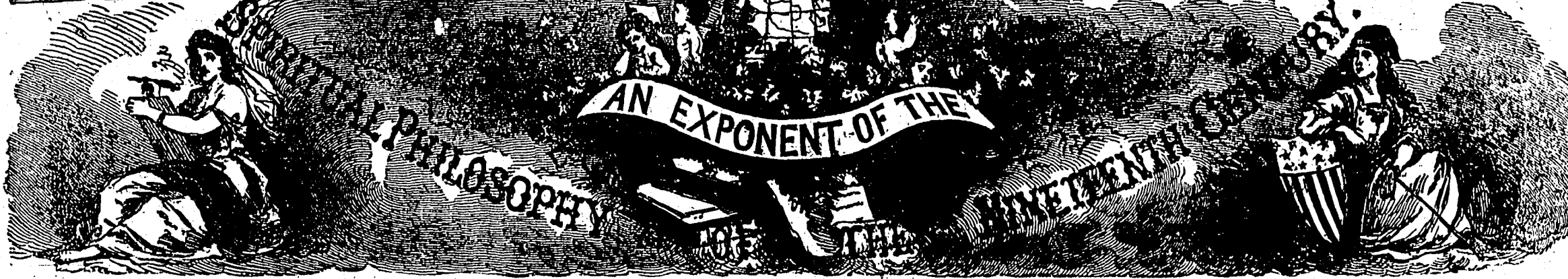


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Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHHUNT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM." Colby & Rich, 9 Bowditch street, Boston, have it on sale.

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Banner of Light.

BOSTON, SATURDAY, MAY 29, 1886.

Another New Theory to Account for Spirit-Phenomena—"Transmitted Memory."

The achievements of human ingenuity in the invention of extravagant and far-fetched theories, to avoid acknowledgment of the simple fact of spirit-existence and manifestation, are wonderful to contemplate. From the original "water-fall vibration" hypothesis of the Rochester savants and the "toe-joint" theory of the Buffalo doctors, to the "od-force" fantasy of President Mahan, the "unconscious cerebration" of Dr. W. B. Carpenter, the "hypnotism" of Braid, the "psychic force" of Cox, the "unconscious secondary self" of the Psychic Researchers, to the "masked somnambulism" and "transferred hallucinations" of Dr. Von Hartmann, we have had a continuous succession of learned, "scientific" and astute hypotheses confidently put forth to destroy the evidence of spirit-agency, but each destructive of the other, and giving way in turn to some newer fancy. The very latest invention—covering only a part of the ground, however—comes to us from the Dominion of Canada.

The Toronto Mail of April 19th contains a well-written letter from a correspondent in Halifax, N. S., stating that he had recently become acquainted with and favorably inclined toward Modern Spiritualism—citing some facts and considerations in its favor and referring to the investigations and testimony of Prof. Crookes of London in verification of its phenomena. (In passing, we note that this writer makes one singular mistake. He says that Prof. Crookes' "principal experience was with a medium named Katie King"; whereas the medium was Miss Florence Cook of London, while "Katie King" was the name assumed by a remarkable spirit-being who repeatedly took on a material form in Miss Cook's presence, as a subject for the Professor's investigations.) This letter calls forth from the Mail a ponderous editorial, in which, with great show of learning and scientific acumen, the editor says to demolish all claims of Spiritualism to serious regard. We propose to briefly review the main positions of this editor.

First, he denies that Prof. Crookes was "converted to or led to embrace Spiritualism"—which, by the way, the correspondent had not affirmed, only that the Professor had investigated and borne testimony to certain significant phenomena—and adds: "As a matter of fact, however, all that Mr. Crookes believed was that certain genuine phenomena could not be explained by our present knowledge—a conclusion which has been reached by many other investigators."

This is a great mistake. Either the editor of the Mail has neglected to inform himself, or he sadly mistakes the facts. What is stated above is by no means "all" that Mr. Crookes has publicly avowed. In his book, entitled "Researches in the Phenomena of Spiritualism," published in 1874, Prof. Crookes details his closing investigations in the case of Katie King, under the heading of "Spirit-Forms." He declares that he "obtained the absolute proof" that Katie King and Miss Cook were two separate beings. He shows how he took the utmost precautions against confederates or imposition of any kind, yet this beautiful and "white-robed Katie" would appear and disappear in his library, beside Miss Cook, in a most incomprehensible manner; and he concludes, "To imagine the Katie King of the last three years to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms"—that is, a spirit, temporarily rehabilitated in flesh.

Here, certainly, is much more than the mere belief that "certain phenomena could not be explained by our present knowledge." Here are facts which, if accorded, allow but one common-sense interpretation. True, Mr. Crookes, abstained from committing himself in so many words to the spirit-theory, though his language implied this. He had previously inclined, it is evident, to the "psychic force" hypothesis; but it is evident from his narrative that these final investigations had unsettled that notion. He had found absolute demonstration of the presence of—not a mere "force," but a personal being of angelic loveliness, and not of earth; and the logical outcome of this discovery could be but in one direction—whether he has ever seen fit to publicly avow it or not.

So much for Professor Crookes. The editor then proceeds to grapple with what he terms "the objective phenomena" of Spiritualism—namely, "the raps, the appearance of spectral forms, the levitation of heavy bodies, the passing of spirit-hands, slate-writing, table-turning, etc."—about which he reasons in this luminous manner:

"The fact that they are almost invariably produced under cover of darkness strengthens the possibility of imposition, and compels the observer to rely more upon the bona fides of the medium than upon the testimony of his own faculties. All scientific investigators have therefore exercised a wise caution in accepting objective phenomena as genuine manifestations of spirit-power."

So far so good. But can this editor be so ignorant of the facts as not to know that numbers of "scientific" as well as equally competent non-scientific inquirers, in the exercise of "a wise caution," and either ruling out all cases where darkness or any other conditions have permitted, the possibility of imposition, or adopting such safeguards as rendered de-

ception impossible, have yet, like Professor Crookes, found "absolute proof" of the reality of these objective phenomena? Besides, instead of being "almost invariably produced under cover of darkness," as mistakenly asserted, every experienced investigator knows that a large portion of them, such as the raps, table-turning, slate-writing, the levitation of heavy bodies, and in some cases even the appearance of spectral forms, do not require darkness, but occur in full daylight, or in sufficient artificial light for their certain observation. On the basis of this utterly false assertion, and in the face of thousands of testimonies from scientific and other investigators, the editor of the Mail proceeds to summarily dismiss this whole class of phenomena in the following terms:

"The objective phenomena are at best doubtful, for we have no absolutely certain means of ascertaining whether they are genuine or whether they are simulated; and this being the case, they may be dismissed from consideration with the verdict, 'We can't be sure.'"

To this audacious declaration it is quite sufficient to oppose the statement of Alfred Russel Wallace, the distinguished scientist, put forth in his "Defence of Modern Spiritualism," in 1874, that "The phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

In this connection, the Mail introduces the apocryphal statement that "Mr. Robert Dale Owen, an acute observer, was once convinced of the genuineness of the performances of the materialized spirit of Katie King, yet he afterward found that he had been the victim of deception, a woman having been hired to personate the embodied ghost."

It is quite true that that "acute observer," Mr. R. D. Owen, was convinced, like Prof. Crookes, of the genuineness of the performances of the materialized spirit of Katie King, and also of the genuineness of a large amount of other spirit-phenomena which he had personally witnessed; and it is, also, doubtless true that a certain unscrupulous woman was "hired" to testify that she had personated the said Katie King at sances which Mr. Owen had attended; but that she really did so, or that Mr. Owen ever believed that she did, and that he had been deceived by her, is not so clear. At all events, Mr. Owen said to a friend of ours who happened to meet with him in Philadelphia on the morning after that woman's shameless affidavit was published, that it did not conform to the facts as he had witnessed them, and that it could not be true. We are not aware he ever changed his mind on the subject, and therefore regard the statement that he "found he had been the victim of deception" as apocryphal.

The Mail next turns its attention to the subjective phenomena—those of a mental or internal character. In dealing with these, the editor displays unwonted resources of sophistry, ingenuity and audacity. To exhibit them, we must quote at some length:

"The subjective phenomena, however," he says, "supply some evidence of the existence of a force, call it psychic or what you will, which is capable of acting upon the mind, but which is not necessarily ghostly. The one grave difficulty in the way of ascertaining the precise working of this force is the proneness of human beings to yield to self-deception. If a man believes in advance that he is influenced by extraneous agencies, he is not a safe guide; whilst on the other hand, if he is free from self-deception, his testimony as to the modus operandi and effect of the force is simply verbal to his audience; that is, they are thrown back upon his veracity, and may reasonably parody Hume's dictum, and say that it is easier to suppose that he is lying than to believe that communications can come from the other world to him."

That is, to state it briefly, if any one believes himself to be acted on in any way by spirit-influences, he is in all probability either self-deluded, or worse! This no doubt is an "easier" way for an unbeliever to dispose of the vast body of evidences on this matter than to give them just and rational consideration. It is something, however, to have it conceded that there is "some evidence of the existence of a force, call it psychic or what you will, which is capable of acting on the mind." This "force" evidently should be named according to its manifest qualities and capabilities. If it manifests no personality or intelligence, then it may justly be considered an impersonal force; but if it exhibits these attributes, as it in most cases does, then in all reason it is entitled to be regarded as a personal being—a spirit.

"If a man believes in advance that he is influenced by extra-natural agencies he is not a safe guide," says our Canadian philosopher. (By the way, Spiritualists do not believe spirits to be "extra-natural," but a part of the system of nature, and precisely as natural as any other agencies; therefore it is no strain on one's reason or credulity to recognize their action.) But does any man ever believe "in advance" that he is influenced by such agencies? In advance of what? Why, of evidence, of course. Certainly, no intelligent or rational person does this. It is evidence, or proof, in some degree, that induces the belief. We have never met with a person who had this belief "in advance," but have met with numbers who have resisted the proofs urged upon them in their own experience, until they could resist no longer. Not safe guides? That depends upon their intelligence and integrity—their ability to analyze their own mental operations, to distinguish between what is self-originated and what is projected from some other mind, and their truthfulness in reporting the same. Notwithstanding the universal distrust avowed by this editor, we believe there are persons whose "verbal testimony" is worth something in this matter of their own subjective experiences. We know such among our intimate friends

and had we no objective proofs on the subject (of which we have abundance), it were far "easier" to believe on their testimony that communications can and do come from the other world, than that in this matter our friends are either self-deluded or consummate falsifiers. If the editor of the Mail has no acquaintance with such trustworthy persons, then surely he is "not a safe guide" on the subject of spirit-communication.

But aside from what depends upon the intelligence and good faith of the medium, there is, in a vast number of cases, convincing evidence afforded in the character of the communications themselves—the sentiments and language they contain, the facts stated unknown to the medium and often to any one present, the prophecies they sometimes utter, etc., etc.,—convincing evidence of the action of a foreign mind, which always and everywhere, almost without exception, claims to be an excommunicated human spirit. Of the significance of this claim we will speak further on.

The illiteracy and mediocrity of many spirit-communications seems a serious stumbling-block to the editor of the Mail. This indicates a want of understanding on his part of the theory and laws of mediumship, naturally resulting from the lack of a familiar acquaintance with the subject. He reasons as follows about it:

"The professional medium in the United States is very partial to the influence of Indian ghosts, and just as hostile to or as incapable of being inspired by the ghosts of educated persons like Shakespeare or Socrates; and the explanation is not far to seek. It is much safer to speak for an untutored savage than to present to the public the utterances of the world's greatest men. So far as we know, no medium, professional or amateur, has ever yet reproduced a message from an eminent ghost bearing upon its face the marks of authenticity; and it is a hard tax on our faith to ask us to believe that the only ghosts privileged to communicate with mankind are those of persons who, to borrow a phrase from Erasmus, must in life have been 'ungrammatical twaddlers.'"

From our knowledge of the matter, we venture to say that the spirit or class of spirits, whether Indian or "white," modern or ancient, who shall communicate through a medium, is not usually a matter of partiality or choice on the part of the medium, but rather of adaptation, and of use to be subserved. Indian spirits, on account of their closer sympathy with Nature, their intuitive knowledge of her forces and remedies, and hence their greater command of vital force, find an extensive use in influencing mediums for healing purposes, and for the impartation of vitality. In their faithful and loving service in this capacity, of which there has been a vast amount in this country within the last thirty years, and of which we have been a frequent and grateful recipient, these sons of the forest have nobly illustrated the teaching of the Nazarene, "Love your enemies, do good to them that hate you, and bless them that curse you"; for they seem to have come in countless numbers from their "happy hunting-grounds" to confer blessings upon the white race who have nearly exterminated them from the land of their fathers. They have repeatedly assured us that it is because of the lessons of forgiveness and good-will that have been taught them in the higher life that they have engaged in this service. The numerousness of "Indian ghosts," then, is a matter for gratitude and admiration, rather than ridicule or reproach.

As to hostility to the "ghosts of educated persons like Shakespeare or Socrates," we never heard of it; but it is an undoubted fact that a large proportion of modern mediums, like the Galilean fishermen whom the Nazarene first enlisted in his service, are uneducated or illiterate persons; and it is also an unquestionable law of mediumship, as of ancient inspiration, that whatever is communicated will be modified more or less by, and partake the mental qualities of, the instrument used. Even if Socrates or Shakespeare should undertake to speak to the world through a modern medium (and it is by no means certain that they have not done so), they could exhibit no more of their own characteristics or present breadth of thought than the medium's calibre and culture would permit. A little common-sense consideration of the necessary laws of mediumship would put an end to all cavilling about it.

But while illiteracy and lack of broad mental culture are too common among modern mediums—for much the same reason that they were among the early disciples of Jesus ("the common people" only believed on him)—yet there have been notable exceptions; and where a person possessing a good degree of literary culture and mental and moral capacity combined has become a medium, and has been willing to acknowledge it, the products of mediumship have been of a correspondingly high order in finish and force. We need but refer to the inspired productions of T. L. Harris, Lizzie Doten, S. B. Brittan, William Linton, Selden J. Finney, Frances H. Greene, and others we might name of a more recent date, some of which, when prejudice shall have died out, will take their place among the classics of the future. But if we enlarge our conceptions of mediumship, or inspirability, as a knowledge of its nature and characteristics requires us to do, we shall be obliged to include in the list the productions of all the great poets, thinkers, seers, geniuses, inventors, and upward leaders of men of every class, in every age and land. For all these, in a true sense, whether they have been aware of it or not, have been, according to their qualities and capacities, channels or mediums through which the Infinite Life, Light and Wisdom have been poured from higher realms to bless and elevate mankind. Some of these great souls have seen and felt this truth—as for example, Emerson, who says:

"Man is a stream whose source is hidden. Our being is descending into us from we know not whence. ... I am constrained every moment to acknowledge a higher origin for events than the will I call mine. As with events so it is with our thoughts. When I watch that flowing river (of thought), which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner; not a cause, but a surprised spectator of this ethereal water; that I desire and look up, and put myself in the attitude of reception, but from some alien energy the visions come."—[Essay on the Over-soul.]

We might cite the testimony of other great minds who have recognized the fact that their highest and grandest thoughts were not self-originated, as some conceitedly imagine. Even Edison, according to a recent statement, acknowledges that his most ingenious invention was given him while in a trance. Mediumship, then, is not merely the communication of personal messages from individuals in the spirit-life—that is but its lowest phase. In fact it is not common—some Spiritualists think it never occurs—that spirits who have been centuries separated from the earthly body, like Shakespeare and Socrates, give personal communications in their own names. It is a general belief that all such pretended communications are *prima facie* bogus. At all events, it is evident that "eminent ghosts," whether ancient or modern, in order to exactly reproduce their own mental characteristics, would require mediums who are the exact counterparts of themselves in every particular. Where shall such be found? Further, it is the claim of spirits themselves—and a reasonable one—that those long and far removed from earth-life must employ intermediaries in order to enable them to reach an earthly medium at all. (We have heard of as many as seven being required for an ancient spirit.) If that is the case, how can it be expected that a message from such an one will "bear upon its face the fullest marks of authenticity"? Each mind through which it passes must modify it more or less. Besides, we are assured that, as spirits advance in true wisdom and spirituality, they lose all personal ambition and love of fame, and have no desire to have their earthly names perpetuated—in fact, prefer that these should be laid aside and forgotten. Hence they are not willing—often absolutely refuse—to give their names, desiring that the truth they utter shall bear its own credentials. Therefore, where eminent names are appended to spirit-communications of a general character, it is pretty conclusive evidence of either remaining personal vanity or lying pretension—one or the other. The master-minds of the spirit-world usually prefer to give their expanded thoughts through the most capable minds of earth, often unconsciously to the latter, who may imagine these thoughts to be their own.

Our editorial friend, then, if he will but obtain a correct idea of mediumship and its laws, need not tax his faith to believe that "the only ghosts privileged to communicate with mankind are those of persons who must in life have been ungrammatical twaddlers." That the great majority who go to the spirit-world are of that class there can be no denial; and hence we need not expect that the majority of communications will exhibit other characteristics. Yet if the more cultured attempt to use uncultured mediums, the result will be much the same, though it may be and usually is superior to what the medium could produce unaided.

The Mail continues: "Alleged communications from the other world must therefore be received with the greatest caution." Of course. Every intelligent Spiritualist does thus receive them. But further: "If they are absurd or commonplace, why should we believe the medium when he tells us that he has been inspired to deliver them? What evidence is there of their extra-natural origin?"

The more fact that they are absurd or commonplace is surely no disproof of spirit-origin, unless it can be proved that all spirits are wise and uncomprehending. Such a belief is contrary to all the evidence in the case. If the medium is known to be an intelligent and truthful person—and no others are worthy of any heed in such matters—his or her deliberate statement is sufficient proof that a message does not originate with him or herself. Whether it is the product of some unintelligent "force," or of an intelligent being, its own internal evidence should show, and does show to every rational mind.

And here we would recur to the claim put forth by this occult "force" almost without exception and everywhere, through every form of manifestation, that it is a personal being, a spirit. Is it conceivable that there is a "force" in nature, or a principle in the human mind, even in the most honest and otherwise trustworthy persons, that will always pretend to be what it is not—that on this subject will persistently and ubiquitously falsify, and often labor to produce ingenious and plausible proofs of a falsehood—namely, that it once lived as a personal being on earth? Is it rational to suppose that the brain in its "automatic motion," or the "unconscious secondary self" imagined by some, or the "masked somnambulic consciousness" conjectured by others, is so totally depraved that it can never tell the truth in this matter, but is ever seeking to delude and deceive? Such a conception is not only grossly irrational, but an atrocious libel on the wisdom and goodness of the Creator. Yet such is the absurdly involved in the theory of "some mysterious force in nature," or "some occult principle in the human organism," which claims to be a deannated spirit or spirits. Whence and why this claim, if it is not true?

But we must pass some minor points, and come to the main and seemingly original suggestion of this writer. He recognizes clairvoyance, as sometimes exhibited by Indian medi-

one-man in his own neighborhood, who are said to be able to practice mind-reading; and mentions Mr. Stuart Cumberland and Mr. Bishop as "distinguished exponents of this art," though we think they are very clumsy operators in comparison with many mediums and mesmeric subjects. He appears to think that mediums may obtain knowledge by this means, and not from spirits. We would like to ask, in passing, if clairvoyance be real, to the extent of reading the minds of people and obtaining information there stored up, why not accept its testimony still further, as to the source of that information? Many clairvoyant mediums see the spirits with whom they converse, and know that it is from them, and not from reading the minds of mortals, that they obtain the information they impart.

He proceeds to say: "It is further maintained by some authorities that the clairvoyant may, in like manner, become acquainted with information which the visitor himself does not actually possess, but which is nevertheless lying buried in his mind." To make his meaning clear, he refers to the well-known history of the prophets of the Ceyvones, who "were subject to convulsions and hysterics, in which they displayed many remarkable powers, many of them repeating sermons which they could not possibly have heard, much less memorized, and even uttering scraps of languages of which they were wholly ignorant." They were "chiefly children and young persons," who delivered "rational sermons upon subjects and in language quite beyond their ordinary comprehension." A clear case, we should say, of spirit-influence and control, or inspirational speaking. But what is the explanation offered by our Canadian philosopher? Here it is:

"The explanation commonly accepted by modern science is that this inspiration resulted from preternatural excitement of the unconscious memory received from their forefathers. Haeckel declares that 'without the recognition of an unconscious memory in living matter the most important functions of vital matter remain totally inexplicable.' Hering contends that memory is continuous, children unconsciously carrying on the memory of all the impressions their ancestors acquired or received; and Galton argues from Darwin's theory of pangenesis that a man falls heir to a multitude of ancestral impressions." "On the hypothesis of transmitted memory we can readily understand that the prophets were reproducing sermons which their forefathers had heard from the lips of Hugenot divines; and on the same hypothesis we can believe that all men possess a hidden knowledge of things not actually acquired by themselves, but inherited, which nevertheless may be stirred into active life by extraordinary nervous excitement."

"Transmitted memory"—even of sermons heard by their forefathers! Is not this the crowning absurdity of all the extravagant hypotheses invented to get rid of spirit-agency? Spirituists have been charged with the origination of many wild notions, but we know of nothing that will exceed in preposterousness this invention of an anti-Spirituist. The "scientific" authorities put forward to give an apparent basis to the notion, come far short of doing so. We doubt if any respectable scientific man has given credence to the idea that the memory of words, consecutive ideas, or of scenery, is ever transmitted by heredity from parent to child. The authorities cited speak of a memory of "impressions," which is, no doubt, true in a sense—such impressions as go to mold tendencies, qualities, aptitudes, both physical, mental and moral. These, or their effects, no doubt are, under certain circumstances, transmissible to offspring. But the transmission of language, even of long discourses, with scraps of unknown tongues, which under extraordinary excitement can be correctly repeated by the children—this is preposterous! It only illustrates the extreme absurdities to which anti-Spirituists find themselves compelled to resort, to get rid of spirit.

But if this extraordinary hypothesis has any truth as applied to the communications or inspirational discourses given by the mediums of our time, what does it imply? Why, that these discourses are simply repetitions from "transmitted memory" of the puritanic "Orthodox" sermons listened to by our ancestors of the past century or two! What a discovery! The mere announcement of the idea is sufficient to provoke an audible smile from every reader who has ever listened to a trance-discourse—yes, to cause a rattling of the bones, either from anger or mortification, in the coffins of Cotton Mather, Mather Byles, and all the host of Calvinistic divines who preached to our forefathers! Our contemporary of the *Toronto Mail* should be voted a leather medal for the greatest scientific discovery of the age!

Little need be added, but we give our readers the benefit of the *Mail's* concluding paragraph:

"We come back, then, to our first position, that whilst the objective phenomena of Modern Spiritualism are doubtful because open to suspicion of imposture, certain subjective phenomena can be explained in the present state of our knowledge of the human mind only by assuming the existence of a psychic force, of which next to nothing is known, but which need not be of spiritual origin. This is the conclusion of Crookes, of Alfred Russel Wallace, and of other scientific observers; and we venture to advise our Halifax correspondent to trust more to them than to the unsupported testimony of enthusiasts who have probably embraced Spiritualism—which is merely a revival of primitive man's out of ghosts—from a fabled and superabundant credulity."

We are ready to concede that our contemporary knows "next to nothing" of a "psychic force"; and, if so, how can he know that it need not be of spiritual origin? But intelligent Spirituists who have carefully investigated its manifestations have found that it proceeds from intelligent personal beings who call themselves spirits, and prove themselves to be such. As we have already shown, both Crookes and Wallace have substantially avowed this conviction, notwithstanding this editor's representations to the contrary—as have many other scientific and equally competent men. And we join in advising the Halifax correspondent to "trust more to them" than to the unreliable statements of an unscrupulous anti-Spirituist, whose irrational opposition has pushed him to the adoption of a hypothesis, the absurdity of which furnishes the best possible illustration of a "fabled and superabundant credulity." But, further, we would advise this correspondent to trust still more to his own careful observations and study of the facts and philosophy of Spiritualism; on which alone any safe and satisfactory conviction can rest.

Hale's Honey, the great cough cure, 25c., 50c., and 1.00.
Glenn's Sulphur Soap cleans and beautifies, 25 cts.
German Corn Remover kills Corns and Bunions.
Hill's Hair and Whisker Dye—Black and Brown, 50c.
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Dean's Rheumatic Pills are a sure cure, 50c.

JAMES PYLE'S PEAKLINE is highly commended by all who have used it for washing or cleansing purposes. It cleanses the fabric without the tedious process of rubbing. Sold by grocers.

EVENING RETROSPECT.

Far o'er the hills gleams red the setting sun;
And dazling rays athwart the uplands lie;
Above the clouds a beak of splendor's hung,
And golden shadows fleck the western sky.
Across cool meadows in their verdure dressed
The evening bells fall softly on my ears,
As on the time when I was young and free,
And pause to view the noiseless work of years.
The silver water running far below
(The slender thread was once a flowing stream),
The tiny current, falling soft and low,
Seems like some fragment of a long past dream.
The old red house beyond the bridge is gone,
And waving grain now marks the sunny place
Where childish voices woke the air at morn,
And life and love clasped hands in silent grace.
Just on the hill the quiet graveyard lies,
Peaceful and still 'mid flowers blooming fair;
The quivering aspens in their sad surprise
Shake out their foliage on the fragrant air.
Ah! many a time with childish fear and dread
My youthful feet have trod those mounds between,
Pushed back the tangled vines the name to read
Of those asleep beneath the foliage green.
The sun goes down to greet another day,
The mists curl upward from the meadows low;
I turn with faint reluctant feet away
From dreams of youth and scenes of long ago.
—Helen N. Packard.

"SPIRITUAL COMMUNICATIONS."

To the Editor of the Banner of Light:

I notice in the Message Department of the BANNER OF LIGHT of the 15th inst. the following:

"QUEST.—(By an Investigator.) In the book of Prof. Henry Kiddle, of New York, all the communicating spirits express faith in Jesus Christ as the Son of God; but the spirits communicating at the Banner Circle, even former church-members, have changed their minds, and disavow that which they formerly believed in. How is this?"

The reply made through the medium seems to me exceedingly truthful and reasonable, and, indeed, is a beautiful exposition of the elevated character of the inspired utterances emanating from the spirit-intelligences who employ this important channel of communication. And permit me to say again, as I have previously had occasion to remark several times, that I regard this Department of the BANNER as worthy of great respect and confidence, and as deserving not only of attention but of careful study.

It has been my experience, uniformly, as I perceive it has been also of some others, that many spirits, while denying the divinity, or deity, of Christ, or Jesus, still most positively allege, from their own personal knowledge, that he is an exalted living personage in a certain sphere of spirit-life; and I have urged, in opposition to those who deny the historical existence of Jesus, and offer the evidence of spirit testimony to confirm their opinions, as I perceive, is urged in the reply referred to, that "those spirits who declare that they have seen and entered into communication with a spirit once known on earth as the Nazarene, should have the credit of belief in their assertions rather than those spirits who declare there is no such individuality in the spirit-life, because they have never seen him; positive evidence from an eye witness being more tangible and worthy of acceptance than the negations of those who know nothing concerning what they affirm."

That is certainly good logic; but what of the statements of the spirits who claim to have lived in the alleged time of Jesus, and to have known nothing of any such person? Why, either that they had no opportunity of being acquainted with so humble and obscure a person, or that they are deceitful and mendacious. The positive spirit testimony still holds good, and Spirituists ought to recognize it.

The question which the "Investigator" asked was, however, based on a misstatement; since it is absolutely untrue that in the book referred to "all the communicating spirits express faith in Jesus Christ as the Son of God." In fact, very few of the communications refer to him at all. The "Investigator" has not investigated with sufficient care; indeed, he could scarcely have read the book in regard to which he makes so incorrect an assertion. The teachings of the communicating spirits are, substantially, in harmony with the views expressed by those who speak through Miss Shelhamer. They represent Jesus as an exalted personage, but in no case speak of him as divine, in the sense of being God. The divinity of Christ, I scarcely need say, does not necessarily imply his deity. There have been many divine personages on the earth—divine because of their great spiritual unfoldment, their spiritual purity and wisdom; and among these is Jesus, called the Christ, the anointed; as was also Gautama, called Buddha, the illumined.

Now, to show how erroneous is the statement of the "Investigator" in regard to my much-abused book, I will cite a few passages from it.

On page 168, in a communication from my brother, who had been in spirit-life more than fifty years, it is said of Jesus:

"He was but a humble man, given to good works and possessed of God's spirit to the degree of a saint, and fortified by the strength which God ever provides for the man born in truth and purity, and gives to man by means of the divine spirit in his nature."

Thus Jesus is represented as being divine only as it is given to every man to be divine under similar conditions; and there is no claim that he was the Son of God in any special sense, as taught by orthodox Christianity. Must we not all be sons of God, if the divine Fatherhood is a reality? And if it is not, how can there be a human brotherhood? True it is that but very few demonstrate their filial relation to the Supreme Good by their character and conduct; and if true divine sonship depends upon being like him who has been specially called the Son of God, then the human family are, with but very few exceptions, rather sons of God in *posse* than in *esse*. How many can claim that they are, in thought and deed, in harmony with the divine nature—that they are "one with God," this being, as it seems, the condition of true sonship?

Again, on page 231 of "Spiritual Communications," Jesus is spoken of most emphatically as a MAN, in a communication from Judge Edmonds; and the Christ nature (or principle), as incarnate in Jesus, is asserted in reply to a question of mine; while Christ as a person (Jesus) is spoken of as a "created spirit," in denial of his deity.

It is true that, in a very few communications, the common Christian phrase "Father, Son and Holy Spirit" is used, but does not necessarily imply the Trinitarian idea, or an ascription to the ordinary theological belief. The orthodox doctrine of the Trinity was not in primitive Christianity, and is nowhere professed in this book. May not enlightened Spirituists admit the Father, the Infinite Supreme; the Son, as representative of the Christ-sphere; and the Holy Spirit (or spirits) who are in "at-one-ment" with the Father? Certain it is that Modern Spiritualism has given a rational interpretation to much of the scriptural phrase-

ology that previously was not intelligible, and has made esoteric Christianity consistent with the universal and immutable principles of spiritual being. This is hard to be realized by crude, superficial and unspiritual thinkers—many of them so thoroughly engrossed in what I may designate *Christophobia* as to be blind to the highest light of modern revelation.

HENRY KIDDLE,
New York, May 17th, 1886.

HOW FAR ARE MEDIUMS RESPONSIBLE?

To the Editor of the Banner of Light:

At the present time, while controversy is extensive and violent in reference to perpetration of fraud by certain parties, at times and places where circles have gathered to witness materialization of spirit forms, I gathered to witness materialization of those sensitive feel to bear my testimony in behalf of those sensitive instruments of the supra-mundane intelligences known to our age as mediums. The majority of mortals—nearly all mortals—are very incompetent to determine how far a medium is a conscious worker, or how far his or her form is severed from its own spirit and used by some other spirit in any variety of spirit manifestations, but especially in the variety which embraces materialization, personification and the like.

It is known to many that Spiritualism has been my favorite study for more than thirty years. During that time I have often drawn conclusions from bases sound enough and broad enough to enable me to feel conscious that I could judge correctly and act wisely in matters in which mortals alone were concerned; and my propensity long was to view those bases as equally well adapted for leading to correct decisions in cases where spirits cooperated with mortals. Where mortals alone are concerned, we justly hold a person responsible for whatever is heard from his lips or done by his physical organs, deeming them controlled by him; but when, as is often the case (according to Mr. Colville's guides—as expressed in their lecture in BANNER OF JAN. 23d—and many other spirit teachers), the soul or spirit, which is the medium's real self, is entirely removed from his or her body, and that body is entered and controlled entirely by some other spirit, either exarnated or in a mortal form, the medium's proper self—the only part of the self that can think or prompt manifestations of either word or act—is or may be far away, and all unconscious of what is being done through his or her body.

Long continued, careful reflections upon facts learned by actually witnessing them year after year, brought the writer, some years ago, to firm conviction that many a medium's intellect and emotions are at times so completely removed from his or her physical organism that they lose consciousness of and responsibility for whatever that organism may be made to say or do. Blame, if it is deserved, should be applied to the controlling spirit. Praise, if appropriate, is due to the same.

Holding such views, I look upon most of the charges of fraud upon materializing mediums as grounded upon a misconception as to who was ruler in the medium's form when seeming fraud, deceptions and confessions of such occur. Many who accuse may be honest, truthful and conscientious in resolute efforts to let the world know that there was fraud at a special case; but in many, I think in most such cases, the frauds were not by the medium, but by the controlling spirits using the medium's organism. I hope those who hereafter witness frauds and get from the mouths of accused mediums confessions of fraud, will be very careful—yes, very careful indeed—to ascertain beyond a doubt that what they witnessed was not done or said by some unworthy, fraud-loving, harm-loving spirit, but *must* have been done by the mediumistic mortal.

Something like a year ago, in your columns I expressed the opinion that personification, or transfiguration, is in many cases only a stage of progress on the way toward full form materialization. I now add that many spirits, when working within the medium's form with a few to take on material elements from and through that form, often fall of power to make a form sufficiently firm and strong for them to get out of the medium's body and become independent structures—yet having molded the medium's form and features into some resemblance to those themselves had in earth-life, and desirous of being recognized, they walk that form forth by their will and efforts—not the medium's—and present only a personification: a point attained to in an attempt to fully materialize, but from lack of power failed to be reached. Therefore, when nothing other than personification, more or less perfect, or even not at all perceptible, occurs when materialization was intended, there probably is no fraud, but only lack of power to accomplish them and there what had been done on other occasions. If seized when out, the spirit's hold is broken; in the twinkling of an eye the particles it had used toward making a body appreciable to material senses rush each to its own place with more than lightning speed, and by the rush create tumult, trepidation, agony in the medium's system, and so bewilder the medium's faculties that spirits belying fraud-seekers or fraud-suspectors slip in and cause any statements they please to come forth from that medium's organs of speech, confessing fraud or whatever fraud-hunters desire, the medium all the while absolutely away and unconscious that any words whatever are issuing from his or her lips. Perfectly innocent mediums are sometimes made to be seemingly confessors and self-accusers of fraud when they are not, but others are controllers of their organs of speech, the mediums being absolutely unconscious that those organs are being used for any utterances whatsoever.

If such views be sound, there is little good and much harm done by many of the allegations put forth against our mediums by those who are either incompetent to comprehend, or who fail to keep in steady view the possibility and probability that spirits are oftener and more extensively the fraud-workers than are the mediums.

Such are the views of an aged man long conversant with spirit operations upon and through mortals.
40 Clarendon street, Boston. ALLEN PUTNAM.

People's Meetings in New York.

To the Editor of the Banner of Light:

Since its removal to Spencer Hall, 114 W. 14th street, the People's Meeting has increased in interest and numbers. The majority of its patrons are better satisfied with the location, the spiritual elements and surroundings being much better than those in the place vacated. For the past three Sunday evenings the labor movement has been the theme under consideration. H. W. Beard, of Brooklyn, first speaking upon it, Dr. E. R. Still giving the interest and momentum on the second evening, and William G. Bowen, of Brooklyn, on Sunday the 21st. A discussion was participated in by Dr. P. F. Field, Mrs. M. C. Morrell, Mr. J. F. Jeanneret, Mr. F. W. Jones and others. The air seems full of good prospects for the laboring classes, and sensitive feel and express it.

Our afternoon meetings are mostly phenomenal, and tests are usually given by Mrs. Morrell, Mrs. Higgins, Mr. Burton, Mr. Goodspeed and others, all of which give delight to the listeners and make our exercises attractive. Professor of education, Keenan, our genial landlord, takes pride in assisting us and making our occupancy as pleasant and homelike as possible; although not an avowed believer in our philosophy, he has a feeling toward us in the afternoon of Sunday, June 6th, which is the third anniversary of the People's Spiritual Meeting of New York City. Mr. J. F. Jeanneret gave an interesting discourse in the evening, taking for his theme, "Spirit-Phenomena the Highway to Truth." Mr. J. is a clear thinker, a logical reasoner, and a medium. Mr. H. W. Beard, of Brooklyn, followed with extended remarks.

We shall take measures to make our third anniversary day, June 6th, one of spiritual profit and pleasure.
155 West 20th street, New York. P. W. JONES.

Scott's Emulsion of Pure

Cod Liver Oil, with Hypophosphites,
Especially Valuable for Children.

Dr. J. R. FRAYER, Memphis, Tenn., says: "I have used Scott's Emulsion for many years, and regard it as a valuable medicine for the diseases of adults, for infants teething, and broken down systems in children."

The Reviewer.

"TWIXT TWO WORLDS: A NARRATIVE OF THE LIFE AND WORK OF WILLIAM EGLINTON. John S. Farmer, London, Eng.; America, Colby & Rich, Boston, Mass.

As an evidence of the interest that all sensitive demonstrations of a future life are exciting in this age, the appearance of the above described volume may be taken as a striking illustration. As a contribution of personal experience, in the departments of spiritual phenomena it refers to, it is at once explanatory and instructive, and is, therefore, worthy of most attentive perusal. As one of the subscribers toward the publication of this work, the writer of this notice emphatically endorses it as being in the main a faithfully presented record of the career of one of Great Britain's most conspicuous mediums at this time. It must seem to Mr. Eglington that life is a curious series of transformations when he contrasts the position and social surroundings he was the centre of in 1875 (when the writer first made his acquaintance at the house of a mutual friend), and the society that the remarkable mediumship he subsequently developed brought him into contact with, alike in the new world as in the old. Yet from personal knowledge it is pleasant to record that his prosperity and social consideration have not destroyed the amiability and frankness of so eminent a servant of our cause. Mr. Eglington bears his personal success creditably to himself, presenting his personal conduct as the basis for the esteem of his friends, so securing that lasting respect that mediumship *per se*, no matter how remarkable, would not have created for him.

Mr. Eglington is in his twenty-ninth year, and, from the narrative before me, it appears he is of Scotch descent. In his youth, of a dreamy, imaginative and sensitive temperament, and, like so many other physical mediums, hot-tempered and passionate as a boy; almost devoid of early religious training, owing to parental divergences of opinion, his life was undistinguished from others of his class by any noticeable events until the year 1871, when his entire future was given a new direction owing to his coming into contact with Spiritualism and developing as a medium. Twice—once in India and again in London—he has essayed to retire from his work, but in each case untoward events (in seeming) frustrated his intentions and kept him at his post.

From quite an early period of his career he was fortunate to form lasting friendships with Mr. E. Dawson Rogers, and Dr. T. L. and Mrs. M. S. G. Nichols, and undoubtedly much public and private benefit resulted to Mr. Eglington in consequence. At Dr. Nichols's establishment at Aldwyn Towers, Malvern, as well as at his town residence, and also at that of Mr. Rogers, many marvelous—and, in some respects, many exceptional—phenomena were obtained, and the records of such that appeared in the *Medium and Daybreak*, *The Spiritualist*, and of late years in *Light*, were the means of bringing Mr. Eglington's mediumship into widespread notice. Among the spirits that have been the faithful workers with Mr. Eglington are "Ernest," "Joey Sandy" and "Ab-dul-lah," to each of whom students of phenomena are under many obligations for the wonderful illustrations they have furnished of the power of spirits over matter.

The more striking phases of Mr. Eglington's mediumship have embraced the phenomena of materialization, independent voices, direct slate-writing, direct pen, pencil and crayon sketching, drawing and writing—done in clothed receptacles, slates, drawers, books, etc.—the writing embracing continental languages: Hebrew, Greek, Sanskrit, etc., in many cases, cards, crayons, ink or pencils being provided by the invisible operators themselves.

As concerns the materialization phenomena, recorded in the book before me, there appears no possibility to doubt the facts as stated, for the testimony is clear-cut, decisive and cumulative; and this recorded testimony shows that the phenomena occurred (a) on premises other than those of the medium; (b) in the light; (c) when the cabinet was so constructed that tripartite or confederacy was impossible; and (d) while the medium was in view of the sitters. However, the reader will find, in the work itself, many narratives of séances in England, on the continent of Europe, in South Africa, India and America (U. S.), which will give a better idea of the scope, variety and extent of the mediumship and work of Mr. Eglington during the past eleven years, than an abstract can convey in the space at my disposal.

During October, 1884, Mr. Eglington had the memorable interview with Mr. W. E. Gladstone, Great Britain's most distinguished commoner and present Premier, at which were also present certain "Personages" that the absurd requirements of "Society" did not permit to be more particularly referred to—though why the wife of an heir apparent ought not to be mentioned by name in connection with so sublime a matter as Immortality, need not be discussed here. However, in chapter xiv. a full account of the aforesaid interview is presented, and which interview was a lasting memorial of Britain's tried Premier's fairness, honesty and impartiality; and was also an opportunity of value and importance to the cause and Mr. Eglington, the effect of which, if silent, has been none the less beneficial.

In the nature of the case, of course, there is but little, comparatively, new to the attentive readers of our periodical literature since 1875 presented in the work, but, as the volume brings into a get-atable form the scattered records and testimonies of eleven years, the absence of novelty is easily overlooked; while the reader and Mr. Eglington can alike congratulate themselves upon the care and industry with which the narrative has been compiled, and the facility of expression characterizing the text, which matters were but to be expected from one of the compiler's book-making ability.

The book has for a frontispiece an etching by J. J. Tissot, Paris, which, no doubt, as an etching, is admirable enough, but as a portrait there is too much room for consideration; indeed, several of the illustrations that adorn (?) the book are quite indifferent, notably so those upon pages 106 and 107; while a portrait of Mr. Eglington, on page 188, is simply atrocious. There are also introduced a series of eight chromolithographs, illustrative of spirit-lights and materializations in various stages, one, that of the phenomenon occurring in full view of the sitters, being admirably done. These plates, effective enough in their original colored crayon drawings—for my friend Keulemans is incapable of poor work—are, with the exception of the one noted above, a trifle harsh in tone and not too well executed; but such matters but serve to throw into greater prominence the other valuable qualities of this narrative of remarkable experiences which the pictures but supplement.

The celebrated "Koot Hoomi" incident is, at last, sensibly and satisfactorily disposed of in a paragraph relating thereto, on page 97.

Upon closing the book three reflections upon it remain, as concerning its tone, its value, and its lessons. Its tone is fair, candid, discriminative, and, on the whole, satisfactory, but there are two points that may be courteously criticised: first, the persistent substitution of the term "psychic" for medium. Certainly nothing is gained by it, and as "medium" as the elder term, has ever been attached to the distinguished forerunners in our work, from the Fox Girls down to-day, surely it is not necessary to create an arbitrary title in this case. If the term is used to soften facts to susceptible investigators, then, indeed, it is objectionable. The other point is that a sort of value is credited to Mr. Eglington's mediumship by his biographer accentuating the unprofessional side of his work, a table (presumably approximate) being appended, on page 184, to show that "more than one-third" (the italics are not mine) of his séances were non-professional. I know personally that my friend, like all public mediums, has given many sittings gratuitously, but, surely, it is best to avoid invidious comparisons, to take such work as evidence of kindness of heart rather than to elevate it into a vindication of bona fides in any case.

The value of the work has previously been referred to, and therefore needs but a passing word at this point; its value is great to-day, but will be greater hereafter. The writers of the records quoted from, the spirits who have produced the phenomena recorded, and the compiler, who has so capably combined the whole, are all to be heartily congratulated; for as

a record of facts, many exceptional and all remarkable, the book is an instructive and enduring monument of lasting value.

The lessons deducible from it are many—too many to deal with in detail; let these suffice: that, under careful supervision, harmonious surroundings, and with an earnest desire for the best conditions on the part of mediums, there seems to be no limit to the possibilities of mediumship, and the consequent demonstrations of spirit-existence, return and operation. It teaches us that here and now are evidences of such matters all around us; that here and now "signs and wonders" from the future life (for us) come to us; that the fear of death is needless; that the hope of immortality is not a baseless dream; it teaches us, as the apt title of the book itself says, we do indeed stand "Twixt Two Worlds."

One word more. The book is dedicated to Charles Blackburn of Didsbury, Manchester, Eng., a long time friend of phenomenal Spiritualism in England, whose wealth and energies have for many years been bestowed in such interest, and it must be an undoubted satisfaction to him to see here gathered the fruit of that life-tree he aided to plant and water in its days of early growth.
J. J. MONROE.
541 Pacific street, Brooklyn, N. Y.,
March 26th, 1886.

A Critique Explained.

To the Editor of the Banner of Light:

Moritz Brasch, the German philosopher, in his critique on Edward Von Hartmann's book on "Spiritualism," says:

"Spiritism is by no means a reaction against materialism, especially against the hylozoistic (living matter) and atomistic foundation of the natural sciences. Our present materialism is not a reaction against the hylozoistic foundation of materialism. A philosophy, or a belief, according to which spirit, which is the most idealistic principle, may be materialized, so as to be perceptible to the bodily senses of man, has nothing in common with idealism, but is the legitimate offspring of the rudest materialism. And a man materializing such fruit is very far from an idealistic reaction. Furthermore, the theological and theistical partisans of Spiritism make a mistake in believing that the rapid growth of Spiritism should serve to lead the present generation back to religious belief. It is not that belief but abstract mysticism and crude superstition which will be strengthened by Spiritism."

Let me try to explain: The learned critic, by the word "spirit" (German, *Geist*), will signify that infinite substratum generally called "God," that is, the first cause of both the world in its entirety and of every individual thing in the world. The entirety of God people will readily acknowledge to have no form, no limitation, that is, to be incapable of representation in matter. Not so that portion of God which is the life-spring of man, and which the critic calls a "spirit" as well as the whole of God. Now, that spirit, the human spirit which is not God all in all, but only a portion of God, that is, God so far as it is the life of one finite human being, partakes of the qualities of God, and is not capable of representation in matter. It infuses life into matter, and thereby produces a finite human being, but it never is, never can be that finite human form. In that light of philosophical opinion, therefore, a "materialized spirit" is a contradiction in terms. A philosophy teaching that spirits materialize cannot, to the idealistic philosopher, be anything but crude materialism. If Spirituists would say that "souls" materialize, that is, that "disembodied" human beings materialize, the philosopher should have no cause to complain, as he might understand a "disembodied human being" to mean a man without the earthly body, but yet appearing in a substantial shape. And such substantial beings should certainly be able to assume, under favorable circumstances, a denser or more material body, i. e., to "materialize." The spirit of man, that is, the spring of individual life, the point where the individual is rooted in the universal mind where it is one with God, is, as was said above, not capable of representation in matter, that is, it is not in the "likeness of anything that is in heaven or earth." It is without shape or form like God himself. It is not able, therefore, to assume a materialized body. But when that individual life-spring leaves the earthly body, it produces another body, it individualizes again in a body more refined than the first was, imperceptible to the eye and ear, or all the senses of an earthly body, but nevertheless substantial and existent in a natural world. That "spiritual" body should be called "soul" to distinguish it from the word "spirit" in its philosophical sense.

It is the great end of Modern Spiritualism to prove the continuation of individual man's life after the decease of the material earthly body. That proof is given by the facts of the return of those who have passed out of the physical sphere of being. And when once a man is convinced of his immortality, his advance to an idealistic philosophy is much facilitated and is almost sure to follow. Thus, after all, materialistic "Spiritism" is almost sure to lead to "an idealistic regeneration."
A. H. H.

Chicago, Ill.

May Magazines.

THE VACCINATION INQUIRER.—The larger portion of this month's number is occupied with a report of the sixth annual meeting of the London Society for the Abolition of Compulsory Vaccination, held on the 14th ult. W. R. Cremer, M. P., occupied the chair; Wm. Young, Secretary of the Society, read letters of sympathy and encouragement from friends of the movement, after which William Tebb, President of the society, made the opening address, which was an exceedingly able one, placing the subject clearly before his hearers and describing the present state of the movement, showing that there exists everything to encourage its friends. He was followed by Rev. W. I. Keay, Mr. O. L. Corkran, Ed. Haughton, M. D., Mrs. Anna Kingsford, M. D., Alfred Milnes, M. A., Mr. J. A. Parker, J. P., and Mr. W. R. Cremer, M. P. On the day following Mr. and Mrs. Tebb held a *Conversations* at their hospitable home, which was attended by a large number of distinguished advocates of the cause. London: E. W. Allen.

THE FREETHINKER'S MAGAZINE for the current month is one of the best of its issues, the contents being led by an article by Matilda Joselyn Gage, entitled, "Human or Female—Which?" claiming that "in vain will liberal thought strive for the world's mental freedom, until it attacks its inmost citadel of bondage—a belief in woman's created inferiority." "The Rights of Animals" are considered by B. F. Underwood, in an article indicating a growing interest in and care for "all things that have life"—and few if any have not. "A Spiritualist's Experience," gives an account of incidents that convinced the writer, Isaac Paden, of the truth of Spiritualism. H. L. Green, Editor and Publisher, Salamanca, N. Y.

ART AND DECORATION.—The illustrations include engravings of six paintings in the National Academy's Exhibition, interiors of two artists' studios in Providence, R. I., and suggestive designs for stained glass windows, panels, tiles, walls and ceilings. The reading matter is interesting and instructive to both professional and amateur. Published at 7 Warren street, New York.

THE INDEPENDENT PULPIT.—"Spiritualism as I Understand It" is the subject of a contribution to the contents of this month's number by Dr. G. O. McGregor, in which the writer says that Modern Spiritualism "has removed the stone from the theological sepulchre, so that the human race, if it will, can view the gateway to life immortal. It solves the 'mystery of mysteries,' and removes the fear of death from the human mind." Dr. Wallace concludes his consideration of "Christianity vs. Secularization," and various points of liberal faith are treated upon in succeeding pages. Waco, Texas: J. D. Shaw.

THE HERALD OF HEALTH.—Dr. E. D. Babbitt furnishes a lengthy disquisition upon "The Healing Movement," and Mary A. Allen, M. D., "An Argument Against Corsets." Many shorter articles touch upon matters of vital interest. New York: M. L. Holbrook, M. D.

"THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sargent, called, out the warmest encomiums at its first appearance, and the rapid consumption of the editions which have followed has demonstrated that it has within it an element particularly grateful to the popular appetite regarding spiritual things. For sale by the original publishers, Colby & Rich, at the Banner of Light Bookstore, No. 9 Bowdoin street (formerly Montgomery Place), Boston.

WAVE THE BANNER.

BY EMMA TRAIN.

See the mighty hosts advancing
O'er the mystic sea.
Obed and faith are now retreating,
Thought is growing free.
Wave the banner! Light is breaking
Through the midnight gloom.
Lo! the angel bands are making
Bridges o'er the tomb.

Dark the clouds of superstition
Settled into night,
Groped the world for weary ages,
Vainly seeking light.
Wave the banner! Truth is shining
From the shores above.
Every cloud has silver lining,
Every heart has love.

Hark! the sound of spirit voices
Echo from the sky.
Through the earthly care and grieving
Joy is hovering nigh.
Wave the banner, about in gladness,
Error has been slain.
Wipe away the tears of sadness,
Truth has come to reign.

See, the foemen are dispersing,
Right must never yield.
Falsehood slinks away a craven,
Knowledge leads the field.
Wave the dear old banner gaily
"Neath the noonday sun,
Heaven's doors grow wider daily,
Creed its race has run.

Mighty souls are working with us,
Holy hands clasped;
Not alone do we labor
Planting truth's fair flowers.
Wave the banner! Out before us
Lie the spotless years;
Angel helpers bending o'er us
Wave it from the spheres.

Banner Correspondence.

Wisconsin.

SHEBOYGAN.—A correspondent writes that the funeral services of Mrs. Farrow consisted in part of an eloquently truthful address by Col. J. R. Tallmadge of Elkhardt Lake, in which he said: "In view of the happy faith of the deceased, it is proper to surround the occasion of these services with cheerfulness, to banish from them all gloom, and thus exemplify her faith in a peaceful, blissful, joyous immortality. We meet to celebrate an event in the history of a human soul, to take note of it, to congratulate the freed spirit upon the opening wide of the gates of life and light where they but stood afar, where the grandeur of life, the glory of being, of existence, is viewed from the mountain-top instead of the sombre valley, so often shadowed through life's needful, useful disciplines. . . . In the death of man is found the same law of evolution that is traced along up in the scale of being from all lower orders of life. The butterfly, the violet, the daisy, the rose with its exquisite perfume, and the lily in its whiteness—symbol of heaven—are but the decomposing, unslightly heap of compost higher up. The butterfly with its gorgeous coloring is but the unseemly chrysalis higher up. The beautiful freed spirit of a fond mother bending over her child or loving friend in benedictions of love, of protection, of sacrifice, of guidance, is but the decaying body higher up. . . . The deceased from an early day was among the select few that heard the voice of the spirit through its various methods of approach to the world, was among its most loyal advocates, and lived to see demonstrated continued conscious existence accepted by the first scientific authority of the age, as also leading clergymen and a large number of their congregations. . . . Life here has become grand because of knowledge, and death glorious because of its revelations. The grandeur of existence of being is felt here, but it is glorified just over there. In proportion to our attainments in the perception of the grandeur of being here, in that measure do we know its glory over there. . . . Such was the comprehension of the deceased, such her trust growing out of her beautiful faith, based upon knowledge of a future conscious existence. She was led through it to speak of death as a friend in whom she reposed the most implicit trust, whose arms were security itself; that beautiful process in nature by which the veil, the curtain, was lifted, and where shadow would be refuted glory of infinite revelations, out from which radiant faces of those that had gone before would shine, and lips that had kissed and arms that had embraced would again thrill her with delight."

Connecticut.

NORWICH.—Of the "First Spiritual Union" of this place Mrs. J. Adelaide Chapman writes: "Edgar W. Emerson closed our course of lectures for the season, Sunday, May 9th; he was also with us May 2d. Mr. Emerson is a most excellent platform test-medium, and during the two Sundays gave one hundred and forty-three descriptive tests of spirit-presence, which were nearly all recognized by the audience. He is a favorite with our society, and we bid him a hearty welcome whenever he comes in our midst. Bro. A. B. French, the noble champion of truth, favored us with four eloquent discourses the first two Sundays of March, and made many friends here who are pleasurable baptizing his coming another season. J. Frank Baxter was with us the last two Sundays of March; large and appreciative audiences listened to his fine songs and excellent spirit-deliverances, the latter severely puzzling the skeptics. Mrs. A. H. Colby followed the entire month of April, with her soul-stirring expressions of truth and advocacy of justice for all humanity. April 11th a memorial service was held for Byron Boardman, his brother James and others who have passed to the higher life from our society. Mrs. Colby gave tributes of honor and justice to each and all. The choir rendered appropriate music; the floral offerings were numerous and beautiful, the desk in the center being covered with evergreens and smilax, forming an immense bank, filled with call lilies and bright scarlet geraniums; at the left a table loaded with elegant cut flowers; on the piano a beautiful basket and bouquet. The day was a marked success, and will ever be held in sacred remembrance. Mrs. Colby closed her labors with a temperance lecture, by request, Wednesday evening, April 22nd, after which the following resolution was adopted: Resolved, That in Mrs. Colby we always recognize the gifted and fearless champion of truth and reason, the advocate of spiritual and religious freedom and of true practical temperance reform, eloquent and instructive in discouraging licentiousness; one who is ever the genuine lady and true friend, whose public utterances deserve to be perpetuated in letters of gold, that the coming generations might read and gain ideas leading them to greater mental and spiritual liberty. And now we gratefully assure her that unbounded fraternal greeting will welcome her next coming to Norwich."

Pennsylvania.

WATERFORD.—W. O. White writes: "Waterford is one of the oldest historical towns in Northwestern Pennsylvania. It was established Fort Le Boeuf, one of the line of French forts between Presque Isle Bay (now Erie City) and Pittsburgh. It is situated on the banks of LeBoeuf Lake, and was visited by Gen. Washington at a very early day, who came with a message from the Governor of Virginia to the French commander of the fort. It contains about a thousand inhabitants, is a pleasant summer resort, and would be a capital place for a spiritual camp-meeting. Our Society was formed some months ago, mainly through the influence of the Hon. F. F. Farrar, who is one of the leading Spiritualists in this part of the State. The officers are, W. L. Kelly, President, and Jno. Agnew, Treasurer. About twenty-five names were enrolled, and arrangements made with Miss Inez Huntington of Randolph, N. Y., a trance speaker of note, who has acceptably served us once each month. Sunday, May 24, after the usual address by Miss Huntington, Mr. Bert Woodworth of Jamestown, N. Y., took the stand and gave a remarkable series of tests. On Monday evening, about thirty met at the residence of W. L. Kelly, President of our society, for

an evening circle. Mr. Woodworth was suffering with headache. His usual number at such circles is from fifteen to eighteen, and thirty, with other disorganizing features that existed, made it a complete failure. Our best citizens pronounced Mr. Woodworth a fraud and Spiritualism a humbug. The next morning Mr. Woodworth came forward and offered to meet fifteen of our best citizens and submit to such conditions as they chose to impose in order to demonstrate his reliability as a test-medium. Accordingly that number met. Hon. F. F. Farrar took on side of Mr. Woodworth, Mrs. J. Schlosser the other, and J. L. McKay sat in front, knees touching, and each joining hands in a circle with the medium. Soon great manifestations appeared. Brilliant lights flashed in every quarter, hands caressed friends, musical instruments traversed the rooms, and other remarkable manifestations were made. It was a perfect success, and met with the approbation of all present. Even skeptics (and there were more than a majority of such present) pronounced Mr. Woodworth a medium of extraordinary powers; and in their enthusiasm they would not consent to his going to another appointment until he promised to return and give them further séances. From this place Mr. Woodworth went to Erie City."

Rhode Island.

PROVIDENCE.—H. B. C. writes: "Having become interested in the phenomena of Spiritualism, determined to investigate the matter for myself, and commenced sitting some months ago. In a short time the stand commenced to move. I have received a great many communications that way, have been controlled to speak several times, and have been told many things that have taken place among the dead. I will mention a few. I was told that I could have that, and sat according to directions. I have not received it yet, although the time has been set that I should have it, several times. I was very much interested in the description of the spirit world, which I will mention in a late issue of the BANNER, and made one. My wife and myself were very successful with it. We received many communications claiming to be from friends, and some who were strangers to us. At last an intelligence came that claimed to be my wife's sister. She told us that my wife's father was dead—told us how he died, when he would be buried, and went so far as to inform us that he was present, and sent his love to us. Upon inquiry we found that he was in his usual health. Now I would like very much to hear from others who have had a similar experience. Is there, any way to get rid of these deceiving intelligences? I will state here that my investigations have been conducted in my own home, and with very few exceptions by my wife and myself alone."

As our correspondent seems to be an honest inquirer after truth, we reply to the above missive by saying that in the development of mediumship it sometimes happens that inexperienced spirits who are eager to gain communication with mortals undertake to guide the sensitive when they are not competent to do so. They seem to think that the medium will be satisfied with any story they may tell; but the more wonderful it appears the better they—the spirits—think they will be liked. Mediums seeking development should mentally and earnestly request that only truthful and wise spirits shall be permitted to attend them. They must subject every communication received to the test of scrutiny, and if proven false, seek an explanation from their controls, and request them to be careful in their statements to give only what is correct. Mistakes will sometimes occur through mediumship, as the law of psychological control is by no means fully understood by mortals or spirits; but it will soon be learned whether the spirits deceive purposely or not, and if they do they should not be allowed to manifest until they amend their course."

Massachusetts.

LEOMINSTER.—Fannie O. Wilder writes: "We have just received a flying visit from one of your Boston mediums, Mr. C. H. Johnson, and as his guides wish to send him out into the field, permit me to say we can recommend him as a genuine medium; and his control is powerful. I think when we find a good medium, whom the angel-world is trying to lead into our midst, it is the duty of all Spiritualists to try their part to lend a helping hand; for we often find the saying true, if we take in a stranger we entertain angels unawares, and thereby not only do good to our mediums, but receive many a blessing ourselves."

SPRINGFIELD.—J. S. Hart writes: "Mr. A. E. Tisdale, the blind medium, has moved to Springfield, and societies desiring a good speaker will be well satisfied if they give him a call. He will rank with our best speakers. He has spoken for us five Sundays, giving the best satisfaction. Mrs. Maud E. Lord favored us this week with four séances such as no one else can give. It seems almost as if Mrs. Lord lived with our spirit-friends, they manifest in her presence so easily; she has started quite a revival here. Mrs. C. Fannie Allen occupied our platform through the month of April, giving good satisfaction. Mrs. Allen is also a good worker in the temperance cause. Our meetings closed with the last Sunday in April, and now we are looking forward to our meetings at Lake Pleasant and anticipating a good and profitable time."

BOSTON.—"L. B. F." writes requesting that the following mention be made of one of the early Spiritualists of this city: Mrs. Louisa Peterson, the last but one of thirteen children, passed to spirit life in Boston Dec. 31, 1884, aged 84 years and 6 months. She was born in Newburyport, Mass., where her mother, Mrs. Peterson, was a Spiritualist. Mrs. Peterson was among those who early embraced the belief in communion of spirits with mortals, and she held in her old age firmly to that faith, deriving great comfort from her personal experience with various mediums. Here was an eventful life—traveling much by sea and land, though her years were advanced, and she was a constant attendant on the officers and members of the "Ladies' Aid Society," who have ever evinced an earnestness and zeal particularly commendable. The Ladies' Aid Society, by the way, in its history approaches the phenomenal. Let me state here that the Society has less than thirty members, starting without a cent in its treasury. It has held several fairs, and a series of entertainments, which, in point of financial success, have been the wonder of the town. The Society has a nicely fitted auditorium, and a large hall, and a fine collection of books, and a small sum of money in the bank, designed to form the nucleus of a building fund. In Mrs. N. A. Eason there was a President who is an energetic worker, a woman who has won the regard of all by her earnestness and enthusiasm, and whose home is a place where the members, starting without a cent in its treasury, it has held several fairs, and a series of entertainments, which, in point of financial success, have been the wonder of the town. The Society has a nicely fitted auditorium, and a large hall, and a fine collection of books, and a small sum of money in the bank, designed to form the nucleus of a building fund. In Mrs. N. A. 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Before the coming light of Truth, creeds tremble, legends die, errors are humbled, and right is its proper sphere of knowledge. —Spirit John Pierpont.

Exposures.

It is still the fashion for a certain section of the secular press to hail every alleged "exposure" of a medium as another nail driven into the coffin of that detestable superstition of "so-called" Spiritualism. One of three courses is generally associated with the editorial attitude in such matters: either a willful and persistent misrepresentation of the entire subject, combined with a determination to abuse us at every cost of justice and fair dealing; or we are "sat upon" with the knowing assumption that all such subjects are either delusions or frauds, or an attempt is made to destroy us by exciting the passions and prejudices of the reader against us.

In addition to these "croaking ravens" of the press there is a class of Spiritualists in our ranks who, whenever some trickster is exposed, incontinently tremble in their shoes, thinking that Spiritualism is to be thereby overwhelmed and that all precedent experiences are of doubtful value.

To consider the attitude of the press first: In regard to the general question of "exposures," Spiritualists may safely admit they are under obligations to any agent who may assist them in keeping their glorious faith free from the harpies that are mere pretenders to the possession of that faculty of mediumship, of which we have abundant evidence to prove as much a matter of fact in the constitution of our nature as any other of the faculties we are possessed of. The many warnings that our own journals have printed is clear proof that the operations of this class of vipers are known as dangers to be guarded against; and though the spiritual press may not deem it is bound to become a sort of "Police News," yet as a rule it is not backward in putting its readers on their guard against any trickster who is or has been clearly and satisfactorily demonstrated to be such. "All such common tricksters should be left to the attentions of the laws—sentimental considerations are unnecessary in such cases—and Spiritualists feel very much the same over the press exposure of such gentry as the most of us do when any other vulgar swindler is pilloried in the public prints.

But Spiritualists have a right to be heard in protest and defense when the exposure of fraud is confounded with the alleged exposure of the fraudulent character of Spiritualism *per se*. Any journal that puts forth such a *non sequitur* must be classed under one of the suggestions of our opening paragraph, or must be content to be considered as speaking *ex cathedra* on a matter it lacks knowledge or experience concerning, for such confusion of thought could not be possible in the mind of any candid and well-informed editor. When the newspaper in the interests of public morality exposes some commercial fraud, we congratulate it on its public spirit; but when it constitutes itself both jury and judge, all that profess any pretensions to decency reprobate any such abuse of the journalist's prerogative.

Do not misunderstand the point. What has been said so far relates simply and only to actual and unadulterated cheats, who, possessing no particle of mediumistic power, merely pretend to be so endowed. The footpad is a gentleman by the side of such pretenders, who thus literally "steal the livery of heaven to serve the devil in." The "exposure" of such people does not in any way affect the genuineness of mediumship. In the abstract, they are but counterfeiters—the real currency remains undebased.

When, however, we have to deal with the real or assumed confusion that is manifested by the average editor in dealing with the subject of "exposures," the duty of a vigorous protest and an earnest defense asserts itself. The truth of a mathematical axiom is not destroyed by the inability of the student to apply it, nor is the reality of our facts destroyed by the simulation of them in whole or in part by the dishonest or unprincipled. That "A" lies is no proof that all people lie. Or, again, that "A" speaks the truth is no proof that all people do so. Let this rule be applied to our case, and see how it works out: our axiom is "the reality of spiritual manifestations," which axiom can be demonstrated to any person who will adopt the same conditions that are necessary for their evolution that we have to adopt; professional mediums or professed Spiritualists are not required to be present; it is an experimental inquiry into an alleged series of facts, and like

any other department of experimental philosophy attention to the conditions pertaining to the experiment is the only *sine qua non*. While our facts are demonstrated by hundreds of honest and upright professional mediums throughout the country, they do not present their greatest claim to acceptance in that connection; since their greatest claim has always been, and will so remain, in regard to the phenomena obtained in the private home circles independent of any professional assistance whatever. Therefore we emphatically protest against being ignorantly or willfully condemned by wholesale, when that condemnation is based upon a standard we ourselves do not admit. Are the facts true? Can they be obtained by any of us? Are they independent of professional representatives? To all these questions an absolutely affirmative answer can be unhesitatingly returned. When secular editors get these points in their minds, the ignorant or willful confusion they now exhibit will disappear.

A word now to that class of "Spiritualists" (?) who, whenever an "exposure" is reported, tremble in doubt as to the value of their own experiences, and begin to question whether they have not been imposed upon. If you have been so utterly careless in your inquiries as to be uncertain about what you think you saw, if you have failed to make each step firm and secure before advancing to the next, then you are not entitled to be called a "Spiritualist," and we must refuse to accept you as such. Your doubts and fears are the results of your own perfunctory methods of investigation, and your adhesion to our cause is a positive detriment to its progress. One indisputable fact outweighs any number of counterfeits; if you have that indisputable fact, then you have a solid foundation to stand upon.

All real Spiritualists have a multiplicity of such facts. Our facts demonstrate the axiom of the "reality of spiritual phenomena" that is stated above. Exposures, "so called," only expose a simulation of our facts, and thus in no way affect the axiom stated. A Spiritualist who rests his convictions upon incontrovertible fact is not disturbed therein by any alleged "exposure," however much he may be angered by the rashness that attempts to trade therein.

Now as concerns those who, actually being mediums, are (it is alleged) caught defrauding their patrons, what can be said in their regard? Intrinsically there is no more sacredness about a physical science than there is about a chemical or mechanical experiment; a medium is not necessarily a better person than a merchant, in any other walk of life, and professional mediumship being neither more nor less than a means of livelihood, it is judged by the majority of outsiders as they judge any other professional avocation. In the long run the fittest—in this case the most accurate—will survive. Now in this direction, be it noted, the medium depends for recognition, patronage and success upon his or her fitness for the work and honesty in its prosecution, and these qualities failing or being willfully prostituted, ultimate failure and disgrace are only questions of time. The public taint entailed is mostly punishment enough, while the loss of public confidence is of itself a heavy penalty; and when it is remembered that the mediumistic are subject to influences and temptations that stronger people than are they do not always successfully escape, the justice of the case will be met by Spiritualists taking the erring one in hand and endeavoring to restate such a one into good standing, always providing such a one is desirous of being so dealt with. But, also, in justice, such cases demand that the delinquent shall not be accepted as a representative of our work until indubitable evidence of reform has been presented. There are two sides to every question, and if professional mediums claim certain privileges and exemptions because of their peculiar circumstances, they must be willing to allow some rights to their clients, for if all the rights are on one side, and that the interested one, then mediums must expect to receive the consequences of such a seeming invidious arrangement.

Weighed in the Balance.

A recent pulpit discourse of Rev. M. J. Savage of Boston awakens more than ordinary interest from its touching plainly and positively on the opposing theories which are held in relation to the world we all inhabit and the life we recognize and enjoy. Materialism and Spiritualism are the accepted names of these two theories, and according to one's conceptions of life and the world does he expose himself to be classed as the holder of one of these theories or the other. More than this, one's conception of life is sure to shape his conduct, sensibly and insensibly, in such a manner as to make it of great moment that he should at least cultivate only such as will promise to make his present existence as deep, as high, and as large in every respect, as it may be possible.

The statement of Mr. Savage, briefly, is that materialism starts with two factors—matter and force, neither of which expresses thought, or love, or will. The world begins with these two factors, as believers in Materialism hold, and nothing exists which they did not generate. That is to say, instead of intelligence and love having created the world, it is the world that created intelligence and love. Man is the atomic combination of matter, out from which proceed thought, love, hate, pity, fear, and hope. It is the same, in their view, as the piano's producing music. But there is an important difference; for whereas in the case of the piano it was intelligence that preceded, made and evoked music from it, in the case of man the wondrous instrument made itself, and plays upon itself. In short, Materialism teaches that thought and emotion are products of aggregated particles of matter; that life proceeds from that which originally has no life; thought from that which does not think; love from that which does not love; will from that which is without a purpose.

On the other hand, the spiritual theory reverses this process and declares organization to be the result of life instead of its origin; that life is the cause, and not the effect; that the visible universe is only the phenomenal manifestation of life and power and love and will preceding them and surrounding them, and that they are eternal, while the phenomena pass and change. According to the spiritual theory, it is thought that makes the brain and employs it as an instrument, while the springs of love and will, those brooks which flow through the meadows of life, are located high up among the eternal hills. Buddha held the materialistic theory, Jesus the spiritualistic one. The former asserted that when man was decomposed there was no longer any man; the latter, that after death had destroyed the man, there was that which constituted the man still left. This belief makes the body but the instrument of the soul—the latter neither being

the product of the body nor dependent on it for continued existence.

Mr. Savage conceded that, as a theory, Materialism has the advantage over its opposite from its simplicity. Its disciples are especially fond of boasting for it that it shuns everything like mystery. They say that it is enough for them to know something that is tangible, that can be seen and felt. They are fond of calling their belief common sense. They triumphantly tell us that nobody ever saw a spirit, or felt a spirit, and therefore that to talk about spirits is as if one rehearsed his dreams. Common sense is their boasted foundation.

But it is very true, he remarks, that "uncommon sense" may prove the more reliable guide. It was common sense, Mr. Savage reminds them, that for some thousands of years assured people that this terrestrial globe was flat and stationary, and that the moon was no bigger than a platter; and it led to the killing of persons who thought otherwise. So it is now; while much vaunted common sense asserts that a brick, for example, is something tangible and solid, it can, nevertheless, be converted to the finest powder, which again, when subjected to a sufficient degree of heat, becomes invisible vapor and flies off in the air; so that the tangible and solid brick has become as invisible and intangible as what the Materialist proclaims spirit to be. The material has become as airy as the spiritual is alleged to be.

This is only transformation, a change of condition, a rearrangement of the atoms composing the brick. It is made complete by the agency of heat, which is only a mode of motion. The difference between water and steam is only in respect to the closer and the more remote relation of the particles one to another, the particles which compose the steam being further apart from each other and moving with greater rapidity. And so it is with the illustrative brick—it is only more intensely alive and active, when reduced to vapor by heat, than the visible brick. Our senses, therefore, rightly concludes Mr. Savage, are such that we come into conscious contact only with things possessing a certain degree of rapidity of motion. The invisible, consequently, is not necessarily the unreal; it is only that to which our senses are not adapted. It may be a thousand times more active, powerful, alive, than are the things we see and handle.

The mightiest forces of the world we know to be the invisible ones. What is it that invariably points the magnetic needle northward? Whoever saw the force of gravitation? What is electricity, of whose course and force we are ignorant until it parts with a certain degree of its motion by coming in contact with an inert object? If what is invisible to us is, therefore, unreal, even the Materialist, if he be intelligent, will have to concede that the invisible forces of the universe with which we are already acquainted are mighty enough to puff our globe away into smoke, leaving the believer in matter with nothing whatever to rest his matter upon. And what, again, is the substance and reality of the Materialist's knowledge of matter? Evidently only his consciousness of it, conveyed to the organs of sense and through them transformed to consciousness. This is a purely mental act. And thus does the Materialist know no more of his solid object which he considers the only existence than what he must refer to his mind for its cognition. It is a thought, a feeling, a picture, at most. His knowledge is mental altogether, and not physical or material, as he apprehends that term, in any sense.

If Materialism is a sufficient theory, and will explain and account for everything, how does it account for thought and feeling, for life itself? It does not attempt to explain them at all. All it does is to practically deny that they possess reality, except in so far as their presentation as natural secretions of and by the physical brain is concerned. It might consent to concede that they are phenomena, but how produced, whence derived, by what law of manifestation, save that which we have just noted, it is unable to say.

In regard to the problems of life which confront us in so many forms, Materialism is totally powerless to offer any solution. In the words of Mr. Savage, "The materialistic theory of the world stands hopeless and voiceless in the presence of our problems of pain and evil." It does not, if it dared, answer that evil is our auster discipline, teaching us as we travel the rough and tortuous roads of experience the right way and the true life.

At the last, however, and after all is said, will Materialism tell us whence come these dreams, these ideals, that haunt our lives to inspire and illumine them? We have shown by a single familiar illustration that matter is just as much of an unreality, of what Materialists call a dream, as they allege spirit to be. Believing as they do in sense alone, and stopping there, they cannot explain how sense is transformed into consciousness, but refuse to have anything further to say about it. This is not really intelligence, nor even an attempt to be intelligent. What is sense, according to the Materialistic theory? If it is no more than sensation, then what is it that makes us conscious of sensation? It surely is something more and higher than matter that is capable of cognizing it.

The fatal fault with Materialism is that it persists in reversing the order of life itself. It begins with the phenomena, and makes them the cause instead of the effect. It turns the order of the universe, which is that of evolution, hind end foremost, making the last to be first and the first last. The man born without senses, if such a thing could be imagined, would deny that there is any matter at all, as if he should say there is no world and no existence. Something is at least due to the experience of the human race; when an instinct pointing to a continued existence for man beyond death is found implanted in it everywhere, among all races and under all conditions, what Materialists call common sense would demand that it should be regarded as phenomenal, going to show very conclusively that it was at least as important an endowment of man as any of the recognized senses are. It certainly has root in our being, and it is impossible to eradicate it. We do not hope, and long, and aspire, only to be disappointed; unless there were something more than these sense-phenomena, we should never have been gifted with these instinctive guides.

Thus far we find Mr. Savage walking hand in hand with Modern Spiritualism as to man's immortality and its evidences. If the gentleman who has so eloquently argued the case thus far finds himself unable to make further advances, we at least take this opportunity to testify on our own account that the New Dispensation has in this day and generation given a backing of demonstrative and incontrovertible proof in support of what these "instinctive guides" have been saying all along the path of the ages.

The Doctors' Law

Which was recently jammed and pushed and sneaked and twiddled through the Iowa Legislature, is only the outcome of a dark plot of the M. D.s of that State, aided and abetted by the blind ignorance and criminal inattention of a portion of the Legislature, who ought, so long as they live after coming to themselves, to be ashamed of their part in so tyrannically mean a transaction.

From the accounts received, the bill first came before the House committee, who promised remonstrants an opportunity to appear before them on a particular day, and then on the day previous reported favorably for its passage. After being badly crippled with amendments, it did pass the House. Then it went to the Senate, and of course to its proper committee. Two members of that committee had pledged themselves to oppose the bill in any shape and all shapes; but they voted, nevertheless, against the House amendments, and finally for the bill itself pure and simple, as it had been originally concocted by the doctors. When it was reported to the Senate, it was stabbed with nine more amendments and in that shape passed the Senate. It had therefore to go back to the House to ascertain if that branch would concur in passing it in its changed form; and it was found that the doctors and their friends would not accept it at all. Nothing remained but to raise a joint committee of the two Houses and turn it over to them.

The measure, as referred, was to be acted upon without debate on coming from the Committee; and it soon proved that this joint Committee was determined to "doctor" the bill so that it would be acceptable to the M. D.s. As reported from this Committee, the bill was made all over, and its odious features mainly restored—a speciously worded pharmacy bill covering all points needed in addition by the Allopaths being passed at the same time. In this form it was passed by both houses. It was even passed without being printed, as is customary, in order that it may be carefully read by all the members. It is asserted by *The New Thought*, of Des Moines—which paper has done valiant and self-sacrificing service against this medical conspiracy from first to last—that on its final passage, not one in ten of the members knew what he was voting for. One-third of the Legislature did not know when it had passed. It was virtually killed by the amendments to which the Senate first agreed, but the doctors refused to let the House pass it as it came amended from the Senate. The animus of the whole transaction is apparent.

And it is in this way that the doctors expect to show their superiority to the healers whom they taunt with being uneducated and with being "quacks."

We advise the friends in Iowa to accept and act on the advice of *The New Thought* and other journals and institute test-cases to delay the operation of this contemptible piece of legal clap-trap, confident that if such are brought into court the unconstitutionality of the statute (?) can be clearly demonstrated.

Who are Heathen?—What is the Gospel?

Says Bishop Foster of the Methodist Episcopal Church: "I raise no question about whether these countless millions can be saved in the world to come. [He is referring to the heathen world.] I do not affirm that giving them the gospel will improve their prospects or at all increase their chances in this direction. Possibly as many of them will be saved without the gospel as with it." He is trying to discuss the problem of the "outlook of the world," in a religious point of view, for time rather than for eternity. "If," he adds, "the awful thought could once take possession of my mind that the whole heathen world must, of necessity, be lost forever simply because they are heathen, I would simply send them a gospel which reveals such a God." "Such a grim thought," says the Bishop, "would shut out all hope for the world, and make eternity itself a dungeon, no difference who might be saved." In his opinion, no rational creature could enjoy even heaven with a God who could be guilty of "such a stain of shame and dishonor, of cruelty and injustice." It would be impossible to worship such a God except by devils, and by them only because he becomes their chief. A belief of this sort would turn the earth into a gigantic terror, for whose ghastly horrors there is no relief.

Well may the Bishop exclaim, and we freely join in the exclamation, that if a thought of this kind were to prevail, it would be impossible that there should be any gospel for men. Nevertheless it is a question whether the real gospel to men has been proclaimed. Will it ever be done until their intelligence, their reason, their love and their conscience have been so far developed as that they are willing to recognize and obey the laws of life and of the morality which all true life includes? And can this point ever be reached as long as the larger part of mankind, even in a so-called state of civilization, are from birth ignorant of the distinctions between right and wrong, untaught in the very rudiments of morality, addicted to the unrestrained indulgence of their passions, and, in brief, living on the lowest plane of their nature? If all this desolation of our boasted civilization comes chiefly of heredity, how can we claim to be anywhere near civilized until the governing laws of heredity are thoroughly comprehended and obeyed? After that, we may hope to see a different state of things from what we see now—a struggle for robes and power, a disposition on the part of the strong to crowd down and tyrannize over the weak, and a complete reversal of the principles of morality. In fact, we have the heathen all about us, and the gospel we are bidden to preach to them is through our lives alone.

Notice to Patrons.

THE BANNER OF LIGHT BOOKSTORE will be closed at 12 M. on Monday, May 31st—Decoration Day.

"What Constitutes a Spiritual Fact?"

This question will be considered by the guides of Mrs. Cora L. V. Richmond in the BANNER OF LIGHT for June 6th.

OF PLANCHETTE, a lady in Providence, R. I., (Mrs. H. N. Graves), writes:
"I am having wonderful tests through Planchette in my humble abode, where the immortals delight to congregate and manifest their joy in coming, which gives me great comfort in my invalid and isolated condition. Six years ago I got a Planchette from you, but after trying it a few times and not succeeding, I laid it aside, and had nearly forgotten that I owned it, when I was impressed a few months since to try it again, and the result is far beyond my expectation. One day I was so delighted with the communications I received that I was going to send for you, and to

William Keeler and Spirit-Photography.

We are in receipt of a communication from Mr. J. B. Wolff, of Washington, D. C., in regard to Wm. Keeler, whom our correspondent, "G. A. B.," alluded to in a letter to the BANNER recently, simply as giving unsatisfactory séances there, which statement was unquestionably true. Our friend, Mr. Wolff, would be right in his strong language against our Washington correspondent, were the position he takes correct, namely, that statements derogatory to these mediums, in the absence of proof, are entirely wrong. In this hypothesis we fully agree with him; but the important fact in the case is, that Wm. Keeler, who alleges that he is a spirit-photographer, is, in our opinion, anything else but that, as we shall in due time fully demonstrate.

The reason the BANNER did not ere this date inform the public of this fact is because, according to Mr. Keeler's statement, while in Boston, to two of our personal friends he bragged that he could produce plenty of witnesses to prove that he was a *bona fide* medium for the production of spirit- likenesses; and, upon close inquiry, we found several respectable people who claimed that they had received at Mr. K.'s hands spirit- likenesses.

What, then, could we do under these circumstances, except to patiently await events? That we have done so up to the present time we do not regret—notwithstanding our worthy Bro. Wolff attributes wrong motives to us.

We have great charity for the sensitives known as spiritual mediums, because we are perfectly aware that they are more subject to temptation on account of their very sensitiveness than most other people. But when we found, as we did, a purely mercenary element cropping out in this sensitive solely for pecuniary gain, we so informed the friends; they, however, having committed themselves, would not consent that we should publish what we felt to be imposture, proving the old adage true, "A man convinced against his will is of the same opinion still." Thus this matter remained in abeyance until it was resuscitated in Washington recently.

Now our friend Mr. Wolff demands proof. Be patient—you shall have all you desire—and much more than you can comfortably digest.

Since the above was put in type we have received the Washington *Capital* of May 23d, a Sunday morning paper, in which we find the following allusion to the Keelers. The editor says:

Several clever experts and detectives had arranged to expose these operators here, and it would have been done had they not

"Folded their tents like the Arabs,
And silently stole away."

That the sudden flight of these parties, under the circumstances, is a virtual confession of their illegitimate claims, goes for nothing, and is so accepted even by those who were disposed to believe in their supposed honesty.

Also the Evening Star, of Washington, under date of May 22d, publishes a somewhat lengthy article, headed, "Taking Spirit Pictures," etc., to which we may refer at a later date, as we have made spirit-photography a close study from the time Mr. William Mumler, of this city, a spiritual medium as well as photographer, first produced legitimate pictures of deceased persons, and afterwards sent out counterfeit ones, which we were threatened with libel at the time for exposing. We have on file copies of the genuine and the spurious portraits. We have exposed in the past, as our columns attest, other spirit-photograph pretenders, both in this country and Europe.

Rev. John Page Hopps, editor of *The Truth Seeker* magazine, (published at London, Eng., by Williams & Norgate,) gives, in his May issue, his views of cremation and reasons for preferring it to burial. He says the vast majority of people simply deceive themselves as regards the matter: "They hear and repeat pleasant phrases about 'sleeping in the peaceful grave'; they cover the earth with a drapery of grass or flowers; and there reflection, in most cases, ends. They do not reflect upon what really happens in the ghastly little pit they call 'the peaceful grave,'... the hideous process of corruption, the contamination of the air, and the possible destruction of the living" in consequence of this slow returning of "dust to dust." After reviewing the subject from all points and ably answering the objections made to cremation, he closes as follows:

"So far, then, from making any apology for cremation, we claim for it the place of a great and beneficent reform. Those who work for it are working for future generations; and, in so far as they succeed, will leave to those who come after them a sweeter and more wholesome world. But, what is perhaps of even more value, they are helping to take away one of the causes of the prolonged agony of bereavement which the presence of a grave only tends to aggravate. In letters of gold, 'He is not here, but is risen,' ought to shine from the pure place where the corruptible body will attain its true resurrection, in being made to pass away to mingle with the sunshine and the sweet breath of heaven."

THE SPIRIT MESSAGE DEPARTMENT for the present week contains an invocation, answers to questions from correspondents regarding mechanical writing and spirit auras; Spirit Thomas Mallett hopes by communicating to reach friends of his in different parts of the State of Maine; Alice Graham sends loving remembrances to her people in Kansas City, Mo.; William King speaks words of practical significance to his brother John of Brattleboro, Vt.; Sarah Adams brings a message of love and cheer to her dear ones in Boston; John Harding has much to say that will prove of interest to those who knew him in Salt Lake City and other points in Utah; Charlie Fox wishes his friends in New Orleans, La., to remember him as living, not "as dead and buried"; Fannie Lewis sends greeting to friends in Boston and relatives in Chelsea, Mass.; Mary Grace paints a radiant picture of spirit-life and its conditions, which she hopes will be understood in a measure by those who knew her in Baltimore, Md. Andrew Beal of Covington, Ky., gives in quaint phrase a sort of diary of his experiences in trying off and again to control, and of his success on the present occasion; and Ned Gleason presents a message which every inquirer into the verity of the spiritual phenomena should make it a point to read attentively.

The Olive Branch, published monthly in Utica, N. Y., by Mr. David Jones, continues in the even tenor of its way, accomplishing much good for the sacred cause, all true Spiritualists have so much at heart. In alluding to the recent demise of the venerable Thomas R. Hazard, it very truthfully says: "It seemed ridiculous to him that allopathic physicians, with all their boasted learning, should ask for laws to protect them in competing with other modes of treatment. He was decidedly in favor of clairvoyant and magnetic treatment, and doubling his life was prolonged many years by these simple but effective methods." (The Olive Branch, May 1921, p. 10)

Three Days' Meeting at Sturgis, Mich.
The Harmonial Society of Sturgis will hold its Twenty Seventh Annual Meeting in the Free Church at the Village of Sturgis on Friday, Saturday and Sunday, the 4th, 5th and 6th days of June.
Able speakers from abroad will be in attendance to address the meeting. A general invitation is given to all.

New York Advertisements

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Banner of Light.

BOSTON, SATURDAY, MAY 29, 1886.

Spiritualist Meetings in Boston:

Honorable Light Circle Room, No. 9 Bowdoin Street.—Every Tuesday and Friday afternoon at 4 o'clock. Admission free. Particulars, see notice on sixth page. J. B. Wilson, Chairman.

Boston Spiritualist Temple, Horticultural Hall.—Lectures every Sunday at 10 A. M. and 7 P. M. H. Holbrook, President. W. A. D. D. Secretary.

Union Park Hall.—The Spiritualist Lyceum meets in this hall, corner Union Park and Washington streets, every Sunday at 10 A. M. All friends of the young are invited to visit. J. B. Wilson, Chairman.

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Isaacs, Louise Irvine, Larry Thorne and Gertrude Rich; song by Charles Hatch and Eddie Hatch; duet by Josephine and Eddie Hatch; and a vocal solo by Mrs. Thompson. Mr. Sell from the Cleveland Lyceum was a visitor.

Conductor Hatch spoke feelingly of his aged mother, who, he believed, was waiting for him in the "Great Beyond"; to open to receive her spirit into newer conditions and a more perfect life; also of Mr. H. S. Cook, lately connected with the Phenomena Association, who was called suddenly from his life on earth to realize the hopes and prospects of the future. He was a faithful worker in our ranks, and one who interested himself in the children's Lyceum. Still another has been called to lay aside the outer garment and assume the spiritual—Emma Greenleaf, known among us many years as one always ready to dispense her gifts when called upon. We shall sorely miss her, but our loss is her gain, and we feel assured that the many talents she possessed will be of use to her in her continued life above.

Next Sunday will be "Decoration Day"; the occasion will be remembered by us in a lesson from the Bible, followed by "Memorial Sunday," when we will essay to remember those who have worked with us in the past. By invitation, Mr. J. B. Wilson, of the Phenomena Association, will constitute the last session of Shawmut Lyceum until September.

ALONZO DANFORTH, Sec. of S. S. L. No. 2 Fountain Square, Boston Highlands.

Boston Spiritual Lyceum, Paine Memorial Hall.—About sixty members of the Lyceum were present last Sunday. Dr. H. F. Tripp gave excellent psychometric readings and spirit descriptions which were all recognized as correct. Readings and recitations were given by Annie Barlow, Miss Helen M. Hill, Lulu Morse, Marion Bessie, Helen Higgins; song by Lulu Morse, Marion Bessie, Helen Higgins; spiritistic friends, for your contribution. The Lyceum grows brighter every day for this school. Annual observance of Memorial Day next Sunday at 11 A. M. Contributions of flowers for our platform, kindly received. Spiritualistic friends, Tuesday, June 22, Melville Garden, Dorchester Heights. All invited. A. L. H. WOODBURY, Cor. Sec. 45 Indiana Place.

Spiritualistic Phenomena Association, Berkeley Hall.—Mr. George LaCaire, Mr. Milligan, Mrs. Edwards, and the Hawthorne choir of Chelsea, contributed spiritual songs to the interest and profitable enjoyment of the audience. Mrs. M. H. Ricker, grace and inspirational speaker, offered an invocation and delivered an eloquent address, weaving a beautiful eulogy in memory of Mr. H. S. Cook and others who have recently entered spirit-life.

Dr. A. H. Richardson congratulated the Association on the work that had been accomplished by them thus far and rejoiced that the prospects for the future are bright. Mrs. Maud E. Lord eloquently addressed us and closed this highly interesting occasion with a devotional song.

Next Sunday, May 30th, will be the last meeting this season. Mrs. Thompson of Rockland, Me., and Joseph H. Styles will officiate.

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Australian Notes.
Mr. Charles Bright closed his series of lectures in Melbourne, Australia, Sunday evening, Feb. 28th, his subject being "Death and After Death, in the Light of Science; or, Is Spiritualism True?" in the course of which, as reported in the *Harbinger*, he said that in the year 1869 his attention was first directed to Spiritualism by the reception of instructions from the *Argus* to write a series of articles on the rise and status of Spiritualism in America. His idea was to make fun of it; he wanted to "show it up." Before commencing his work he thought he had better know something about it, and in seeking for books was astonished at the extent and quality of its literature. This led him to make some inquiry locally, and in the course of these he met with phenomena which overturned his materialistic ideas. He subsequently wrote a series of letters on Modern American Spiritualism, showing it to be a truth, which were first published in the *Argus*, the paper he had been solicited to write articles denouncing it as a fraud, and afterward in the *Australian* and numerous other papers; since which he had met many Spiritualists who dated their first interest in the subject from the reading of what he then wrote.

In response to the question, "What is the present position of science in regard to death and the after-life?" Mr. Bright said that real science is advancing into the occult domain. Tyndall admits that matter is evanescent and transcendental. Crookes's radiometer proves the existence of matter so attenuated as to be scarcely conceivable, and it is probable that spiritual matter is more refined and subtle even than the radiant matter of Crookes. He thought that much light was yet to be attained by science in this domain, through careful collation of facts, united with persistent experience and unbiased reflection on the part of its disciples.

As the April number of the *Harbinger of Light* was about to go to press, preparations were being made for an observance in Australia of the Thirty-Eighth Anniversary of the Advent of Modern Spiritualism, an event, says that journal, "as important and portentous as the birth of the founder of the Christian religion"; adding that, "as in the early days of Christianity the believers met together to commemorate the advent of a religion which had brought more light and promise than the old, so it is equally appropriate that these Spiritualists who have been uplifted to a higher plane of thought, and who enjoy more comforting views of the future through their enlarged knowledge of man's nature and destiny, should meet together and jubilate over the New Dispensation which has brought these advantages to them."

W. J. Colville's lecture on Spirit-Materialization, published in the *Banner of Light* of Jan. 23d, is alluded to as an admirable one by the *Harbinger of Light*, Melbourne, Australia, in the May issue of which it is expected to appear.

[From the New York Sun, May 14th.]

Talking with the Dead.
A QUER STORY, THAT IS VOUCHERED FOR BY A PORTLAND NEWSPAPER.

PORTLAND, ME., May 13th.—The *Express* of this afternoon vouches for the following story, and promises to give names and additional details in a day or two.

"For many years there lived in this city a man whose name was a household word with our citizens. He was a member of a noble profession, and honored his ministry as it deserved to be honored. He lived an honored, active, faithful, most devoted Christian life, and he died a death that was worthy the man. He was laid to rest by his friends and family, and was followed to the grave by many who had been added to the ranks of the good man in life. A stately monument marks his last resting-place, and his memory is still held in high honor and respect. Last week his son was walking down Congress street one evening, and he looked down the street and noticed ahead a familiar-looking figure. He was startled at the close resemblance to his departed father, and quickened his walk. In front of the City Hall, where the electric light was being put up, he stopped and turned about, and the two stood face to face, and each knew the other. The heart of the son almost stopped beating. He saw his father—not a shadow, but as he was when alive."

"Yes, said he, he was the reply of the parent, as he shook the hand of his son and walked with him down the street.

"The two who so strangely met walked together for a long time. We cannot today give the conversation, but not the shadow of a doubt existed in the mind of the son in regard to the one fact—his companion was no other than his own father, as of old. He was content to let his father's spirit speak for itself, and he told the story to his mother and sister, and they, too, were convinced that the father had been brought to the son from beyond the confines of the grave we do not know, but if there is to be confidence put in human testimony, it is testimony that would be accepted without hesitation in a court of law, then it must be believed that a man who has for years rested in his grave, or is so believed to have rested, has appeared and been seen by those who knew him, for we are told that the dead do not come back to be added other evidence of an equally strong character."

"If the man who appeared in this city last week was alive, needing three meals a day like the rest of us, and interested in human affairs, then there must be some power that can bring the dead back to life, or, on the other hand, a spirit appeared, if the soul of the departed resumed its discarded body, or if, in the likeness of the temporal body, the spiritual body was developed, then a mighty boom has been given to Spiritualism. We have only to state the facts in the case."

Onset Bay Lyceum.—A fine session of the Lyceum at the Temple occurred May 23d. "Winter" was the theme for the day.

Recitations were given by Lillie Bessie, Bertha Blackwood, Daisy Union, Mamie Kothmeier, and Flore Cassell; songs by Annie Bessie and Carrie Kothmeier, and a duet by Edna Nye and Eva Heyer. The evening was given to the recitation of poems, and a reading presented by Mrs. Eva Cassell; a trio was joined in by Mrs. Pearce, Mrs. Smalley and Mrs. Whittemore, accompanied by Mrs. Cassell.

Dr. H. F. Tripp, who was present, was very pleased with the children, who were more than usual in the hall. Mrs. Doctor Hervey of the Brooklyn Lyceum addressed the school in a very pleasing manner.

Several ex-members of Boston Lyceum were among the audience, but who expressed themselves as highly pleased with the exercises.

An excellent feature is the two adult groups led by Messrs. Bessie and Bates.

The session closed with the Target March.

D. N. FORD, Conductor.

Dover, N. H.—J. Frank Baxter occupied our rostrum in Walker Hall, over the Post-office, Sunday, May 23d—afternoon at 2, evening 7 P. M. Very large audiences greeted him; it was our best day of the season for large attendance, and the exercises were of such a nature and character as to astound our people. The theme was "Spiritualism." Baxter, facing to "Faco," was treated in a manner that met with a cordial response by those who heard it; the poem, "Backbone," was especially noted; indeed, to give a full description would be to say every part of the program was finely and ably executed, and the audience awakened a great interest. The texts were all recognized.

Jennie B. Hagan is to be in Dover June 13th.

CHARLES STANFIELD.

Haverhill, Mass.—Good Templars' Hall.—Miss Jennie B. Hagan occupied the platform for the First Spiritualist Society of Haverhill and Bradford, Sunday, May 30th, afternoon and evening, giving the best of satisfaction. It was the closing meeting of the First Spiritualist Society for the present season. I learn from the President, G. E. Burgess, that these meetings have not only been financially successful, but the platform talent, as a general thing, has also been a success. This society, being legally organized under the laws of the Commonwealth, is prepared to offer to the public a series of lectures on spiritual phenomena that shall do much more toward building up the cause of true Spiritualism.

Providence, R. I.—The two discourses of Mrs. Sarah A. Byrnes, on Sunday, were very timely, presenting many topics of moment to Spiritualists and such as are thoughtful on the line of progression and the "Foundation" of the morning was "The Foundation of the Day." In treating these she took a sweep of thought, covering important points touching our social, political and religious relations.

There was a hearty and general commendation of her labors for her two Sunday's engagement, so much so that the universal wish seemed to be that she should be with us a portion of the next season.

W. M. FOSTER, JR.

Summer Camp Meetings.

The Cassadaga Lake Camp.

The date of the ANNUAL PICNIC and Sunday Assembly has been fixed this year on June 5th and 6th. The Orchestra will furnish music for the dances Saturday afternoon and evening, and Damon's Cornet Band will join in the Sunday morning and afternoon services. It is positively announced that Charles Daborn of New York City will occupy the platform on both days of this meeting. This will be a welcome statement to the friends who will be privileged to listen to his inspiration.

The SEVENTH ANNUAL CAMP-MEETING will open July 31st, closing Aug. 30th. The following are the speakers engaged: O. P. Kellogg, Miss Jennie B. Hagan, G. H. Brooks, J. Frank Baxter, Mrs. H. S. Lake, Walter Howell, J. J. Morse, Lyman C. Howe, Mrs. Nellie J. T. Brigham, R. S. McCormick, Clara Watson, A. B. French, Mrs. R. S. Little, Mrs. B. E. Bishop.

Among the mediums positively engaged are E. W. Emerson and W. A. Mansfield. It may be said that all phases of mediumship will be represented.

The celebrated North-Western Orchestra of Meadville, Pa., have been engaged for the entire season. From the reputation of this sterling organization, the concerts given daily will be a great feature in themselves.

The Children's Department has been placed under the supervision of Mrs. E. W. Tillaght, who has a reputation as a competent and thorough instructor. Camp Meeting Circulars will be ready for distribution about the first of June. IDA M. LANG, Sec. Fredonia, N. Y.

Lookout Mountain Speakers.

The following speakers and mediums are engaged for the Lookout Mountain Camp-Meeting in August, and others are expected: Mrs. Sarah F. DeWolf, Chicago, Ill.; Mrs. S. A. H. Talbot, Galveston, Texas; Miss Zaida Brown, Atlanta, Ga.; Dr. Samuel Watson, Memphis, Tenn.; A. C. Ladd and G. W. Bates, Atlanta, Ga.

Light for Thinkers prophesies that the meeting this year will be well attended, and the exercises of the greatest interest.

Cincinnati, O.—The annual election of officers of the Union Spiritualist Society took place on Wednesday evening, May 12th. The officers of the previous year were re-elected with one or two exceptions. Mrs. R. S. Little occupies our rostrum this month and next. This estimable lady filled her December engagement in such an acceptable manner that she was warmly welcomed back to the camp. Her lectures attract large and intelligent audiences who listen to her inspired utterances with the deepest attention. Her controls are of a high order. The enjoyment of the meetings is greatly increased by the presence of the spiritualists. Spiritualism is making rapid progress in Cincinnati. The meetings of the Union are well attended and the Society is in a flourishing condition. There is one other society here—the Liberty Bell Spiritualist Society—meeting every Sunday afternoon at Eagle Hall corner Eighth and Central Avenue. We have also many good and reliable mediums who are nobly assisting in the good work. All of them are busy and doing well.

Mrs. J. W. HENRY.

Cor. Sec. Union Spiritualist Society.

Somerville, Mass.—On Saturday evening, May 22d, a very enjoyable occasion was participated in at the home of Charles F. Wing and wife of Charlestown District. The friends convened to congratulate the host and hostess on the attainment of the fiftieth anniversary of their marriage—golden wedding—which but few long enough on this mundane sphere to see. The worthy couple are pioneers in the cause of Spiritualism, and their home has always been a stopping-place for mediums. Only two persons are now living who were in attendance at the first wedding, and they were present on the evening named. Among those coming from a distance was Mrs. Fred Proctor of Albany. Beautiful presents were given our worthy friends with best wishes.

MRS. L. A. COFFIN.

Spiritualist Meetings in New York.

Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meetings at this hall every Sunday at 10 A. M. and 7 P. M.

Metropolitan Church for Humanity, 251 East 23d Street, near 10th Ave., N. Y. City.—Services every Sunday, at 11 o'clock A. M.