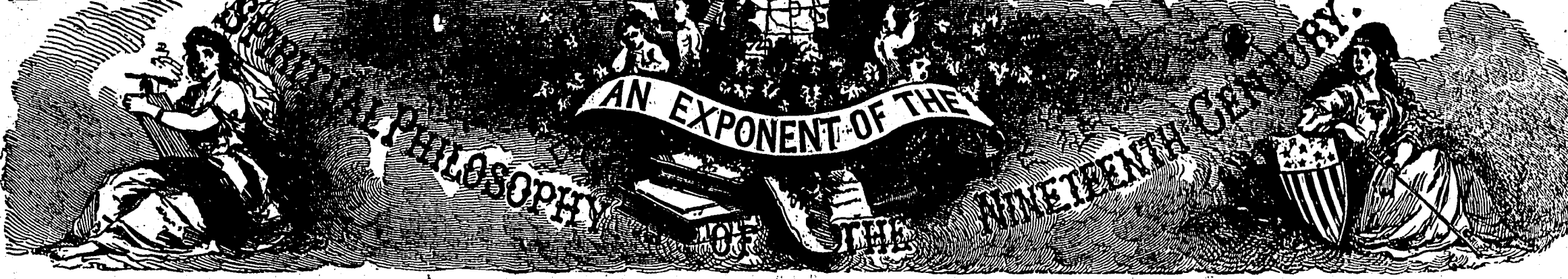


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BUREAU (103 Broadway), where advertising contracts may be made for in New York.

A KING AND HIS DOORS.—A good story is told of King Ernest of Hanover. He was seriously ill, and saw numerous doctors, but he would not take any medicine. As any bottle of powder was brought, his majesty said, "Put it in the cupboard," and again and again it was "Put in the cupboard." Not one drop was touched. Staring and patience were the only remedies resorted to. At last his majesty began to feel that he could not again with a touch, and by degrees nature flung off the disorder, whatever it was, which had run its course. His majesty was up and dressed early, and at business. Get all those bottles, powders and pill-boxes out of the cupboard," he said, "and range them in a row round the room." It was a very small room, and they almost made a circle round the walls. The M. D. came in, smiling and smiling, and congratulated the king upon being up again and looking so well. "Yes, doctors," said his majesty, "thank God it is so. But look there—count it up. Don't you think I had taken all that stuff I should have been dead long ago?"

The Spiritual Rostrum.

What Constitutes a Spiritual Fact?

A Discourse Given through the Organism of
MRS. CORA L. V. RICHMOND,
Before the Spiritualist Phenomena Society,
at Berkeley Hall, Boston, Mass., Sunday
Afternoon, Nov. 22d, 1885.

(Reported for the Banner of Light.)

INVOCATION.

Oh! thou Infinite Spirit, thou Supreme Intelligence, thou Guiding Light, thou Life Eternal, whatever be the name by which we address thee, Lord, Jehovah, Allah, God, or whether veiled in mystic lore, man recognizes thy all-pervading presence, still would we turn from the visible to the invisible, from the outward to the spiritual, from the form to the real life, praising thee for that which is eternal; from death, and darkness, and the shadow of the grave, thy children would praise thee; while turning toward the life and light and love eternal, from the fleeting, transient forms of earth-life we would praise thee; still turning to the immortal possessions, from the fading flowers and blooming buds of hope that have no fulfillment in time, we would praise thee for the eternal blossoms, for the life whose fruitage is in the kingdom of the soul. Oh! may those immured in the darkness of earth perceive the light eternal, and even in the midst of time and earthly sense behold that transcendent vision of the spirit, the immortal part; they would praise thee that into the house of clay, and into the darkness of material life, the light of immortality has entered; that angel hands have rolled away the stones from the sepulchres of human life, revealing the immortals who abide there; that every heart has been uplifted and every mind made clear with the understanding that life is eternal, and only the semblance is changeable and fleeting. Into this divine reality, into this possession of the spirit; into that which is highest and holiest may all the children of earth enter, passing from things visible to those that are invisible, and knowing that through revelation the worlds that lie beyond death and darkness and the realities of the kingdom of life are made manifest. Oh! may the blooming flowers and transient growth of earth give place to the rarer and more perfect fruitage of the heavenly clime, until from snowy locks and wrinkled brows, and forms bowed with age, the transfigured light of immortality shall shine, and gleaming through the dull, bare and barren wastes of time the immortal soul shall strengthen, exalt, purify and redeem the earth. May this regeneration that is going on from death to life, from mortality to immortality, from time to eternity, be so wrought in each heart and life that the ever-living wellspring of the soul itself shall be revealed, making the deserts of the earth to blossom as the rose and the wilderness to yield the brightness of immortal bloom. May every thought and aspiration, and every expression, become refulgent with that eternal light and purpose that is revealed in the wonderful and living reality of the soul. Amen.

MR. CHAIRMAN AND FRIENDS: The subject upon which we address you this evening is "What Constitutes a Spiritual Fact?" We are delighted at the name of this Society, since it means the Spiritual Evidence Society. We consider the word evidence as much superior to the word fact as spirit is superior to matter; because the word fact rests in the domain of the senses wholly, while the word evidence includes all domains from which testimony may be brought. The universe consists of two departments, that which is real, and that which is apparent. If that which is apparent is real, then there is no hope for the immortality of man. Every apparent form fades, every apparent thing ceases to be a thing, and all that man can analyze, or take cognizance of with his senses, must cease so far as the senses are concerned, the moment he is incapable of exercising these senses; but if facts are but an illustration of real life, and if the manifestations of nature and of existence are manifestations merely of a sublime reality, then the value of the manifestations is enhanced a thousand fold. Understand us, as we may be more analytical and philosophical than you will care to follow, but we very much desire that you will follow what we say. What the visible or tangible reveals to the senses is of no value unaccompanied with the intelligence of man. Velvet and iron would seem exactly the same if you had no intelligence to test the difference between them. There is nothing in specific gravity that conveys anything of itself unless there is intelligence to perceive what it conveys. Whether you handle a feather or a stone, the consciousness of it does not depend upon the feather or stone, but upon you who handle it. You measure it not by physical but by mental capacity. These may be considered trite sayings, but if you will bear with us, they form the entire basis and fabric of what we intend addressing you upon this afternoon.

Much has been said in the world, especially among Spiritualists, about spiritual facts; now we would like to correct what we consider a misnomer. The facts of the universe are material; the truths of the universe are spiritual; and that which is spiritual must forever employ that which is material, while you are here, to give expression to it—but do not confound the expression with the reality. Your forms and visages that fade and grow wrinkled day after day, the bodies that decay, the senses that deceive and fall you, the eyes that grow blind, the ears that grow deaf—these are not the realities of human life. Behind the eyes is the perceiver; behind the ears is the spirit or intelligence that recognizes the sound; and all through the fading and feeble bodies are other powers, and there would be no perception of life but for the spirit which pervades them. The mother has a son who passes out of her presence in early life. In later years she goes to her door; a person is there; a man with bronzed cheek, with beard fully grown, with abundant hair, with evidence of travel and hardship; that appearance is a physical fact; but she does not know that it is her son until gazing into the eyes, until looking upon the face that time has disguised from her recognition, she sees behind the countenance into the

depths of the human soul, and says, "My son! it is you"; the "you" is not the body, the "you" is that other self, veiled in the body, which the mother sees with the eyes of her love; the physical fact has undergone a change; the beardless youth has become a man; the stripling is no longer there; but the son is there, and if the body were cast aside, if there were no physical form, the son is in the presence of the mother still; she is brought into full and absolute contact with her son. Do you suppose any form or lack of form, any outward image or lack of image could veil from her maternal love that child, the life of her life, the heart of her heart?

The spirit of truth is in the world; and this is why there is the fact of Modern Spiritualism. If the spirit of truth were not here, no fact would be valuable. Understand us: a sound may occur, you may hear it; if it conveys no message or meaning it is but a sound, and though you have the explanation of it, still the sound itself reaches but the outermost portion of your nature; unless it attract the attention of your mind it is of no value. How does it attract the attention of your mind? By first attracting the senses. The sounds of the Rochester Knockings (or those at Hydeville), had they not occurred successively and intelligently, would soon have passed out of notice as being of no value. But when a sound manifests intelligence; when, questioned by those around, it gives answer to your questioning, it becomes an important fact, for it appeals to your senses. The value of the "Rochester Knockings" as a physical fact was contained in the spiritual evidence they brought; that spiritual evidence was the result of the intelligence of the messages conveyed by those sounds. No one can mistake the proposition that sounds themselves convey nothing as sounds, but are the means of expressing that which is veiled to the senses. So a power that could, without the usual appliances of known physical law, demonstrate its presence to your senses, because of such inestimable value that the whole world has been obliged to listen.

Now the evidence of spiritual truth conveyed there was first with the sound, which seemed to have no earthly origin or connection with natural law, and that an intelligence was behind the fact that wished to convey something, and that that intelligence proved itself to be of a similar kind to that of human beings, so that when communication was established the intelligence proved beyond a doubt its individuality as a separate existence from any organic substances of earth; thus the great spiritual truth of existence beyond death was demonstrated by this physical fact. But the fact alone could never have demonstrated it.

Three distinct departments of human nature were called into question by this expression—the physical sense, which is the lowest, the mental recognition, which discovered the intelligence, but beyond all, the spiritual recognition that discovered the same kind of intelligence that belongs to man. The whole glowing background of Spiritualism, illumining the sky as the sunset glory, as the radiant noonday, is this wonderful light of spiritual truth. It infiltrates itself through every avenue of your beings; it expresses itself through every form of expression valuable to man, and behind it is the most valuable of all, that immortality which is only partially conveyed. So language in and of itself unassociated with ideas is a most cumbersome thing. A dictionary flung out to you to-day would be of no particular value to you to-day, but for the intelligence that chooses the words to convey an idea, and that idea is food for the mind, the voice of one soul speaking to another. Figures as mere figures mean nothing, but when employed by astronomy to measure the distances between planets, to place them in the order of their movements in their orbits, they become luminous with the propositions of the whole created universe. Mathematics is purely a mental science, yet so careful in making discoveries to the senses that it never deceives or misleads. It is only by mathematics that you know anything about the solar system, for the apparent movements of the heavenly bodies are all at variance with their reality. The sun seems to rise in the east and set in the west, but astronomy tells you it is not so; that the earth is moving, not the sun. With reference to your relation to it the whole apparent structure of the heavens is changed by the revelations of mathematics; the center is made the sun, and the planets made to move around it. So with Spiritualism: the whole structure of theology and material science is changed by the presence of Spiritualism in the world; the center is no longer the bare and barren theology of creed, but the light of the living soul in the universe; no longer the bare and barren facts of materialism, but the living light of intelligence behind the forms and manifestations of nature. So does the world improve and grow by this presence and recognition here that the whole modern thought is illumined and pervaded by this, notwithstanding the existence of materialism in the world.

It is said that the facts of Modern Spiritualism are the only scientific evidence of immortality. May we take issue with this statement and say they constitute the only evidence of immortality that the scientific mind is able to grasp and is not able to overthrow, and not being able to overthrow, are therefore the only evidence which that mind can receive? If the scientific mind could grasp the fact, it would not be evidence; but every fact in spiritual manifestations having baffled the scientific world to explain or overthrow, is proof that these facts belong to a realm in their origin that the world of science has no knowledge of; belong to a realm of manifestations which must exist as the only material expression of

spirit-power and testimony in the midst of a science which cannot scientifically grasp them. There are many who say, "Spiritualism is a science." It is not. It is the expression of spiritual truth in the form of manifestations, which no science is capable of grasping with; it is evidence which the scientific world has no analysis, no expression, no interpretation wherewith to formulate, no knowledge or law wherewith to predicate a statement; and if the scientific world could grasp and analyze, it would be no evidence of spiritual existence. The fact that they cannot do this is the best evidence of the spirit-power. "But," says the questioner, "does not any fact occurring within the cognizance of the senses constitute a legitimate subject for scientific investigation?" We answer no; if the fact only exists in the domain of the senses, i. e., the phenomena of nature, then it does constitute a legitimate subject for scientific investigation; but the fact occurring within the domain of the senses, and cause being in the domain of the mind, is something else; for mind is under the control of distinct intelligences.

Science deals with methods that are amenable to what is called "law." Spiritualism is under the control of mind, i. e., *a priori* to law, and thus far the world of science has refused to admit the domain of mind into its sphere of investigation (unless we except the department of psychology recently introduced into the British Association of Science); the particular realm of the mind has been left to the theologian or to the individual men who have explored it, despite it was forbidden ground both by science and theology. So a spiritual manifestation which occurs independent of these called laws of nature, which intervenes and sets aside these laws, seemingly, for the time being, which reveals another series of laws that act, seemingly, entirely independent of the so-called laws of nature, and that the power controlling manifests direct intelligence, demonstrates that unless the scientific man is willing to lay his implements of usual investigation aside and investigate Spiritualism upon its own basis, he is not an adequate investigator. Spiritualism presents itself to the world upon its own basis and hypothesis. No man thinks of studying astronomy with a microscope nor analyzing the small fibre of a plant with a telescope. All scientific men place themselves, as far as possible, in unity with the laws governing the subject they wish to investigate. It is in Spiritualism alone they refuse to conform to its laws and desire that it shall express itself not in accordance with its own laws of intelligence, but in accordance with their wishes. Now Spiritualism has come unsummoned, almost unannounced; it reveals itself in every variety of way to show that there is adaptation to every human need. In reply to the clamor of the materialist it has appealed to man's material senses merely to prove that the senses in themselves are the most fallacious basis upon which man can claim immortality that ever was presented to the world; but if you needs must have them, then the evidences of the senses are offered you. When you are entirely perplexed concerning what constitutes the evidences of the senses, you will then have recourse to the mind; when the mind is entirely baffled in all its intellectual and specious arguments, you then have recourse to the spiritual; the truth underlying and underneath all is the truth of immortality.

In the realm of inspiration or in the realm of spirit-perception there is little quarrelling. Those who cannot perceive say nothing about it; those who can are very clear and have knowledge upon what they do perceive. In the realm of logic there is a great deal of discussion by those minds who are endeavoring logically to prove Spiritualism. The basis being correct, the logic will be correct in the way of discussion; but if the basis is wrong, what can logic do to make it right?

The phenomena of Spiritualism appeal to the senses of man, and those who live to-day can testify of them, but there is a deeper investigation among another class of people in the world than those who predicate entirely their intelligence of Spiritualism upon the senses alone.

People are almost in combat upon this subject; to-day there is a conflict going on in the spiritualistic world concerning that which is "reliable" and that which is "unreliable"; a conflict concerning sciences, and concerning materializing manifestations, and therefore spiritual expressions. Between these two extremes nearly all Spiritualists seem to say: "Oh! the spirits can do this, but they can't do that," limiting the power by their capacity of understanding. But the reason of this is, that the senses must be satisfied every day; you cannot eat for to-morrow, you cannot feed upon that which you ate last year. The senses must be repeatedly convinced, unless you have seized hold of the primal evidence of spiritual life. What is that? It is whatever you need to satisfy you individually of spiritual existence. If it is the message of your father, your mother, your child, your brother, your friend—if you have once had intelligent communion with that object of your affection, we do not care in what manner it has been furnished, whether by rap, table-tipping, writing, materialization or trance communication; if you have once had that evidence, no human power can take it from you. If you have not had it, then you have no evidence that answers to your need, for the mere testimony of the senses unless it appeals to your individual consciousness, to your individual state of mind, will not satisfy you, nor has it been found to be sufficient that your neighbor or friend can possess it, they cannot have it for you.

Spiritualism is the only subject in the world

upon which no man is willing to take the testimony even of the dearest friends. It is the only subject in the world which no one takes upon mere credulity. There are no Spiritualists who have not fought their way into Spiritualism in attempting to overthrow it; therefore, when they are called "credulous," when they are called weak-minded, for "accepting everything," we would answer, that upon which they have accepted the truth of Spiritualism has been such evidence to their individual minds that no power on earth or in heaven can overthrow. This is why we like the name of this Society. That which is evidence to one mind cannot be evidence to another; and understanding this great diversity of human conditions and human states, spirit-power takes upon itself the entire gamut of phenomenal and spiritual evidence, and says this phenomenon for one, this evidence for another, this manifestation for a third, and if you question all these evidences there is another. The moment any Spiritualist or any outsider imagines that he or she has the power for convincing the whole world, that moment doubt is thrown upon his or her particular form of manifestation, in order to show the world that no one phase of manifestation, no one medium, can constitute the total of spiritual power, and that for every individual life, for every individual seeker, there is between the spirit-world and his or her necessity, a line of occurrences that will one day reach and answer the needs and necessities that are here.

Many witness what they call a fact to-day and call false to-morrow, where the manifestations that convince the senses to-day have to be renewed to-morrow. There is no value in such evidence as this. When you witness what you call a fact, be sure you know it; if you do not know, but you think you know, be certain and do not deny it to-morrow, whatever the appearances may be. For there can be no knowledge unless it shall appeal to that part and portion of your nature which is vital, which sees its relations to the truth and which can withstand even the seeming appearances of the overthrow of fact.

Spiritualists as a body are not only the most critical, are not only the most cautious, are not only the latest in believing merely upon testimony, but in every line and department of Spiritualism they make their way with the utmost carefulness. So the man who believes in the rapping to-day will not, perhaps, to-morrow accept another manifestation, although it requires no greater power, but simply because he is unfamiliar with it. How we should like to teach you a lesson corresponding to that which astronomy teaches when it places the real centre of the universe as the sun instead of a planet; it is this: that man's comprehension of what is possible is no indication of the limit of the power of the spirit. Therefore the true investigator may say, I have not witnessed such-and-such a thing; I have not the evidence personally, but I know that it is possible for spirits—exalted spirits—to control one atom of matter, or one portion of organized substance, it is possible for them to do all these things, or more, for there can be no limit except to the conditions and comprehension of mortal life. When once the power of the spirits—we do not mean your departed friends, but all the spirits that are decremented in the universe—act upon matter, it is foolish to say they cannot do this or cannot do that; you can only say, I have not seen it; I have not the evidence of it.

The power of the human mind is almost limitless; what, then, must it be when freed from the trammels of the physical form, set free in the midst of eternal causes instead of effects? The realm of spirit (soul) is the realm of causation. You, individually, as spirits, are creators now, and man sets aside the ordinary laws of physical nature every time he turns streams from their courses and with the powers of intelligence transforms mere dual matter into expressions of life. The artist upon the canvas causes images of surpassing loveliness to appear merely by the dull paints and pigments he employs; they are the instruments for the expression of his surpassing visions; and yet the greater visions are within. If, instead of paints, brush, pigments and canvas, he is familiar with the atmosphere and its belonging, then the images are no longer pictures but living expressions in the visible atmosphere. He has control of your vision, and can exalt you to the realm of spiritual existence. Then, like the prophets and seers, you stand with spiritual vision unveiled, in the midst of the surpassing glories of the spiritual kingdom.

Nothing is impossible; only the weakling, whose mind is impaired by egotism, can ever declare aught impossible in the realm where matter and intelligence meet, and the forces of the universe are intelligence. Under this dominion all the value of every manifestation of Spiritualism consists in this: that the spirit-world is the realm of reality; that the spiritual man is the real man, and that in reaching the outward consciousness that is within you employs every possible avenue for its expression, and discovers, nay, creates those which material nature has failed to supply. If your hearing is deficient you invent something to give your ears more sensitiveness to sound; if your vision is deficient the science of optics is called into requisition.

When astronomy demonstrated mathematically that certain planets were in their places there were no suitable telescopes to prove this to an unbelieving world; but when the magnificent telescope of Herschel was placed in position, there were the planets just as mathematics had shown. When, therefore, to the vision of all ages, to the seers and prophets and the spiritual teachers, this realm of reality was revealed, the dull, blind senses of a blind world

refused to accept it until the splendid telescope of Spiritualism has been turned upon this surpassing realm. There, just as prophets and seers had told you, just as those who saw visions and had spiritual gifts had declared, the whole realm of the spirit-world is found to be true; and even the plucky sight of the smallest man, the materialist, the utter unbeliever, when turned in that direction by the glaucous evidence of the stupendous phenomena of Spiritualism, is made to know of the spiritual reality underlying that evidence, and that the whole realm of spiritual truth employs phenomena, for its expression. But there is an eternity that is still unexpressed, which will meet you at every stage of your advancement and reveal itself more and more in the shining surpassing depths of the kingdom of the soul.

UNSEEN BUT REAL.

[BY EMMA D. DUNHAM IN BOSTON JOURNAL.]

Shall we only trust that the ear can hear,
What the hand can grasp, and the eye make clear?
Shall the deepest hopes of the human heart
In our fumes being have no part,
Because we fail to understand
The movements of the Unseen Hand?
Shall we sadly say there cannot be
A mind so immaterial
And so unworldly, who have gone before,
We shall meet again, and love once more,
Because unexplored by us is the spot,
And those who have journeyed return to us not?
At the close of a summer's sultry day,
Walk in the garden and choose the way
Where the honey-suckles bud and blow;
They may teach a lesson 't were well to know.
The air is full of the odors rare,
Exhaled from the blossoms clustered there;
Odors we never can touch nor see,
Nor solve the depth of their mystery.
To weigh this fragrance again and again
The sweet sorrows have tried in vain.
And yet we must own 'tis not wholly ideal,
Unseen and unfelt we acknowledge it real.

Original Essays.

"WHAT'S THE GOOD?"

To the Editor of the Banner of Light:

I have recently been permitted to read a letter from a gentleman of high standing in the literary and scientific world, connected with a prominent institution of learning, addressed to a friend who had sent this gentleman an account of his own elaborate and careful investigations of the phenomena of "materialization," investigations which had resulted in entire conviction of the genuineness of these phenomena and their worthiness of the attention of thoughtful minds. This letter contains the following significant passage, which I have been allowed to copy:

"Had I seen what you have seen, I might well be a believer. 'What's the good?' Why should I make the acquaintance of creatures which emerge from 'cabinets,' exhibit fireworks, make very ordinary remarks, and, in general, behave in an inconsequent manner?"

These words aptly illustrate the lofty indifference, perhaps I might say the stolid unreason, with which the "learned" class in general always seem inclined to regard any alleged facts beyond the range of their own experience, or outside the pale of what is recognized as orthodox and fashionable.

Had this distinguished gentleman lived at Padua, in the time of Galileo, and been invited to look at the moon and the planets through the glasses of that rash discoverer, he very probably, like the principal professor of philosophy at that day, would have persistently declined, saying, "What's the good? Why should I make the acquaintance of those wandering lights, that emerge to view only in darkness, exhibit luminosity, and behave in an inconsequent manner?"

This gentleman, as will be noted, admits that if acquainted with the facts as was his friend, he "might well be a believer." This is a virtual concession of the probable reality of the facts, of which he might become well assured would he but take the trouble to witness them for himself. Yet, instead of expressing the least desire to do this, he languidly asks, "What's the good?" and proceeds to speak of them with facetious contemptuousness, as if of the most trivial consequence; and in no way worthy of his serious attention.

But what are the facts in which this learned gentleman can see no good?

1st. To use his own phrase, certain "creatures emerge from cabinets." That fact of itself might be nothing very remarkable; but when it is considered that there is no discoverable means by which these "creatures" can get into the cabinets from which they emerge, unless they are, by some inexplicable process, unknown to common observation or to recognized science, formed or "materialized" out of invisible substance within the inclosure (as they claim to be), then the fact becomes remarkable. Is not such a fact worthy the careful study of any intelligent, thinking man—especially of one who occupies a prominent position as a teacher and leader of men? Does it not suggest that the common notions and even scientific theories about matter, its constitution, possibilities of manipulation, organization, etc., may not be altogether correct? Very likely an indolent man may not wish to have his settled notions on these subjects disturbed; but is there no good in knowing the truth instead of believing a falsehood?

2d. But what are these "creatures" that "emerge from cabinets"? They are unquestionably beings in the human form, made up to all appearance of visible, tangible flesh and blood. Is it a fact that flesh-and-blood bodies, or what appear to our senses to be such, can be made up, in a few minutes or seconds, out of invisible materials, and as quickly disappear, leaving not a trace behind? If so, is this not a fact worth knowing—a fact which every thinking man must make a place for in his system of philosophy, else his philosophy is worthless, because it does not conform to facts? Is there no good in knowing the truth about so important a matter?

3d. But, further, these "creatures" in human form manifest life and intelligence—can walk about, and (at least, after they by experience acquire good control of their temporary bodies) can talk. The writer quoted above concedes at least that they can "make very ordinary remarks." Well, is it not an interesting fact—a momentous fact, indeed—that such "creatures," emerging mysteriously from cabinets—sometimes, in fact, springing suddenly out of the atmosphere, or out of a little mist outside the cabinet, or anon up from the solid floor—that such beings can make even "very ordinary remarks"? Ought not this to suggest to a thoughtful mind that possibly, since they can make remarks of some sort, they may, on getting better acquainted and more familiar with the situation, be able to make some extraordinary remarks? As a matter of fact, they usually can and do undertake to tell what and where they are, and where they came from; and, if

we give them sufficient opportunity, they sometimes tell something of the process by which they make up their visible bodies, and what they take all this trouble for. All this, surely, is something more than "ordinary." An intelligent gentleman not long since informed me that one of these "creatures," emerging from a cabinet, had made a remark to him which would furnish him food for thought for the remainder of his life. I have had a similar experience myself.

4th. Moreover, in most cases, they actually claim to be our personal relatives or friends—in all cases, to be human beings who were once clothed in habiliments of flesh, but who, in common parlance, have "died," yet have found themselves to be still alive, and to be capable, under certain circumstances, of temporarily resuming material bodies, in which to bring us sensible demonstrative proof that they still live and love and care for us; and they say that this is their main object in coming to us. Is this something "very ordinary"? and would there be no good in making their acquaintance sufficiently to find out whether these claims are true or otherwise?

5th. Still further, the countenances which these "creatures" thus marvelously assume in many cases are seen to be exact similitudes of those of our friends, whom they claim to be, formerly were, perhaps beautified beyond description—in other cases having more or less resemblance, but in some little or no perceptible likeness—facts which they reasonably explain (if given opportunity) by the "very ordinary remark" that these results, as regards likeness or unlikeness to their former selves, depend upon their individual skill and ability in controlling the elements employed, under varying circumstances, favorable or adverse—much depending, also, on the mental conditions of the persons present, whether hospitable or otherwise. Is all this so "very ordinary" as to be unworthy a thoughtful man's attention?

6th. But more than all this, in some cases these remarkable "creatures" that appear and disappear so strangely, and claim to be departed loved ones, when afforded suitable opportunities, not only satisfy their earthly friends beyond doubt of their reality and identity, thus settling forever the question of a future life, but also, through this or some other mode of communication, give from their own experience such information about the world or state in which they now dwell, the laws of the spiritual realm, the relations of the present life and its doing to that which is to follow, as to satisfy reasonable inquiries and furnish to mortals valuable incentives to all that is good and true and noble in this life. Can this learned gentleman see no good in making the acquaintance of "creatures" who can do all this, and who have not done it for money? If not, it is difficult to conceive of what sort of stuff he is made.

It may be replied that these "creatures that emerge from cabinets," etc., seldom or never attempt anything of the kind above suggested. If so, there are doubtless good reasons for it. Observe, I have said they may do this if afforded suitable opportunity. Such opportunity, it is plain, is rarely if ever afforded at public séances, for the reason that neither time nor conditions will allow of it. Where a large number of sitters is present, each desiring a manifestation and message from some personal friend, a corresponding crowd of invisibles may be supposed to be in attendance, each endeavoring to put in an appearance; the strongest or most experienced only can succeed, and these must necessarily be limited to a few moments each. There is usually no time and no power of control for more than the briefest expressions, and these frequently of an "ordinary" or commonplace character. The power is mainly exhausted in making the demonstration against adverse influences. Communications of an elaborate, thoughtful and instructive nature can be expected only in more private circles, after confidence has been established, and where circumstances are adapted to the purpose; and ordinarily they are to be had chiefly through a different class of mediums—writing, impressional, clairvoyant or entranced—who can be more readily used for the expression of sustained and definite thought than can these temporarily materialized forms. The phenomena of materialization, therefore, while serving an important purpose in arresting attention and giving sensible demonstration of another life, are not (for the present, at least, until greater perfection shall have been attained in the construction and control of these forms) adapted to imparting in public definite information regarding that life, etc. This can be better obtained through other means of communication. Are proofs of another life and correct conceptions of its nature and its relations to the earth-life of no consequence to the gentleman whose words I have quoted?

7th. But these marvelous creatures, it is said, also "exhibit fireworks," and, "in general, behave in an inconsequent manner." Exactly what is meant by their exhibiting fireworks is not clear, unless reference is had to the luminous garments they sometimes wear, and the apparent phosphorescence that in some cases lingers on the floor when they suddenly disappear, or perhaps the electric lights that are occasionally seen. And as to their general "inconsequent" behavior, it is common for them, when recognized and accepted as the friends they claim to be, to indulge in every manifestation of affection and joy; and sometimes, when circumstances are favorable, to give a demonstration of their power over matter and the invisible elements, by mysteriously producing material fabrics, of different kinds and colors, in large quantities, submitting these to inspection, and then dissipating them as mysteriously as they are formed; sometimes apparently creating fresh and fragrant flowers in the visitor's hand, or plucking them from the air, to be carried away as trophies of the interview. Very "inconsequent" proceedings these! And not less so the formation, apparently "out of nothing," of their own visible and tangible bodies, seemingly in some cases in the "twinkling of an eye," and their equally instantaneous evanishment. Nothing at all of consequence to this learned gentleman in all this behavior, so contrary to the commonly accepted notions of matter and its laws!—no reason why he should "make the acquaintance of creatures" capable of doing such things! One would suppose that a person having any power of thought, or possessing the least interest in matters of physical science or in questions of natural philosophy, not to say anthropology, would at once see in such singular beings and their extraordinary behavior objects of intense interest and profoundest consequence, worthy his most serious and careful study. But there's a difference in people! Some have "been through college," have "finished their

education," have learned all that in their view is worth knowing. These do not care to have their established ideas of things—their conceptions of the "fixed laws of nature," etc.—unsettled by any "now-fangled notions," which might impose on them the necessity of reconstructing all their complacent theories of life, destiny and the universe. Ah, no! "What's the good" of any further knowledge? To this class, "ignorance is bliss." Is it worth while to try to disturb them in it?

Arlington, Mass.

A. E. NEWTON.

ELECTRICITY.

(Containing Impressional Thoughts of Benjamin Franklin.)

To the Editor of the Banner of Light:

In your paper of January 18th, 1886, the faithful benefactor of the world, John Pierpont, in answer to the question, "What is electricity?" says: "All that we can really tell is, that there is a vital subtle force, permeating the universe, and surcharging it with power. When we are able to explain electricity, we feel we shall be able to explain God, we shall be ready to understand the universe itself, with all its power and force."

I wish, primarily, to say a few words about this calm, strong, beloved man, John Pierpont. Many years ago I met him at a convention of Spiritualists. He was then at the mental summit of a pure life, honored, I think, by the whole republic. He was then willing to place all honors upon the holy, crystal altar of truth. The heavens were educating him for his large labors hereafter. He stands in the BANNER OF LIGHT Circle with the beloved medium of the heavenly world, Miss M. T. Shellhamer, giving the light which he has gathered and receives, to all the world. May the radiant angels, the sons of light and power, bless him continually.

Far different has been the pathway of the writer of this essay. Through suffering, temptation, toil, and material poverty, he was brought to the condition of receiving such thoughts as were believed to be helpful to humanity, from those who desired—

"To raise the fallen and uplift the lowly;
To shine in shadows, near life's rolling rivers;
To dry the tear-drop, heal the aching sorrow,
Give peace where discord reigns in gathering night."

It is several years since "Thoughts from a Giver of Thoughts" was published in a series of papers in Mr. Miller's *Psychometric Circular*, Brooklyn, N. Y. They were to be corrected and annotated under the same influence which produced them. In the interval many impressions approximating to truth have come to me. I do not come to any conclusions in regard to electricity essentially different from those given by our brother, John Pierpont, but between the first observation of the powerful, calm, and the point where it disappears from mortal comprehension, there seem to be many interesting facts and deductions of reason.

Spheres, to begin with: There has been much confusion here. A material sphere is a round or circular body, but a mental sphere is not one of form or dimension, but of state or condition. It is just no sphere at all, and perhaps should be termed a *status*, as, for instance, the status of darkness, error and discord, or of light, truth and harmony. Two spheres may be walking together in your good city of Boston, and one of them may be in one state, the other in the other.

But let us first think of material spheres under our observation which form the arena of material science. They are, first, the sphere of crystals, or mineral sphere; second, the aqueous sphere; third, the atmosphere enveloping vegetable and animal forms. Do these belts of our earth stop here? Are there other oceans of more refined matter, above the atmosphere? If there are, we cannot weigh them, nor subject them to chemical analysis, and we are left to consider antecedent processes as a basis of probability that there are such oceans. Material evolution presents everywhere successive forms of material refinement and expansion. The metal oxydized becomes the crystal. The crystal, under heat, eliminates an atmosphere which condensed becomes water, and from all the denser forms arises the atmospheric ocean. Is it not probable that the process continues?

Just where the facts of material science end and the facts of mental science begin: This era, as the herald of immortality, has brought into our presence and to sensuous contact the immortals themselves, and they concurrently testify of the existence of six spherical oceans above the atmosphere in progressive degrees of refinement. I am impressed to fully believe their concurrent statement to be fact; and certainly they are not mere ornaments nor meaningless adjuncts to our earth and sky and sea of life, and how necessary parts we shall find in further considerations.

If the earth has refined material oceans, our sun must have them also, for the earth is a child of the sun. These solar oceans must also exist in progressive degrees of refinement from the centre outward; for evolution is the guardian angel and divine force of all suns and worlds. And this presents clearly as truth the communications of the guides of Mrs. Cora L. V. Richmond, repeated many times, of refinement and exaltation of the planets increase in the ratio of their distance from the sun.

I feel tempted to sit down by the wayside, and, resting, say a word about Mrs. Richmond. I first heard of her about twenty-five years ago, from our aunt, Mrs. Amy Conant of Cuba, Alleghany County, N. Y., where the childhood of Mrs. R. was passed. She spoke of her as a child about ten years of age, standing before large audiences, and speaking such words of wisdom and power as very seldom are heard from a matured and cultured child. She was refined, her by-words, perhaps, to attend a tent-camp so-called. Will it require a spiritual eye to arouse the Church of Christ on earth? There are spiritual church-centres in formation. From that childhood to mature womanhood Mrs. R. has held aloft in this world's night-time the torch of truth.

Let us pursue our journey into the realms of the sun. We will call the atmosphere of the sun electricity, and a present name, and consider the external radiations of this sun aura. It seems to be an invariable fact that this tenuous fluid pervades the denser ones, and we therefore infer that this subtle solar aura pervades every part of every planet, little planet and moon which moves in the solar ocean, pervades every metal, crystal, plant and animal form, and every part of the planetary oceans. Another fact: In the daytime this fluid is in tumescence; and there is light; while in the nighttime, when half the world rests in its own shadow, this fluid seems calm and quiescent, and there is darkness. It seems legitimately to follow that this refined fluid is not electricity, but the agent or medium through which it acts, as the iron rail on the railroad bed, but the locomotive contains the power which utilizes it.

Electricity, then, in this view, seems to be not a fluid, but a force, acting in and through a fluid.

A fountain of this force is the sun. Light appears to be the result of our visible vibrating straight lines, in number and in the minuteness of their diameters. This fact may lie at the bottom of the ability to send telegrams in opposite directions along the same wire at the same time. And perhaps it accounts for the larger fact that these lines of force must act with power, greater wherever a planet moves in the more distant and refined spheres of the solar ocean.

In the permutations of force, light, like heat, is an electrical form, and the better conclusions of science to-day are that the permeation of the electrical force, first to heat and then to light, occurs wholly within the earth's atmospheric envelopes. When a force like electricity is obstructed by a fluid more dense it develops (changes to) first heat, then light. This is exemplified every day in the electric light. The solar electric radiant lines would, therefore, strike the earth's atmosphere without heat or light, but hold in folded in them the

force to produce both heat and light. To illustrate: The earth's lower, denser atmosphere would hold the same relation to light that the little aerial space between the conducting wire and the carbon pencil holds to the electric light. It would seem, then, that light is not the electrical force, but the result of it. This primary force eludes our grasp, and lies beyond our comprehension.

There is a sun of suns, a central sun, of incomprehensible beauty, magnitude, grandeur and power. That, too, must have a solar atmosphere, including all its planetary suns. Beyond that there are, doubtless, other central suns of systems of suns, each having its own celestial atmosphere, and always the higher pervades the lower. Must it not be true that the electrical force which is manifested on our little world finds, in the greater, and greatest, solar centre we can conceive of, a fountain and a flow? But it thus passes beyond our mental sight and comprehension, and we can see the truth of the words of the faithful toiler in the heavens, that he who could fully comprehend electricity would comprehend God, and thus transcend the limitations of any individualized, intelligent being. The ways of action of this force in our earth are only beginning to be understood.

How calmly, how grandly, how irresistibly the Heavenly Parent, the All-Spirit, moves at this day to bring mankind together, to pulverize error and bring humanity together under the pure and holy law of right and justice!

All these considerations suggest to us that the following theories may be facts or approximate facts:

1. That neither our world nor any world or sun consists of its solid nucleus only, but of that and all its refined environments of matter and its centre points of spirit.

2. That these environments increase in tenacity and refinement from the centre outward. I am impressed with the belief that our earth, as it is, is about five hundred thousand miles in diameter, and that its outermost spherical ocean includes our moon, and that this was its dimension when it was in first formation as a cometary body.

3. THAT THE PRIMAL FOUNTAIN OF ELECTRICAL FORCE AND ALL OTHER FORCE IS SPIRIT, spirit—the first and the last, the beginning and the end of external formation (itself evolving perpetually higher formations) Spirit! without beginning or end of being. Spirit! the fountain of unending evolution; and a little, only a little, of the vast panorama of our being can now be seen or comprehended.

It is well, in passing, to notice the status of this solar fluid in and on our planet. It appears perpetually to seek a state of equilibrium. When at rest its effects are silent; but when in equilibrium is affected or destroyed the results of heat, light and power immediately follow. It appears to be more than probable that when social justice shall be attained, and perhaps as an agent to produce that state of justice, this force will do largely the work of the world.

Let us try to get the simplicity and receptiveness of little children, and receive day by day the guiding and uplifting light and power which lies nearest to us.

Penn Yan, N. Y.

HENRY M. STEWART.

New Publications.

SALAMMO of Gustave Flaubert. Englished by M. French Sheldon. 12mo, cloth, pp. 421. London and New York: Saxon & Co. The American News Co., Publishers' Agents, New York.

This is the masterpiece of a French man of genius, whose works, says the *London Times*, have inspired more pictures in the *Salon* during the past few years than any book except the Bible. It is a fascinating story of love and war, rich in heroic Carthaginian lore, set in a glow of barbaric splendor, surrounded with an atmosphere of dreamy tropical warmth and local color, and with its weird serpent scene and mysterious cults, has long been regarded as impossible of translation with fidelity to the original. But it is claimed that it is here done in a manner that preserves its vigor, realism and idyllic style. It is impossible in the brief limit of this notice to give any just conception of the artistic grandeur of the work. The scene is laid during the siege of Carthage, at which time MATHO, the Libyan chief, deeply in love with Salammbô, the daughter of Hamilcar, penetrates the city by night, enters the temple of Tanit, and carries off the mysterious veil of the goddess, whom the Carthaginians held in a special and peculiar veneration. Clad in this mantle, which to look upon was profanation for the worshippers, he passes into the private apartments of Salammbô, there declares his passion and then retires, serene and composed before the mob which comes to kill him, but dares not touch him because of the sacred veil or mantle. Of the great pictures luridly portrayed, may be mentioned the banquet and riot of the barbarians, their contemplation of the crucified lions on the road to Steca, the preaching of the revolt by Spendius, the entrance into the temple of Tanit by night, the contemplation of Matho enshrouded in the veil by Salammbô, the arrival of Hamilcar from Sicily, the interview in the tent, the Carthaginian prisoners in the ditches filled with water, the woes of Hanno, the deaths of the barbarians entrapped into the defile, the sacrifices to Moloch, and the death of Salammbô. The introduction to this translation is by Edward King, who shows his keen appreciation of the work by saying: "So long as men battle and women love; so long as human nature suffers no change in its great attributes, so long will the story be read with strong emotion and avidity. It awakens only noble thoughts, despite its sensuous setting. It is like an exquisite piece of Greek sculpture, mighty, yet too ethereal in its beauty for modern hands to create, set against a background flooded with sumptuous color."

LEAFLETS OF TRUTH: or, Light from the Shadow Land. M. Karl. 12mo, cloth, pp. 102. Chicago, Ill.: S. R. Miner, 3906 Cottage Grove Avenue.

The contents of this book are claimed to have been written by a woman whose gift of clairvoyance enables her to hear the voices of beings she cannot see, which she has been able to do since her earliest remembrance. There are sixteen answers to an equal number of questions, treating upon the means by which some mediums are able to handle fire without being burned; why in some instances mediums are compelled to experience the last earthly sensations of the spirit by whom they are controlled; upon the systems of education in the spirit-world; upon the ability of spirits to possess of visiting other worlds than this, and of informing themselves of the condition and employments of their inhabitants, etc. Though the work is introduced in a noncommittal way as to its spirit origin, it is of far greater value than one who reads that introduction might be led to infer; and while exceptions may be taken by some to its teachings on matters of doctrinal opinion, those points of belief rather than of knowledge are few, and taken in its entirety the book will meet the endorsement of every reasonable mind; being confirmatory of the views of a future life already acquired, and conducive to the attainment of still more of those treasures which rust cannot corrupt and that will abide with us forever.

A PRINCE OF DARKNESS. By Florence Warden. pp. 207. NANTASQUA. By Mrs. Rebecca Harding Davis. pp. 184. KING SOLOMON'S MINES. By H. Rider Haggard. pp. 320. WYNNES MY HAND. A Fenshire Story. By the Author of "Lady Gwendolen's Tryst," pp. 193. MANYEYES IN OUR EYES. A Story of Providence. By Emma E. Hornbrook, author of "Into the Light," pp. 108. Cassell & Co., 739 and 741 Broadway, New York.

The above are recent additions to the excellent, low-priced, original novels, known as "Cassell's Rainbow Series," all of which are of more than ordinary merit as works of fiction. The fourth above named, "Witness My Hand," is especially fine. Here are a few words from its closing page: "Death's partings are not wide. 'On the other side of silence' what voices are calling to us, if our ears were but fine enough to hear. . . . There are some memories more potent than the shadows we call realities."

MONTE CRISTO'S DAUGHTER. 12mo, paper, pp. 372. Philadelphia: T. B. Peterson & Bros.

A sequel to the famous romance of Alexander Dumas, in which the Count of Monte-Cristo is a prominent character, and many others associated with him in the novel bearing his name are introduced.

The Vaccination Question in the Massachusetts Legislature.

To the Editor of the Banner of Light:

The Secretary of the Astor Library, New York, has lately received from London a consignment of Anti-Vaccination literature to meet (as that gentleman has informed me) a growing demand for information upon this momentous question. It seems probable that the recent debate in the Massachusetts Legislature, to the report of which my attention has just been called, may create a similar need in New England, and I take the liberty, therefore, of offering in anticipation to the readers of the BANNER OF LIGHT a few facts relating to the results of vaccination in England. The Vaccination Acts were passed in England through the instrumentality of the Epidemiological Society, whose report (now shown to be full of fallacies) was accepted by Parliament unexamined and unchallenged in the year 1853. Lord Lyttleton, the introducer of the Bill, said that he had no scientific knowledge of the subject. It is rather singular that this period should have been chosen for rendering the Jennerian prescription obligatory, as there was no epidemic of smallpox, and the mortality from that disease was considerably below the average. In London, for that year, there were only 211 deaths by smallpox, and the indifference to vaccination was increasing all over the country; in some districts the practice had been virtually abandoned. Immediately after the passing of the Act of 1853, smallpox began to rapidly increase in the Metropolis, as will be seen by the following annual summary of the Registrar-General for the last 30 years:

Decades.	Estimated Mean Population.	Smallpox Deaths.
1851-1860	2,570,480	7,150
1861-1870	3,018,193	8,347
1871-1880	3,466,488	15,551

the lowest decade averaging 200 per cent. more than in the year this law was passed by Parliament. A short time ago *The British Medical Journal* published the details of a smallpox epidemic at Bromley, in which the Medical officer of Health reported every patient vaccinated, and not a few re-vaccinated. On the 23d February, 1884, *The Lancet*, referring to the epidemic at Sunderland, reported one hundred consecutive cases, of which 96 had received the benefit of the State prophylactic!

With regard to the recent smallpox epidemic in London, Dr. S. W. Elling, at a meeting of the Epidemiological Society, held July 9th, stated that 1,000 vaccinated patients had been received in the smallpox hospitals of the Metropolis; and the *British Medical Journal* for the 6th July, referring to the same outbreak, reluctantly avows that the great majority of those attacked had been vaccinated. Last year a severe epidemic prevailed at Birmingham, where vaccination is *de rigueur*, and the efficacy of the work is shown by the grant to Dr. Edmund Robinson (the Public Vaccinator), of no less a sum than £1,855 during the past seven years in addition to his salary. In short, the entire pathway of the vaccinator is strewn with failures, and it can hardly be wondered that amid such experiences the imposition of the rite should be stoutly resisted by thousands of intelligent citizens. It is alleged, however, that these failures are due to recent deterioration in the lymph, and that formerly it was not so. As the *London Lancet* (the leading organ of the medical monopolists in England), has been particularly emphatic of late in its denunciations of "the anti-vaccination heresy," neither medical men nor the fair-minded amongst your readers can complain if I take my remaining proofs from this unprejudiced witness. In its issue of the 15th July, 1871, eighteen years after the introduction of stringent compulsion, when, roughly speaking, the entire population had received the benefit of vaccination (whatever that may be), the editor of the leading medical organ thus delivers himself: "The deaths from smallpox have assumed the proportions of a plague. Over 10,000 lives have been sacrificed during the past year in England and Wales. In London 5,641 deaths have occurred since Christmas. Of 3,392 patients in the London Smallpox Hospitals, no less than 6,884 had been vaccinated—nearly 73 per cent. Taking the mortality at 17½ per cent. of those attacked, and the deaths this year in the whole country at 10,000, it will follow that more than 122,000 vaccinated persons have suffered from smallpox! This is an alarming state of things. Can we greatly wonder that the opponents of vaccination should point to such statistics as an evidence of the failure of the system? It is necessary to speak plainly on this important matter."

I am, &c., WILLIAM TEBB,
President of the London Society for the Abolition of Compulsory Vaccination.

*Albert Road, Regent's Park, London, May 10, 1886.

June Magazines.

THE MAGAZINE OF ART.—A finely engraved copy of the celebrated landscape painting of John Constable, "The Hay-Wain," is given as the frontispiece of this number. The opening letter-press is a descriptive sketch of the famous old English town of Guildford, with eight illustrations. "Some Old English Carriages," an historical sketch, with its engravings of quaint vehicles, one of them an idol car of prehistoric Denmark, will be read with much interest. An account is given, under the title of "A Royal Artist," of the works of the Crown Princesses of Germany, who, it is said, "having studied like a student, now paints as an artist," and is a member of the Berlin Academy. Copies of three of her paintings are given. Other articles, with their numerous illustrations, are of great merit, are "Japanese Homes and their Surroundings," "Needlework as Art," "Celtic Metal-Work," and "Profiles from the French Renaissance." The Poem and Picture page of this month, "Come, Swallow, Come," is an exquisite treatment by poet and artist of a charming rural subject. New York: Cassell & Co., 739 Broadway.

ST. NICHOLAS.—The young folks' favorite author, J. T. Rowbridge, commences a new story, "The Kelp-Gatherers," that starts off with promise of being one of his best. The frontispiece of this number is an exquisite production, the subject of which, "A June Morning," has been dealt with by one who evidently appreciates its beauties and the quiet repose which it brings, as it were, from near "the gates." Suggestions to the boys for utilizing vacation days are given in two sketches, "The Boy's Paradise" and "A Boy's Camp." A strongly imaginative story is told by Tudor Jenks, which he names "The Satchel." The doings of five intelligent canines are described in this month's "Dog Stories." Frank R. Stockton carries his "Personally Conducted" readers to Paris. Horace Souder's interesting account of George Washington is continued, and other stories, sketches, poems, followed by "Jack-in-the-Pulpit" with his attractive mélange of good things make this number a prince among the monthlies. Century Co., New York. Cupples, Upham & Co., 233 Washington street, Boston.

WIDE AWAKE.—Ed. B. Morse describes a holiday in Japan, set apart especially for girls, *Hina-no-Sekku*, the Festival of Dolls, which occurs every year on the third of March, and the frontispiece of this number is an engraving of a scene of preparation. A humorous sketch is given in "Some Nautucket Children"; an exciting story of pirate life in 1866 is told in "The Apples on the Crane," by Mary H. Oatherwood; one of adventure and bravery, given in verse, with several illustrations, entitled "York Garrison, 1640," by Sarah Orne Jewett, and of no less interest, is an historical sketch, "A Tender Heart," by Mrs. M. E. Brush. Several new serial stories are commenced, this being the opening of a new volume. D. Lothrop & Co., Boston.

OUR LITTLE ONES for this month is all that the most sanguine of its troop of little readers can expect, opening its budget of good things with a sketch of "The Voyage of Robert the Kid," following it with "A Duck from the Schooner," and telling "How the Donkeys Came Home," "What Flowers are for," "What the Fly Thinks," etc. Russell Pub. Co., Boston.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, is a most valuable remedy for Consumption, Scrofula, Wasting Diseases of children, Colds and Chronic Coughs, and in all conditions where there is a loss of flesh, a lack of nerve-power and a general debility of the system.

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Banner of Light.

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

Crematory and Crematory.

The subject of cremation is one that will not be suppressed by the denunciations of those who are socially and ecclesiastically respected. It may be of slow growth, but that growth is a steady one. The Forum for May contains a strikingly good article from John W. Chadwick (without any title), in reply to the recent screed of Bishop Cox. If it is temperate, it is all the closer to the mark. It begins with speaking of "the Bishop's somewhat boisterous and rollicking, not to say brutal, treatment of a subject that demands the utmost tenderness." It points to "the evident relish with which the Bishop dwelt on every grosser aspect of his theme." He does not think it necessary, in order to justify cremation, to parade on the critic's narrow stage, "all the horrors that belong to inhumation." It is granted that inhumation is still the almost universal method of disposing of our dead, and therefore it would be cruel to add a single pang to griefs already hard enough to bear.

Cremation, Bishop Cox is reminded by Mr. Chadwick, has "a boundless range of precedent." It was universally practiced by our Aryan ancestors. It was in steady favor with that portion of the Greeks which was most nobly civilized. It rose in favor with the Romans in proportion as they rose in culture and morality, and was never held in such honor by them as in the period of the Antonines, which was the period of Rome's highest attainment in government and religion. And men of affairs as well as men of science are cremationists. The Bishop's charge that it is a "craze," kept alive by a lot of "cranks," is more than disproved by the character of the articles and the books which have been written in its advocacy. The literature of the movement and the standing of its authorities entitle it to the very highest respect. Hence the Bishop's sarcasm and sneers only react upon his own position and himself. His objections, too, are not leveled at the matter itself, the real and only question in issue, but are brought merely against certain incidental features of the experimental stage of cremation. If a certain amount of vulgar curiosity has been disclosed, so has there been vulgar curiosity in respect to the ordinary disposal of the body; and Mr. Chadwick triumphantly asks if the discoveries made by the latter have been "more agreeable than the crematory's worst potentiality." But curiosity would very soon cease with the novelty of the practice.

The Bishop's objection to the erection of crematories near to populous cities is met with an objection to intramural burying as an objection to inhumation. His assertion that by cremation "human bodies are reduced to a few ounces of dust, without diffusing the residue into air and earth," is met with the charge of insufficient information on the rudiments of the subject. He certainly can know nothing of the inventions of Siemens and Brunetti. It is not claimed that what is not made "dust" is reduced to zero; but only that "all noxious gases are made innocuous by a simple process." And the claim is made, too, by the most eminent scientific men, such as Sir Henry Thompson. Mr. Chadwick expresses a perfect willingness that the crematory should follow the cemetery into the suburban solitude, although it cannot be shown that there is any sanitary reason for its doing so. He concedes it for the sake of the sentiment alone.

Bishop Cox is so much accustomed to see the relatives of one whose body is about to be buried standing about an open grave while the grave-diggers fill it in, that he imagines the same scene as the accompaniment of the process of cremation. But if cremation should become the custom, it is certain that such a barbarism would be abolished; and Mr. Chadwick replies that such an allegation is without a particle of warrant, from the necessities of the case. "The process," he explains, "is invisible to mortal eyes. The receptacle in which the body is incinerated, without touch of fuel or flame, is neither open nor transparent. If it were either, there would be nothing horrible to see, the alum-moistened sheet in which the decently apparelled form is wrapped outlasting its contents." So that the Bishop's question of who can enjoy an imagination enlisted on the side of all that "should be kept out of mind as well as out of view," has no pertinency. For all that, he goes on to draw a highly imaginative picture of the process of cremation from which no element of terror is left out. "What-

ever should be kept out of view in cremation," declares Mr. Chadwick, "is so kept by the necessities of the process." And as for keeping it equally out of mind, that can be done quite as easily as can what happens to the body lying mouldering in the ground. It is hardly to be hoped, summarily remarks Mr. Chadwick, that any method of disposing of our dead can be devised that will make it an agreeable transaction. There must be painfulness for our imagination, though we know that there is none for them.

All the hardness, however, that goes with cremation is far less than a single short hour, while that which belongs to inhumation goes on for months and years. A Swiss physician, who is an earnest advocate of cremation, has exposed to the common view, in his writings, the horrors that pertain to inhumation. And he asks at its conclusion—"Why, in the name of a merciful God, should we subject ourselves and those we love to so dreadful a condition, when science at once offers us ways and means of avoiding it by a rapid and complete destruction of the body?" Says Mr. Chadwick, "There is nothing that Bishop Cox can imagine of cremation that is not sweet and tolerable in comparison with the process of decomposition in the earth."

And the Bishop's assertion that there is "no odor where there is no exposure" has been disproved a hundred times by careful observation, he is told by Mr. Chadwick: He says the chemist and physician can detect "the odor of the charnel house" in our most spacious cemeteries. And there are odorless gases that are as full of death as the maldorous. The water, too, which contains the poisonous cemetery germs, may sparkle with the most persuasive invitation.

At the conclusion of Bishop Cox's arraignment of cremation, as Mr. Chadwick reminds him, he neutralizes almost every word of it by conceding that cremation may be accomplished decently and in order, and that "ashes" may be restored to "ashes" at last with fitting burial rites. He shows plainly that he is more concerned for the ritual of his church than for the fortune of our dust. But after cremation the consigning of our ashes to the earth would be more honorable than their preservation in the most lovely vase that genius could devise. The Bishop insists that, "after combustion, the interment must follow, or heathenism prevails." To which Mr. Chadwick replies that it would be hard to prove that Christianity consists in burying a man or his residuary ashes in the ground. If it does, then he asserts "there were many Christians before Christ." Inhumation is but accidentally a Christian practice. It came from Judaism into Christianity, being greatly encouraged by the doctrine of a bodily resurrection; and it has always been encouraged by this doctrine and its attendant superstitions.

These are the replies to Bishop Cox, to which Mr. Chadwick adds a brief but cogent summary of the reasoning on the subject that makes his treatment of it conclusive. With that our readers are substantially familiar. He says he does not see how any one who has followed with intellectual seriousness the investigations and the arguments that the subject has produced, can doubt that cremation is a practice that deserves the approval and the advocacy of the intelligent and the humane among us. He says the investigations have amassed an amount of evidence that is astonishing and appalling, that the dead are persecutors of the living; that there is an almost endless catalogue of miserable epidemics that have been caused by the proximity of cemeteries; and by their disturbance when for a long time disused.

Progress the Only Law.

Among the timely and truly reflective articles that editorially appear in *The Valley Visitor*, there was one recently on the subject of that onward and upward movement which is named Progress, in which it was declared that, however much men might fear and resist changes, they would go on according to the law of evolution, which is the law of nature. The men of to-day, says the editor, who, in making their fortunes, have developed all their energies and talents, are frightened when they see an upheaval of the people, as it occurs in the organization of the working-classes of the country. Only the timid souls, however, feel any alarm. The same thing has been occurring every few years from the beginning of time, and still the world remains.

It is the order of nature that, by what we regard as revolutionary processes, the bottom should at stated periods be thrown to the top, there to enjoy and possess and become cultivated and strong, until a new substratum is collected which it is necessary, in order to the improvement and progress of the race, should be dealt with in like manner. The evolutionary wave is felt and acknowledged after a certain time has passed. And so it continues to the end. The old order continually gives place to the new. It is the same with plants and animals as with men. It is an instinct implanted in us, and seems to be a part of the gift of life itself.

The editor of the *Valley Visitor* presents some striking illustrations of the ceaseless working of the law. The European flowers, as soon as they gathered fresh strength by touching the soil of the New World, swept away the native plants. The grasses of the Western plains on which the buffalo feed are receding before the cultivated, or civilized, grasses. The buffalo themselves are forced to recede before the imported cattle of Europe. The same, too, with human languages. Those in disuse are very appropriately called dead. Nobody now converses in Hebrew, Greek or Latin. The English tongue itself has so changed in a few centuries that a wide chasm stretches between the old and the modern languages of the same country.

Thus modes of life change, also; men do not eat, drink or wear what their grandfathers did. Nor do men think and believe as they did; literature, science, philosophy and religion are each and all different, and consequently man cannot be the same that he was. The very globe is all the time in process of transformation. Valleys stretch where mountains stood; mountains occupy the place of plains; lands exist where the tides came and went and the ocean waves rolled; and seas cover the places where were once fields and cities stood upon them. Sea-shells are gathered on the tops of the mountains. The rocks tell the story of the ages past. Animals and birds have left the relics and imprints of an existence thousands of years before man was, that no longer have an existence. Worlds have died out of the heavens, and new worlds have been born.

Everything is in a state of change, of evolution; it is all beginning and ending; from the

very dust that floats in the sunlight to the vast system of worlds in the heavens, it is a continuous series of changes and progression. So it has been from the beginning, and so it will be forever. Then how weak and childish to set up a wall over the occurrence of the inevitable, over the falling away and restoration in new forms, over the decay and reproductions in the vast scheme of nature. What do we mourn for? Why do we lament over the happening of what is sure to happen? Is it because we cannot live as we are now living, without end? that we do not see the visions recorded in the Scriptures of old? Utterly insensate are we in doing it.

Nature takes no step backward. Hers is forever a forward movement. We proceed continually from the lower to the higher, from the lesser to the larger. If we cast a retrospect over even our own short lives, we can hardly fail to see and realize it, and if we project our vision into the other world we shall find the same process of unfoldment going on, the same effort for advancement toward broader measures of spiritual perfection and power.

The Testimony of an Old Church-Member.

We have read with satisfaction and pleasure a printed discourse delivered before the Willimantic, Conn., Spiritualist Society by John Hooker, a lawyer of high standing at Hartford, in the course of which he utters some earnest and serious words. After making allowance for frauds and delusions, he asserts that there is left a great mass of phenomena that must not only be regarded as genuine, but can be explained on no other theory than that of actual communication between human beings that have departed this life and those who are still in it. After a long and thorough personal investigation he was compelled to accept the acknowledged theory of Spiritualism, and admit that "actual facts are God's facts, and have a place in the divine economy."

He feels forced to confess that the culture of the world is running to materialism very strongly, to the old Sadduceism which said there is no spirit; and Spiritualism comes in to antagonize it. He cites Lord Brougham and Joseph Cook in favor of this view. And he refers to the New Testament prophecy regarding a great spiritual outpouring and experience in the coming days, as meaning great spiritual phenomena. If all the communicating spirits are evil spirits, as is often asserted, he rightly replies that this is a libel upon God, who would keep his children from access to everything good and allow them companionship only with the bad.

The special points which Mr. Hooker sought to impress on his hearers were, that in becoming a Spiritualist there is no need that a man should give up his special religious faith, if he has any; that communications from spirits in the other world are not to be accepted as coming with any more than human authority, their judgment being only human judgment, and their talk about the future being little more than human conjecture, which supplies a conclusive reason for our not trying to build a system of theology on what they say to us; and that men are not to get the impression that they may lead lives of wrong-doing, and that all will go well with them. "I have never had," said Mr. Hooker, "the direful effect of sin impressed upon me so strongly as it has been by what I have learned through Spiritualism. I have never had the transcendent importance of character so impressed upon me." "Spiritualism teaches that if a man descends into the pit of sin here, he has got to work his way out of it over there, by slow and most painful struggles upward, perhaps for long years. The hell is in the man's own soul. And no picture of a material hell has ever overdrawn the horrors of that inward hell."

Mr. Hooker had been a member of a Congregational church for nearly forty years when he began the investigation of the phenomena, and for over twenty years a deacon, and is still a member. His testimony of the great value of Spiritualism to him is as refreshing as it is convincing.

"Regular" Tactics.

As an illustration of the desperate measures to which the "regulars" in medical practice are forced to resort in their efforts to obtain a monopoly in their avocation, the following copy of a circular said to have been by the *Medical Advocate* mailed to every Allopathic physician in the State of Texas is to the point. The italics, which are our own, show that the most essential part of any statement of facts is of no importance to them. The value of reputed "facts," with "names, dates and localities" omitted, preferably so, can be easily determined:

Dear Sir—I am desirous of collecting for our State Medical Association, all possible evidence against irregular doctors. Mistakes, blunders and malpractice, either ludicrous, serious or fatal, are especially asked for. Anything showing incompetency, lack of education, want of fitness in medicine, surgery or obstetrics, will be gratefully received.

Names, dates or localities are not of so much importance as facts, and might be omitted. Every neighborhood has its interesting item, and I would be much obliged to you if you will detail yours. This information may be utilized by the Committee on Legislation in securing the passage of an act creating our long wished for Health Board.

Hoping a speedy answer, I remain,
Yours,
Denton, Texas, ALEX. W. ACHESON.

Kate Stoneman of Albany, N. Y., having applied for admission to practice in the Courts of Record of the State of New York, passed an examination lasting seven hours, that was reported satisfactory. The clerk of the Court publicly declared that she was the least nervous of the whole number subjected to close questioning. The thirty men who were examined at the same time were told in open court the next day whether they were admitted or not, but the judges decided to hold her case under advisement for the sole reason that she was a woman. Mrs. Stanton upon sending a letter received by her from the victim of this judicial prejudice to the *New York World*, says: "Here is one of the noblest and most gifted women in the State, a most successful teacher in the Normal School. On what principle should her case be under advisement one hour?"

Spiritualism comes not to give free salvation to every soul, for every soul must work out its own salvation through mighty effort, through grand endeavor and unselfish living. Spiritualism differs from so-called Christianity—which we call Theology—inasmuch as it offers knowledge instead of faith. It provides unmistakable evidence of immortal life in place of theory.—Spirit John Pierpont.

J. W. Fletcher gives trance sittings at St. Nicholas Hotel, corner School and Province streets, Boston.

Banquet of the Woman Suffragists.

The Massachusetts Woman Suffrage Association commemorated its annual meetings in this city by a banquet in the Melancon on the evening of Wednesday, May 20th. Mrs. Mary Eastman presided, and the most notable event of the evening was the address of Frederick Douglass, who had that afternoon spoken to five hundred young ladies at Wellesley College. He said no effective argument can be made against woman suffrage. No man can talk five minutes against it without talking arrant nonsense. Right and truth are of no sex and of no color. The equality of woman will one day become recognized. But the reform is one which requires patience. The same old questions and objections must be answered over and over again. The same old sentiments must be reiterated and the same old lessons repeated. This must be done patiently and voluminously. The argument will be understood at last and all objections will be silenced. Contradiction and opposition will aid the cause, as they aided the anti-slavery cause. So long as anybody will contest the propositions made by the suffragists and cry out against them, there is ground for hope, and progress will be made. A state of indifference in the public mind is what is most to be dreaded.

Mr. Banks of Washington Territory gave an account of the success of woman suffrage there. Rev. S. J. Barron, Mr. C. W. Ernst, Mr. H. H. Faxon, Mrs. Annie Shaw, Mrs. A. A. Claflin, Mrs. A. C. Bowles, and two or three others also spoke, and there was singing by a quartette.

The Lecture on the First Page.

The excellent lecture printed on the first page of this paper will be read with interest by all to whom it may come. It is one of the best of the many good ones that have been given by the spirit guides of Mrs. Richmond. The nice distinction made between the relative meanings of the terms *fact* and *evidence* will strike many minds as new, yet the more they consider it the more deeply will they see and feel its truth. We trust no one will fail to read the lecture carefully and studiously in its entirety, for none can do so without great profit mentally and development spiritually.

In this connection we call attention to the publication in pamphlet form of Mrs. Richmond's weekly discourses in Chicago, issued every Saturday. The series reaches its eleventh number in that of May 22d, which is a *verbatim* report of her discourse of the Sunday previous, the subject being, "Cain, Where is Thy Brother?" This series is followed consecutively, and will form a handsome volume of reading, that will never grow old, at the close of the year.

THE SPIRIT MESSAGE DEPARTMENT opens with the usual Invocation, followed by an installment of the Questions and Answers Department which every friend of spiritual mediums should make it a point to read, and whose contents should be carefully pondered by those who, for any cause, feel to ascribe mercenary motives to these struggling instruments of the unseen powers; the Controlling Intelligence describes the presence of Spirit Katie B. Robinson (of Philadelphia) and her beloved guide, "White Feather," also "Big Eagle" and Daniel Kinery, and speaks of a word of comfort to one in attendance, in the mortal, on the day specified; Harriet Jarvis brings her own love and that of Lucy, also, to friends in Boston; M. A. Blunt, of Milford, Mass., (who passed to spirit-life from Pueblo, Col.) assures his friends of his continued interest in their welfare; Margaret Holt, of Chicago, Ill., bestows a sister's blessing upon her brother Charles; James B. Wendle, of New York, announces that he finds conditions in spirit-life pleasant and prophetic of grander unfoldments to come; and Eliza Putnam, of Providence, R. I., describes to those who knew her when on earth the great and now-welcome difference between the mystical heaven for which she had looked and the natural and substantial world she found on passing out from the physical form.

While we uphold and sanction mediumship as a divine gift to mortals, we cannot possibly endorse those mediums, if others do, who simulate the manifestations themselves when the spirits have not the power to come at will. This class of mediums are proverbially jealous of each other, hence they oftentimes unquestionably deceive in order to gain prominence over their rivals.

Some mediums continue to sit for spirit-form manifestations seven and eight times a week, when it is a well-known fact among experienced Spiritualists that it cannot be done legitimately. The sooner physical mediums place themselves under the proper conditions the better it will be for all concerned. We warned several materializing mediums some years ago of the penalty they would be obliged to undergo if they did not sit a less number of times each week; but they did not heed our warning, and are now confirmed invalids.

This is the way the Presbyterian General Assembly, sitting at Augusta, Ga., deals with the current doctrine of evolution and the "creation" of our first (Scriptural) parents. The Committee on Evolution submitted a report that the Presbyterian Church remains sincerely convinced that the Scriptures, as truly and authoritatively expounded in its confessions of faith, teach that Adam and Eve were created body and soul by the immediate acts of the Almighty power, thereby preserving a perfect race unity; that Adam's body was directly fashioned by Almighty God without any natural parentage of any kind, out of matter previously created from nothing, and that any doctrine at variance therewith is a dangerous error, inasmuch as by the methods of interpreting Scripture which it must demand, and in its consequences which by fair implication it will involve, the theory will lead to the denial of doctrines fundamental to the faith. Here we have Old School Theology in its naked, willful ignorance of spiritual things, and proud to confess it.

We advise Spiritualists and others to look out for the traveling mountebanks who frequently turn up in different parts of the country as "spiritual mediums." They may always be known from the fact that they invariably issue their extravagant lies upon yellow paper in the form of handbills. The last one of this ilk we have heard of calls himself "Mr. Harry Slade," and he advertised to be at the St. James Opera House, Sunday evening, May 2d. Where he has floated (?) since that date we are not aware; but wherever he is, friends, do not get "sold" by his artful programme.

Spiritualism at Yale College.

According to the *New Haven (Ct.) Morning News*, Spiritualism is the subject of talk, experiment and belief in the best circles of social life in that city. Mr. John Hooker, a Yale man and reporter of the Supreme Court, is said to be "the most ardent disciple of spirit-communication in Connecticut." The News credits an eminent Professor in Yale College (Prof. Lyman; we understand) as having said: "Spiritualism cannot be ignored. Narrow-minded and prejudiced people may laugh at and pooch-pooch it, but if they will look at the matter fairly and candidly, they will find in it much that is worthy of calm consideration." "Spiritualism," said the Professor above quoted, "is growing in the world. It may surprise you to know that within the limits of civilization over one hundred journals are devoted to the theory. Spiritualism has many distinguished devotees here, in England and in Germany. Members of the English nobility are believers, as are eminent British University professors and scientists."

Orion Lake, Mich.

A Spiritualist Camp-Meeting will be held at Orion Lake, Oakland Co., Mich., commencing June 8th and ending June 14th. Friends visiting, who may be desirous of obtaining works on the phenomena and philosophy, will find Bro. Augustus Day, of Detroit, on the grounds with a choice assortment of spiritual books for sale.

The Father Davenport Fund.

The account of money thus far received for this worthy and needy veteran in the spiritualistic field stands as follows, for which amounts he gratefully thanks the friends:

Previously acknowledged..... \$98.52

J. D. A. Davenport, Mass..... 3.00

THE MASSACHUSETTS SCHOOL SUFFRAGE ASSOCIATION held a public meeting in this city on Wednesday last week, Mrs. E. D. Cheney, Vice-President—Miss May, President, being absent on account of sickness—occupying the chair. In her opening address Mrs. Cheney said women should feel happy over the prospects of the school suffrage movement, there now being over one hundred women on the school committees in different parts of Massachusetts. The presence of two ladies on the Boston school committee was referred to as a partial victory in the suffrage movement. Mrs. Kendall of Cambridge, a member of the school committee of that city, recited her personal experience on the committee, and concluded her remarks by saying that the moral condition of school children is improved by having women on the committee. Mrs. Fifield, Mrs. Stone and others made brief remarks.

The disposition of certain parties to charge Indians with the commission of crimes in which they had no part directly or indirectly, is again brought to the front by statements made by Capt. Doane of the Second Cavalry, and reported in the *San Francisco Bulletin*, going to prove that the Apaches are not as bad as they have been represented to be. One of these statements is that the murder of the Peck family, attributed to the Indians, was committed probably by the husband and father, and the guilt laid on the Apaches.

"This," says the *Record* of this city, "is an old dodge on the border. 'Say the Indians did it,' is the standing order when rascality is to be covered up. It is peculiarly interesting to note that an army officer, a member of a class supposed to see no good in an Indian, exposes this outrageous plot to increase the feeling against the Apaches."

The funeral of the late Stephen Pearl Andrews occurred at the Liberal Club Rooms, New York City—which were filled to overflowing—on Sunday, May 23d, T. B. Wakeman and Rev. G. W. Sampson officiating.

CIRCULATE THE BANNER, FRIENDS. IT IS CONDEMNED ON ALL HANDS TO BE THE MOST INTERESTING PAPER IN THE WHOLE WORLD.

Medical and business sances are given daily by J. W. Fletcher at St. Nicholas Hotel, corner School and Province streets, Boston.

William Eglington.

We are in receipt of a private letter from our personal friend, Mr. Eglington, under date of St. Petersburg, Russia, May 12th, 1886, (whose mediumship the BANNER has noticed favorably many times), in which he says that the statement which got into the papers some weeks ago to the effect that the noted Russian *avant* and firm Spiritualist, M. AKSAKOF, had passed to spirit-life, was erroneous; that he (E.) is now a guest of this gentleman at the Russian capital, or was at the date of his letter to us. He also states that himself, M. Aksakof, Prof. Wagner, Butlerof, and thirty other professors, are endeavoring to obtain photographs of objective phenomena and materializations, in order to refute the absurd theories of Edouard Von Hartmann.

In regard to Mr. Eglington's movements on the Continent, he informs us that, after a serious illness, which delayed his trip to Russia, he went to Moscow, where he had a splendid season of success—his medial powers there being fully admitted by the most competent witnesses of them. One of the results, it is a great satisfaction to know, was the means of establishing there a Society by the leading members of the University, which is under the charge of Prof. Marcovitch, the noted chemist.

STATUS TO DANIEL WEBSTER.—June 17th there will be unveiled at Concord, N. H., a statue to the great "Defender of the Constitution." The base is a single stone, about 8 feet square, weighing 11 tons and showing out-work of some 6 inches above ground. The plinth is 3/4 feet square, 4 feet high, and weighs 13 tons. It has beveled edges and a series of finely-cut moldings. The die is 4 1/2 feet square and 3/4 feet high, and tapering toward the top. It will stand directly in front, and some 50 feet from, the State House portico. The arrangements for dedication are substantially perfected, and it is expected that the largest number of people ever assembled in the city will be present at the unveiling ceremonies.

Dr. H. P. Fairfield called at this office on his way to Fall River, Mass., where he lectured last Sunday before the Spiritualist Society. The Doctor is in excellent health; evidently the climate of the State of Maine, where he is now located, agrees well with this veteran in our ranks. His address is Rockland, Me.

Dr. A. W. S. Rothwell is at present holding successful sances at 20 Sophia street, Rochester, N. Y. He next goes westward—expecting to be in Cleveland, O., about June 10th. Any desiring his services can address him at Rochester as above.

We are informed that, owing to indisposition, Mrs. H. B. Fay will give no more sances the present season.

To the Spiritualist Public.

I beg to say that it will be impossible for either myself or my wife, Mrs. S. Willis Fletcher, to accept any lecture engagements whatever. We have been compelled, through other interests, to cancel those already made. We are, however, still in the city, and are at St. Nicholas Hotel, Boston, Mass.

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