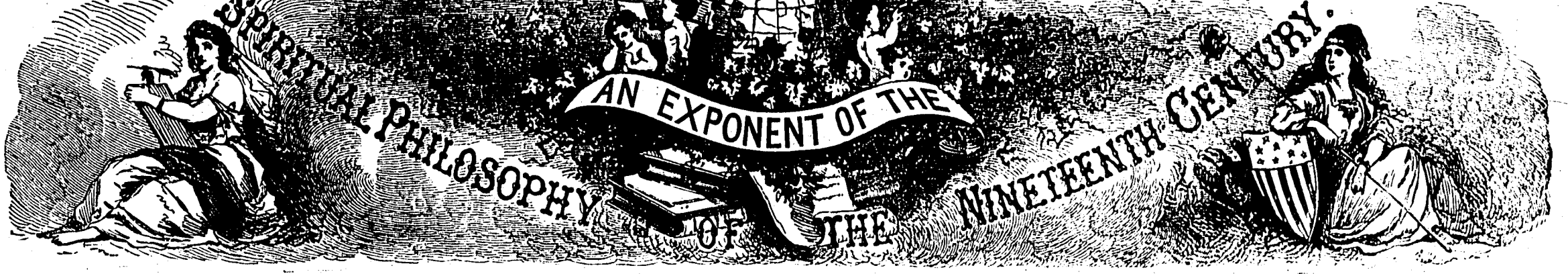


BANNER ON LIGHT.



VOL. XXXIX.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 27, 1876.

\$3.00 Per Annum,
In Advance.

NO. 9.

Banner Contents.

FIRST PAGE.—“Cured by Prayer,” by Allen Putnam; “Spirits of Love and Beauty,” by Bishop A. Deane; “Moral Courage and Downright Honesty,” a lecture by A. E. Stanley.
SECOND PAGE.—“The Test Séances with Mrs. Paton,” by Mr. B. A. Burn’s Séances—Molding a Spirit Foot Under Test Conditions; “Old Flashes from Magnet,” “Why Don’t the Workingmen Go to Church?” “Organization,” by Edmund S. Holbrook; Interesting Banner Correspondence.
THIRD PAGE.—“National Spiritualism,” by S. B. Brittan; “Rich Men,” by Thomas H. Hazen; “Spiritual Photography—A Challenge,” Meeting and Convention Notices.
FOURTH PAGE.—Editorial articles on “The Influence of Light,” “From Mystery to Mystery,” “Fichte a Spiritualist,” “A Decisive Test,” &c.
FIFTH PAGE.—“A Remarkable Test Séance in Manchester,” “A Testimonial to A. J. Davis,” New Advertisements, &c.
SIXTH PAGE.—Spirit Messages through the Mediumship of Mrs. Sarah A. Danforth and Mrs. Jennie S. Ridd.
SEVENTH PAGE.—“Mediums in Boston,” Book and other advertisements.
EIGHTH PAGE.—“Letter from Italy,” by Susan G. Horn; “Washington Letter,” Brief Paragraphs, &c.

Original Essay.

“CURED BY PRAYER.”

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

The subjoined extract from the Sunday Herald of Feb. 13th, and comments upon the same, are placed at your service for use:

“A remarkable cure by prayer has occurred in the case of a Foxboro’ lady. She has suffered for two years from lung and spinal ailments. During that time she has consulted several able physicians, but without relief. Recently she paid a visit to the Consumptives’ Home at Grove Hall, which is under the charge of Dr. Charles Cullis, who cures by faith and prayer. She has now returned to her friends almost, if not quite entirely, cured. She says that after a surging doctor that she had faith, she was requested to kneel, when he dipped his finger in oil and put it upon her forehead, knelt in front of her, and made a short prayer, asking the Lord to heal her of whatever disease she had. Before rising he rubbed his finger across her forehead, saying: ‘I anoint you with oil in the name of the Lord, amen.’ She says: ‘I felt a change immediately; the heavy burdened feeling was gone, and I could draw a long breath without any trouble—something I had not been able to do before for several years—and my lungs felt perfectly clear.’ Since that time she has gained in health and strength, and considers herself well. The lady is well known, intelligent, truthful, and of undoubted piety. Before going to Grove Hall she was considered past all help, and she and her friends are rejoicing at her unexpected recovery.”

Cures as sudden and wonderful as the above are quite credible, and do not seem specially marvelous to the many whose observations and readings have kept them moderately well informed of results frequently witnessed where either Dr. J. R. Newton, Jacob the Zouave in France, or many a medium in other parts of the world, has been an apparent and reputed healer.

It neither surprises nor offends us to have the Foxboro’ lady’s experience called “a remarkable cure by prayer.” Common habit ascribes the cure of any sick one to the most immediate perceptible appliance for procuring it. If cure promptly follows a prayer for it, usage ascribes its coming to the prayer. No mind, however, regards prayer as either an intelligent agent or the actual performer of a cure; all feel that prayer is the asking some unseen intelligent agent to give the desired relief. In cases where cure promptly follows a prayer, most minds perhaps infer (as our own did in earlier life) that an individual, omnipotent Lord performs the cure himself personally. To-day, however, we draw a different inference, because we are firmly convinced that the practitioner in cases like the above often is some finite spirit, limited in power, and obliged, from out the very organisms and electro-chemical combinations belonging to those who more or less perceptibly solicit his aid, to obtain some remedial substances which are essential to his performance of what has been prayed for, and without which his operations must be of little avail.

The healing efficacy of prayer depends largely upon a special quality of elements, specially combined in the organism of the person by whom it is offered up—depends upon these more than upon what we usually call the holiness or godliness of the petitioner. Those mortals whose prayers can be conspicuously efficacious in the way of healing, are generally not only quite mediumistic, but are, also, constitutionally endowed, above most other mediums, with either health-generating or with disease-expelling elements that are easy of elimination, and therefore usable by healing spirits. Such elements or properties, functioning the breath while that is bearing up an earnest prayer more than at most other times, and escaping then more copiously than usual from all parts of the system because of the exercise and the concentration of will which earnest utterance necessitates, place at the command of a spirit healer an augmented quantity of remedial substance. Fervent prayer procures this augmentation—it does not heal, but the emanations it causes to issue forth from a few mediumistic organisms are means by which an unseen physician banishes disease.

Many good mediums for other purposes, many good ones at furnishing medical prescriptions, exhibit no very marked indications that healing emanations go forth from their forms. If their garments be touched no perceptible virtue goes forth from them. Some properties essential to the composition of a health-bringing prayer are innate in some organisms. The prayers of such, and of such only, seem to be very effective in healing the sick. No amount of piety and sincerity sending forth petitions elsewhere than from amid

mediumistic susceptibilities, has ever, in our observation, seemed to help, overpower or banish, physical disease; and only a moderate portion of our mediums are instruments that possess the special properties needful for working those great and sudden cures which excite astonishment.

We firmly believe that “fervent prayer avaleth much,” but its pathways toward either God or Jesus lead through the abodes of vast hosts of less exalted ones, servants of the higher; and the ears of these latter ones often catch the sounds of prayer, and their sensitive organisms feel even unuttered supplications, and consequently some among them promptly and gladly strive to render as much aid as elements and conditions there and then permit. Though the call be specially upon Jesus, any work that is in harmony with his philanthropy may be executed to-day by his ministering spirits, as was done of old by a departed prophet, when he made revelation to John at Patmos, while the latter was “in the spirit.” Intermediates abound in all spheres; and petitions to the higher are often responded to by subordinates.

Probably many spirits who cure the physical ailments of mortals possess no very large amount of saintliness, if we give to that word its common significance. Neither the skill of the doctor, nor his love of exercising it, depends much upon his piety. Possibly the most refined, ethereal, celestial classes of the spirits, who were once embodied on our earth, lack such materiality as is essential to their direct action upon mortal forms or even upon effluvia from them. Our personal experience and observation on one occasion, years ago, were as follows: A lady, having a crippled limb, was a visitor at our house for a few weeks, and a lady medium occasionally came in to manipulate our visitor. One evening when the medium was operating we were reclining near by her, upon a sofa, and inwardly, silently invoking the highest whom our supplications might reach to come and heal the sufferer. Soon the medium put her hand gently upon our arm and said: “Stop praying; your prayer has drawn and is holding here spirits who are higher than those who heal the body, and the presence of the higher interferes with the work of the healing ones.”

“There are diversities of gifts,” even among mediums. The primal properties, combined in and constituting each human form, doubtless vary somewhat in quality, quantity, proportions and combinations from those in any other; and those primal fit different individuals to be severally used with special efficiency in differing directions, or for procuring effects quite dissimilar in kind. Because of innate diversity in their constitutional elements and combinations, “the effectual, fervent” prayers of two men, equals in piety, may necessarily be very unequally suited to aid in procuring a specific result. The prayer of one goes forth bearing properties obtained from his organism which are helpful at inducing physical health; while that of the other can furnish properties helpful in obtaining none other than spiritual good. If the prayers of Dr. Cullis exceed those of most other prayerful persons among us in banishing disease from the body, that result only bespeaks a peculiarity of his organism, and falls to furnish just ground for inference that his prayers are intrinsically truer and absolutely more acceptable and more availing than are those of his praying brethren and sisters; our inference is that his prayers are susceptible of specially efficient application to the physical system, effects upon which are appreciable by the external senses; while the prayers of many devout persons are fitted for helping forward scarcely any other than spiritual healing, renovation or elevation of man’s mind and heart—a kind of result not readily perceptible by any but those in whom it is wrought out, and not very distinctly by them in most cases.

Distinctly uttered petitions, or silent supplications either, are understood to attract invisible beings of some grade to any mortal whatsoever who thus defines and energizes desire. And prayer of any moral quality whatsoever may bind such visitants in specially close alliance with or temporary adhesion to those mediumistic petitioners, whose properties the unseen ones find suitable for their use as magnets and instrumentalities which enable them to keep in contact with and operate upon the external bodies of mortals. If the human beings thus visited naturally possess in abundance the special elements and combinations in their make-up which render emanations and extracts from themselves good remedial agents easy of transference, then benevolent doctors, unseen and impalpable, availing themselves of these agents, often can command prompt exit of many a disease from ailing mortal forms, and especially from persons mediumistic enough to be psychologized by supernals into undoubting confidence that they can be and are about to be cured.

The special kind of FAITH which gives to healing prayer its marvelous efficacy cannot, as we have substantially said before, be obtained and exercised with equal readiness by or through all equally devout mortals. Many of the most godly can never have healing efficacy observably manifested through their forms. It comes through only the mediumistic, and only such among even those as are peculiarly constituted can be good sources and conductors of healing forces. In origin, advent and nature this faith differs widely from what is commonly signified by the word faith. It is not a mental condition induced by information obtained through the ordinary processes of mental acquisition, nor has it any kinship with such. It is up-flowed and out-flowed from what Paul calls the spiritual body, by forces

acting outside of its possessor; it pertains to the internal or spiritual mental organism, where, dominating the whole external man, both mental and emotional, as well as physical, it acts in and through mediums without conscious action of their own. Prof. Agassiz, endorsing Dr. Brown-Séquard, concluded that “there are two sets, or a double set, of mental powers in the human organism, or acting through the human organism, essentially different from each other. The one may be designated as our ordinary conscious intelligence; the other as a superior power which controls our better nature; . . . acting through us without conscious action of our own.” Agassiz also states that Dr. Brown-Séquard had “satisfied himself that the subtle mechanism of the human frame—about which we know so little in its connection with mental processes—is sometimes acted upon by a power outside of us, as familiar with that organism as we are ignorant of it.”

In our apprehension the Special Faith (if we must use that word) by which striking cures are most wonderfully performed, is injected, or perhaps generated, by that power outside, which helps one’s better nature, temporarily suppressing the lower nature, and becoming master of both the body and “ordinary conscious intelligence,” to yield up the form for use by a higher—yield up not simply the form as a whole, but for abstraction from it of such elements as that outside power can therein find which will enhance its own ability to perform mighty works. This special faith perhaps has no claim to be called his or hers, through or upon whose organism it acts; its influx either brings along with it the conviction of an outside actor, or it generates where it lodges in the spiritual faculties a conviction as operative as positive knowledge, that a definite result—a cure for instance—is surely to come. Wherever such convictions shall exist the result will follow. This kind of faith seems to be devoid of either moral or intellectual tastes and affinities; it took lodgment as readily in harlot Rahab and libidinous Samson, as in Abraham and other good ones of old, and to-day it seems very indifferent to the respectability of its lodging places. Still it is a mighty power, curing human ills extensively, and drawing dwellers in this life and the next into closer relations.

When we had written thus far there came into our hands The Foxboro’ Times of Feb. 11th, in which we find, as will be seen in the following extracts, that this cured lady became possessor of a peculiar faith even before she saw Dr. Cullis, and that she herself obviously is very mediumistic. Her statement is, that after having consulted “several able physicians,” and getting no permanent relief, she asked herself, “What can I try next?” When it seemed to me as if the Lord said to me ‘You can be cured by the prayer of faith!’ . . . About this time a lady brought me a copy of Dr. Cullis’s reports, . . . and I felt that the Lord, by placing this book in my hands, had directed me to go to him (Dr. Cullis) ‘to be cured.’ I called upon him, and told him I had come to be cured by the prayer of faith.” She made her call on Saturday, and says, “on that night I felt two distinct shocks; the bed moved in such a way as not only to awake me, but also my companion, and it seemed as though the Lord was bending over me, and saying, ‘Be not alarmed, you are being healed!’” The reporter says, “Her countenance fairly shone while making the statement.”

All this is not only credible, but instructive, and no doubt literally true. Any kind of spirit would naturally seem to her as being the Lord, if her mind had no special acquaintance with the advent and ministrations of spirits. This case has nothing that distinguishes it from very many in which spirits are the reputed healers, and its proper place is among such.

The preceding views, of course, imply our conviction that Dr. Cullis is necessarily—because of peculiar innate physical elements and combinations—a facile instrument for use by spirits in healing disease. We, however, have no desire to elicit from him or his friends an avowal that he is what is usually signified by the phrase spirit medium. He is reputed to be prosecuting beneficent labors very successfully and to the relief of many sufferers; in such works he has our hearty God-speed, and we have no purpose to impair his efficiency. He obviously possesses the special susceptibilities usually belonging to good mediums, but we neither praise nor blame him for that, nor do we rate him either better or worse as a moral and religious man because they pertain to him. Though we deem that Lord, who heals in response to his prayer, to be not necessarily higher than the returning prophet whom John fell down to worship as God, we have no desire to have him avow belief in Spiritualism, nor to have him avowedly work in our ranks; both he and many other doctors among us, whom spirits operate through unacknowledged, broaden the field of spirit beneficence by keeping aloof from us, because thus many become recipients of aid from spirits, unaware, who would shrink from soliciting relief through these ostensible practitioners if they avowed faith like ours.

The paper from which we last quoted states, also, that Dr. Cullis “works by faith,” . . . makes no charge for his services to the afflicted, and even depends upon the answer to prayer to supply the daily wants of himself and his large family of patients.” His course, to some extent, is the same as George Müller’s, who has put up extensive buildings near Bristol, England, in which, during very many years, he has sheltered, clothed and fed several hundred vagabond children, and paid for all with funds donated to him for the purpose, without ever being at all in debt, and

without his ever having asked any one but the Lord to give him pecuniary aid.

Whether they be ostensibly praying ones or not, those mediumistic persons through whom spirits of some grade banish disease from many sick bodies, constitute the class of healers best adapted to treat very sensitive sufferers, and especially such as have faith that healing efficacy can come to them through that channel. The unseen healers possess optics which give them immense advantage over embodied ones in all cases where they can gain admittance, maintain a hold, trace an ailment to its seat by direct vision, and then prescribe and operate under guidance of distinct, positive knowledge of what the case requires. But they cannot gain admittance everywhere and under all circumstances. Perhaps not more than half the physical forms in our population to-day are so open to spirit inspection and influence that they can be better, and a large number perhaps can only be treated less well by invisible practitioners, than by our educated, experienced embodied doctors who grope from symptoms toward seats of disease.

Though Dr. Cullis, like George Müller of England, works by faith or trust, and successfully, too, we cannot agree with Rev. Dr. Francis Wayland, where in his able and discriminating introduction to Müller’s Life of Trust, he says, “If Müller is right, I think it is evident that we are all wrong.” Such conclusion is not, in the present state of human beings, required by the facts. Both classes—the few who get all they need by prayer, and the many who never ostensibly get either health, funds or food in direct response to it—are right. Each class works by the processes it deems best suited to its abilities. Only the few are well fitted by their primal organizations to succeed by prayer in procuring health and the means of physical subsistence—and only a fraction of those who are, have been in circumstances which invited development of such inherent capabilities. Let public opinion favor, instead of frowning upon, development of mediumistic susceptibilities, and the Cullises and Müllers will multiply fast; but we hope not in too extensive numbers; for those whose bodies such can heal, and whose purse-strings they can untie, are restricted to persons quite sensitive to spirit influences and impressible definitely by invisible intelligences. Community embraces many hard-shelled mortals, insentient and unimpressible by spirit influences and processes, so that both our M. D.s and our pertinacious beggars for funds have broad fields in which their services are sought for; the world is far short of being willing to dispense with their labors. But the light of this age is fast teaching it that better methods for relief are possible than such as it has relied upon in the past. The prayer of faith, applied philosophically and scientifically, “avaleth much.”

Written for the Banner of Light. SPIRITS OF LOVE AND BEAUTY.

BY BISHOP A. DEANE.

Oh, spirits of love and of beauty, draw near,
And tell me my sad, weary eyes
The shadows that ever before me appear,
To darken the visions that rise!
Oh, come from your home where the summer-light glows
Through the aisles of an infinite clime,
And breathe on my spirit the charm of repose
From the fountains of Nature divine!
Oh, leave me no longer in sadness, I pray,
Ye spirits of beauty and love!
I long for your presence to gladden my way
Th’ I rest in your garden above.
Adown life’s fair river that flows to the west,
My bark glides so swiftly along!
And in its eddies and whirls I feel the blast
Bids me ever be faithful and strong.
 Ofttimes I have strayed by the margin of spring
Till I felt the sweet touch of a power
Sweep over my lyre, like an angel’s soft wing,
With the fragrance of my a flower,
And the love that was mine in the glad olden time
Fell over my spirit like dew,
In the vale of affection where flowers still twine,
As fragrant and tender and true.

John Ruskin’s Tribute to his Mother.

M. D. Conway writes from London to The Cincinnati Commercial: There is an old tradition concerning Mahomet that he was once standing beneath a palm tree and teaching his followers, saying, “He who clothes the naked shall be clothed by God with the green robes of paradise. If a good man gives with his right hand and conceals it from his left, he overcomes all things.” While he said these things, a man drew near and cried: “Oh, prophet! my mother Sad is dead; what is the best alms I can give away for her soul?” Mahomet bent thought him of the panting hearts of the desert, and said, “Dig a well for her, and give water to the thirsty.” The man dug a well, and said, “This is for my mother.” I do not know whether Mr. John Ruskin ever met with this old story, but he has just performed a kind and gentle action which has reminded me of it. A little way from Croydon, near London, there has long been a dirty, marshy little pond, which is now an exquisite clear spring of running water. Mr. Ruskin has expended £500 in making this spring, which is not far from the home of his childhood, and surrounding it with trees and flowers, and named it after his mother, Margaret’s well. On the next tablet over it are the following words: “In obedience to the giver of Life, of brooks and fountains that feed it, of the peace that sends it, may this well be kept sacred for the service of men, flocks, and flowers, and by kindness be called Margaret’s well.”

The Cremation Society of Milan has over four hundred members. The apparatus used in burning bodies was built by a wealthy silk merchant, and his remains were the first to be reduced to ashes by its hundreds of burning gas jets. A recent use of it was highly successful, there being no disagreeable odor nor odor.

The whole cost of the late civil war to the Southern and Northern States from 1861 to 1865 is estimated as follows: Lives, 600,000; property, by waste, destruction, etc., \$3,000,000,000. The gross expenditures of the United States from June, 1861, to July, 1865, \$3,722,237,000. Of this the actual expenses were about \$3,342,237,000.—David A. Wells.

The Rostrum.

Moral Courage and Downright Honesty.

An Address by A. E. Stanley, delivered at the Vermont Convention, held at Cullingsville.
(Reported for the Banner of Light.)

Were you asked what two qualities you would require to have exemplified in the life of him whom you would make a standard-bearer, to whom you would commit great interests and great issues, and also to whom you would give your son’s best offering—its confidence and its love—I think some of you would say: “Moral courage and downright right honesty.” No better text, it seems to me, could be suggested at this time as the foundation for a discourse than this.

If ever there was a demand for these two great qualities, that demand is upon us at the present hour. And that I may have the courage and the ability to speak the needed words which shall burn their way into the consciences of men, is the burden of my prayer.

It is to the pulpit and to the platform that we have a right to look for the manifestation of these two great qualities. Our public speakers should be the advance-guard—ay, the sentinels on the parapets of thought, and give first to the world the new ideas which the seething cauldron of mentality is constantly sending to the surface.

But so fearful is the cost of being truly courageous and truly honest in the sense of speaking fearlessly one’s convictions, that comparatively few pay the price that wins the crown of gold, and are compelled to wear for a time a crown of thorns.

Said Garibaldi: “He who is in love with hunger, thirst, danger, disease, death, let him follow me.” So he who would be the moral hero, the faithful spokesman of unpopular truth, let him lay his hands upon the cross and bow his head while conservative power wreathes his brow with thorns.

The world pronounces him a brave man who in battle gallantly leads the charge and faces the cannon, but it requires a sublimer courage and greater honesty to proclaim an unwelcome truth, to defend an unpopular cause. Yet a man’s courage may never be so thoroughly tried, or his honesty so severely tested, as to be required to declare his true convictions when he knows such declaration will subject him to the ridicule of the ignorant, the condemnation of those he thought his friends, and the loss of means whereby the feeble body had been kept alive and made the needed instrument of the sturdy soul within.

Society is largely responsible for that moral cowardice which is paralyzing if not destroying the manhood and womanhood of this country. No tyrant in the world’s history can be compared in the inexorableness of his despotic will with the tyrant Fashion. And the most lamentable thing to contemplate in this connection is the fact that religion, so called, must be clothed in fashionable attire. In some of our fashionable churches it would have the appearance of being exclusively the property of pure proud aristocrats, and expounded to them by priests over cushioned desks for the moderate sum of two or three hundred dollars per hour! Where is the man who carries his bread with his “jack-plank,” and who works from sun to sun to procure a scanty sustenance for his family, who can indulge in such luxury?

Where is the woman who would dare, with her last year’s bonnet and out of date skirt, to step over the threshold of these princely houses of God? Be not disconsolate, poor woman; Christ isn’t there! He never was there, and he never will be, unless his habits and tastes undergo a change, which is hardly probable considering his meekness and great simplicity.

It requires a wonderful amount of courage for a person to attain the full stature of manhood and womanhood without bending to the seattering influences of the age—yielding, we mean, so far to outside pressure as to silence the inner voice which may speak of a different and a better way.

In every community, particularly the larger ones, certain fictitious standards exist by which men and women are judged. I had almost said they are the wheel over which they are broken! If they are pliant, and assert not too stoutly convictions which would indicate a different faith, they are fellowshipped. If they differ essentially, in religious belief especially, and have the moral courage and honesty to plainly assert the fact, their frankness is rewarded by having turned to them the cold shoulder of those who, it may be, are yet in their infancy as regards true knowledge, the purposes of life and the glory of civilization.

As advanced as we are in all that pertains to self-civilization, yet a revolutionizing and cleansing power has a stupendous work to accomplish among the nations of the earth. Our own country, with its half million spires pointing to the skies, has need of an evangelizing power among the people such as Christendom has hardly yet become cognizant of.

For eighteen hundred years the world has had the benefit of Christianity, and yet dishonesty and duplicity, moral cowardice and rottenness, “like a worm in the bud is feeding on the damask cheek” of the government and society at large.

The pulpit, which should be an engine of power for good, is too frequently the “coward’s castle,” occupied by those who pamper the whims, gloss and smooth over the shortcomings of a dissimulating membership, and preach to them a gentled, pandering Christianity, based on faith, instead of downright good works!

Marvel not at the double-dealing, the insincerity and want of honesty exhibited in almost every department of life. It is the natural and legitimate product of a dominant spirit, or existing state of things, which places a padlock upon the lips of all dissenters, compelling them, if they would escape ostracism and retain public recognition and patronage, to silence their doubts and suppress their honest convictions, thus making them moral cowards, false to themselves, and preparing them to become false to others.

If the condition of society is such that to receive courteous and kind treatment a person must clip the wings of his thought, and temper his words to harmonize with a particular theory, it requires no revelation from heaven to confirm the truth that the people are in possession of a remarkably successful method of dwarfing men and manufacturing hypocrites!

Would you have men honest in all matters of business, faithful in the execution of all public and private trusts, make it fashionable and commendable on their part to be honest and truthful in the expression of their views and belief, both in political and religious matters. An honest tongue and an honest hand are inseparable.

A public sentiment so sectarian and arbitrary as to compel an individual for policy’s sake to

conceal his true belief, and nominally assent to a prevailing doctrine, is the slow but sure corrupter and destroyer of the true integrity of soul; and which prompts the man to be true in word, true in deed, true in the core, in everything pertaining to his life and his experiences.

True, we find occasionally a man of prominence, morally upright and honest in his making; that he never will bend his integrity to the breath of a hair to please any faction, and yet outspoken, it may be, against all the institutions held sacred by us. You need not ask if we can trust that man with our worldly interests, our little earnings, our secrets. In ninety-nine cases out of a hundred his word is as good as the promise of the seasons as regards its fulfillment. It would take more money to buy him than is contained in the exchequer of England. God made that man! Neither priests nor laymen can hurt him, and it is doubtful if they can make him any better.

Art such the men who usually occupy our places in the world? To whom are given the people's money and interests to guard and protect? Nay, their religion is of too doubtful a character.

The consequence is that the policy men—those who can bend their souls and principles too, if they have any, to any shape required—are usually given the responsible situations, and the people learn after a time (and they seem slow to learn anything) that the fingers of the only and public professors and Christian statesmen have been very industriously picking their pockets.

What we plead for is that condition in society which will make it honorable for a man to be true to himself, true to his earnest convictions, though he stand alone; a condition which will encourage the strictest honesty, induce into all a greater amount of courage, greater toleration, sweeter charity, and more perfect love.

To reach such a high elevation all bigotry, self-righteousness and envy must be buried beyond the hope of resurrection.

The cultivation of respect for the opinion of others is a necessary step in this direction. Obedience is the rare, today, it seems not to have been the great fact that humanity of thought upon great questions, especially doctrinal ones, is an utter impossibility.

The organization of an individual determines largely the line of thought which he will pursue.

I can conceive of no grander spectacle than to witness a congregation of men and women, met to compare notes, discuss principles and religious beliefs—where we have given to us the very antipodes of thought—and listen to the earnest argument of the sceptic, the cold philosophy of the "infidel," the glowing faith of the true Christian (the Spiritualist), and observe the golden thread of sympathy and love which inspires the broadest charity and toleration, and draws together the hands of opposing brothers, and induces the belief that each is laboring for the good of all, laying upon a common altar the best offering of his honest and fearless soul.

The best evidence in the world that people are destitute of religion, destitute of the finest qualities which contribute to a god-like character, is the exhibition on their part of anger and impatience when they discover that another sees or thinks he sees the truth in an opposite direction. If God had intended that we should be Methodists, for instance, he would have shaped our heads to that end, doubtless, for it is the head, not the heart, that decides these matters. Were we all Methodists there might be too much noise and impulse in the world; were we all Catholics we might have too little popular sovereignty. Were we all Spiritualists—well, we might have an excess of individual sovereignty! Had I the power to turn the faith or mentality of the world into one great channel I would not so exercise that power. It has better be distributed in tributaries, narrowing down to the smallest stream, the meandering brook, the sparkling rhyolite. Certain portions of the earth are kept fertile by the overflow of the streams pouring along its bosom; other parts, by receiving the gentle shower and falling dew. So the human mind or soul is fed in various ways.

A certain order is stirred only by some moving, swelling tide, some great moral convulsion, while the greater portion of mankind are developed under the descending influences of a perpetual inspiration. But, down on as may the mental and moral powers of the world, through arid wastes, dismal swamps or fertile valleys, the great ocean of life and immortality will be swelled and stirred with their mingling waters as they pour over death's chasm into its great throbbing bosom.

I may be allowed now to dwell for a few moments on the results to the individual of the consciousness of possessing true courage and being truly honest. So evident must it appear to you what the fruits must necessarily be, that I shall not be accused of seemingly indicating that I speak as one possessing fully those great qualities. Would that I could feel more sensibly than I do the inspiring power born of those sublime attributes. Perhaps to the fullest extent none of us possess them; approximately we do.

It is probable that in the course of one's whole life no quality is in more constant demand than simple courage. Its exercise is daily required, for life is a series of battles. Disappointments and adversities not only await our coming, but they meet us on the march. They lie in ambush and smite us when we least suspect their presence, and unfortunately indeed is the person whose courage, whose will-power, is not equal to the occasion. That more are not found able to meet great catastrophes, unlooked-for emergencies, is due to the very great error which has so long existed, of teaching individuals to place their trust in God, outside of and beyond themselves. But I hear the cry, "Would you not trust in God?" Certainly I would. I have as much practical faith in God as have you; but I would exhibit it—and I would have others exhibit it—in having faith in the divine qualities in man, for it is this that we more fully and perfectly demonstrate our faith in the Creator.

I have yet to be convinced that my faith and trust in God can only be increased as I surrender faith and confidence in myself! The most troubling thing I have to contend with is my want of confidence in my own self—my own powers. As my confidence becomes strengthened, my faith in a higher power becomes quickened.

If I happen to have moments of spiritual exaltation; if I feel at times welling up within me a heretofore unrealized strength, giving me unusual courage and confidence in my own powers—which may be drawn in weakness of life—it is then that I am drawn heavenward, and fully express my trust in God, and in every breath of my body and emotion my soul utters my thankfulness that within my own being is centered an unfolding power capable of carrying me up and onward.

I ask pardon for alluding so much to what might seem of a personal nature; but one can sometimes better illustrate his ideas by personal experiences.

To lead in great reforms, to attack the conservative powers which stand in the highway of progress, to declare for the rights of the people against the edict of kings, as did Patrick Henry in the teeth of George the Third, requires courage such as few have or can appreciate.

Only the possession of the loftiest courage, coupled with the inspiring power of an honest purpose, could have carried Garrison and Phillips over a conservative press, over the pulpit, and the public clamor, and stand against them, to the very courts of heaven, plead for those who could not plead for themselves.

It is the man of courage who dares to do his duty as he is made to see it, at all times and in all places. And the world seems apparently to have lost sight of the fact that this mighty sustaining power of the soul is as fully displayed in woman as in man. The meaning of the word, its true character, is not so generally comprehended as might be supposed.

To climb to the clouds and above them in a balloon; to walk the rope across Niagara's fearful chasm; to go into a den of serpents and wild beasts; to enter the prize ring to win the belt, is more the exhibition of foolhardiness than sublime courage! True, it requires a certain amount of pluck, physical hardihood, to do these things, but it is as distinct from true courage as the rattle of these exhibitions from the following the grandest intellectual and moral achievements.

To perform life's duties; to undergo its hard-

ships; to bear all its crosses and preserve one's fortitude to the end, tests one's true character. And on this plane in whom do we see the sublime exhibition of heroism? Who bears uncomplainingly and in silence the keenest heartaches, the bitterest disappointments, the cruellest slights, the deepest wrongs, and forgivingly and courageously struggles on? It is woman! Called of God, too, to go down to death's door that the world may have given to it in a new life the promise of a future teacher and redeemer, nothing but courage of the loftiest character could carry her through to the triumphant end.

Coupled with moral courage we usually see exhibited the most sterling honesty. And this term has a comprehensive meaning. To say that a person is truly honest is not simply to say he will not cheat you in business; that in business matters he will render dollar for dollar; it has a deeper and a grander significance.

Its results or fruits are given to us in every movement, thought and expression of the individual thus royally endowed; for it is an endowment—a Godly endowment—and no sect can claim it as belonging exclusively to itself. It is the fortune of the world that its perfect expression demands the breaking of every fetter which would hold in check its complete manifestation. Then with honest rulers and officers, the rights and the interests of the people will be preserved; and with honesty in the pulpit, the spiritual wants and necessities of the race will be administered to, while dogmas will be permitted to die; and with honesty in the family circle and all its relations, the happiness, prosperity and spiritual growth of the entire community will be assured.

This pinpoints in the armor of conscious integrity and courageous purpose, the independent, self-poised individual will move on in his onward and upward course, and become a centralized power, moving in his own orbit, and the misrepresentations and misunderstandings of others regarding him will no more disturb his equilibrium than do the wild winds the serene waters just below the ocean's rolling surface. At peace with the world, in sweet communion with the Spirit of all worlds, the courageous, the honest, the spiritually unfeigned being mounts the ladder of progress and journeys upward!

Spiritualism Abroad.

(From the *Banner of Light* (Melbourne, Australia) for April.)

The Test Seances with Mrs. Paton.

In our last we gave an account of the first two sittings of the committee formed to test the reality of the remarkable phenomena reported to occur through the mediumship of Mrs. Paton. The sittings so far were a decided success, heavy objects being brought into the closed room on both occasions. The third sitting took place under the same conditions, but no manifestation beyond table-moving occurred, and an arrangement was made to meet again the following evening. It was suggested by a member of the committee that the careful weighing of the medium and every person who entered the room both before and after the seance would be a better test than the searching and, the medium being agreeable, a weighing machine with four ounce gradations was procured and used on this occasion. The manifestations consisted of violent table-moving—the table, a large cedar one, measuring five feet by three feet, being moved several times without the consent of any person. This manifestation has rarely occurred under our notice in Melbourne, though of frequent occurrence in England and America. On weighing after the seance the medium was discovered to have lost rather more than a quarter of a pound, though nothing had been brought into the circle room.

Fifth sitting, Friday, March 31.—Present: Messdames Paton, Fielding and Mather, and Messrs. Stanford, Miller, Dempster, Paton, Deakin, Terry, and Dr. Richardson. The room was cleared, as before, of all superfluous furniture, nothing remaining but the tables, chairs, letter-rack and engravings on the walls, everything in the room being visible at a glance, and no place left for the concealment of even a small object. The company were then carefully weighed by Mr. Stanford, and their weights recorded by the secretary, the door and grate sealed, and a strip of gummed paper, written on by the secretary, fastened across the crack of the door. Under these conditions the fellow dumb-bell to that brought on the 25th February was dropped on the table (weight six pounds). The company then went to scale, when the medium and six of the committee were found to have lost a quarter of a pound each, the remainder standing their original weight. This test was considered a very crucial one.

March 7th.—Present: same company. The scales not being available, the medium was weighed outside. No manifestations of any kind occurred.

Seventh sitting, March 10th.—Present: Messdames Paton, Fielding and Mather, and Messrs. Paton, Stanford, Terry, Dr. Richardson, Sanders, Miller, Deakin and two musicians. The room was searched, door sealed, the grate fastened and company weighed. After a sitting of forty minutes, during which nothing occurred, the medium, during which one and three-quarters of a pound in weight, and a member of the committee three-quarters of a pound, the remainder losing altogether two pounds and a quarter. It was then suggested to adjourn to the lower room, where circles are ordinarily held. The suggestion was adopted, and the door and a enphord in the room being sealed, the company sat round a large table. In about ten minutes a strong breeze was felt by several of the sitters, and two of them were struck by some object in motion, which was soon after grasped, and proved to be an open umbrella turned up side down. Mrs. M., who resides at Prabran, recognized it as belonging to her daughter. During this sitting the medium was found to have lost one pound, but was still three-quarters of a pound heavier than before the commencement of the first seance. The explanation given through the table of the increase of weight of the medium during the first sitting was that a gross ponderable magnetism was taken from the circle and entered in the medium, to be made use of for manifestations, and as no call had been made upon this it remained about her person, causing the extra weight.

We give above an account of the last five seances with Mrs. Paton, held by a committee whose sole desire was to demonstrate or disprove the allegation that solid substances can be brought into a thoroughly closed room. The manifestations in this, as in many other forms of mediumship, depend very much on the condition of the mediums, who are often of a highly sensitive nature and easily disturbed, and in this particular instance was the probable cause of failure to obtain results on more than one occasion. Nevertheless, the results obtained at the first and fifth sittings were of the most satisfactory nature as tests. At the first sitting, Mrs. Paton was searched by a lady who was a complete stranger to her. This lady certifies that the medium submitted cheerfully to the most thorough search from head to foot. It will be remembered that on this occasion a large piece of rock weighing fourteen pounds, besides a mass of damp seaweed and a number of live shrimps, fell upon the table. As there was no possible place of concealment in the room, every person present being searched, and the room locked and sealed, it was evident to all present that the rock, &c., had been introduced into the room by some supra-natural agency. At the second sitting, a dumb-bell weighing six pounds was introduced under similar circumstances. This, in connection with the former seance, was satisfactory to the committee, but it was acknowledged that to outsiders it would not be so, as they would incline to think that the bulk being small, it might have eluded the vigilance of the searcher. To obviate this objection the weighing machine was introduced, and on March 31 a second dumb-bell was brought under conditions of absolute test, no loophole being left for any reasonable objection. Many theories

have been suggested to account for the failure of some of the latter seances, the most valid of which is that the good-natured acquiescence of Mrs. Paton to the importunities of many friends who desired private sittings at their houses, weakened her power for the committee's seances.

The two seances referred to were sufficient to demonstrate to the committee the genuineness of Mrs. Paton's mediumship, and this they express in a short letter of thanks to her and Mr. Paton, which we append:

MELBOURNE, March 11th, 1876.
We, the undersigned, desire to acknowledge our obligation to Mrs. and Mr. Paton, for the very kind manner in which they have consented to our test investigations, and to assure Mrs. Paton of the genuineness of her mediumship, as attested by the manifestations we have witnessed. With sincerest thanks and best wishes for her future development.
We are, &c.,
THOMAS MILLER,
HENRY SANDERS,
W. LINDSAY RICHARDSON, M. D.,
E. J. DEAKIN,
A. DEAKIN,
W. H. TERRY.

(From The Spiritualist, London, Eng.)
Mr. Blackburn's Seances—Molding a Spirit Foot Under Test Conditions.

On Friday, the 28th of April, one of these seances was held at 35, Great Russell street. The medium was Mr. Willie Eglington, and the sitters were Capt. James Dr. Carter Blake, Mr. Algernon Joy, Mr. Fitz-Gerald, Mr. Desmond Fitz-Gerald, Mr. A. Vacher, F. C. S., Mr. C. Miss Kinsbury, Mr. St. George Stock, M. A., and myself on behalf of the Seance Committee.

It had been intimated by "Joey" (the spirit) that he would endeavor to obtain molds in paraffine by immersing repeatedly into this material, when fused, some portion of a materialized spirit-form. Two pounds of paraffine had been obtained, and under the direction of Mr. Vacher, this was melted and poured on the surface of boiling water contained in a pail. As paraffine has a specific gravity of only .87, and fuses at 110.7 deg. Fahr., this plan renders a layer of the melted material available during a considerable period of time. The pail with its contents was placed at one side of the cabinet, together with a foot-bath containing cold water (for the purpose of cooling the several layers of paraffine constituting a "mold"), and the medium was secured to a cane-stem of arm chair at the side. The tying, by means of a very strong cord, was thoroughly done by Mr. Joy and Dr. Blake, the medium's hands and legs being bound together, and to the chair, to which, in addition, he was attached by the neck.

It is to be noted that after the medium was secured, his right foot was put forward as far as the length of the tape would allow, and when the curtains of the cabinet were drawn they were so arranged that the foot remained in view. Now this foot, or rather, to speak with a degree of accuracy which may be necessary in describing physical seances, the foot, which undoubtedly enclosed it when the seance commenced, remained in view during the whole time until its close. Some of the sitters, including myself, contented themselves with observing it occasionally, not thinking that its protrusion was intentional; but, at the close of the seance, I obtained the testimony of four of the sitters that they had kept it in view, without more than a few seconds' interruption, during the whole of the time. It was further mentioned that the medium wore sideslipping boots and woolen socks; that, in the judgment of those present, the removal of these articles by the medium himself, without detection, was under the circumstances, quite out of the question; and that at one period the foot was slightly agitated, as though the medium were convulsed.

Shortly after the commencement of the seance, Joey gave us to understand that the two "windows" of the cabinet were to be opened, the temperature having no doubt risen considerably within the enclosed place. When the seance had lasted about forty minutes, a slight splashing sound was perceptibly heard, as though something had been plunged into the contents of the pail. At the expiration of about an hour Joey said, "You may come in now; we have given a test of our own, and have done our best; but we don't know whether it will be satisfactory to you." On entering the cabinet, I observed that the medium was bound precisely as he was at the commencement of the sitting, and that two "molds" were floating in the cold water contained in the foot-bath. These molds were opened out at the top, and somewhat distorted; it was evident that in each case they had enclosed a right foot. Plaster of Paris casts of the anterior portions, and also of the heel portions, were then taken by Mr. Vacher, assisted by Dr. Blake; and from these casts it appears that the molds were obtained from one and the same foot. It is to be noted that the texture of the skin was very clearly exhibited upon the inner surface of the molds.

I had to cut the medium's bonds, as I found it quite impossible to untie them. I can certify that his position and the mode in which he was secured were the same at the close of the seance as at the commencement.

DESMOND G. FITZ-GERALD, M. S. Tel. E.,
For the Seance Committee.

Odic Flames from Magnets.

At the last of the fortnightly meetings of the members of the British National Association of Spiritualists, toward the close of the proceedings, the secretary produced two photographs which had just been presented to the Association by Mr. Henry Collen, and which he stated to have been obtained in a dark box by the action of odic flames from magnets. The method of their production was not described. Mr. Harrison said that in conjunction with Mr. Varley and Mr. Blackburn, he had made some hundreds of experiments in the attempt to photograph the odic flames from magnets which had been seen by Baromet and electro-magnets, and at the outset obtained results exactly similar in appearance to those produced by Mr. Collen, but after obtaining them set to work to find out their cause. He discovered them to be due to the close proximity of any solid object to a moist photographic plate. He removed the poles of the magnet by means of which he had at first obtained the results, and substituted two dummy poles, made of wood, with the result that the same photographic images were obtained as when the magnet had been there. He then cut patterns on the surface of a flat block of wood, which he placed within a small fraction of an inch in front of the photographic plate, and he found that he could photograph these patterns without the presence of any magnet, for the result was not due to magnetism, or to light, but to unequal evaporation or radiation from the surface of the sensitive plate, so that one part of it would decompose the developer before the other. The details of many of these experiments were described by him in an article published many months ago in the *British Journal of Photography*. He had no doubt that if anybody would repeat Mr. Collen's experiments, closely following all his instructions, but removing the magnet altogether, they would obtain the images just the same as if the magnet had been there. He would forward the Association a copy of his article in the *British Journal of Photography* to attach to the photographs just presented, that the public might not be misled by the fruits of a scientific mistake. Mr. Collen was greatly to be praised for his attempt to solve an important scientific problem, and he hoped that he would be successful in evolving results.—*The Spiritualist*.

Miss Lottie Fowler.

It is pleasing to know that Miss Lottie Fowler's materialization phenomena do not in any way interfere with her power of clairvoyance. We have had sittings with her recently, and can testify to the high degree of lucidity she possesses at present. Our correspondents and callers testify very frequently to the success with which she exercises her clairvoyant gifts. Her materializations are progressing favorably, and however inexplicable some of the phenomena may be, there is no shadow of a charge whatever against the medium's integrity.—*London Medium and Daybreak*.

"WHY DON'T THE WORKINGMAN GO TO CHURCH?"

I don't go to church, 'cause I cannot see the good. And yet I'm sure to say I should go there if I could. For I know what I like, and let when I like it, I see? And I've none so great a liking for them seats called "Free."

I don't go to church, 'cause my coat is getting old. And the big folks look and mutter, "Beggars, sure, is Maylie, some day up in heaven, if they get there, they will!" Then above don't stop to ask yer if your coat has got a darn.

I don't go to church, 'cause the place is so grand. Fit for them w' coach and 'osses, w' great houses, and w' land; And then parson he's so larned, what a means I cannot Folk speaks plainer down at chapel. How they do go on at all!

I don't go to church, 'cause w' equole a' sitting there, I keep thinking what he called me, when he coiled me w'! It were just outside my garden, yet the names that he did call! Thief and poacher! lawkumussy! but a rabbit arter all!

Parson, he's a kaled old gem'man, and his wife is kinder w'! W' her traces, and w' her pudden, and her bottles when ye're ill; But it's not what I wants, to be tinkered when I'm down; It's to get up, and to keep up, and 'ave summat o' my own.

That's the thing. And if the bolle (as them farmers du the agen poor folk a' rising, then I'll let the bolle be. Parson says I'm but a haythen. Well, a toad 'ull love his hole; If he cared more for my body, praps I'd care more for my soul.

So I don't go to church, 'cause I dunnot see the good; But I takes a walk instead o' 't in the holler by the wood; And my dawg he goes behind me, and I smokes all the He's a rare 'un still at rabbits, is my old dawg Tray.—*London Spectator*.

Free Thought.

ORGANIZATION.

COMMUNICATION FROM JUDGE HOLBROOK.

I wish, Mr. Editor, to make use of a small space in your valuable and catholic paper, to express my views upon this subject to whomsoever it may concern. I have waited for others better skilled and wider known and more trusted than myself, to speak first; but if they have done except to a very limited extent, the fact has escaped my attention. On the 4th of July last, at the Dubuque Camp-Meeting, representing the States of Iowa, Illinois, and Wisconsin, I took occasion to offer an affirmative resolution on this subject, and I had the honor of being appointed on a committee of five to consider the matter, and perhaps to take action. As I kept no memoranda, I cannot now call to mind the words of the resolution, and not with exact precision the purport of them; nor the names of the remainder of the committee. (Let the editors and those who have kept such memoranda bring them forth, if there be sufficient interest manifested to justify it.) From this position at least I am called upon to speak without further call or delay. But I think, Mr. Editor, I need not say this much; for in my opinion the subject demands thought, word and action, from each and all of us.

For myself, then, Mr. Editor, I propose and maintain that we have such a Convention. Nevertheless, it is not desirable that such a Convention be called in, unless there be a public sentiment demanding it. I take the liberty, therefore, of suggesting that there be some expression of public sentiment, whatever it may be, either for or against such Convention, and that too at as early a date as possible.

As I am having my say now, Mr. Editor, and shall not be heard from again, please to pardon me if I speak more in detail as to such Convention, the reasons for, the objections to, the time, the place, the methods, the work to be done, etc.; and yet only in very general terms, for I have no specific definite thoughts, and it would be out of place to present them now if I had. And yet I have one definite thought that I will express right here, which is this: that, if there be a Convention, the management of it, in general and in detail, will fall upon the Spiritualists of the East, and this fact will properly preclude us who live far away toward the setting sun from such considerations now, or at any time.

I think it would be good, I think it will be best to have such a Convention. Spending personally for myself, I will say, I would like to attend the Centennial. I shall do so if I am alive and well, and able pecuniarily to go. I speak doubtfully, for a frightful impunctuality, like a grim, ugly and defiant Orthodox Devil, stands before me, and with a forbidding look stares me in the face. But if I can say aye! and get this Satan behind me, I intend to go and see the sights. And surely no sight would please me more than the sight of the brothers and sisters of our faith; those whose names are greatly known to me, (though I am greatly unknown to them,) to look them in the eye, to take them by the hand, to hear their voice as it discourses wisdom and fact, and science and faith; and also to those as to whom we are mutually unknown to each other. Now, then, this common cause, the Centennial, will bring many together from all parts of our country. Not only this country, but from Europe and other parts of the world. Then I say let us have a Convention, or whatever you may call it, some place where we may actually meet; some room, some room, where we may gather to see and to be seen, and to hear and perhaps to be heard (those who are worthy to be heard), and form an acquaintanceship, pleasant, lasting, and no doubt valuable. But I have one pet thought, or ghost of a thought, that haunts me, and will not down at my bidding. It is this: that it is a good time to put forth to the world a declaration of principles to be read of all men, that they may be well informed from the most authentic source what is the body of undisputed principles that we as Spiritualists maintain.

Chief of all, it will be a good time to declare our freedom from the dogma of the ages that "priests rule by right divine," as we have declared our freedom from the dogma that "kings rule by right divine," and have maintained it these now one hundred years; that, as in government, each man is a sovereign and is the equal of every other before the law, so in religion each man is a priest and is the equal of every other before God—which, upon our honors, we will maintain by the world which is around us and the world that is above us. So shall religion, instead of being dragged as a dead weight upon the car of humanity, leap to the front panoply, a radiant angel, the first in liberty and truth, and in everything that is for wisdom and goodness.

But I hear it said, or I fancy I hear it said, Mr. Editor, by some, and even by many, that no good can come from such a Convention; that certain noisy, heady and impracticable ones, certain ones with one idea, one ism, which is their whole stock in trade, certain ones with every ism and perhaps no definite ideas, certainly with no devotion to the fitness of things, the proper limitations to be observed for the purposes of harmony, and without due respect to the wishes of others as to expediences and proprieties, will rush to the front, as they have greatly done in times past, and so prevent any and all good that otherwise might obtain, etc., etc. And further, that, as to a declaration of principles, this cannot be done, for contrariety of sentiment, nor is it desirable that this should be done, even if it could be.

Now, Mr. Editor, I am compelled to admit, judging by the past, that these are weighty considerations, and even judging by the present; and yet I think the signs for the future that exist in the present, are rather encouraging. The better thought, the sober second thought, is gaining greater ascendancy, and I hope (though such hope is burdened with doubt), that the time is now come, at least as to a Convention at the Centennial, that all will be so impressed with the uses and beauties of harmony that they will permit, or cause, the elements of discord to rest in peace; at least to be withdrawn from the superior into the subordinate positions. I can say no more now lest this letter be too lengthy, and yet I feel that I had better say this: I consider it pusillanimous and unwise to at once abandon assemblages and organizations forever, because of dif-

feulties not known to be insuperable. I am not fully advised that there must be a permanent division among the Spiritualists. I have ever counseled and labored that there should not be. I am willing to take the chances of other efforts, especially of this effort; and yet it is with this proviso, that if the inharmones are still so great that the highest good requires the division, then, as ever, let us do the next best thing; let those go together that are sufficiently like-minded to secure to themselves spiritual happiness and growth.

I will close with a few suggestions, briefly made for the want of time and space to elaborate them. Such Convention, if called, must evidently be substantially a Mass Convention, and yet I would say as to voting, let there be three votes to every congressional district, to be cast by the actual residents of such districts (or something like this to secure a more equal representation). It would seem that some hall in Philadelphia were the best place (and to secure equality in expense, it would be kind and considerate in those who have to travel the least to bear the greater part of this burden). I hear that the exhibition will be closed evenings and Sundays, and these therefore are the times for meetings. There will be the greatest fullness of people in attendance on Tuesday, the Fourth of July. Friday evening, the 7th, would be a good time, but perhaps Thursday evening, the 13th, would be a better time. This would give a chance to those who choose to celebrate the Fourth at home to do so, and of course there will be a great deal of celebration this year.

These, Mr. Editor, are my sentiments and my suggestions. They of the East, and near the scene of action, and themselves the actors, can tell better what to do, whether to call a Convention or whether to have simply a place of meeting, some "headquarters," or "rendezvous," or to do nothing whatever of the kind; and if a Convention, then with what limitations and provisos to secure harmony, and confidence, and success; while we of the West will look on and wait, and give the friendly hand, the word of cheer, and the approving smile, as best we can.
Chicago, Ill. EDMUND S. HOLBROOK.

Banner Correspondence.

Massachusetts.

SPRINGFIELD.—Our correspondent, "B.," writes: Mr. H. C. Lull, of Boston, lectured here and in Chicopee the first two Sundays in May. At the close of his evening lectures in each place he gave communications from spirits. At the latter place Seth Stebbins, late of Chicopee, and G. E. Preston, late of Springfield, both communicated through Mr. Lull's organism. At the close of his Sunday evening lecture in this place, in Liberty Hall, he was entranced by the spirit of the late Dr. H. of the First Baptist Church, of this city, who remarked that he had learned more in the four years he had spent in spirit-life than in all his earthly existence, and that he should be very glad of an opportunity to speak to his old parishioners again. Then he was controlled by Mrs. Nellie G. Stack, late of Albert street, whose body was buried from St. Michael's Church four years ago. She said she died April 23d, 1872, and was sixty-one years of age. She maintained stoutly her faith in the Catholic Church, and said she expected to continue in that belief till she saw something better to adopt. An examination of the records at the city clerk's office verified the name, date of death and age of Mrs. Stack as given with perfect accuracy. Then Ezra Marks, late of Thompsonville, Conn., purported to address the audience. He said himself and John Johnson and Simeon Mills were drowned in the Connecticut River May 7th, and he was very anxious to communicate with his friends at Thompsonville, Conn., remarking that he could assist them in finding the bodies of the three. He said that Mills and Johnson were with him in the spirit-world.

The Springfield Republican of May 8th announced the death, by drowning, of these three parties, and the names as given by Mr. Lull were the same. Mr. Lull is a stranger here, and it was generally conceded that some of the communications, if not all, were in the nature of fair tests.

California.

BROOKLYN.—Alonso Crawford writes, May 6th, as follows: To-day I received a most satisfactory communication from my spirit-wife, through the mediumship of Mrs. Breed, of San Francisco, to whom I was unknown. To relate circumstantially all the tests by which Nellie (my wife) established her identity, would make this communication too lengthy, hence I will note a few only. First, she gave her relationship promptly; second, she gave my first name, Alonso; third, she stated correctly the time of her transition; fourth, that her father was in spirit-life, and was a Baptist clergyman; fifth, that it was through my teachings that she was led into a knowledge and appreciation of the higher life, and that she was unspeakably grateful that I had been the means of loosening the bonds of an evil theology, and thereby preparing her for the new life; sixth, she gave the names of my father, one sister, two uncles and one cousin, as being with her; seventh, she gave her own name—Nellie Crawford; and, lastly, requested me to write out a statement for the Banner, giving as a reason that so many of its readers in different parts of the country were personally acquainted with me that it would help materially the spread and confirmation of the facts of intercommunication between the two spheres of existence.

The above communication was given through the raps, partly in answer to direct mental questions by myself, and partly to oral questions by the medium; but a large portion was given by a system of telegraphic raps which the medium readily interpreted to me verbally. The seance was held in the middle of the day, in the absence of any and all suspicious conditions; and, moreover, I am happy to be able to state that, from all I can learn from others who have tested Mrs. Breed's mediumship, there seems to be but one opinion prevalent, viz., that she is a faithful servant of the spirit-world, and perfectly reliable as a medium.

Iowa.

CEDAR RAPIDS.—F. W. Faulkes writes: The believers in Modern Spiritualism have every reason for congratulation at its success at the present time. Our ranks are fast filling with new converts to the truth of spirit-communication. Every town or village wherever one may go contains a fair proportion of Spiritualists. Ask them what first attracted them to the subject and finally to become believers, and they will in most cases refer you to the *Banner of Light*. It was from that source the light first appeared to me. God grant that it may continue to shine with increasing lustre, brightening saddened homes. Truly, Spiritualism is fast spreading and taking deep hold on the people, in not only this, but every country on the face of the earth, and is daily adding untold blessings to its believers and followers.

Tennessee.

CHATTANOOGA.—A correspondent writes, May 15th, that "William Cleveland is using the gifts bestowed upon him, having wonderful success in this place as a healer. Spiritualism is at high tide just now in Chattanooga, and is on the increase in other Southern cities. J. M. Peebles came direct from Yucatan to this place, and has been greeted with overflowing houses for several weeks; the daily papers, for a wonder, reported him just as fairly and elaborately as they are accustomed to do for the lectures and sermons of the Orthodox clergy. The Society in Chattanooga would gladly have kept the 'Pilgrim' longer, but an engagement with Dr. Watson, in Memphis, had to be fulfilled."

Time has laid his hand upon my heart gently, not smiting it; but as a harp lays his open palm upon his harp to deaden its vibrations.—*Longfellow*.

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

In reporting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications. The former are the property of the Editors, and the latter are the property of the contributors. Our columns are open to the expression of important facts, but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, MAY 27, 1876.

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Montgomery Place, corner of Province
street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK,
THE AMERICAN NEWS COMPANY, 10 NASSAU ST.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

LESTER COLBY, EDITOR.
ISAAC R. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the Editor's Department of this paper should be addressed to LUTHER COLBY, and all BUSINESS LETTERS TO ISAAC R. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

"While we recognize no man as master, and take no book as an authority, we most cordially accept all great mental lights of the world. The generations of men come and go, and he alone is wise who walks in the light, reverent and thankful before God, but self-centered in his own individuality."—Prof. S. B. Brittan.

The Influence of Light.

Scientific observers are just opening their eyes to the virtue there is in the rays of light for giving health and vitality to the human system. By and by they will recognize the power of magnetism, as passed from one body to another, the whole force of which proceeds from the same sun as the source of both light and heat. Experiments have recently been made at Turin, Italy, in curing mental and other diseases by exposing patients to colored rays of light. A Catholic priest was the one to suggest the experiment to a certain doctor, who prepared a room with a window made of glass of a variety of colors and at once put the curative scheme in operation. Gen. Pleasanton has for several years been engaged in experimenting in Philadelphia with the sun's rays passed through blue-tinted glass. According to his account, which is now put in book form, he has reached results which are almost astounding. His discoveries were first noticed in France, and thence attracted attention. It is said, in Italy; so that he may justly claim to be the discoverer of the whole theory—a theory which is believed by those familiar with it to be about to work a complete revolution in the art of eradicating disease and promoting health.

Gen. Pleasanton maintains that light is "matter," and that the ninety-odd millions of miles intervening between this planet and the sun are "filled with a material medium—ether, or whatever it may be called—and that light passing through this with a velocity of one hundred and eighty-six thousand miles per second, everywhere produces friction; friction produces electricity, and it is electricity and its correlated magnetism which from these tremendous forces of nature by which have been produced the changes which meet us at every turn." He believes that he has demonstrated that the sun is not a great globe of fire, as has been commonly thought, and that there is nothing like heat upon its surface. He even combats the accepted theory of gravitation, declaring his belief that the sun is "a great magnet, as are all of the planets of the solar system; and it is by their magnetism, and not by their weight or gravitation, that their motions in their respective orbits are regulated by the greater magnetism of the sun." He gives, in illustration of the new curative method which he claims to have discovered, a number of facts of great interest. He observed, in entering his greenhouse on a winter's day, that when the mercury indicated thirty-four degrees outside, it stood at one hundred and ten degrees within, and that it was in consequence of his having inserted blue glass alternately with the colorless panes that the greater heat was produced.

He also speaks of two ladies who resided in Philadelphia, and who had, at his suggestion, inserted panes of blue glass in one of the windows of their dwelling, alternately with plain glass; they informed him that when the sun shone out on the window, though the season was mid-winter, the temperature of the room rose so rapidly that they were often compelled to do without the fire, or if the fire was kept they were obliged to open the windows at the top. It is now claimed that this new discovery of the power of sunlight, passing through blue glass, is destined to work the most unexpected results on the comfort and health of mankind.

From Mystery to Mystery.

To the finite mind, when it begins to reflect profoundly, everything is a mystery. The stars, the grass, man's body, the power by which he thinks, loves and hates, his life, his death, are all full of the profoundest mysteries. A few students of the laws of nature discover, as they imagine, a few links in the eternal chain, and cry, "Lo, here!" and "Lo, there!" but what do these discoveries amount to when compared with the infinite riddles yet unsolved? These very discoveries seem to open to human thought ever deeper and more extensive mysteries for its exercise.

Now if in the external world there is so much that evades inquiry, is it surprising that Spiritualism should be found so full of baffling enigmas? These considerations were suggested by seeing in the Sunday Herald a couple of communications in which the writers advert to the unknown in Spiritualism, and ask a variety of questions, difficult, perhaps impossible, to answer, our ignorance of which, they would seem to argue, is to be taken as militating against the great fact itself of spirit agency.

Here is a writer, for instance, who contests the great fact of materialization in this wise:

"But when it comes to flesh and blood—to an organic body requiring, after its mysterious initiation into life, a gradual growth or development, from the digestion, assimilation and absorption of nitrogenous and carbonaceous organisms into its own structure—it becomes too paradoxical for any common sense brain to digest. It is not too

thin, to use a common phrase, but it is too thick. One of the foremost scientists of this or any age, holds this language: 'Our conclusions,' he says, 'must be based not on the powers that we can imagine, but upon those that we possess.'"

Yes, but who is to decide upon what powers human beings, under certain conditions, may possess? Here is Mr. Foster, who will tell you what name you have written down in the secrecy of your closet on a paper; nay, he will often tell you your thoughts before you utter them; and sometimes communicate intelligence that you believed was in the sole possession of a deceased person. You will probably get over these facts by denying them; a very easy mode, but not decisive to those who know better.

As for asserting that materialization cannot be, because, as far as our science goes, we do not see how it can be, this is a very rash mode of arguing. Believers in the Ptolemaic system formerly held quite as confidently that the notion of the antipodes was an absurd fable, and yet every school-boy now sees that it must be true. The writer's chemical arguments for resisting the fact of materialization will therefore make not the slightest impression on those who have learned how much there is in Spiritualism apparently in conflict with the known laws of nature. It is because the spiritual hypothesis alone seems to reconcile those differences, and offers the alternative that there is no breach of the laws of nature, that the hypothesis is so widely adopted.

Fichte a Spiritualist.

The name of J. G. Fichte stands with those of Kant, Schelling and Hegel among the most illustrious names in German speculative philosophy. His son, J. H. Fichte (born in 1797), has long occupied a place hardly second to that of his father as a profound student and thinker. Within the present year this eminent and venerable philosopher has published a new and enlarged edition of his "Anthropology," a work which has called forth the highest encomiums from the leading minds of Europe.

In this revised and improved edition, Fichte, with an intrepidity which will win him great honor in the not distant future, boldly takes ground in favor of the facts and deductions of Modern Spiritualism, and with their aid refutes the materialism, the pantheism, and the realistic individualism of the day. The ground thought of his system (as we learn from Dr. Frank Hoffman, the well-known editor of Baader's works) is a God-given, spiritually real individualism.

From the standpoint of psychophysical science Fichte argues in favor of the objective nature of the soul itself. It has a certain *where* in existence, but is all present in every part of its space-existence. Its body is the *real*, its consciousness the *ideal* expression of its individuality. From its inner, continuing, invisible body, the separable exterior body must be distinguished. The inner body is the soul itself, considered in its sense-relations alone. The outer body is the chemical material body, appropriated and then dissolved, and altogether (in death) separable from the imperishable soul. The whole body is the organ of the soul, the instrument of its activity, and consequently a system of organs; and the soul is *unconscious-rational, body fashioning Force*.

To the question, whether in our present life we can succeed in discovering the traces of our future life, Fichte is very explicit in reply. Referring to Professor Perty's recent work on "The Mystical Phenomena of Human Nature," in which the facts of Modern Spiritualism are accepted, he remarks: "In well-ordered sequence, facts are here presented and discussed, which, considered singly and incoherently, might leave room for doubts of their reality, but which, through their inner analogy, one with the other, become credible, and through their frequent recurrence among different peoples of different grades of culture in ancient and modern times, are found to cohere and agree so remarkably that neither the theory of an accidental reception of ever returning delusions nor that of a superstition transmitted from generation to generation can suffice as an explanation. One must therefore conclude that the phenomena, whether agreeable or not to the dominant notions of the day, are fairly entitled to admission into the domain of well-attested psychical facts; for, more than all others, they are fitted to widen our conceptions of the actuality and the power of the human spirit, and to guide us into new paths of exploration."

The importance of this open accession of Fichte to the cause of Modern Spiritualism may not be evident at once, but the circumstance cannot fail to command the attention of all candid thinkers and students.

The Paraffine Mold.

Abundant testimony comes to us from England, corroborating the genuineness of the experiments in this country in procuring paraffine molds of spirit hands. We publish to-day a well-attested account of two sittings with Mrs. Hardy under stringent and satisfactory conditions; also an account by English investigators of a recent remarkable test séance in Manchester. The testimony given last week by Mrs. Paulina Davis, and others, of the production of a paraffine mold of a recognizable face, at a private sitting in Mrs. Davis's own room, where Mrs. Hardy was the medium, is very strong, and adds new force, if any were needed, to the proofs already existing in behalf of this form of test. However slow the scientific world may be in satisfying itself of the reality of these remarkable objective evidences of spirit action, the admission must be made at last, for the facts cannot be retrograde in their course. Too many intelligent persons *know* them to be facts, and the knowledge must spread. Meanwhile those investigators who have personally satisfied themselves of the phenomenon can afford to pass by with unconcern all that may be said in opposition to the conclusiveness of the numerous tests that have been obtained.

Be of good cheer, friends! "It moves," as Galileo said. Yes, Spiritualism moves, and the proofs of it are multiplying in a wonderful manner. Not only are the phenomena becoming more marked and significant; but the spiritual solution is daily receiving new confirmation in the manifestations of spirit intelligence and power that are given. This solution is the only one through which inquirers can be satisfied that what may seem a violation of a natural law is merely the operation of a higher and more comprehensive law, hitherto ignored by the class claiming to be scientific. Thus the bow of promise, which makes even the dark clouds lovely, gives us the augury of a better future for the mind of man in relation to the great, stupendous fact of immortality.

An article by Judge Carter, of New York, concerning séances with J. V. Mansfield, will appear in our next issue.

Charles H. Foster.

Room 187 Parker House, Boston, is at present the scene of much that is of interest and value to the student of human progress. Here at a table sits a self-possessed yet unobtrusive man, who has been gifted in a most astounding degree with that mysterious power of mediumship so well known to the Spiritualist, and whose existence the world in general is more and more widely comprehending even while it denies the claimed source of the wonders which follow its operation. Mr. Foster is that man; he has been doing golden work for truth during the month of May at this place, and all in a manner so clear cut and free from obscurity as to carry conviction at once to the hearts of all inquirers who have drawn near to discover what of good might be found in the Nazareth land of Spiritualism.

As we sat, last Wednesday, in his apartment, and looked on while he rapidly turned from one to another of three guests seated before him, and entered into close and personal conversation, giving names which they had not written on the slips, picturing correctly through visions (which appeared to him) the deaths by shipwreck, etc., of parties of whom he could never by any human possibility have heard, confidently and truthfully correcting the memory of those present as to dates of birth, age, etc., of relatives long since passed the bounds of physical ken, and giving to all the assurance that their loved ones watched over them with unabated care and solicitude, and were every ready to aid them in all good works, the sight was one well calculated to send a solemn thrill through the soul.

Verily, in the light of such wondrous occurrences—not only in presence of Mr. Foster, but all over the civilized earth—may we not feel that indeed "the time which kings and prophets waited for" in vain, has now come to cheer on the laboring world?

Mr. Foster will remain awhile longer at the Parker House, and all who desire to know of a certainty the continuance of human life beyond the change called death, will do well to visit him at his séance room, and submit the evidence he will there give them to the careful arbitrament of serious thought.

Centennial Sundays.

There is still a great pother kept up in the Centennial Commission, sitting in Philadelphia, over the question of opening the Exhibition on Sundays. The grounds are open to the public on that day, but the buildings are not. The restaurants and such like ply their vocation on Sundays all the same, but the more elevating and moral influence of the wonderful collections within the buildings is deemed by a narrow and bigoted handful of men unholy. There is a very large and strong popular element in Philadelphia that is engaged in combating this Puritanism, and public meetings have been held, while more have been talked of. To the foreign visitor or it must seem puerile in the lowest sense.

There are tens of thousands of persons within easy reach of Philadelphia who cannot see the Exhibition on any other day than Sunday, and they are the very ones to be benefited by studying what it offers them. This bigoted rule simply forbids them to attend, and they are the shrewd and life of the American people. What possible harm can come to their morals, nobody undertakes to say. It is absurd, preposterously so, that a few narrow-minded men, of the God-in-the-Constitution stamp, should be allowed thus to drag this grand enterprise of many nations as a trophy at the heels of their bigotry. If it is their affair altogether, and not that of the whole American people joined with those of other countries, then let it be understood. But we do not believe it. The Philadelphia churches do not prove to be any better filled on Sunday for this senseless prohibition, while thousands are repelled in disgust and indignation.

The Prisoner, Leymarie.

We were last week privileged to receive a letter wherein P. G. Leymarie, the brave editor of *Revue Spirite*, Paris, extended from his prison house *La Santé* his thanks and grateful remembrances to his friends in America, both for their good wishes and the efforts put forth by them to aid him in his struggle with bigotry, cloaked with the power of law. We are certain that in the future Parisian jurisprudence will blush for its record, and that the wrongs of this noble martyr will be righted. He is reported in *The Spiritualist* as writing as follows to another party under date of May 3d:

"To say that I am happy in this place (*que je m'amuse*) would be contrary to the truth; nevertheless, I can affirm that my philosophy is a great support to me in my solitude, and when I reflect on the cause of my incarceration, I smile in recalling the words of Virgil—'How can so much anger enter the hearts of the gods?' My cell is about as large as a cage of tame birds at the Jardin des Plantes, and yet I am said to be an aristocrat, *recommandé*, it is supposed, as a friend of the Home Minister! My occupation is making match boxes!"

Testimonial to Andrew Jackson Davis.

In another column will be found an important announcement from a committee of the friends of this worthy gentleman and pioneer worker for truth. Some time since we suggested the justice of a procedure of this nature, and we are consequently pleased to perceive that the idea has found acceptance, and is now brought before the people in so feasible a shape. We are of opinion that there are hundreds and thousands all over our country, as well as in Europe, who will surely and most gladly join in this free-will offering to one who has given so much to Spiritualism and mankind, and we trust subsequent events in the shape of generous donations, will prove that our belief is founded on the solid basis of fact.

On our third page will be found a strong article from the pen of Thomas R. Hazard, entitled "Rich Men." Its appearance in the columns of the Providence Journal, an influential daily in Rhode Island, is another index of the increasing liberality of the secular press on the subject of Spiritualism.

A convention of the New England Labor Reform League will be held in Rochester Hall, 730 Washington street, Boston, Sunday and Monday, May 28th and 29th, day and evening. Col. Wm. B. Greene will preside.

Thomas Cook returns his grateful thanks to "Brother and Sister Leapson, of Atchison, Kan., for hospitality extended to me during my late lecturing tour in that State."

The Boston Eight Hour League Convention meets Wednesday, May 31st, day and evening, in the Meloson, Tremont Temple. Ira Stewart, Geo. E. McNeill, and other speakers.

Mrs. Louisa Andrews.

We regret to learn that this lady, whose contributions to the literature of Modern Spiritualism are so highly prized, has been lying quite ill in New York for some three weeks. At the last accounts she was better, and there were strong hopes of her recovery. She is not yet well enough, however, to wield the pen, and mental exertion is not permitted by her physician. Mrs. Andrews has been carefully investigating the phenomena through Dr. Henry Slade, and these have been of a character to surpass in interest the manifestations, an account of which was communicated by her some years ago to the London *Spiritual Magazine*. The *Banner* is promised the result of her late experiences. Her visit to New York was for the express purpose of investigating the phenomena, and every facility has been afforded her in the frankest and most generous manner by Dr. Slade, whose mediumship seems never to have yielded more remarkable proofs than now of direct spirit-action. Mrs. Andrews has been aided in her investigations by her sister, Miss Emily G. Jones, a lady of superior culture and rare intellectual accomplishments, several of whose communications have appeared, though anonymously in our columns. Both these ladies have, for many years, been thorough students of Spiritualism, in its phenomenal and mental relations, and there are none better qualified to write intelligently on the subject.

Spiritualist Conventions.

By reference to our third page it will be seen that the friends are moving to some purpose in different localities, and that mass meetings, camp-meetings, etc., are rapidly becoming the order of the day.

The Sturgis, Mich., Harmonical Society will hold its regular annual meeting at the Free Church on Saturday and Sunday, the 17th and 18th of June.

The Spiritualists of Minnesota will assemble in mass Convention in the city of Minneapolis, the sessions commencing on Thursday, June 15th, at 10 A. M., and continuing over Sunday.

The Vermont State Spiritualist Association will hold its next Annual Convention at the Wilder House, in Plymouth, on Friday, Saturday and Sunday, the 9th, 10th and 11th of June.

The Spiritualists of New Hampshire have arranged for a three-days' mass meeting at Washington, N. H., in Union Hall, June 2d, 3d and 4th.

The Northern Illinois Association of Spiritualists will hold a grand camp-meeting on the Winnebago County Fair Grounds, Rockford, Ill., commencing on Wednesday, June 7th, at 2 o'clock P. M., and will hold over Sunday, the 11th.

The Spiritualists of Oregon propose having a three or four days' meeting in the grove near Gervais, commencing on Friday, the 23d of June.

Prof. R. G. Eccles has been busy to the verge of overwork during the lecture season now about closing. The Sundays of May found him at North Brookfield, Mass., while on week evenings of that month he spoke at Colerain, Shelburn Falls, Zoar and Cummington. In June he will speak in New Haven, Ct. He will not lecture during July and August, but will remain at his home in New York City, and devote the time to practical experiments and the pursuing of original investigations in science. Some idea of the work he has accomplished of late may be gained from the fact that through the winter months he has spoken three times per Sunday—with the exception of January, when he lectured twice per Sunday—and every night during the week. The places where he has spoken have in all but two instances been localities where he has delivered several courses at previous dates. Prof. Eccles has calls already for the greater part of the lecture season during the coming fall and winter, and any society whose members may be considering the question of employing him had best make application at once. Address him at 78 Fourth avenue, New York City, not Kansas City, Mo.

John McIlwraith, Esq., Ex-Mayor of Melbourne, Australia, a prominent Spiritualist in that far-off country, and a worthy and cultured gentleman, is at present in Boston. We received a call from him last week. Mr. McIlwraith has used every effort in the past to render agreeable the visits of Charles H. Foster, J. M. Peebles, and other workers, to his antipodal city, and we trust in return that his experiences in Boston, and the United States generally, may be of the highly pleasant nature which he so richly deserves.

The struggle between the Michigan Medical Society (regular) and the Homeopaths, whom it seeks to oust from the State University at Ann Arbor, waxes warm, but well-informed journals there predict that the result of this war will be a medical department in the university wholly homeopathic. We hope Michigan will indeed, by and through its Legislature, stand fast for the liberal ground she has assumed on the medical question, and teach the bigoted "Society" a lesson.

Next week we shall present to our readers an article from the pen of Dr. H. B. Storer, of Boston, concerning the materializations witnessed by himself in presence of the new medium at the West End. Some of the experiences recently met with at the sances of Maud E. Lord, Mrs. Thayer and the Holmeses in Philadelphia, by A. S. Hayward, will also be given.

Read the "Letter from Italy" (eighth page) contributed to our columns by Mrs. Susan G. Horn, author of that widely circulated book, "Strange Visitors." The lady, with her husband, is at present making an extended tour in Europe, and we hope to present other pen-portraits of her journeyings in time to come.

W. E. Copeland has commenced the publication of a lively paper at Lincoln, Neb., entitled *Radical Leaves*, No. 1 of which we have received. The new journal is to be issued monthly, and evidently deserves the countenance of the liberal element.

Information has just reached us that Louisa Eagle, a prominent Spiritualist of Philadelphia, Pa., passed to spirit-life from New York City, May 6th, his demise being caused by Bright's disease of the kidneys.

In the present number will be found articles from Allen Putnam, Esq. (first page), and Prof. S. B. Brittan (third page), which will well repay careful perusal.

No. 3 of "Travels in the Lands of the Aztecs and Toltecs," by J. M. Peebles, prepared especially for our columns, will appear in the *Banner of Light* for June 10th.

A Decisive Test.

The instantaneous production and disappearance of tangible, visible hands, manifesting life and intelligence, in the presence of so-called mediums, is a phenomenon that no experienced investigator now disputes. In the autumn of 1875 it occurred to Professor William Denton that molds in paraffine might be taken of the hands thus projected; and he made an experiment of which he gives the following account:

"In my first sitting with Mrs. Hardy for molds, when neither Mr. nor Mrs. Hardy could have had the slightest idea of the substance with which I intended to operate, and could not therefore have provided molds for deceptive purposes, I received molds of fingers, which must have belonged to hands of five different persons, the sizes differing from those of a baby's hand to a giant. At the same time I saw fingers with paraffine upon them pushed up from under the table—the hands of Mr. and Mrs. Hardy, we there the only persons in the room, being in plain sight on the table before me. Nothing can destroy such facts as these, and no pretended exposures of Mrs. Hardy can change their character."

While the first sitting, here referred to by Professor Denton, was going on, one of the undersigned (John Wetherbee) happened to call at Mr. Hardy's house, and was there invited to assist at the sitting. This he did, and his testimony as to its unpremeditated character and the conclusiveness of the phenomena, confirms all that Professor Denton says of it.

The news of the experiment led to many similar successful tests both in England and America. At Mrs. Hardy's sittings perfect molds of hands were soon obtained. At a public meeting at Paine Hall, Boston, on the evening of February 20th, 1876, Mrs. Hardy was placed in a bag of mosquito netting, and the top strongly secured around her neck by Dr. H. F. Gardner. John Verity, a well-known materialist, and Zenas T. Haines, assistant editor of the Boston Herald, were chosen to act as a committee for the audience. Under a covered table a pall of paraffine and a bowl for the reception of the expected mold were placed. Mrs. Hardy was seated alone behind the table and in view of the audience, so that her slightest motion was visible, while the committee had entire charge of the platform. The sitting resulted in the production of a fine mold of a feminine hand. Mr. Verity stated to the audience that the sack was whole, that there was no evidence of its having been tampered with, and that it was inexplicable how the mold had been deposited there. Certainly there was no reason to suppose that it had been done by Mrs. Hardy.

Anxious now for a test that should meet still more thoroughly the demands of science, Dr. Gardner had a box made for the purpose. This box, rectangular in shape, is thirty inches long, thirty deep, and twenty-four wide. The four posts of the frame-work are of wood, as are the bottom and the folding cover; and the part between the cover and the wire-work is of wood, eight and a half inches in height, and pierced with holes about an inch apart, and originally three-quarters of an inch in diameter, but subsequently reduced, by an interior lining, to one-quarter of an inch. The wire carried round the box is in a single piece, the two ends coming together on one of the corner posts, and at the point of contact being covered with a strip of wood firmly nailed to the post. The cover is in two parts opening from the centre outward; one fold of the cover may be secured by two bolts that run into the wood-work on each side. The other fold was at first secured by a single lever lock. The wire-work is a strong, thick three-eighth mesh.

After several successful experiments at which we were not present, attention was called to certain defects in the box, and it was improved and repaired so as to obviate all objections. Two locks, one at each side, made the cover when shut, bolted and locked, tight and secure. The holes in the wood-work were reduced as already described, and no flaw was left unremedied.

We have been thus particular in our description of the box, because we regard it as the instrument of a test wholly unaffected by any question as to the medium's good faith in the case. After a thorough examination of the box both immediately before and after the sittings at which we were present, we were satisfied that if a mold of a hand could be deposited in it under the conditions, the said mold must be put there by other means than those at the command of the unaided medium. The very purpose of the box was to have it serve as an assurance against fraud under the conditions, so that whatever charge of trickery might be brought against the medium as practiced before or after, it would not impair the force of a successful experiment. We had no disposition to waste our time on an investigation where no certainty could be had.

The experiment having been twice tried, and twice successful, in the presence of a majority of the undersigned, we now frankly accept the conclusion: We have all had the proof that a mold of a perfect hand was deposited in the closed and locked box by some other means than those which a human being, within the normal limitations of the physical and visible body, could employ; and, under the conditions, we do not admit as pertinent to this particular case, the inquiry whether the medium has or has not, on any occasion, previous or subsequent, resorted to fraud in the production of phenomena supposed to be spiritual.

The following were the circumstances: Monday, May 1st, 1876, present in the basement of Mr. Hardy's house, No. 4 Concord Square, Boston, were Col. Frederick A. Pope, John Wetherbee, J. S. Draper, Epes Sargent, Mrs. Dora Brigham, and Mr. and Mrs. Hardy. The box was thoroughly examined. Col. Pope, an expert in all carpentering work, turned the box upside down, and tested it on all sides, inside and out, the other gentlemen looking on, and afterwards examining it themselves. Particular care was taken to see how far by working with an iron instrument the wire interstices could be enlarged, and then replaced, so as to admit of the passage of anything more than half an inch in diameter. This was found impracticable under the conditions; while an enlargement for the admission of a hand could not have been made without forcibly severing or detaching the wires in a way that could not fall of detection.

Every one being satisfied as to the security of the box, Mr. Wetherbee lifted a pall of clear, cold water, which after being examined underneath and on all sides was placed in the box. Col. Pope lifted the pall of hot water with a top layer of paraffine (which we tested by touch, stirred about, and found to be all in a melted and fluid state) and placed it, after examination, in the box. The covers were then closed, bolted and locked; and, to make security doubly secure (though the precaution was needless, since we could all the time see the medium), seals were put on both keyholes, also across the seam be-

No. 9 Montgomery Place, corner of Province street (10th floor), Boston, Mass.

New York Advertisements.

The magic control of **SPENCE'S**

POWDERS over diseases of all kinds is wonderful beyond all precedent.

Buy the **POSITIVES** for any and all manner of diseases, except Paratyphoid, or Palsy, Blindness, Deafness, Typhoid and Typhoid Fevers.

Buy the **NEGATIVES** for Paratyphoid, or Palsy, Blindness, Deafness, Typhoid and Typhoid Fevers.

Buy a box of **HALF POSITIVES AND HALF NEGATIVES** for Chills and Fever.

\$5.00 wanted each ticket.
\$5.00. Send money at our risk and expense by registered letter, or by Post office Money Order made payable at **Station D., New York City.**
 Address, **PROF. PAYTON SPENCE,** 138 E. 16th street, **NEW YORK CITY.**
 Sold also at the **Hunter of Light Office, No. 9 Montgomery Place, Boston, Mass.**

April 1.

T H E S U N

FOR THE CAMPAIGN.

The contents of the Presidential Campaign will be so satisfactory and well illustrated in **THE NEW YORK SUN** as to render it unnecessary to say more.

send the WEEKLY EDITION (eight pages, post paid, from June 8-10) after remission for 20 cts. to the SUNDAY EDITION, same size, at the same price, or the DAILY, four pages, for 83c. Address: **THE SUN**, New York City.

Mrs. Jennie Lord Webb,
MEDIUM for Independent Writing, can be addressed
at 14 West 21st street, New York. Persons at ad-
dressing and publishing names can be reached by taking a copy of this paper.

ters answered, can obtain them by sending lock of hair, two dollars and three-cent stamps, May 14.

The New Gospel of Health.
 PERMIT One Dollar and Fifty Cents to ANDREW

ASTORNE, M. D., Troy, N. Y., and receive per return of mail this most invaluable work on Vital Magnetism and the cure of all maladies without drugs and stimulants. Bound in granite paper, 512 pages, 120 illustrations. April 1.

The Great Spirit Compound.
A S infallible remedy for Catarrh. One box cures the
 worst case. Sent free on receipt of 50 cents. E. E.
 BRADNER, 60 West st., New Haven, Oswego Co., N. Y.
 May 25, 1897

ACCOMMODATIONS FOR BOARD ON THE HUDSON.

LIBERAL ARRANGEMENTS will be made with a party of adults, or a small family, with a quiet, genteel family. Modern improvements in house. Healthy location; plenty of fruit, boating, bathing, &c. Address: MRS. M. DE LABARRE, 215 HUD street, New York—keep open on the Hudson. April 26.

AUSTIN KENT ON LOVE AND MARRIAGE. I will mail my Book, "Free Love," in paper cover, my Pamphlet, "Mrs. Woodhull and Her Social Freedom," my Tract, "Conjugal Love; The True and the

PALESTINE, with one or two other Paupers to Tracts, and
and **PALESTINE** all for **PALESTINE** for **PALESTINE** for **PALESTINE**
tograph left out. **PALESTINE** and shall be grateful for the
money. Address **AUSTIN KENNICOTT**, Stockholm, St. Lawrence
County, New York, U. S. A., May 29, 1901.

A WONDERFUL DIAGNOSIS of Disease given
at a school in Medical Band for seconds and stamps.
Send lock of hair, state age and sex. Medical put up in
spirit and sent at once. **ELI A. BRADSHAW**, to West
port, N. H., U. S. A., Boston, Mass., May 27.

THE LARGEST TREATMENT.
SEND TWENTY-FIVE CENTS to the **DR. ANDREW**
STONE, Troy, N. Y., and obtain a large, highly illus-
trated leaf on this system of vitalizing treatment.
April 1.

SOUL AND BODY;
oil,

The Spiritual Science of Health and Disease.

BY W. F. EVANS,
Author of "Mental Cure," and "Mental Medicine."

**It is a Book of deep and genuine Inspiration.
 Disease traced to its Seminal Spiritual Principle.
 Spiritual Influences and Forces the Appropriate**

The Fundamental Principle of the Cure wrought by Jesus, and how we can do the same.
The Influence of the Spiritual World on Health and Disease.

**The Philosophy of Spirit Intercourse.
How any one may converse with Spirits and
Angels.
The Psychology of Faith and Prayer.**

Psychopathology and the Cure is practiced by a few, eighteenth-century, and is related to the highest medical authorities. It is *scientifically religious*, but not *theological*. It is clear in thought, eloquent in style, and the profoundest problems of philosophy and medical science are solved. The work is one of art to make a deep and lasting impression upon the religious and scientific world. The previous volumes of the author, "*Mental Cure*" and "*Mental Medicine*," have received the highest commendations from

every part of the country and the civilized world. The present work is on the boundary line where a genuine Christianity and a genuine Spiritualism meet in a home. It is the result of years of thought and investigation. In it the principles of Psychometry, or the Sympathetic Science, its highest illustrations and applications. The last chapter contains a full exposition of the system of cure so long and successfully practiced by the author, and should be

the hands of every one who is engaged in the art of writing. One of the marked characteristics of the author is his perfect command of language, so that there is no loss of scientific and philosophical truth through any expression in his words is clearly and fully understood, and particularly in his use of the word "show," which in the method he has chosen to express spiritual values. This renders his style condensed without a sacrifice of perspicuity. The work will take substantial place and in a prominent position in the hands of every one who is engaged in the art of writing.

For sale wholesale and retail by the publishers, COLBURN & RICH, at No. 9 Montgomery Place, corner of Provost street (lower floor), Boston, Mass.

PRICE REDUCED.

THE CLERGY
A SOURCE OF DANGER

TO THE AMERICAN REPUBLIC.
BY W. F. JAMIESON.
This is a book of 30 pages, which is destined to accomplish a much needed work with the masses, by acquainting them with the dangers which threaten our Republic at the

hands of the Christian priesthood, who, the author is fully persuaded, are America's worst enemies—worse than slaveholders ever were, more dangerous to civil liberty, and more unprincipled in their attacks upon it. He claims that the American clergy are plotting the destruction of the nation in the name of God and Christ; and the Bill in the United States Constitution. This book should be read by every body.

Wm. A. City, full p. 40. \$2.00 postage included

For sale wholesale and retail by COLBY & RICH,
No. 3 Montgomery Place, corner of Province street (low
rent), Boston, Mass.

FOURTH EDITION.

Helen Harlow's Vow

BY LOIS WAINBROOKER.

An interesting and helpful story, graphically portraying woman's helpless and dependent condition, the number states that beset her. In every path she may seek to travel what timely words and friendly aid will do to a despairing and sinking woman, and what obstacles a determined and plucky woman may overcome.

Cloth, \$1.25, postage 16 cents.
For sale wholesale and retail by the publishers, COLL
& RICH: at No. 9 Montgomery Place, corner of Provins
street (lower floor), Boston, Mass.

WITCH-POISON
AND

THE ANTIDOTE,
Or Rev. Dr. Baldwin's Sermon on Witchcraft
Spiritism, Hell and the Devil Re-visited.
BY J. M. PEEBLES,
Author of "Seers of the Ages," "Jesus—Myth, Man
God," "The Practical of Spiritualism," etc.
Price 50 cents. Illustrated.

For sale wholesale and retail by COLBY & RICH,
No. 9 Montgomery Place, corner of Province street (5th
floor), Boston, Mass.

KIDDER'S
SECRETS OF BEE-KEEPING

One of the most reliable BEE-BOOKS now in use, touches on over a hundred points pertaining to Bee-Keeping. It is a guide to the Bee-Keeper in every department of Bee management. It is gotten up in condensed form and contains as much matter as any two-dollar book, and yet we propose to sell it at a much less price. Boards, cents, postage 5 cents; paper, 50 cents, postage 5 cents.

For sale wholesale and retail by
No. 9 Montgomery Place, corner of Province street (low
floor), Boston, Mass.

Subscriptions discontinued at the expiration of the time paid for.
Specimen copies sent free.
 ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.