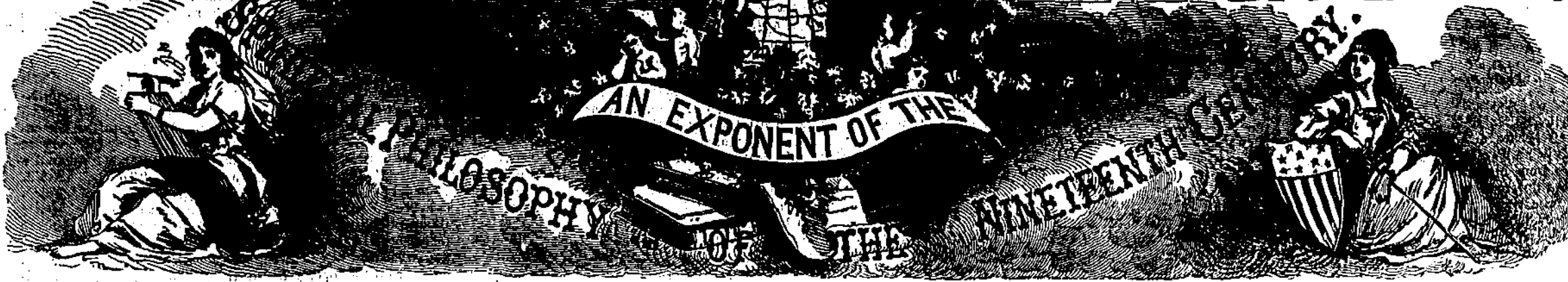


BANNER OF LIGHT.



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Free Thought.

LET US HAVE HARMONY.

To the Editor of the Banner of Light.

So says London *Light*, so says the *Banner of Light* in its issue for April 28th, and so say "I." The next thing to be considered is how shall harmony be obtained? We read in the good Book that one Jesus was once brought before the judgment seat of Pilate, a Roman Governor in Judea, and accused among other things by the Chief Priests of being a "form-materializing fraud," or what amounts to pretty much the same thing, a "transfiguring fraud." It seems that there was a divided jurisdiction in Judea at that time, one Herod being Governor of Galilee, a province of Judea, between whom and Gov. Pilate there was as little harmony existing as there is now among the "fraud-hunters" and the genuine Spiritualists in America. It would seem, too, by the Scripture record, that, like London *Light* and the *Banner of Light*, Pilate was getting rather wearied of this lack of harmony among the governors, and on its being made known to him that Jesus had practiced many of his phenomenal "tricks" in Galilee, Pilate sent him for judgment to the unfriendly Herod as a sort of peace-offering. But it seems that the Tetrarch Herod was not to be outdone by Gov. Pilate in politeness and generosity, and so after he "with his men of war had set Jesus at naught and mocked him, and arrayed him in a gorgeous robe," he "sent him back again to Pilate," who delivered Jesus to his enemies, the chief priests (who were also the chief persecutors of the spirit mediums of that day), who forthwith crucified him. By this simple process it seems harmony was fully restored between the hitherto contending governors, for we read that on the same day that Jesus was crucified, "Pilate and Herod were made friends together; for before they were at enmity between themselves." Now here is a respectable example set for Spiritualists that is worthy of the deepest consideration (not to say profoundest commendation), which our English friends, under the guidance of *Light* and its chief patrons, have not been slow to profit by, the two hitherto inharmonious factions among Spiritualists in England having at last consented (like Herod and Pilate in the matter of Jesus, that bone of contention in the old time) to deliver all the form-materializing mediums within their reach over to the chief rabbies of the new philosophy for crucifixion, and inscribed every "dark cabinet" in the United Kingdom with the significant inscription, "Pest-House of Deceit."

By this simple and inexpensive method peace and harmony have been established among all the spiritual brotherhoods and sisterhoods in Great Britain, in comparison with which the repose of a non-breathing human body or that of the unruined waters of the Dead Sea are but as turbulence and commotion personified. Now why, let me ask, in view of such a striking and respectable example, should not the Spiritualists of America adopt like methods as their brethren in England have done, and thereby restore that harmony among its members that once existed; the absence of which amid the conflict of contending factions has done more and is still doing more to retard the spread of Modern Spiritualism than all the efforts of outside foes have done or now have power to do, an hundred or a thousand fold?

Why, again let me ask, should not American Spiritualists follow such a high and respectable example and restore harmony to their distracted ranks by making seagoing vessels of their materializing mediums (the causes of all the inharmonious), after the sublime patterns set by Governors Herod and Pilate in the matter of Jesus of Nazareth, and their compen, the spiritual leaders in England, in the matter of crucifying their materializing mediums and the labeling of all their dark cabinets with the telling inscription of "pest-houses of deceit," which inscription was probably intended by the great law-giver of London and his "respectable" "fraud-hunters" as a parody on the words placed by Pilate on the cross of Jesus, viz., "The King of the Jews"?

Now as a self-constituted representative and defender of our materializing mediums and their "pest-houses of deceit," I for one will consent to meet their accusers more than half way on the road to a compromise and the restoration

of a perfect harmony within the ranks of American Spiritualists on the following conditions: It is charged by the accusers of materializing mediums that full nine-tenths of them are fraudulent tricksters, who manage to secrete about their persons before entering their "pest-houses of deceit" a vast variety of costumes and other paraphernalia with which they decorate or disguise their own features and persons, so as to pass themselves off on thousands of credulous believers as their rematerialized departed—husbands, wives, children, parents, grandsons, and friends of both sexes and of all complexions and ages, from the infant of a month old to an old man or woman of eighty years or more. It is charged that these things are done in many instances by simple-minded, uneducated men and women, whose persons had immediately previous to their entering the "pest-house of deceit" been minutely examined by a competent committee, generally appointed by the accusing party, who have reported to the attending sitters that nothing except their ordinary clothing had been found on the officiating medium. Under such circumstances I myself and thousands of others allege that we have often known from ten to twenty, forty, and even more, distinct human forms emerge not only from these "pest-houses of deceit," but from behind loose curtains suspended from the ceiling of a room or otherwise for the occasion; not unfrequently two, three and even more forms presenting themselves simultaneously, and passing and repassing each other in different raiment, stature and size, on their exit from and reentrance into the "pest-house of deceit," with surprising facility, even brushing each other with their rustling garments as they passed to and fro.

Now, for one, I am willing to admit that most or all of the manifestations that occur in presence of our materializing mediums, including such as I have described, shall be set down as the result of "fraud" and "trickery," provided their accusers shall successfully duplicate the same alleged phenomena through the agency of any juggler, sleight-of-hand performer or other trickster (who is not a spiritual medium) under the following conditions: The accusers of our materializing mediums shall have the privilege of constructing a "pest-house of deceit" after any fashion they please, to suit themselves, provided the apparatus shall totally exclude the light, as the regular "pest-houses of deceit" always do. They shall also have the privilege of depositing in their said "pest-house," in convenient positions, all the variety of garments, masks, beards, etc., and paraphernalia of every description they may desire. They shall also have the privilege of training their juggler or professed trickster in the use and application of this varied paraphernalia within the dark "pest-house of deceit," daily and nightly for twelve consecutive months, so as to become as expert in making the multiplied changes of raiment, and transformations, and multiplications of personages as possible; and when all is ready for exemplification, if their thus thoroughly trained and accomplished trickster will, with all these advantages, produce the same, or an equal class of manifestations, with all the nicely fitting and faultlessly arranged dresses, lace veils, bright and sparkling ornaments, variety of personages, etc., etc., that usually occur in the presence of our most unlettered and unsophisticated mediums, I will, for one, consent that one and all of the latter shall be forever branded as "frauds" and "tricksters," and their defenders held up to the world as unmitigated knaves or credulous fools; always provided that the accusers of the mediums shall consent to occupy a like position provided they fail in accomplishing the results specified, with all the odds of advantage surrendered to them as detailed in my proposition.

Again, it is charged by the accusers of mediums, in every instance where a successful seizure has been made in a materializing séance, and the medium has been found in the embrace of the grabber, that it is a certain proof of the dishonesty and trickery of the medium. In view of the astounding mystery of "form-materialization," this charge, in my estimation, requires and should receive stronger proof than any that has ever yet been brought in its support, so far as my investigations have extended, for the following among other reasons:

In the first place, I believe that it is admitted, even by the most rabid of our "spiritual" fraud-hunters and accusers of mediums, that "form-materialization" is a veritable fact, how seldom soever it may occur. Spirits tell us that the human forms that are presented in the presence of materializing mediums are simply the spirit forms of the departed, temporarily reclothed with physical elements drawn more or less from the different members and organs of the medium's own person, in combination with earth elements obtained through the operation of spiritual chemical laws unknown to mortals from the attending sitters in the circle and surrounding sublimity elements, the proportion being graduated by the quality of the persons drawn upon. If, for instance, the circle be composed altogether of truth-seeking persons, who are in harmony with the spirit chemists and their medium, a very large proportion of the mundane elements that are required by the spirit chemists may be obtained from the attending sitters in the séance room. On the contrary, we are told that when the circle of sitters is composed more or less of uncongenial persons, the spirit chemists are compelled by natural law to draw a larger proportion of the elements for reclothing the returning soul or spirit with physical elements, it may be, to the extent of twenty-five or fifty percent, or more of the medium's entire weight,

running up to so extreme a point under some exceedingly unfavorable conditions, that they are compelled to present all the elements composing the medium's person in a transformed arrangement, when the manifestation becomes what is termed a "transfiguration." Instead of the more subtle "form-materialization." The real existence of this wonderful law has, I think, been demonstrated on several occasions. On one of these I saw it stated (I think in the English spiritual press) that a lady materializing medium (or trickster, whichever you will,) was seated on a scale, so constructed within the dark "pest-house of deceit" called a cabinet, as to admit of her weight being ascertained by a person stationed on the outside. The normal weight of the lady "trickster" was stated to be (I think) about one hundred and forty pounds more or less, but as a materialized spirit form that was presented became more and more perfected and solidified, its "fraudulent" accomplice in the "pest-house" gradually diminished in weight until it fell to some eighty, sixty, and less than forty pounds avoirdupois. Now I have learned with tolerable certainty, both from scores of personal experiences and the revelations of my spirit friends, that had this aforesaid lady "trickster" been permitted to remain (as I think she was) at the close of the séance for a few minutes quietly in her "pest-house of deceit" undisturbed by any inside or outside commotion or inharmonious, the spirit artists would have been competent, by a reversal of the operations of the chemical law that enabled them to transfer the physical elements of the medium's own organic body to that of the manifesting spirit, to replace them in their normal condition without the delicate operation causing any serious illness or inconvenience to the "tricky" lady medium.

I have myself witnessed performances somewhat analogous to that I suggest, on more than one occasion, notably in an instance wherein I chanced, some years ago, to attend a séance for form-materialization held in Appleton street, Boston, by Mrs. Boothby, wherein, whilst the medium was seated in full view of the company present, we all saw a mist-like cloud apparently issue from her side (not, however, exactly in the gross form of Adam's traditional rib), which gradually increased in volume and finally developed into the distinct and tangible form of a human being. I do not remember whether the form was returned to the side of the medium in like manner as it proceeded therefrom, although I think it was.

Most experienced investigators of the form-materializing phenomena capably have failed to observe that where the conditions of the circle are sufficiently harmonious to enable the spirit-chemists to present in tangible form both the medium and the materialized form at the same moment, how extremely misty and vapor-like the form and features of the medium frequently appear. Some of the most striking examples of the kind I have ever witnessed have occurred on several different occasions, in the presence of Mrs. Seaver, formerly of Bromley Park, Boston. Some years ago, and not long after that most excellent medium for form-materialization received the usual full ordination for her angel-work through the required rite of baptism and crucifixion that was accomplished in Elliot street, I attended one of her evening séances, at which the conditions were so favorable that I was allowed by her spirit-guardian to cut, with a pair of scissors held in my own hand, four locks of hair from the heads of as many female spirit-forms, all of which locks I still have in my possession, arranged under glass in a perfect state of preservation in all respects, together with a lock I cut at the same time from the medium's head. The five locks are all of different colors and otherwise diverse in quality, and I took good care to assure myself that the hair was fast in the scalps of all four of the spirits. The last lock I cut was from the head of an Indian squaw known as Matookah. Before permitting me to cut the lock from her head Matookah assisted (or of herself alone, I forget which) in lifting the medium, as she sat in the back part of her "pest-house," together with her chair, and placed her directly in front of the company present, removing, at the same time, the curtain wholly from before her, so that the "trickster" sat in plain and full view of all present, the light being quite sufficient to render her features nearly as plain as they could be exhibited in daylight under the existing circumstances, which I will describe: Matookah took her stand within a very few feet of the medium, in which position she permitted me to cut the lock from her head. I should judge from appearances that not less than half (if not much more) of the whole materiality of the medium must have been transferred to make up Matookah's form, which was far more vivid and lifelike than that of the medium, which, with her facial features, looked as if it was made of a loose mass of cloud-like vapor, which Matookah seemed to be aware of, as she ever and anon turned from me to the dilapidated form of Mrs. Seaver and manipulated her features by passing both hands downward near her face in repeated succession, evidently for the purpose of giving her vital strength.

Now, before I consent to bury the hatchet and become harmonized with either one or all of the accusers of our materializing mediums, so that we Spiritualists may be fully reconciled with each other (after the examples of the loving and respectable Herod, the Tetrarch and Governor Pontius Pilate), and with our friends in England, and ratify and celebrate the joyous restoration of brotherly love by a holocaust of crucifixion of one and all of our materializing mediums after the manner of friends Herod and Pilate in the person of Jesus, and of our English brethren in the persons of one and all

of their "pest-house" tricksters, I shall insist upon a few explanations like the following, premising that for argument's sake I am willing to admit that hitherto there has never been a medium grabbed and exposed but what has been, as charged, a mere "pest-house" trickster and fraud, and that all the hurts and sicknesses these instruments of Satan have hitherto pretended to have suffered in consequence of alleged outrages perpetrated upon them by their accusers and persecutors have been entirely without foundation, and only resorted to by the materializing tricksters out of pure spite and with the object of shielding themselves from the deserved consequences of their fraudulent practices. To prove the truth of the accusations charged against the mediums (or rather tricksters), by their accusers, scores upon scores of instances might be cited, such, for instance, as Mrs. Markee, who, upon being grabbed by the proverbial gorilla, proceeded at once to deface her whole body, face and limbs with thousands of scratches and pin-holes, so that she was covered with blood from head to foot, and forced to take her bed, which she kept for months or years, solely out of spite and for the purpose of giving probability to the contemptible story, raised with malice prepense by the medium's credulous and lying defenders, to the effect that the disfigurement of the trickster's face and person with its baptism of blood, and the utter prostration of all her vital forces, were caused by the violent shock her whole system and constitution received when the conditions of the spirit-circle were so abruptly and angrily broken, and the consequent enforced violent coalescence of the two divided portions of her body, the smaller portions of which, remaining in the "pest-house," being forced to rush or be rushed by the spirit chemists to the larger portion of its physical elements held so strongly in the Herculean grasp of the ferocious gorilla, with more than lightning speed, and then unite and coalesce with it as best it might, to prevent the immediate and permanent dissolution and death of the medium, even at the expense of an utter and entire prostration of all the trickster's vital powers and utter ruin of her health.

This lying pretension the mediumistic trickster had and still has the hardihood to maintain, by keeping her bed (as I understand) most of the time for years after she, or what is practically the same thing, the spirit-form, had been grabbed by the savage gorilla.

The case of Mrs. Markee affords an apt illustration of the consequences that have followed, in a greater or less degree, the successful grabbing of nearly every medium (or trickster, whichever they may be) that has been subjected to the process or outrage of seizure—the accusers, on their part, asserting that the spitting of blood, the long sicknesses, and lying for nights and days in an unconscious state by the different grabbed tricksters, have been merely spiteful and pretended simulations of the exposed mediums; whilst the mediums, together with their angel-guides and earth-friends alike, assert that such things are the necessary consequence of the violence the mediums have been subjected to at the hands of ignorant or vicious men, whilst in an entranced and unconscious condition.

Now I think it must be granted by all disinterested men and women, that before harmony can be fully restored between the fraud-hunting accusers and the defenders of the materializing mediums, the first-named should prove and establish their charges of fraud and trickery of the part of the mediums or tricksters, whichever they may be, by evidence more tangible and trustworthy than any that has yet been offered. In all charges brought by a party against another, involving fraud or crime of any kind, both the civil and criminal judicial tribunals of men throw the burden of proof, very properly, I think, on the accusing party. Now should the accusers of mediums fail to effect what I have proposed in the first count of my bill of complaint, in reference to paraphernalia, etc., I for one, am willing to afford them another opportunity to prove the truth of their charges against the mediums or tricksters by another and the following simple method, taking it for granted that both parties do admit the fact that form-materializations do sometimes occur, however seldom, and that the mediums, who are used by the spirit-chemists, do, during the process of form-materialization, undergo a loss of weight in their persons, as I have before stated.

Now let the same committee or commission of medium-accusers that I have suggested, at the same time that their proposed expert in producing by human means such tricky phenomena as are charged on the mediums is undergoing his preparatory education and practicing his rehearsals, select two very powerful men, or semi-brutes of the gorilla cross, who combine in their organism great strength of body and limb with quickness of movement and ferociousness of disposition, and put them in proper training for twelve months, also. Then let the committee of "accusers" seek and find out some one of the few materializing mediums whom they know to be genuine and no mistake. Next form a circle made up entirely of fraud-hunting accusers (the wisest, shrewdest and most respectable to be found), and place the two gorilla experts, masked and clothed in human attire, near and on each side of the "pest-house" called a cabinet, and when a fully materialized spirit-form manifests itself outside of the cabinet, let both of the gorilla experts make a sudden leap, the one for the materialized spirit-form and the other for the medium in the cabinet, the one opre seizing in his powerful arms the spirit-form and the other that of the medium who is presumed to be in the cabinet. Now, I hold that if naught of the me-

dium is found excepting his or her form in the arms of the grabber that is outside the cabinet, why then it should be taken as proof positive that the theory advanced by our form-materialization mediums and their earth and angel friends and defenders, must be the true one, and the accuser, together with their friendly experts, the gorillas, should consent to acknowledge the innocence, as a class, of the form-materializing mediums, and henceforth bury the hatchet of discord and all unite in a lifelong song of hallelujah and joyous harmony.

But should the outside grabber chance to find only a part of the medium's body in the strong grasp of his brawny arms, it may be a third, a half, or a two-thirds part, whilst his equally powerful fellow expert had succeeded at the same moment in seizing and holding fast the smaller portion remaining in the cabinet or "pest-house," ere the spirit guardians of the medium and spirit chemists should have succeeded in rounting the severed portions of the dismembered body, why, then, I confess the victory would seem to belong to the side of the accusers of the mediums, and I, for one, should be willing to make a holocaust, not only of the sundered earthly remains of the unfortunate trickster thus undoubtedly exposed, but also of each and all tricksters who now claim, ever have claimed, or shall ever hereafter claim to be "form-materializing mediums," provided nevertheless that the victorious party of accusing scientists should proceed and explain after what manner the two portions of the dismembered "trickster" were disposed of. Was the body, for instance, found torn limb from limb—or was it cut asunder latitudinarily, longitudinally, vertically, horizontally, diagonally, cat-cornered, spirally, circularly, crosswise, or crisscross? Were the head, shoulders, stomach, blood, viscera, etc., of the trickster found fast clutched in the paws of the one gorilla, and the arms and legs in those of the other? Was the cutting up accomplished on a polished dissecting table by expert medical allopath M.D.s and surgeons, with scalpel and saw, etc., or was the work performed by the fraud-hunter's Hoosier Jack Ketch with his characteristic clumsy meat axe, cleaver and butcher knife, or how? Please let the learned spiritual scientific fraud-hunters of London, New York, Brooklyn and Chicago, rise and explain, and thus put the vexed question of fraud or no fraud forever at rest, and oblige

THOMAS R. HAZARD,

And many others.

Correspondence Regarding a Test of Spirit Identity.

To the Editor of the Banner of Light.

I desire to give additional testimony in favor of Spiritualism, by narrating a test of spirit identity that occurred at a séance held May 20th, at the residence of Mrs. Pennell, 344 Harrison Avenue, Boston, Mrs. Pennell being the medium. I do this to show that the spirit survives the body, both as to entity and intelligence, after the death change. A man of undoubted integrity, a materialist, relates to me his experience at the séance in question thus:

"I attended this public sitting out of curiosity, without any faith in the survival of the identity of the spirit after the death of a person. I was an entire stranger to Mrs. Pennell. A spirit came through the medium and claimed to know me; said I buried her at sea while bound for the land of gold. The gentleman admitted that thirty years ago, while on the bark *Centaur*, bound for California, a lady died; the Captain requested him to prepare the body for burial at sea; the captain read the service; subsequently he slid the body from a plank into the ocean. It is needless for me to say that the man is now 'on the anxious seat,' and desires to know more concerning the subject. He said he received other truthful information of a different nature at the same séance.

There does not seem to me to be any other way to explain the recalling to his mind of this event that occurred so many years ago, except that which Spiritualism reveals and demonstrates. — 'H.' in *Banner of Light* for June 9th.

A SKEPTIC'S DENIAL.

STONEHAM, June 22d, 1883.

To the Editor of the Banner of Light:

I desire to correct a statement made in your paper of June 9th. I was a passenger on board the bark *Zenark*, from Boston to California, in 1842. We were 212 days going, and to my certain knowledge there was not a woman on board from the time we started until the arrival there, and there was not any burial during the passage. The bark never returned to the States. There are several of us still living, and we can all tell the same story. WILLIAM D. RICE,

Member of the Roxbury Club.

REJOINDER TO THE SKEPTIC'S CHARGE.

To the Editor of the Banner of Light:

I took the above letter to the person who received the test given, as printed in your issue of the 9th, and he declared that he had no occasion to change one word in the report, as it was true to the letter. He gave me a little more information, which may shed a ray of light upon the mind of Mr. Rice, so that he may not see any need of his correction. Doubtless both parties are honest in the matter and make truthful reports. I find that the bark *Zenark* is of an American build; my informant at the time was a resident on the Pacific Coast, he sailing on her from California to New South Wales, Australia, some thirty years ago (it may have been two years more than that time). Capt. Woodbury was master. On the return trip to San Francisco, the lady in question was a passenger, with two other ladies. She died and was buried at sea, as described in my article. The bark stopped at Tahiti Island, also at one of the Tonga Group, on the return trip.

Mr. Edwin Tyler, now a resident of Boston, is the man who makes the statement, and no one doubts his word if acquainted with him. He says if Mr. Rice desires further facts and particulars, he will be most happy to inform him as far as possible.

I think Mr. Tyler can appreciate Mr. Rice's condition as an unbeliever, as he has been one regarding spirit identity and return himself. Doubtless it is the same bark that is described by both parties, under different dates and trips. Mr. Tyler thinks he spells the name of the bark correctly. I hope this explanation may prove satisfactory to Mr. Rice, and he, too, will be on the "anxious seat" to know more concerning spirit return from the future home of all individualized souls.

Boston, Mass., July 16th, 1883.

Some one remarked to Plunkett: "Well, you see, — predictions have come true." "Indeed," said Plunkett, "I always knew he was a bore, but I never knew he was an auger."

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

FRANCE.

Revue Spirite, Paris, for May. This number contains the speeches and poems delivered at the grave of Allan Kardec, commemorative of his departure from his earthly tenement—the annual celebration for the Spiritualists of Paris. Mons. Leymarie opened his discourse with: "Sisters and Brothers: Before the tomb of Allan Kardec, where two months ago we deposited the mortal remains of Mme. Kardec, we should annually reproduce our panegyric of the master in Spiritualism, the illustrious professor whose memory we venerate," etc.

It may be remembered that Mme. Kardec left to the Society for the publication of her husband's works quite a sum of money; but the will was contested by an aged distant relative, said to be under the influence of the Catholics, and much difficulty was anticipated. I learn, however, that a compromise has been made, and that the larger portion of the widow's estate is to be devoted to the object intended. Few persons have written so much and so well, continuously, on Spiritualism as M. Kardec. His works have been translated into many languages, and almost a fabulous number of editions have been printed of them. There is in them a sustained force and aim, a logic and lucidity, which have won popular favor. His views, however, of reincarnation, are not accepted by many of the Orientalists, who feel that his conception of the subject is not the right one. The Theosophists are trying to throw light upon the matter, and, in the opinion of not a few students of this abstruse question, have the more acceptable survey of it. If reincarnation be a truth, it underlies and explains many of those abnormal conditions, strange freaks, propensities, passions witnessed in human nature, not otherwise accounted for.

A letter from Marseilles says: "The Americans, though much more advanced in certain matters than we, are, however, inferior to us in the principles of equality—the citizens of New York regarding as a monstrosity the power to re-live in the body of a negro or a redskin. They do not comprehend that there is not any place upon the earth, indifferent as it may be, where man cannot make progress and give proof of elevation."

M. Cahagnet (and it is always a pleasure to speak of this grand apostle of Spiritualism) in writing in the *Revue* a little account of his new work, "Therapeutique du Magnétisme," says: "We hope to add a great many by a simple formulaire treating of a great number of maladies, by the virtue, the preparation and employment of specific remedies. We have been assisted in these studies by different lucides or seeing mediums, above all by our lucide supérieure so well known" (in America through his valuable and reliable book, the "Spiritual Telegraph") "under the name of Adele (Théodule) Magniot. For thirty-five years we have had reasons for appreciating her high lucidity," especially where the sick and suffering were concerned and for whom she has a veritable affection. One can see her value by reading our "Arcanes de la vie future dévoilés," her success in invoking the spirits of the departed; also her recognition, so precious, of the virtue of medicinal plants, shown in our "Traitement des maladies," in which more than one hundred and fifty are specified. As this work has long been out of print he has embodied its contents in his new volume of 450 pages, named above. In concluding his interesting article he says: "We have seen much, meditated much, practiced much and suffered much; this is why we have decided, before quitting the earth, to communicate to our brothers what we believe will be useful for their health and happiness"; and, few, I think, could put more soul and brotherly love into a work than M. Cahagnet. An editorial note says: "M. Alphonses Cahagnet, man of nature, superior spirit, who has learned all by himself, is an esteemed and eminent philosopher whose lessons are the more precious as they are based upon experience and facts."

Bulletin de la Société Scientifique, etc., Paris, for May. This Society has M. Fauvey for President, and his able pen develops here "The Social Question," which is treated with a wide view of international interests, showing that where "the workers can organize scientifically as an institution of public utility, there will be opened to them the purse of all industries in which can be liberally arranged all taxes, salaries, etc., in all the markets of the world." But this is only an isolated idea out of pages of close reasoning. This is followed by an interesting dissertation on "The Liberty of Man," by M. F. Vallès. Space is then very properly given to Mme. Blavatsky, who replies to a false statement in a former *Bulletin*, saying: "It was not Col. Olcott, but Mr. A. O. Hume, who wrote the article on the constitution of man," etc. (I do not transcribe literally). "Mr. Hume wrote at the commencement of his occult studies, guided by certain passages found in certain letters of Mohatma Koothoomi and another grand master and adept of the fraternity of the Himalaya. It is his first essay, and very superficial. Correct in general, but erring largely in the details; and you made a great mistake in seeing in it the Alpha and Omega of our science. Our Brother Koothoomi has since undertaken to give to the world, through Mr. Sinnett, what has not before been divulged, and which you all know. In a word, it is Mr. Sinnett who has compiled the letters of his master and correspondent, and which afford to the public the correct teachings (enseignement) of the Buddhist Archats."

Referring to some compliments paid her in the *Bulletin*, Mme. B. says: "I do not merit them. I only do my duty, and am but the humble disciple of our great masters. You have the same right to your views as we have. 'From the clash of opinions comes light.' Occultism sustains and proves the Spiritism, whilst the Spiritism (Anglo-American) is diametrically opposed to its most important teaching: reincarnation." And, "You place your faith in what the spirits say or is said by the clairvoyants (mediums); but the nature of these spirits is not yet proved; the identification of their personalities is accepted upon their own affirmations, and which it is impossible for you to verify. An angel of darkness (a clerical expression) knows as much as an angel of light, and can personify whom it pleases."

Not that I believe in one or the other, but I give this as a simple example."

Mme. Caroline de Barrián's account of the poor suffering women who, imprisoned for minor offences in the St. Lazare, are afterward turned out into the inhospitable world, is a portrayal of scenes which the rich should once witness to make them charitable, and aid the "society" devoted to these liberated ones. Mme. Rosen, referring to it, says that this "society" was founded by Mlle. Michella de Grand-Pré, who, during long years and up to her last days, labored in behalf of these unfortunate, and saved thousands whose sad fate, in misery and misfortune, had led them to this horrible prison.

Le Devoir, Guise (Aisne), of 13th and 20th May. Though these numbers contain no one article devoted to Spiritualism, they are valuable as promoters of progress. The union at Guise of capital and labor is a grand success. In the annual celebration, called the "Feast of Labor," the whole community gave themselves up to sport—to dance, to music, to games, etc. Mr. Godin pronounced a short discourse, beginning with: "For twenty years the fête du travail (of labor) and of the children has been a sacred fête with us; almost a religious, etc." An article on cremation shows that this ancient and sanitary process of disposing of mortal remains is coming into favor very largely.

Le Spiritisme, Paris, May. This is a new semi-monthly paper of sixteen pages, and is quite inviting in aspect and matter. An article from M. A. de Lassus, a medium, states that he, when certainly quite awake, saw before him his mother, and such men as Robespierre and Caesar, whom he is able to describe minutely. He thinks Kardec, though devoting several pages to seeing mediums (in his Book on Mediums), has not said all that may be said upon this subject. The "Question Spirite," before French science, discourses at the Tomb of Allan Kardec, and "Communication from an Indian Spirit," are the main items which follow.

Licht, mehr Licht, Paris, May 20th. This German paper, in English type, and now in its fourth year, maintains its agreeable features and its contributions, seemingly of much interest. Its first article is a translation by M. Geo. Lenker of a portion of Kardec's "Heaven and Hell"; then we have "A Vision," from the pen of the Countess Adeline Vay; several mediumistic communications, and minor items, in which are mentioned Swedenborg, Jacobs and Houdin, Davis and Cahagnet—the last in connection with his new work noticed above.

BELGIUM.

Le Messenger, of Liege, May 15th, contained one of Colaborator's effusions, which are always good. His "Solemn Moment" treats of our corporeal death as one of the barriers thrown across the life which finishes not, that has its awakening in the morning. It marks one step forward in the life without end. "Spiritualism in Antiquity" records the Kabalists' views of the soul; also the ancient Mexicans as recorded by Solis. M. René Caillie continues his "God in Creation," which is followed by the "Two Anniversaries," in which the editor refers to "the excellent review, Mme. Grange's *La Lumière*," published at the low price of \$1.25 per annum.

Le Phare, of Liege, for May. This neat brochure contains also much to awaken reflection, not only on Spiritualism but Magnetism. Under the heading of "A Tenor Seeing Medium" it reports (in brief) that Mr. Vincentini, director of the *Theatre Lyrique*, was preparing to give a representation of the "Key of Gold," when suddenly his tenor, Achard, grew pale, and placing his hand over his eyes as if to shut out some painful scene, cried out, "My brother! my brother!" "What of him?" asked the director. "He is dead. Ah! my poor Charles!" was the reply. This brother was director of the "Conservatory of Music" of Dijon, and had fallen dead as M. Achard had seen him—*tomba banimé*. A spirit said through the medium Mme. Krell: "Remember well that with love you will make adepts, with charity you will draw along the masses, with devotion (dévotion) you will transform your world." "At Hanover the incineration of bodies will soon take the place of interments."

SWITZERLAND.

Lumière et Liberté, Geneva, for May. The editor of this quarto of sixteen pages intends to have his paper the popular expression of what is valuable in science, true in religion, and elevating in literature and art. The Theosophists of Paris think of adopting it as an exponent of their opinions—with all respect for others. One of the first contributors to the present issue is a learned Israelite, M. L. Levy-Bing—an estimable elderly gentleman, who informs me that he has demonstrated in a work, (about to appear, I think), that the Phœnician language was the mother of the Hebrew and of all other languages.

La Lumière et Liberté also adopts the cause of those opposed to vivisection. Mme. Kingsford (M. D.), and Mr. Ed. Maitland, of England, both have their views expressed here against vivisection.

In Les Etats-Unis d'Europe, Geneva, May 19th, I find a touching history of heroism almost without a parallel. Briefly: "A fire was raging in the woods which surround Clesau, toward which it was sweeping furiously. A few pine trees stood between the town and the fire. Eliza Batally (though all others seemed paralyzed with fear), with hatchet in hand flew toward them and attacked those nearest the flames. Excited by her example, men and women joined her. Ere, however, the work undertaken was all accomplished, fire and smoke enveloped the heroine, and she fell suffocated and burned to death: but the village was saved." What monument can be raised high enough to commemorate the noble deed of Eliza Batally?

CENTRAL AND SOUTH AMERICA.

El Horizonte, of Guatemala (date effaced). This is a large paper of one sheet, with a handsome heading indicative of science and commerce. Though I see nothing in this issue relating to Spiritualism, several outlying rebukes seem to be intended for the clergy—Bishop of Barcelona, the curate of Cerrera, and the Friar who while consoling a friend robbed him.

Revista Espiritista, Caracas, for April. Its first article, editorial, is, "Spiritualism in respect to Science and Religion," showing how largely our doctrines are adapted for universal acceptance, while those of Rome say, "Outside of our laws there is no salvation." Its "Ecce Homo" takes up nearly all the rest of the magazine. It brings forward what evidence is to be found concerning the personality of Jesus—and is copied from the *Barcelona Revista*.

"*La Fraternidad*," of the Argentine Republic, informs us of the success thereof of Spiritism.

Pere Ventana is also quoted—his letter to M. Gougenot des Monneaux, acknowledging his "immense erudition," see *La Magie du Monde*, etc., par M. des Monneaux.

allism. It is the organ of a "society" for the instruction of poor children gathered in by Spiritualists; and we learn by it that the little waifs are making very satisfactory progress.

Revista Espiritista, of Buenos Ayres, for April. The editor, Don de Espada, opens this number with an account of what the people of South America still submit to in yielding up the first fruits of their hard labor to the idle priests, and asks for the origin of this unjust demand of the church. Don Garcia Lopez, in his "Spiritual Doctrine," says: "There is nothing more consoling, more moral, than this doctrine." A spirit, "the guide," said to a "circle" of Spiritualists: "Seek the way of wisdom in the holy law of Universal Love." A new "group" of Spiritualists has been formed in Buenos Ayres. Still in hand: *Annali dello Spiritismo*, Turin; *Psychische Studien*, Leipzig; *Reformirnde Blätter*, Budapest; *Der Sprechsal*, Leipzig, and *Spiritualistische Blätter*.

Written for the Banner of Light.

LINES.

To One who Aspired to be a Poet.

BY BELLE BUSH.

Oh! ye crowned and blessed mortal,
Lingering at the golden portal
Where you hear the mystic numbers,
Hear the holy, rhythmic numbers
Sweeping through the universe,
Learn, oh! learn, in loftiest verse
All their sweetness to rehearse—
Learn to be in truth a Poet.

Wake no sounds that only sadden,
Breathe no words that chill or madden—
Let your passions' fever die,
And their heated lava lie
'Neath the wealth of feeling high,
Like the scoria that sinks
Down into abyssal slates
From the fountains whence you drink,
Leaving on each flowery brink
Only sweet, refreshing draughts.
Let your songs be nectar draughts,
Giving joy whoever quaffs.

Sing of hope, that to us waits
Dreams, that come like floating rafts,
Drifting on with shifting masts
Toward us from the glorious past.
Sing of love that sinks her shaft
In our hearts, and stays to graft
In the flowering tree of life
Buds that shall not bring us strife.
Sing of faiths and holy peace,
Sympathies that never cease,
Joys that in their use increase,
Charity, that thinks no ill
Though a brother climb a hill
Up which we have toiled for hours
By a nearer path than ours.
Sing of life and love and duty,
Sing of hope and joy and beauty,
Sing of truth as highest beauty,
Be in thought and deed a Poet.

Learn that in the paths of duty
Pence is found, and heavenly beauty
Strews her choicest pearls along;
And whoever pursues them long
Will in heart grow brave and strong,
Strong to rise and conquer wrong.
Learn, oh! learn this holy lesson,
Learn by heart this needed lesson,
That whoever pursues his pleasure,
Thinking only of his pleasure,
Never will find the precious treasure,
Never will be in truth a Poet.

Less of impulse, born of passion,
More of pity and compassion;
Less of words that only sadden,
More of those that cheer and gladden;
Less contempt for patient labor,
More of trust in friend and neighbor;
Working less for self than others;
Blessing all your human brothers—
This will make you more a Poet.

Delvidere Seminary, N. J., 1888.

ANTAGONISM OF THE CHURCH TO SPIRITUALISM.

To the Editor of the Banner of Light:

Orthodox theologians claim the Bible record to be the inspired and infallible Word of God. They disbelieve in modern spirit materialization, but hold as true the account given in the Bible of a séance held by Moses among the rocks of the mountain, where it is stated God was seen through a cleft of the rocks, notwithstanding in the same record the apostle John declares, "No man hath seen God at any time." The phenomenon may have occurred, the "cleft in the rock" corresponding to our aperture in a cabinet, though it is not stated that Moses, the medium, was placed under "strict test conditions." The spirit who manifested on the occasion may have been that powerful spirit "Jehovah," who conducted the Jews out of Egyptian bondage.

"Jesus, the Son of Man," a grand reformer and exemplar, Orthodox theologians claim to be one of the three Gods in one. The priests of his day regarded him a pestilent fellow, a wine-bibber and glutton, one who ate and drank with publicans and sinners; and held that in his utterances and in the signs and wonders he wrought, he was an impostor and blasphemer; and for that was put to death. Modern Spiritualism was ushered into the world in like humble manner. The spirit of a murdered pedler succeeded, after long persistent effort, in making his wants known, through the Fox children. For the first time, actual knowledge supplanted the blind faith of Orthodox theology, and we were enabled to learn the future destiny of man. It was at Hydesville the impenetrable veil hung up between the two worlds by Orthodoxy was rent asunder, and since that rending we see no angry God nor fear a personal devil going about as a roaring lion, seeking whom he may devour.

In visiting Geneva everybody you meet can point you to the monument of John Calvin, while but few can point you to the spot where repose the ashes of Servetus, whom Calvin caused to be burned to death for expressing an honest difference of opinion. Taking Prof. Phelps of Andover as a specimen, the followers of Calvin are the severest and most unrelenting opponents of the spiritual phenomena and philosophy. Through their Westminster creed they consign nine-tenths of the human race to an endless hell, while but a few are saved, always including themselves. They often pronounce the question, "What good has Spiritualism done?" In answer to that, we say: "One thing, if none other—it has wiped out the doctrines of the Calvinists, election and reprobation, and opened up a brighter and more just way from mortality to immortality, through the wise, equitable and beneficent natural law of the Creator; an eternal unfolding progression to all of his children, each individual taking his stand in spirit-life on first entering, in accordance with the life lived while in the flesh. The knowledge that has superseded a blind faith renders Spiritualists strong in their hopes of the future life. It robs death of its sting and the grave of its victory; armed somewhat with a knowledge of the general laws of nature, man is by it prepared to move onward

and upward, never turning back, as the Calvinists do, to a day when they shall resume again their old mortal bodies deposited in the grave.

Now what has so-called Christianity accomplished for the world in the last nineteen hundred years? Christianity claims the church was first established on the Day of Pentecost. Certain rules were then adopted for the observance on the part of the membership. Of these one required baptism, another to sell one's possessions and deposit the proceeds in a common treasury, "and distribution was made unto every man according as he had need." It costs but little in money or self-denial to observe the ordinance of baptism, hence it has been practiced from the day of its adoption to the present time. The other rule has been ignored, but by what authority and when and where the rule was abrogated, no one, unless it be the learned doctors, can explain. It was a great sacrifice for rich members of a church to divide their property with their needy brethren, yet so important was the rule that, to impress it on the minds of the public, two of the members were struck dead for lying about a true return of their property. The adoption of the rule had followed as the logical sequence from what Jesus had taught—that we should not place our affections on material things, which perish in the using; but on spiritual things above, which are eternal.

The modern church observes but very little of primitive Christianity. For the rule of holding property in common, it has substituted the erection of costly church edifices, employing high-salaried ministers; in a word, has substituted material things for spiritual things. Hence it is no wonder the church to-day is sickly and pining away. Our Orthodox neighbors use, as their great argument, that civilization is greatly indebted to the church, when the truth is, all that is good in the church has been derived from civilization, for it opposed at the threshold, instead of introduced or aided, every advance thought in science, in art, and everything that has bettered the condition of humanity.

The history of the Christian church is written in blood and persecution. It never denounced the invention of gunpowder, but it declared the invention of printing to be the work of the devil. It declared Bruno, Galileo and Columbus heretics for advancing theories inconsistent with the teachings of what they called their inspired record, that this globe was flat, and immovable, and that all the world was then known. When Hugh Miller discovered, by geological research, that the world had revolved through space for more than a hundred million of years, he was set upon by large numbers of the priesthood, and informed if he did not renounce his researches in harmony with the Genesis account of creation, it would upset the church and Christianity. Miller wrote that in the Genesis account days must be interpreted to mean ages, when every schoolboy knows if language means anything, the Bible account of the term of creation means six days of twenty-four hours each. The priests so harassed that grand old man Miller with their dogmatic assertions that he took his own life. Consider also the wars of the Crusades, the Inquisition and the massacre of St. Bartholomew, the persecution of the Huguenots, the various wars carried on between Catholics and Protestants, the persecution of the Quakers and Mediums by the Puritans, while slavery, clearly sustained by the Christian Bible, drenched this country in blood. Notwithstanding all the opposition science and progressive thought have had to encounter from the church, civilization has advanced, and will continue to advance, until the church is purged of its false beliefs, greatly modified, or ceases to exist.

That the denizens of the higher life can return, and do return, and hold intercourse with mortals, is established as clearly as the light we see from the sun. It being true, it must be for some wise and beneficent purpose to the human family; all experienced Spiritualists know that. For one I can fully bear testimony to its inestimable value to mortals: I have always received the most when looking for the least; but many investigators, instead of complying with terms demanded by the invisibles seek to dictate terms, hence if they meet unsatisfactory results the fault is with themselves.

Washington, D. C.

J. EDWARDS.

August Magazines.

THE ELECTRICIAN describes at some length the operations, now three years successfully presented, of the Yonkers Fuel Gas Company, to demonstrate that the properties of coal, adapted to all domestic and mechanical uses in which heat, power and light are required, can be extracted, stored and distributed through pipes the same as ordinary illuminating gas. Articles of much interest and value upon all branches of electrical science follow, and in an editorial upon "The Telegraphers' Strike" the operators are sustained and the opinion advanced that it may possibly lead to our telegraphs and railways passing into the hands of the general government and being controlled by it, as postal affairs now are. Published by Williams & Co., 115 Nassau street, New York.

HOMILETIC MONTHLY.—The present month's issue gives abstracts of sermons by nine American and foreign clergymen of the evangelical order, the Union College Commencement Address of Dr. Storrs having for its subject, "Manliness in the Scholar," in which is outlined a course worthy of adoption by all students; and its usual very complete presentation of matters of homiletic interest and instruction. Funk & Wagnalls, publishers, 10 Day street, New York.

THE MEDICAL TRIBUNE.—This, though reaching us in August, is the July number. It gives a report of the proceedings at the Fourteenth Annual Meeting of the National Scientific Medical Association, held in Topeka, Kansas, last June. Alexander Wilder writes of "The Missing Science," defined as the science of human character, which has not as yet been formulated. Other articles of interest to the progressive branch of physicians complete the number. Nickles Publishing Co., 45 E. 22d street, New York.

THE SHAKER MANIFESTO contains articles by G. B. Avery, Antiochite Doobitie and other writers, including G. T. Sproat, who continues his interesting narrative of experiences with the Indians. Published by the United Societies, Shaker Village, N. H.

THE BUILDERS AND WORK-PEOPLE contains many fine architectural drawings of front elevations and interior views. Charles D. Lakey, publisher, 204 Broadway, New York.

"Dr. Benson's Celery and Chamomile Pills cured me and my sister of nervous headaches." Miss L. M. Chamberlain, East Fairfield, Ohio.

We have received from Messrs. Colby & Rich a copy of Poems and Rhythmic Expressions by Dr. D. Ambrose Davis. All lovers of advanced thought, whether in prose or poetry, especially lovers of poetry, should not be without a copy of this work; it is interesting and instructive. For sale by Colby & Rich, Banner of Light office, Boston, Mass.—The Olive Branch.

Physicians have long prescribed Dr. Graves's Heart-Regulator for Heart Disease. Why? Because it is a sterling preparation for a pebbler disease, and thirty years' experience warrants it as per bottle.

Spiritualism in the Pulpit.

Under the above heading a correspondent (A. J. Smith) of the *London Medium and Day-break* gives an abstract of a sermon delivered on a recent Sunday morning, by Dr. Laird Collier, pastor of the Newhall Hill Church, Birmingham, Eng., entitled "Second Sight and Modern Miracles," one of a series upon "The Occult World." In it he remarked that spiritual signs are as much historic and authenticated facts as the reign of Caesar and the career of Bonaparte; and that they can no more be blotted out of the pages of history than the reign of kings and queens. "To-day," he said, "the subject is an absorbing matter of inquiry. Scientific investigation has done much goodly work for this past half-century, and scientific seekers should be hailed as honest workers for God. Religion should widen its views, and openly admit the rational philosophy of science."

He claimed that Jesus used the term "faith" to signify confidence, sympathy, and spiritual relationship; that he was a "spiritual medium and soul seer," and lived in the soul world. Paul made the occult sight the text of his epistles, when he said—"Faith is the substance of things hoped for, and the evidence of things not seen." To him, also, faith was the eye of the spirit, giving evidence of the substances of things not seen (by the physical eye). Faith is not trust and conjecture—it was never made blind belief until the time of Calvin—it meant the sight of the soul in contradistinction to the sight of the senses.

Dr. Collier gave to the term "Miracle" its only rational and proper definition. He claimed that it did not imply a suspension of law, but the action of an UNKNOWN law over a KNOWN law. It is an effect, he said, produced by an adequate cause; the reverse is inconceivable. Take it outside the domain of law, and it is jugglery and imposition. Jesus promised his followers the power to do greater works than he did. Christianity, then, should be the growth of the spiritual over the material—the subordination of physical life to the higher spiritual life.

Outside the domain of theology he regarded it as plainly to be seen in this age that many of the leaders of scientific thought recognize the intimate alliance of the physical with the spiritual worlds, and all are working in their chosen path. The relation of this world to the next, and of both to a Supreme Power, of the condition of man here and hereafter, are substantial facts that endure forever, not mere theories to be swept away by others that may appear in the next generation, and are to be dealt with as such.

Appealing to the simplest reasoning faculties of his hearers to substantiate the truth of what he had said, the speaker continued:

"It is a curious fact in history, that the class of minds that accept the old miracles reject the new. Did Moses see the burning bush? Yes. Did angels appear to men? Yes. Did Jesus and others heal the sick and give sight to the blind? Yes. Well, if such occurred then, they occur now; if they do not occur now, they did not occur then. The laws that govern all phenomena are the same to eternity. These gifts are nothing new; they have been known to the Indians for hundreds of years. This second-sight is given to man to elevate and dignify his life on earth. The glory of the stars, and suns, and revolving worlds, and the material order of nature, is inconceivably grand to the material eye, as you swing the telescope across the vast domain of worlds. Think of the glory of your relation to them! Then add to that sight the sight of the soul, with its relation to the spiritual worlds—this is clairvoyance."

Brooklyn (E. D.) Spiritual Conference.

On Monday evening, July 30th, Mr. C. R. Miller read a communication from E. V. Wilson, through Mrs. Harry Simpson of Cambridgeport, Mass. At its close the audience was addressed by Mr. Swift, under the control of his guides, who said:

"On a previous occasion you were given something about light; we will now speak of darkness. In nature there is the positive and the negative; without darkness you cannot have light. People are dark in many ways; some in the mental, some in the physical, others in the moral. In the so-called dark ages of nature, is inconceivably grand to the material eye, as you swing the telescope across the vast domain of worlds. Think of the glory of your relation to them! Then add to that sight the sight of the soul, with its relation to the spiritual worlds—this is clairvoyance."

"After a sole by Miss Latham, Mr. C. R. Miller read a communication from a sister who had written in a closed box, by independent writing through the mediumship of George Cole, together with a psychometric delineation of the same by Dr. V. P. Bloom."

Dr. Sara Somers referred to the collaboration of messages by psychometric power, and to the marvelous mediumship of Mr. Cole, and gave an account of some experiences in a church and with mediumistic church people.

Deacon Cole said: "Through all times man has lived, they have battled for light and religion; and the light is now; men rise up and say they have all the light, and those who differ from them are in darkness; but there is a false light, and the man who rises up and asserts at the symbolic meanings of the light, more forbidding and more just to those around you. Throw away the mantle of darkness and come out into the light which shall shine more and more forever."

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The golden maize ears grow ;
With birds the tuneful thickets swarm,
With game the forests dim ;
In lakes ne'er rough with gale or storm
In shoals the fishes swim.
—B. W. B., in the Indian.

The masonry of the Washington monument is now 270 feet in height, and the iron-work is 20 feet higher. It is thought that 400 feet will be reached this year.

cultural Hall, and the services of the following distinguished speakers have been secured: Mr. J. Frank Baxter for the month of October; Mrs. N. J. T. Briggs for the month of November; Mrs. Amalia H. Conly for the month of December; and negotiations are now being conducted with prominent speakers for the remainder of the season.

NOV. 18. - 1944

[illegible]

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