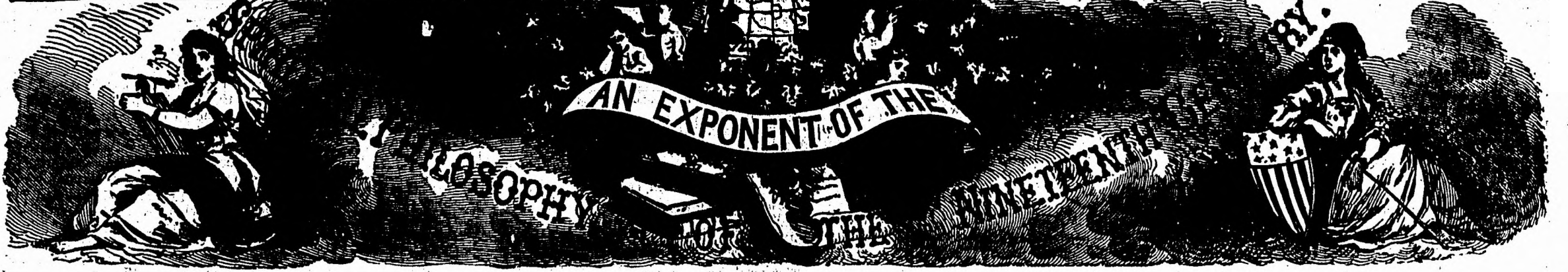


BANNER OF LIGHT.



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THE CHILD'S DREAM.

BY MRS. EMILY TAYLOR.

Oh! I cradle me on your knee, mamma,
And sing me that sweet refrain
Which soothed me last as you fondly pressed
My glowing cheek to your loving breast;
For I saw a scene as I slumbered last
That I fain would see again.

I fancied we came to a wood, mamma,
And wandered the green aisles through,
When near me a butterfly flitted in pride,
And I chased it away through forest wide,
And I thought came on, and I lost my guide,
And I knew not what to do.

My heart grew chill with fear, mamma,
And I loudly called for thee!
When a white-robed angel appeared in the air,
And she flung back the locks of her golden hair,
And she kissed me so sweetly, ere I was aware,
Saying "Come pretty child, with me."

My tears and my fears she beguiled, mamma,
And she led me far away;
We entered the door of the dark, dark tomb,
Then passed through its long, long vault of gloom
And opened our eyes in a world of bloom
And a sky of cloudless day!

And there was a heavenly throng, mamma,
With seraph and cherubim fair,
And I saw, as I roamed through the region of bliss,
The spirits that came from earth's land of distress,
All bright with the joy no tongue could express,
For they knew no sorrow there.

Let me go to that land of rest, mamma,
While slumbering on your knee;
I would live in that land of forms divine,
In kingdoms of glory eternally shine;
And the world I would give, if the world were mine,
Against that land to see!

Cheating, Mich.

Spiritual Phenomena.

A PROOF PALPABLE.

BY JOHN WETHERBEE.

"Sometimes comes to soul and sense
The feeling which is evidence";
and sometimes more than feeling, or faith, but
knowledge, sensuous and positive, which, using
common speech, is actual and unmistakable.
Such an experience I have had lately in materi-
alization at one of Mrs. C. M. Sawyer's séances.
I seem to be passing through a period of satisfy-
ing circumstances that inspires my pen with
boldness of expression; but I can assure the
reader of the literal and perfect truthfulness
of my statements. I am obliged to mention
names of mediums to make my statements in-
telligible; but I do not write to praise or to puff
any one, but simply to testify to the truth. I
have not, as I have often said, had any doubt
of the fact of the materialization of spirit-forms
any more than I have of frequent frauds in
connection with that class of manifestations.
Shall we stop breathing because the air is foul?
I am no apologist for fraud; it is wholly unjusti-
fiable, no matter what the motive, or whether
on the part of spirits or of mortals, or of both;
but however aggravating or disgusting fraud in
such manifestations is, it has no more connection
with a genuine fact than a rag-baby has
with a living infant; they are wholly different
institutions.

Often the proofs of a genuine materialization
to an individual are not such as will carry
conviction to others by statement; often the
evidence is unobtainable, at best conveying the
impression only that the stater honestly thinks
so. Recognitions are the best evidences of this
kind, but they carry no conviction, for people
are so differently constituted, the faculty of
recognition is different in one from what it is
in another. I do not take kindly to recognitions,
and if I had time I would state why; but
it is not necessary here. The most that I am
aiming at, in this connection, is the demonstra-
tion of the fact of materialization, not of indi-
vidual spirits. That is a secondary matter, and
for people to suit themselves about; but the
actual fact of spirit-materialization is of prime
importance, as a scientific fact, and also as a
phenomenon of great importance in spiritual
matters.

Sometimes the evidences of the fact are of
such a character that they can be stated, and
the statement would be as evidential to the
reader of the statement as the experience it-
self would be to the stater. If the stater is believed,
I write for those who believe I tell the truth;

those who don't believe me can skip me. I
have had, as the BANNER readers know, lately
some of this kind of experience, and have
stated it. I have had the good fortune, while
at a séance of Mrs. Sawyer's, within a week, to
have not only palpable proof of a materialized
spirit-form, but in such a manner that I can
state it, and if I am sound in my mind and
truthful it will carry conviction. This, then,
is my apology for writing on the subject so
soon again.

It was an excellent harmonious circle—this
séance of Mrs. Sawyer's, of which I write. I am
thoroughly acquainted with the cabinet, so I
say nothing of that, and if I had not been, the
occurrence I am going to relate would be a self-
evident fact all the same, not only to me, but
to all who believe my statement. The forms
and the recognitions were about as usual, and
the audience were, as usual, satisfied, so I will
not go into details. Mr. Burk said to "Maudie"
(the little control who, during the evening, had
once or twice been visible, and also quite talka-
tive), "Can't you let 'Shadows' come with you
in the cabinet?" and I said, "Maudie, I wish
you would." (I thought to myself I would like
to be in there, and while in there with the me-
dium, for a spirit to come out—but I hardly ex-
pected such an event.) Maudie said, "Let
'Shadows' come." I went up to the curtain
and stopped, expecting a spirit to appear; the
curtain parted, and the medium stood there, a
little back, and said, "come in." I entered
with alacrity, and went with the medium to the
chair, which I sat in, the medium standing
close by my side. I then held her hands as she
stood there, one in each of mine; while in that
condition a spirit vigorously manipulated my
head, ears, eyes and hair, and Maudie talked
with me, which seemed like an independent
voice, and was not the medium, who, being
erect, her head was a foot or two higher up,
and she was also communicative. I am posi-
tively sure there was no human being in the
cabinet except the medium and myself. It was
dark, of course, but my eyes got adapted to it, so
I had both tangible and ocular evidence of the
contents of the cabinet.

While holding this expressive colloquy the
curtain parted and a male form passed out into
the circle-room. I started a little at the move-
ment, but I had my right arm around the me-
dium's waist in a firm as well as a respectful
manner, when she said: "I am so glad," refer-
ring to the apparition that had gone out of the
cabinet and was then outside, and the circle
was commenting on it. I arose from the chair,
still holding the medium by the hand; we went
to the curtain; I took the returning spirit's
hand, as he was about entering, and standing
near the threshold, outside, I had the hand of
the spirit, and also the hand of the medium,
and sufficiently out in the room for the medium
to be in sight: Thus we were all three in full
sight of all the persons in the room.

If I state the exact truth, and I claim that I
do, can there be anything more positively true
to me than that objective spiritual fact? I
make the statement as exact truth in all the
circumstances, as much so as any fact can be.
To me it is proof palpable of the materializa-
tion of a spirit-form.

I do not suppose any medium can give this
experience that I have related to every one, or
at least often. I feel thankful that it happened
to me. I do not claim to be a favorite of the
spirits, rather otherwise—or some of them—
—but it is possible, as I am known as a penholder,
that it was given to me to record it; at any
rate, I am acting as if that was the wish of the
spirits, and hope my statement will be received,
as I intend it to be, as the exact truth.

ADDITIONAL MESSAGES RECEIVED THROUGH THE MEDIUMSHIP OF MRS. PATTERSON.

To the Editor of the Banner of Light:

Your columns for October 3d contain an arti-
cle transferred thereto from those of the *North
American* of Philadelphia, Pa., wherein were
given certain messages received by myself
through the mediumship of Mrs. L. M. Patterson
of that city. I herewith send you the
following as additional evidences of the
wonderful powers of Mrs. Patterson as a slate
and automatic writing medium:

"I am the geologist that made the book called
'Footprints of the Creator.' To be sure I went out by
my own act, but I was in a state of distraction at the
time. Had I known what spirit-life was like I should
have suffered on. But regrets are useless and unmanly
besides. There are more than a hundred now all
anxious to come, and, therefore, one interferes with
the others."
EUGEN MILLER.

"I am contented with my position. It was the un-
charitable actions of so-called friends that sent me
here. It's over now and I am satisfied."
W. C. RALSTON.

"Happy to meet you. I fear very much that neither
your wife or daughters will get control of the slate to-
day, as there are so many trying that they interfere
with one another."
R. W. EMMERSON.

"Emerson no longer looks on this as a rat-hole phi-
losophy. He has solved the problem for himself."
E. HARGRETT.

While in earth-life Emerson was accustomed to
contemptuously refer to Modern Spiritualism
as a "rat-hole philosophy."

"Ask the publishers and they will tell you this is
characteristic of my writings. I am on intimate terms
with your spirit-family."
O. S. BROWN.

"In the following three communications the
spirits refer to a party of gentlemen who are
investigating the phenomena of Modern Spiritu-
alism."

There is a strength of will-power in some one or
two of that party that will be hard to overcome; not
that they don't deem it possible for spirits to hold in-
tercourse with earth, but because it is at variance
with popular opinion."
[My daughter] ANNA.

"There was an influence to overcome that was very
hard to overcome. Some of the cases were opposing
without knowing it; it was all so adverse to the teach-
ings they had received."
E. S. WHITTAKER.

"Mr. Patterson—the missing article in connection
with Clarys in the left-hand corner of his office
desk. It has a bit of black thread tied loosely about
it, as a mark. It has slipped into the desk. It is
written on foolscap, which is marked by several

names, 'Providence' among others written trans-
versely on the upper part."

GEORGE W. DANIELSON.
"April 20th, 1884.—The paper is in the place I de-
signated. I have seen it there within the last twenty-
four hours. I have learned more in the little time I
have been here than in all the years spent in the body."
G. W. D.

*Dear Mr. Hazard, that account of Mrs. Clarys in the place mentioned
by Mr. Danielson for I met with the same for myself your daughter
Constance Colton and Annie are associated with me in the
grand work of making the line of our ownest byplan—
and better I will write for the lady you mentioned and Annie
will give her name as we feel much interest in her she
is a highly cultivated lady E. Brown*

The above original communication (as also
the preceding one signed by her, in which she
confidently asserts that "the publishers will
tell you this is characteristic of my writings,")
was written automatically by the hand of the
medium by Charlotte Brontë—the well-known
authoress of "Jane Eyre," etc.—in almost mi-
croscopic characters, of which this text-en-
graving is a fac-simile. It is recorded that in
consequence of the extreme poverty of the
gifted sisters they were obliged to economize
closely, and accustomed themselves to write in
an almost infinitesimal hand. The smallness
of this specimen may be readily recognized
(by comparison therewith) as corresponding
with an autograph letter of Charlotte's inserted
after page 134 in Wemyss's edition of her life:

"We see about you many beautiful young ladies,
they gather close to you, drawn there, it seems, by
the influence of your children. And as each one brings a
flower emblematic of themselves, I feel like mention-
ing some of them. Anna bears in her hands masses of
the lily of the valley, small, delicate and modest; they
in their purity resemble her spirit. Esther has the tall
regal Easter lily in her hands. They broken proud
resolve and noble work; while Constance has her
hands laden with deep red Jacquemont roses; they
tell of strength and endurance for themselves. Other
little Brontës bring to you an offering of pure white
camellias, and an elderly lady bears in her hands the
dear old fashioned garden pink noticed for the story
permeate that speaks to all of early days, and the dear
old home-life."
LUDIA H. STICKNEY.

"I can, under any half fair conditions, give exhibi-
tions of spirit power that to an unbiased mind would
be proof positive; but when a party (or parties) deem
it advisable to pretend that there is no reality, it is
hard to come."
E. H. HAZARD.

"So many doubt the evidence of their own senses.
If you can't trust their eyes and ears, of what use
are they? We on this side feel that a crisis is
near, one in which many will be forced to admit this
truth."
E. H. HAZARD.

Alluding to H. C. Gordon's alleged exposure,
it was written automatically by the hand of Mrs.
Patterson:

"This is but the beginning of the end, and instead
of doing the case a lame will, in fact, only make
the public more anxious to see for themselves. For all
know that, as a rule, the object of newspaper men is to
obtain as highly sensational subjects as possible, and
that they do not give ungarbled and plain statements.
But the time draws near when the manifestations of
will become so common that none can doubt their re-
ality."
ANNA HAZARD.

"I have tried to overcome the will-power that is ar-
rayed against us. I had Henry Gordon with me for
quite a length of time, and tried to get him to see that I never
found him to do the least fraudulent act."
H. SEYMOUR.

"It has ever been the case! any infringement on old
fozylism has met with war from them."
J. W. EDMONDS.

"They surely have been weak and pressed, and
this is not surmise, but knowledge."
J. W. D.

[This was written by the Judge in reference
to the paraphernalia that had recently been ex-
hibited in court by the prosecutors of Gordon
and Kerr.]

"I am very happy to say that three-fourths of the
seed you have sown is in good ground, and
will bring forth fruit. Even as you on earth are attracted
toward those that are in harmony of thought and feel-
ing, so are we; and we seek those that harmonize
with the others."
LUDIA H. STICKNEY.

"Schooled in the bitter school of poverty, and hav-
ing to practice the strictest economy as the daughter
of a poor Episcopal minister, habit became second na-
ture, and we still carry the same with us."
GEORGE W. DANIELSON.

I know not whether Charlotte Brontë had a
sister Emily, but the two foregoing communi-
cations were written in the microscopic hand-
writing I have before referred to (though differ-
ing in character) as well as several others
written by Charlotte Brontë. I think it is a
fact that some of the earliest of Charlotte's
talented works were originally written in the
hand described, and mostly on little waste slips
of paper.

"I assure, my friend, Yes, I have solved the mys-
tery. I know the whole truth. Ah! the words you
spoke to me made an impression more than I dared
own for fear of public opinion. I thank you for what
you did for me. It has given a clearer way of return."
GEORGE W. DANIELSON.

[Late Editor of the Providence Journal.]
"I don't think they will do anything definite. We
had hoped to unite science and spirit-power in a firm
bond; for what is science but a series of facts inter-
locking and demonstrating a given truth."
E. H. HAZARD.

"DEAR FATHER—I am very near you to day. Yes-
terday was the so-called Easter of the Orthodox
Church; but the Easter of the Spiritualist comes on
March 31st. That was the coming of the truth thirty-
six years ago to Hyattsville. The true saviour of man-
kind came with the tidings that man was immortal."
[My daughter] ANNA.

"I am drawn by the peculiar surroundings. I have
materialized so frequently that I am well assured of
the truth. The inspiration of those that have gone on
before is all that gives you the talented artists of the
day. A new era has dawned, however, and we can
now give manifestations that cannot be gained."
J. B. BOOTH.

"I am a companion of your daughter Anna. There
is a great similarity in our tastes. We were attracted
toward each other, although she has been here much
longer. I will give my maiden name, as you
would not recognize my married one."
GABRIELA GREELY.

"Elder daughter of Horace Greeley."
[My daughter] ANNA.

"There are those that would do anything, no mat-
ter how mean, could they be sure it would insure this
glorious cause, but they are too true. Spiritualism
has come to stay, and in spite of the persecutions, it
will rise triumphant above all of them."
CONSTANCE.

[The above was written by the medium auto-
matically at the same time that I heard the

sound of writing progressing between the
screwed slates.

"I feel that there has been a collusion between par-
ties here and in other places to make a general thing
of exposing spirits for the purpose of stopping the
progress of the truth, and daily being convinced by ex-
periences of the glorious truth."
ANNA.

"I am glad the investigation still goes on, and if it
has done no other good it has served to waken up the
people to the fact that what otherwise never have been
the glorious philosophy a thought."
H. H. HAZARD.

"I go now with the others, dear Mr. Hazard, but
this shall not be my last visit, and I want you to say
to my successors that I shall be about the office and
throw my influence in their favor."
G. W. D.

"Now, dear friend, we go. I know and love
you quite as well as I am associated with you on
earth. Truly those that bear life's heaviest crosses
shall wear heaven's brightest crowns. Then the me-
diums that have been maligned and persecuted shall
enjoy the fruits of well-earned laurels, and their con-
stant friends, too, shall take up a portion of their joys,
just as they have helped bear their burdens."
CHARLOTTE BRONTË.

The two following communications were mailed
to me last spring by Mrs. Patterson whilst I
was sojourning in Santa Barbara, Cal.:

"DEAR FATHER—You are not alone in that far-off
land. Your darlings still cluster about you, but the
wish of thought sent back by your mental forces drew
me to the medium. We are glad to see you improve.
Thought that is a beautiful land and a glorious climate.
I think I prefer your home surroundings. We go there
as close about you as though the greatest mediums
were with you. Dear father, we are always with you
at eventide, and we try to make you know it."
ESTHER.

"As a friend of your loving daughters I feel like one
of them. You do not seem as a stranger to me, but
like a loving parent, and as a child I claim a place in
your affection. Be of good cheer; there are still
bright days for you and dear communion with your
spirit-friends. No matter how adverse the winds be,
we find out."
MAY.

"May your thoughts and beautiful impressions be
given up to cheer your loneliness, is the sincere
thought of your loving daughter,
MAY."

Since writing the foregoing I have fallen in
with a missing sheet of notes on which, among
others, I find the following communication
written between the fast-closed slates at Mrs.
Patterson's, in the spring of 1884, in my pres-
ence:

"They ask, do they, what good has Spiritualism
done? I, for one, say it has saved my nerves. It has
done to induce the proclamation of emancipation, and
if it never did anything more, that was a grand act
that will live throughout eternity."
ANDR. LINCOLN.

Respectfully,
Vaucluse, R. I., July 31st, 1885.

PHENOMENA AT ONSET.

To the Editor of the Banner of Light:
During the past few weeks Dr. J. F. MacAllister of
Washington, D. C., has been developed for a phase of
mediumship which is acknowledged by the many visi-
tors and citizens of Onset to be entirely new, and
which he designates, "Spirit Etherealization."

The *modus operandi* is as follows: A curtain, screen
or handkerchief (which may be furnished by the sitter
or audience), is suspended in air, upon which are seen
to appear faces and forms of the departed, many of
which appearances have been recognized.

The most convincing features in the case are that
this phenomenon is produced alike in sunlight, twilight
or gaslight, indoors or out, and that the figure
appears, moves, changes degree of brilliancy and size,
and disappears, or gives place to another. The only
condition upon which it is produced is that the phe-
nomenon is that of the presence of the Doctor.

None of the many who have witnessed this phenom-
enon express any doubt of its genuineness; and below
may be seen a few signatures in endorsement of this
statement, which were voluntarily offered:

Mrs. M. L. Union of Unionville, Union street, On-
set; by permission, Mrs. Appleton, family, and others
of Appleton Cottage, South Boulevard, N. Y.
Lyon, Fall River, Mass.; J. E. Thorndike, Manches-
ter, N. H.; Mrs. James Henderson, 100 East 28th
street, New York; Mrs. L. D. Joyce, Fields Corner,
Dorchester Dist., Boston, Mass.; Mr. and Mrs. John
Low, 88 Ohio avenue, Chelsea, Mass.

Onset Bay.

We are also in receipt of a statement to which, by
permission, the names of Mrs. Southworth Loring,
Fitchburg, Mrs. Dr. Wm. Sturtevant, Bridgewater,
and S. C. King, Onset, are attached—each certifies
to the following effect:

"We see the BANNER of Oct. 3d (in its report of
"The Harvest Home Festival") notices Dr. W.
Frazier of Washington, D. C., as having rendered
some fine duets—playing at the same time upon the
cornet and organ. We wish to add that (although the
instrumental music was very strong) the voice that
near the Doctor alone, and that they heard independent
voices singing in unison, and also a tenor voice."

The Doctor, assisted by his guides, produced similar
phenomena at the "Greenland Cottage" on the follow-
ing evening, when the voices were distinct enough to
be heard in the adjoining room.

The music was very fine indeed, and the genuineness
of the independent voices apparent—as it would
be impossible for the Doctor's vocal organs to have
been used while the cornet was being so skillfully
played upon."

"The Doctor claims that the music is a great assist-
ance in his healing work, and that the phenomena attributed
to his guides only."

SEANCE WITH HENRY SLADE.

As the readers of the BANNER OF LIGHT well know,
this renowned medium for slate-writing tests, and
other phenomena, is at present located at 223 Shaw-
mut Avenue, Boston, where he will remain for awhile,
holding private sittings for those who desire to in-
vestigate his powers. A representative of the *Boston
Herald* visited him at his rooms recently, and was so
well pleased with what he witnessed, as to contribute
to its columns on the following day quite a lengthy re-
port, from which, as evidence of the testimony won for
Spiritualism by Dr. Slade's mediumship in the columns
of the secular press, we make the following extracts:

"Dr. Slade is a man above the medium height,
of large frame, strong vitality, and with a rather pleas-
ing face. He invited the visitor into his room,
which contained a bed, bureau, trunk, lounge, side-
table; and, in the centre, a painted pine table, with

leaves, which were spread out, making a surface of
table top of about four feet square. The visitor was
seated at one side of one corner, on the left side, while
the medium took a seat near him at the end of the
table near the corner. Two slates were produced, and
one with a piece of pencil on its top was used at first.
The conditions required of the visitor was that
he should place both hands on the table, which were
then partially covered by the left hand of
the medium, leaving his right hand free for use
in holding the slate under the table. The medium
explained that the spirit who appeared would op-
erate and produce phenomena for him
was named William Clark, and he asked
if the spirit was present, and would write
a message for the visitor. Three slates
under the table were then produced. The medium
requested that the slates be given else-
where, and they were produced on a slate
on the table behind him, as if with a pen-
cil or other hard substance. Then the
slate was held under the table, a sound
was heard as of a pencil scratching
or writing, and when the slate was with-
drawn it contained the words, written in
a large hand, "I will try." Then the two
slates were examined, put together with
a bit of pencil between them, and first
held under the table, and then afterward held
close to the ear of the visitor, going on
inside was heard, and was continued so
long that Mr. Slade remarked that they
were evidently writing a long message.
When the sounds ceased the slates were
separated, and inside, on one of them,
appeared the following message:

"MY FRIEND—Why to so many objects to this truth
which proves immortality? Spiritualism proves there is
no vindictive and personal God. It also demolishes the
dogmas of vicarious atonement and forgiveness of sin,
showing that the full penalty invariably follows every
transgression of the moral law. Spiritualism is in full sym-
phony with all reformatory movements that are for the good
of humanity. Spiritualism is the woman which makes
the individual from ignorance and bigotry, and tells men
to investigate all things and to hold fast that which is
good. If man lives true to the teachings of Spiritualism,
he will live a good and useful life. This from the spirit."
WILLIAM CLARK.

The writer acknowledges that everything connected
with the production of this message seemed to be, so
far as he could see, fair and above board, and does
not, therefore, attempt to criticize it. After this an-
other slate was produced, and he was requested to
write a question on it which the medium was to an-
swer. This was done as required. The medium then
held the slate under the table, and an intelligible
answer was found written on the other side of
the slate when it was put on the table, the medium
apparently only holding the slate under the table.
The slate seemed to be pulled out of the medium's
hand, and then, first, the pencil on it thrown up on
to the table on the side opposite the visitor, and, second-
ly, the slate was pushed up to the table-top care-
fully, and canted or thrown a gently on it. The place
where the slate and pencil came up over the side of
the table was on the left of the medium, whose left
hand was on the table, and whose right hand was
from three to four feet distant from the slate, so
that it would seem impossible that he could do it even
with his foot. The writer admits that he is puzzled
to think of any person for whom such a feat would
be done, but he was not asked to do it, and he was
that the doctor had no confederate in the room, and
no machinery connected with the table that would do
it."

A VISION.

To the Editor of the Banner of Light:
One night as I lay cogitating about the sub-
ject of immortality, I had a singular experience,
which might be called a vision, or, if any prefer
it, a dream.

I was wondering how a person would act on
waking up into a spiritual life, who had been a
long-time materialist, and who had set against a be-
lief in a future life. While I thus imperfectly
glided into a purely mental condition, I
seemed to be in a very clean place, without any
objects to attract my attention except an old
gentleman apparently about seventy years of
age. He had a mild, pleasant countenance and
benevolent looking hand, with a good mental
development. As I caught his eye he bowed
and smiled pleasantly, and said, "Come in re-
sponse to the thoughts which are now in your
mind. I was just such a person as you have
been thinking about, and if you will write out
carefully what I say I will give you my experi-
ence." I promised I would, and this is what he
said:

"For twenty years of my life I was a believer
in the dogmas of the church, and although not
an active member, I leaned that way. From that
time on until my death I was an unbeliever in
an after life; I became so disgusted at the un-
thinking crowd of slaves to the priesthood, that
the older I got the more convinced I became
that death was a final extinguisher of all life,
and I became so inveterate a hater of the old
idea that I enjoyed the thought intensely
of a final snuffing out of my old body. I would
often say, when I got a twinge of pain, 'Ah! I
am a slave to my old body, and my old bones will
never be free.' I was an honest believer in this to
a natural truth. So firmly was I convinced of
this by looking at decaying nature, that had I
seen a legion of angels I should not have paid
any attention to them, or thought them reali-
ties."

After I got to be seventy-six years old, I be-
gan to fail rapidly, and the doctor told me to
death the more I began to worry about it. My
friends would visit me and draw my attention
to the subject, and this compelled me to revolve
the probabilities over and over again. Some-
times I would say, 'Well! I may be an old
stubborn idiot after all; but if I am, so be it, I
am honest.' I gradually became weaker, I was
dying from old age. I had lived carefully, and
my stock of energy was about played out so
evenly that what distress I had was pretty
much all over my body alike. What struck me
as singular was, that while my body was daily
and hourly getting weaker, my mind was not a
bit the worse. After I got so that I could not
talk a word from weakness, I could remember
events of early childhood, and without an in-
termission, could trace my whole life better
than I ever did it at any time before, and what
was still more singular, I could see visitors in
my room while I held my eyes closed as well as
when they were open. I was clairvoyant, and
the day before I actually died, I began to see
persons whom I knew had been dead for twenty
years and more. This began to worry me. I
could see everybody in the room and on the
streets; I saw the waiting woman and doctor in
the room, and heard every word of their con-
versation, but the spectres, or those who came
to attend my departure, did not talk; still I
could perceive what they wanted. There I lay
for the remainder of the day, but as the sun
began to disappear, all became dark and dreary
indeed; not a person did I see, all had left. The
spectres had also gone. As this state came over
me, I thought it must be a rest, but this black-
ness of mind, but I settled down into a
thicker and darker blackness. I had no pain,
but I said, 'This must be death!' and as this
reflection seized me, how I wanted to hold on
to consciousness. I reflected how often I had
said I would willingly settle into an everlasting
sleep, but oh! how I dreaded it now, when the
time came to go. How I wished for a sight
of the spectres, even, or anything but this black-
ness of darkness. At last I saw a glimmer of
light like a blue cloud, and as it approached
me I could discover a large scroll, and upon it I
saw every considerable thing I did in life. It
moved slowly and surely, and my gaze was so

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of personal free thought, but we do not undertake to endorse the varied shades of opinion to which correspondents give utterance.

We do not read anonymous letters and communications. The names and addresses of writers in all cases are indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article desired especially to recommend for insertion.

Notice 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.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

Not Many Conversions—What Are the Churches For?

The New York Independent, after having made an examination of the Year Books containing the vital statistics of the different religious denominations, comes to the conclusion that "in spite of all that has been written to prove that the Gospel is making prodigious advances among men," it is actually made apparent that "a painfully small number of men and women are added to the Lord by confession." The Independent evidently refers to the denominations called evangelical, and must likewise mean to say that the actual result is entirely disproportionate to the amount of work done by them in the line of convert-making. When it comes, therefore, to dividing up the numerical total with the number of churches and pastors, it confesses to a feeling of discouragement. In a church of one hundred members, for instance, it laments to discover that "only one or two or half-a-dozen souls are saved" in a year, in spite of the preaching of one hundred sermons, "and the individual effort and combined testimony of one hundred Christians," which is indeed but a poor return for so much effort. The Independent is even forced to admit that the very low average of ten converts to a church is "far beyond the facts."

Upon this plain showing of facts our secular contemporary, the New York Sun, remarks that it "is a very discouraging showing for the evangelical denominations, and indicates, as the Independent argues, that there is something all wrong about them." "If they fail," it says, "in the conversion of souls, they fail in the great object of their existence, and the faith is cold in them. Death and backsliding are thinning out their ranks yearly, and if they do not bring in new converts to fill the vacant places at a more rapid rate, they will die of dry rot in due time. They are not even getting the natural increase of their membership, children turning away from the faith of their fathers, and either lapsing into downright infidelity or running off to other churches." It asks what is the trouble. When the Independent would ascribe it to the failure of the larger part of the churches and ministers to make conversion their first aim, and to preaching and listening with the primary object of keeping their own faith alive, and preventing desertions, the Sun pointedly replies that that implies that their zeal is gone, their religious enthusiasm cooled, and their devotion to the doctrines they profess to believe in has become lukewarm.

Even more than this is implied, the Sun insists—that they have lost the faith, since men who are really and firmly convinced that they know the only way of salvation will never cease from efforts to bring their fellows into the path of safety. It tells them they must be propagandists or be criminally false to their principles, and that of all men "they are the most selfish and wicked." Its suggestion to the Independent is that "These churches and ministers are not in earnest. Even the assaults of infidelity do not stimulate them to effort; and why? Is it not because faith is steadily departing from them, and they are getting further and further away from genuine Christianity? If the fire is quenched in their own hearts, how can they kindle it in others?" Well reasoned, and well put. There is no answer to it that covers it. Apropos of this whole question, the Christian Union thinks there is a large number of churches which honestly desire to know what is their Christian work, though they may be somewhat lacking in earnestness to do it. It says the truth is that most of our churches are not organized to convert the world; the ministers are not educated to convert the world; and in many, if not most cases, the pew-doors are not opened to the world till the saints, who have reserved seats, are provided for.

In the face of this fact it admits that "we (the churches) ought either to change our methods or to recognize our changed aim," and, in its judgment, "we (the churches) should do both." In regard to the conversion of the world by the preaching of the gospel, it reserves what it has to say to a later occasion; at present it desires to emphatically assert that "neither the preaching of the gospel nor the conversion of the world is the end and aim of a Christian church," this being only its preliminary work. It asserts that "the churches are not mere recruiting stations, nor the ministers mere recruiting sergeants; and they are not to be measured, nor are they to measure themselves, by the number of conversions."

tions they make to the nominal force by reputed conversions." What, then, is the church organized for? The Christian Union asserts that there are many communities where the minister is in no sense a herald; where he is a teacher, not an evangelist; where his chief duty is to teach men who are more or less heartily Christian in general aim and spirit what Christianity requires of them. It should be, it thinks, to teach what the Golden Rule requires of a broker in Wall street, of a tradesman behind his counter, of a lawyer in his office, of an employer dealing with his factory hands.

It insists that pulpit preaching should answer the questions, What does obedience to Christ's teachings require of a wealthy parishioner in the centre pew? what action does the following of Christ necessitate on the temperance question? These questions and others of similar purport, it says, are not to be answered by a study of Calvin's Institutes, Wesley's Sermons, Herbert Spencer's First Principles, or Darwin's Origin of Species; and it believes that the minister who makes honest and faithful endeavor to find the answer to these questions, and a candid and kindly endeavor to give the answer to his parishioners, will not lack interested hearers. He may not convert the world, says the Union; he may not show at the end of the year a larger record than his neighbor of "additions on profession"; but he "will show the Lord a community with a clearer conception of Christian duty, a more definite sense of Christian responsibility, and an added impulse toward Christian living." And it thinks that possibly, in the year-book of heaven, that may be as well. He who is elevating the conception of justice, temperance, charity and faith, is doing, it thinks, a work just now more needed in our American churches than that of "adding to a hundred well-behaved, respectable, but listless, apathetic, worldly-minded Christians, a score more as respectable, apathetic, listless and worldly-minded as themselves."

"Psychical Research."

Not a few persons believe that the only effective and true way to out the heart out of any assumed mystery is to put it into the hands of a commission or committee; as if, forsooth, what can be ascertained by individual investigation and study, in conformity to ascertained conditions, could be much better found out by an organized and formal body of individuals, arbitrarily setting up or laying down conditions of their own. In the October issue of Dr. Nichols's *Popular Science News*, published in Boston, is a combined statement and criticism of this style of getting at the interior truth of spirit-manifestation, the conceit and conduct of psychical research societies being shown up. Referring to the American Society for Psychical Research, which was organized a year ago last month, it admits that "no results have been reached and no researches made, except perhaps a few which are vaguely and briefly presented, in imitation of those on thought-transference by the British Society."

The *News* shows and declares that "the American society appears to hold a position at an almost infinite distance from the practical work which it started to perform." It says, further, that "the distance which separates Prof. Ploker's telescopes from the fixed stars is not greater than the distance which separates prominent gentlemen of the society from the class of alleged phenomena which the Society is expected to investigate." But admitting all this, the editor of the *Popular Science News* asserts the existence of grave difficulties in the way of any organized society instituting systematic researches in this direction. In psychical phenomena, he truly says "the explorer is in a new field; he is beyond the realm of physics; and telescopes, spectroscopes, microscopes afford him no aid." "It must be studied by individuals," he adds, "in no capacious, intolerant spirit, but with a desire to learn the facts, however they may be brought under observation." He declares, and rightly, that there exist greatly mistaken notions among men of scientific reputation regarding the nature of psychical phenomena, and the conditions under which they can be satisfactorily observed.

The *News* expresses the conviction, which is the substance and value of its whole article, in our view, that "a belief in the genuineness of these occurrences among students in physical science will prove a thing of slow growth. It is only through individual observation, under accidental and unusual opportunities for study, that a thoughtful, cultivated mind is led to yield to facts which cannot be thrust aside or explained upon any laws now understood in the schools." True throughout. The laws as at present accepted in the schools of science are so wholly unrelated to the psychical or spiritual laws, so far as the latter are ascertained, that it is not at all surprising that scientists of all grades fail to apprehend plain facts and truths which are not willingly obedient to their conditions. They assume too much in assuming to know it all, as well as when they assert that there is no other method than theirs. And a professedly scientific society, taking the attitude of challenging the very existence of the phenomena, is worse by far than any single scientist, for it imposes at the start more senseless conditions.

In the *Phrenological Journal* for October is an article on "Investigating Ghosts," referring to the London Society and to Miss Phelps's article in the *North American Review*. There is little in it, however, of interest to Spiritualists, except so far as it shows that the London Society is fast getting cornered with its own inquiries. But the *Journal* does not expect to be "logically satisfied" respecting the character of the phenomena. It thinks it "beyond the reach of physical machinery" to disclose their cause and manner of production. In that view the *Journal* is unquestionably correct. And if so, all the societies for Psychical Research that may be organized will never reach any satisfactory conclusion in the direction in which they are travelling. Nay, more: no organized societies whatever will find out anything. The investigation of spiritual phenomena must necessarily be an individual affair, and thus only can it be conducted according to spiritual conditions. These research societies will, we incline to believe, do service in at least one way, and that is in showing how barbarously false any investigation must be that resorts to fixed and unyielding methods to discover spiritual causes.

It will be seen by their card in another column that the Berry Sisters will resume their regular sances in this city, commencing Oct. 27th.

Mrs. M. E. Williams's *Beacon Light* has been resumed. It will now be published weekly, she announces, instead of semi-monthly as heretofore.

The Case of Mrs. Beste.

Mrs. Eugenie Beste, of Washington, D. C., seems to have become involved recently in a serious difficulty—the gist of which, as condensed from press reports, is as follows: Having been engaged to hold some sances in Hartford, Conn., those who attended allege that their suspicions became aroused, and on the evening of Wednesday, Oct. 7th, a plan for an "exposé" was arranged, which embodied in its details the seizure of the medium by a burly pressman and a muscular janitor; this part of the proceeding having been successfully wrought out, the thoroughly frightened woman was then called upon to sign—in the presence of a notary public, who was conveniently in attendance—an instrument, and did so, which denounced her own claims to mediumship, acknowledged without reservation the fraudulency of the manifestations occurring in her presence, and ended in a theatrical declaration that from "This time henceforth to the end of the world I will desist from any further exhibitions."

Up to our going to press we are without advice from Mrs. Beste herself, and are, consequently, obliged to look on the case—as given to the public—as a matter of current news only. In our own opinion—ruling out the enthusiastic language with which the newspaper scribe of the present day hastens to "dress up" whatever he can encounter which he thinks can be turned against Spiritualism and its interests—the charges of fraud against Mrs. Beste in this sance at Hartford on the 7th inst. should be disproved or sustained by what she actually did, and not by what she said, or is reported to have said. Fifteen of the party present, out of twenty, were evidently in a conspiracy to detect a supposed fraud, and of course had prejudged the question of the genuineness of the manifestations. If (as the report states) a justice of the peace or a notary was present in advance, to take an affidavit, the case is so much the worse for her accusers, for if she gave signature to an affidavit, it will at once be seen that its contents would set forth the matter at issue in the light most favorable to the accusers, and most hostile to the spiritual phenomena and all mediums. Being taken while Mrs. Beste was under duress, the instrument, in a legal and just sense, deserves very little credit as against evidence of many hundreds of capable witnesses as to phenomena that have occurred in her presence which it was absolutely impossible for her to perform. At the worst the admission can only damage her credit for the future, and tend to rank her with those persons—like H. Melville and Anna Eva Fay for instance—who, possessed of very great power of genuine mediumship, are reprehensibly willing at times to supplement genuine manifestations with their own adulterations, for the sake of a little more money. At the same time, we must not forget that a medium of this character, if very sensitive, and surrounded by a circle of fraud-seekers, might be aided by spirits of their own kind, who would deceive the circle with physical evidences of fraud to their full satisfaction. If the newspaper reports be true, Mrs. Beste was temporarily deluded with a trapper; if not honest, she has of late taken to adulterating her manifestations. We have never had a sitting with Mrs. B., therefore cannot say from personal knowledge whether the manifestations alleged to be genuine are such or not; but we have the assurance of several reliable gentlemen and ladies who have attended her sances that there is no question in regard to their genuineness.

We can but suspend judgment (and we ask our readers to do the same) till we hear from herself, or some friend of her cause who was present, if there was one, so that both sides of the case may become available for consideration.

"Ghosts and Angels."

A pulpit discourse on the above purposely-mixed theme was recently preached in Trinity Methodist Church, Louisville, by Rev. Mr. Pearce, the actual title being the "Power of the Invisible." He admitted that "commissioned angels come from heaven to guard our homes night and day"; that "this faith has never died out of the heart of man"; and that if we could but see them we should find about us a myriad host. He allowed that there had been much superstition about the invisible, but that among all Christians there remains a belief in these unseen guardians. He remarked that it is evident from all history that there has ever existed a belief in the supernatural, and that we of these times have a clearer conception of it than the old poets and philosophers, who filled the streams and the woods with gods. He inquired of his hearers if it was not a reasonable belief that there are about us in the busy scenes of life, guardians sent from a higher power. He declared the idea of the invisible to be natural in man. The heathen forget that these guards are spirits, and replace them with idols of wood and stone. But we, he said, recognize the unseen angels in our faith: In our thoughts by day and musings by night we confer with the invisible. But he reminded his hearers that we looked upon them as spirits, and not lifeless matter.

The preacher affirmed that the invisible becomes the real to the true Christian, that the only permanent things is the invisible. The unseen becomes the enduring. This, he said, is the light-house in the vast ocean of life.

Yet this same Rev. Mr. Pearce, after admitting so much, and going so far, endeavored to put a brake upon the too-rapidly moving car of his eloquence, by putting out a sneer at the modern spiritual phenomena lest he be suspected of complicity therewith. This same professed believer in the only reality of the unseen asserted that "the ghost stories of our day have not the dignity of those of our forefathers." "If," said he, "we must have ghosts, give us back the venerable kind." That is, he explained, he would not give up the Witch of Endor, or the ghost of Banquo, for all those who "go through with senseless table-rappings." There is, of course, no known objection to his preferring what he likes. He ends inconclusively, unreasonably and unintelligibly, in saying that "God's Word" nowhere informs us that the ministering angels about us are the friends we have known on earth, yet none the less do we feel, as he admits, "the presence of some departed one, a mysterious presence of the one gone from earth." He says, "they communicate nothing, but we feel their presence and power." We trust he will clear up his clouds in some subsequent discourse.

The fall season of public meetings of the Spiritualists in Atlanta, Ga., was commenced Sunday evening, Oct. 4th, at Good Templars' Hall. G. W. Kates addressed the assemblage, followed by Miss Zaida Brown, under spirit-control. In every sense the occasion was a success.

Verification of a Message.

The communication printed in the "Message Department" of the BANNER OF LIGHT of Sept. 26th, from THOMAS LINDSAY, in which he said he "went out suddenly"; that he left his home with the intention of cutting down trees, and took his gun along with him; when about to return he accidentally exploded the gun, hurting him so much that he lived but a little while; that he belonged in Perry township, Indiana, and that there is a young man in Muncie who he thinks he can control to "speak for him," is reprinted in *The Muncie* (Ind.) *Times* of Oct. 8th, with these prefatory remarks, confirmatory of its truth, by the editor:

"Two or three years ago Thomas Lindsay, a resident of Perry township in this county, was killed by the accidental discharge of a gun while out at work. Of course he was tenderly laid to rest, and no thought was taken that he would ever again communicate with his friends here, but a few days ago we were handed the BANNER OF LIGHT, a paper published in Boston, Mass., and devoted to the interests of Spiritualism. This paper contains the communication which appears below, and which is represented to be the words spoken by his spirit through Miss Shelhamer, a medium of Boston.... Without commenting upon the truth or falsity of this proposition, we give the communication, as being of local interest. It should be added that the statements made in the communication have been verified by the father of the young man, as well as by other persons who were acquainted with him, and with the circumstance which caused his death."

"Shadows."

The *Golden Gate*, San Francisco, Cal., in its issue for Oct. 3d, publishes the following tribute to the worth of Mr. Wetherbee's book titled as above, every word of which praiseful reference is true. It gives us great satisfaction to transfer the notice to our own columns, with the hope that those who peruse it may feel prompted to make a closer acquaintance with the valuable contents of the work:

"We have received, through the kindness of an esteemed friend, a copy of John Wetherbee's late work, entitled 'Shadows, being a Familiar Presentation of Thoughts and Experiences in Spiritual Matters, with Illustrative Narrations.'"

Few pens have done more for Spiritualism than that of the author of this work, and few whose utterances have been more acceptable to the many readers of our spiritual literature. For twenty years or more his name has been prominently before the public in the columns of our leading spiritual journals. And through all of these years his efforts in behalf of our holy cause have been a labor of love, the free contributions of a thoughtful mind for the enlightenment of the widest patronage, we trust he may reap some portion of that pecuniary reward to which he is justly entitled. The book is actually full of good things, a small sample of which appears in this issue of the *Golden Gate*. We intend to appropriate other samples in the future. In the meantime we would advise all of our readers to secure a copy of the book."

Spiritualism in North Queensland.

Spiritualism is making a considerable degree of progress in North Queensland, Australia. A number of mediums are being developed for the production of various phenomena, and it is rumored that, in the way of materialization, nebulae have been seen at one sance. Something of the nature of the Lula Hurst manifestations takes place with the son of a gentleman. As related by a writer in the *Harbinger*, he said, seven years of age, holds a slate (his ordinary school slate) by simply touching it lightly with the ends of his fingers and thumbs; a second person holds the opposite end of the slate with two hands, and in a few seconds after contact is made an irresistible power wrenches and twists the slate beyond all control, and in some instances the strength is sufficient to snatch it out of the hands of the man holding it with all his might; and, strange as it may seem, even the united effort of two persons has proved quite as helpless, and has been completely set at defiance by the child placing the ends of his fingers on the slate.

Lectures to Come.

We have already on file the following discourses, reported for our columns, which we shall print as rapidly as space permits. Other excellent lectures are also in view, which we shall announce upon their arrival at this office:

"SPIRITUALISM: WHAT IT TEACHES AND TO WHAT IT LEADS," by Hon. E. H. Green of Aurora, Ind., delivered before the Union Society of Spiritualists at Cincinnati, O.

"LIFE AND ITS REALITIES," delivered by Mrs. Milton Rathbun at the Open Air Meeting held Sunday, Sept. 6th, at the residence of Dr. G. H. Perine, Baltus Roll Hill, Summit, N. J.

"WHAT IS THE NATURE OF THE OPERATIONS OF INTERCHANGING THOUGHT PASSING BETWEEN THE SPIRITUAL MAN AND HIS EXTERNAL SURROUNDINGS?" delivered by Simon De Main, late of High Grange, Eng., now of Sherrodsville, O.

To Return to America.

A letter dated London, Oct. 1st, informs us that Mrs. Cora L. V. Richmond's farewell series of meetings at the Kensington Assembly Rooms was well supported, and received the closest attention of large and appreciative audiences. Other lecture engagements on the part of suburban friends, and a series of private meetings at Mr. and Mrs. Tebb's residence, were to fill out the time till Oct. 20th, at which date she expects to embark for New York on the steamship *City of Chicago*.

Removal.

"Spirit Voices" has moved into its new quarters, No. 718 Washington street. It has three good sized offices and a large room that Dr. Bliss proposes to fit up as a sance and reading-room for the accommodation of physical, materializing and test mediums who may wish to visit Boston temporarily. The location is central and quiet.

"FACTS."—The October number of this magazine contains a somewhat remarkable array of evidence of the genuineness of the claims of many of the mediums who hold public sances, and of the materialization of spirit-forms and other manifestations of the presence and intelligent agency of the denizens of that world whose inhabitants, though continually near us, are ordinarily intangible to our senses. By reference to our advertising columns a list of its contents will be seen, sufficient, we think, to show that this periodical is destined to accomplish much good, and for that reason is worthy of an extended circulation.

W. O. Nation of Graytown, Wairarapa, N. Z., contributes to the *Harbinger of Light* a statement of facts showing that Spiritualism was known among the Maoris of New Zealand long before its advent at Rochester, N. Y., even before the Colony of New Zealand was settled by the English.

Translations

From Our Foreign Exchanges of a Late Date.

El Faro Espriritista says that within a short time twenty-nine suicides have been committed in Monaco, caused by losses at the gaming-table, and in a very vigorous article points out the cause and cure. We learn from the same source that Spiritualist societies are being rapidly formed in Portugal under the auspices of the *Sociedade Espriritista Portuguesa*, and that Sr. Annibal Montha de Lisbon has commenced the publication of a new paper. It assures its readers that the spiritual cause never looked brighter. In Rome, *La Civiltazione Cattolica*, the clerical journal, recently published an article defending Spiritualism on the ground that the phenomena are genuine. It refutes the pamphlet lately issued by the Archbishop of Austria, in regard to the medium Basilio, and says that the Archbishop's experiences prove nothing against Spiritualism, and terminates the article by saying that the Archbishop John had no right, under the circumstances, to cry fraud in his sance with the same medium. In Venice the medium Eglinton has met with great success, and in a series of public sances has satisfied the people that Cumberland is a mere sleight-of-hand performer; in Malines, a medical student, who is a fine clairvoyant, also gave a number of public sances with a like result. We notice the appearance of two new spiritual papers, *El Bardo* of Alicante, and *El Socio XX* of Campos, Rio de Janeiro.

Under the initials J. O. y P., some one has been attacking Spiritualism, Freemasonry and various liberal movements, and Sr. Justo de Espada in an article in *Revista Espriritista* of Buenos Ayres has laid bare the animus of the anonymous writer. Sr. Pidal, the cabinet officer, has opened the campaign against the so-called contract of baptism, whereby the "Church," having baptized an infant, claims it forevermore, and holds its sponsors responsible for its actions. The clergy, having fully demonstrated that both the cholera and earthquakes were sent by God as a chastisement for the liberal sentiment that is now prevailing the whole country, are asked to explain how it was that an earthquake demolished the church *Del Pilar*, while mass was being celebrated, and the "host" in the very moment of "elevation."

Constancia contains an obituary of John Fowler, translated from *Le Messenger*; the testimony of Charles Baker in regard to the mediumship of Dr. Slade, and an account of that medium's success in Chicago. We notice, also, the foundation of a "relief society," headed by Sr. Felipe Senillosa.

La Revue Spirite has an article on "The Entrance of the Human Soul into Life." The subject is a speculative one, and beyond the reach, the translator thinks, not only of human knowledge, but of spirits also. Its remarks are often interesting and instructive, even if the light on this entrance is rather dim. The article favors, of course, the re-incarnation theory of Allan Kardec, which is not very popular with Spiritualists generally; still that fact is no argument against its truth. (It will be seen by a late BANNER OF LIGHT that the spirits, through Miss Shelhamer, say it occurs when necessary or desirable.) Every incarnation, it is said, is a step upward; life never retrogrades. Passing through the inferior, then the mineral, then the vegetable, then the animal, then the man. Quoting from an eminent writer, *La Revue Spirite* says: "The vital principle is not the life, it is the agent of the life." Intimating the passage of the entity through lower forms until the human is reached; quoting the terse and somewhat poetic words of Balzac, who said: "Adieu, precious stone—thou wilt in time become a flower; then, adieu, flower—thou wilt be a bird, a dove; adieu, dove—thou wilt be a woman." The writer cannot find the transition line, does not attempt to, and quotes the words of Michelet: "No solution of this continuity in the chain of beings. Impossible to mark the point where one reign ends and another begins. The confines of existence of beings become doubtful, uncertain, and no one can class them and say where ends the plant, and where begins the animal."

La Chaine Magnetique makes an astrological prediction, first saying there is a plate in a church in Germany bearing this inscription: "When the Passover happens on Saint Martin's Day, if St. Anthony sings to us the glory of the Pentecost, or the Feast of God occurs on Saint John's Day, the world will resound with the cries of sorrow." As this occurs in 1886, we will see if the sad prediction will be realized. The writer feels under no concern of mind, but rather looks to the planetary influences; and as in 1879 and 1880 the winter was cold under the influence of Saturn and Mercury, now, under different conditions, the approaching winter will be cold but without excessive rigor; it will be more humid than cold under the influences of the sun and of Venus.

Le Messenger of Liege, speaking of forgetfulness of anterior existences, in criticism of a writer who considers such forgetfulness as a proof of an entirely new life, says: "To reason thus is to make the human being too much or wholly material. It gives the material brain a predominance that it does not have." In our existence, on the contrary, the brain only plays a part, the same as other parts of the body do; it is the humble slave of the spirit, of the real being, the Me. It fills a rather higher place in the human organism than the other functions, like the foreman in an industrial establishment. Continuing, the critic mentions some of the names of precocious and gifted individuals, among whom their special abilities were developed fully at the early age of twenty-five years, which proves not only the persistency of certain faculties of our spirit, but supports also the law of re-incarnation. *Le Messenger* quotes from *Facts* a remarkable case of direct writing on slates, at Onest Bay, at a sance with Joseph Cafray. After a full description of the circumstances and the message written—which seem positive of its spiritual source as well as the identity of the spirit—Mrs. Crombie of the Boston Highlands, who writes the article, closes it by saying: "There could have been no cheating in this case, for the slates never were out of my hand for an instant. I fully believe all these spirit-friends mentioned were really present."

The death of M. L. Adam, connected with the administration of *Le Messenger*, is announced by the editor with profound sorrow. *La Revue Spirite* also says: "At the moment of going to press we learn of the death of M. Adam of *Le Messenger* of Liege. Both papers propose to speak further concerning his demise hereafter."

Monteur Spirite and Magnetique, under the heading of "Still Another Marvel for Scholars," copies the article at length from the BANNER OF LIGHT—viz: the circumstance of Mrs. Jane Inlay, of Newark, N. J., (which attracted the attention also of the New York *Journal*, *The World*), having the gift of drawing for a year or two past. This person is a widow lady living with her father, a man of humble condition. None of the family have ever had any artistic traits or notions of the fine arts. It came upon her very suddenly, and she is unable to account for it. She has received no education, and writes very poorly. When this impulse of designing comes upon her she has no idea what the design or picture is to be until it is finished, and says, "I attribute it, and the impression is very strong in me, to the influence of an ancient Greek artist."

J. W. Mahony,

Elocutionist and lecturer, is at present located at No. 30 Lawrence street, Boston, where he will remain for a few weeks. While in this city he will answer calls to speak or give readings if addressed as above. He will be at Eagle Hall next Sunday evening. Mr. Mahony is possessed of a phenomenal memory, a cultivated delivery, stands high in his profession in England, and deserves well of the American public. We understand that efforts are now making to engage a public hall in Boston wherein he will give an entertainment.

Read the announcements made by the medium J. B. Cooke, on our fifth and seventh pages.

"Was most dead with Heart Disease; am now able to do a good day's work by use of DR. GRAVES' HEART-REGULATOR," says Geo. Golding, Harbinger, Ohio. Free pamphlet of J. E. Ingalls, Cambridge, Mass. \$1.00 per bottle at drugists.

VOLUNTARY TESTIMONIALS

READ the Article on Healing, by A. S. H. Ward, in October No. of FACTS. Oct. 11

Washington, D. C., Sept. 22A, 1953

