days, or both, in the discretion of the court."

The medium would be absolutely helpless under such a law, which ought to be entitled, "An act to suppress mediumship, and prevent the further spread of Spiritualism; for Spiritualism, at present, cannot be supported or extended except by means of mediumistic demonstration."

I am surprised that my excellent friend Judge Dailey, so earnest and intelligent a Spiritualist as he is, does not perceive that no legislature, or legislative committee, is at present competent to pass a proper law "to suppress fraud and deceit in spirit manifestations," and that the ordinary courts and juries are wholly incompetent to enforce it. They cannot make the discrimination necessary to do justice to the mediums, to the public, or to the truth. Judge Dailey must know very well that there are principles involved that can be recognized and appreciated only after a great deal of spiritualistic experience, observation and study. He must be fully aware that many mediums—genuine and honest instruments for spirit manifestations—are often, in public seances (especially such as are packed to catch or raid mediums and break up circles), made, by influences brought to the circle, to present what seems palpable fraud; and that in very many of the so-called exposures, the medium, under a fair and intelligent consideration of the case, is either not responsible, or only so in a secondary degree. These principles no judge or jury can be expected to understand or take cognizance of, since they belong to the comparatively esoteric subject of spirit-control and spirit-affinity.

There is, unquestionably, great and disgusting fraud perpetrated by some genuine mediums, as well as (indeed, more than) by pretenders; and Spiritualists who know how to make the proper distinctions should be left to judge such matters and apply the remedy, except, of course, in those cases of palpable criminality which existing laws provide for. Legislative interference in spiritual matters is dangerous, inconsistent with our constitutional principles, and should ever be avoided.

This bill ought to receive an immediate and emphatic protest from Spiritualists. No wonder, when the title of the Act was read in the Senate, "there was a ripple of laughter"; but the laughter was of that kind which, while it may please the prejudiced and uninformed, must make the judicious grieve. Spiritualism is too great and important a subject to be tampered with, or obstructed in its inevitable progress, by legislative enactments; and any political party that attempts such interference will find it has entered upon a very serious matter. It may discover, to its cost, that numerically the believers in, and upholders of, spirit-manifestations, are no inconsiderable body.

No, friend Dailey, the wheat and the tares must, for the present at least, be left to grow together, "lest while ye gather up the tares, ye root up also the wheat with them." No good can possibly come from such an enactment; but, on the contrary, a great deal of mischief, as its passage would speedily demonstrate. The experiment in Ohio fully illustrates this fact. HENRY KIDDLE.

New York, March 1st, 1890.

John Penderon, of Brooklyn, is a hard-working Norwegian; his little child died of croup, without medical attendance, because, says the New York World, "his father and mother do not believe in doctors and medicine." He is now in Raymond-street jail, and will be called upon, in all probability, to answer, under an offshoot of the medical law of New York, to the charge of manslaughter. He said to a World reporter: "All we want is to follow Christ in life or death. If God wanted to save the child he would do so." Do the medicals of New York aspire to pit themselves against "the Great Physician" himself?

Mrs. J. C. Carter, San Bernardino, Cal., writes: "There is a message in THE BANNER for Jan. 15th from MARY MORRISON—who mentions her being known in Peru, Ind. Some neighbors of mine who came from that place well remember that lady, and while not Spiritualists in belief—feel quite certain the message is from her."

Middle-aged people, when you were babies, Johnson's Anodyne Liniment was then very old.

