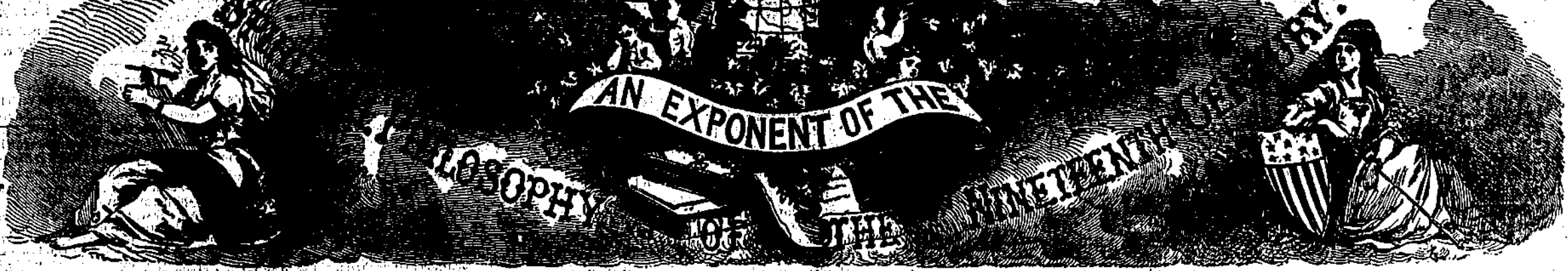


BANNER OF LIGHT.



VOL. LIII.

DOLLEY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JULY 21, 1883.

\$3.00 Per Annum,
Postage Free.

NO. 18.

CONTENTS.

FIRST PAGE.—The Spiritual Bostrum; Farewell Address of W. J. Colville. *Spiritual Phenomena: Gleanings on the Way.*

SECOND PAGE.—Materializations in New York. Materializations in Cleveland, O. A Materialization Seance—J. D. Henderson, Medium. Poetry: Loss, The Translation of Mrs. O. M. Morrison. Report of Quarterly Convention. July Magazine. Verifications of Spirit Messages, etc.

THIRD PAGE.—Florida. *Banner Correspondence:* Letters from Illinois, California, Massachusetts, Connecticut, New York, Vermont, and Ohio. New Publications, etc.

FOURTH PAGE.—Swedenborg's Mission. Transmission of Disease by Vaccination. "When Doctors Disagree," etc., Religious and Social, etc.

FIFTH PAGE.—All Sorts of Paragraphs. Letter from W. J. Colville. Movements of Lecturers and Mediums. The Danger of Over-Exertion. New Advertisements, etc.

SIXTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from John Tyndal, J. N. Smith, Margaret Davidson, Jonathan Walker, May Flower, Louis Agassiz, James Foley, and Rachel Norton.

SEVENTH PAGE.—Messages from James Birmingham and Elizabeth Dart. "Mediums in Boston." Book and Miscellaneous Advertisements.

EIGHTH PAGE.—The Camp-Meetings: Onset Bay Grove; The Newbury Falls (Pa.) Camp-Meeting; The Cassadaga Lake (N. Y.) Free Association Camp-Meeting; The Tenth Annual Camp-Meeting at Lake Pleasant, Mass.; The Harwich Camp. Working Union of Progressive Spiritualists, etc.

The Spiritual Bostrum.

Farewell Address of W. J. Colville
To his Boston Friends, Delivered June
15th, 1883.

(Reported for the Banner of Light.)

Our remarks this evening will, of necessity, be very brief. We desire merely to express our sincere gratitude to all our friends in Boston and vicinity for the uninterrupted and unmistakable sincerity of their appreciation of our efforts, and for the expressions of good will with which they have greeted us for between four and five years. We have been requested to tell you something of our early history, the work we have been able to accomplish, and why we undertook it; and as we know that our earlier experiences in public life, and also those more private experiences of younger days, before we took the platform, have not been chronicled to the satisfaction of some friends, we hope you will kindly bear with us while we endeavor to fulfill the part assigned to us on this programme.

You are all probably aware that, in our public utterances, we have always claimed to rely upon that power which is commonly called inspiration. Without defining that term arbitrarily, you will admit that inspiration is simply an influx of knowledge from another and a higher state of being, and the very highest conception of inspiration unquestionably is communion with the very highest intelligences in Nature. As we are in constant communion with our fellow-beings and enjoy friendly intercourse with those upon our own plane, as we gain a very great deal of knowledge, as well as pleasure, from communion with superior minds who are, nevertheless, in sympathy with us, and as we understand what it is to be constantly educated by contact with brothers and sisters who are beyond us in intelligence and moral growth, so do we claim, when we speak of inspiration, that the mere shutting off the mortal soul, the mere casting aside the earthly tenement, does not change our relations to each other; and that while all ties which are merely earthly may be severed at the grave, while all bonds which are of the flesh only may be rent asunder by death, yet all ties of affection, all ties of spirit, all ties of sympathy, are as immortal as God, as enduring as the soul, which is itself immortal. We claim that inspiration is so widely diffused throughout all worlds that it cannot be confined to any age, to any country, or to any peculiarly distinguished men or women. The sculptor, the painter, the singer, the eloquentist, may all be inspired, but inspiration will come to them not to supplement their gifts, but, only to crown and glorify them—not to change the natural course of their being, but to exalt to glory that natural course, and to improve the natural talents. Thus we have always contended that while inspiration can exist without education, while educational advantages are not absolutely necessary to a reception of truth from the higher world, yet, at the same time, the more perfect our moral, intellectual and physical development, the more fitting receptacles are we for heavenly truth, and the more ready are we to come into communion with the deities of the higher world.

We have the great pleasure of seeing in our audience this evening Dr. Joseph Rodas Buchanan, formerly of New York, but now of this city, where he is engaged in a very useful work. This gentleman has done a great deal to enlighten the Boston public in this very hall where we are now speaking. In a conversation with him this afternoon we found that we entirely agreed with him, and that he entirely agreed with us, concerning the best possible means of cultivating our moral, our spiritual, our intellectual and our physical faculties. While he has always contended for the reality of inspiration, he has always made a determined crusade against all forms of ignorance, and has striven by all means in his power to bring about a perfect reconciliation between science and religion, between the brain and the heart, and in fitting the world to-day with the glorious sunshine of spiritual presence.

We claim that throughout the entire world a glorious wave of enlightenment is slowly but surely moving onward, and demolishing all institutions which are so strictly conservative that they assign bounds and limits to the religion of truth. We can never say to the face of that eternal religion, "Thus far shalt thou go, and no farther"; but, if we utter such folly, the truth will still sweep on, overthrow our theories, and removing from their places all the institutions which we most admire and support. Every age has its own teachers, every age has its own peculiar form of inspiration, and while it is not the province of those who are inspired to define and to determine the truth which has been committed to the earth in days gone by, yet we would say that while you may cling with loving tenacity to the faith of your forefathers, when such faith is founded upon truth and wisdom, and is in harmony with the vast interests of society to-day, you must be willing to try everything by the practical standard of your life-experience in the living present. We are quite certain that the time is speedily coming when all religious systems shall stand in one great religion; when all nations shall be united, and be one, when all forms of superstition shall be swept away, and when all the various religions shall be united in one religion of truth, and when all the various religions shall be united in one religion of truth, and when all the various religions shall be united in one religion of truth.

the departments of nature struggling to perfect the child before he comes to man's or she comes to woman's estate.

We are quite well aware that our work in Boston has been very meager, and that the results have, necessarily, not been very great, for one instrument in the hands of unseen powers cannot accomplish more than a very little in leavening the entire lump of human opinion, or in changing the course of ideas; but what we have always claimed and struggled to do has been to announce to the world unhesitatingly whatsoever we believed at the time to be the truth. We may have been guilty of many grave errors, we may have made very great mistakes, and said some things that we would like to recall, but whatsoever we have said, we can say in all honesty and sincerely to-night, that we said it because we believed it was our duty to say it, and because we sincerely felt that what we uttered was the highest truth that we were then capable of apprehending. As we are all being educated, as we are all going higher and higher, as our unseen friends are mounting the grand ladder of spiritual progress along with ourselves, as they are assisting us upward to a brighter world by their holy teachings, and our invisible friends and helpers can assist each other in our journey heavenward, by following our highest light to-day, and by so doing are we enabled to receive a higher light to-morrow. And thus in no spirit of dogmatism have we endeavored to give forth our views, but our appeals have always been made to your own conscience, to your own reason, and to your own moral sense. We only ask of you, our kind friends who have been so constantly in attendance upon our ministrations, that when we have gone to other fields of labor, you boldly proclaim to the world publicly or privately, as occasion may offer, by word of mouth, by the pen, but most of all by whatever influence you may be able to exert, those truths which, for the time being, you feel called upon most earnestly to sustain and to impart to others. We do not ask you to give your countenance to any particular creed or to attend any special place of worship, but we rather feel that the best possible thing for all to do is to go wherever duty calls; and whenever you feel the crumbs of heavenly bread, you will receive celestial manna, for giving and receiving are so closely allied, that you cannot do a good act without receiving a blessing in return, and in receiving a blessing, you necessarily confer happiness upon others. Humanity is so limited, human lives are so insecure, that we are constantly affected by persons of whose very existence we may be ignorant, and whom we may not personally be acquainted with. We must remember that the silent influences of our lives interpenetrate the very atmosphere we breathe; the words we speak, and the acts we perform, are heard and seen by observers of whom we think not at all. And thus we desire to thank you all for those silent influences of sympathetic kindness which have been constantly flowing from you to us. We thank those of you who have not been in position to make menial donations toward the support of the Society over which we have presided, and for which we have labored, for that constant kindness of spirit which you have manifested in silence, as well as in speech; and be assured that if, in the providence of the Eternal, we should again be called to this field of usefulness, we shall be delighted to meet every one of you, and when we are away, we shall feel that we have in you true and sympathetic friends, who can aid us across the waters of the ocean, as well as those we sat by your side in these walls, or dwell in the same city with you.

I will now in my own words tell you my experience on taking the public platform, and what led me to take the position which in England and America I have held for seven or eight years. When I was quite a child, I was subject to a great many impressions and visions, which I could not understand, and which neither I, my relatives nor friends pretended to account for. As I believe that there is a great deal of morbid sentiment in the world, as I know that many persons are too visionary for their own good, and, being out of health both physically and mentally, imagine much that is unreal, and therefore attribute to supernatural causes that which is really the result of their own disordered condition, I cannot say that I am at all surprised to hear intelligent people say that they take very little stock in visions, impressions or intuitions. But when we find that visions, impressions and intuitions verify themselves in our daily life; that the revelations made to us from the unseen spheres are of practical benefit in guiding us safely through the turbulent waters of temptation, and that things that are told us are actual facts, we cannot attribute to disorder of mind or body that which is in perfect harmony with demonstrated facts in human experience. Very frequently, when but eight or nine years of age, I have started to go up stairs, seemingly alone, but conscious of a presence by my side, ascending the stairs, entering the room at the top of the house to which I went, and then speaking to me clearly and distinctly, in an audible tone of voice. There was nothing frightful about these manifestations. I did not feel as though any one was pursuing me, but, on the contrary, felt as you would if one of your friends or companions should enter your room and tell you something which you were glad to hear, or give you information which would be of use to you. When the astonishment (I will not say fright) came in, was when I found that I was alone in that part of the house. I used to see people four or five days before they came to the house asking for rooms, and tell my aunt, with whom I resided, exactly what kind of people they were; and what their dispositions were, and whether they would act honestly or dishonestly in their business transactions. I found that almost invariably these communications led me to a knowledge of the true character and intentions of unknown people. In later years I learned that whenever I followed my own judgment instead of relying upon these spirit-messages, I was always sorry for it; and I must say that, in all my experience with these intuitions or spirit-communications, they have never once deceived me—never once led me to take a false step.

Although from my earliest childhood I had these remarkable experiences, from the time I was fourteen until I was sixteen years of age I was not blessed with these peculiar revelations from the other life. During those two years I became somewhat engrossed in business, and lost that extreme sensitiveness of disposition which I formerly had. However, on the 24th of May, 1874, when I was sixteen, I was attracted to a large lecture-hall in Brighton, England, by the announcement that Mrs. Cora J. V. Tappan (now Mrs. Richmond) would deliver a discourse upon "Spiritualism and its Benefits to the Present and Future Life," and that at the close of her lecture she would improvise a poem upon a subject selected by vote of the audience. The very moment I entered that hall—without knowing anything about Spiritualism; without having read any spiritualistic journals, or being acquainted with any one who was a Spiritualist—I suddenly saw standing on the platform directly behind Mrs. Richmond a gentleman who appeared very much like Judge Edmonds as I saw him in his picture, but that he truly was Judge Edmonds I cannot say, having never seen him. As the

choir was upon the platform, I naturally supposed this gentleman to be a member of it, and for the time being took no particular notice of him; but when Mrs. Richmond was giving the invocation, I did think it singular that he should continue to stand by her, and, as I looked more closely, he became so transparent and shadowy that at times I almost lost sight of him. Whilst gazing upon this mysterious person, I was conscious of feeling as though his brain and mine were united by some invisible cord, and that every word was being stamped indelibly upon my soul. The subject thoroughly riveted my attention, and I sat perfectly transfixed during the delivery of the lecture and poem.

When I went home I was asked where I had been. I replied, "To hear Mrs. Richmond; and the most singular feature of the evening was the improvisation by her of a poem upon a subject given by the audience." I further remarked that I believed her to be thoroughly genuine, for I considered it beyond the power of man or woman, in his or her normal state, to do what she had done; and then I detailed my own experience. There was a Materialist at the table, and a lady who was specially skeptical, and who, I believe, claimed to be a Unitarian. Said the latter, "You say that you believe in spirits. Now, if the spirits can control you, and improvise poems, we shall believe it, for we know that you, in your normal condition, cannot verify; and if we give you the subjects, you cannot possibly have had time to think up something." I will here say that I had no education beyond what I could obtain at a preparatory school, and in no year in my life did I attend school more than fifty-two days. I learned to read, to write, to spell and to cipher, and I will admit that when I was sixteen years old I could cast up accounts, attend to such ordinary business as going to market, making out bills and tending in a store, if no very great skill in book-keeping or any other advanced study were required. Taking all this into consideration, and also the fact that I never had any poetic talent whatever, I felt confident that I could not comply with the lady's request. But imagine my surprise when I felt myself rising in the air, although I distinctly perceived that my feet still remained upon the floor. I felt as though I was gradually developing a very small body and a very large head. Then my lips moved, and said (for I could not work them at all myself, "If the lady wishes, and will give us a subject, we will endeavor to improvise a poem." The Recreant was the subject selected, and in a few minutes, semi-conscious condition, I uttered a poem upon that subject, given through my own lips. At its conclusion a gentleman present suggested "Cremation," and again my lips moved and delivered a poem upon that subject. How marvellous it was I cannot say, but it certainly was very astonishing to those present; and from that day to this I have occupied the public platform without preparing any of my utterances.

When I was eighteen years of age I was brought prominently before the public in London. I remember when about to deliver a lecture in one of the largest halls in that city upon "Brahmanism and Buddhism," of asking my brother if the subject had any reference to Brahma chickens, and of his replying that I must keep quiet. Then I went to sleep, and the next I remember was hearing the organ playing and seeing the people going out of the hall. A few days after that I had the report of a long lecture sent me for revision. I read the address, setting forth the distinctive characteristics of Brahmanism and Buddhism, but I did not understand it, and could not pronounce many of the words. You can readily comprehend that a person may know enough to attend to some of the duties connected with a boarding-house, and yet not know anything about Oriental religions and the science of Hindu metaphysics; and as these subjects were largely considered I was positive that the lecture had not been delivered through my organism.

I did not, of course, know how to correct it, but, upon taking up a pencil, my hand moved obedient to some other will than my own, crossing out the wrong words and supplying any omissions of the reporter. From that time forward I have relied entirely upon unseen powers when upon the platform. I know that when my own opinions are in perfect harmony with theirs, they are quite willing that I should ventilate them publicly, but it is not unusual for my guides to speak in direct opposition to my own ideas. Upon several occasions, in both England and America, they have convinced me, upon mooted questions, that I was wrong in my speculations by refuting all of my arguments through my own lips. At one time, while in England, I had very decided opinions upon a particular political question, and, in conversation with a gentleman, gave utterance to my ideas very freely. Indeed, I said that anybody must be a fool who would take the opposite view. Well, in a short time I became that fool, for I went on the platform and said the same gentleman with others suggested that very subject for the discourse, and, through my own lips, I was conscious of listening to a lecture in which the utter fallacy of my position was shown. Therefore, in the simple desire to give credit where credit belongs, I must say that any success which I may have achieved as a lecturer is due entirely to those spirit-guides who have inspired me from my earliest years, who will, I hope, continue to do so until I am called to pass into the spirit-world, and then may they still guide me upward to the highest stage of spiritual development possible.

I should be pleased to relate some of my experiences with other mediums; of how I satisfied myself of the genuineness of spirit-phenomena, and of the wonderful things I have witnessed in materialization as well as in other phases of spirit-manifestation, but time forbids, and I will now close my remarks by thanking you all for your kind attention to this imperfect sketch of my early life.

The following paragraph, inscribed in an album by Mr. Ernest Perabo, the well-known pianist and composer, is interesting as showing a musician's feelings toward some of the most noted masters in the art. The remark "Something irresistible tells me within," will be fully understood by our readers:

"In music Bach is my ideal—the most adorable spirit; and one who was worthy to set the finest passages of the Bible to music. Beethoven is very great and beautiful, soul-stirring and satisfactory. But less distant, more affectionate, and of all the most winning and lovable, yet strong and honest, with infinite resources of richness, purity and heavenly joy, is Franz Schubert. Could I have set eyes upon him, comforted him, fed him, washed his feet and put my arms around his neck, something irresistible tells me within that I could have loved him with an unbreakable devotion. There are those who think his works too lengthy; let them have patience, for they will never be called upon to exercise his genius upon such a theme. A few short modern hymns, I think Emerson may be quoted when he says, 'I think never I see a new book advertised. I go to my library and read an old one.'"

Spiritual Phenomena.

GLEANINGS ON THE WAY.

To the Editor of the Banner of Light:

In passing through New York on my way home from a visit of four months in Philadelphia, I attended two form-materializing seances held by Mrs. Mary E. Williams, 482 West 34th street, on the evenings of the fourth and sixth of June respectively, and was much pleased to witness the great progress the medium has made in the development of her semi-divine gift since I last witnessed her performances in January. In fact, I think Mrs. W. needs but to go through the last trying ordeal of being throttled either in the person of a fully materialized or transfigured spirit-form (the latter always induced by ill conditions), at the hands (or rather jaws and paws) of the professional "fraud-hunter's" Bull-dog, "Selzer," to place her beside the foremost of her sister mediums, Mrs. Stewart, Mrs. Hull, Mrs. Bliss, Mrs. Markee, Mrs. Seaver, Mrs. Plorking, Mrs. Reynolds, and a score or more of other crucified and self-sacrificing "exposed" mediums for "form-materialization," whose names will be gratefully embalmed in the memories of future generations, whilst those of their persecutors will be remembered only to point a tale of unsurpassable spiritual ignorance and baseness, or afford the most fitting synonym of "shame and everlasting contempt."

On the way back to my lodgings at the St. Denis Hotel, a very gentlemanly stranger who was at the seance took a seat by my side in the car, and proceeded to tell me of the experiences he had passed through in his investigations of the spiritual phenomena, in which he had become greatly interested, especially that for "form-materialization," until a copy of the *Religio-Philosophical Journal* chance to fall in his hands, after which he discarded for a considerable time the whole subject of form-materialization, for the reason, as he said, that he could not but think the whole thing must be a fraud when he saw it so branded by leading Spiritualists themselves, and especially by the conductors of a Spiritualist journal. Fortunately, however, after some months or years of abstinence, he was induced to renew his investigations, which he said, had led to his entire conviction of the reality of the truth of "form-materialization," which belief he felt sure nothing that could hereafter occur would ever shake.

How many thousands and tens of thousands of honest seekers have been led to abandon their search after truth by the medium-defamers, both in this country and in England, from like causes, God and the angels only know. BUT THEY DO!!!

AN INTERESTING SEANCE.

On the 4th of June a lady friend called to see me at the St. Denis Hotel, and showed me nine fully defined and thoroughly well executed spirit-photographs, forming a group of heads and faces in close proximity to each other, which she told me were all drawn in a few minutes, under undoubted test-conditions, at a dark circle held in the presence of a lady friend of hers, whose husband being in easy circumstances rendered it unnecessary for her to receive any recompense for her services, which she never did, nor did she ever sit for any other than particular friends, and then under the pledge that neither her name nor that of her husband should be made public.

My lady friend obtained for me the privilege of attending one of the seances to be held on the next evening (Tuesday, the 5th), for my especial accommodation, my time in the city being limited. There were six attendants only at the seance, viz: the lady medium and her husband, my lady friend and her husband, and myself, together with a gentleman, a mutual friend of all present. According to the usual order of procedure, we each and all marked and laid pieces of paper on the table before us, after which the light was turned down. Within a very few minutes, at a given signal, we turned on the gas, which disclosed a finely-executed bust and portrait of a female who the controlling guide of the medium said was meant for a departed friend of mine. I failed, however, to recognize it with certainty. This picture was executed on an oblong, octagonal-shaped piece of paper placed on the table by one of the gentlemen present, he keeping the counterpart in his possession, which, according to an exact fraction, with the piece of paper (now changed to a yellow color) on which the picture was executed. The light being again turned down, I soon felt a profusion of cold-feeling substances, like sprays or small branches, falling on my face, head and hands, and when the light was again turned on we found both our persons and the table literally covered with fresh gathered roses, pinks, smilax and sprigs of evergreen, etc. There was one peculiarly-shaped white lily, that fell to my share, which seemed to be of exotic growth. The flowers being gathered up, the light was again turned down and the spirits commenced writing on the slips of paper we had laid on the table. The light being again turned on, the following communications, among others, were found written on different pieces of paper: "Constance (a spirit-daughter of mine) brought the lily: it came a long distance. The next time this lady sits you shall have a picture." (Signed) CONSTANCE. Again was written: "Dear Father—I am with you. Mother is going to give you her picture. It is hard in this strange place to make herself look real: I like it here.—Your daughter GEMMA." Again it was written: "My Dear Friend—I am here to greet you to-night. Go on in the work. I am very happy.—S. B. BRITTON." Again it was written on another slip of paper: "You

were right. I beg your pardon. I am convinced.—S. BRITTON." I regard the communication from Mr. Britton as rather remarkable. I was told by those present that Mr. B. had never manifested his presence at the circle before; neither do I recollect of his ever having communicated with me since his decease, except in one instance, which was at Mrs. Katie B. Robinson's, last April or May (I think), which message I sent to the *Voice of Angels* for publication. Nor do I think I ever once thought of Prof. Britton until after he announced his presence, whilst I was at the seance just named.

Some hours before, however, I had a conversation with Judge Nelson Cross, at his office in the Evening Post building, corner of Fulton street and Broadway, which is more than three miles away from the place where we were holding the seance. During this conversation a former friendly controversy I had with Prof. Britton in the columns of the *Banner of Light*, on the subject of form-materialization, was adverted to, in which conversation I think Judge Cross agreed with me in opinion, as I know many other talented Spiritualists had previously done, that whoever came out second best in the said discussion it was not the writer of these "Gleanings," as was charged by implication in an "antipodal paragraph" copied from an Australian paper into the *Banner of Light* of the 2d of June, 1883, without comment, in which the following passage occurs:

"As an American journal remarks, 'No one ever entered the list against him (Prof. Britton) without coming off second best.'"

Which I, Thomas R. Hazard, with all modesty and due regard to the memory of one of the earliest, truest, and most able defenders of the faith as he understood it, most emphatically deny, apparently with the full concurrence and sanction of Prof. Britton, provided the message I have quoted is genuine—of which fact, I think, there is no good reason to doubt.

I accompanied my lady friend and her husband to the seance, and stopped at their house to join them on the way. Whilst there my attention was attracted by the singing of a yellow canary bird in a cage in the sitting-room, which the lady perceiving, said she would tell me how she came by the bird that was singing, and also by its silent partner of darker hue that was in the other cage opposite. She said the last-named bird came to her window of its own accord, and tried to get in, whereupon she opened the window, and permitted it to enter. The other beautiful songster she said was brought to her by the spirits at a seance she was at with her medium friend at the house where we were going. She said she and a few others were sitting in the dark as usual, when something heavy was dropped on the table before them. Turning on the light the pretty canary was found in a dazed or mesmeric state, sitting in a small earthen flower pot. The spirits said the bird was for her, and told the hostess where a forgotten bird-cage could be found up stairs to put it in.

A very different experience than this befell an acquaintance of the medium's husband, as I was told after our seance closed. Not being fully aware of the fact that the law that "like attracts like" prevails in the spirit-world with equal (or added) cogeny as it does in this, mine host had imprudently admitted (unknowingly) to a seance a "fraud-hunting" biped. Everything seemed to proceed harmoniously until upon turning on the light, instead of the table being covered with fresh gathered flowers (and I may add an occasional canary bird) there was nothing whatever upon it but a toad and a lizard.

THE BRIDGE.

Monday, the 4th inst., was a very hot day in New York, but still I managed to walk over The Bridge in the heat of the day, one mile and one furlong in length, without much fatigue. I would call it "The Bridge," without qualification, because I do not believe there has ever been anything constructed by the brain and hand of man on earth before to compare with it; probably exceeding in engineering genius and skill all the famous seven wonders of the world combined. John A. Roebling, the constructor of the bridge across Niagara, and father of Washington Roebling, the constructor of the Brooklyn Bridge, I am told was a confirmed Spiritualist; and sure I am that the son has been aided in his work by spirit-inspiration, whether he is aware of it or not.

IN PROVIDENCE.

I stopped a few hours in Providence on my way home, and whilst in that city attended a private seance with Mrs. Laura Bilven, No. 19 Broadway, who is one of the oldest and very best clairvoyant and trance-mediums I have ever visited, which I have been in the habit of doing, occasionally, for some twenty years, more or less. Just before I got to Mrs. B.'s house I met on the sidewalk a respectable-looking old man, who slackened his pace as he approached, as if he wished to speak to me. He was a perfect stranger, but I soon found that he was imbued with the spiritualistic belief, although he attended but few circles, on account of his indigence. I invited him to go with me to Mrs. Bilven's. He declined my invitation for the reason of his not having a dollar to pay the cost; but upon my assuring him that I would see to that, he gladly accompanied me. I was amply repaid by what followed—several of the old gentleman's spirit-friends manifesting their presence, and addressing him in tender and affectionate words, which seemed to unlock the secrets of his bosom, and pour comforting portions of "oil and wine" (so to speak) into his troubled spirit.

AT HOME.

I arrived at Yacoules on Friday evening, the 8th inst., and on my return from a drive to

FREE!-----PREMIUMS!-----FREE

FREE!.....PREMIUMS!.....FREE

UNTIL FURTHER NOTICE,

any Person sending **DIRECT TO THE BANNER**
OF LIGHT OFFICE, No. 2 Montgomery Place,
Boston, Mass., \$3.00 for a year's subscription to
the BANNER OF LIGHT will be entitled to ONE
of the below-described beautiful works of art,
at the choice of one of the following Books, of his
her own selection. For each additional En-
graving 50 cents extra.

All New Subscribers, or Old Patrons, on Renewing
their Subscriptions

TO THE

BANNER OF LIGHT,

MAY OBTAIN FOR THEMSELVES AND FRIENDS THE
FOLLOWING PREMIUMS BY COMPLYING WITH
THE TERMS ABOVE MENTIONED

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding in-
spired (perhaps) in a rapturous watch. Night has traile
(or lucky) robes. The clasped hands, upward countenance,
and heavenward gaze, most beautifully embody the very
element of hopeful, trustful, earnest prayer. The sun has gone
down. Neither the expiring candle nor the moon, "cold
and pale," shining through the rifted clouds and the gar-

ally obtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul

[illegible]

"FARM-YARD AT SUNSET."

The scene is to harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious group of figures. The plowman, homeward plots his weary way. A happy family with the animal kingdom. The companion of a sheep to "homeward," (or "The Carlew"). Copied and engraved by Joseph John. Engraved in black and two tints. Size of sheet, 22 1/2 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydeville, in Arcadia township, Wayne County. The artist led a picture of high order, with heavenly soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and engraving this most precious picture. From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20 1/2 inches.

"WOODLAND HOURS."

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to the album.

the 1800's of the American West. It is a landscape of the forest shade. Her little girl "Bo-Peep" around a tree through the foliage, her face radiant with a loving, cheerful joyful expression. Both faces are full of sweetness and joy. Painted by Mayer Von Breun, engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

"THE HARVEST LUNCH."
OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvesters stand on the bank of a spring, shaded by an elm, standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter. "All kindred gather burning of corn or chick." From a richer life is filled brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog that is watching for his lunch. Horse attached to a wagon loaded with hay, impart a most pleasing effect. A rustic youth, proud of the team, leans against his favorite horse. A little boy and girl, and a dog, are in the foreground, and two frolic on the loaded hay. Etien, copied in black and two tints from Joseph Jones's noted painting. Size of sheet 22x28 inches.

BOOKS.

GHOST LAND; OR, PARAPHRASES INTO THE MYSTERIES OF OCCULT SPIRITISM. Illustrated in a series of autobiographical papers, with extracts from the records of Alchemical Sciences, etc., etc. Translated and edited by Emma Hardinge Britten. Paper, pp. 464.

THE PSALMS OF LIFE. A compilation of Psalm Hymns, Chants, Anthems, etc., with music, embodying the most beautiful and sublime sentiments of the present age. By John S. Adams. Paper.

SUGGESTIVE THOUGHTS AS TO THE PURPOSES AND PROCESS OF ALL THINGS. Cloth. Printed and tinted paper.

Any person sending \$1.50 for six months' subscription to the BANNER OF LIGHT will be entitled to one of the following Pamphlets:

AGASSIZ AND SPIRITUALISM: Involving the investigation of Harvard College professors in 1857. By A. R. Putnam. This sterling work combines in itself all the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism and readers cannot fail of being pleased with the treatment which the author accords to it.

TALES OF THE SUN-RAYS. What Hans Christian Andersen tells a dear child about the Sun-Rays. Dedicated to the Dear Child banda, by the Spirit-Hans Christian Andersen. Written down through the mediumship of Mrs. J. A. Smith, and translated by Dr. G. Bloede, of Brooklyn, N.Y. Paper.

THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has Paper.

"MINISTRY OF ANGELS" REALIZED. A Letter to the Edwards Congregational Church, Boston. By A. L. Newton. Paper.

CLAIMS OF SPIRITUALISM, EMBRACING THE EXPERIENCE OF AN INVESTIGATOR. By Medical Man. Paper.

TERMS OF SUBSCRIPTION, IN ADVANCE.

Per Year, \$1.00
Six Months,50

TO BOOK PURCHASERS.
 COLBY & RICH, Publishers and Bookellers, No. 2 Montgomery Place, corner of Province Street, Boston, Mass., have for sale a complete assortment of Spiritual, Free-Will, Reformation and Miscellaneous Books, and also a large stock of Bibles, Testaments, Prayer-books, and other religious literature. Orders for Books, to be sent by Express, must be accompanied by full payment. When the books are sent by mail, they will be sent by cash to the amount of each order. We would remind our patrons that they can remit us by check or money order, and we will send them a bill of sale for the amount of their order. Any book published in England (not out of print) will be sent by mail or express. Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.
 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) from correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not print anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not accompanied by the name and address of the writer. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for personal notice.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JULY 21, 1893.

PUBLICATION OFFICE AND BOOKSTORE.
 No. 2 Montgomery Place, corner of Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
 NEW ENGLAND NEWS COMPANY,
 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
 22 and 41 Chambers Street, New York.

COLBY & RICH,
 PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, Business Manager.
 LUTHER COLBY, Editor.
 JOHN W. DAY, Assistant Editor.

Business letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

THE WORK OF SPIRITUALISM is addressed to the universe, it extends from the highest spheres of angelic life 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.

Swedenborg's Mission.

At the recent Convention of the New Church people in Boston, one of the most distinguished of the speakers, after having gone through a recital of many points and features of the Swedenborgian faith and practice, wound up with the gratuitous and decidedly ill-tempered statement: "But this is Spiritualism!" Fortunately, it would take more than his or any man's bare assertion to make plain statements mean what they do not, or the contrary. If what he said did indeed mean anything, it was substantially Spiritualism in a very broad and strong sense. His denial of the fact could not affect a fact which every person's reason is perfectly competent to investigate.

The life of Swedenborg has again been written by one of his followers, and published by a bookhouse in this city, of which a local contemporary observes that "one cannot close the volume without belief that Swedenborg was by nature, training and character, and according to the needs of the times, most qualified to be the missionary of a new Spiritual Philosophy." The trouble chiefly is, however, that it is sought to build up a religious sect on his teachings, instead of seeking to make them as widely operative as possible.

Colorful remarks on Swedenborg: "The greatness of Swedenborg remains, whether his dream be a poetic fiction or a hallucination. It is the same with Swedenborg. His greatness—I mean his thought—remains, whether his character as medium, chosen of God to serve as an organ and interpreter of the Word of God with men, be a pious fiction or most sincere illusion, or, let us add, the very truth. His doctrine, set forth in his writings, has its value in itself. Independent of the visions cited in its support, it is given in the sacred texts therein contained." Swedenborg himself replied to the question whether his explanations of the Bible would be received in Christendom, "About that I can say nothing; but I suppose that in their proper time they will be received, for otherwise the Lord would not have disclosed what has heretofore lain concealed." The substance of his doctrine is, "that faith alone is a pernicious doctrine, and that good works are the proper means for becoming better in time, and for leading a blessed life in eternity; that in order to acquire the ability or power to do good works, prayer to the only God is required; and that man also must labor with himself, because God does not use compulsion with us, nor does he work any miracles for our conversion."

And "as regards the rest, a man must live in his appointed place, acquiring the same learning and leading a life similar to that of other honest and modest persons who live temperately and piously." He said nothing about Jesus or the atonement. His distinguishing doctrine was that of life and works as opposed to the lifeless and unproductive doctrine of faith. To Swedenborg the Lord appeared as an angel. He claimed also that spirits appeared to him, and thence followed the submission of his heart to divine guidance and a sensitiveness to spiritual impressions. Subsequently he found, to his surprise, that he could converse with spirits, and knew what was taking place in the other world; but, though he foretold accurately his own death, he could not prophesy of the future. He learned of spirits what his distinguishing work in the world was to be, which was not taken up as such until he became fifty-seven years of age. He continued it until he was eighty-four. It requires a great deal of patience and study to comprehend the method of his thought, which may seem at first to be wholly without method; there is endless repetition and a vast amount of chaff with his golden grains of wheat; but he was a lofty Spiritualist, and his works will richly repay the most studious perusal.

Separation of Church and State.

In the President's message to the Chilean Congress, the separation of Church and State is frankly and boldly proclaimed as the only solution to the difficulties and conflicts which are continually springing up between the civil and ecclesiastical powers. The secularization of the cemeteries, and the passage of the Civil Marriage and Register bill, are strongly recommended.

Our advice to London Truth is to let Petitioner Bishop "severely alone." He lives and thrives only on sensationalism, and, as "M. A. Oxon" says in Light, "check!"

Transmission of Disease by Vaccination.

In England the evil of vaccination has shown itself in a quarter where it will be likely to have more weight and influence than mere argument and theory. Alfred Milnes, M.A., F.R.S., writes to a London paper that the Chief Instructor in Vaccine to the Local Government Board, who has long maintained that lymph might with safety be taken from a syphilitic vaccinator, and could by no possibility, if taken with care and skill, convey the infection, has become a victim to the falsity of his own theory, and is now suffering from the effects of a transmission of disease which he has all along declared could not occur.

Medical men, who have received their education in vaccination from this Chief Instructor, have, in discussion with those opposed to their views, confidently quoted his opinions as the basis of their own, and have triumphantly narrated how he has been seen to vaccinate himself from a syphilitic child without any evil result; but this they can no longer do, and what the testimony of others in regard to the sorrow and desolation brought into English homes by vaccination has failed to accomplish, perhaps this experience may—convince those in authority that the health and lives of the people are endangered by a continuance of compulsory vaccination. Says Mr. Milne:

"The argument that care and skill can with certainty prevent the inoculation of syphilis along with vaccine lymph is gone forever. If the Chief Vaccine Instructor has not skill enough, and cannot exercise care enough, who shall again trust the care and skill of the general practitioner, and a fortiori who shall trust the care and skill of the public vaccination station, where skill has been killed by monopoly, and care swallowed up in routine?"

Sir Charles Dilke having been asked whether the officer of the Local Government Board had been infected with disease in the manner above mentioned, replied that he had; and in response to the question: "Has it not long been known to and admitted by the medical profession that the disease might be inoculated by the act of vaccination?" said, "Under special circumstances, and in rare and accidental cases, it might." Upon which the editor of the *Reporter* remarks:

"We greatly regret to see Sir Charles Dilke committing himself to so grossly false an assertion as that the transmission of syphilis by vaccination is 'rare and accidental.' The enormous rise of the infant death-rate from syphilis, under the influence of compulsory vaccination, abundantly proves the contrary, even apart from the numberless medically authenticated cases. Dr. Cameron has recorded the fact that one hundred and sixty-six such cases came, in little more than one year, under the notice of one medical man, M. Depaul, of Paris. The true statement would have been, 'Sir, such cases are legion!'"

"When Doctors Disagree," etc.

To read what is reported concerning religion and the churches in the daily newspapers in their parallel columns, is almost enough to excite the spirit of despair, so far as any clear understanding of it goes. We will briefly illustrate. At a recent infant baptism in his church in Brooklyn, after the usual ceremonies were concluded, Dr. Talmage preached on the antagonisms with which society has to contend. He said it was a question whether God or Satan was to have the mastery in the two cities of New York and Brooklyn. Though there are so many churches, reformatories, and good men and women, the streets, he said, were an unclean picture-gallery; there are four thousand people in the neighborhood of the two cities whose entire business is the commission of crime; property to the amount of seven millions of dollars is stolen in one year, the prisons and houses of correction do not reform or correct, bad men are in positions of authority and influence, and criminals are all the time graduating from the idle classes. Dr. Talmage drew a lugubrious picture indeed, such as ought to have sent his hearers home with hanging heads and heavy hearts.

It is indeed lamentable that with so many churches, and especially with such preachers as Dr. Talmage, too, the situation should be such a sorry one. The churches certainly cannot claim to have done much good, if things are thus going from bad to worse all the time. Right against the report of this discourse of Talmage, in a parallel column, we read the report of a sermon by Dr. Pullman of New York, who stated that he wished to reassure his hearers that there is no decline in religion at the present time, but only "an alteration in theology." He offered to show his hearers that "the time of the renaissance of Christianity is about to come." And he proceeded to cite the proofs of it, such as the breaking up of the Church into sects, the spread of heresy, and so on. He insisted, in the very face of Dr. Talmage, that "this is an age of morality." The tendencies are directly to liberalism, toleration, love of truth, and sincerity. The growing evil is materialism. Yet all evils are "getting out of the way," and the clouds are dispersing in order that Christianity may have its new birth. He asserted that "the Church stands in the very dawn of the new day." Here certainly are glaring contradictions between two popular preachers. Which are we to believe? Do either of them really know anything about it? Does not each speak in his own interest alone?

We publish in another column the full text of an official description of the aims and objects of a new institution which has recently been inaugurated in this city, entitled the "Working Union of Progressive Spiritualists." If the projectors—and they are men of competent means, we understand—carry out practically what they contemplate, it will be a great blessing not only to themselves but the community generally. What Spiritualists have long needed in this city, has been a place of worship of their own. This new corporation proposes to fill this want, and we bid them God-speed in the new undertaking.

We noted in our last issue the transition of Mrs. Mary A. Hales, and shall print next week tributes to her memory from Dr. J. M. Peebles and Mrs. Milton Rathbun. Mrs. Hales was indeed a mother in the spiritual Israel; for thirty-three years she was a pronounced believer; for twenty years she was a *Banner of Light* subscriber; her home was always ready to welcome lecturers, mediums, society meetings, and all the various agencies for the benefit of Spiritualism. Her funeral, July 10th, was largely attended, and the appropriate services were fully appreciated by all.

The third reunion of the Tappan Family, of the United States, is to be held at Stone Bluffs, Fountain Co., Ind., on the 10th and 20th of next September. Judge Peter P. Good, of Plainfield, N. J., will deliver an address on this occasion.

Religious and Secular.

The New York Times is after the *Christian Intelligencer* with the sharpest pointed stick it can find handy. The latter paper, a religious one by profession, replied to the remark of the Times that Calvin taught certain doctrines which modern Calvinists hold in abhorrence, that it was joking, evidently implying that it did not believe what it said. The Times thereupon gave quotations from Calvin's writings, which conclusively proved its original assertion. To this the *Christian Intelligencer* did not deign a reply in kind, but, as the Times describes it, "contented itself with making faces at the Times, and accusing it of various high crimes and misdemeanors wholly unconnected with Calvinism." The *Intelligencer* charged that the quotations from Calvin furnished by the Times were a joke, thereby intending to have it understood by the reading public that they were not genuine, in other words forgeries. Instead of openly and squarely accusing the Times of forgery, it accomplishes the same thing in a roundabout way. The latter journal thereupon seriously informs its professional religious contemporary that no respectable secular paper forges quotations in support of serious argument.

Ignorant as the *Intelligencer* is, says the Times, of Calvin's creed, it must have more or less knowledge of Christianity, and undoubtedly knows that "the essence of all is the intention to deceive." While the *Intelligencer* very well knows that the Times is not guilty of forgery, it deliberately tries to convey the impression that it is guilty of it; and, says the Times, "if it really thinks that this is Christian conduct, then it is as ignorant of Christianity as it is of true Calvinism." And it proceeds to inquire of the religious sect for which the *Intelligencer* speaks, what their opinion is of the intelligence of a Calvinistic organ which does not know what Calvin taught; and what they think of the Christianity of a so-called religious paper which, when convicted of ignorance, falsely insinuates that its prosecutor is guilty of forgery. By way of a closing compliment it remarks that the charge of dullness and sleepiness has sometimes been brought against the sect referred to by people who have occasionally read the *Christian Intelligencer*, and assumed that it correctly represented that sect; but while a dull organ may be tolerated, no religious body can tolerate as its organ a paper that is both "ignorant and mendacious."

Under the flimsy disguise of a religionist, one "Prof. C. W. Starr," a la Waite, continues to travel from place to place, imposing on credulous plow-folks and obtrusively skeptical Materialists, by assuring them that whatever spiritual mediums claim is done in their presence he can do, and show how it is done; an assertion that every one who has had any experience with the phenomena knows to be absolutely false. A correspondent writes us from Lafargeville, N. Y., July 7th, giving some account of an attempt of this Starr to shine in that place, the result of which was to plunge his hearers, who were chiefly church-attendants, into still deeper darkness upon the subject than they were groping in before his coming, which was quite uncalculated. Accompanying our correspondent's letter is an illustrated showbill on which is a picture of the Starr, a number of scenes from the farce he performs, quotations from the Bible, shaped into a statement of what he believes, in order, as he says, "that the Man of God may be perfect, thoroughly furnished for all good works," the "good works," in this instance, being displayed on another part of the bill in gross misrepresentations of Mediums and Spiritualists, made in language ill-befitting a "Man of God."

Appended to this madley of piety and gasconade is the badge which "exposers" usually display on the lapels of their coats, so to speak—a "Challenge to Mediums," in which an offer is made to give five hundred dollars to any charitable institution, "if, after seeing any so-called spirit-test twice, I can not teach any ten-year-old child of ordinary intelligence, who can read and write, to produce the same." Our readers will remember that about one year since we reported the singular proceedings of this man Starr in Lee Centre, N. Y., where the well-known lecturer, Mr. A. A. Wheelock, accepted the challenge and proposed with a reliable medium to meet him on his own ground, and would have done so had not he (Starr) fled the locality! We have full details of all that transpired at that time and place, but have not space to give them, neither is it necessary that we do so at this time. If this man, or any other, is desirous of parting with his money for the benefit of "any charitable institution," there are opportunities for him to do so in England, where five thousand dollars, and in this country, where ten thousand dollars are at his disposal, provided he does what he says he can. Let all honest men avoid the snares set for their feet by these pretended "exposers." If the church has really reached so lamentable a pass as to be forced to bring such men into its pulpits to defend its position, it is working its own destruction, and will ere long sit amid its ruins, mourning over its unfaithfulness to truth.

It will be gratifying to our readers to be informed that the International Arbitration Convention, held in Washington last year, is seen to have been a great success in the greatly increased interest in the object for which it met, manifest at present not only in our own, but in other countries, and a growing desire of the people everywhere to be relieved of the burdens of war. Another Convention is to meet in Philadelphia next November for a like purpose, and is expected to be the most potent anti-war element that has ever assembled. In addition to this a movement is in progress for a Congress of Nations in Washington, on the four hundredth anniversary of the discovery of America, Oct. 12th, 1892, and it is confidently hoped the result of all these efforts will be that the dawn of a new century will be the dawn of an era of peace, at least a cessation of a resort to arms for the settlement of disputes between nations that shall know no end. Great credit is due Mr. S. M. Baldwin, of Washington City, for what has thus far been accomplished.

E. G. Granville writes from Kansas City, Mo.: "There is a great interest manifested here. Circles are formed for investigation in some of our best families, and many of our most prominent citizens are publicly avowing a belief in the Phenomena and Philosophy. Our Society will no doubt supply a long-felt demand here, and with the aid of our spirit-friends we anticipate some good work being done here in the coming fall and winter."

Mrs. Augusta Dwinelle, the seeress and trance medium, as per her card in another column, will remain awhile longer at her rooms, 48 Winter street, this city. She is an excellent medium.

We have several times alluded to the fact in these columns that the late Mr. Henry Seybert, of Philadelphia, who was a devoted Spiritualist, left by will the sum of \$50,000 to the University of Pennsylvania, the interest of which was to be devoted to the investigation of the Spiritual Phenomena. Before Mr. Seybert's death he had an interview with Hon. Thomas R. Hazard, of Rhode Island, requesting him to act with the commission in carrying out the former's views. It seems, according to the last accounts published, however, that the trustees have within a short period acted upon the bequest and made the appointments, leaving out Mr. Hazard's name altogether. Not a single Spiritualist is on the commission; therefore we may set it down in advance that the assumed investigation will result in no real investigation whatever—be a mere farce in the interest of bigotry, the same as was the Harvard College guest investigation in 1887—after Dr. H. F. Gardner had collected together many mediums, and fully proved the manifestations genuine in presence of the committee, which consisted of President Felton, and the Messrs. Pierce and Horsford, these gentlemen promising the public a full report of the proceedings, but failed to carry out their promises. By reference to the files of the *Banner of Light* of that day all the facts bearing upon the case may be found.

Thus it will be seen that the Philadelphia commission is more illiberal than was the Harvard College committee. It is reported to consist of Dr. William Pepper as chairman, who is the provost of the University, a gentleman of acknowledged scientific attainments; the other members are Prof. George A. König, Ph. D., Assistant Professor of Chemistry, and a graduate of Heidelberg; the Rev. Robert E. Thompson, A. M., Professor of Social Sciences; Joseph Ledy, M. D., LL.D., Professor of Anatomy, and the Rev. George W. Fullerton, Instructor. The commission will be divided into branches, and members assigned to them in accordance with their experiences and qualifications. Dr. Pepper will have charge of the medical and physiological phases of the subject; Profs. Ledy and König, the physical aspects; Rev. Dr. Fullerton and Rev. Dr. Thompson, the intellectual and metaphysical phenomena.

In a communication from Mr. Hazard, which is published on another page of this paper, it will be seen that he makes allusion to the subject under consideration. He is of the opinion that the commission will carry out the design of Mr. Seybert fairly, as befits just and honorable men, when circumstances will permit. But we do not believe it will do any such thing, any more than did the Harvard College Committee. Indeed, one of the members, as reported in print, has already been interviewed upon the subject of Modern Spiritualism, and—if not misreported—he shows himself to be neither more nor less than a learned parrot. The positions he assumes against the phenomena are so egregiously ridiculous that the scientific men all over the world will wonder he made such an exhibition of himself—in advance!

A somewhat remarkable instance of healing occurred about one month since in Binghamton, N. Y., plainly the result of spirit-power, but attributed by the church and others who manifest a disposition to avail themselves of the benefits while ignoring the truths of the philosophy of Spiritualism, to what they vaguely denominate "The Faith Cure." A correspondent, Mr. Thomas W. Waterman, furnishes us with an account of the case, from which we learn that Mrs. Rogers, the lady who was the subject of the cure, experienced two severe shocks of paralysis in June of last year. She rallied from their effects for a time, but met with a relapse and became reduced to a condition of helplessness. She had no inclination for food, and the little she took consisted of milk drawn by her through a rubber tube, her tongue and throat being affected by the paralysis. At one period she took no nourishment for four weeks, and a week of that time lay unconscious. Physicians and friends considered her recovery impossible.

The evening before the cure she seemed to be worse, though for nine days she had had a distressing nausea, not being able to retain a spoonful of water. Her physician being summoned, he prescribed French brandy as a stimulant. Her husband went for the brandy. While he was absent she suddenly regained her health, and when he returned she was walking about the house. Our correspondent says:

"The substance of what Mrs. Rogers told me in relation to the events immediately preceding her recovery was the following: She thought she might be restored to health by prayer, but was not quite sure it would be done. She sent for her former pastor, in whom she had great confidence. He held her hand while he prayed, telling her, before he commenced, that she must watch for the spirit, and if she felt its approach, she must not resist, but yield herself to it. She watched, she said, for the spirit faithfully, but was not conscious of any change in her condition until after the clergyman had been absent from the house about twenty minutes. Then the pain in her back left her; there came over her an indescribable sensation, and she saw standing at her bedside a form which she supposed must be that of the Saviour. It was not shadowy, but looked like a substantial living person. It was clothed in a flowing white robe, had regular features, and light-colored hair extending to the shoulders. A voice, just above a loud whisper, which she distinctly heard, said, 'Arise, and I will give you strength.' She immediately sat up, and then left her bed, a well woman."

In a recent issue of the *Independent Pulpit*, its editor, an ex-Rev. of the Methodist Church, James D. Shaw, remarks that the course at present pursued by the clergy and their followers is an apt illustration of the truth of the old adage, "Whom the gods would destroy, they first make mad." The extremes to which they go in their opposition to the right of an individual to follow his own convictions of what is right, and to preach what he thinks to be the truth, regardless of Church rules and fearless of Church discipline, has, he says, disgusted the intelligent, conservative classes, and the latter seem emboldened to come out on the liberal side, more decidedly than ever before. Free-thinking is rapidly on the increase. It always did exist to a large extent, and it has only been by inflations of physical torture, social ostracism and their like, that it has been kept at bay; but now these methods being unavailable, the Church is deprived of its power, and the people come into possession of their rights to think for themselves, and do so. The present effort of the priesthood, says Mr. Shaw, "is to draw the line between the believing and the unbelieving on a social and business basis. The plan will, we fear, work badly in many good families where either husband or wife has been so impious as to marry outside the fold of the elect."

Wetherbee, No. 3, will appear in next *Banner*.

A Salubrious Location.

Wickett's Island Home, opposite Onset Bay Grove, Wareham, Mass., is a most lovely spot. No purer air was ever breathed by mortal lungs than there. Mrs. Dr. Cutter's spirit-guides were wise in selecting it as a locality where patients can recuperate more rapidly than elsewhere. But it needs money to put it in a position to accomplish what Spirit Dr. Warren contemplates; and therefore those who have ample means at their disposal should not overlook this grand spiritual institution. Two or three thousand dollars is a small amount to donate, when the importance of the work is considered from a spiritual standpoint. Many undeveloped spirits, who are seeking light, are anxious that this place should be a material success; a place where they can come and work out their unhappy condition. The institution is certainly of great spiritual significance to mortals as well as spirits, we are assured. The work that has been accomplished in so brief a period is indeed a marvel; but that time will see it perfected on a far grander scale we have not the least doubt.

The Spirit-Messages

On the sixth page are more lengthy the present week than usual, but the reader will find them uncommonly interesting. The one given by Mr. John Tyerman, late of Australia, who attended several of our public circles when in this country several years ago, will be perused with interest, no doubt, as it contains much information relative to the vocations of spirits, of the spirit-homes, etc. The one from Prof. Agassiz is a most singular production. The subject is reëmbodiment.

An old correspondent in another part of this paper questions the correctness of the statement made by us in the course of an article some weeks since, that Dr. Potts on a public platform, before a literary society in Rochester, N. Y., advanced what was called "the toe-joint theory" as an explanation of how the raps were produced by the Fox girls, and that he then and there cracked his toes, in illustration thereof, to the great delight of his audience. Our authority for the statement was E. W. Capron, who gave it as a fact in his history of the early days of Spiritualism, a volume of 438 pages, published in 1885, and probably the most authentic narrative of the events of those times that has appeared. Mr. Capron added: "He (Rev. Dr. Potts) was the first one who publicly exhibited that theory, and should not be robbed of the honor by a more noisy Ex-Reverend, in the person of C. O. Burr, who afterward caught the idea, and lectured through the country to establish the truth of it." As our correspondent alludes to the theory that the vibratory action of the dam over which the water of the falls at Rochester passed was the cause of the rappings having been first advanced by Prof. Loomis, we give a leaf from history on that point: Many years before the Rochester knockings Prof. Loomis wrote an article, and published it in the *American Journal of Science*, in relation to vibrations from water-falls. When the rappings came, and every one was searching for their cause, and endeavoring to explain them in some other way than the only rational and only true one, the editors of the *Scientific American* caught at the vibratory theory, and with great ado presented it as an "exposure of Spiritualism," and, by the way, this was about the first of the series. The *New York Express*, publishing this ridiculous *exposé*, termed it a "very plausible, very plain, and very simple explanation." It was re-published all over the country; was triumphantly heralded as a perfect annihilator of "the delusion," and the announcement was made that Spiritualism was dead. But if so, it had an early resurrection in other forms of manifestation, and lives now, and ever will, because it is true, and "truth is immortal, and cannot die." We think that whoever should at present give the vibratory dam theory as explanatory of the cause of the rappings might have his veracity or his sanity slightly questioned.

The railroad arrangements which have been perfected with Western lines by our friends of the Cassadaga Lake (N. Y.) Free Association, specified by "Cophas" in his letter in this issue, will be read with interest by Western Spiritualists, who in large numbers will, undoubtedly, visit the Cassadaga meeting. Let our Western friends remember that by paying fare from Dunkirk to Buffalo (\$1.15, or \$1.90 round trip) they can purchase at Buffalo for \$12.75, a round trip ticket to the Lake Pleasant, Mass., Camp-Meeting. This practically gives Lake Pleasant excursion rates from Chicago and leading intermediate points.

The services of Mr. Charles E. Watkins and Miss Susie M. Johnson in Milwaukee, Wis., the former in slate-writing and the latter as trance-speaker, have led the press to announce that there is a revival among the Spiritualists in that city. The lectures of Miss Johnson, it is reported, have attracted much attention by the deep thought they evince, while the exhibitions in public of writing upon a slate while the slate is held by a skeptic eight or ten feet from the medium, has caused great wonder, and led many to investigate a subject which they have hitherto ridiculed, or in which they have manifested no interest.

In one of his lectures in Boston last winter, Joseph Cook said that, having asked Chander Sen concerning the prospects of Unitarianism in India, that gentleman replied that the present representative of that order of belief in India had made it so ridiculous that the question was not worth considering. In the *Christian Register* of a recent issue evidence is presented from Chander Sen that he made no such statements as are attributed to him by Mr. Cook. Has Joseph made another mistake?

Asent the attempted proscription of the Democratic gubernatorial candidate, George Hoadly, in Ohio, by the Republican Y. M. C. A. bigots, the *Commonwealth*, of Boston, remarks, and truly:

"No political advantage has ever come to a party in this country by attacking its opposite on the ground of religious differences of its chief members, and we shall be surprised if thousands of really independent thinkers in Ohio do not resent this latest most foolish attack by giving Mr. Hoadly their votes."

It gives us much pleasure to be able to state from information given by a friend who recently visited him, that the medium, Mr. Charles H. Foster, has been taken from the asylum by his relatives, and that the present prospects for his ultimate recovery are good.

If a spirit medium would avail himself of the magnetic virtues of the magnetic fluid, and make it his habit to use it, he would be able to do much good, and his health would be improved. See *Magnetic Fluid*, advertised on page 7.

[illegible]
