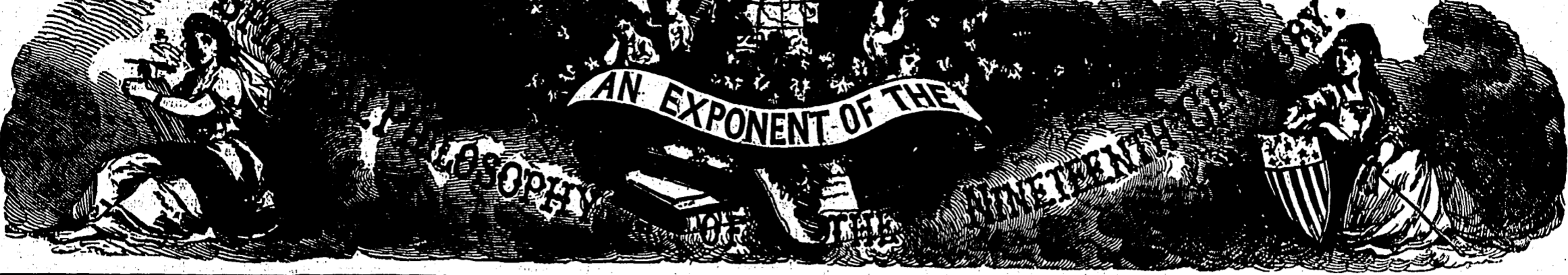


BANNER OF LIGHT.



VOL. LXI.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 28, 1887.

\$3.00 Per Annum,
Postage Free.

NO. 11.

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The Rostrum.

CLASSIFYING SPIRITS.

A Lecture by
MRS. SUSAN Q. HORN,
Delivered by H. J. Horn before the People's Meeting, New York, Sunday, May 1st, 1887.
[Reported for the Banner of Light.]

How varied is spirit-life! How varied the manifestations of spirits through mediums! As varied and divergent as the different orders of men on earth!

You speak of the inhabitants of the spirit-world under the generic term "spirits," but you should not generalize thus; you should classify them.

Again: How often you hear the remark made, "Oh the 'spirits' are unreliable," "The 'spirits' deceive," "Spirits' cheat and lie." Thus in one sweeping sentence embracing all spirits; whereas spirits are like men, individualized, and if it cannot be said of men: "Men are cheats and liars," because a few have cheated and told falsehoods, so you cannot with truth speak of the spirits whom you meet at a séance as representing the whole spirit-world.

How many investigators become discouraged and shake their heads despairingly, saying: "We cannot arrive at the truth in this matter; there is too much mystery surrounding the spirit-life for us to understand it."

It is true, friends, that the science of communicating with spirits is as yet obscure, and leads through a comparatively untraveled field; we do not deny the difficulties in the way, but we ask you to exercise the same patience, the same diligence, in investigating this truth, that you would use in investigating the science of astronomy, chemistry or geology.

How indefatigable have been the efforts of men in these directions! How often a theory that they have built up by years of careful study has been blown to the winds by the revelations of a succeeding age! Do these men turn then upon the science of Geology, or whatever science they may study, and throw it up, exclaiming, "It is too obscure and difficult to understand; we will abandon it, as not worth a Spiritist's exclamation after consulting spirits: No; these students plod on, and any little opening they discover to let in the light of truth they herald to the world!

So should you, in your study of Spiritualism, like the sincere student of Astronomy, turn once more your telescope to the heavens, though baffled again and again in your computations.

What if the spirits who sometimes communicate are comparatively low in the scale of being—given to deception, and the playing of practical jokes—should you turn aside on that account? Would you turn from exploring a country because its inhabitants do not write the English language as well as you do? Where would America be now in development if the dark-eyed Italians and Spaniards had turned from their voyage of discovery on such trivial grounds as investigators of Spiritualism urge? Where, let us ask, would the glorious fruit-bearing country of California be now in the order of civilization if her pioneers had turned back because the Indians and natives were low and untaught?

Now you rejoice in the luscious fruits and tender vegetables that fill your markets and supply your tables from that golden State; but in Spiritualism you have a vast territory to explore and to supply your wants. This country—whose earth-touching borders only you have penetrated, and through whose golden gates we spirits come to you—will, in coming time, give you heavenly fruits and flowers, and feed your souls with a beauty to which the whole world turned into a garden-land, and blossoming like a rose, could afford no comparison!

Varied indeed are the manifestations of spirit. The Great Master of the universe has filled the earth with infinite variety; and he has not neglected the spirit-world in this respect. The mighty, throbbing, inquiring, restless heart of man will find enough to engage all his powers there; he will not mourn over the monotony of life there!

Even as the stars, "a shining host," make their nightly rounds through the heavens with immutable regularity, though, to your eyes unreliable and changing in appearance—now covered with black clouds and dense vapor, and anon dancing in dazzling brilliancy—so the shining hosts of spirits who minister to men, and whom the thoughtless term unreliable and mischievous, are governed by fixed laws, and it is your duty, to whom they come nightly, like the stars, looking down upon you with their sweet eyes, to endeavor to learn the laws that govern their appearance, and facilitate in every way their efforts to reveal themselves.

Our mediums are the telescopes and our circles are the observatories by which you can study the Spiritual Astronomy. But as yet our apparatus is meagre, and the lens (which is the medium) not made of the best glass always; and when good you do not keep it bright and clear. Our mediums are fragile instruments, and you are not as careful of them as the astronomer is of his wondrous telescopic lens. By-and-by, in years to come, you will have a spirit observatory that will rival the great Lick observatory of California; you will then prize your mediums as instruments of observation which become free of flaws and perfect as the astronomer's glass that sweeps the external heavens! Then will such majestic truths of spirit-life be revealed as the waiting world, in her hours of most blissful prescience, never dreamed of!

You naturally inquire, How do those who turned a cold shoulder on the grand truths of Spiritualism feel when they enter the realities of spirit-life? They are like the typical man in the Bible who wanted to return to warn his brethren, but found a great gulf fixed between himself and them: so imbued with materialism have they grown in their earthly career, that they cannot make use of the spiritual laws that enable spirits to manifest on earth. The poorest day-laborers are frequently more able to communicate than the learned and talented of earth, because they are more teachable; children can prattle forth words of wisdom where the once wisest heads fail to convey a sensible idea.

Every medium has a child-spirit to control him or her: a "Jangle," or "Bright Eyes," or "Oulina," a "Daisy" or "Snowdrop" to repeat messages from those unable to speak for themselves. Does not this simple fact show the wisdom of the power controlling spiritual communications? Does this wise and beautiful arrangement look demoniacal, or does it show connivance of man when mediums unfamiliar with each other in remote parts of the earth produce the same manifestations of child-spirits presenting flowers and shedding the spirit of love and confidence around all?

Do not blame the "spirits" for your own faults. It has become quite customary for mediums to say: "The spirits made me do this," (or that) when they commit errors—thus covertly censuring the whole spirit world. Name the spirit criticized; let such a one bear his or her own burden, but throw not the responsibility of the mistakes of your medium and of mixed circles upon the "spirits" as a class!

The great men of the nineteenth century are rapidly passing one by one to the spirit-world. They go there some with doubts, others with the truths communicated by spirits sounding in their ears; they go there with the rude jeers of unbelievers still reverberating on their senses; and on reaching the spirit spheres many are obliged to exclaim, in bitterness of soul: "Alas! we turned a deaf ear to this living truth!" Fain would they exercise their best powers in eradicating the errors they have made; joyfully would they promulgate the truths they have thoughtfully apprehended!

Champions of liberty and reform, who stand beholding the grand panorama of the spirit-world set before him, was astonished to find the correctness of clairvoyant vision, and exclaimed to the friends who gathered around him, with surprise and ardor, that the most startling magnetic and soul-lifting truths he ever uttered were learned from spirits, and through his own mediumship. Withapture he exclaimed:

"Often the heavens opened and let in a strong flood of light to my soul. My inner nature was like a great barn in the country, packed with grain, but closed up—when spirit power, like a gust of summer wind before a thunder shower, suddenly opened those great doors and the immense granary was exposed to the light of day, and the sweet-smelling odor of the pent-up contents smote the air with its freshness!

People who heard me speak when thus inspired exclaimed, 'Oh, what amplitude! what freshness and sweetness! not understanding the source.'

Like Joseph of old I had my storehouse filled with grain in case of famine, and I gave it out to the people; but I reserved the bulk hidden in my soul, as Joseph kept the secret of his relationship to Israel, and when my brethren came I doled it out sparingly and withheld the best, waiting, waiting till the time might come when I could reveal myself.

Now I wish I had given out all I had. What if opportunity had followed? what if a few had been overfed? The starving world would have been reached."

What a wonderful age you live in, friends, an age of spirit. Heretofore the developments of the earth have been materialistic in their aspects; plowing machines and reaping machines have revolutionized agriculture, but these inventions, wonderful as they are, fall before the power of the telephone, the microphone and telegraph which this age has revealed. Electricity lights your abodes and scatters the midnight gloom. It carries you over the surface of the earth, and will yet bear you with eagle flight through the air. The sources of spirit-life are being discovered and utilized upon earth. The spiritual telegraph, audiphone and clairvoyant batteries to connect the two worlds are known throughout the habitable globe. Nothing short of a real ghost can prepare man for spirit-converse, like a daily acquaintance with these intangible powers. No Bible-reading, no priestly teaching, no creed nor canon can prepare the mind for its future home as can electricity. Magnetism, Spiritualism and Humanitarianism—the three magic foms of the age—constitute the glorious trinity which outwills all the trinities of antiquity in directing man's soul up the spiral road that leads to eternal life.

Life is a precious boon! Let no man despise it; let none rush hastily into the spirit-world, imagining, foolishly, because we tell you of the beauty and appropriateness of that life that they can take the kingdom of heaven by force! Friends, you cannot enter thus; only by growth, by patience and trustfulness in the divine Fatherhood of God, can you enter the abodes of bliss! Spiritual knowledge will assist you, Spiritualism is the long sought key which unlocks the mystery of man's being! It is the sphinx-head, looking heavenward out of the accumulated sand of centuries, in the desert of ignorance. It reveals the riddle that has puzzled humanity from the days when those great prose poems of the Book of Job and Ecclesiastes

were written till the days of Poe and Hawthorne. Mankind has ever sent out upon the unresponsive air the subtle questions of the "why" and "wherefore" of life, asking in the gloom of midnight, "What is the soul of man? whence comes it, and whither goes it? where wanders it when the body is wrapped in slumber, or in magnetic sleep? How does it affect other souls when in this strange sleep, free from the confines of the body?"

Spiritualism answers these questions. It tells you that the imponderable action of the soul is fearful in its power for good or ill; that you are linked with humanity so intimately that the good of one is the good of the whole, and the ill of one the evil of the whole; that in all reforms looking toward the uplifting of man and the unfurling of the banner of human progress Spiritualists are bound to take a leading part!

MRS. LILLIE ON WOMAN SUFFRAGE.

Mrs. R. S. Lillie spoke in Providence, R. I., Sunday evening, April 10th, on Woman Suffrage. We are indebted to Mary E. A. Whitney, Assistant Corresponding Secretary, for the following summary of her remarks. The speaker introduced her subject by alluding to a public discussion held in that city the previous week, and then said:

You will notice that Christianity is largely deliberated upon, that the clergy have lent their aid, and these meetings have been placed upon a basis that is termed respectable. We remember, and so can most of you, when the church doors were closed to women who wished to speak in public, and it is but a few years that the right of ordination has been permitted woman, and then amid much struggle and conflict. And we find that when the clergy espouse a cause it is when there is a fair prospect of success. There are men and women who can remember when no church or pulpit would give their welcome to any advocate of Anti-slavery. Now and then a braver man or a braver mind dared to take a position apart from the rest of the church and gallantly maintain it.

Now we are representing a new movement. Women are numbered among our speakers and our ministers. Women are chosen by the spirits to advocate the cause of Spiritualism, which was heralded in a humble home by little girls. And you will observe that from early childhood up to ripened womanhood, Spiritualism has called upon woman to labor. From the introduction of Spiritualism, anywhere and everywhere, every spirit has said that one of its prominent missions was with woman. You will remember that it is now forty years since Spiritualism was introduced, and in that time woman has made more advancement than in many centuries before. There are more avocations open to her, more liberty in many ways. The teachings of Spiritualism everywhere have made the work easier for the band of Woman Suffragists who have been so bravely doing their work.

Woman is to be taught; she is to be freed from the erroneous idea that it is wrong or disgraceful for her to interest herself in questions of government. Laughter and derision seem to be the order of the hour. I consider that any place good enough for a good man is good enough for a good woman, and any thought which arrests his attention good enough for her to think upon. Noble manhood acknowledges noble womanhood. Woman brings cleanliness, reform, and shall I say civilization? There should be an equalization, and both elements of society should be placed upon an equal platform.

There is a struggle for the voice of woman to be heard in our legislative assemblies. Woman is not a recognized citizen. It is no idle point when she asks for the ballot. The education and government of her children demand it, the government of all classes of criminals demands it. These need the tender, loving influence of our mothers.

Woman's voice is heard in the school boards of some of our States, and it is an acknowledged fact that her influence has been beneficial. Right here I will make this prophecy: You will not see the end of the present century without many of the States giving the right of suffrage to women, and woman will be seen and heard in our halls of legislation.

There is a need of the work of woman in legislation; it is necessary to the uplifting of her sex. It is said that it will unfit her for her proper sphere—for the fulfillment of her duties at home. Do you know how wide the circle of home is? what motherhood means? what a true mother is?

It is as holy to vote as it is to pray, and a good deal more powerful. The use of the ballot is one of the holiest means of saving grace. Heretofore woman has worked with her hands tied, but she worked to the best of her advantage and worked valiantly. Woman in the scale of morality exceeds man. The ballot in the hands of good women will be cast in the interests of morality and purity. Do you say that it is degrading for a woman to go to the voting places? I hold this: while men and women go to church together and it is considered respectable, they might vote in church with a minister to preside, and vote decently; and as the churches are idle most of the time it would be a good use to put them to. It would not be a very unclean thing to handle a piece of paper with the name of a respectable man, upon it. If woman will make mistakes, man has made as egregious ones as she will ever make.

As grand and glorious as our Republic, it can never be a true republic until it gives every citizen every right that belongs to a citizen. The ballot is put into the hands of men without discrimination, and too often a glass of

beer will buy a vote. A woman's vote will not be bought as cheap as that, if bought at all. Do not fear for woman, but ignorance, whether it is in man or woman.

Woman should study the law of the land, and study politics, as dirty as it is. She can carry on the work successfully.

Woman stands in the foreground because she feels the necessity; her children demand it. You say she would cripple herself because of her devotion to the church. Her devotion to her child and her devotion to the right is stronger than her devotion to the church. She is coming, with her Bible, and she will add another leaf to her Bible.

Woman is no longer held by priest or priestly power. Thinking women, daring women, brave women, will step out into the fields of reform, and when the day of success comes the weaker ones will say, "We told you so all the time," but the brave and thinking women will be the emancipators of the race.

Original Essays.

EXPOSURE OF MEDIUMS.

BY D. L. GETTLINKSI.

Any one acquainted with the history of Modern Spiritualism, and who has observed the amazing rapidity with which it has spread all over the civilized world, must be convinced by this time that the New Dispensation has been inaugurated not by mortal schemers, but that it is the work of invisible intelligences, undertaken for some specific purposes.

This work seems at present to be undergoing a process of development tending toward a more definite form of embodiment; and its progressive growth seems evidently to be still under the direction of the same influences.

The phenomena upon which Modern Spiritualism, so-called, is based, are not new, but were well known to antiquity—in fact, have never ceased to exist in a sporadic state, but they have never before assumed the character of a well-defined psychic force, belonging to the human organism exclusively, so as to become an element of anthropology in its scientific sense.

Those sensitive human organisms through whom or in whose presence the phenomena under consideration take place, are now called mediums, but they belong to a class of sensitives known to antiquity by various names; but whereas when the sensitives of old emerged from their obscure corners they were immediately taken up and placed under the protection of a powerful hierarchical organization where they underwent a certain training, and were used for hierarchical purposes, the mediums of our time, emerging mostly, as those of old, from the humble classes of civilization, are utterly left to themselves in the struggle for life, and consequently are exposed to various and more powerful temptations in their new calling—not of their own choosing—of which the outsiders can have but a very faint conception.

Yet mediumship is still the only channel through which the refreshing and vivifying waters are streaming from the celestial fountains. The endeavor of some self-constituted leaders among Spiritualists to subject the mediums to the control of a censorship for the purpose of helping along those invisibles in their divine mission, is as absurd and injurious as it will eventually prove to be fallacious; more absurd, in fact, because Spiritualists as a heterogeneous multitude, moved by various impulses and having various aims in view, are naturally antagonistic to authority and ex-cathedra proclamations, and hence the pretensions of these self-constituted leaders will be scorned and laughed at outside of the handful of individuals in their immediate surroundings who sympathize with their efforts.

The history of medium-exposure for the last forty years should convince every one who is familiar with spiritualistic literature that the very best mediums have not escaped so-called exposures; and, on the other hand, no real medium has ever been injured in his profession by being made the subject of such proceeding.

If mediums were to be subjected to the control of censorship, they would invariably be led to shape their mediumship to suit the whims, erroneous conceptions and even the personal interests of various leaders, and we would witness the sad and reproduction of the effect of the hierarchical control over sensitives of old, while mediumship itself would be hampered in its progressive development by the confining and limiting of its power to our own ignorant standard of conception of the real value and significance of the various phases it is capable of developing. The purpose and views of the originators of this extraordinary movement would evidently be frustrated if such a step under consideration should be taken by us mortals.

The phenomena upon which Modern Spiritualism is based embody the work undertaken by the spirit-world for a purpose best known to itself; hence any interference with its modus operandi must evidently fail.

Our mission as mortals is not to interfere, but to observe and study these phenomena and profit by the lesson they offer for our benefit. Of course there are many incompetent observers of such phenomena; and investigators, led by various motives and seeking varied and incongruous results, are necessarily little benefited by their inquiries, but the censorship of mediums will never enlighten them.

In the study of psychic phenomena, as well as those of nature in general, a truthful conclusion can never be arrived at if we confine our observations and analyses to a single or a few isolated cases; it must be reached by a proper

classification of all phenomena which belong to the same category. Hence the scientific necessity of allowing mediumship to present to us all the phases it is capable of unfolding. If we expect to arrive at a just estimate regarding the intrinsic value and import of phenomenal Spiritualism in its relation to scientific anthropology, we must bear in mind that even the best and most honest mediums are liable at times to become unconscious instruments for the production of spurious phenomena. Crookes, Zöllner, Wagner, Butleroff and scores of other true scientists who have investigated phenomenal Spiritualism, have all witnessed spurious phenomena of different kinds, but true to their scientific calling, they did not forget for a moment that the causes of failures in true phenomena were not within the object of their mission to determine and expose, but patiently to repeat the experiment—and hence their final victory in becoming convinced of the spiritual origin of these phenomena.

63 West 15th street, New York City.

WILL SPIRITUALISM BE ABSORBED BY THE CHURCH?

BY P. L. VICTOR.

I read the BANNER every week, while my neighbors go to church; and I watch the course of human events while my neighbors pray—some of them that "Thy will be done on earth as it is in heaven," but most of them that "Thy will be done on earth as it best suits our convenience, and in heaven also, if you please, good Lord." I do not mistake the chatter of the little town where I reside for the murmur of the world, but I take it that we are a typical New England community, and that what I see here is going on in greater or less degree elsewhere in this broad land.

And what do I see? Many things that I wish I did not, but one thing in particular which to the banner-bearers of the new philosophy should be known: I see Spiritualists going into the church, and the church going into Spiritualism. Mind, I do not say this to condemn the fact. I simply say that I see it. The children of Spiritualists almost invariably go to the church, Sabbath-school, the prayer-meeting, the morning or evening service and the "revival" when there is one. But I do not see them at the Spiritualist lecture when there is one! They grow up into quite liberal Christians, forsaking the philosophy of their fathers and mothers. The church meets them part way, and being no more dainty in its appetite than an anaconda, swallows and digests them. Of course the kind of food so taken has a slight effect on the animal economy of the church, and we see Spiritualism breaking out on the Orthodox skin occasionally, to be cured by an application of theology, but it is the church that swallows and Spiritualism that is swallowed. And there is more joy in the camp of Spiritualists over one minister who drops a crumb of spiritual comfort into their open mouths than over ninety-and-nine good mediums who spread before them the bounties of the rich man's table.

All this leads me to reflect that possibly the time approaches when what is now known as Spiritualism will be called Christianity, and that with new blood in its veins, a new lease of life in its grasp, and a new theory to enliven its preaching, the Church will become a greater power than it is at present, or perhaps than it ever has been. There is really no vital difference between Spiritualism and Christianity. The Church believes in a future life; Spiritualism demonstrates it. The Church believes in rewards and punishments; Spiritualism brings witnesses to prove it. The Church believes in one Supreme Ruler of the universe, in ministering angels, in visions of seers and prophets, in materialized spirits, in handwriting on tables of stone (now called slates), in all the phenomena which Spiritualism offers; and nothing divides Christianity from Spiritualism except a constantly lessening prejudice, destined to disappear entirely with the old generation of believers, and leave the new as ready to believe in spirit communion as in the resurrection of Christ. A slight change of interpretation, a convenient faculty of giving poetic meanings to passages literally obnoxious, a policy of silence where too great familiarity might breed contempt, and the constant holding up to view of the many passages of the Bible which make that book more effective in the hand of the evangelist than in the hand of the Spiritualist—these make the transformation easy, and when the time comes for the great act of swallowing Spiritualism, that gastronomic feat will occasion no dyspeptic symptoms in the man of Orthodoxy. But the point to be remembered is that the Church does the swallowing. Orthodoxy takes in Spiritualism, and Spiritualism, losing its individuality, becomes in name and body Orthodoxy. So Spiritualism, instead of undermining the churches is in a fair way to strengthen and sustain them. Instead of being the foe of the priest and parson is likely to become their saviour and strong right arm in the fierce battle with materialism which, thus far, goes against them.—Do I read the signs of the times aright?

THE ANTI-MEDIUM OBUSADE.

BY H. ARTHUR ROOT.

Ever since the rise of Spiritualism it has been the endeavor of the opposition to crush out mediumship. But this effort has not been successful, although persistent on the part of those who oppose it. Through mediumship thousands have gained a knowledge of spiritual realities, and by its instrumentality Spiritualism has grown and prospered. But now, when it is attracting the attention and thought of the best and wisest minds of the times, and being accepted by them, there is springing up within our own ranks an attempt to do away with the materializing phase of mediumship—at least the public presentation of it—by reports to deeds of violence and narrow-mindedness that are truly lamentable. And the more so for the reason that some among reputable Spiritualists encourage and sympathize with such methods. There is, I regret to say, a spirit of bigotry and intolerance creeping out in our own ranks worse than aught which has characterized the Christian Church—worse, because coming at a time when intelligence and free thought are encouraged, and Spiritualists boast of liberty of opinion and free thought. Is it a liberal sentiment that works to deprive others who wish to investigate this subject of the opportunity to do so? and speaks to investigation by forcibly breaking up

séances and driving the mediums out of the field?

Of course we are told that the object of this is to eradicate "fraud." But where or how, I would like to be informed, did these parties obtain their infallible wisdom by which to judge of what is fraud and what is not? Are the people who have spent years in the investigation of materialization but a class of idiots who have all this time been imposed upon by cheap devices, and have never found it out, even in their own homes, where séances have been held?

Who is to be the judge in the premises? It seems to me that the right way would be to let each one judge for him (or her) self. I do not propose to have any one else do my thinking for me. If I am not capable of doing it for myself, it makes little difference whether it is done or not. I claim that I have a right to patronize any medium that I in my best judgment deem honest, and if others consider such person dishonest they have an equal right to let that person alone. But I protest against the spiritualist to popery now being instituted which decides ex-parte upon the truth or falsity of any phase of mediumship, and then proceeds to carry out its decrees by the methods of a mob! Is the cause of Truth to be promoted by such means? Is such a course right? Is it just? Is it honorable? I say it is not.

I am not in this article attempting to raise a point in regard to the genuineness or non-genuineness of any medium or mediums; but I wish to say here without fear or favor that the methods I have arraigned above are utterly wrong in my honest opinion—and I hereby enter my earnest protest against such methods as utterly subversive of every principle of truth and justice. We have nothing to fear from fraud. Put truth beside it and the false will die of itself. But we have everything to fear from that spirit of self-righteousness, and intolerance of the honest opinion of others, which has ever been the implacable foe of human progress.

No. 15 Dwight street, Boston, May 16th, 1887.

THE MEDICAL WAR.

BY ALEXANDER WILDER.

A word to the readers of the BANNER about the medical men's war against a free people! In Ohio, Wisconsin, New Jersey, as well as Maine, they have made no progress. The fact is this: these Old-School conspirators in no State care for or wish a medical statute which does not leave power supreme in their hands. The prattle about fairness is gossamer. Nobody need be deceived except those who desire to be. The Ohio bill was abandoned by the Old School partly because the press hooted them down and partly because the Old-School did not get all he desired from the New-School fox. There is a bill before the Legislature of Connecticut, very "childlike and bland." I have read it, and failed to see the cards which the Old-School Ah Sin has stowed in his sleeve; but I am sure they are there, or there is some other trick yet to be played. I can hardly ever give a champion of medical legislation credit for honorable purpose, because I do not think he really believes himself in the honesty of his cause.

A bill in the Legislature of New York. It has passed the Senate and been reported in the Assembly. It would never have been reported but for the sinister conduct of certain Eclectics in the State Society who have betrayed their brethren. Still I think it will not pass and that they have belittled themselves for nothing.

I have read the opinions about the bill that Gov. Bodwell vetoed in Maine. The talk about the illegality of his action is mere lawyer's special quibbling. What though the Governor did sign the bill and then remove his signature? He had the right, and it was valid. If I draw you a promissory note, and before passing it to you remove my signature, I doubt the power of any body to make that a valid instrument.

In 1857 the Democrats of Illinois gained control of the House of Representatives of that State. I remember well that John A. Logan was the political leader in that body. A bill was passed re-districting the State for members of Legislature. Gov. Bissell signed it. Then the political leaders conferred together, and were of opinion that the Republicans were not properly provided for in the bill, and laid that fact before the Governor. He promptly took his name off the bill. There was some scolding, but the bill did not become a law. The Republicans lost, too; for the next legislative election was held under the old apportionment, and just enough members were lost to secure the return of Stephen A. Douglas to the United States Senate over Abraham Lincoln.

I am glad that Rhode Island has been saved. We are steadily approaching the period of reaction, and every State that is kept clean will help give the rebound and hasten it. Trade-Union doctors will be exposed in all their naked deformity of purpose.

In Alabama the cudgels have been taken up. The medical statute there makes the Old School men sole umpires of medical practice. They tried to cajole the others, and then to prosecute, beginning with Dr. D. B. Williams, of Opelika, lately graduated at Atlanta. Probably the constitutionality of the law will be tested. The Homeopathic and Eclectic Societies have joined hands in the matter.

I have one testimony to give to my Eclectic brethren in the South—they are a unit against partisan medical legislation. Even in New York, reputable Old-School physicians of the first grade oppose medical bills. The late Health officers, Dr. John Swinburne and A. J. Vanderpool, are distinct and outspoken; even Dr. G. F. Shredy (editor of the Medical Record), when addressing the New York County Medical Society, as President, declared the profession better off to go back fifteen years, when none of this legislation had been had.

But the fact is, lawyers rather than doctors do the detail work in New York, and the legislation is attempted here almost solely to obtain employment for pettifoggers. The lawyers do about all the lobbying, and the Medical Society is said to raise the money to pay "expenses" at Albany. It is disgraceful, and professionally discreditable; but "such is life."

May 13th, 1887.

Among the press notices of "IMMORTALITY IN NATURE," by Warren Sumner Barlow, author of "Voices," and other poems, is the following from the Post-Express, Rochester, N. Y.: "The title suggests an elaborate and technical work, but on the contrary the matter is not only simplified and clear, but is condensed into about forty pages, forming an attractive-looking book. There are three which require careful discrimination and thorough and judicious treatment; and the author has well succeeded in these respects."

For the Banner of Light.

TO WALK WITH THE UNSEEN.

To walk with the unseen
My yearning spirit prays;
Nearer the light to lean
On that soul-life serene,
Sunned by truth's blessed rays.
On toward the hidden land,
Even as a little child
Who clasps the parent hand
Though both in darkness stand,
I'd walk by love beguiled;
By faith and love beguiled,
I'd walk with the unseen—
The meek, the pure, the mild,
Whose eyes through dreams have smiled
The day and dawn between.
They come so near—so near!
My loved who passed death's door,
That listening heart and ear
Their footsteps soft can hear
Fall faint on stair and floor.
Oh! then with longing keen
My soul breaks forth in prayer—
Prayer to be made more clean,
To walk with the unseen
In thought and spirit here.

ANGUSTA CHAMBERS.

Providence, R. I., April 22d, 1887.

THE TELEPHONE—A PARABLE.

Aaron Fish was the oracle of a village in Pennsylvania. An authority on crops, horse-shoeing, and every branch of country work, which he had studied thoroughly, he had grown so confident of his infallibility, that he was ready to pronounce with certainty on every question submitted to him, whether he had ever heard of it or not. But when the new sciences connected with electricity and the telephone first came to his attention, he utterly refused to believe in them. Especially when he was told that it was perfectly possible for a man, standing in the telephone office at the village, to converse with a friend, standing in a similar office, twenty miles away, by taking into a metal plate, and to hear the answer of that friend, distinguishing the tones of his voice, Aaron, with a superior smile, replied:

"What do I think of that? Why, simply that it is a lie. That's all. You might testify to it on a stack of Bibles way up to the moon, and I wouldn't believe a word of it."

When Aaron, at different intervals, heard from prominent men in his village accounts of business transacted through this telephone, his faith in his own infallibility was nowise shaken. He affirmed that the whole thing was just a trick, a juggle, a delusion; and referred especially to the operator for the operator for the transmission of messages, as clear *prima facie* evidence of fraud:

"If this is such a great discovery," he said, "why don't they make it free to the public? These operators are evidently nothing but cheap conjurers, practicing on the credulity of their dupes."

Finally one of his friends agreed to pay the fee for him if he would go and investigate the telephone and find whether the machine did what it professed to do. His friend, Charley Davis, agreed to go to the town of Pontpool, after miles away, to visit the office there at a certain hour, and to answer all questions Fish chose to ask through the receiver.

On the appointed day Fish went to the office with his friend Thompson, and there found a young operator who happened to have a voice that slightly resembled that of Charley Davis. Fish, with the showed judgment for which he was noted and which had made him the oracle of his village, instantly made a mental note of this circumstance and decided that he had been right all along, and that these people were prepared to dupe him as they had done every one else.

He said nothing about his discovery, being convinced in his own mind that deception, to expose the tricks of conjurers, was not only justifiable but laudable.

He was taken to the telephone, told to put his ear to the cup at the end of the wire and to call his friend Davis, by calling his name into the receiver.

Sure enough, the answer came back, and a regular conversation was held with the absent Davis, so that everybody in the room, watching the village oracle, thought him at last convinced of the verity of electric communication. To the surprise, however, when the message was over, and Davis had shouted his "good-bye" through the telephone, the face of Fish was observed to assume an expression of profound scorn.

Dropping the cup he had held to his ear, he said to the room:

"Well, if this isn't the thinnest fraud I ever see! Do you suppose that voice came from Charley Davis, in Pontpool?"

"Why, certainly," said Thompson, puzzled at his incredulity, and not prepared for what was going on in the mind of the honest skeptic.

"Did he say he was there? Did he say you hear his voice? Did he say he was there? What more proof do you want?"

Fish burst out laughing.

"Well, if you fellows ain't the greenest lot of dupes I ever saw! Why, a baby could see through that trick. It was that young man over there, the operator. He's a skillful ventriloquist! That's about the size of it. Let him get out of the room, and I'll bet this so-called Davis can't talk to me."

His friend Thompson, irritated at the stupidity of the man, rushed to the telephone, rang the bell, and called to the other office, to know if the voice was still there.

"The answer came back that he was still in the room, and wanted to know what Fish thought of the thing."

"Tell him to come back," shouted Thompson, and then handing the cup to Fish, he said:

"I tell you what I do with you. You say it is the operator, and that Davis isn't in Pontpool. Well, go you, and see the operator away, so that there shall be no human possibility of his making the voice. Will you believe then, or not?"

Fish screwed up his face into a queer expression, as he replied:

"Let's see the thing done, and I'll tell you if I believe it or not."

The people present in the office to see the experiment looked at each other and shrugged their shoulders, in pity for the obstinate ignorance of Fish, but agreed to do as he wished. The operator, with a smile he vainly endeavored to hide, left the room and went down stairs.

Fish went to the telephone again, and hailed Davis, who returned the usual answers, and every one thought that this decisive test would certainly convert Fish to the reality of telephonic communication. They did not know the resources of the man.

Just then they were thinking they had conquered his incredulity, the brave Fish made a sudden grab at the telephone, and, being a powerful man, would have torn it down from its fastenings on the wall, when his friends rushed at him and dragged him back, crying:

"What's the matter with the man? Do you want to destroy the medium of communication?"

Fish, struggling to get at the telephone, shouted back:

"It's a fraud, I tell you. You're all frauds. This thing is a fraud, clear through. That fellow in hidden behind that wall, and he's doing the talking. You're all in league with him. You're his confederates. Let me tear down that juggling machine, and if you can make Charley Davis talk, so I can hear him, I'll say there's something in it. This is the thinnest fraud I ever saw. That man ought to be arrested for imposing on the public."

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Cremation in Europe.

RECENT IMPROVEMENTS IN INCINERATION.

The following is a résumé of the reports of Mr. Wegmann-Ercolani and Prof. Helm to the Zurich Cremation Society:

During the last years, cremation has made great progress, and spread everywhere in Europe. Italy, where the first move was made for its re-introduction, stands at the head. Cremation is not yet legal there, but simply regulated by royal decree. Every cremation requires, according to the sanitary law of 1879, a special permit from the prefect of the province. Milan is an exception. The society there is made legal by a royal decree. To December, 1886, six hundred and six bodies had been cremated in Italy. The reports for 1886 are not yet published, but the number is estimated at over two hundred. The many Italian cremation societies have formed a union, and often meet in congress. In Milan they have a museum and a permanent office. The technique of cremation has also very much progressed. After the methods of Brunetti and Polli proved insufficient, three new ones, of equal value, made their appearance. They are the systems of Gorini, Venini and Spaciani-Mesmer. All reach the same end, the same time, and at the same cost. The system of Venini is preferable to the two others, because it considers more the aesthetic effect, and it takes away the character of an industrial establishment by omitting a chimney.

In Spain there are cremation societies at Madrid and Barcelona. There is a large society at Paris, France. A law for cremation passed the French Chamber on March 30th, 1886, by a vote of three hundred and seventy-one to one hundred and seventy-four. The city of Paris has caused to be built at the cemetery of Pères-la-Chaise, at its own expense, a fourfold apparatus, in which the corpses (about four thousand a year) which come from the anatomical rooms are to be burned. The system used there is the invention of a Swiss technique, Emil Bourry, who, in a skillful manner, united the superiorities of Siemen and Venini. The same system is to be used at Zurich. There is a large society at Brussels, Belgium. There are societies in the most important cities of Holland, which formed a union.

There is a Siemen's apparatus at the new cemetery of Gotha, Germany, and three hundred and eighty-six bodies had been cremated there at the end of 1886, ninety-six of them in that year. Cremation there is still an expensive affair, and to be paid to the city at least from seventy to eighty marks (over eighteen dollars), and with ritual service from one hundred and ten to one hundred and twenty marks, beside the urn. A crematorium is to be built at Hamburg. There are a great many societies in Germany, of which the one of Berlin is the most important on account of its large membership and perfect organization. The society publishes a paper, *The Flame*, for the advancement of cremation at home and abroad. A petition was addressed to the Reichstag, bound in three volumes, containing thirty thousand signatures, and those of two thousand one hundred and eighty-three physicians, asking for a law to make cremation legal.

There is also a lively interest in cremation in Denmark. Last year they erected a Venini apparatus at Copenhagen. Sweden has a union spread throughout the State. They have offered for some time a crematorium, and the plan of the architect, V. Carlsson, was accepted. The cost is about fifty thousand crowns. A lot has been bought at Stockholm, and the building will be begun this year. Last year they also began building a crematorium at Gothenburg. The King is a warm friend of cremation.

At various times, numerous discourses of cremation. They have societies at Vienna, Graz, Trieste, etc. Cremation is not yet legal there, but the municipality of Buda-Pesth has erected a crematorium.

The Society of London built a crematorium some years ago at Woking, but had not used it for some time, because the law did not allow it. But it happened that a physician, whose wife died, had her body cremated on a pyre. He was sued, but acquitted by the courts, because the law did not forbid cremation, nor did the Bible command burying under ground. Since that time the Society has cremated any one who wished to be cremated after death.

The Emperor of Brazil ordered the cremation of every one who died of yellow fever.

The society at Zurich, Switzerland, is one of the best organized. The city government and cemetery commission granted it a place for a crematorium, and a large piece of ground at the cemetery for monuments and disposal of ashes. The society kept itself informed of the technical part of cremation, and has sent members to Italy to study the different applications and improvements. The result is that they decided to use the Bourry system. It is a great improvement on that of Siemen. Like Siemen, Mr. Bourry allows only heated air to communicate with the body. In both systems the corpse burns directly; no flames to be seen singeing the body, but it burns itself by the abundance of hot oxygen which surrounds it.

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Materialization in Lynn.

To the Editor of the Banner of Light:

Mrs. H. B. Fay, of Boston, has during the past winter held séances every alternate Monday evening at the residence of Mrs. Thomas Trask. They have been attended by a large number, among whom were several prominent business men.

The room in which they were held was about 15 by 18 feet, with a bay window 6 by 8 feet, and about three feet deep. This bay window was improvised as a cabinet, by suspending dark, heavy curtains in front. There were double bay window frames, so there could be no collusion from the outside. On the inside of the window was hung a large dark shawl, which kept all light from coming in through the window.

There are two doors to the room, but these were in full view of the circle, and no person could enter the room or cabinet without being observed. At the last séance the room was light enough to see every person. Twenty-five or thirty forms made their appearance, men, women and a child. Some of these were recognized. The forms of Mrs. Trask's two deceased husbands came on this as on all previous occasions; one of them, B. F. Osborne, bore a very strong likeness to his portrait, which hung in the room.

At the second séance I attended, Mrs. Fay had scarcely entered the cabinet when a white-robed female form parted the curtains and said "Good evening, friends; this is to be a test-séance," and disappeared. It purported to be my mother, but I could see no resemblance to the features of my mother as I could remember them; but my mind was called to some advice which a spirit, purporting to be her, gave me in 1868, and the form said: "My son, it would have been better if you had taken my advice then.—Your mother." I now see that it would have been.

Forms of men, women and a child appeared, some being recognized, others not at all. They were clothed differently; one, in a military suit, came to the writer and gave the name of "Col. Edwards." I did not know him, but he said he had seen me during the late war. Forms appeared and took members into the cabinet with them and allowed them to put their hands on the medium's head. Forms came into the room and while conversing with friends, holding them at the time by the hand, and at a distance from the cabinet, instantly vanished. I have seen, while the curtains of the cabinet were parted, Mrs. Fay in her chair, and at the right of her two female forms, clothed in white, one of whom disappeared while all were gazing at them.

Now what are you going to make of all this? There was no chance that I could see for collusion, and I believe there was none. J. A. Lynn, Mass., May 12th, 1887.

New Publications.

LATER LYRICS. By Julia Ward Howe. 16mo, cloth, pp. 326. Boston: Lee & Shepard.

The welfare of all humanity, the removal of abuses, the rights of men and women alike, for which the writer of this volume has valiantly labored during a long series of years, find fitting expression in the grand lyrics that, given to the public in this collected and enduring form, will be warmly and heartily welcomed to the homes and firesides of the people. Each poem has a purpose other than to please the ear with a rhythmic flow of words; a blow at moss-grown errors and a ringing of the veil that has already too long concealed the truth from the sight of the masses.

THE PRIMER QUAKERS. By Richard P. Halliwell, author of "The Quaker in Massachusetts." 16mo, cloth, pp. 98. Boston and New York: Houghton, Mifflin & Co.

The history recorded in this volume is a dark and blotched page in the annals of Massachusetts. It is limited to that period closing with the year 1877, when the brutal treatment of the Quakers was a prominent factor in the Orthodox religion of the State, and shows to what an extreme length religious bigotry can extend and what flagrant deeds of cruelty and hate it can perpetrate when wholly free to do its own will. As an instance: In 1690 and thereabout the most infamous laws existed and were sternly executed. "Four Quakers were hanged on Boston Common, three had their right ears cut off, and scores of public whippings were inflicted. One man's body was literally beaten to a jelly; and when an indignant populace demanded punishment of the inhuman jailer who committed the crime, John Norton, the leading Christian minister, defended him!"

In this book Mr. Halliwell notes some of the errors of modern writers, and briefly considers the relations that existed between the New England and Pennsylvania Quakers and the native Indians.

THE STORY OF MARGARET KENT. A Novel by Henry Hayes. Fourth Edition. 12mo, paper, pp. 444. Boston: H. H. Knicker & Co.

This is the initial number of a series of books to be published weekly and to include the most successful novels of the past five years. "The Story of Margaret Kent" is too well-known to demand any detailed mention. The fact that it has within two years required ten large editions to supply the demand for it is sufficient to indicate its merit. It is not merely a love-story, but also a group of characters worthy of Thackeray or Balzac, thrilling with real life and deep feeling, depicting with masterly skill the trials of a young, beautiful and bewitching woman.

MORAL PHILOSOPHY. A Series of Lectures by Andrew P. Peabody, D. D., LL.D., Emeritus Professor of Christian Morals in Harvard University. 12mo, cloth, pp. 387.

The author's aim is to present what he holds to be the fundamental principles of Moral Philosophy, show its alliance with Christianity, which, in his view, believe Truth and Right, is coeternal with God, and to illustrate the principles of ethical science, as developed in history, involved in questions and subjects of current interest, and applicable to the concerns of daily life.

TWILIGHT CLUB TRACTS ON QUESTIONS OF THE DAY. Edited by Charles F. Wingate. 16mo, paper, pp. 320. New York: John W. Lovell Company.

The "Twilight Club" is an organization that has for four years held forthrightly dinners at which "questions of the day" have been discussed in an informal manner. The views thus expressed have, by many of the members, been embodied in essays, and published in various periodicals; *North American Review*, *Forum*, *Popular Science Monthly*, etc. These have been collected, and are now given in this form. Among the forty writers are Henry George, James Parton, T. V. Powderly, Ed. Atkinson, E. E. Hale, Donn Platt, John Swinton and David A. Wells.

A Study of Primitive Christianity.

Recent four-column editorial review of this book in *Light* (London, England, "

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Colby & Rich, Publishers and Bookellers, 9 Bowdoin street (formerly Montgomery Place), corner of Province street, Boston, Mass. Keep for sale a complete assortment of Spiritualist, Phrean, and other books, and all the latest catalogues of books published and for sale by Colby & Rich sent free.

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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith, and are sent to the printer or publisher, and are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for publication.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, MAY 28, 1887.

PUBLICATION OFFICE AND BOOKSTORE.
9 Bowdoin St. (formerly Montgomery Place), corner Province Street (Lower Floor).

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

THE AMERICAN NEWS COMPANY,
89 and 91 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC H. RICH, BUSINESS MANAGER.
LUTHER COLBY, EDITOR.
JOHN W. DAY, ASSISTANT EDITOR.

Business letters must be addressed to ISAAC H. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

Before the coming light of Truth, creeds tremble, ignorance dies, error decays, and humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

Decoration Day.

May 30th being a legal holiday, the BANNER OF LIGHT Establishment will remain closed that day.

Patrons having advertisements which they wish renewed in our issue of June 4th must see that their applications are at this office on Friday morning, the 27th inst.

Practical Spiritualism.

To be of service, Spiritualism must needs adapt itself to the varied and varying characters, conditions and circumstances of men—in other words, must be practical. It is not something to be left wholly to the lecturers, writers, editors and mediums; it belongs to all those who put their faith in it to do their utmost, day by day, to live by it, to make it an operative force in their existence and career. This they may do in many ways. It is by no means necessary for them to give up everything in this life in cherishing a living hope for the other; we dwell in both worlds already; we are spirits now as much as we ever shall be. It is neither necessary nor befitting to be impatient to leave these active scenes in which we have been placed in order to participate in those which are still in the future, and for an entrance into which we really at present may be utterly unprepared.

Here is the present spirit-life for us; and it is enriched and enlarged by the knowledge of a more exalted life beyond.

There is no evidence that we are called upon to practice rigid abstention and mortification of the body in which we temporarily dwell, in order to prepare ourselves for another state into which we have not yet been summoned. The best and only preparation we can make is to make our lives while here as perfect as possible. If we would enjoy the next state of existence to the utmost of our capacity after entering upon it, we have but to qualify ourselves for it by worthy lives in the form. In doing all that it belongs to us to do here we have the most satisfactory reason to feel that we shall become best prepared to enter upon the duties and delights of the hereafter.

Spiritualism, we repeat, to be most truly effective as a faith, is to be incorporated into the actual conduct of life and made a part of it. After the grist is once received it is necessary for the mill to begin to grind. The human spirit is most active with thought when it is most intent on service, on positive work. The practiced writer is many times repaid for the labor he undergoes by the varied suggestions and fancies that crowd around him like aerial visitors during the process of his patient and plodding labor. So with the work of life: while we are sincerely performing it, trusting and believing, humble in the constant presence of this great mystery which we name Life, the angelic ministrations are present in greater or less force, inspiring and comforting us, and disciplining and dealing with us in a way far better than we could ourselves choose for the next life when we shall be called to enter upon it.

Let us begin, therefore, with seeing the fruits of Spiritualism here and now; in better and larger lives; in the diligent cultivation of kind feelings and of charity one toward another; in persistent abstention from injustice and wrong; in work rather than talk, and life as well as conversation, so that we may say, on reviewing our present lives hereafter, that they were completely lived and so most completely adapted to the great ulterior purposes which lay in our being. If we would help to make the real progress we so ardently profess to believe in for the world, we must contribute our share, through our actual lives, since opinions and beliefs alone will fall of that end. It is only by action that we can keep abreast with the advancing years and ages, and action, inspired with the wisdom begotten of contemplation, is life now and life forever.

In Re Mrs. Wells.

We learn from a New York correspondent, who writes under date of May 21st, that "Mrs. Wells's séance on Friday evening was something astonishingly convincing. She was found sitting in a chair of water and all in the off-complacent separated from her by the netting." "Mrs. Wells's séance on Friday evening was something astonishingly convincing. She was found sitting in a chair of water and all in the off-complacent separated from her by the netting." "Mrs. Wells's séance on Friday evening was something astonishingly convincing. She was found sitting in a chair of water and all in the off-complacent separated from her by the netting."

The Decaying Tract Society.

The business of the once flourishing American Tract Society is said to have fallen off fully one-half during the past fifteen years, a fact that has a great deal of real significance. The Society is of sufficient age to be styled venerable in this country, its aim and purpose being the publication and dissemination of tracts, periodicals and books that express the views and inculcate the precepts of what is called evangelical religion. It owns a large printing establishment in the city of New York, and its publications, always made with nice and exact care, are sold or circulated without any money return for them. The serious and sober fact now confronts the Society, however, that it cannot dispose of one-half of their former number of publications on any terms; people are neither willing to buy them nor to accept them as a gift.

Of course the Society's officials, desirous of retaining their comfortable living, are all ready with an explanation of this state of things, and say that the reason of it is that the other religious denominations generally support publishing establishments of their own. They are ready, in fact, to offer any explanation but the true one, which is simply that what is turned out of the Society's publication hopper gives less satisfaction to the people every year. At any rate, before inventing any other excuse, it belongs to them to show that their tracts and other publications are as satisfactory in themselves to the people as they ever were. As the New York Sunday Sun observes on the matter: "Very possibly the tracts are as good as they ever were (no doubt of it), but the great public have long regarded that sort of literature with indifference or aversion. The manner in which it is distributed is also objectionable to them, so that a religious tract agent has become a standing butt of ridicule. He is even looked upon by very many people of religious convictions as little short of a fool, or at least as a bore."

Aside, however, from the admitted fact that each denomination now concentrates its attention and expenditures upon the spread of its own religious views and doctrines, the point has been taken out of the Tract Society's publications by the general rejection of the hideous old doctrine of hell and eternal punishment with which those publications were wont to be so highly spiced. Hell is rarely spoken of outright in the better class of Protestant pulpits, and that ought to suffice for the main reason for the decay of public interest in publications that are really warmed with nothing else. Even in the revised version of the Bible the hated word, source of a superstitious fright that has overlaid and darkened the lives of a long line of human generations, is changed to its synonym *sheol*, which is of far less fearful significance. Then, too, as the Sunday Sun goes on to say, the periodicals and books issued by the Tract Society "are generally very dull reading—frigidly dull reading even for those who are most interested in the subject of religion." It is not at all surprising at the recommendation of the committee who have been investigating the affairs of the Society that even the illustrated weekly paper issued from its press should be discontinued. In addition to this they advise the sale of the Society's entire property in New York, and the abandonment of its printing establishment. The venerable officers who run the Society naturally object and protest, and much more than that: they do not like the idea of being turned out of their warm and snug places. But they have got to go. As the Sun says, "there is no present use for the American Tract Society."

Either More or Fewer Doctors.

Dr. J. Adams Allen, President of the Rush Medical College of Chicago, in his recent address before the graduating class, made some commentaries on the very common complaint that there are too many doctors, that their number is large, and is increasing every year; although he denied that the medical profession was any more crowded than other occupations in which men are engaged in earning a living. He said all the professions are full except the clerical—an admission that may or may not be wholly palatable to those engaged in it. Upon this broad assertion of the Doctor the Chicago Sunday Times proceeds to remark—in view of the rapid increase of our population, and the present vast influx of foreign immigration on these shores—that almost every one is ready to acknowledge that there are too many people seeking to "get a living by their wits" (doctors, by implication, being reckoned among the rest). How to reduce this greatly swollen body of people in the several avocations of life is therefore the problem. With a satiric humor not often surpassed, the Times ally suggests that perhaps the medical profession, of which Dr. Allen is a distinguished member, will prove to be the agent relied upon for reducing our population, or keeping it within reasonable bounds. If, reasons the Times, it can be demonstrated, as it is often asserted, that doctors kill more persons than they cure, it might be policy to greatly increase the number of medical colleges, to enlarge their facilities for grinding out doctors, and to encourage students to attend them. But if, on the other hand, it can be shown that medical practitioners save many lives that are not needed for doing the business of the country, then the question of restricting the number of doctors or of dispensing with them altogether would deserve careful consideration. It seems to be a question of more or fewer doctors, in any case.

The American Spiritualist Alliance.

On our eighth page will be found an official announcement in the name of this organization. Read it! With the enthusiasm of many new members—bringing new life and new blood into the society—and the earnest efforts of its veterans combined, there is every reason for feeling confident that the Alliance to-day is on a firmer footing than ever before, and gives great promise of important work in the future.

ANNIVERSARY WEEK.—While matters of polity, membership and local interest are, during this Anniversary Week, attracting the attention of the churches, we would like to impress upon the consciousness of the people assembled the fact that the New Dispensation of a demonstrated return of the excommunicated spirit is producing greater effects than ever before, and on every hand acting as a solvent, and reducing quite unconsciously to their believers the rigidity of dogmatic lines, leading trinitarian ministers to speak from Unitarian pulpits, and Universalist preachers to raise their voices in Orthodox conventicles, and bringing men involuntarily nearer the recognition of a Universal Brotherhood, which in its efforts for human betterment cares more for the spirit and less for the letter.

Foreign Notes.

THE SPIRITUALISTS OF MELBOURNE.

At a meeting of the Victorian Association of Spiritualists of Melbourne, Australia, March 9th, it was unanimously determined to carry on the work for which it was instituted more energetically than heretofore.

The desirability of incorporation was also affirmed, and the President and Secretary instructed to obtain and report information as to the best means of accomplishing it.

As this meeting was called for the purpose of ascertaining whether the Association should resume its labors, the result is looked upon as a strong indication of the growth of Spiritualism in that locality, and an increased interest in the subject generally.

MR. AND MRS. ROLINTON TO LEAVE ENGLAND.

It was expected that Mr. Rolinton, who, with Mrs. E., was on the 15th in Guernsey, would resume holding séances at 6 Nottingham place, London, on the Tuesday following. It is reported that these will be his closing séances in England, and that he is soon to establish his residence as a permanency abroad.

"SECOND SIGHT—OR WHAT?"

The Nelson (New Zealand) Evening Mail under the above caption relates an incident connected with a fatal accident, the intelligence manifested in which our readers will readily ascribe to its rightful source.

A young man by the name of Allan Reid, once in the employ of Jem Roberts, a horse-trainer, and a brother of a Mrs. Canton, but who died a year or two since, attended as a rider the Nelson races. (While Allan was with Jem, the latter, who was very fond of him, always called him Jack.) At six o'clock on the day of the races, Mr. Canton, who took no interest in and knew nothing of what had occurred at them, reached his home, and found his wife trembling, and it was apparent that she had been crying a good deal. He asked her what was the matter, and in reply she stated that she was sure something had happened to Jem's boy. He laughed at her fears, and told her not to worry, but she persisted in stating that she was certain he had met with an accident. Mr. Canton then proceeded to question her more closely as to the ground for her fears, when she made the following statement: "I was sitting quietly in the room, when suddenly I saw my dear boy, Jem, as real as life. The boy was on horseback, and riding very slowly along, and not in jockey dress, and Jem was following and leading another horse. All was perfectly silent, and I distinctly heard him say, 'Jack, Jack, and the boy then turned round and looked round, and then both disappeared. Both of them were most painfully near to me. I was terribly frightened, for I felt sure that was wrong that the boy, and I got up from my work and went out."

The Mail adds to the above the following:

"Neither Mrs. Canton nor her husband knew anything whatever of the accident until the following morning, for the latter rather pool-poached his wife's story, and attached so little importance to it that he took no trouble to make inquiries of any of his neighbors. He was, however, considerably startled when, the next morning, he met Mr. Coleman, who lives close by, and learned from him what had occurred. That the story as told to us is absolutely correct we have no doubt whatever. Both Mr. and Mrs. Canton are steady, hard-working respectable settlers, and certainly would be the last people to weave a web of fiction."

A correspondent writing from Cachoeira, Brazil, under a recent date, informs us that a Spiritualist Society has been established in that place, of which Carvalho Ramos is President. We are also in receipt of a three-part brochure on "A New Religion," etc., the work of President Ramos, to which we shall revert when opportunities offers.

THE SPIRIT MESSAGE DEPARTMENT.

Introduced this week by a communication from Jane Barstow, of Kent, O., who seeks to cheer her friends in affliction; George McIntyre follows with assurances of his continued existence, which he thinks will be of interest to those who knew him in St. John, N. B.; Ernestine Clapp speaks to friends in Hartford, Ct.; Amos Harvey would like to reach his old associates in Stafford, Ct.; Elizabeth Curtis gives a mother's encouraging message to her daughter in Philadelphia; the invocation which prefaced the séance of March 18th next finds publication; followed by the answers of the Controlling Intelligence to questions bearing on man's duty to the poor, and "card-readers," and the source of their capabilities; George E. Cummings speaks especially to Mrs. White, of Los Angeles, Cal.; Freeman H. Gurney has a word of remembrance for his friends in Lynn and elsewhere; Annie Childs hopes to reach her friends in New York City and Hoboken; Jonathan Pierce returns from "over the great sea," where he found a "beautiful shore," to speak to those who knew him in wave-washed Marblehead; Katie B. Robinson seeks to encourage the trial-tossed mediums of the Spiritual Dispensation everywhere, but has a marked desire to reach "one friendly heart," now in Washington; Joseph Ludlow claims recognition on the part of friends in Lexington, Ky.; and "Rosie" brings words of appreciation to Mrs. Helen Stuart-Belkings.

We are requested to announce that Mrs. H. B. Fay, materialization medium of this city, has been advised by her physician to discontinue her public sittings for some time to come in consequence of illness, and that she has reluctantly consented to do so.

Onset Bay Notes.

Treasurer E. Y. Johnson and wife have arrived for the season, and the Treasurer's office has been opened for business.

The Children's Progressive Lyceum closed Sunday, May 15th, until June 5th, at which time its sessions will be resumed at the Pavilion.

Thirty acres of woodland were recently consumed near Onset by the prevalent forest conflagrations, and the worthy citizens of that bailiwick are now negotiating the formation of a fire department for self-protection.

A note from Mrs. Rogers informs us that the Doctor and herself are now located at Onset Bay Camp-ground, as previously intimated. They have a fine cottage, situated at the corner of West Central Avenue and Fifth Street, where a fine water view and other natural advantages are to be enjoyed. They will, during the season, have some nice rooms to let, and will be pleased to hear from those desiring to secure apartments at this delightful resort.

Birthday Gathering.

Mrs. H. W. Cushman, the deservedly well-remembered musical medium, will be glad to meet her friends at Mechanics' Hall Building, 212 Main street, Charleston District, on the evening of May 31st—the meeting being held in honor of the attainment of her sixty-second birthday. All are freely invited. We trust her friends, everywhere, within reasonable distance of Boston, will bear this well-earned congratulatory session in mind, and be present on that occasion.

We learn that the Unitarian society of Hartford, Ct., of which Rev. Mr. Kimball is pastor, recently tendered the free use of its church to the Spiritualists, which they gladly availed themselves of to listen to an inspirational lecture by Mrs. Nellie J. T. Brigham. Such liberality is to be highly commended.

Two Memorable Séances in London, Eng.

With a Moral Applicable to the Present State of Affairs in America.

To the Editor of the Banner of Light:

As the question of materialization is exciting the public mind to a very great degree at the present moment, and as the accusations of fraud in this particular phase of manifestation are exultingly made on all sides, it seems little less than a duty for those who have had experience in this phenomenon to bear witness to that which they know or believe to be true. As nearly all investigators into this subject are novices, and consequently unprepared either by study or experience to comprehend the action of these occult forces, it is not strange perhaps that there should be a continual conflict of opinion. It is not supposable that at the outset experiments in any branch of science will always be rewarded by success, and a truly wise man will allow each failure to teach him an important lesson, instead of condemning and denouncing that which from the very nature of his education it is impossible for him to understand.

Many of the mediums who are to-day loudly charged with fraud and deception, are able to effect such allegations by the endorsement of the most brilliant scientific minds that the age can boast of, and while a police court may pass its judgment and condemn a medium, the endorsement of such a man as Prof. Alfred Russel Wallace makes the person thus condemned, at least, a very interesting study.

The court, who has not seen, declares them frauds; the astute Professor, who has witnessed their power, pronounces them genuine.

It is not my purpose to enter in upon the personal defense of any one, but rather, from out of my experience, to throw, perhaps, some light upon a subject manifestly so little understood.

It was my good fortune, during a sojourn of some years in England, to have many séances with the justly-celebrated Florence Cook, and I could fill volumes in describing the many marvelous materializations that took place in my own house, where the possibility of a confederate was entirely out of the question. At these séances, men distinguished in science, literature and the social world, were present; and while oftentimes incredulous as to the reality of Spiritualism, were unanimous in declaring their belief in Miss Cook's wonderful powers. Yet, like Napoleon, she was destined to meet her Waterloo. She was engaged to give a series of séances at the rooms of the British National Association, where investigators were able to gain admittance to her otherwise exclusive circles. Each person was in honor bound to sit still and witness what occurred, then form his own conclusions. But whoever has yet seen, in a certain class of investigators, a comprehension of the meaning of "honor bound to be broken." Their promises, like egg shells, were liable to be broken.

At the first séance of the series referred to, two young gentlemen, representing themselves to be very skeptical, asked permission to sit the medium. This was granted. They tied her very carefully, so that it was with difficulty that she even kept the ropes from falling off her wrists. Nothing however occurred at this séance. At the second séance the same operation was repeated by the same persons and with the same result. Miss Cook remarked to me, as she came out of the cabinet: "I was so loosely tied that I could have got out in a moment had I wished to." The two gentlemen who had tied her looked knowingly at each other and smiled.

The third evening was the fatal one. The same gentlemen again volunteered and bound the medium. She said, "Tie me tighter to-night, or I shall be getting out." They had scarcely seated themselves when the curtain opened and a spirit clad in robes of white lace swept around the circle, touching nearly every sinner as she passed. One of the gentlemen, Sir Chas., who had not passed his college days, asked her to come to him again. She complied, when, forgetting his honorable promise, he encircled the form with his arms and shrieked for a light. The gas blazed to its height; the lace which had swept in such voluminous folds around the form seemed to fade before the light, and the medium was held, half-clothed, in the student's arms. She did not move, nor did she seem to comprehend the situation, but stared him in the face with the fixed gaze of a somnambule. Some one rushed into the cabinet and threw the outer garments of the medium into the room, whereupon the ladies took charge of Miss Cook, while the gentlemen went down stairs to prepare an article on "the last exposure" for the morning Times.

The ladies searched Miss Cook, and every part of the room, for the elegant lace apparel, but nothing was found save the common clothes of the unfortunate medium. At this time she absolutely seemed to realize nothing that had occurred. She was to hold a séance that same evening at my house. A lady and gentleman took her in charge, and brought her there, it being about a twenty minutes' walk from the Association rooms. When she arrived at Gordon Square, where I lived, the rooms were already filled with a company of non-Spiritualists. Upon entering the room where Miss Cook and her escort had been shown, I learned from them what had occurred only one half hour before. Miss Cook said, with tears streaming down her face, "I really can understand nothing about it. I only know that they tied me as they pleased, and that I woke up to consciousness in the arms of that man, and I shall never dare to sit again."

She received small consolation from the two who had escorted her, and their very attempt at serious dignity was the only amusing feature of the recital. It appeared to me that the very best refutation to all that had occurred would be a second and a successful séance, and I was quite willing to lend whatever influence I had for that purpose. I went to the drawing-room up stairs, and told the assembled company exactly what had occurred, and asked them if they desired to have the séance. With one accord they answered "Yes."

Two ladies examined the medium very carefully. She was seated between two skeptics, for we had no cabinet that occasion. We sat in the dark around the table and held each the hand of his neighbor. No sooner were the lights out than voices were heard speaking in French, English and Hindostanee. Lights were seen which gradually developed into a full materialized form, but, unlike many of the luminous figures which I have witnessed in this country, their individuality was very marked. With little reference to the material occurrences of the previous séance, the guides, speaking in independent voices, volunteered the following information:

"We have just held a séance where we were strangely affected by the sitters. One of the number was a strong mesmerist, and although being allowed to tie the medium so as to prevent fraud, he really tied her so that she could easily get free. The moment we entered into practical control we felt his will very strongly, and, under the influence of his desire, were compelled to throw off the clothing of the medium and take her out as we did—exactly in the same way that a subject responds to the will of the mesmerist." The face was materialized by us, and at the moment of the seizure returned to the atmosphere. You may ask the man referred to as to his mesmerist power and his thoughts just before the seizure, to prove the correctness of our statement."

Closing these remarks followed a marvelously powerful séance, which won the hearty praise and endorsement of every person present. Thus a person caught in what appeared to be premeditated fraud at 8 p. m., gave at 10 p. m. on the same evening, a séance that for wonders rivaled those of the Arabian Nights." A little later I met the gentleman who figured as an exposé in this case, and asked him if he tied the medium so that she could get away; he replied that he did. Furthermore, he said that he had practiced mesmerism to a considerable degree, and that he was assured in his own mind, as soon as the curtain dropped, that the medium would remove her clothing and appear just as she did. Now this presents to my mind a very conclusive demonstration that mediums who are influenced by spirits outside the material body may also be affected by spirits in the body and who are present at the séance—a fact which every trance medium should know well. The mistake has doubtless been made in the past by the only person who has been exposed to the séance was the fee which the investigator paid. Possibly he shall learn more of this matter in the future, and we shall have a more complete exposure of the fraud.

ALL SORTS OF PARAGRAPHS.

Though it rains like the rain of the flood, little man, and the clouds are forbidding and thick, You can make the sun shine in your soul, little man— Do something for somebody quick! Do something for somebody quick!

THE WORLD IS FULL OF GRABBERS just now! There are land-grabbers, money-grabbers, child-grabbers, medium-grabbers, pocket-book-grabbers, and the Lord only knows how many other sorts of grabbers. What are we all coming to?

Queen Kaplani (now in New York) is reported to be greatly excited over intelligence received by her from Hawaii to the effect that the fifteen thousand Chinese now within her domain—secretly encouraged, it is thought, by the home government of the "Flowery Kingdom," have risen in a sort of quasi-rebellion because of certain restrictive laws regarding the use of opium, etc. Ten thousand dollars are said to have been offered for her husband's head by the Chinese of the island. The Hawaiian army consists of but about five hundred men.

The end as well as "the way of the transgressor is hard."

Prof. Neumayer, of Hamburg, urges the necessity of Antarctic exploration, laying special stress on its importance for geology and paleontology. He anticipates that it will show that the South Pole was a centre of dispersion of animals and plants for the Southern hemisphere, as the North Pole is believed to have been for the Northern.

Mr. Ruskin denies the rumor that he has become a convert to Catholicism.

The graduation exercises of the class of 1887, at the Massachusetts Institute of Technology, will occur at Huntington Hall, Rogers Building, Boston on the afternoon of Tuesday, May 31st.

The ghost of the *Investigator's* "Captain John Jenkins," who has just arisen from "the vasty deep," according to the types of that sheet, and is foaming all over with froth about "spirits," as he chooses to call them; says he has landed on terra firma once more, and "shall soon be on the war-path again." Is n't it rather undignified for the *Investigator* to print such anonymous missives as "John Jenkins" writes? We don't care how often that writer or others condemn Mrs. Ross, to whom he specially alludes, (if she simulates her manifestations; but that fact has not yet been proven. On the contrary, as will be seen in another column, the lady in question has held a séance recently at Mr. E. A. Braekett's residence, in the vicinity of Boston, at which were a select party of competent witnesses, who were fully satisfied with evidence presented that denigrated spirits did materialize and were recognized by their earthly friends.

Pope Leo has at last officially endorsed the course of Archbishop Corrigan and condemned that of Dr. McGlynn.

Among the wonderful results from the use of natural gas at Pittsburgh are exquisitely beautiful objects of glass ware, which have found a market in Europe. After while they will be re-imported and be duly appreciated on this side of the Atlantic.

The Twentieth Annual Meeting of the Free Religious Association (with convention and festival) is to be held in Tremont Temple, Boston, on the 26th and 27th of May.

She was a healthy soprano, and at the concert sang, "Oh! for the wings of a dove," yet an hour later, at supper, she took the wing, tail-piece, drum-sticks and most of the breast of the turkey, and then passed her plate for "more stuffing."

The recent earthquake in Mexico continues to grow in magnitude as a disaster, as time proceeds, and the fearful sum total swells. Sixty persons are now known to have been killed, and many of the wounded are beyond hope of recovery. It is thought that at least one hundred and fifty persons lost their lives by the catastrophe.

Friend (impatiently to his wife)—"I told you I only wanted half a cup of tea, and, as usual, you filled it up to the top. Don't you know what half full is?" Mother-in-law (grimly)—"She ought to know by this time."

The ocean steamer *Celtic*, from Liverpool, and the *Britannia*, from New York, collided sailing a fog, three hundred and fifty miles off Sandy Hook, May 19th. Both vessels were considerably damaged and several steerage passengers on the *Britannia* were killed, it is said.

In view of the risk of forgery by photography the Commercial Bank of Scotland has its notes printed on both sides in a combination of colors.

FIRE—Lake Linden, Mich., the home of the stamp mills of the Calumet and Hecla, Osceola, and other copper mines, was almost entirely destroyed by fire, May 20th; most of the mining works were saved, but thousands were rendered homeless, and a property loss of \$1,500,000 inflicted—Cannon Falls, Minn., was visited by a destructive fire on the evening of May 20th. A score of business houses were burned—loss of \$100,000, insurance \$40,000.

About 25,000,000 acres of land are to be taken by the government from Western railroads and thrown open to settlement.

Wages in Mexico range from twenty-five cents per diem to seventy-five for skilled hands, but when the manufacturer wishes heads for all the different branches of machinery he hires Americans.

Ex-Mayor Albert Palmer died at his residence, No. 14 Forest street, Roxbury, Saturday morning, May 21st, of pneumonia. He was a native of New Hampshire, and was born at Candia, Rockingham County, in 1831.

A contract, says the *Light for Thinkers*, has been made to build ten tent cottages for campers at the Lookout Mountain meeting in July. Those who want rooms or cottages should speak early so that they may be arranged.

If the crowd of ruffians in Toronto which assaulted O'Brien with stones and clubs imagined it was doing anything in honor of Lord Lansdowne or to hurt the cause of justice to Ireland, it made a great mistake.

Man is not apt to fall down and worship the golden calf unless he has some hope of becoming the calf's owner.—*Pliny*

The convention of the National Education Association is to open in Chicago, July 12th, with a reception at the Exposition Building. Preparations are to be made for ten thousand teachers.

She turns soul—"Pardon my disheveled appearance, I have just come from the bath." He turns soul—"Ah! you bathe, then." She turns soul—"Yes." He turns soul—"Another habit in common. How sweet!"

France appears to be on the very verge of a governmental crisis. Gen. Boulanger's great popularity with the masses is reported to have made him a veritable "bull in the china shop" to the statement of that republic.

The good thoughts, words, and actions of mankind are the sparkling gems that shine so brightly, cheering their pathway.

According to the New York *Independent* the Unitarians at this Anniversary season "show little change. The number of communicants is the same; but there are three more churches, and a twenty-five house minister. The Unitarians show a falling off in numbers of twenty-four, in ministers of forty and in communicants of six hundred and eighty-eight."

The annual festival of the New England Woman Suffrage Association occurred on the afternoon and evening of May 23d, at the Vendome, Boston. Among the speakers the names of Mary A. Livermore, Mrs. Helen M. Gougar of Indiana, Mrs. J. Ellen Foster of Iowa, Dr. Blackwell and others are prominent. Julia Ward Howe, President of the Association, was the presiding officer of the happy occasion.

It is said that the late President Grant, when he was in the city of New York, was once asked by a friend, "What do you think of the new President?" He replied, "I think he is a very good fellow."

Spiritualistic Meetings in Boston

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