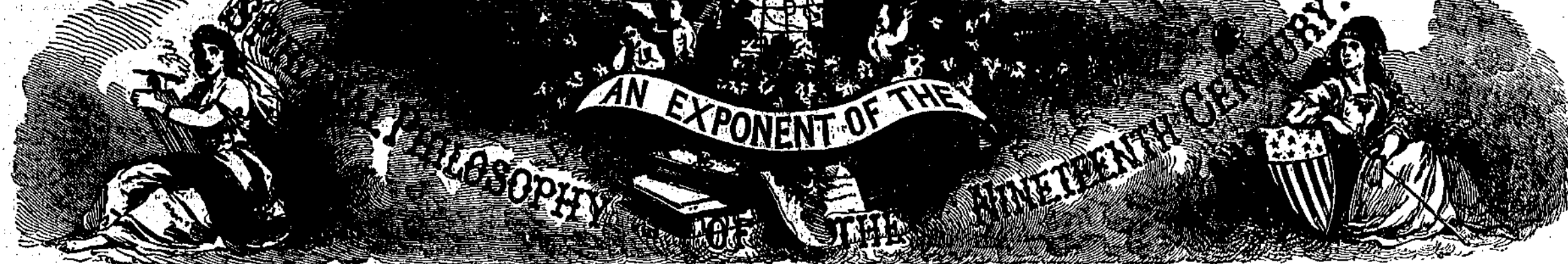


BANNER OF LIGHT.



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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. DITSON, M. D.,
Of Paris, France.

MEXICO.

La Fe Razonada, of San Juan Bautista de Tabasco. Formerly, Mexico furnished the very best publications respecting Spiritualism which came to my hands. *The Illustration*, published in the city of Mexico, was a magazine handsome in form and type, and rich in editorial matter and contributions from abroad; but, for several years, silence complete has reigned in that region—not a faint echo, even, of a spirit-voice has ascended from that benighted region. It is therefore with much satisfaction that I see in *La Fe Razonada* an indication that our doctrines are not forever extinct in the realm of the Montezumas.

La Fe Razonada, on its brilliant cover, announces that it is a semi-monthly magazine. It gives also a list (24) of its regular contributors, some of whom are well-known to the readers of spiritualistic literature. Among these are three ladies—Amalia Dominguez y Soler, Catalina Zepeda, and Virginia Gonzales Lozano. A golden future seemingly awaits it.

"Spiritualism as a Belief of the Future," by Enrique Aragon, is the first article claiming attention in *La Fe Razonada*. The writer remarks on the various changes society has passed through, more or less tumultuous in a moral aspect, from remote times, away by the errors of ignorance and the bad intent of mankind; but the law of progress asserts itself, the unfortunate dominance of the sacerdotal class has been overcome, religious wars are no longer approved, sacrificial altars are overthrown. The influence of Loyola as well as of Calvin and Luther is held up for inspection; then, what our age enjoys of scientific acquirements, with what is admirable in social, moral, intellectual advancement—progressing without limit.

Don Emilio Castelar, who has done much for our cause in Spain, contributes the next article—"On 'The True Transformations.'" He gives a grand résumé of what I will name the poetic philosophy of the universe. We are here, in fact, in the midst of "eternal metamorphoses," he says. "We are an integral part of the infinite. The world in which we are confined is but a fragment of the universe, alike in proportion to it as the down on a butterfly's wing compared with the objects in limitless space.... Suns, planets, moons, aerolites, which dot the heavens as the flowers the field,.... are moving in transformations, to be to-morrow, perhaps, destroyed.... We count our life only from the time we come here, to consciousness; but it is much larger, for we have existed before.... anterior to our human existence;.... as matter it may have adhered to the sun, been the lightning of some tempest, been the vapor of a volcano.... The Infinite Spirit and the infinite material are co-existent.... With the mysterious light in which the worlds are bathed, mingle the light mysterious of thought.... As the heaven completes the earth, the spirit completes the heaven.... Behold this island of Capri" (Garibaldi's home), he adds, "mirrored in beauty, bathed by the blue sea, surpassing in beauty the painter's skill. See its mountain sides decked with the olive, the orange, over which are sailing the birds, and where are beautiful women whose eyes are burning like stars: all this has been profaned by the shadow of tyrants," etc. (*Del Globo de Sevilla*).

Mme. Soler, whose pen reaches the very confines of our globe, contributes the next article—"El Confeccionario." She here says: "Among the good communications, which we have had the pleasure of listening to, was one given through a medium whom we have known for years; a worthy person, who had for a long time resisted the gift of celestial agency. It came from a young priest who had left this earth but a few years since.... 'I come,' he said, 'to speak of the confessional, where I was occupied against my will, for I always believed that man had his reason (pensamiento) to direct him toward God,

and that no sinner was authorized to judge of the faults of others, which he himself might commit. If he condemns, he commits an error; if he absolves, he enters upon the absurd.... In the churches they strangle the conscience (el sentimiento). Poor religionists, who, suffocate the heart!... Seated in the tribunal of the penitencia I was asked what superior force I possessed morally more than other men? None; I felt myself to be little, and among the sinful. 'Why, then, are you here?' 'Because my religion so orders it.'... The spirit then related, and with a charm I cannot transfer to my poor English—how that a pure-minded old man came once to confess to him. He, the priest, then told him that it was more becoming to have the young confess to the old. The aged man, however, told of his home, and of his virtuous and loving daughter, and gave such a pleasing description of the happy though humble life there, that the priest said to him: 'Go on living as you have lived and seek no change, since you practice the true religion.' The confession of a faithless wife led him to say to her: 'Think you that you are at liberty to sin, since a stranger to your family can pardon your faults? This is not right. Seek pardon of your husband, whom you have outraged; your father, whom you have dishonored, must pardon you, and your children, also, before whom you have set a bad example; confess to your family individually, and receive from each forgiveness or condemnation.... And hasten to be thus absolved, for you know that even to-morrow the cord of life may be cut....' The beautiful sentiments the writer expresses as a corollary to what has preceded I have not space for; but she says: 'Fathers of families, be you the confessors of your children, and do not permit them to seek their mentor away from their own home; be to them as master, counsellor, brother, companion—ever thus united to them. The family is the base, the bond of God; it is the alliance of man with progress; it is the representation; the image of felicity!'

From *El Horizonte* of Guatemala is quoted a severe criticism on the devotion paid to the so-called "saints." "Some special faculty," it is said, "is accorded to them: To one is conceded power over earthquakes; to another over pestilence, lightning, &c.; every one, in fact, having some control of the ills which dog the footsteps of humanity. These, then, are little special deities; and if among the ancient pagans there were gods of war, we have to day, in the *paganismo católico*, the saint empowered to act against the cholera, etc. And these canonized dignitaries have this power; or they act simply as advocates, which is stupendously ridiculous, and only worthy of the priesthood, who suppose that the good God, the humblest among the humble, has need of the interference of a third party to appease his anger.... relegating his different faculties to these holy created of earth, who, in the eyes of the church, have merited this distinction." The author of these views thinks that the greatest use that is made of this assumption of power over earthquakes, etc., is to fill the pockets of those who proclaim their merits, etc., etc. Education will remedy these oracles.

La Fe Razonada, after mentioning the very great circulation of the works of Kardec, and giving the names of many of the journals of Europe devoted to our cause, says: "In North America, among the spiritualistic periodicals, that which has the greatest circulation is the *Banner of Light*, of which many thousand copies are printed." It subsequently quotes from the *Banner* a part, if not all, of its account of the celebration in London of the Thirty-Fourth Anniversary of the Advent of Modern Spiritualism. Other interesting items, including a notice of the Baron de Potet's burial, and the speeches made by Messrs. Cahagnet and Auffinger, Adolphe Bourges and Dr. Hugnet, and others, I can only thus briefly notice.

CENTRAL AMERICA.

El Horizonte, of Guatemala. Though this is a business paper, it devotes considerable space to religious subjects. In a lengthy article on the "Future of Christianity," where it would be supposed the most influential body in the Christian (so-named) world would have been noticed, no line even hints at it. But Catholicism is sufficiently called to account for its abuse of Free Masons. Nearly two columns of *El Horizonte* are also given to Mr. Edison, his electric apparatus, lights, etc.

SOUTH AMERICA.

La Fraternidad, of Buenos Ayres, for February. As before said, the graphic pen of Mme. Soler follows the sun around our globe. Here I find a continuation of this lady's "Pride and Credulity," which has adorned the pages of this southern magazine. "In all the undertakings of life intelligence is necessary," she says, "and above all, in respect of Spiritualism. The more instructed a man is, the more tolerant, a greater friend of union"—token of harmony and not of discord. "The aim of Spiritualism is to modify, harmonize, fraternize; but the actual eventualities, as to the bettering of the spiritualistic centers, are a failure; the scientific covering themselves with a mantle of pride, the ignorant thinking themselves sufficiently learned, and requiring no tutelage. It may be said that 'we are too impatient; every idea having a period of incubation; so Spiritualism will advance, and its labors be more productive.... and there will yet arise the grand temple of universal civilization; so we should not fold our arms before the pride of some and the credulity of others,' etc."

Avellina Colon writing here of "Our Faith" says: "We recognize but one authority, but one dogma, the truth.... that the different religions into which the world is divided have had their mission; and Spiritualism will accomplish its *devoir* also. It comes like the little cloud, no bigger than one's hand, but is to pervade the whole heaven.... Spiritualism presents itself in no mysterious garb; it comes naturally, chasing away violence and discord;.... it has no need of blind proselytes, but lovable friends of truth, partisans in the camp of wisdom." The writer, in fact, portrays what our progress already indicates, and what the world seems preparing to receive—a grand future, the accomplishment of sublime anticipations; for, "reason is our guide, and with her we continue to see more clearly the road we have taken. This light being inextinguishable, what felicity will not be ours?"

An article on Blind Tom recounts what I have never before seen in print: "One day they executed before him a composition of Handel; immediately after Tom, played it with notable perfection, and when he had finished he rubbed his hands with an indefinable expression of pleasure, exclaiming: 'I see him! he is an old man, wearing a great wig; he has played first, and I afterward.' It is common to say, 'This is a genius, an organism exceptional,' but Spiritualism alone can give a key to this phenomenon at once clear and rational. Tom had been a great musician, and it was only necessary for him to hear a piece to bring him back into the path he had formerly traveled. The extraordinary part of it is that it is a blind slave who is thus endowed.... It is necessary to conclude that the spirit of Tom does not pertain to this race, but has been incarnated in it, as a medium of expiation, or to rehabilitate it in public opinion, showing what it is capable of.... The law of a plurality of existences receives here an irrefutable confirmation—a law consecrating a universal fraternity."

"A young Catholic woman of the Indian race," says *La Fraternidad*, "living near Colombo in the island of Ceylon, experiences, every Wednesday and Friday, an *extasis*. On Wednesday she feels the fixation of Jesus—crossing her hands and imploring divine mercy. Friday she seemingly undergoes the crucifixion—extending her arms and crossing her feet, on which appear the marks of the nails which held her divine master to the cross. How do the Catholics explain this?"

La Revista Espiritista, of Caracas, Feb. 10th and 17th. I have in hand the first two numbers of this new and pretty magazine. In 1881 the editor published a "Review," spiritualistic, in the Republic of Venezuela, but, from circumstances beyond his control, it was discontinued. He now again launches his bark upon the great sea of faith, hope, knowledge, "having consciousness for a pilot, and for compass the light from Heaven, but with no expectation of avoiding struggles and dangers." In his first article—"El Espiritismo"—he wishes, once for all, to explain the aim of *la ciencia espirita*, dividing his subject into ten propositions. He considers "the immense results of spiritualistic manifestations"; that Spiritualism tends "to exercise a powerful influence over the morals of man"; that it is to "rectify all the erroneous ideas concerning the future of the soul"; that it "opens an extensive field in philosophy, in respect of plurality of worlds and of existences,.... explaining the cause of the miseries and inequalities *humanas*"; that it "interprets in an irrefutable manner the phenomenon called death, depriving it of its horrors"; that it elucidates by "the laws, *judic*, of the soul, double view, somnambulism, ecstasies, visions, etc." Following are several items of much interest—a communication from the spirit Ignacio, and "Spiritualism in the Light of Science," by the able exponent of our cause, Viscount de Torres-Solanot. The latter shows how that the predictions made long since respecting the aspect of Spiritualism before the exactions of science (Spiritualism having outlived the ridicule of some, the depreciation of others and the indifference of the many, having received especially the learned attention of Mr. Wm. Crookes), have been fulfilled. Space will not permit me to do anything like justice to the several pages the Viscount devotes so admirably to what has resulted more particularly from Mr. Crookes's article in the *London Quarterly*, and his scientific experiments.

A short article on "Christianity and Judaism" presents a view of the horrible atrocities the Israelites have been passing through in Russia, inflicted upon them by the (so-called) Christians. Among the slaughtered were found a young girl whose right breast had been cut off, and the little child in her arms had its eyes burnt out with a hot iron. Is it any wonder these persecuted people fly to the United States? I trust that America will receive them kindly; I hope that Spiritualists especially will extend to them the hand of brotherly love.

Number 2 of *La Revista* continues its observations on the scientific aspect of Spiritualism by nothing, though very briefly, what has been done for our cause by Messrs. Varley, Cox, Chambers, Elliottson, Gregory, Hare, Edmonds, Zöllner, Flammarion, and quite a number of others; showing how thoroughly master of his subject is Viscount de Solanot. We have then an article on "Animal Magnetism," by M. Flammarion. He refers to its reception at the French Academy, to satisfactory experiments made on animals as well as human beings, to its application to patients at the Hospital Salpêtrière, where Dr. Charcot caused some to fall in convulsions, to laugh, dance, etc., as he willed. Mr. Barcq's application of metals to disease is also pointed out—one case being cited where a rigid distension of the bowels, which resisted two hundred pounds weight, immediately yielded to the application of small pieces of metal. This method of relieving bodily ills is termed *Metaloterapia*, and is well worthy of the attention of all medical practitioners.

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Mother, and "Memories," by Garcia Lope, conclude the number in hand.

Revista da Sociedade Academica (etc.) of Rio de Janeiro, is a large magazine of fifty pages; but nothing of recent date ever reaches me from Rio. The present number contains several spirit communications purporting to come from Lamennais, Vincent de Paul, and others. Mr. Gladstone's remarks in reference to our faith (heretofore reported), and Auguste Comte's views, under the heading "Spiritualism by a Positivist," occupy several pages. Then we have a succinct account of Spiritualism in France, United States, Spain, Buenos Ayres, with the names of all the periodicals which are devoted to it in these countries respectively. This list, so respectable, should inspire confidence, and arouse the toolless adherents of the warmer South to greater activity. It is to be hoped that the Brazilians will soon furnish us with some news respecting what is being done in their empire at present.

SPAIN.

Revista de Estudios Psicológicos of Barcelona for February. Its first page has the lower half deeply bordered with black. Within this sombre square is: "TO THE SENIOR WIDOW REYAT, ALLAN KARDEC, who passed to the better life on the 21st of January last. To the excellent companion of our never-to-be-forgotten master, and one of the eminent propagators of Spiritualism, we render our tribute of regrets, desiring that in regions more serene the truth which we here seek will be met as a reward of her virtues and as the beloved wife of the immortal philosopher."

"The First Lesson of Effective Progress" is the title of what follows, from the pen—both instructive and elevating—of Don M. N. Murillo. He begins with the irrefutable proposition (and he enumerates the deceit, violence, falsehood and vices that corrupt society) "that however great the debasing elements are which surround us, they are vainable the moment we understand that society is not a thing distinct from ourselves, and that in us dwells the force necessary to suppress the subversive expansion of evil; that there is a divine law of progress; that the laws of God will be fulfilled in spite of all human opposition.... In the Protestant theology there are sublime sentiments (*desarrollos*) which fill us with admiration. The subjectivism of Schopenhauer is worthy of a virtuous and healthful rationalism.... Further: 'Love of mankind, humility, recognition of our duty to God and to our neighbor, of moral laws and the virtues hence deducible, as patience, benignity, modesty, chastity—the basis of regeneration, and, in its turn, of progress.'.... But 'there is no progress without the suppression of vices and the cultivation of virtues; no progress unless we are imbued with a love of the good and the true.... These enunciations are axioms and theorems. They have the confirmation of experience, the mother of science.... If we practice benevolence, cherish veracity and hold to the beauties of justice, they draw us near to God, who manifests himself in various ways, all leading within his divine attractions.'"

"Can Spiritualism be Called a Religion?" by Mlle. Matilde Fernandez de Ras. This writer first presents us with a view of what different nations have adopted, as to forms, sacrifices especially, in order to worship God; by-and-by deluging the earth with the blood of their fellow-creatures, and then thanking the Creator for a victory. "Ab, fanaticism! fanaticism! for how many crimes art thou responsible!" says the amiable writer. And "It is possible that such results have been termed justice, violating indeed the demands of justice, deeds the most depreciable written with blood on the pages of history.... It has not been enough that Jesus came into the world, and in his irrefragable moral said that God only was to be adored, and in spirit and in truth.... Denying a belief that Moses talked with God, and had an special revelation, Mlle. Matilde adds: 'We are persuaded that revelation is something (*un hecho*) constant and multiple in its manifestations; of diverse classes, in fact some scientific, some moral. If the first pertains to man, so we think of the second.... Socrates taught to his disciples the principles of Christianity.... Was this a divine revelation?... As we have had no revelation *absoluta* in the past, there will be none in the future.... We speak of the religion of Moses, but not of Socrates. Christianity is called a religion, but in the comprehension (*sentido*) of this word it is an equivocation. Jesus never said he came to found a new religion, but to teach the true law of God.'.... I should hasten to say that the writer considers Spiritualism not a religion; but I have expressed only a few of her lucid ideas upon this subject.

"Prayer," by the equally agreeable writer, Mlle. Sanz, is the next in order; but I have space for only a few lines. Prayer, lip-service, she first considers; then, the cry of the soul—the mother in her anguish over a dying child. "Every noble act," says the writer, "is prayer in its purity, profound, eloquent.... Prayer is the elevation of the thoughts to God, the same in seasons of felicity as in the hour of sorrow.... Some offer formal words morning and night, but go into the world manifesting pride, hate, despicable selfishness.... Jesus said to his disciples: 'Pray that ye may not enter into temptation.'.... True prayer has the simplicity of a little child, the faith of a good Christian, the philosophy of the wise, the force of logic, the beauty of poetry, the essence of the spirit.... It is the adjusting of our acts to virtue.... Have prayer in your work."

Mlle. Soler contributes here, also, one of her charming articles—"On Misery." She starts with a quotation from the economist, Edwin Chadwick, who says that "the miseries to

which the poor of large cities are subject, have upon them a triple deterioration—moral, intellectual, physical." Conforming to his views, the writer ranges the wide field of wretchedness in populous places, and naturally, in the goodness of her heart, makes the children of the indigent an important factor in the matter; "they having always called our attention," she says, "for we have seen in them a generation of martyrs or malefactors: in misery there are no middle limits."....

ITALY.

Annali Dello Spiritismo, Turin, for March. "The Grand Mysteries," by the popular writer, M. Eugene Nus, is continued in the present issue. "Atax" considers man in his relation to death and the future of his soul. "We are not a pantheist nor a mystic," he says. "We believe that man conserves his spirit, perpetuating in the other life his special qualities, his memory and a consciousness of all his transformations," etc. Following is a portion of Mrs. Richmond's discourse on "The Question of a New Revelation," which was delivered in London. The faint glare of fame seems then to be thrown athwart our path as we read the name and ponder over the heroic deeds, the long imprisonment, the literary labors and the distinguished patriotism of FELICE SCIFONI, who has, in Rome, just ended "a noble life." "Dante and Italian Civilization" comes immediately after, and the sunshine of fame seems less obscure and less fadeless. A translation for the *Annali* of a letter of Signor Moltschanav, in the *Petersburg Listok*, in one of its closing articles, in which a crime is confessed that seems to have been involved in much mystery. It appears under LA INDOWINA, but I have not time to trace it.

La Revue Spirite, Paris; *De Rots*, Ostend; *Bulletin de la Societe Scientifique*, Paris; *La Fraternite*, Paris; *Der Sprechsaal*, Leipzig; *Le Phare*, Liege; *Psychische Studien*, Leipzig; *Les Etats-Unis D'Europe*, Geneva; *Licht*, mehr Licht, Paris; the *Reformateur*, Buda-Pest, and *Le Pelerin* I must leave with this short notice. A Spanish journal which I said "I should consider in my next review" has passed out of my hands unexpectedly, and so I make this apology.

Spiritual Phenomena.

More Testimony.

To the Editor of the Banner of Light:

You have recently published a number of testimonies to the genuineness of the reëmbodiment or materialization phenomena presented at the rooms of Mrs. Williams, 402 West 34th street, New York City. Being in that city a short time since, I took occasion to attend two of those sances, and having learned something of what Mrs. W. has been made to suffer (in common with other mediums of the same class) from the wanton suspicions and evil surmises of unreasonable doubters—chiefly among professed Spiritualists, I regret to add—I ask permission to briefly state the result of my observations.

The first sance attended was on a showery afternoon, when the condition of the atmosphere proved unfavorable for the production of the phenomena, and hence the results were not altogether satisfactory. Nevertheless the number and variety of forms that appeared—large and small, tall and short, apparently male and female; white, black and red, with their different costumes and voices—and the alleged full recognition of several as deceased relatives or friends of persons present, rendered the theory of personation or fraudulent representation by the medium an exceedingly improbable one, to say the least. Though a large number of forms appeared, and among them one who claimed to be a relative of mine (a niece who was formerly a member of my own family), yet there appeared to be a difficulty in so forming the face or countenance as to allow of close scrutiny by myself, sufficient to enable me to be absolutely sure of her personal identity. (Being somewhat near-sighted, and moreover possessed of what sensitive term a "positive" magnetism, or aural emanation, it appears to require greater power to produce satisfactory spirit-manifestations of any class in my presence than in that of persons of different characteristics in these respects. This, I am sure, is not from any skepticism or unfriendliness on my part toward spirits or mediums, but doubtless from constitutional qualities which are not under the direct control of my will. I mention this for the benefit of other honest investigators who may meet with the same difficulty without understanding the cause.) I should add, however, in regard to this sance, that this niece, after failing in several attempts to show her face clearly to me, beckoned my wife to the aperture, and succeeded, as Mrs. N. declares, in presenting her features unmistakably. (Mrs. N. has better eyes and less positiveness than myself.)

Later on, a form in Indian costume appeared at the opening, and invited me, and others, to approach. He seemed able to withstand my gaze, and permitted me to inspect his features close at hand, while he addressed me some appropriate words in broken English. The evidence of his personality distinct from the medium was conclusive, though of course it lacked the element of personal recognition from previous acquaintance. Another, a female form, called me up, and, announcing the name of a lady well known in the literary world thirty years ago, spoke of a work in which I have lately been engaged (but of which it is not probable the medium had any knowledge), declaring her own interest in it, and desire to aid me. But I was unable to obtain a distinct view of her features, and could not have identified her if I had.

The second sance occurred some days later, and the atmospheric conditions were somewhat better, though not the best, there still being some dampness in the air. Before the medium entered the cabinet on this occasion, Mrs. Newton, sitting at my side, saw clearly behind the curtain the same niece who had endeavored to show herself at the former sance, accompanied by another deceased friend, both of whom appeared exceedingly joyful in seeming anticipation of what was to occur. Omitting details, suffice it to say, that the third form which presented itself at the aperture called us forward separately, addressing us as "auntie" and "uncle," raised the veil fully from her face, and exhibited most clearly and unmistakably the well-known features of our dear departed niece. She seemed to have gained power to meet my gaze as not before. The recognition was instantaneous and beyond question by us both; although the countenance was the most resplendent I

ever looked upon. To her aunt she whispered some appropriate words about her members of her family (of whom the medium could have known nothing), and to me she said, in tones thrilling with emotion, "Oh, uncle, I am so thankful to our Heavenly Father and to the good angels for giving me permission and assistance to show myself plainly to you here!" Then holding the curtains aside with both hands, and exposing her face as fully as possible to the light, she eagerly exclaimed, while her eyes glistened with joy, "Now see me! Now see me!"

I saw, and was satisfied beyond a doubt. Yes, there were the unmistakable features of the gentle Nellie M. Rawson, (formerly of Arlington, Mass.), who, a few years ago, falling a victim to consumption, had faded away from earth and gone to dwell with the immortals. But, oh! how radiant now with health and joy and angelic beauty! That vision of loveliness will never be forgotten. Would it could have been seen by all her friends. As I turned to my seat at the close of the interview, the form with which I had been speaking dematerialized so suddenly that it seemed as though it had fallen through the floor.

The extreme eagerness of the spirit to convince me of her presence comported with the strong affection which she had manifested toward me during her earthly life, and I cannot help connecting it with the fact that she had (as I had good reason to believe) made several ineffectual attempts, through other mediums and in other places, to present herself plainly to my view in reëmbodied form. Alluding to these attempts, she had said to me rather sadly, through a clairvoyant medium, some months ago, "I hope that when I show myself to you again you will know me." Now at last she had fully succeeded, and her joy knew no bounds. To myself it was the most complete and satisfying reëmbodiment of a deceased friend that I have ever been permitted to witness, and furnished ocular demonstration of the continuity of life and the possibility of re-sensitization, as well as of the genuineness of Mrs. Williams's mediumship.

Many other incidents occurred at this séance, no doubt of equal interest and value to other persons present—twenty or thirty different forms appearing; but I will not attempt to describe them.

I will only add that while I have not for years felt the need of such ocular demonstrations for the establishment of my own faith in a future life or in the ability of our loved ones to communicate with us, and while I do not regard the witnessing of materializations as a matter of nearly so urgent importance as is the culture of the spiritual graces, yet I feel profoundly grateful for this unexpected privilege; and it furnishes a fresh incentive to work for the coming of that day when "the beautiful immortals" shall be able to present themselves visibly in forms of peace and harmony.

When professed Spiritualists can lay aside their animosities, their bickerings and jealousies, their wanton evil surmisings and cruel suspicions of mediums without just cause, and when their would-be leaders shall cultivate the graces of courtesy, charity, urbanity and scrupulous fairness toward those who may differ from them, then we may hope that joyful day will be near at hand.

Since attending the séances above mentioned, I have read in the New York Tribune a pretended account of a similar séance with Mrs. Williams, written by a reporter of that paper. This reporter evidently labors (doubtless in accordance with instructions from his employers) to represent everything in a ridiculous and suspicious light, clearly showing a lack of candor and a strong skeptical bias. In this respect he presents a marked contrast to a former article of the same journal—Mr. E. V. Smalley—whose observations, as he informed me, thoroughly convinced him of the genuineness of materialization phenomena, and who did not shrink from publicly avowing his convictions. (Has he lost his position on "the Great Daily" for that reason? The present reporter, however, with all his glibness and immunities, gives one statement which furnishes strong presumptive evidence in favor of the reality of the apparitions. He says:

"Fernando Wood gives his name and salutes a gentleman present whom he calls John. This gentleman, who is well-known in this city, held a somewhat prolonged conversation with the alleged spirit of Fernando Wood, with his face within ten inches of the ghost's, and declares that he knew Mr. Wood well in life, and that he is positive this is Mr. Wood, he knows this positively by recognizing features, gestures, etc."

This positive testimony of "a well-known gentleman" is, I think, of far more value than the sneers and suspicions of an unknown scribbler who writes to please his employers and a bigoted class of readers.

A. E. NEWTON.

2210 Mt. Vernon street, Philadelphia, Pa.

Miss Helen C. Berry in Portland, Me.

To the Editor of the Banner of Light:

Wishing to witness the manifestations occurring in Miss Berry's séances I arranged with her agent, Mr. G. T. Albion, for her to give two séances at my house, May 28th and 29th. She was accompanied by her sister, Miss Gertrude Berry, who is also a fine medium, and Miss Albion. The manifestations have been described in the *Banner of Light* so many times that I will not dwell upon them in detail; suffice it to say that we had two very successful séances. The manifestations consisted of the lifting of a small table out of the circle and over the heads of the sitters, and placing it upon the table; playing upon the musical instruments; hands touching the sitters, and in some instances remaining long enough for them to be assured that they were not the hands of the medium; communications written upon paper, signed by our spirit-friends, and in one case written in the French language. The friend receiving this communication talked with the spirit in French, and received, as he stated, correct answers to all of his questions. All this occurred while the medium's hands were securely held by two of the sitters. A number of spirits were seen clairvoyantly and their names given correctly. We are well assured that Miss Berry is an excellent medium for these phases of spiritual manifestations, and shall be well pleased to have her visit Portland again.

H. C. BERRY.

Portland, Me., June 10th, 1893.

State-Writing in Michigan.

The *Citizen*, published in Battle Creek, Mich., reports an interview with Mr. W. A. Mansfield, a medium for the production of the independent state-writing phenomena, with satisfactory results. Two new slates were purchased by the representative of that paper and fastened together with staple screws. They were held by him in his left hand at arm's length while his right hand was joined to the left of the medium, who was at least six feet from the slates. The muffled sound of writing was plainly heard and the attrition as plainly felt, yet no pencil was between the slates. The slates were then taken apart, and on one of them was found these words: "I can write now.—Harriet." Following this was something written in another hand which could not be deciphered. Harriet was the name of a deceased sister of the reporter. The sun was shining, and a full blaze of light poured into the room through two uncurtained windows at the time this was done. The account closes by saying: "These are the facts; with theories the *Citizen* has nothing to do. Each reader can form his or her own conclusions."

"Dr. Benson's Celery and Chamomile Pills cured my severe headache." Mrs. A. Dressler, Milton, Pa.

One Suffering Soul Happy.

"If I can send one suffering soul to you," writes James Corbin, of Washburn, Ill., "I will be happy. Samaria's Nerving cured me, and will cure all cases of fits." \$1.50.

Far more valuable than those golden apples of Hesperides are the life, health and beauty of *Washburn's Pinkettes* Vegetable Compound. It cures all these.

The Reviewer.

BIBLE MYTHS, and Their Parallels in Other Religions; being a Comparison of the Old and New Testament Myths and Miracles with those of Heathen Nations of Antiquity. Considering also Their Origin and Meaning. With Numerous Illustrations. 8vo, cloth, pp. xxiii, 508. New York: J. W. Bouton, 706 Broadway.

The quotations on the title-page of this book plainly indicate the character of its contents: "The same thing which is now called Christian Religion, existed among the Ancients. They have begun (A. D. 420) to call Christian, the true religion which existed before."—*St. Augustine*. "Our love for what is old, our reverence for what our fathers used, makes us keep still in the Church, and on the very altar cloths, symbols which would excite the smile of an Oriental, and lead him to wonder why we send missionaries to his land, while cherishing his faith in ours."—*James Bonwick*.

The purpose of the author has been to show that the leading features of the Bible, supposed by nearly all who accept it as the Word of God in a special sense, and for that reason sacred, to be the exclusive property of Christianity, existed many centuries prior to the introduction of that form of religious faith—in fact, at the most remote periods of which we have any account, and have been parts and parcels of the framework of all systems of religion that have preceded it. Similar works have been published, but in none of them, as in this, has an effort been made to lay before the public the tracings of the various myths to their origin and explain their meaning. For this reason it will be a source of much valuable information to students, at least to all honest ones, those who have the courage and manliness not to reject a fact because it falls in or out of accordance with the creed of Andover; and to every individual of whatever faith or calling.

The various narratives are taken in the order in which they appear in the Bible. The account of the Creation, limiting its duration to six days, is traced to an ancient Persian legend, in which it is recorded that the Supreme Being, *Ormuzd*, divided the work of creation into six parts, creating man and woman on the sixth day, and for their use all other creations were made. The man was called *Adama*, and the woman *Eva*. After the Creator had finished his work he rested. An ancient Etruscan legend is nearly the same as the Persian. It says God created the world in six thousand years. The Fall of Man is also given in the ancient Persian legends in almost the same words as in the Bible of the Christians. The first couple lived originally in purity and innocence. At length the evil being, *Ahriman*, came upon earth in the form of a serpent, and seduced the first human pair from their allegiance to God. The Babylonians had this legend of the Creation and Fall, fifteen hundred years or more before the Hebrews heard of it. The ancient Greeks boasted of their Golden Age, when sorrow and trouble were unknown. In the course of time, however, all this changed. "Epimetheus (brother of Prometheus) received a gift from Zeus (God), in the form of a beautiful woman (Pandora). She brought with her a vase, the lid of which was by the command of God, to remain closed. The curiosity of her husband, however, tempted him to open it, and suddenly there escaped from it troubles, weariness and illness, from which mankind was never afterward freed. All that remained was *Hope*."

The same ideas of a Garden of Eden, a Temptation and a Fall, existed among the Thibetans, the ancient Egyptians, the Hindus, and even the East African negroes—in fact universally an indelible long period before the book of Genesis was written. Dr. Delile, who claims that the historical account of Genesis is true, is forced to admit that the author of Genesis founded his statements on traditions, and not upon any inspired revelation.

The Deluge is next considered, and it is shown that there is scarcely any considerable race of men among whom there does not exist the tradition of a deluge which destroyed all the human race except their own progenitors. The Chaldean accounts, from which the author of this volume believes the Hebrew must have been copied, is that the Deluge came to *Ziusudra* in a vision, and informed him that on a certain day there would be a flood by which mankind would be destroyed; commanded him to build a vessel and put in it birds and quadrupeds. This he did—stocked it as ordered, and then entered it himself, with his wife, children and friends. After a few days he sent out birds; but finding no spot of earth on which to alight they returned, until the third time. Concluding from this that the ground was visible, and that the birds had found a resting place, he made an opening in the vessel, looked out and found it stranded on the side of a mountain. He then with his family disembarked, built an altar and offered sacrifices to the gods. The Persians, in their oldest sacred book, the *Zend Avesta*, have a similar account; and, almost identical in description with that in the Book of Genesis, are traditions and records known to have existed centuries anterior to the date of the writings attributed to Moses, among the Greeks, Chinese, Hindus, Scandinavians, Mexicans and others. In like manner are shown to have existed the prototypes of the Tower of Babel, the Trial of Abraham's Faith, Jacob's Vision, the Exodus from Egypt, receiving the Commandments, Samson and his Exploits, Jonah and the Big Fish.

Entering upon a consideration of the New Testament, the similarity of events therein recorded with those of ages long prior to that in which they took place is so remarkable, and so clearly shown, as to be little if anything less than startling to those whose attention is here first called to the fact; the truth of which is substantiated by proof that admits of no denial. It will be found that every nation and tribe has had its sacred character—as the Christians have had their Jesus of Nazareth, and that each of these like him have had both a human and divine nature. Each also had the same peculiarities of birth, life, death and resurrection; his second coming has been predicted, and a millennium, a period of a thousand years, in which he should reign on earth, and peace and happiness prevail among its inhabitants, held up to encourage the hopes of mankind. Centuries before the time of Christ Jesus these beliefs respecting individuals existed, one here, another there. They believed also each to be incarnate God from all eternity; that he was the Creator of the world; and that he is to be the judge at the last day. Having shown this, and that the practice of Baptism, the Lord's Supper, and a belief in a Triune God, consisting of Father, Son, and Holy Ghost, also had an abiding place among men, the diligent compiler of this book places on its pages side by side the words of the Christian Creed and the Ancient Pagan Belief in order that his readers may determine for themselves whether Christianity is or is not the religion of Paganism, slightly modified and given a new name.

Our space, or rather want of it, will not allow us to give more than these few leading points indicating the immense value of this book to the public, containing as it does quotations from all the sacred books of heathen nations, and other rare works, not accessible to people in general. The chapters are so arranged as to form a perfect cyclopædia of reference, and the truth of every statement is verified by copious notes and authorities. There is much that is curious, of which the engravings are no small part, interspersed among the vast fund of instruction and food for serious thought and study to be found within its covers.

The remainder of the evening's exercises consisted of music, singing, social converse, the discussion of the excellent collation provided, and the sprightly remarks of "Lotela," the vivacious spirit-messenger of the medium, who put in an appearance and held control until the lateness of the hour warned the company that it was time to disperse to their respective homes.

At the conclusion of the reading the company was favored with a finely rendered vocal selection by Mrs. Nellie M. Day, assisted by Mr. John C. Bond; after which, Miss Shelhamer was entranced by her spirit-brother and guide, John, who paid a glowing tribute to the life-work and influence of his friend, Mr. Anderson. "Red Wing," a member of the medium's band, and the former guide and control of Mr. Anderson, then announced himself in a characteristic speech which was full of enthusiasm. Among other floral offerings, upon a large centre-table rested a star of white immortelles with the word "OWHEETA" inwrought in purple letters, and bearing a picture of Mr. Anderson. In the course of his remarks, "Red Wing" explained that many years before, after having tested the fidelity and genuine manliness of his friend, he, through the same medium he was then controlling, bestowed upon Mr. A. the name of "Owheeta," which in the Indian's native and eloquent language signified "True-Heart," or the true-hearted.

At the close of this control, Mr. Anderson himself took possession of the medium, but for a few moments was so overcome at the meeting with one of his beloved daughters—who with her husband was among the guests of the evening—that he was unable to express himself in other than broken words of emotion, but soon recovering his composure the spirit addressed each one present individually in his usual happy and expressive manner.

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A Pleasant Occasion.

On the evening of Monday, June 11th, a select company of ladies and gentlemen assembled at the residence of Mr. and Mrs. J. B. Hatch, Jr., of South Boston, to commemorate with appropriate exercises the anniversary of the mortal birth of Mr. Robert Anderson, an old friend of the family—now a resident of the higher life—and one whose mediumistic powers and labors had, for a number of years previous to his physical decease, been exercised for the promotion and support of the spiritual work of the band of spirit intelligences which shared with the sister of the hostess, Miss M. T. Shelhamer.

The exercises of the evening were opened by members of the family rendering a vocal selection entitled, "Over There," which had been a great favorite of him in whose honor the meeting had been convened; after which Miss Shelhamer read the poem printed below, which had been written by Mr. Anderson while in earth. life, the lady prefacing the reading with the following remarks:

"Friends: We have met together to commemorate the mortal birth of one whose name you have all known and loved, one who, although invisible to our sight, is, I am sure, present with us on this occasion; one whose labors were for many years directed toward the promulgation of spiritual truth, and whose chief desire was to do good. You know something of his connection and association with my now ascended parents, and of their united cooperation with my spirit guides through a long series of years in the effort to provide suitable conditions for the unfoldment of my medial powers, and to assist and welcome returning spirits in their attempts to manifest to mortal friends. I refer to our good friend, Robert Anderson, to whose kindly encouragement, and to his strong, helpful influence and magnetic strength ever proffered in times of need, my guides and myself are largely indebted for the present degree of mediumistic unfoldment and labor which we have attained."

You all know that our friend was something of a poet, and that he occasionally expressed his thoughts in rhyme and measure. It has occurred to me to-night that I could pay a higher tribute to him by reading to you one of his own productions, than by composing something especially for the occasion; for that which has been expressed by his own hand, and in his own words will partake more fully of his life and sentiment than any thought of another can do. The poem to be read breathes of hope and faith, as well as of belief in the nearness of the spirit-world to this of earth. Our friend, who saw and conversed with angels while in the form, knew of what he affirmed in this little poem, which is entitled:

THERE'S A BEAUTIFUL LAND!

There's a beautiful land, not far away,
Not up in the clouds, as the preachers say;
Not a land of shadows, of mist, or gloom,
But a real land where bright flowers bloom:
Where birds, all dressed in colors gay,
Sing their sweet songs from day to day,
And these are the words they seem to say,
"This beautiful land is not far away."

This beautiful land is free to all,
The rich and poor, the great and small;
This land is theirs—their title's good,
For they are all the sons of God.
No matter, my friends, what the preachers say;
You're marching along the King's highway,
And soon you will hear the dear Father say:
"Take them home to my land not far away!"

Then those we've loved in days of yore
Will haste to help their dear ones o'er
The River of Death that flows between
This world of ours and that unseen.
No matter, my friends, what the preachers say;
No fiery fends, and no devil's away!
Are known in the land not far away!

Fathers and mothers will meet once more
Their loved ones who have gone before;
And joyfully sweet will the meeting prove,
Blest by such scenes of perfect love.
No matter, my friends, what the preachers say;
They're safely kept where they'll always stay.
In the beautiful land not far away!

At the conclusion of the reading the company was favored with a finely rendered vocal selection by Mrs. Nellie M. Day, assisted by Mr. John C. Bond; after which, Miss Shelhamer was entranced by her spirit-brother and guide, John, who paid a glowing tribute to the life-work and influence of his friend, Mr. Anderson. "Red Wing," a member of the medium's band, and the former guide and control of Mr. Anderson, then announced himself in a characteristic speech which was full of enthusiasm. Among other floral offerings, upon a large centre-table rested a star of white immortelles with the word "OWHEETA" inwrought in purple letters, and bearing a picture of Mr. Anderson. In the course of his remarks, "Red Wing" explained that many years before, after having tested the fidelity and genuine manliness of his friend, he, through the same medium he was then controlling, bestowed upon Mr. A. the name of "Owheeta," which in the Indian's native and eloquent language signified "True-Heart," or the true-hearted.

At the close of this control, Mr. Anderson himself took possession of the medium, but for a few moments was so overcome at the meeting with one of his beloved daughters—who with her husband was among the guests of the evening—that he was unable to express himself in other than broken words of emotion, but soon recovering his composure the spirit addressed each one present individually in his usual happy and expressive manner.

The remainder of the evening's exercises consisted of music, singing, social converse, the discussion of the excellent collation provided, and the sprightly remarks of "Lotela," the vivacious spirit-messenger of the medium, who put in an appearance and held control until the lateness of the hour warned the company that it was time to disperse to their respective homes.

Mr. Colville's Work in America.

To the Editor of the Banner of Light:

Soon after the arrival of W. J. Colville in this country, something more than four years ago, I formed acquaintance with him, and ever since my relations to him have permitted me to be an observer of his labors and efficiency as an instrument of superlunary intelligences for instructing and elevating mortals. And now, as he is about to leave us and return to his native land, I trust there will be no impropriety in making public one of the estimates of him and his labors on this side of the Atlantic.

About the time of his arrival here, a desirable change took place in the character of teachings on the spirit-natalist rostrum. Iconoclasm and harsh treatment of the creeds and dogmas of the Churches declined, and the vacancy was filled by views of the scope of Spiritualism and of the designs of its supernal managers, broader and more elevating than we had previously been accustomed to receive. Exhibition of the positive side of Spiritualism became then, and has since continued to be, more prevalent than before. Without saying that Mr. Colville's guides were absolutely the leaders in this desirable change, it may in truth be said that they were early engaged in it, and were very efficient promoters of it. To this change they have been undeviatingly adherent; have ever been exceedingly candid and charitable in their views of the various creeds and sects which abound in society.

A more efficient, unselfish, unfeeling and charitable teacher of Spiritualism than Mr. Colville has not come under my notice. Nor has any other one to whom I have listened with interest and in breathless attention and with a fullness of attention that is an admirable

teacher, and the spiritualists of Boston have reason for thankfulness that they have for so long a time been favored with his presence, and his unselfish devotion to the work which his supernal guides have sought to accomplish through him. Surely he may be classed very high among the many efficient workers for the elucidation and extension of Spiritualism that we in and around Boston, have been privileged to associate with and listen to. It pleases me to say that his course has won for him very high esteem here, and that he takes with him our earnest wishes for his happiness and well-being. His return to us would be cordially welcomed.

ALLEN PUTNAM.

91 West Brookline street, Boston.

Charles Sumner's Warning.

WASHINGTON, June 2d.—Mr. Hayden, late Chief Engineer of the Senate, tells a curious story of the last days of Charles Sumner, which has probably never appeared in print. Mr. Hayden, as Chief Engineer of the Senate, had a seat in the Senate Chamber directly at the right of the Vice President. From the place where he sat he had the seat which was occupied by Charles Sumner in full view. Mr. Hayden occupied his seat in the Senate continuously for the last two hours of the last day which Mr. Sumner spent in the Chamber, and he tells the interesting story.

"I shall never forget," says Mr. Hayden, "the last time that Mr. Sumner was in the Senate. I was sitting in my usual place when I saw Mr. Sumner rise, take his hat and came both in his right hand, as he was often accustomed to do, and start to leave the Chamber. As he rose from his seat he put his left hand quickly to his left breast, as if in pain, and seemed to press it hard. Then he stood, I should say, for a full minute, casting his eyes around the entire range of the galleries twice, as if looking for a familiar face. He then, standing there, deliberately surveyed the whole Senate, and then started for the door. As he started, he dropped his left hand from his breast, and his right hand, which he had once more put his left hand to his breast, with a quicker motion, and inlined his body slightly to the right. Once more he turned, and I can see the wonderful expression upon his face now. It turned first pale, deadly pale, then became a pearly gray. I should never have known the face was that of Mr. Sumner. There was upon it an expression of pain, but a deeper expression of agonizing sorrow. He stood a few seconds in this position, surveyed once more the whole Senate floor, straightened himself a little from his partly inclining position, and then, as if darting through the eastern folding door, as if shot from a cannon. He never entered the Senate Chamber again. In two days he was dead. I could not account for Mr. Sumner's strange conduct, and that terrible expression on his face. It haunted me. The next day I learned that he was sick, and the next that he was dead, and it occurred to me in a moment that possibly Mr. Sumner, as he stood there with his hand upon his breast, and surveyed the Senate Chamber, might have had a presentiment that that look was the last which he was ever to give upon that body, and it was."—*Wendell*, in *Boston Journal*.

"The Voices," by Warren Sumner Barlow.

To the Editor of the Banner of Light:

Mr. Barlow has opened an original fountain which overflows with a rational, philosophical view of past, present and future, touching our relation to Deity, our belief in his powers, wisdom and goodness as manifested in creation, and our obligations to each other. It cannot be said that he is espousing the creed of any particular sect or denomination, but all is predicated on the beneficence of the Eternal Father, from whence every good emanates—but all this from our own shortcomings.

To attempt a detailed review of this remarkable poem is not my present purpose. It must be carefully read to be understood, and re-read to be fully appreciated, and new beauties will be developed at every perusal. Although it conflicts with much of our early teachings, it clearly unfolds the fact "that the blind" have been and still are "leading the blind" to a great extent in the religious world, and fanaticism has in a majority of cases usurped the place of reason. In the great workshop of the world, God, and our natural eyes behold him in his works, wherein and whereby we recognize a natural Theology adapted to the whole human family.

With this outlook upon and into the works of God, as exhibited in "THE VOICES," our minds are enlightened and disabused of such gross inconsistencies and illogical deductions as are frequently presented by many writers and religious teachers of the present day. In this production the author stands preëminently and indisputably alone; it is strictly original. There is nothing of the hackneyed or commonplace, but a pure and earnest breathing of the truth, exhibiting the force and feeling of a deep and careful thinker. This writer has measurably disabused the mystical from the tangible and brought us into the light of a clear knowledge, whereby we see not as "through a glass darkly," but "face to face."

New York City.

THE DROP AND THE CLOUD.

In a mountain spring, a crystal drop
Came trembling up to the glassy top;
It came from the dark, cool depths of earth,
And the sunlight shined on its birth.
Far up in the azure realms of sky,
The clouds were waiting to receive it;
And the little drop looked up, and said,
As it saw the glory overhead,
"Oh, would that to me the boon were given
To move in the shining ranks of heaven!"

And off again in its downward course,
As it hurried from its mountain source—
A bubble, borne by the streaming brook
To many a wild and rocky pool.
Or tossed along with the wayward stream,
It fought its childhood's sky-born dream.
But on and away the waters flow,
Through woodland and meadow far below,
And through swamps, like jungles, dense and rank,
Imprisoned long within rocky walls,
Now plunging down over dizzy falls,
They turn the wheels of the busy mill;
Now with foam, now dark and still,
Till at length a river, deep and wide,
It flowed where others stood by its side,
And at last the river reached the sea,
And the dream and dreamer ceased to be:
The drop was lost in the hoarse deep,
Where all the rivers of earth must sleep.

But the sun that kissed the new-born drop,
And whose floods of sunbeams never stop,
Had not forgotten the little child,
Born of a cloud in the mountain wild,
And he loosed his threads of golden light,
And up from a wave of snowy white
The drop was lifted so tenderly
It never knew when it left the sea,
But found itself drawn up to the sky,
Afloat in the heavens, soft and high,
As free as the winds of airy space,
As fair as the morning's tender grace.
One tranquil eve, 'mid the purple ones
That glowed in the light of evening sun,
It saw far down on the distant earth,
The forest spring where it had its birth,
And all of the winding way it went,
With many a murmur of discontent;
And the early dream that came back again,
As the thoughts of youth came back to men:
That thread of silver that ever turned,
Away from the skies, for which it yearned,
That wandering life of life and foam
That seemed to lead it away from home—
It now could see the road
That led it up to its birth above.

—L. D. Brewster, in *St. Nicholas*.

THE BATTLE-GROUND OF THE SPIRITUAL REFORMATION.

By S. B. Brittan, M. D. Colby & Rich, Boston.
It is the object of this book to give information as to the rise and growth of Modern Spiritualism, and also as to its tenets and teachings. It is made up of a number of articles written for various newspapers by Dr. Brittan, who calls himself an "editor-at-large," upon the various phases of the movement with which their author has long been identified. One of the chapters has a local interest, as it is in reply to a sermon delivered by Dr. Talmage, in which he charged Spiritualists with being "free-lovers." Dr. Brittan takes issue with him, and shows that Spiritualism is not a free-love movement, and that it is a religion of the highest order, and one that is in accordance with the teachings of the Bible.

Verifications of Spirit-Messages.

JAMES MILLER.

To the Editor of the Banner of Light:
In your issue of May 15th is published a message purporting to come from the spirit of James Miller, who says, "I passed out in San Francisco. I was attacked upon the street; a mortal wound was inflicted upon my body and the spirit fled to immortal realms." He also says, "Life had its plans and prospects and I was not ready to pass away from the physical plane." Knowing that you like to have a verification of messes given, I have, at considerable trouble, hunted over the records of the Original Court to find any facts bearing upon the above. From these and from relatives still living I have found that James Miller here in 1866, a bright, promising young man, twenty-three years of age, highly esteemed by all who knew him. One night in August, 1866, going home late at night with some friends, they came in collision with a drunk party of Italian-Americans, who were beating them, and young Miller received some fifteen cuts, sending his spirit to "immortal realms" without warning. I find no record of any other James Miller meeting with a violent death. His present relatives living here in San Francisco, and some of them who were in the city at the time of his death, have all submitted the published message. He said it was characteristic and very strange, but he did not believe in such things. I will state that the undertaker's books give the name as James H. Miller.

Very respectfully yours, C. H. Woods, San Francisco, Cal., May 25th, 1893.

DR. S. F. FRENCH.

To the Editor of the Banner of Light:
In the *Banner* issued June 2d is a message, purporting to come from Dr. S. F. French, of Richmond, N. H. I would say I have known Dr. French for many years, and he was my father's family physician for many years, and was the earthly instrument used in bringing me through a terrible illness twenty-one years ago. I was told by a medium, some months ago, "I hope that when I show myself to you again you will know me." Now at last she had fully succeeded, and her joy knew no bounds. To myself it was the most complete and satisfying reëmbodiment of a deceased friend that I have ever been permitted to witness, and furnished ocular demonstration of the continuity of life and the possibility of re-sensitization, as well as of the genuineness of Mrs. Williams's mediumship.

Yours for the truth, C. S. French, Winchendon, Mass., June 10th, 1893.

To the Editor of the Banner of Light:
Thanks to the higher and controlling influences, while looking over the *Banner of Light*, issue of May 10th, I was led to look over the communications to be published (which I seldom do), and to my surprise and joy I saw the name of my old friend and employer, Julius W. Pratt. The issue of May 23rd contains a communication, of which there is no doubt in my mind of its being from him, as it purported. In the fall of 1888, when I was but sixteen years of age, I went to work for Mr. Pratt in his comb-shop, and worked for several months. He was a very kind and generous man. He was a man of few words. He was generous and of good impulses, kind to his employees, not forgetting the poor and needy; was a member of the Congregational Church; a man respected and loved by all who knew him, and was a very good and kind man in his Church. I hope the friends in Meriden, who once knew him, will not only notice the communication, but will desire to hear from him, and heed his kind invitation to give him an opportunity to communicate. He will never hear from me again, and it will be a satisfaction to Mr. Pratt in spirit-life to be recognized by his acquaintances in earth life.

Respectfully, for the cause of humanity, JULIUS WAX, Colorado Springs, Col., May 23rd, 1893.

D. P. WHITE.

The communication of D. P. WHITE, in *Banner of Light* of May 20th, is fully recognized by every one who has seen it. He came to me through a medium in this city, and this is in response to a request I made of him that he should write me a message. It is a great success and proof positive. It also gives an idea of true Masonry, in which I am engaged, which goes on into spirit-life, while all creeds and religions die here with the mortal body, and only the good and noble are taught by true and ancient Masonry go forward into spirit-spheres. Fraternally yours for the truth, W. B. LOMB, Utica, N. Y., June 4th, 1893.

H. M. L.

To the Editor of the Banner of Light:
In the issue of Nov. 4th, 1892, is a communication from a dear friend who signs her name H. M. L. She was actively engaged during several years of her sojourn on earth as a writing medium, in which capacity she gave many striking tests to the doubters and skeptics. Her name was H. M. L. She was a very good person, she would call for pen and paper, and in every manner write a message from one she had never seen in the earth-life. And those messages were acknowledged to be correct. She was also a fluent and interesting speaker, and only the good and noble are taught by true and ancient Masonry go forward into spirit-spheres. Fraternally yours for the truth, W. B. LOMB, Utica, N. Y., June 4th, 1893.

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*She passed to the bright Summer-Land Dec. 14th, 1892.

AT THE ANNUAL MEETING OF THE NEW ENGLAND WOMAN SUFFRAGE ASSOCIATION

held in Tremont Temple, Boston, during Anniversary week, the following resolutions were adopted:

Resolved, That we reaffirm the principle of representative government, and demand that all rights, and demand its application to women. We arraign the political aristocracy of sex as contrary to nature, reason, justice, expediency and common-sense; we denounce the double standard of morals as at war with domestic virtue, and we demand that the people should be continued effort for the establishment of republican government and true democracy in New England.

Pearls.

And quoted odes, and jewels like words long,
That, on the stretched floor-lager of all time,
Sparkle forever.

Who can all sense of others' ill escape
Is but a brute at best in human shape.

The fewer words the better prayer.—Luther.

But why, alas! do mortal men complain?
God gives us what he knows our wants require,
And better things than those which we desire.

—Dryden.

Ennui is a malady for which the only remedy is
work; pleasure is only a palliation.—"Vacation Days."

The wind that beats the mountain blows
More softly round the open world,
And gently comes the world to those
That are cast in gentle mold.

—Tennyson.

Only the cleverest of men make use of their acuteness
in judging not only of others but of themselves.—
Marie Eschenbach.

I care not how men trace their ancestry,
To ape or Adam; let them please their whim;
But I in June am midway to believe
A tree among my fair progenitors;
Such sympathy is mine with all the race,
Such mutual recognition vaguely sweet
There is between us. Surely there are times
When they consent to own me their kin,
And condescend to me, and call me cousin,
Murmuring faint lullabies of eldest time
Forgotten, and yet, dumbly felt, with thrills
Moving the lips, though fruitless of the words.

—Lowell.

Every failure is a step to success; every detection
of what is false directs us toward what is true; every
trial exhausts some tempting form of error.—"Phœnix."

Banner Correspondence.

New York.

NORTHPORT, L. I.—M. F. Hammond writes: "I came here with that veteran Spiritualist, Dr. A. B. Smith, and announced public meetings on the first of January last. We encountered a great amount of opposition from the Methodist preacher, who had just commenced a series of revival meetings. He said he never began to work hard for the Lord in his life but that the Devil immediately started to oppose him. He tried his best to get the ball away from us, but he did not succeed, we continued our meetings, and on the second lecture nearly every Sunday since, and although the first nine Sundays of the year were all stormy, our contributions paid all expenses. There is a loud call for a good text medium, but as we are out of the great time, very few ever come this way, though I know what fine country this is, I am sure some would come, if only for recreation. We have had developing circles at Dr. Smith's residence, with good results, several being influenced for the first time. We continued the thirty-day series with applications to exercises, in which Dr. Smith related some of his large experience, giving the Old School some pretty effective rap. We now propose to hold meetings every Sunday, and make a still larger breach in the old theological fortress, for I find that on other I can see its walls are crumbling, and occasionally we hear the reverberations, as large masses fall away, for instance, those like the Rev. Dr. Hober Newton of New York City. There have been a number among my audience. I think the *Banner* is the only real, true exponent of Spiritualism. I have read it almost constantly for twelve years, and have never yet seen a single copy to which the writer is not attached. The firm stands it takes in support of all true mediums, and its excellent editorials are enough for all true Spiritualists. 'Long may it wave,' until all who try to pull down have worn themselves out by their little efforts."

AUBURN.—Mrs. Julia M. Grant writes: "Miss Adell Lamb, of West Randolph, Vt., came to my house a perfect stranger, and on seeing our daughter's picture said to me, 'she passed away in this house, and I feel like saying, I have come back home, mother.' She then told me that she was a Spiritualist, and she knew the month in which she passed away, where her earthly form was buried, and many other facts concerning her. She had been told by her spirit guides before coming to Auburn, that she was to visit where there was a Spiritualist, and that she was to be inquired for, and I conducted her to where one was, and found it under the precise condition she had previously described. She gave to many of our friends the names of friends, relatives and acquaintances, and predicted events that subsequently occurred. We consider her a wonderful medium."

NEW YORK CITY.—A correspondent engaged in botanical researches upon the borders of the Amazon River and its tributaries, writes, April 21: "The *Banner of Light* of a recent date contained a short paragraph in reference to the action of Roman Catholic priests in Cincinnati, regarding Spiritualism, which led me to think the United States must be far behind the less enlightened countries, such as Brazil, for instance. I have been traveling in the Amazon basin nearly six years, and have often found among the poor, uneducated Indians very strong forms of Spiritualism. They are always impressed, and eagerly do anything of importance without consulting certain men or women, who are called upon to give them advice they ask for. In many places where their remedies of the woods have failed to cure, these men and women are called, who, by the laying on of hands, and several gestures, over the patient, at the same time uttering something in a low, hoarse voice, always relieve pain, and cure serious diseases. Even the priests have come to me, and inquired what my religion was, and when I explained to them they would give me some exclamation and all the same as Jesus Christ, and they would say, 'I am a Spiritualist, and I am going to think over what I had told them, and would come back again to talk and ask questions. I have had many of the families of the Amazon, and have seen their hearts Spiritualists, and strong in the belief that they can communicate with their departed friends. I have explored three thousand two hundred miles up the Amazon River, and all its tributaries that disengage from the Amazon, and have seen the action of the Orinoco River, and only hope that I may have as good success in our faith as on the Amazon, where it only needs a little development to make it perfect."

WAVERLY.—M. Mead writes, May 20th: "Spiritualism in Waverly is apparently quiet, yet many are receiving the light through private mediums, and many more are anxious for light on the subject; but Orthodox and social position restrain them. Spiritualism has been a joy in my life for six years. My wife is also a Spiritualist, and she has seen the light, powers; but her many cares, inexperience her from exercising her powers to any considerable extent. On the 10th day of this month our oldest daughter, twenty-one years old, passed sweetly into spirit-life, after a long illness. She was a member of an Orthodox, but attended the Episcopal Church and Sunday school. We never restrained her in her choice of religion, nor did we try to influence her. She was a true, as she has often seen her mother entranced; but she never seemed to have any taste for it, nor inclination to investigate it, and would generally leave the room when her mother or any other medium was influenced. During her sickness she spoke of seeing her grandmother (who is in spirit life), and said that she was with her most of the time. She knew she could not stay with us, as she said they told her so. The day before she passed over, she expressed a desire for Mrs. Snyder, a medium friend of ours to be sent for, as she wished her to sit for her. She waited patiently a few hours for her, with a calm resignation upon her features until she came, and during the sitting she seemed most in the spirit life in the body. The next morning at five, she passed away as though to sleep. Spiritualism is good to live by and good to die by. Bro. O. F. Kinnery is very feeble with consumption. He is only waiting for the boatman. I would say that for several days before our daughter passed out of the body, my wife saw written on the wall in plain letters, 'The 10th of May, and on the 10th she passed over.'"

SARATOGA.—A. B. P. writes: "Every day I am more and more impressed with the beauty and truth of the philosophy of Spiritualism, and of its adaptability to the needs of mankind. And how it is spreading! Even the pulpits are admitting that if men are 'lost,' it is not because they have strayed away from, but because they have not found. This, to me (and it is my own thought), is the key to all the religious mysteries; the truest, the most beautiful, and the most logical of all the new truth, and doubtless the basis of the unified creeds of the Church of the future. It (Spiritualism) is, I believe, the great truth, upon which will be based the future religious systems, and all the best methods of human and spiritual progress."

Massachusetts.

GARDNER.—J. B. Lord writes: "We have had a rich feast in Gardner through the instrumentalities of Mrs. Mattie C. Mason, of Troy, N. Y., who readily impresses one as being truthful and honest. She is one of the best text mediums I have ever been my lot to meet, and I believe it only an act of justice to inform all who are interested in our beautiful philosophy of the fact. Mrs. Mason possesses fine musical abilities, the exercise of which adds much to the interest of her meetings. She has recently come from us, after having been in our midst nearly three weeks, giving private sittings each day with perfect satisfaction in every case. She also held circles nearly every evening, which were largely attended, and with the most satisfactory results, as scores who availed themselves of the golden opportunity of attending them will testify. Mrs. Mason's address is 127 North 2d street, Troy, N. Y."

NORTH ADAMS.—John F. Arnold writes: "I was much pleased with your article in the *Banner of Light* on 'Seizer Investigations,' and also the one by Prof. Kiddle to a former number; both articles able and sound—foundation stones of Spiritualism. The text and seizer investigators are a well-meaning people, but they are so constituted that they try hard to comprehend the inexplicable—the spiritual cause of all things. When they can understand how trees grow, they may be able to comprehend mediumship and spiritual phenomena, but not until then. All text and seizer investigators have about the same philosophical make-up, viz., large self-esteem and firmness; small Veneration and Spirituality, as well as rather small Benevolence; also large Combativeness and Deceitfulness; and so constituted, they find great difficulty in having faith in the laws of Spiritualism, and captivities. We must have faith, hope and charity, and wait results with a firm trust that 'good will be the final goal of all.'"

NEWBURYPORT.—J. C. Pettigrew writes: "The greatest opposition that comes to me against what I conceive to be truths from the spirit-world, is from those who are really in the greatest need of them." Mr. Pettigrew thinks that the exercise of a little more of that spirit of resistance to oppression which characterized the great seizers of olden times would soon put a stop to the enactment of such laws as that recently made in the State of Ohio, than which none could be more unconstitutional or unjust."

LEOMINSTER.—Mrs. Fannie Wilder writes: "The Leominster Spiritualists' Society was recently favored with the services of Mr. J. D. Stiles, who gave entire satisfaction. His lectures and poems were grand, and afternoon and evening he gave the names of seventy-five who had seen him. A delegation of thirty persons was here from Clinton to hear him. They were very much interested in the exercises of the day. Clinton friends seem wide awake in the cause, and are doing their best to spread its truths. April 29th we had Mrs. L. B. McIntosh, of Chelsea, Mass., who gave two good lectures supplemented with psychometric readings that were pronounced correct. We hope to see her again in our midst."

BOSTON.—Lillian Wells writes: "While on a visit to Boston, having expressed a wish to see a medium, through the kindness of Mrs. Henry Wood, of the Ladies' Aid Society, I called on Mrs. Fales, 11 Front street, Cambridgeport. As I am no Spiritualist, and having never met a medium before, in justice to the lady, permit me to say of the beautiful and wonderful lady, who was here from Clinton to hear him. They were very much interested in the exercises of the day. Clinton friends seem wide awake in the cause, and are doing their best to spread its truths. April 29th we had Mrs. L. B. McIntosh, of Chelsea, Mass., who gave two good lectures supplemented with psychometric readings that were pronounced correct. We hope to see her again in our midst."

FALL RIVER.—S. J. Shade writes: "A lamentable degree of apathy exists here among Spiritualists in regard to the support of public speakers. Too many who have become assured of the truths of Spiritualism manifest no desire to have a knowledge of those truths imparted to others. F. A. Heath lectured on the 6th of May, but without much encouragement. If some good text medium would come here, an interest might be awakened, and there is no doubt that the city whose services can be availed of by the public."

BOSTON.—Alonso Danforth writes: "Agreeably to an offer made by Mrs. E. C. Hatch to the 'Spiritistic Phenomena Association,' about one hundred members convened at Ladies' Aid Parlor, 101 Washington street, on Monday evening, June 11th, to witness what are termed 'flower manifestations.' Mrs. Hatch being the medium. At eight o'clock the lights were extinguished, and Father Davidson explained why flowers were coming in this way, and that they were singing, and in a few moments flowers commenced to fall into the laps of those present. One hour was occupied in this manner, the members remaining quiet until the gas was lighted, and to the surprise and amazement of all present, a great number of flowers came with from one to three and four flowers. Many were the expressions of delight in receiving flowers in this way; and that a certain variety of twig, spray or flower should be received in response to mental questions would convey the idea that our spirit friends are cognizant of one's wishes in each and every case. Why, says one, I mentally wished a red rose, and here it is; a counterpart that my little girl had with her as we laid her to rest, and she plucked a certain flower, and a certain leaf which were each produced at the mental request of individuals present. The utmost harmony prevailed at this circle, and every one was pleased that it should prove to be a perfect success. At its close a vote was passed endorsing Mrs. Hatch as a genuine medium."

New Hampshire.

EXETER.—E. V. Gilman writes: "We have a circle every Sunday evening, and often one other evening during the week, at which during the past nine or ten months very wonderful manifestations have taken place. Bells will be rung, keeping time with any music, when placed under the table, with a curtain around the legs, it matters not how many lights are burning on the table. In addition to this, the extension of the table will be moved, and it will be taken out the opening will be closed. Raps will speak out the names and move the table at the same time. The members of the circle sit three or four feet from it. All this with any number of lights in the room, and in dark circles we have seen the table move; floating of musical instruments in the air; bells rung below and above the table at same time; flags floating; flowers carried to members placed in the hair of ladies and in button-holes of gentlemen; the hands and faces of the circle members are taken from one member and carried and placed upon the fingers of others, and combs and eye-glasses carried the same way. Spirit lights illuminating hands as soon as all around and above us; whistles are heard; and the table carried up and down, and the room is loudly blown and then over the table; writing is produced upon the cuffs and shirt-bosoms, and also upon paper placed upon the table. Last Sunday evening a very bright light came from the ceiling, and the table floated about the sitters, sank to the carpet below the medium and was gone. I saw it when it touched the carpet, both hands of the medium being held by sitters on either side of her. There are many here, in all parts of the Church, and I would say that the medium, Mrs. O. M. O'Brien, after we had sat many months, was I think, the most discouraged of all, saying to me often she did not think we should get anything. But we are fully paid now for all the time we spent, and I would say that the medium, Mrs. O. M. O'Brien, who have or are thinking of forming circles, that if they do not succeed in developing mediums the first few months, they must persevere; and I think there is not one case in ten but what, by observing the rules required, and perseverance, and the help of our members will be fully developed in some phase."

Minnesota.

WORTHINGTON.—A correspondent sends us from the *Worthington Advance* the following account of an incident connected with the great electrical storm that occurred in Minnesota in 1873, during which many lives were lost:

"John Weston, of Seward township, had been to Graham Lakes, and was returning with a load of wood when the storm caught him, and he lost his life. The day after the storm Mr. Cooper had been out with some neighbors, searching for Weston. He was not to be found at home, and he seems the stable feeding his stock just before sundown. He came out of the stable, and passing around to the east end, saw John Weston coming up the path from the creek. Weston had on the blue soldier overcoat which he usually wore. His hands were tucked up under the cape, and he approached Cooper with his usual smile and usual salutation, saying, 'How goes it?' Cooper said, 'Why, Weston, I thought you were frozen to death!' Weston replied, 'I am, and you will find my body a mile and a half northwest of here,' saying this he vanished. Before this, Weston had evidently announced his death to his wife. Mrs. Weston related the incident, and it was confirmed by her son. The second night of the storm she was again out with her neighbors, and she heard the voice, and was aroused by a second rap, when she asked, 'What is wanted?' A voice answered, 'Did you know that John was frozen to death?' The voice sounded like that of her brother, and she said, 'Yes, I did, and he is now a mile and a half northwest of here.' She heard the voice, and 'Hanging up in bed, said, 'Mother, did uncle say pa was frozen to death?' Mrs. Weston went to the door, but there was no one there, and no tracks could be found in the snow. She went back, and she heard the voice, and she seems the stable feeding his stock just before sundown. He came out of the stable, and passing around to the east end, saw John Weston coming up the path from the creek. Weston had on the blue soldier overcoat which he usually wore. His hands were tucked up under the cape, and he approached Cooper with his usual smile and usual salutation, saying, 'How goes it?' 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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the spiritual spheres above us to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. —John Pierpont.

From Man to Book.

Rev. Minot J. Savage is peculiarly unfortunate. Prof. Hermann, a peripatetic prestidigitator, having failed him as a champion explainer of the *modus operandi* of the presentation of spiritual phenomena, he has made a change of base to a book which claims to give the "Bottom Facts" in the case, but which he will find, by further experience, to be equally untrustworthy as a support for his mental equipoise in this matter. The favored volume, the bringing out of which Mr. Savage seems to have encouraged, that copies him in its pages with commendation, and is in turn complimented by him in the latest number of the *Christian Register*, is entitled "The Bottom Facts Concerning the Science of Spiritualism: Derived from Careful Investigations Covering a Period of Twenty-Five Years," and is from the pen of John W. Truesdell. Of this writer and his position the assertions are loud both on the part of Mr. Savage in the *Register*, and of the *Syracuse (N. Y.) local papers* in noticing the book. Concerning the "careful" nature of these investigations (?) we shall speak further on: at present we desire to solve the enigmas suddenly propounded to us, viz., who is John W. Truesdell? We find the *Syracuse Sunday Times* indulging in large headings such as "Spiritualism Exposed by one of the Best Mediums in the Country"; and the *Syracuse Evening Herald* stating as follows:

"The author, Mr. John W. Truesdell, of Syracuse, is a man who has been twenty-five years and more a shining light in the spiritual world, whose standing as an authority is unquestioned and unquestionable, and whose credibility, aside from any other consideration, rests upon the sufficient basis that he has been throughout a very earnest truth-seeker and an investigator of the highest type."

So much for what the papers have to say. Now we would respectfully repeat the query, who is this "shining light," Truesdell, "whose standing as an authority is unquestioned and unquestionable," etc.? Did any one in the Spiritualist ranks ever hear of him outside of the local distinction he seems to have won by practices which mankind have united to consider "more honored in the breach than the observance"? We have ourselves had an experience of twenty-six years as editor of the *Banner*, but must freely confess that "this shining light," Truesdell, has never before beamed on our vision—to our remembrance at present writing at least—and a similar want of information concerning him as a man and as an "unquestionable authority" on matters pertaining to the cause exists among Spiritualists generally. This local "Daniel come to judgment," if we have read his book aright, has never claimed to be a Spiritualist at all; he has only represented himself as an investigator, a student, an experimenter, etc., but has denied being a spiritual medium in the sense generally applied to the term, *whatever inferences he has allowed his friends and inquiring visitors to draw from his performances*. In fact, our neighbor, the genial Investigator, states openly that Truesdell "is a Liberal," [a very liberal Liberal, in our view] and T. himself gives us his own portrait as follows, sketched in 1872 by one of his alleged victims, L. W. Chase of Cleveland, O. (Page 183): "Mr. T. is a shrewd business man of perhaps thirty or thirty-five years of age, rather pleasant and gentlemanly in his manners, but cold and material in his reasoning, exceedingly skeptical in all matters of religious faith, and what the world would call an infidel."

This is the individual, this is the "shining light," this is the "unquestioned and unquestionable authority" (?) on spiritual matters, who, according to the *Syracuse Times*, has, by his defection, dealt "a death blow to Spiritualism." Many "death blows" (?) have been dealt in the past, amid the waving of theological banners and the blare of scientific-materialistic trumpets, but the quarry has refused to fall and in due time the memory of the blow and of the dealer thereof have disappeared from the general human recollection, leaving Spiritualism itself still intact. The like will also prove true in this latter instance.

Having noted from his own showing (for if we read his work aright we find nowhere in its pages a denial of the materialistic or non-immortalist views ascribed to him by Mr. Chase), that Mr. Truesdell is not a Spiritualist, and has not of himself claimed to be a medium, but only an investigator, an experimenter, etc., (although he has evidently allowed the impression to gain currency that he is possessed of clairvoyant gifts, a development for slate-writing, etc.), we will endeavor to outline what he really is, according to the statements paraded and the admissions made by himself in his book: He is a self-confessed deceiver of men and women; he is a man who has spent years of his

life in despicable efforts to mislead and play upon the holiest instincts of the human heart; he is a man who has given sittings which he allowed his patrons to believe were NON-FAVORABLE sittings for spirit-communication, when to his own knowledge this impression was created by a series of carefully practiced tricks, the use of paraphernalia, and the exhibition of social treason of the deepest dye, (to call it no worse name.) He directly confesses, for instance, if his language means anything, (for like his action regarding his alleged mediumship or its opposite, his book is written in such a vein of double entendre that when he makes what would be a direct statement in other men's vernacular, it is in his instance veiled either in stilted bathos or violent sarcasm to such an extent that his meaning is not directly apparent,) that he deceived the Oneida Community's Investigating Committee, who visited him to inquire after light concerning spirit-return, by sending a messenger to their hotel to obtain from the register the names of the members of the company, a knowledge of which he afterward paraded before them in such a manner as to convey to their minds the idea that these names were put in his possession by their spirit friends or by his controls (?)—and further that he deceived them by the use of a confederate, a skeptic, who was introduced into the sitting for the express purpose of helping on the deception; he admits that he grossly deceived Daniel J. Halstead, then proprietor of the *Syracuse Courier*; and worse than this, he confesses with a smirk of self-satisfied smartness that he was able to deceive Mr. L. W. Chase (before mentioned) into thinking he was in communion with a deceased relative by deliberately extracting from the overcoat pocket of that gentleman a private diary which he (C.) had evidently through inadvertence left there, while he went into another apartment whither he had been called by Truesdell for the very purpose of enabling him (T.) to come temporarily "in possession of that diary" as he words it; he congratulates himself that by that "piece of strategy" (people generally would call it by another name) he was able to mislead Mr. Chase, and he boasts that he has allowed an endorsement of his mediumship published in the *Syracuse Daily Courier* by that gentleman to remain uncontradicted for ten years, or till the issuance of this volume. This is the sort of man whom Rev. Mr. Savage next drags into the arena as the champion-by-book, whose colors he chooses for the nonce to wear! This is the "earnest truth-seeker," the "investigator of the highest type," which the *Syracuse Herald*, hat in hand, introduces to its readers for their acceptance, as one "whose standing as an authority is unquestioned and unquestionable."

So much for what Mr. Truesdell is. Now as to his book and its statements. But before proceeding to this task we premise that we emphasize Mr. Savage in this connection, because were it not that he has publicly given his approbation to this self-confessed deceiver (of whom he affirms in the *Register*: "So long as Mr. Truesdell can perform as tricks all the principal things that the great mediums claim as manifestations of spiritual presence and power," they must remain under suspicion, etc.), and as a natural consequence has bestowed, in the minds of the great body of casual observers in society, the quasi endorsement of the Boston Church of the Unity upon this volume, thereby misleading those ignorant of these matters into error as to the true measure of reliability or conclusiveness involved in the book—there is nothing, either in Mr. Truesdell himself or his published extravaganzas in prose, to merit the slightest amount of "free advertising" at our hands—an art for the obtaining of which, in common with all jugglers, Mr. T. seems to have at his fingers' ends: The only "Bottom Facts" we feel convinced on a perusal of his work, which Truesdell has shown, are those of his own moral turpitude. Indeed with regard to his revelations (?) and theoretical explanations as to how this or that manifestation is produced, even the veteran editor of the *Boston Investigator*, while stating that the book is "attractively bound," etc., feels to add: "Its contents are curious if not convincing, but not new, for we have read similar ones about five hundred times if not more."

We wish it therefore to be clearly understood that what we may say of this effusion is only to enter our protest against the action of clergyman and editors in giving the weight of their sanction to such a man and such a book, thereby misleading those who know nothing of Spiritualism themselves into a false idea of the value (?) of the work: Otherwise, and on its own merits, we should take no notice of it whatever, for outside the arena of the merest sensational exposé (?) literature occasionally met with in the cheapest and most sensational of the secular papers existing in various parts of America, it has never been our lot, in the course of twenty-six years' experience, to meet with a book embodying more virulent stabs by innuendo at personal reputation, more arrant self-conceit and over-balanced bombast, "full of sound and fury, signifying nothing," than this collection of three hundred and thirty-one large-sized small-mattered pages which have thus found their way to the public through the press of a ready publisher. The concluding chapter, addressed "To Spiritual Mediums only," and tricked out in a catch-penny harness with which to be sure and attract the public eye, is alike a gross libel on every medium who has ever been developed, or who is now practicing as such in this country or any other, and an insult to the common sense of every Spiritualist in the civilized world.

Rev. Mr. Savage, on page xv of the Introduction, is glad to learn that light (?) concerning Spiritualism is about to be gained by the publication of the results of Mr. T.'s twenty-five years of study, (!) and is specially severe on those who practice a "base and heartless trifling with the most sacred memories and hopes"; but to repeat Mr. Savage's own words, "the base and heartless trifling" which Truesdell has confessedly carried on in this direction should be his own condemnation as an unfit witness in this case at the bar of a truly enlightened public opinion.

Attacks on Spiritualism in the past have generally been leveled from one direction only. The churchman attributes its revelations to "the devil and his angels," the non-immortalist to legerdemain; but if we have read this book aright it aims to occupy dual ground: To the churchman it holds up his much-petted "diabolical" theory dressed in the fantastic robes of A. J. Davis's "Diaktes"; to the non-immortalist, and to those among the Unitarian and Universalist clergy, who, having no recognized devil, have to seek other consolation lest a future life should be demonstrated to them; and who, like Mr. Savage, have to take special pleasure in bringing to notice each new attempt to explain away that which experi-

ence has always proved will not stay explained, Mr. Truesdell holds up an inviting array of sleight-of-hand and sleight-of-ropes, "Inverted writing," "trick slates and pads, pencils under finger-nails, pencil-clamps," "open-top thimbles," "leaden anchors or 'graballs,' concealed knives, convenient loops of silken thread, 'stuffed hands,' visits to country graveyards for names of the dead, consulting the files of the local press for obituary notices, searching persons' pockets for private memoranda, examining hats for the names of their owners, ransacking the family Bible for statistics, and all the other exploded theories, prestidigitatorial and otherwise, which have made their several débâtes before the public since the spirit-traps were announced by the sapient New York State doctors to have been produced by the snapping joints of the Fox children!"

While the ordinary matter of the volume will be but "laughing-stock" to persons who know anything of what Spiritualism really is, the various mistakes, willful or otherwise, occurring in this volume, showing either want of care in preparation, or determination to mislead, ought to detract in the mind of the unprejudiced person of whatever belief from the already little weight of the volume. For instance, on page 76 he accuses "Mr. William White, then editor of the 'Banner of Light,'" with direct double dealing—stating that he (W.) admitted to him (T.) that he met with at least one highly objectionable experience of one Mrs. Andrews's Moravia séances, and that then he (W.) "returned to Boston, and published in his paper a glowing account of a séance given by Mrs. Andrews, in which the writer (W.) endorsed the medium as genuine." We would inform this self-confessed trickster, Truesdell, first that the name of the now ascended William White was, wherever he was known in this country, while in mortal life, a synonym for sturdy truthfulness and manly honor, and it will take more than his own testimony, and that of all the corroborative skeptics he may bring in *à la* the confederate at the Oneida-Committee séance, to satisfy those who know Mr. White that he would willfully deceive the public as to his real sentiments. Second, Mr. White never was at any time the editor of the *Banner of Light*—and we are almost certain that, as frequently as we have stated this in our columns Truesdell must have known it, but in order to strengthen the "clear and humorous style" (the *Syracuse Times* has it) with which he (T.) defames the memory and character of those who have passed the portals of the grave, he has inserted the oft-contradicted statement to deceive those who, reading his book, are not conversant with the facts in the case.

The words put in the mouths of Charles H. Foster and Henry Slade by Truesdell are self-evidently ridiculous, if judged only from the standpoint of common sense probability; he sets up men of straw, labels them Foster and Slade, and then bowls them down again with the greatest satisfaction—to John W. Truesdell. The bungling theories and stupid imitative appliances by which he seeks to explain as tricks what happens in presence of these media, also of what used to occur in presence of the late Mrs. Hardy, fall utterly and entirely to cover our own experiences with these celebrated instruments, and this statement of ours will also receive the endorsement, from the ground of their own personal investigations with these mediums, of hundreds of ladies and gentlemen throughout the nation whom we assure Mr. Savage are at least equally reliable (we beg their pardon for making the comparison,) with the obscure and over-tuning book-writer whom he now seeks by the helping hand of his own name and official position to elevate into public notice.

What Truesdell says at the expense of "Henry Melville Cummings Fay Foster Mansfield Braddon" and his petite assistant, is, so far as a blow aimed at Spiritualism is concerned, of no avail whatever with those who know anything about the subject (though the uninformed portion of the public may be deceived by it), since for years the Spiritualist press—the *Banner of Light* included—has not failed to warn the people against this Braddon-Fay combination, wherever exhibiting.

Of course Truesdell does not forget to flaunt the usual money-challenge to mediums which is the usual *pièce de résistance* of those who think they "know it all," when arguing on Spiritualist topics.

Truesdell's resurrection of the Belleville-Slade fiasco at this date is only another evidence of the innate ghoulishness of his mental tendencies—as we explained at the time how we came to make our first statement, which he quotes, and then makes an attempt to "whitewash" the peripatetic "Dr. Charles Slade" at our expense. Numerous correspondents in various parts of the country have requested that we warn the people against the operations (which we have repeatedly done) of this "Dr. Charles," who, strange to say, is the only person claiming to be a medium for whom T. has a word of commendation. Is it a case of "fellow feeling" between these two wretches?

So much for Truesdell. Now a word of advice in closing to Mr. Savage. We would earnestly recommend, if he really wishes to know what Spiritualism truly is, and what the phenomena really are, to quit seeking for this knowledge among professional and professed expositors like Prof. Hermann and Truesdell, and carry on personal inquiries for himself among spiritual mediums upon whom he can rely. Surely he can trust his own reason, senses and judgment in the matter. Let him reflect on the great men, the mature minds who have been in the past convinced on proper investigation of the truth of spirit-communication; let him reflect that Rev. John Pierpont, Judge John W. Edmonds and Prof. Henry Kiddle, for instance, were converted to this belief through the mediumship of their own relatives in the sacred limits of home; let him reflect that he himself has already received in his own study from a respectable lady member of his own parish astonishing evidence which he will not, we think, dare ascribe to fraud on the part of that lady; and so reflecting, and so acting, we trust that the time will come in his experience when being in the way of really reaching the "Bottom Facts" of the New Dispensation, he will show less eagerness to welcome and mentally assimilate the cut-and-dried theories of men like Hermann, and the crude imitative simulations of book-makers of the Truesdell stamp.

The Spiritual Séance held at this Office last Tuesday afternoon—the "Spirit Children's Day"—was uncommonly interesting, and the audience were highly gratified. One gentleman (a stranger) from Cincinnati, fully recognized a little niece of his. Eleven spirit children reported.

On Tuesday afternoon, June 28th, the Circle will be devoted to the special controls of various mediums. The Circle will close for the season on the following Friday.

What War Costs the People.

It has been recently stated by unquestioned statistical authority that out of a total annual expenditure of four hundred and twenty-five million dollars by the British Government, four hundred million went toward the payment of the army, navy and police in the past, and insurance against loss by violence in the future. This leaves the comparative pittance of twenty-five million dollars for the direct benefit of the people, numbering less than forty millions. Although the exhibit of actual waste is not so bad in our case as in that of Great Britain, it will nevertheless be found to maintain its just proportions. The statement above presented involves one of the most serious and grave problems which modern civilization is summoned to dispose of: Were the world, and especially the governing portion of it, inclined to be peaceable and honest, and peaceable because honest, by far the greater part of the heavy expenditure under which the people of all countries bend and stagger would be lifted from their backs. The greater part of the fruits of human industry is wasted in war, and preparing for war and recovering from it! Viewed in the most favorable light, war entails a dead loss on any nation indulging in it. It disrupts the channels of peaceful industry; it destroys what has been previously produced and accumulated; it withdraws an immense ratio of the working class from its various productive operations, sets them to annihilating what has just before been created with so much pains, and by taking them from the field of wealth-creating employments to perform this work of destruction cripples the efforts of those left behind, and thus forces the entire body of consumers to expend more of their earnings and accumulated savings in order to secure an adequate support. War is waste in every way, and waste only; waste of life as well as of property; and waste, also, of the moral character of a nation!

It is this burden of the actual cost of war which is going to bring people to see and realize its wicked wastefulness more than all else. We shall all take our lesson in morality through our suffering, if we continue to refuse to take it in any other way. The people pay dearly to indulge in this cheap pride of strength and force, which never advances a nation, but always weakens and wastes it. Of course it is not to be supposed that one nation alone can bring about the reform which all alike desire. The European powers are in such close relations, by the bare necessity of their position, that they must all move together, if at all; and they never will until they feel sure of their inability of proceeding any further in the way which the above exhibit in regard to Great Britain illustrates. The increasing weight of the burden will soon break them down. The industry of the people is mortgaged for generations to come, to meet barely the interest on this huge volume of worse than needless indebtedness as it falls due.

The voice of an individual, heard above the tumult of war sounds, in protest against following this course any further, is not much more than the sound of an infant crying in the night; it seems as if it were lost in the chaos. But the fast-growing necessities of the people will compel a hearing of that voice at the last. And reason and common sense will assert themselves, showing the utter folly of continuing the work of destruction at the expense of industrial production. It will likewise become more plain that all that is gained by wars and the expensive support of armaments is more than lost in the vast sums they originally cost and the long series of losses, obstructions and disappointments entailed. As civilization advances, it does not seem possible to prolong the present state of things. There must be an international understanding of the matter before long, which will hardly fail to lead soon after to a mutual court of arbitration for the settlement of all disputes between different nations and the adjustment of all difficulties. The social unrest abroad, which threatens an ultimate upheaval, is the outcome of this wastefulness which perpetuates the misery of the people.

A Ministerial Famine Threatened.

At the session of the General Assembly of the Presbyterian Church of the United States, held in Saratoga, N. Y., last month, Rev. Mr. Herriek Johnson, of Chicago, preached the opening sermon, having for its subject: "The Peril and Strength of a Conquering Church," in which he said, as reported in the *Witness*, New York, "I am not sure but that in the ministry the peril of our church gets its chief emphasis," and exhibited great alarm at the great and growing depletion in the ranks of the clergy. He remarked:

"The church is swiftly approaching, if not actually in the presence of, a great calamity. We are threatened with a famine of the ministry. We have 5,744 churches, and take every pastor, stated supply, and home and foreign missionary in the field, and there are yet 2,400 churches uncared for. In the last ten years one-third of the increase in our ministry has been by accession from other denominations. We are making fewer ministers than we made ten years ago."

What with the many in the ministerial ranks who, seeing more light outside than they find inside the walls of the church, leave it of their own free will; and those who, because they venture to speak their own thoughts, not stopping to measure their words by the antiquated creed of a mummified faith, are forcibly ejected by the decree of an authoritative council, what else is to be expected?

Mr. Johnson went on to state that "the Home Board can use profitably five hundred men the coming year, and the Foreign Board needs forty-nine men at once for named places, to say nothing of needs lying beyond"; and he urged "that prayer be made, in view of these needs, in churches and missionary fields." But we greatly fear for them, though we greatly rejoice for all humanity, that the prayers of those who call themselves "the righteous" will not avail much for this purpose just at this time. People who, having once been blind, have had their sight restored, are not apt to put out their eyes in order to return to the darkness and ignorance from which they have emerged. They are rather disposed to thank God for the blessing bestowed upon them, improve their newly-acquired advantages and seek for greater.

On the third page will be found the Secretary's report of the latest meeting of the American Spiritualist Alliance of New York City. A letter received from Judge Cross, at a later date (and after the forms containing this report had gone to press), informs us that the next lecture before this body, on Sunday, June 24th, will be delivered by Dr. W. H. Atkinson, upon the subject of "Disease."

The *Banner of Light*, the well-known Austrian Spiritualist, is a powerful healer. Rich and poor are treated alike without reward.

Condemnation of the "Russell Law."

As stated by us in previous issues the indignation at the passage of the infamous bill above named—whereby the mediums in Ohio cities are charged a yearly tax of \$300 as a fee license—such individuals to utilize their soul-cheering gifts—is not confined to the limits of that State, but continues to be expressed in determined language in other parts of the nation. We last week copied from the columns of the *Worthington (Minn.) Advance*, a mainly editorial protest against this bigoted measure; and now give our readers another excerpt from the declarations of the *Advance* editor, which we submit are filled with the very essential spirit of justice. In his issue of June 7th, Mr. Miller of the *Advance* copies the outspoken letter forwarded to us by Dr. James Cooper, of Bellefontaine, O., and printed in our issue of May 8th, and appends the following comments from his own fearless standpoint:

"This letter certainly has the right ring. The Liberals everywhere must organize and stand together or their liberty will be gone, and they will be bound hand and foot, and chained to the chariot of bigotry."

It is a burning shame and disgrace that the Republican party, once so progressive, once the party of liberty, should have become the party of bigotry, intolerance and class-legislation. A Republican majority in the Ohio Legislature passed this infamous Russell Bill; Republican majorities in a number of States have passed the notorious "doctors' plot" laws discriminating in favor of one system of practice and against another; a Republican judge in Pennsylvania decided that an Athlete, that is, one who does not believe in a personal God, was incompetent to testify in court, and wherever we turn we see the party that we have all loved and fought for so many years, striking us right and left, hip and thigh, in the face and in the heart, and laughing us to scorn when we protest or ask relief.

We speak as a Republican, as one who for more than twenty years has supported the Republican party, and we, for one at least, will put in an indignant protest.

Almost in silence these outrages are burning and rankling in the hearts of Liberals, and it will not be long, at this rate, until some event will furnish the watchword and the rallying cry, and the Liberals will rise in every precinct in the country, and will slaughter and bury the Republican party forever."

Agitation for Disestablishment.

The following summing up by the New York *Sun* of the doings at a Radical meeting in the metropolis of Great Britain, demonstrates that a feeling deep and wide spread is making its way into the popular comprehension in England that the union of Church and State is an evil, and only an evil, and should be abated at all hazards:

"At a recent meeting of British Radicals in London, the speakers denounced the Established Church very bitterly. John Bright was the most denunciate, and Spurgeon wrote a letter approving of the agitation for disestablishment. It was stated that, out of the population of 36,000,000 in the United Kingdom, only one-third are in the communion of the Church of England, which has accommodations barely sufficient for half that number. Such facts were held to prove that it is no longer the national church. The dissenters greatly outnumber the churchmen; and while the rate system has been abolished, the dissenters claim that the Established Church is flatly opposed to needed reforms. Church livings are still bought and sold, and the patronage of the higher clergy is enormous. The two Archbishops of York and Canterbury, and the two Bishops of London and Durham are paid salaries by the State aggregating \$220,000; the Bishop of Ely gets \$35,000 a year, and the Bishop of Winchester \$37,000, while eight other bishops get \$25,000 each. Some churches in London, with incomes of \$10,000 or \$15,000, have congregations never exceeding twenty persons."

Our English contemporary, *The Herald of Progress*, remarking that "facts are the foundation upon which Spiritualism rests," expresses regret that the prosecutions of mediums and various disharmonizing causes among Spiritualists have served to greatly diminish the supply, so far as any general publicity is given of them. The antagonism to the least open demonstration of spiritual phenomena existing among those who suddenly profess such deep love, respect and veneration for English laws that they plunge into the dusty archives of past ages and take up long buried and obsolete statutes, in order to hold some legal cause for arresting, fining or imprisoning as felons those who seek by positive proof to convince their fellow-men of the reality of a future life, has driven into retray such mediums as Horne, Williams, Mrs. Guppy and Mrs. Everitt; while the many attacks upon and charges against the truthfulness of some of the best mediums for that most wonderful phenomenon, form-materialization, based on ignorance of the laws and conditions governing it, has led those mediums to shrink from giving sittings even to such as claim to be friends. In view of this state of the cause the *Herald* suggests that authentic accounts of facts occurring in private circles be brought to the front, and it proposes to institute a special department for a record of these in its columns.

The following clear condensation as to the true sphere of journalism, and the important duties of the editorial fraternity, we clip from the columns of the *Grande Ronde Post*, Union, Oregon:

"There are seemingly but a very few who comprehend the true relation a newspaper holds to the community in which it is published. Some think it is a medium through which to abuse their neighbors, or vent their spleen upon any offending person. To such of these we will say that the mission of a paper is to encourage good morals, to defend the weak and innocent from unjust attacks, and to rectify any wrong existing in the administration of public affairs. It is not a medium for the editor to engage in personal warfare, nor a power whereby to usurp the functions of courts of law."

A great political storm is evidently brewing in Europe, and will result in war at no distant day, probably. Russia is strongly opposed to the extension of English authority in the East, and will stir up the natives of India to rebel against their masters. Is England ready for the conflict? We think not. If it costs her vast sums annually to rule India in time of peace, as is asserted, would her exchequer stand the pressure should war with her rival, Russia, be inaugurated? That is a question the wisest cannot at present solve.

The rumor about the American daily papers that Queen Victoria is so ill that she thinks of abdication is a canard, undoubtedly, as we have no information from the proper authorities that such is the case. It is also averred that she is "depressed" in her mind on account of her belief in Spiritualism. This is a gross libel upon the British Queen. Her knowledge of direct spirit-communication is her chief source of comfort, and it is of strictly confidential nature. She is too good a woman to be thus libeled.

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, No. 9
Astor Place, every Tuesday and Friday afternoon.
The hall (which is used for these meetings)
will be open at 2 o'clock, and services commence at 2
o'clock precisely, at which time the doors will be closed.
No admittance after the conclusion of the service, ex-
cept in case of absolute necessity. The public are cor-
dially invited.

The messages published under the above heading indi-
cate that spirits carry with them the characteristics of their
earthly life to that extent, whether for good or evil, that
those who pass from the earthly sphere to an undivided
state, eventually progress to higher conditions. We ask
the reader to receive no doctrine put forth by spirits in
these columns that does not comport with his or her rec-
ord. All expressions of truth as they perceive no more.

It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by in-
forming us of the fact for publication.

Natural flowers upon our Circle-Room table are grate-
fully appreciated by the friends in earth-life who may
feel that it is a pleasure to place upon the altar of Spirituality
their floral offerings.

The following are the written questions for answer at
these sessions from all parts of the country.

(Miss Schenbauer desires it distinctly understood that she
gives no private sittings, but that she will be glad to
attend to her duties on Tuesdays, Wednesdays, and Fridays.)

Letters of inquiry in regard to this department of the
Banner should not be addressed to the medium, but to the
Editor, Lewis B. W. Loomis, Chairman.

SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Schenbauer.

Mrs. Lydia E. Pinkham.

A spirit who gave the name of Blossom, while
in control of the medium, said: Here is a little boy,
whom I see—but there seemed to be a little boy
between us, the medium. She is tall, and
very delicate looking. She has only within a
very few days, passed to the spirit-world. She
says:

"My name is known and recognized through-
out the country, yet I do not come to the public
at large, only to affirm the truth of Spirituality.
I knew that spirits could communicate
with mortals, under certain conditions, before
I passed away; and I was not unprepared to
enter the spirit-world. I knew that my loved
ones would give me welcome, and they did; they
ushered me into a home which I have already
begun to enjoy, and which is very pleasant;
but I feel that there is still much work to be
done on the mortal side. I come back, not only
to send my love to my friends, but also to tell
them I intend to pursue my work in connec-
tion with mortals for a time longer. I have
met the old doctor who first prepared a certain
article, which has been of great benefit to hun-
dreds of people, and he tells me he will lend me
his assistance, and together we may perform a
good work yet for the benefit of those who are
suffering. I have met the dear ones of my fam-
ily who are in the spirit-world, and we are
happy together."

The name of this spirit is Mrs. Lydia E. Pink-
ham. I see around her a number of spirits, one
a male, whose name is Daniel, as it appears in
letters above his head. Another, at a little
distance, an old gentleman, who, I should say,
was not a member of the family, whom I hear
called Dr. H. Then I see, at a little distance,
a female spirit, who should say had not been a
resident of the higher life many years. I can-
not tell whether she is a connection or not; I
should rather think she is; and I get the name
of Emma. Others are with the first spirit, speak-
ing of, but they seem to be here to give her
strength; to assist her in taking part in the
proceedings of the afternoon rather than to
communicate for themselves. Most of them
are male spirits.

May 22.

Report of Public Sance held March 23d, 1883.

Invocation.

Ye bright and blessed ones of spirit-life, we invoke
your presence here to-day; we would receive of your
ministrations and power. Oh! give unto those spirits
who gather here the strength which they need, that
they may send their tokens and messages of love and
truth unto those in mortal life. To measure the
of light and peace, may each one become baptized in
your power, both now and at all times; may every
heart in this place carry forth new influences and mag-
netisms, which will cause light to shine through the
strengthening the spirit and uplifting it to the
highest realms of heavenly light. We would ask the
blessing of Divine Power upon all mankind. May the
day be hastened when a purer, sweeter condition of
harmony and of peace will prevail upon earth even as
it does in the spheres where the angels dwell.

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider
your questions, Mr. Chairman.

Ques.—[By a reader of the Banner, Portland,
Me.] Is the health of a person whose medium-
ship is but partially developed impaired by the
efforts of a spirit to control her?

Ans.—That depends very much upon the na-
ture of the spirit who desires to control. If it
is ignorant of the laws of control, is arbitrary,
selfish and determined to manifest through the
medium, regardless of her own welfare, his
control will undoubtedly impair the physical
health of the instrument, and will also be a
development of her mediocrity qualities. But
if such spirit knows something of the laws of
mediumship, is unselfish and desires to man-
ifest for the purpose of doing good to others, or
perhaps assisting in the unfolding of the powers
of the medium, and is gentle and kind in
disposition, its influence will not injure the
physical health of the instrument, but will rather
strengthen it as well as assist in developing
mediocrity gifts.

Q.—[By H. A. Merrill, Lake Mills, Iowa.]
Which of the spiritual standpoints, upon the nature
of sound: "the undulatory or wave theory,"
as advocated by Tyndall and others, or the now
hypothesis of "substantial, sonorous, corpus-
cular emanations," as advocated by Wilford and
others?

A.—We have given but little attention to the
new theory advocated by very many scientists
at the present day concerning the nature of
sound, therefore we are not prepared to make
any definite statement in regard to the "sub-
stantial, sonorous, corpuscular emanations" of
Wilford and others, "but from study, and from
the experimentation of scientists in the higher
life, both independently in the spiritual world,
and in conjunction with the scientists of this
plane, we infer that: the undulatory theory of
the transmission of sound is the correct hypoth-
esis, and that it will be fully established and
demonstrated before many years have rolled
away. We understand that the movement of
the atmosphere is in waves, or undulatory; that
the vibrations produced by any degree of that
which you call noise, a sharp concussion of any
kind, set these waves into active or slow mo-
tion as the case may be, and this vibration op-
erating upon the undulatory movements of the
atmosphere causes what is now called sound.
Prof. Tyndall is, to-day, setting forth this hy-
pothesis in his classic, which in the future will
be proven through research and experimen-
tation, and will be given to the world in the text-
books of the schools.

Q.—A sudden, and to the individual unac-
countable feeling of sadness or depression, for
which there is no apparent cause, produced by
the entrance into the sphere of that person of
spirits who seek to rid themselves of such feel-
ings by an exchange of them for the better feel-
ings of others? If so, is not this, more than any
other, the sense of the command or precept,
"Bear ye one another's burdens, and so fulfill
the law of love?"

A.—Sensitive persons frequently sense the
condition of invisible spirits. Such sensitive
persons, when there is no apparent cause in external
conditions, will suddenly become light, cheer-
ful, active and happy, or at other times sad,
morose and depressed, according to the nature
of the spirits who are at the time in contact
with them. Spirits who are depressed and sor-
rowful in the other life, at times do come in
contact with susceptible, mediumistic persons
and exchange their unfortunate conditions of
mind for one more elevated and cheerful. Such
sensitives must free themselves from such influ-
ences through the external conditions brought
to them by the changing experiences of daily
life. "Bear ye one another's burdens" is not
much the law, the command to-day, as it was in
yore; gone by, not only by assisting materially
those who are unfortunate, but by extending
a sympathetic influence that will convey an ex-

hilating and elevating magnetism by which
they may rise to a freer and happier condition.

Mrs. Rebecca Cowdrey.

[To the Chairman:] I am glad to meet you,
sir. I wish to communicate through your me-
dium, because I desire to reach my loved ones
who yet remain in the body. It was in the fall
of the year 1871, I should say, that I was
summoned from my mortal body. I lingered
here amid earthly conditions until I had arrived
at the age of eighty years, when my material
faculties had been completely subjected to the
spiritual, and that which belonged to the phys-
ical was called upon to pass away, while the
spirit itself was summoned higher. I was a be-
liever in Spirituality; I knew it to be a truth; I
knew that the ascended loved ones could return
and manifest to their friends on earth, for I was
privileged, at times, to behold them; my spirit
eyes were opened many years before I was sum-
moned home, and I beheld the dear spirit
friends who were in the spirit-world. The spirit-
world also became familiar to me, so that when
I reached that exalted life, and looked around
me, it seemed as though I had long dwelt among
them, while the faces of the dear ones, grown
beautiful and radiant in the light of the heav-
enly life, were as sweet to my vision and as fam-
iliar as though they had always been before me.
I desire to attest the truth of this philosophy,
and to assure mortals they have not yet con-
ceived the full glory of the realities of spirit-
life. I knew something of them because of my
mediumistic experiences while in the body, but
they did not open before me here as they do
now that I am a free spirit.

I bring my love to those dear ones who re-
main on earth. I wish to convey my most
earnest thanks and expressions of gratitude to
my daughter's family for all the kindness which
they bestowed upon me, for all their little at-
tentions, the memory of which lingers in my
mind, and exhales a sweet influence, like the
perfume of the flowers which I see before me.

I desire those loved ones to feel that I am
free, that I have opportunities to unfold my
powers. I was used as an instrument by the
spirits in giving unto others demonstrations of
immortal life, and in appreciating the blessings which
came to me from angelic sources; my experi-
ence in this direction is not finished; I will still
be able to give unto others manifestations of
immortality, that they may know that the dead
live, that the separation of kindred souls is only
in the seeming. I know I will also receive
blessings from those who have gone beyond me
in spiritual unfoldment, so I desire my loved
ones to feel that I am happy. I rejoice in my
new life, and I wait my blessing and greeting
from the other shore.

I send my love and greetings also to those
friends outside of my own family who will re-
member me, and will be happy to meet me
when I come. I am a free spirit, and I have
like the radiance of love. I feel that when
the time shall come for me to meet them, I will
be able to give them such attention and minis-
tration as they will then require. I knew some-
thing of Spirituality; I knew that the dear ones
from the exalted life could come into commu-
nication with mortals. All such knowledge is of
untold value to any one, whether in the mortal
or the immortal spheres. I wish to tell my dear
brother that I have met every loved member of
his band. Those who come in contact with him,
in order to bless mortals, are kind and power-
ful. They have assisted me to-day to a great
extent; they have given me the magnetic power
which I required to enable me to return to this
plane; they send a blessing, and assure my dear
brother they will unfold their powers more and
more for the benefit of himself and others. I
am Rebecca E. Thorne, and I would like my
message to reach Philip A. Thorne of Marble-
head, Mass.

Judge Edward Woodruff.

[To the Chairman:] But a few weeks, com-
paratively, sir, have rolled away since I became
a resident of the superior life, if I may so ex-
press myself. I was not quite as aged as the
dear "mother in Israel" who has just spoken
to you, but I had passed "three score years and
ten," which we are told is allotted to man, and
six more years before I was summoned to the
spirit-world. I am hardly prepared to make
any definite statement concerning the life be-
yond this, although I am well qualified to say
that from the few experiences which it has
brought to me, it is a good life, and brings
new conditions, which are completely unfold-
ing before me, and seem to be for my purifica-
tion, advancement and instruction. I have met
friends and associates whom I had long missed
from my side in the mortal; have seen and
been welcomed by loved ones who had drifted
away from bodily conditions. I feel it to be my
duty to return and manifest, even though it be
but in a feeble manner, because I know from
my own experience, and have ascertained from
others, that spirits can become cognizant of the
doings of their earthly friends, and can com-
municate with them under certain conditions;
and as I was ever free to speak out my con-
victions and feelings, I feel it my duty to do so
whenever there was a need. I must give ex-
pression to the convictions of my soul, and as-
sure my friends that while I am an immortal
spirit I am yet able to return and enter into
communication with those encased in flesh. I
desire my nearest friends to seek an opportunity
for me to do this. I feel emboldened to say
that if my friends in Cincinnati will visit a
slate-writing medium, I think I shall be given
power and opportunity to manifest to them
through that peculiar phase of mediumship, in-
diting my thoughts upon the inner surface of a
pair of slates.

It is my greetings to my associates, and my
love to my family and others. I wish each one
to know that neither my life nor my memory
have become extinguished, but that I am still
possessed of vigor and vitality.

I was, sir, for many years an active member
of the bar of Hamilton County, Ohio. I also
served as Judge of the Probate Court, and was
generally known throughout the County. In
Cincinnati I have many friends, not only in the
legal profession but also outside of it. I per-
ceive that certain persons with whom I occa-
sionally came in contact in days past, during
my professional career, have been and are in-
fluenced by the Spiritual Philosophy through
them I have been enabled to gain a little ex-
perience in this manner of communicating since
my departure from the body. They may not
have been aware of my presence, but I have re-
ceived the benefit all the same.

I will not linger, as I perceive there are oth-
ers who desire to take my place. You may an-
nounce me as Judge Edward Woodruff. I thank
you for permitting me to come.

Stillman Brooks.

[To the Chairman:] I feel as though I stood
upon unfamiliar ground. I return here to
earth, and yet I can hardly say that I have been
away from earth since I severed the connection
which bound me to my body. I lived a number
of years in the mortal form, and gained consid-
erable experience, not only in a business way,
but also in other directions. Hardly a week had
passed since death overtook me, and I am
somewhat confused, for I do not understand
this new life at all. I have met friends whom
I love, and who appear beautiful to me; they
have taken me to their bright homes, and told
me many strange stories of their mode of life;
and they assure me that as soon as I gain a lit-
tle strength I shall be ready to enter upon a
pursuit that will please me. I trust them, and
so believe what they say, but it seems
strange to me, after all; when I look back, it
seems as though I had been waking upon slip-
pery ground, and that the only real terra firma
is that which I have now found.

My great object in coming here is to reach
my friends and assure them that I have passed
safely over the waters of death, and have land-
ed in a beautiful world, where my arrival was
expected and welcomed, and where a place had
been prepared for me. I also wish to tell them
that I sympathize with them in their sorrows,
and I bring them peace and consolation from
the other life. I wish to send them my love,
and my desire to reach them in more private
ways than this. I have another object in com-
ing, which is to rid myself of a confused feeling,
so that my mind may become clearer, and
many points of interest which arise before me,
also that I may learn from those who are gar-
dered here, who seem versed in these things,
something of the laws of mediumship, and of
those of the spirit-world. I am told that I shall
accomplish these objects by manifesting from
this place. I was an old resident of Lowell,
Mass. For a number of years I was connected
with the Lawrence Manufacturing Company.
My name is Stillman Brooks.

Mrs. Sarah A. Tobey.

[To the Chairman:] I think it is about five
weeks since I passed from the earth. People
speak of me as dead; I have heard them, and I
have seen thoughts in the minds of some I
know, of wonder as to what my condition was,
and what they would do at the time I wished I could
tell them. I know the present and could read
their thoughts; that is, whatever appeared in
their minds concerning me, I was able to read
though it was verbally expressed. I could un-

swer them if I only had an opportunity. I have
found out many things in the few weeks of my
life in the spheres which I would like to impart
to my friends. I wish they would give me op-
portunities of coming in communication with them.

I have not much to say. I wish to send my
love, and assure each dear one that they are no
less dear to me than formerly, but rather that
my affection and sympathy seem to be in-
creased since the death of the body. I find the
spiritual attributes and faculties, of which the
love-principle seems to be the greatest, more
active than when I was here. I lived on earth
sixty-three years. Of course, like all others
of that age, I passed through many experi-
ences. I know what it was to part with loved
friends who were summoned to the higher life,
and I know what it was to experience changes,
here; but I find that all has been for my good,
that it was a discipline needed by my spirit.
Now I come with love and blessings for those
who linger in the body, and assure them that
when they are called to pass from earthly scenes
I will be near to give them welcome and con-
duct them to the bright home which I have
found in the heavenly land. I belonged in
Greenville, R. I. I am Mrs. Sarah A. Tobey,
and my husband is Mr. William Tobey, of that
place.

Rebecca H. Thorne.

I come from the land of souls as happy and
free as a bird. I am delighted with my home in
the spiritual land, and it seems that I must re-
turn to this place and assure my friends of my
freed condition. This is not the life of the
earth, as some have associated with me, but I
have not before manifested here. I have made
my presence felt in my earthly home by influ-
ences which have been expressed in outward
life; my friends know that I am happy, that I
would not return and take up the old existence
under any condition. I was a sufferer from
early childhood; my physical forces were weak,
my bodily frame was delicate. I knew what it
was to be racked by pain and weariness; so,
when I was taken to the beautiful spirit world,
welcomed by the angels, and given opportunity
to rest and recuperate my vital forces, you may
realize something of my joy and satisfaction.
I cannot but express my thankfulness for all
that the new life has brought to me. It is a lit-
tle more than a year since I passed home, and
that year of glad release from suffering and
weariness has been of untold service to me. I
have been gaining new experiences, becoming
familiar with old friends and new ones, and
gaining power from day to day.

I come with love and a benediction for those
dear ones who were ever so kind to me when I
was with them, who were so patient with me,
and ever ready to offer some kind attention
which would bring me relief. The memory of
their kindness will linger with me through all
the years to come, and shine around my life
like the radiance of love. I feel that when
the time shall come for me to meet them, I will
be able to give them such attention and minis-
tration as they will then require. I knew some-
thing of Spirituality; I knew that the dear ones
from the exalted life could come into commu-
nication with mortals. All such knowledge is of
untold value to any one, whether in the mortal
or the immortal spheres. I wish to tell my dear
brother that I have met every loved member of
his band. Those who come in contact with him,
in order to bless mortals, are kind and power-
ful. They have assisted me to-day to a great
extent; they have given me the magnetic power
which I required to enable me to return to this
plane; they send a blessing, and assure my dear
brother they will unfold their powers more and
more for the benefit of himself and others. I
am Rebecca H. Thorne, and I would like my
message to reach Philip A. Thorne of Marble-
head, Mass.

Thomas M. Ryley.

[To the Chairman:] This is a strange assem-
bly for me to be in, but I am here nevertheless.
My body died early in January of the present
year; but I found another body not subject to
the aches and pains of the old one, not quite so
aged in appearance, and which serves me very
fairly indeed; but as I come here I have sundry
aches and pains in my back, which I do not un-
derstand, but which are disagreeable. I re-
member I had the same feeling previous to the
death of the old form, but I do not know what
it should attack me now. I lived to a ripe old
age, and suffered somewhat before I went out,
but that is the lot of the most of mankind.
I am not here to complain of my experiences,
but to get a little clearer knowledge of those
things which surround me, and to know some-
thing more of the spirit-world, so-called—to
take advantage of the lines which run between
earth and the spirit-land, so that I may operate
upon them and transmit communications to
friends who are on the earth. Then, again, as
I remember my past career, and the interest
which I have taken in those on earth, my
friendship for them as well as my affection, I
send them my regards and a few words, that
they may know I am ever well conditioned in
my new situation. I have not all the posses-
sions which I would like to acquire, but I have
many things which are for my advantage. I
wish my friends to know that I would be happy
to meet them privately and have a little talk
with them. I think I can convince them that
there is life for man after bodily death; that
he has also identity, intelligence and will-power,
which he may express in many ways, for he
does not seem to be so limited after he has part-
ed with the material tenement as he was be-
fore. I belonged in Brooklyn, N. Y., and am
well known to many of my friends. At one
time I was sheriff in that city, but had retired
from active labor some time before I departed
from the body. My old friends and neighbors
will know me as Thomas M. Ryley.

William Flanagan.

[To the Chairman:] I feel kind of crampy
and disagreeable. I don't want to feel in this
way, but I do want to come a bit of a minute
and talk. It was in hot weather when I got
out of the body. In the other world I am not
in an unhappy condition, and I want the peo-
ple to know that I come round here a good deal
to see what is going on, and try to help my
woman and those who want assistance. I don't
get along very fast. That is because I don't
know just how to work, and they told me if I
would come here and get introduced to persons
who are here, every time you meet, and make
them aware of my feelings, and what I want to
do, they would help me. I have come, I have
told them my story, and they say they will
show me how to work so I can impress people.
I believe that's what you call it—to do as I
think they ought to do; perhaps it would not be
just the thing in their minds, but I feel it
will do them no harm.

I want to send my regards to my friends. I
want my woman to know that I am pretty well
off. I am looking after what is going on here
on this side, and I feel that by-and-by I will
be strong enough to do what I want, and gain ex-
perience from this side of the life which will last,
which they tell me I must have before I can go
on and on in the other world. So I am ready
for whatever comes. I want people in New-
port, R. I. to know I have got back, and I think
they will. I was drowned there last summer.
I want them to know that Bill is alive, not at
all used up, because his body was, and he feels
that everything is going along quite well. I
was not very old. I expected to live a good
many years on this side, but I was mistaken,
you see. William Flanagan.

Report of Public Sance held March 27th, 1883.

Questions and Answers.

Ques.—[By C. E. D.] Will spiritual science,
when more fully known—upon earth, enable its
inhabitants to forecast the weather from season
to season?

Ans.—Spiritual science ever ramifies and ex-
presses itself through physical science. As the
world advances in knowledge, and ripens under
development, mankind will be enabled to un-
derstand spiritual science through the opera-
tion of physical law. The laws governing me-
teorology and the movements of planetary
bodies will, when they become clearly compre-
hended, enable your scientists to predict the
weather from season to season more accurately
than they can at the present time.

Q.—[By George H. Davis.] Does not exist in the
spirit-world? In other words, are there inter-
vals of what we term darkness?

A.—In the spiritual world we have light and
shade, and what may only be called night
and darkness, but the realm of absolute darkness
has fallen under our observation. You are
aware that there are individuals on the earth
who are very near-sighted, or whose sight is but
dimly developed, while the vision of others is
clear and piercing; so may we speak of the in-
habitants of the spiritual world. Those who
cling to earthly conditions are not unfolded in
spiritual attainments and inhabit the lower
spheres of the immortal world. Such may be
called of dim vision; they cannot behold exter-
nal surroundings clearly; while spirits who are
further advanced, and have risen above physical
conditions, have their sight clearly developed.
To the latter there is no condition correspond-
ing to your material night; their surroundings
are very light and beautiful. But the former,
those who live in rapport with the external
world of matter, have their periods of outward
darkness corresponding to your own night. The
spiritual world, revolving around its solar orb,
has its periods when it is at the furthest point
from that orb of illumination, but to exalted
spirits there is no appearance of darkness; the
light is only dimmed, as that of your sun would
be when passing through a light, vaporous
cloud. It is of a light, rosy color, very
beautiful, very mild, brings with it a sense of re-
freshment and recuperation to the spirit.

Q.—[By Mrs. C. H. Snell.] Is the spirit-body
mutable? Does it require sustenance and rest?

A.—The spiritual body is subject to periods of
growth and of change, consequently it may be
properly denominated mutable; it also at times
becomes weary, and must gain repose; but it
varies in this respect, according to its degree of
development. The bodies of those spirits who
are not unfolded in spiritual attributes are more
gross than those of the more exalted. The un-
developed spirits who are not grown material
wants feel the necessity at times of partaking
of solid, substantial food, and you often receive
accounts from such returning spirits of the re-
pasts of which they have partaken in the spir-
itual world. Understand us when we declare
to you that life in the spiritual world is sacred;
it cannot be taken. Those spirits who tell you
they have partaken of a meal of animal food of
any kind must have done so when they were in
contact with mortals who were partaking of a
like repast, although they may not have been
conscious of their close proximity to the per-
sons on the earth at the time. Spirits who part-
ake of food in the spiritual world, proper
and healthful food, of course kinds, and afford
the necessary elements for their suste-
nance and growth. Spiritual science has also
demonstrated to advanced spirits that the at-
mosphere contains in solution all elements that
are necessary to life and growth, and the spirit
who is sufficiently advanced in knowledge pos-
sesses the power to absorb these elements, which
are applied to the strengthening of the muscu-
lar or external powers; he is not obliged to im-
bibe solid, fleshy substance, which in turn must
be expelled from the system. Therefore, his or-
ganism, being more delicate in construction,
more spiritual, he is better qualified to teach
undeveloped, crude-minded spirits, than are
those who are below him in spiritual unfold-
ment.

Mrs. Elizabeth Smith.

[To the Chairman:] My name, sir, is Mrs.
Elizabeth Smith. I resided in New Bedford, I
was the wife of Mr. Sydney Smith, of that place.
I lived for one year and six months, and they
were translated to the higher life. I feel very much
pleased and thankful for this opportunity of
speaking. It is only a little over a year since I
passed from the body, and I still feel a great in-
terest in my friends and my dear family who
are yet on the earth. I wish to reach them
through some such means as this, and tell them
of my life in the spirit-world; how wonderfully
strange the experiences have been which have
come to me since I passed over, and how real
the life apart from the body is. I desire them
to know, as I can come, and perhaps gain power to
tell them of my private life, and to assure them
my earthly friends should realize the nearness
of spirits to their friends in the body, and am
trying to have them do so; for I am told that
they who learn concerning the pathway of
spiritual life while on earth have greater advan-
tages, and will be better enabled to comprehend
their surroundings and conditions when they
pass over, than are those who are ignorant of
such knowledge. I do not complain of what I
have found in the spirit-world, yet I wish I had
understood more of the future than I did, that
I might not have been so ignorant as I must
to have been so advanced.

I send my love to my dear family and friends.

I wish them to feel that I have still a deep af-
fection for them, and I do most earnestly desire
them to send out to me not only kind memories
but their love, so that I may receive it and
know they recognize me as a living, conscious
woman.

I thank you, sir, for giving me this oppor-
tunity.

George H. Davis.

[To the Chairman:] Good-afternoon, my friend.
I feel that I must speak thus friendly to you,
for I am indebted to those who manage this
meeting for the privilege of coming. Boston
streets are familiar to me; I have passed
them many times. My home was on
East Newton street. I am now in the fourth
year of my spiritual existence, and I feel it is
time I should return and thus publicly testify
to the fact of my continued conscious existence
in spirit-life; that I am not dependent upon a
material body or upon earthly conditions for
my existence and future growth. And now
that I am free from the physical, apart from
those conditions which hedge in the spirit, I
have been able to put forth powers whose ex-
istence I never suspected, that are develop-
ing in a different direction from those which ex-
pressed themselves through external channels.
I have become very much interested in trying
to understand the secret of life and the forces
which pertain to it, particularly that part
which is essentially spiritual. I am not at-
tached to a spiritual man, or consider myself
rounded out in spiritual attainments, for there
is still an old clinging to friends of earth, be-
cause I desire to know not only of their inter-
ior welfare, but desire to feel that they are
progressing in material ways, and are placing
themselves in happy, prosperous conditions. I
confess that there are certain elements cling-
ing to me which perhaps belong more to the
earth than the spiritual. But the spirit that
I am in, is free from the conditions of the body
after death, and know that man is in mortal
and possesses the power to directly interest
himself in the welfare of his friends and the
affairs of earth, it is my duty to declare this
truth, and to give my testimony in favor of the
truth of Spirituality.

My Boston friends may not feel gratified at
my coming, or pleased that I declare myself a
Spiritualist. I do so because I undoubtedly
know now that spirits can return and manifest
to mortals; and of course the philosophy they
teach must be the true one.

I had no sympathy with it when here; I had
no desire to identify myself with any movement
of this kind, yet any earnest, candid mind must
admit the truth when it appears to it, and I am
forced by my convictions to do the same.

I bring greetings to my friends and business
associates, and love to those who were nearly
connected with me. I will be glad to come to
them in private, and try to impart something
of a substantial and convincing nature. I do
not desire to do so publicly, because my friends
would not be pleased, but if they have sufficient
interest to ascertain whether or no I have an
existence and can communicate intelligently to
them, let them give me an opportunity of
privately manifesting my identity. I think
they will not regret it, but that it will prove
of mutual benefit. I was connected with piano-
forte manufacturing in this city, and moved
in a large business circle.

There are one or two names I would like to
mention, of persons with whom I desire to come
into close communication, but perhaps it will
be better for me not to do so.

Immediately after passing from the body, and
for some weeks subsequent, I was exceedingly
anxious to come into communication with my
friend, Mr. Beards, and with my friend, Fitch,
but although I understood, from observation,
that I had the power of coming into contact
with the minds of those individuals, yet I found
myself limited and cramped; then I wished to
so earnestly, that I had then, myself, and

cerning spiritual laws while in the body. I
hope my friends will not have occasion to re-
gret anything of this kind, and so I come, ask-
ing them to search for the truth—seek to dis-
cover it for their own unfoldment. My name
is George H. Davis.

Edwin Buckley.

[To the Chairman:] It seems to be necessary
for those who come here to give their names,
and something of an account of themselves. I
have watched proceedings at this place a few
times, because I have become interested in
them, and

Banner of Light.

ALL SORTS OF PARAGRAPHS.

SUMMER.

The fields are clothed in living green,
And blossoms deck the trees,
As cheery health and happiness
Come borne upon the breeze.
Birds' matin songs salute the dawn
That eastern skies illumine,
And earth reviving hails in joy
The bonnie days of bloom.

There are two reasons why some people do not mind their own business. One is that they haven't any business, and the other that they haven't any mind.

The Star routers have not been routed. Ingersoll's eloquence saved them.

They were at the sea side; and he, a matter of fact young man, suggested that a fresh mackerel would be about the thing he should like best for dinner; to which she (a part boarding-school miss), assented, volunteering the following, by way of recommendation: "It is an acanthopterygian fish of the scombroid family; its body is fusiform, its first dorsal fin continuous, its branchiostegial rays are seven in number; and"—but he had faltered.

Two murders, several suicides, stabbing affrays, etc., have recently occurred in Chicago in one night.

Southern Kansas is Dame Nature's magnificent conservatory. Its prairie blossoms in beauty from showery April to the golden October days.

Nearly 100,000 emigrants arrived in this country last month. And still they come.

A horrible discovery is said to have been made by the Old Testament revisers. The word "rib," in the second chapter of Genesis, used in describing the creation of Eve, ought more correctly to be rendered "tail." This is, indeed, confirmation strong of the theories of Darwin—London Truth.

The New Orleans Continental Guards had an exceedingly pleasant time in this city during their brief visit, which no doubt they fully appreciated, as their reception was a very cordial one.

Dare to do right. No matter what others may think or how much they may sneer, listen to conscience and obey its dictates. The right always wins in the long run; the wrong can only triumph for a time, and will bring with it sorrow and punishment.

Nearly two hundred children were trampled to death during the prevalence of a panic at a public hall in Sunderland, Eng., on Saturday evening last. It was a dreadful catastrophe—heart-rending in the extreme.

An agent is to be sent from Rome to look after "Peter's pence" in this country.

Judge, can you send that New Jersey fisherman this way soon?

Four of the dynamite conspirators—Dr. Gallagher, Whitehead, Wilson and Curtin—were convicted in London, Eng., June 15th.

Uncle Samuel's treasury is full. The total amount to date foots up \$399,685,402. Certificates outstanding: \$145,662,431.

When the country shall have the Zuni statement of the land-grabbing scheme that Gen. Logan defends, this doughty warrior will be more than ever disgusted with Mr. Cushing's naturalization as a member of this ancient and honorable tribe. It is fortunate for them that they have a spokesman who knows the men and the customs at Washington.—Boston Herald.

A severe cyclone struck Steubenville, O., Monday evening, June 14th, causing a loss to property of about \$15,000.

The 17th of June—the anniversary of the Battle of Bunker Hill—was celebrated with the usual festivities in this city on Monday last, in consequence of the 17th falling on Sunday. The American war-spirit has lost none of its vigor.

"Kagolda Endlesdatterkelstad" arrived in Philadelphia the other day, bound for "Visconsin."

Out of 1342 members of the Massachusetts Medical Society, 700 reply "yes," 400 say "no," and 23 are indifferent to the question, "Do you favor the admission of women to the Society on the same terms with men?"

Pennsylvania has had another cyclone, which destroyed a vast amount of property. Heavy rains and floods continue in the West.

The Turks and Albanians had a fight on Friday, June 16th, in which the losses on both sides were heavy.

There is trouble in the Central Congregational church of Worcester, Mass. Some people profess to be sincere followers of the humble Nazarene, and yet they quarrel. How is it?

Burglaries of dwelling-houses in the night-time are becoming altogether too frequent in this State. The law is not half strict enough. It should be State Prison for life for every such offense.

The evangelicals in various parts of the country are deeply excited. Their creeds are in danger. The great flood of liberalism has partially undermined the ancient fabric of credulism, which was built on sand.

Now whenever thou art, that fearest the Lord, be of good courage; take thou no care, neither be faint-hearted; nor make any doubt of the angels' watching and protection; for most certainly they are about thee, and carry thee upon their hands. How or in what manner it is done, take thou no heed.—Luther.

Why don't the Boston ministers hold an indignation meeting in Tremont Temple against allowing a band to play on the Common Sundays?

Rev. Mr. Beecher is down on the "Salvation Army," so-called. He says: "You can no more grow a soul in five minutes in the heated and contagious air of a tabernacle than can a juggler mature a rose on the stage before you." That settles it.

This is Flag day. Give old glory to the June breeze! Sing "The Star Spangled Banner" if you can, and if you can't, get somebody to sing it for you. Tell your children about the flag—about the things it stands for, the great memories it guards, the men who have died for it. Let them do their good, and it will do you good, too.—Harford Courant on the 17th of June.

The streets of New York are not large enough for the immense city traffic, and so the Gothamites talk of building a new thoroughfare twenty feet above the ground for light carriages and pedestrians!

Anthony Comstock Insulted (recently) and arrested a man in New York who proved to be a deputy of the sheriff; and A. V. Davidson, sheriff, learning of this abuse of authority, wrote to Comstock: "Your warrant as special deputy sheriff is hereby revoked, and you are expressly forbidden to exercise any authority under or by virtue of said warrant from and after this date."—The Index, Boston.

The summer term of the Concord School of Philosophy is announced to begin Wednesday, July 15th, and to continue four weeks. A. Bronson Alcott will not be able to take part in the exercises this year; his health is gradually failing—and the end cannot be far off.

I shall lose this life! It will disappear,
With its wonderful mystery;
Some day it will move no longer here,
But will vanish silently;
But I know I shall find it again once more,
In a beauty no song hath told;
It will meet me at the golden door,
And round me forever fold.

On May 21st Rome celebrated the two thousand six hundred and thirty-sixth anniversary of its legendary foundation by Romulus.

The Harford (O.) Times is now printed on a new perfecting press. It has changed its form from a large blanket sheet to a neat quarto, and we concur with the New York Evening Post in saying that "its general appearance and make-up are very attractive." The course of the Times toward Spiritualism has ever been such as to merit the thanks of all friends of the movement.

Western Locals, Etc.

The National Convention of the June Reformation to Cassadaga Lake, N. Y.—Prospects for the Camp-Meeting in August.—Michigan News.

The National Convention held its session in the free Church, Sturgis, Mich. June 15th and 16th. Interesting discussions on the topic of organization marked the exercises.

The Convention adopted the following Platform, and then proceeded to the election of officers and members.

NAME—The American Association of Spiritualists. OBJECTS AND AIMS.—The objects and aims of this Association are to study Spiritualism in its scientific, philosophical, religious aspects and usages, and to teach the principles of the same to the people in general, and to apply them in all vital questions of practical life and duty; to seek for the best spiritual culture and the most harmonious character.

DECLARATION OF PRINCIPLES.—While no assent to the doctrine of the transmigration of souls, or of the spirit from the earthly body and its passing into a higher life, retaining an indestructible body of spiritual substance.

SPIRIT INTRUSION.—It is a demonstrated fact that the spirit of the dead can be communicated with, and to communicate with man; to aid him, to give him consolation, heal his maladies, correct his errors, lend him to higher truth and happiness, and manifest their presence in various ways.

IMMORTALITY.—Man is an indestructible conscious entity. The chain of his existence is unbroken, and the spirit from the earthly body and its passing into a higher life, retaining an indestructible body of spiritual substance.

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rates have been secured on the New York Central Line from Buffalo and prominent intermediate points, via the Troy and Boston Railroad. Fare, round trip, Buffalo, \$12.75; Rochester, 10.75; Canandaigua, \$10.25; Geneva, \$9.75; Auburn, \$8.75; Syracuse, \$7.75; Utica, \$6.75; Troy, \$5.75. Tickets will be on sale July 15th. Passengers from the West should call for tickets via Troy and Boston Railroad. This meeting will begin July 20th, and close the last of August.

Spiritualist Meetings in Boston:

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