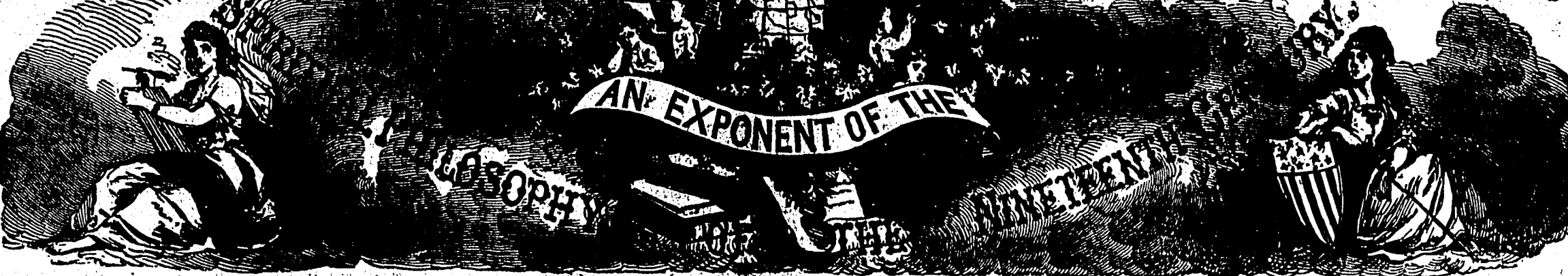


# BANNER OF LIGHT.



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## The Rostrum.

### SPIRITUALISM.

An Address delivered at the New York Spiritual Conference, in Adelphi Hall, Sunday, May 15th, 1887, by

MRS. J. O. GOODWIN (MARY WADSWORTH-GOODWIN),  
And published by request of that Society.

"There are voices we do not hear,  
And things we do not see;  
I know that the world hath numberless doors,  
Of which we have not the key."

How truly expressed! All along the centuries of human history there have been spiritually-gifted people who have sensed such a state of things, and have expressed their sentiments in immortal words. Poets with pens of inspiration have drawn these facts and fed them to hungry souls, clothing them in the language of fancies and sentiments, until now in the light of Modern Spiritualism we know them to be truths literally spoken and written wiser than the writer or utterer knew. And there appears to be an unusual interest manifest at the present time in relation to the subject of Spiritualism (a subject full of problems of the deepest interest), as to whether there are any facts upon which its philosophy can rest and not be subject to the criticisms which are indulged in by relation to other philosophies and religions. To be ignorant of the origin, development and accomplishment of Modern Spiritualism is as culpable as not to know the source, progress and changes of Christianity.

Whether true or false in our interpretation of the facts as a matter of history, every one should know those facts; and if our interpretation of them is true, then it is the most important discovery and announcement the world has ever known, for it solves the greatest problem of all ages—human destiny.

There are those who have found the key-note of life in Spiritualism, and surely this must be true, for no other belief demands so much of us as men and women, not only in the line of spiritual and mental culture, but in the physical realm as well. Spiritualism demands that in all the departments of our being there should be a harmonious blending, and if we but carry the philosophy of Spiritualism into our daily lives, making it a part of us, it can truly be said, "There is a noble man; there is a good woman." Spiritualism should be the apprehension of life in the light of knowledge. Our nation has liberty, freedom, knowledge, and Modern Spiritualism must follow.

The truth must be established among men. We do not say "Good-bye" to our friends when this worn mantle is laid away, but we keep them in our hearts forever; know them, feel them and see them; still feel their loving and protecting care over us, and he who refuses to investigate this subject robs himself, for Spiritualism has surely come to stay.

Spiritualists are charged with inaugurating and propagating absurd ideas relating to worldly associations and circumstances. It would be strange indeed if, Spiritualism, with its broad avenues of thought, with its far-reaching, clear-seeing visions, with its great Religion of Humanity—a religion which penetrates and permeates the heart and soul to the very center—it would be strange indeed if it were not open to criticism; yet I even criticism void of logic and reason; but the truths of Spiritualism will stand, and we question whether any known system of religion, whether supported by gods, angels or men, could thrive under the heavy load of Spiritualism; but it is still moving onward and upward, notwithstanding the loads it has to carry, and it will stand unto time everlasting.

Only let those come forward and join the ranks, those whom the truths of Spiritualism have blessed, for in "union there is strength," only let them come forward and proclaim these truths; but I am grieved to say that there are those sound in the faith, those who derive their greatest pleasure from the truths of Spiritualism, who, when brought face to face with a suspicious glance from the so-called Christian people, will deny their faith, deny it even as Peter denied his master, will deny that they ever had any serious thought in the direction of Spiritualism. And we sometimes feel that there is a little of the same disease lurking in the minds of professed Spiritualists—at least indications point that way. To such I say, "Shame! shame! to bow your head before a world of traditions that have nothing of the spiritual nature in them upon which

lift your heads and face the truth; make your religion a success, for it embodies both reason and common sense, and the sooner the world knows it the safer and more impregnable will be your own position.

Spiritualism has been made to bear all the odium that Orthodoxy could heap upon it. If it had nothing better to offer than traditions or rehearsed old fables, how long, think you, it would stand? How long would the Spiritualists of this age encourage and contribute to its support? If we have anything to be thankful for (and we have much), it is that we are not dependent upon traditional stories for the general work of our philosophy.

It may be regarded as uncharitable to criticize this same Orthodoxy, but to do so is to follow and obey a law of nature which says, "they who take the sword shall perish by the sword." Contrast if you will the relative positions occupied by Spiritualists and Christians upon the main question involved in the issues now before the world; the principal object to be obtained is the solution of mankind. These positions are so unlike in their character as to create wonderment and surprise as to whether both parties belong to the same human family. It is well known what Orthodoxy is attempting to accomplish; but what are Spiritualists doing? What object have they in view?

In brief, it is to educate the human race so that they can see more clearly their duties here, to gain an insight into the future, and to assist in the dethronement of old superstitions and upon their ruins build a better and more spiritual temple, wherein fraternal love and communion between the two spheres of life may be common, everyday affairs of life.

Spiritualism cannot conflict with religion or religious denominations if rightly interpreted; on the contrary, they should unite, and travel hand in hand through this wearying journey of life; then we should comprehend the true essence of Spiritualism in its highest form. Spiritualism is not or should not be a foreign body outside of the church. In fact, it is in all the churches, in the pews, in the pulpits, around the communion table—everywhere that religion is, there is Spiritualism. If not always outspoken, it is a belief in the hearts of many. Why, my friends, take Spiritualism out of the churches and what would remain? Mere cells of ecclesiasticism, with their sweets extracted. It seems like the merest folly for church authorities anywhere to turn the cold shoulder on Spiritualism, and denounce it as some do; better by far to recognize and honor all honest inquiries after religious truths, whatever their name or guise may be. Religion is infinite, and no one can see it all; one must see from one standpoint, and another from another point. It would take the whole, yes, more than the whole, to see it all. Every creed and every form of faith are but parts which make up the great whole. It makes little difference what Noah or any of the old patriarchs did in the past; the question is, what are we doing now? and in what degree does our future happiness depend upon our personal efforts? Can we by diligent application and unselfish motives so far overcome the evil tendencies of our nature as to make our physical bodies fit temples for the indwelling of a pure spirit?

If the principles of our Philosophy are as-sailed, we should be prepared to meet the issue in a spirit of strength, ever ready to point out the errors of our opponents, and by way of contrast, present the facts of Spiritualism as they exist to-day.

While in Chicago last season I met a prominent clergyman and his good wife, who were connected with the McAll Mission of Paris, France. During our sojourn at the same hotel we had many long conversations on religious subjects. I said nothing at the time about spirits, but spoke from the standpoint of the Spiritual Philosophy. When near the close of our talks, he said to me, "I have never met with any lady whose religious ideas suited me so well as yours." I then remarked to him that all I had said to him were doctrines taught by returning spirits through mediumship. He was astonished, and exclaimed, "Well done, madam! you and I have compared notes on belief, and there is not so much difference after all; if your belief is the same that Spiritualism is founded upon, then I wish there was more Spiritualism in the world, for that is Christianity doubly defined."

Had I first told him my belief, most likely he would not have listened to me, for clergymen are under bonds to keep the peace, or at least not to break over certain bounds in speech, whatever their real opinions may be, on theological subjects, since their daily bread and their statements of doctrines are so closely allied.

One of the great mysteries to-day is to know why it is that the popular church does not recognize facts which are beyond question in relation to spiritual manifestations, while it exerts the utmost credulity in regard to similar accounts recorded in the Bible. The advocates of the Spiritual Philosophy should not feel ashamed to be known as Spiritualists, in this age, any more than Christians are ashamed to admit the occurrence of spirit-manifestations in ancient times, and the old and new forms of spirit-manifestations harmonize when rightly interpreted. Thousands of intelligent investigators can testify to these facts.

Great numbers of people are charmed with the teachings that emanate from the spirit-world; but are not ready to acknowledge the source from whence they come. Even Orthodox people are oftentimes greatly delighted with the teachings when their prejudices are not aroused; and why should they not be? For what does Spiritualism teach? The brotherhood of man, and the fatherhood of God; the conscious, personal immortality of every indi-

vidual; communion with the departed; compensation for suffering, and retribution for wrong-doing, and ultimately eternal progress for all.

What is so just so honorable to both God and humanity, as these doctrines of Spiritualism? And these doctrines are surely spreading, for without being really aware of it, many people at large are being indoctrinated with teachings that come to us from over the silent river. Either consciously or unconsciously, our best public speakers and writers are weaving these heaven-born sentiments into their productions, for spirits can, and do indeed, broaden and deepen all humanitarian work and impart transcendental aid to a long-suffering world, filled with mortals willing or unwilling to find out their ways.

But there is yet work to be done. We meet with the philosophy of Spiritualism in books, and in the secular press. The best ethical thoughts advanced anywhere at the present time partake more or less of these rational teachings. They are being voiced by many thousands of persons who do not yet comprehend the depth, breadth and far-reaching significance of their own utterances. But we want a broader philanthropy, a more generous charity yet; we want a pity for human suffering that is fairly profound in the reach of its scope and in the sympathy of its sentiments; we want a suppression of selfishness; we want toleration for the opinion of others; we want more of the all-pervading principle embodied in the golden rule exemplified in our own daily lives. Spiritualism, if rightly interpreted, can supply all these; and if properly accepted and wisely lived up to, with its grand nobility of life, with its vitalizing principles, with its powerful truths, it will bring a new revelation to this wondering world; and I call upon Spiritualists to assist in this great work; let the truth sweep forward in such restless waves that the conservatives who would hold it with a death-like grip may become powerless to stay the tide of progress. Present the truths of Spiritualism so forcibly and persistently that the eyes and ears of the world may be opened unto them; make the truths so convincing, make your work so strong, that the world must be moved forward by it. But oh! my friends, beware of the dazzling, gleaming brightness of the prospective "Summer Land"; be not so lost in the contemplation of it and the blessed by-and-by, as to neglect to prepare yourselves for it in the most effectual way, through the paths of industry and self-culture, with the best of all motives, the desire to rise yourselves, so as to be able to elevate others, and then the universal testimony of all men must and shall be, that the world is better for its knowledge of the philosophy of Spiritualism.

## Notes of the Discussion Between Dr. Dean Clarke and W. J. Colville.

BY MRS. JULIA NOYES STICKNEY.

The resolution discussed was as follows:  
Resolved, That the Universe is Dual, composed of Matter and Spirit, as in the following is shown; also, that Disease has Physical as well as Mental Causes, and requires Material as well as Spiritual Remedies.

DR. DEAN CLARKE, Affirmative.  
W. J. COLVILLE, Negative.

Dr. Clarke opened the debate by giving Webster's and Worcester's definitions of Matter and Spirit, and said all things are known by their phenomenal manifestation. The universe is manifest as matter and spirit, and heterogeneous substances having different properties. "The one is dead, the other is living. The one is inert, the other is active. Matter is ponderable, even when gaseous; Spirit is impalpable. Matter has dimensions: length, breadth and thickness; Spirit is immeasurable. Matter is perceptible by all our senses; Spirit is imperceptible. Matter has the properties of specific gravity, conductivity, transparency, opacity, polarity, hardness, brittleness, density, etc., and Spirit has none of these properties. Matter is a passive instrument, Spirit a controlling power. Both cannot be the same, any more than white and black, night and day, or something and nothing. Matter and Spirit are coeternal counterparts, but forever discrete. Spirit is known only by its phenomena through some form of matter. Its manifest properties are energy, will, consciousness, sensibility, intelligence, love, hate, hope, fear, etc., none of which are properties of matter per se. Upon the second clause of the resolution he said: "Man is a dual being, consisting of body and spirit; the former composed of about fifty-three of the sixty-four known physical elements. His body is subject to the laws of matter, counteracted to a greater or less degree by the power of his spirit; in spite of the latter, gravity holds him to the earth, fire burns him, water in his lungs drowns him, foul air poisons or diseases him; mineral, vegetable and animal poisons destroy his life, and all the physical forces may overcome and drive his spirit out of his body as by a stroke of lightning. As physical causes of disease he enumerated accidents that wound the body, intemperance that deranges the molecular structure and functions of vital organs, bad air, food and drink, heat, cold and moisture of the air, malaria, bacteria, insects, worms, sunstroke, lightning, explosions of gases, snake-bites, rabid animals, etc., etc. None of these are "false beliefs," or "errors of the mortal mind," as "Christian Science" and Mr. Colville's metaphysics affirm, but they are material realities that often overcome the power of the spirit and expel it finally from the body."

Dr. Clarke continued replying to some of Mr. Colville's assertions. He admitted that matter might be made imperceptible to our senses because of their limitations; but it was matter still, though changed to the atomic condition. The microscope reveals a world of matter imperceptible to the naked eye, and clairvoyant vision sees the substance of the spirit-world to be sublimated matter. He quoted several scientists to prove that the indestructibility of matter is an axiom of science. He also quoted a paragraph from Mr. Colville's last book affirming the same, saying that ought to be good authority in the case of inquiry.

In reply to Mr. Colville's assumption that all cosmic matter was originally spirit, Dr. Clarke said that if it is so, God or Infinite Spirit must have made matter, and some out of nothing, and some out of something.

MR. COLVILLE'S LEADING POINTS.

In reply to Dr. Clarke, Mr. Colville affirmed that the metaphysician must bow to this truth: that there is but one substance in the universe, spirit, which reveals itself in countless manifestations. Matter is not a substance, but can be rendered invisible and imperceptible.

Ancient dualism limited matter and spirit, but metaphysicians declare that matter is included in spirit, both inseparable in thought.

Here Mr. Colville quoted from the excellent hand-book of Prof. B. J. Butts, called "Hints on Metaphysics," in which this science of spirit is named "The Science or Demonstration of Being."

Matter is not distinct from spirit, yet it differs in manifestation. . . .  
In resolving ether into matter there is a residuum. . . . the five senses can discern the imperceptible," he asked.

Matter is a phenomenon, a form of thought. Substance is lower than spirit. In overcoming disease, mind is the controlling agent. Shall matter control the positive? . . . Shall spirit control the negative? . . . God and Nature. Spirit is at all times the moving power; let it, then, regulate our organism.

In reply to Dr. Clarke's remarks about bacteria, Mr. Colville asked, is not mind greater than a creature or a parasite? If not, it has gone down in the scale of being.

The experience of Paul on the island of Melita was quoted in illustration, when a viper came out of the fire and fastened on his hand. The barbarians saw the venomous creature hang upon him and they thought he must die, but he shook it off into the fire, and felt no harm.

Fear has power to slay; why, then, cannot hope cure? It is an error to succumb to climate or contagion. The cholera has no power over the fearless. The physician ministers to the patient unharmed, and till the Sister of Mercy is called by the Divine Will she is immortal on the earth and in the hospital. The belief of disease and of devils is in the mortal mind.

Metaphysical treatment takes us away from the senses. Life is a spiritual power, and the five senses are only modes of expression. The sixth sense, which is intuition, is more truly the soul-sense.

In reply to the question, "Can an amputated limb be restored?" he replied, one with a lost limb is perfect in spirit, for the outward limb was but a shadow. Besides, who knows but when the belief in harmonious living has its full power, a lost limb can be restored? That this has not yet been, cannot prove that it will never be, when the mind shall assert its full superiority over matter.

Unlucky matter is not a nonentity, it is spirit. Every form is executed in thought. The moral mind changes; the spirit is immutable. Paul's experience, "When I would do good, evil is present with me," was his soul-struggle

as Old Theology asserted, or he must have degraded and killed a portion of himself to make dead, inert, unconscious, unintelligent matter out of homogeneous conscious intelligent spirit. To his mind such a theory of cosmogony is an absurdity, to say the least, and far more irrational than the idea of the eternal duality of the universe. Man is a duality of matter and spirit, why not God, if "man is created in his image"? If "there is no matter," then all science is nonsense: Geology, Astronomy, Chemistry, Anatomy, etc., are more baseless than "the fabric of dreams."

In answer to Mr. Colville's assertion that man's spirit is omnipotent over his body, he quoted St. Paul, who said he found a law in his members that when he would do good evil was present with him, so that the good he would do he did not. Paul surely ought to have had divine power enough to overcome "the (physical) law of his members" if any one has! Only the Infinite Spirit is omnipotent, and even his omnipotence seems to be limited in expression by the capacity of the organization of each creature.

Neither "Christian Science" nor Mr. Colville's "Spiritual Science" can antidote virulent poisons, but physical means must be used to remove or neutralize them, or death ensues. Dr. Clarke quoted a strong passage from Herbert Spencer to prove that mental forces are often dependent upon physical conditions, and subordinate to both structural and functional forces. He said all Schools of Medicine admit that mind is a potent factor in healing, but deny the extravagant claim that it can cure every ailment, and everybody. You can't set and heal broken bones by mere "Mind-Cure."

Metaphysics is not sufficient to cure aneurisms, ossification of the valves of the heart, amaurosis, nor the destruction of any of the nerves. It cannot cure strangled hernia, fatty degeneration of the vital organs, softening of the brain, neurosis of bones, cancer and consumption in last stages. It cannot destroy gall-stones, urinary calculi, trichina, myriads of bacteria that produce yellow fever, cholera, etc. The test of all theories is in practice. "Christian Science" has signally failed in many instances. A learned gentleman from Paris has recently spent six weeks in Boston, looking into this matter, and he reports that it has failed in nineteen cases out of twenty! Dr. Gates, a teacher of metaphysics in the city of Boston, recently died—as all the rest of them will—due to the failure of their "Infallible Cure." Dr. Clarke cited fifteen cases of failures, some of which had been treated for a year or more by three of the most noted metaphysicians in Boston, at a cost of from three hundred to twelve hundred dollars. Some of these cases had since been cured by spiritual mediums. Dr. Clarke said, "I have learned from all he could learn by extensive observation and inquiry, only those metaphysicians who are mediums, either consciously or unconsciously, are successful to any great extent. It is a mere pretense that there is any 'Infallible Cure.' The power of 'spirit' and of human materialism is the source of all their professed occult ability to heal. Dr. J. R. Newton healed more than all of them, and gave the credit where it belongs—to the spirit."

In closing the debate Dr. Clarke said he is eclectic in theory, and would use "mind-cure" wherever it is applicable—in all cases where the difficulty is merely "an error of the mortal mind"—that is, in hysterical or hypochondriacal cases, but there is no "cure-all" yet known, and all cures, except those methods long proven to be efficacious, could not be set aside in time of danger to employ pretensions "secrets" of occult "Christian Science," which is largely charlatanism. He commended the metaphysicians of all schools to "add unto their faith knowledge," to be obtained by the study of anatomy, physiology, pathology, and all systems of medicine. Health and disease are regulated by laws which it is the business of medical science, both material and spiritual, to learn and teach all to obey.

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with mortal belief. But God is omnipotent and must prevail. There is no limit to the action of mind. A mental shock can kill or cure. False beliefs kill, the truth can cure. Here he quoted Tyndall on hereditary thought. Mesmerism was also explained, and the remark made that children must be treated through the parent. The metaphysician searches for the mental cause of disease, and treats the spirit only. Consumption can be cured if we look away from the body to the perfect image of truth.

He discarded the study of physiology, and said, "Away with materialistic anatomy." He spoke often of wholeness and harmony of spirit, as Divine Intelligence, or, as Professor Butts defines it, "The breath of life in life eternal." Mr. Colville said that drugs kill, but never cure. Mind is the only curative power. He grants that metaphysicians fail sometimes, because of their ignorance or inadaptation, not because their method is inadequate. It is not a fair test of metaphysical methods in so short a time. The errors of centuries must be outgrown, and mankind must become more under the law of the spirit, as Jesus said, his apostles "healed all manner of diseases," according to their record, and so will metaphysicians when they learn how to use the full power of the spirit. There is no reason why the human body should ever die. It should gradually etherealize, and be able to appear or disappear at the will of the spirit.

These are the principal points of Mr. Colville's speeches, condensed from a profusion of phrases and illustrations, which the reporter is unable to give from brief and hurried notes.

## Communication from Dr. Charles Darwin.

A transatlantic correspondent sends us the subjoined message and introductory information: "The message is authentic, and was given through a good inspirational medium. It commences somewhat vaguely, but this was owing to the spirit that came before him, Mendelssohn, who was speaking of music and introduced Darwin. In explanation of the remark in the message, 'You call me the natural man,' I say that I had just had an article printed in a local publication, referring to him, which occurred this passage: 'Place the head of Swedenborg beside that of Charles Darwin, and the contrast between them will astonish the admiring world. The former we have the spiritual man, in the latter the natural.'"

I do not know what conjunction there is between gas and music, unless it is that musicians require a great deal of wine for their instruments and could not be by any means music without wind; so as wind in its natural state is a sort of gas, we must conclude that there is a conjunction between them, and so common a thing as this cannot at all be done without, as by those who live in harmony, for no sounds could be heard in the world, their spiritual or natural, if it was not for wind.

Now this word, wind, has given rise to many mistakes. The literal translation of the Greek word, which is translated spirit, is wind, and the conclusion is, knowing this, have you not found that we ourselves, when we "shuffled off this mortal coil," mingled with the winds and the waves, and turned into different sorts of gases. This, however, I am happy to say, is a great mistake. I have shuffled off what is called the mortal coil; when in the body I was not sure at all that after this process I should be myself, but here I find that I am more myself than ever; I can even feel the wind blow; I depend on it more or less, as I did on earth; I understand a great deal more about it; I begin to see whence it comes and whither it goes; I am still searching for truth and looking for light, and I am finding it. I have passed through many harmonious circles; I feel wonderfully happy; I stand, as it were, above the world; I have no trouble concerning cares of the body, although I have a body—and I am myself in every sense of the word, and even better than myself.

I wrote a large work concerning worms; there was no great necessity to write this book. I see what worms really are, and why they take the forms they do—because they are the refuse of animal matter, and consequently they must take an animal form; and I see now that condensed take forms and become animal life. The foul gases are always heavy and solid, and this is why they do take form, while the aerial and pure gases have power to dissipate them. I see that many insects take a peculiar form resembling plants, and it is because these are from the refuse of vegetable matter. None of these things are embryo men, but I never said they were.

You call me the natural man, and say that I wrote chiefly through natural observation. This is in a great sense true; but then I was looking for truth, and I was anxious to realize the Cause, in my own mind the Great First Cause. I know now that matter is comparatively unimportant, and that it is spirit that is form.

I have a little more to say about gas. Modern scientists make a great mistake with regard to oxygen. They say it is manufactured by water-plants. This is not true at all. I have been over a great many places where there were no water-plants, and I have found a great deal of oxygen. In fact, water-plants feed greatly on the grosser parts of water. They may be called vegetable-fish.

The combination of the sun and water makes oxygen, and without these two elements it is not possible for man, plant or animal to live. There is scarcely a single disease that cannot be cured by a free use of light and heat, unless the body is so far decayed that it is unable to contain the spiritual element.

The way to prove that water-plants do not manufacture oxygen is the following: Take the water-plants, shut them up in a comparatively confined space, give them plenty of clean water. What is the result? You of course consider that they manufacture oxygen. Then your confined space should be a very healthy space in which to live. But go and live in this place and you will find that they will hardly be able to breathe, and that the atmosphere is so heavy that it will almost suffocate you. This is a sign there is no oxygen about. You will find that your plants will live a little while, that they will dwindle by degrees, and then die altogether, for the simple reason that they have absorbed all the gross matter out of the water and earth you have given them. They are just the same as fish taken out of their natural element. They require oxygen themselves, and die for want of it, and also for the gross elements they find in the water in its natural state. This gross element is nitrogen, which is largely contained in all water-plants.

CHARLES DARWIN.

A Richmond (Va.) paper says that some people have a way of talking as if they knew everything and could manage everything well if everybody else would get out of their way and let them direct it all. As you look upon them you wonder how Lord God got on without them before they came, and how he will get on without them when they go.



For the Banner of Light.  
TO LILLY.

Fair girl, the spirit is in the sky,  
Its kisses warm the rain and hill,  
While its warm wings reply  
From breezes and zephyrs, brook and rill;  
But thy young life is fairer, brighter, sweeter still.

The roses yet lie folded up,  
Waiting the kisses of the sun,  
And thy fair name is nectar-cup  
Hath its sweet soundings scarce begun,  
And thus thy maiden heart hath scarce full spring-  
tide won.

But as the summer days must glow,  
As Nature doth her laws fulfill,  
Thy spirit must its summer know,  
And its immortal sweets distill,  
And may no cruel blast its rarest blossoms chill.

May the warm vineyard of thy heart  
Bear ever the most affluent vine,  
And all the blossoms that depart,  
Leave with thee richest fruit and wine,  
Drawn from the sacred founts of Love and Truth  
divine.

Mrs. F. O. RYZER.  
No. 6 First street, Baltimore, Md.

## Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed. Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—Publishers B. of L.

### Facts Versus Tests.

To the Editor of the Banner of Light:  
Certain things happening at a circle I attended Friday, May 27th, at the residence of Mrs. L. S. Cadwell, No. 242 West 39th street, New York City, made me think that an account might interest the readers of the BANNER OF LIGHT.

There were present at the séance ten adults, two children, the lady manager, and the medium. Of the adults five were men, including the writer. The children were both girls, one of them my daughter, Edith, nine years old, the other Midge Cadwell, about the same age. Of the men, three were possessed of actual knowledge of spirit return; the other two, though old attendants at séances, were, or professed to be, full of doubts on all sorts of subjects. One of them, known as "The Investigator," confesses to have been to some forty séances, outside of the cabinet, and dematerialized in the same way, and yet professes to have doubts on the subject of spirit return. His name was concealed from the circle at his own request, as far as appears. Of the ladies present, one was a new attendant, at her first séance, and had been previously prejudiced, to a great extent, against the manifestations at that particular cabinet, by a party, who on a first visit "grabbed" the form of Spirit Lucille Western, and openly denounced the whole thing as "a fraud," and the people in the circle as "confederates" in the imposture.

Thus the conditions were far from exceptionally favorable, as you may judge. A few words on the peculiarities of this particular cabinet will not be out of place, as touching the questions of impersonation, transfiguration and genuine dematerialization.

The spirits at Mrs. Cadwell's cabinet come singly as a rule, two figures never appearing, in my observation, except at the beginning, when Lizzie Hatch and the child, Lucille, open the curtains. The child is seldom more than etherealized, and is as solid as any of the sitters, and converses freely in whispers. The voices of the spirits are clear whispers, of more or less power, save in two instances in speaking, and two or three others in singing.

Nelse Seymour, the well-known minstrel, is the cabinet control, and his voice, in speaking and singing, is as clear as a bell. The "Angel Mother" of the medium speaks and sings with equal clearness. In speaking her voice varies according to the elements of the circle, in some tones resembling those of Nelse, in others much higher and up to the compass of a soprano. In singing, it is a clear and remarkably sympathetic mezzo-soprano. The spirit-daughter of the medium—Edith Cadwell—speaks in whispers, but sings in a delicate, rather tremulous soprano, full of feeling, and only exhaled in the simple airs familiar to her in earthly life. She passed away, as attested by friends who knew her in life, only a year or so ago, and her voice is recognized by some friends of my own who used to attend the medium's séances before Edith deceased.

A spirit, called in the cabinet "Pansy," who on earth is said to have been a concert singer, but whose name I have forgotten at this writing, sings in a very high, thin soprano, her favorite song being the well-known "Selling, selling over the bounding main. Many a sorrow wind shall blow ere Jack comes home again."

In which she takes a pride in dwelling on the "high C" at the close, to show what she can do. If the circle happens to be a good one, she will do this with surprising force and clearness; but if hostile influences be present the note is thin, tremulous, and inclined to be hoarse. In speaking, Pansy whispers like the other female spirits.

Another singing spirit at this cabinet is Ricardo (I believe that was his stage name on earth), a "female impersonator" of note among minstrel troupes. He sings some song about a baby, in a man's falsetto, distinct from all the rest; but I have never heard him speak.

At the séance to be described, Lizzie Hatch came first, to give some directions about the room to Mrs. R., the manager; and the "Angel Mother," as is her practice, came next, to answer questions. She is a very tall woman—taller than her daughter, the medium, who overtops the head of the writer of this account. My height, in stockings, is five feet four and a half inches. "Mother" must stand five feet ten at least.

"The Investigator" opened the ball of questions by asking about "transfiguration" in connection with some of the recent "grabbing" cases, and "Mother" told him that there were times when the spirits used the medium, taking her from the cabinet and transfiguring her face alone, but that this was only in cases where the figure to be produced was of the same height as the medium. Where it was either larger or smaller (at that cabinet) they always used genuine dematerialization. In her own case, being larger than her daughter, she always came as a dematerialized spirit.

"The Investigator" replying, and demanding more tests, the following facts came out:

"The Investigator," attorney-at-law, of New York City, was present at the séance of May 27th, and was one of the circle. He was seated in Mrs. L. S. Cadwell's parlor, No. 242 West 39th street, New York City.

all of which he admitted to be true before the whole circle.

At private séances given to him he had been permitted to thrust his fingers into the eye-sockets of the materialized spirit of the "Angel Mother," again and again. He had been allowed to try and break her arm, by twisting and main force, and had not been able to do it, or to hurt the medium. He had been allowed to pass round the waist of the medium a chain, locking it at a measured distance of twenty-seven inches, with a padlock, the key of which was put in his own pocket: all this before the medium became entranced, and outside the cabinet. The curtains of the cabinet had not fully closed over the medium at this test, when the chain was thrown out to him intact, with the remark from Nelse Seymour, "There's your chain." All this "The Investigator" freely admitted before the circle, and yet he wanted a further test, to be permitted to put the chain round a spirit. Therefore "Mother" told him, on his request for a still further test, "No, my dear, you have had tests enough. I have been patient with you, very patient. I have given you all tests you have asked for, on your word of honor that each should be the last." "And have I not kept my word, mother?" he asked in an injured way. "You have, my dear, after your own fashion. You have not demanded a new test as a right; but at every séance, in your own smooth, very gentlemanly manner, you have asked, 'Please, mother, won't you do this?' or 'Please won't you just do this for me?' and every test given you only serves as an excuse for a fresh one. You have had tests enough, if you choose." "But," he said, "I might put them in a book, if I could be convinced." "My dear," she replied very earnestly, "you could write a book now, a wonderful book, full of the most absolutely convincing tests of spirit return, if you did but faithfully record what you have seen in this house and elsewhere. But you will not write it; and shall I tell you why? Because, my dear, you are too cowardly to face the opinions of the world and the jeers of your friends." He seemed to be cut by that, for he said: "Oh! no, mother, I am not afraid to speak out, if I could once be convinced." "My dear," she said, as she slowly retired to the cabinet, "I shall always say that I fear, and nothing else, that keeps you from publicly admitting the truths we have shown you; and that is my last word, and always will be." With that the curtains closed on her, and almost immediately afterwards Nelse Seymour spoke out in clear, sharp tones that evinced some impatience and irritation, as he called "The Investigator," saying, in the course of conversation, "Look here. You have tried your chains on the medium, and you know what we did with them. Don't you? Were they unlocked, or did you get them back intact? Did you not get them back before the curtains had fully closed on the cabinet? Yes, or no?" "Well, yes," "The Investigator" admitted, "I got them back; but now I want to try the other thing." "Yes, you want to chain the spirit, and we have been unwilling to let you try. Well, now, we have come to this conclusion: We will let you try. Have you got them yet?" "Yes, of course I have; but not with me." "Well, we will let you bring them here, and put them round a spirit, but on one condition."

"And what is that?" asked "The Investigator." Nelse's voice rang out in tones of considerable excitement, as he cried: "On condition that if this thing is done for you, in the presence of a public circle, you shall put your full name to a statement of what occurred—at the head of a paper containing the account, you signing the first of all, and to be followed by every member of that circle, giving his or her full name and address, to be published." Instantly "The Investigator" began to hedge, by saying, "Oh! but I have since, at another cabinet, tried to chain a spirit, and had the chain dematerialized and returned." "Oh!" retorted Nelse, with an accent of considerable scorn, "so you have had what you want, and now you come here wanting it again." "Yes," "The Investigator" persisted, "but that was at another cabinet. I want to see whether they can do it at this cabinet." And having evaded the pledge required by Nelse, the matter dropped, and other spirits took their turns to manifest.

As usual at this circle, every person present was visited by a friend, with the sole exception of "The Investigator." A spirit, giving the name of "Hannah," and recognized by him at a previous séance in my presence as his mother-in-law, was present; but as he did not express a desire to see her, she did not materialize. A gentleman present, an old friend of Nelse Seymour, and a beautiful flute-player, conversed freely with Nelse, and saw some of his relatives. Soon after this Lucille called her sister, Midge Cadwell, and told her to "come to the cabinet, and bring the other little girl with her." The two children entered the cabinet, and soon came out, escorting the spirit of Mrs. Hatch, mother of Lizzie Hatch, who called up "The Investigator" to speak to him. He said it was "very beautiful"; and that was all there was of it. The child Edith told me afterward that Mrs. Hatch seemed very weak, and "leaned on them both before she could get out." The little one offered her a piece of candy in her childish way, and she says the old lady took it and put it in her mouth. She was quite shorter than I am, and much shorter than the medium. Pansy was so much shorter that I went and stood beside her, at an earlier portion of the séance, calling attention to the fact that the medium was taller than myself, while Pansy was near a head shorter, even when she straightened up to her full height.

Of the other spirits that came one was the lady mentioned in a recent number of the BANNER OF LIGHT, who puts on her wedding ring. The gentleman who brought it tried it on Mrs. Cadwell's finger at the beginning of the séance, and did not go on any of her fingers, even by using force, further than the second joint. The gentleman was visited by his wife, who showed her hands extended, with the ring thereon, and he recognized it. Yet this is the other gentleman, of whom I spoke earlier, as having still all sorts of doubts. Like "The Investigator," he is always demanding fresh tests.

When Lucille Western came, contrary to her usual custom, she did not speak to me; but as she retired, turned toward me, and the lady who had been previously prejudiced against her by the account of the "grabber" before mentioned. Asking the musician to play for her, Lucille slowly dematerialized—the first time I ever saw her do it at that circle—calling, as she went down, "Please play! please play! please play!" three or four times in succession. As she went down she left the veil on the floor, in sight of the circle, a little outside the curtain of the cabinet. It was afterward pulled in.

Of the tests given the writer personally, for the benefit of one he brought with him, it is not proper to speak here, as they were private and personal, and I recall nothing else especially remarkable about this séance.

A word or two as to the effect of arbitrary tests and their effect on certain minds will close this paper.

In the case of "The Investigator," all the tests he has had, as far as his open admission is concerned, seem to go for nothing. In the case of the gentleman with the wedding-ring, they do not seem to have convinced him of the identity of his spirit-wife. He is still asking for new tests, and each one given is the occasion for a fresh one.

In the case of Lucille Western, when the facts were reported to the person who had "grabbed" her, the reply was: "I don't care. Nothing will convince me that the form I held was not that of a mortal. She only dematerialized between the curtains, did she? It was the medium who just threw herself down on the floor. That was all there was to it, and nothing will ever make me believe anything else."

In view of the accumulation of respectable evidence we already have of spirit return, it is not about time that Spiritualists, as a class, took a different attitude toward people who simply do not want to be convinced, and ceased considering their feelings? At present every one seems disposed to coddle their doubts, as if they were worthy of respect. Is it not time we stoutly maintained our rights to see our spirit-friends? I, for one, feel that we have rights that should be enforced.

FREDERICK WHITTAKER.

Mount Vernon, N. Y.

### Premontions of a Child.

EXPERIENCES BEFORE AND AFTER ITS TRANSITION.

To the Editor of the Banner of Light:

On the tenth of June, last year, my only child, little Edith Pauline MacDonald, passed into spirit-life; malignant diphtheria was the disease. Though not four years old she predicted her death, and repeatedly asked us not to give her any medicine, for nothing would save her. The morning of her attack she said, "Mamma, I am a very sick child, and I feel that I shall die." I replied, "Why, dear, you don't know what death is; my baby never heard the word death to my knowledge in her brief life." "Yes, mamma, to die is to go to the country where there are beautiful flowers."

She steadfastly held to this idea of passing into spirit-life, and when urged to take nourishment as a saving means, would reply, "I don't want to get well, mamma; I want to go to the country where the flowers are; I want to die, mamma." Every request for eight days previous to her spirit's voyage to the beyond was preface by "Before I die, mamma; hold me once more," or, "Give me another drink, mamma, before I go to heaven." The case was apparently hopeless from the first. The best medical aid failing to control the epistaxis, it continued seven days. Her request that she might die in her mamma's arms was granted; she passed peacefully and painlessly away upon her mother's breast. Dear little flower, destined to blossom into womanhood under angelic care.

Some months after her departure my husband and self went to Spencer Hall to hear J. J. Morse lecture, and after the discourse, Mrs. Morrell, a medium, gave some tests to the audience. She was an entire stranger to me, and I to her. We sat on the last, or back row of seats. Pointing to me she said, "Standing by that lady is a little child who passed out recently with throat trouble." Next morning found me at Mrs. Morrell's. Three successive efforts were made at different times to get some communication from my precious baby and other spirit friends. Upon the third visit Mrs. Morrell was controlled by my husband's first wife, who told me to go to Mrs. Higgins, in 27th street, the number she could not give, and that she could control her, and bring baby direct to me. She said, "Ask this lady for Mrs. Higgins' address; she knows her."

When Mrs. Morrell became conscious I gave the spirit message, and though surprised, she gave the number, 228 East 27th street—now 89 East 10th street. I called soon after, but found the lady sick in bed. I had never seen Mrs. Higgins, nor she me. She described my baby perfectly, even to her favorite attitude of leaning against me, clasping her tiny hands around my arm, and looking into my face. She said, "Don't cry, mamma; I love you dory much." Many, many times in her brief earthly life had those baby lips uttered the same words, and with the identical accent as now. This was a hope which, small as it was, has given to my skies a golden lining; ay, more, has radiated my spiritual vision, and let in the priceless, joyous truth that our loved ones are not lost, not separated, not buried, but can come and touch us, come and talk to us, come and kiss us, come and open a flood-gate of life, and love, and happiness, uniting the earth-world with the spiritual one.

I arranged for regular sittings twice a week with Mrs. Higgins, since which time I have enjoyed the blessedness of frequent communion with many loved ones. This morning I thought if every mother could have the comfort I am having it would help them to bear the hard separation, the awful tangible loss. This reflection comes strongly while sitting with Mrs. Higgins in a little room fitted up expressly for baby and the spirits, with all her toys, her dolls, her dishes, books, even her half-soiled stockings, that were on her tiny feet when the fever attacked her (made sacred by footprints of use, never to be worn or needed again). And this reminds me that two weeks previous to her passing away, I purchased her one dozen pairs of stockings; and upon showing them to her she said: "Oh! mamma, you ought not to have bought so many, I may not need them;" to which I answered, "You will wear out many more, my child." "Well, I may not live to wear them out." Do baby eyes see the changes and baby ears hear the angels calling, or was it only a happening? I do not know, but I recall many things that seem as if she had an intuition that she would go early to her spirit home.

To-day, when having my regular sitting, I wished mentally that every mother who had lost, or thought her darlings were lost to her on earth, could have the comfort I was receiving; and, as if in answer to my thought, baby controlled the medium and said, "Could n't you write it, mamma, and tell all the mamma whose little girls are here that they love them just the same, and often go to them when asleep, only they can't make them see them?" and I thought I would make extracts from baby's communications and send them to the BANNER, that some other mother whose heart was desolate might learn how she could receive glad tidings.

Upon one occasion I went to see Mrs. Heese, see Philip, and little Alice, her control, said: "I hear a voice saying, 'Tell mamma this is my birthday. Alice, tell mamma this is my birthday.'"

"I replied: 'Yes, dear, if you had lived till last Saturday you would have been four years and seven months old,' to which she rejoined: 'If I had lived, mamma? You know I live; as far as I can I kiss you and touch you, and you feel me. But I don't mean my earth birthday; I mean my spirit birthday—the day I was born into life, spirit-life. Now, mamma, you must stop crying and go home and put flowers on both my pictures—the one in the office and the one in the dining-room, and be so glad your little girl is happy. Don't cry, mamma! you make me cry.'"

It was the 10th of June she passed away, and this was the 10th of January—exactly her spirit birthday. The medium, Mrs. Heese, was a personal acquaintance, but knew nothing of the arrangements of my house—that baby's picture was on my office desk and another in the dining-room—for she had never been in my house. That message dispelled the gloom and made me feel that I should regard with joy, as the child termed it, "her spirit birthday." I would try to do so. I bought flowers and decked her pictures; each 10th of every month they are renewed, and instead of a day of awful gloom and sorrow, which it had been for seven sad months, we try to look upon it as her spirit's birthday to a larger life, to perfect sunshine, and to feel that she is with us, not gone to the silent tomb.

In our last sitting she asked for her cat, and taking him up in the medium's arms, hugged and kissed him for several minutes, then said, "Take him away, mamma. Mrs. Higgins do n't like cats, but I do—he is mine, and I just love him." All the emphasis and characteristics of her earth-life she retains. Her manner of kissing, caressing, wiping your eyes if she discerned a tear, even to the lifting of her little apron if she had no handkerchief—all these are among the many proofs I receive of her identity.

Yes! I feel that my baby not only lives, but that she returns to me through the mortal frame of the medium. She will kiss me forty and fifty times without ceasing, just the same intense kisses that her earthly lips gave to those she loved when upon earth. I wish all mothers could know that their loved ones are with them; that neither time nor space can separate them. Though their eyes may not see their forms, nor their ears hear their voices, they are there, trying in their way to manifest their affection and interest.

Spirit communion is a most sacred and blessed thing. It takes away the bitterness of death, and gives the star of hope, the prayer of faith, the security of I know wherein I trust.

ELLA JENNINGS MACDONALD, M. D.  
New York City.

### Annual Meeting at Sturgis.

To the Editor of the Banner of Light:

The yearly meeting in commemoration of the erection and dedication of the Spiritual Church at Sturgis, Mich., came off on the 3d, 4th and 5th insts. The building is now twenty-nine years old, and is by several years the oldest Spiritualist meeting-house in the world. On examination by an architect, recently, the upper part of the brick-work was pronounced in a dangerous condition, some inferior bricks having been used in its erection, and the President of the Harmonical Society of Sturgis, Hon. J. G. Wait, and his committee, decided to take down the entire upper part and rebuild it, which, at considerable expense, has been done; the house is now good for a hundred years without further expense, except, of course, for paint, etc., and it is hoped that these anniversary meetings will proceed without interruption in the future, as they have in the past, it matters not into whose hands the management may fall.

FRIDAY, JUNE 3d.

Afternoon.—The Convention was called to order by the President, who, in a few well-chosen remarks, congratulated the audience on being able to be present at the twenty-eighth annual meeting in that house. The conference which usually precedes the regular lecture was participated in by Dr. Grimes, Thos. Harding, Dr. Carpenter (of South Bend, Ind.), and the chairman.

Evening.—The President, Mr. Wait, spoke of the objects and advantages of those meetings, and said that by frequently gathering together we aid in the enlightenment and moral elevation of each other. Mrs. Woodruff delivered the first lecture, taking the general subject, "Spiritism as a Materialism." "When you were Orthodox," she said, "you only thought you believed; now you have belief in reality." After a finely executed song by the choir, Lyman O. Howe lectured; he said, "Everything is beautiful." He could see cyclones deplored in the faces of men, yet they were beautiful without suffering for sins committed worked out salvation. In the early days he had been mobbed for being a medium, yet afterward some of those who mobbed him were his best friends. He knew a Dunkard who was expelled his church because he was a photographer, and took pictures of people in opposition to the command "Thou shalt not make to thee any graven image, nor the likeness of anything in heaven above or the earth beneath." He (Howe) believes in a reasonable religion, that is, a religion of reason.

SATURDAY, JUNE 4th.

Forenoon.—Dr. Randall, of Leonidas, Mich., told of his early experiences. He said that grace was frequently brought upon the cause by the misadventure of traveling mediums; that the medium is but an instrument, and should not be depended upon for the truth of his mediumship. Music is produced by a musical box, but the instrument he plays upon has no right to take the credit of the performance to itself. He suggested that Societies should grant certificates of recommendation to obscure and traveling mediums, that the public might be benefited. Mrs. Woodruff told of a girl she knew who was crude in speech, yet her mediumship lifted her up and educated her. Spirits can reform as well as educate.

Mr. Howe lectured; first making a few remarks in his normal condition, he said he was dependent upon influences above and around him. "I will try to extract my soul from those fragrant lips" (referring to the flowers on the desk). Becoming controlled, he uttered a prayer, or supplication, then proceeded: "The problem of life is the problem of problems. What is the object of life? why are we here and why do we die?" He answered, "We continue to work out the problem of life by continuing to be." No man ever comprehended himself. How could he dream that love, thought, ambition, could be wrapped up in the mysterious compound which we call the physical body of man? Every step of life, of virtue, of thought, of experience, is a step toward happiness. Every one realizes that vice does not pay, and that there is something higher than mere intellectual philosophy. Attraction draws the earth to obedience. It is not so much what we do as what we think, for we sometimes do without desiring. Notwithstanding all the threats and teachings of Theology, the world goes on sinning. Is there a God? Yes, in the quickening of the human life. The man who wants to murder, but fears the law, is not the less a murderer in the eyes of the spirit-world."

Afternoon.—The choir introduced three professional musicians who gave an excellent performance on a harp and two violins. The lecture was by Dr. Carpenter, who first uttered the prayer "In the name of the Father, the Son, and the Holy Ghost, Amen." The doctor was formerly a local preacher, and is still a member of the M. E. Church of South Bend, Ind. His control averred that "something strange" was at work in society, is leaving the whole lump. "He (the spirit) only recently realized that the spirit was the man; and he realized about the same time that he was a spirit; and he realized that he was quite a reverent man."

discover, he said, that both matter and mind are substance. "Man," he declared, "is not but so responsible for his bad deeds as the society to which he belongs." The session closed with a fine song by the choir. (Dr. Carpenter is a "regular" M. D. of the University of Michigan, and a Spiritualist of twenty years' standing.)

Evening.—There was a very large attendance, and Mrs. Woodruff lectured, but your reporter was not present, owing to the inclemency of the weather and his home being distant from the meeting-house.

SUNDAY, JUNE 5th.

Forenoon.—The conference was opened by Mr. Filmore (brother of the late Millard Filmore, ex-President of the United States. Mr. Filmore is eighty-six years old). He said, "I did not come here to make a speech. Mr. President, I am not a speech-making man; but I am a Spiritualist; I cannot be anything else; I am firm in the belief that I shall be better off in the spirit-world than I am, or have been, here. It was long before I could make up my mind to believe in Spiritualism, but I have believed for many years, and every year of my life since I have grown more firm in that belief. Mr. Harrison Kelly followed (Mr. Kelly is ninety years old and totally blind; his sight had been failing for many years, as he grew older and older. He had to be lifted from his chair, but once placed upon his feet his intelligence was maintained to all, and he made up for his failing voice, which could be heard by every one of the large audience). He said, "I find, Mr. President, that I am falling in the ability to express myself, but I am a Spiritualist." "Perhaps I have been a very unfortunate man," he said (in a joking way, for the old gentleman is still doing his duty), "for in my ninety years of life I have never belonged to a church; but I believe in God, and that I shall enjoy him forever. I cannot be what is called a religious person. I never could brook the idea that another man could answer for my sins, and to-day I am ready to answer for my own transgressions, but not for those of any other man. Harrison Kelly stands for himself, and will answer for himself. Mr. Chairman, I never hear anything so interesting as what I hear in this house."

Thomas Harding followed, and read a poem on the evil of preoccupation, entitled, "When My Ship Comes In," and Miss Jessie Bishop, a professional abolitionist who recently returned from Boston, gave a chaste reading from one of the poets. Dr. Lyman Packard, a cultured and thoughtful materialist, then arose and expressed his views. He said, "I have no belief in any of the religions of the day, nor have any well-defined hope of immortality. The evolution of thought from the material brain; animal life and intelligence may exist apart. There are animals without brain, and consequently without intelligence, but I believe in freedom of thought, and am opposed to tyranny over the minds of men."

Lyman C. Howe lectured; in reply he said, "Intelligence is what is at the root of all the trouble. There was intelligence behind the primary rap. The war between Spiritualism and the church began with the clergy; they supposed that their dogmas were endorsed by the spirits, and their creeds confirmed; but they were mistaken. Is the Bible infallible? they inquired. The spirit answered, 'No.' 'Have you seen God?' 'No.' 'Have you met the devil?' 'No, there is no devil.' 'Have you seen Jesus Christ?' 'No, there may be millions of Christs; the spirit-world is a big place.' Mind is the moving potency of all matter. As one drop represents the ocean, so one thought is a representation of the eternal mind. There is joy in thought in its manifestation and expression. The object of motion is to evolve mind. Our aspirations are unlimited; no soul says, 'I have got enough, I don't want any more.' If there were a limit to aspiration, immortality might be questioned, but it has no limit, and for every demand there is an answering supply."

Afternoon.—A new feature of the exercises was introduced. Two young men from Sturgis high school gave recitations and two ladies sang a duet. Mrs. Woodruff lectured on the subject of "Love." She asked for justice in the State and love in the family, and eulogized Emerson. "Believe in God," she said, "but I never drew His picture."

Evening.—Mr. Howe lectured in conclusion, and in reply to questions which were handed up from materialists—several passages of Scripture having been quoted to show that God was the author of evil. The question was asked, "In what sense can these passages be taken as true?" The question was elaborately answered in this, the final discourse of the three days' meeting. Mr. Howe first explaining the peculiarities of his mediumship, and that he was dependent upon the quiet condition of his mind, and asked for a few moments of quietude, he abandoned himself to his controls. His lecture was a sufficient effort, and, like all his addresses, cannot be done justice to in a report. He pleaded against judging narrowly of God; he said, "There is nothing in nature contrary to God; with all our imperfections and errors we are his children. The use of this gift is to cultivate its opposite. Infinite truth cannot be revealed to a finite mind. Through the voices of pain and pleasure God speaks to His children. Everything is under the reign of law. Progress never moves in a straight line. Is the human will free? We are free to choose, but we are not free to choose to choose. We are compelled to choose, by the law of choice is the effect of law. Spiritualism does not come with lying wonders, but with truthful splendors. We are as responsible to every atom as to God. The Divine purpose places incidents in our way, and lies are incidental. There is a purpose in everything, and the angels have patience with the ailments of men." He concluded with a poetic invocation, and the President adjourned the meeting until June, 1888.

Concluding Remarks.—The inspirational addresses by Mr. Howe are beyond the power of man to report; as to factors; they must be heard to be appreciated. The gentleman and Mrs. Woodruff have, with the assistance of Dr. Carpenter, and others who took part, rendered our June meeting of 1887 a marked success. The choir are also entitled to the thanks of those who enjoyed this soul-refreshing season. During the last session a letter from Mr. Giles B. Stebbins was read, expressing regret at his unavoidable absence, which we regretted as well as the writer. It is possible that some of us who attended this June meeting may never attend another; well, so mote it be; a sense of eternal safety is the soul-satisfying nectar which Spiritualism presents to the lip of every child of the family.

STURGIS, MICH., JUNE 7th, 1887.

### How they Stand.

The Independent (N.Y.) gleams from the various church year books a page or more of statistical information, showing the present position of various religious denominations as compared with that of four years ago. The following table shows the net gains in four years:

	1883	1887	Gain
Total gains	15,225	15,225	0
1. Methodists	5,551	5,008	543
2. Roman Catholics	1,353	1,353	0
3. Baptists	3,443	3,443	0
4. Lutherans	1,581	1,581	0
5. Presbyterians	1,065	1,065	0
6. Episcopalians	1,065	1,065	0
7. Congregationalists	511	511	0
8. Unitarians	211	211	0

The following shows the standing of these religious bodies according to numbers:

	1883	1887	Gain
1. Methodists	47,722	48,463	741
2. Roman Catholics	1,353	1,353	0
3. Baptists	40,544	42,880	2,336
4. Presbyterians	122,463	122,463	0
5. Episcopalians	122,463	122,463	0
6. Congregationalists	2,277	2,400	123
7. Unitarians	1,524	1,524	0

H. J. Moulton says that high stimulants, with insufficient food, acting upon a constitution inherently weak, have produced ninety per cent. of all the insanity that has presented itself as a malignant at the doors of the State. He says the reason why a temperate and orderly living teaches the inclusion of the virtues of sobriety, temperance, and the practical truths of spiritualism, is that the inclusion of these virtues is the only way to the attainment of the highest good.







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Colby & Rich, Publishers and Bookellers, 9 Bowdoin Street, Boston, Mass. Keep for sale a complete assortment of SPIRITUAL, PHOENIX, REVOLUTIONARY AND MISCELLANEOUS BOOKS, of which the following are the principal ones:—  
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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of independent free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.  
We do not read anonymous letters and communications. The names and addresses of the writers of all cases, indispensable as a guarantee of good faith, and we cannot undertake to return or preserve manuscripts that are not addressed to our attention. The writer will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for publication. 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.

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Before the coming light of Truth, Creeds tremble, Ignorance flies, Error flees, and humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

**Prejudice Versus Intelligence.**  
A recent discourse delivered through the organ of Mrs. Cora L. V. Richmond in Chicago on the above named subject, as it is applicable to the popular conception of Spiritualism, abounds in pertinent and penetrating thoughts which at this time—when learned societies, staid divines and the enterprising secular press seem to unite their forces in a concentrated if not previously rehearsed sneer at the New Dispensation—deserve to be given the widest possible dissemination. To be prejudiced against what one does not know is a sure indication of narrow mental vision. There are no deeper prejudices than those grounded in people who think little, read little, and have little communion with mankind. Those who are educated in the schools of the present thought in the world have no excuse for being ignorant of what Spiritualism is, of what it teaches, of its phenomena or the record of them, or of anything pertaining to its existence in the world of fact and of thought.

Yet it is fashionable, and it is the common tendency of people whom one meets to pretend to be wholly ignorant of what Spiritualism may be. They have heard and read all about it, yet they are really quite ignorant on the subject, they will say. Why are they so ignorant, in the face of the thousands of books that have been published to enlighten them, of the hundreds of periodicals they may read, of the thousands of human beings all about them who accept, not only as a belief but as a knowledge, the communion with spirits, and the presence of the thought in the literature of the time? They are not ignorant; they are merely prejudiced. These people recognize the prejudice in the popular mind which they cater to. A very little conversation with them will demonstrate the insincerity of their denial. They will at length admit that they are familiar with something of the sort; that they once witnessed such or such a manifestation in the house of a friend; that in fact they have a medium in their own family, but it is not to be spoken of; and this is the outcome of their boasted ignorance of Spiritualism.

It almost always ends in that way. There are very few households in which something is not known of the subject. All believe it, or at least know something about it. People will at first profess ignorance, or the kind of prejudice that is so common in the secular papers respecting it; but if you insist on talking about it, and talk so carefully as not to betray your own belief in it, they will gradually fall in with your conversation and own up to a personal knowledge of facts that are beyond any which you have witnessed yourself. This is the conventional hypocrisy, and it is practiced everywhere. It comes of the fear of acknowledging a new form of truth before it has been endorsed by public opinion.

Ever and anon some minister ventures out of the beaten track to talk of Spiritualism. He wants to feel the pulse of his congregation on the subject. He wants to assure those who are not Spiritualists that he is perfectly sound and free from all taint; while at the same time he is sure to find out afterward that a large number in his own congregation and in the congregations of other ministers are Spiritualists. And in this double-faced way he helps to keep alive the popular prejudice against it, so far as it exists. Why is it so? Why should ministers of the gospel, of all classes of men in the world, insist on denying the truth of spirit communion, when all that the Bible contains of value is supported by the messages of spirits and angels, and when, too, if you once take away ministering spirits and angels, you take away the whole basis of their religion?

Prejudice governs to a very great extent in this country—much greater than is generally suspected. Every child that is born among us is taught first of all things to be ambitious. Many, if not most, become dependent on their daily labor for their daily bread. Many intelligent artisans may believe in Spiritualism who still are uncertain how it would affect them with their employer if it should be known. It may all be true enough that employers do not claim to control the consciences of those who work for them, yet it is no uncommon thing for it to have influence with them as to what church they employ, attend or belong to. They often control the latter politically—why should they not religiously? If a man is ambi-

tious in business he does not like to be thought at all interested in anything that is new and unusual, or to be regarded as at all erratic or eccentric. Spiritualists have been so considered, and even thought mildly insane, and it might affect his business standing to be set down as a Spiritualist. Even business partners have discovered after being together five years that each was a Spiritualist. Yet we Americans do not cease to boast that ours is the freest country under the sun—freest both for thought and for conduct. It is nothing of the kind, and a very little close observation will demonstrate it.

When one has had the courage to declare himself a Spiritualist outright he has first become an object of pity, then of condemnation—unless the last period changed to come first—and finally the period of relenting has followed. Those who come into daily contact with him are at last willing to allow that he is a Spiritualist, but—they add—he seems to be extremely level-headed; whereas but for this prevalent prejudice whose object subjects they are, they would say instead that he is a Spiritualist and level-headed besides. The secret of this prejudice against Spiritualism is to be found in the fear felt by every body that the avowal of his belief in it might injure his prospects, endanger his position, damage him socially, or obstruct the pathway of his ambition. And if he should suffer himself for this belief, he knows that his family would suffer likewise. So tyrannical is prejudice, in a country, too, where people protest that no form of tyranny shall be tolerated.

Now the religious thought of Spiritualism has just as good a right to be openly and freely discussed as that of Methodism, Presbyterianism, Universalism, Episcopalianism, or any other scheme. Spiritualism to-day has to bear the opprobrium of being young. All the religious denominations look down upon it frowningly, as an innovation, declaring that it has no right to be in existence. And the public press is constant in its supply of misinformation respecting Spiritualism. It represents all religious denominations fairly, but it continually misrepresents Spiritualism. It speaks of the different churches from their own standpoints, and takes pains to be informed what each particular creed is. No new system of thought, no new philosophy is put forward, but what the secular press is willing to listen to a statement of it from those professing it; but it is otherwise when it comes to Spiritualism. If a member of that press bears an inspirational discourse, straightaway he goes off to garble and sneer at it, instead of reporting it faithfully, if indeed it be reported at all. This is supposed to be catering to public opinion which the press is intent on creating.

It is because the churches cry out against Spiritualism that no information will be given as to what Spiritualism really is. As none of the people thus kept in ignorance dare read a spiritual paper, there really seems to be no way of melting away this prevalent prejudice except in the stern crucible of experience. With these constant assaults from pulpits and press, and with misrepresentations from those who should know better, it is indeed amazing that Spiritualism finds its way as rapidly as it does. But that is only because it is not dependent on human propaganda, but upon spiritual ministrations that come to the household and to the individual. And that is why even many who accept the ministrations are unwilling to run the gauntlet of all this popular prejudice until they see it melting away.

But a new generation is coming forward to take the places of the small handful that in the beginning avowed themselves Spiritualists; and this coming generation is not only not so bitter and fixed in its opinions and prejudices, but is prone to investigate, especially where investigation is forbidden. Hence young minds are becoming interested, whose province it is to brush aside the prejudice of their elders where the latter are misinformed, and to accept the light of spiritual truth that dissipates the darkness of life.

Spiritualism comes especially to the household. Its special ministrations is to those whose friends have passed on. There is no family that has its vacant chair, its place of tears, its shrine and altar, but would be made beautiful by the light of this knowledge. Yet when it is thus assailed by the clergy and by professed men of science, there are thousands of people who are afraid to avow that they receive messages from their spirit friends, though these constitute the sole comfort in their solitary lives.

But behind this wall of prejudice that rises before the man who avows himself a Spiritualist there is the cry of the world, hungry for spiritual knowledge. Can we not, then, be patient, and consider this barrier, or cloud, that exists for the time for Spiritualism but an *ignis fatuus*, when under the light of spiritual truth those who were hopeless of a future life have knowledge, and those who had only a faith in immortality have become strengthened into certainty? Can we not meet this prevailing prejudice against Spiritualism without flinching or wavering, and say that if others do not see the light, still that does not hinder us from enjoying it? We are to remember that Spiritualism lights more lives than we know of; that the comparatively few who assemble in its accepted places of worship do not by any means represent the whole number; that many others find their way to more popular places of worship because of the prejudice of father, mother, sisters, brothers, husband; that many who would gladly assemble with us are prevented by the prejudice of friends, by the fear of the trouble which would ensue in the household if they openly declared their interest in Spiritualism.

Many are hungering for the food to be had in spiritual ministrations who are deterred by this same palpable influence, although they gratefully hear occasional words about Spiritualism from the pulpit that are borrowed from spirit sources or received directly from inspiration. For the modern preacher cannot help being inspired at times, even though he does not believe in inspiration; there is a power that will come to him; he will speak words of truth, even if he denies them immediately after, as some ministers have done. If congregations assemble Sunday after Sunday to listen to sermons, it is the liberality of the modern ministers that chiefly makes modern sermons acceptable. The preacher who turns away from dogma to daily life, from creed to a broader interpretation of Christ in the love of humanity, who teaches the love instead of the hatred of God, who preaches what is most advanced in truth, is the one who finds the most willing listeners.

If people are content to live on chaff and husks and stones, and that which is bare, barren and devoid of inspiration; if or under some other name this larger life shall have infused itself into their lives, and permeated through

the thick mists and darkness of theology into the church; if it shall have penetrated the circles of science under some name that is occult, mystical or secular; if it shall have entered literature under the guise of an essay or poem or romance; shall have reached art and inspired the picture which suggests all that Spiritualism conveys—the ministry and guardianship of the departed; if it shall have thus infused itself into popular acceptance without people knowing it—then there surely will come a time when the clouds will roll away, the mists dissipate, and the wall of prejudice dissolve.

Meanwhile let us as Spiritualists see to it that others note the possession of this great truth in our lives, and open their eyes to see us meet sorrow smilingly, adversity strongly, and daily duty with courage and patience.

### A Protest from the Indians.

The Indian Council at Enfield, I. T., with delegates from eighteen tribes present, has approved the report of their committee to draft a memorial to the President on the land question, the tribes that are to sign it being enumerated by name in the preamble. The memorial assumes, with many misgivings, that the government intends to give the Indians the benefit of civilization without depriving them of rights. Having lived under the policy, they claim to be fair judges of its utility. They protest that they have no wish to oppose any policy the government may adopt, but desire rather to contribute to its success. In behalf of all the tribes of the Territory, they earnestly appeal against the act providing for the allotment of lands in severalty to Indians. They assert that it will be an injury to their interests, since it will subject all the Indians and tribes of the Territory to the greed of land monopolies, against which even those who can wield the civilized machinery of justice appear to be helpless to maintain their rights.

Therefore they say they would not like to be made a party in a contest so unequal. In order to make true progress in life the Indian needs, says the memorial, a political identity, an allegiance, elsewhere called patriotism; but the law in question enables him to become a member of some other body, by electing and taking to himself a quantity of land which is at present the common property of all. The proposed land-in-severalty law apportions to each individual only a part of that which is already his property, leaving the rest to be bought by others, who will have no sympathy for the Indians, and will rush into the new country in their mad race for gain, and crowd out every hope and chance of Indian civilization. As an illustration of their meaning, they call attention to the sad experience of Indians as individuals with the United States in the years 1830 and 1832. They therefore ask the President to suspend the operation of the law until their condition shall permit them to be benefited by it. And they further request that the act be not enforced until they have had the opportunity of testing the validity of their rights in the courts of the United States. The memorial was adopted unanimously.

### A Union Indian Meeting.

In which a number of churches were interested, was held in the Columbus Avenue Universalist church, Boston, on Sunday evening, June 12th. Addresses were made by Dr. T. A. Bland, Rev. A. A. Miner, D. D., and others. The Dawes Severalty Bill was sharply criticized—especially were Dr. Miner's remarks very pointed and severe. Thirty-five gentlemen and ladies joined the National Indian Defence Association at the close of the meeting.

The spiritual gospel of the nineteenth century may be resisted, and in by bigots, but it cannot be put down. It is welcome as the richest legacy of the ages. Its evidences take hold of our minds, and its inspirations warm our souls, hence we are prepared for whatever scorn, derision, wrath, persecution or suffering the world may inflict upon us—yet we can afford to go on enduring, laboring, waiting, assured of angel smiles, and glories fast unfolding for humanity. The time is coming when opposing priest and people shall file in with the gathering ranks of spiritual progress. As one of our writers thirty years ago said would come, is even here in part, namely: "Many shall come in the midst of private griefs and disasters, sorrows and deaths; or it may be in the midst of revolutions rocking thrones and empires; or in dread physical calamities, sweeping continents with consternation and alarm; yet the time hastens when God's celestial hosts shall gather in majesty to awaken the slumbering millions to a solemn consciousness of the reality of things spiritual and eternal."

Mr. J. W. Fletcher, of this city, the well-known trance speaker and test-medium, whose office is at No. 6 Beacon Street, has stepped up on to another platform of late. It seems that a new class of influences has him under control at times for the diagnosis of disease, and who prescribe through his medial powers, and it gives us great pleasure to state, upon good authority, that Mr. F. has had thus far remarkable success in his new occupation. We were informed five years ago this would be the case, and we have borne the fact in mind ever since. Success to him in his useful occupation.

The minister is no longer the arbiter that he was of yore. Neither is he capable of inspiring human action in these times. He is a looker-on, and he is a spectator; if any one will tell us what else he is we shall be glad to know. Human beliefs have got beyond the reach of his control. He sees that he must either swim with the great moving current of opinion and knowledge or be left high and dry behind. There will be a different order of public teachers before long, but not until the old superstitions are all plowed under.

The rejoicing of the Savannah News over what it termed "An Unexpected Check," reference to which was made in these columns last week, is said by *Light for Thinkers* to have been a "little too sudden," adding:

"We have obtained special rates over all the railroads of the United States for one and one-third fares for the round trip. Publish that, Mr. News, and give your readers the news and our Camp-Meeting another advertisement." For previous notices please accept our thanks.

Mr. W. J. Colville's farewell lectures in this city, prior to his becoming a resident of San Francisco, will take place at the Parker Memorial Hall, on Sunday, June 26th, morning and afternoon. In the evening he will take part in a grand sacred concert.

Frans Melchers, Esq., Editor of *Deutsche Zeitung*, Charleston, S. C., and his son Alexander, a resident of New York City, made us a pleasant call on Tuesday, June 14th.

### To the Spiritualists of America!

There is now a movement on foot by the Protestant Episcopal Church in the United States to erect in the city of New York a cathedral that shall cost from six millions to eight millions of dollars. It is stated that this Organization has 49 dioceses, 71 bishops, 3,379 priests and deacons, and about 3,450 parishes, with a total number of 415,000 communicants. It now possesses numerous costly church edifices, but its members, as represented by its officials, say that it is not worthily represented by these as it deserves to be, and that a cathedral to be located in the great metropolis of the country should be erected at a cost of six millions of dollars, to be contributed by the membership at large, that it may stand as an evidence of their earnestness and devotion to their belief.

There are in the United States to-day more than three millions of Spiritualists (and by the Catholic Church they are said to number nearer ten millions), who know from positive evidence personally received by them, that man can, after passing through the change called death, hold intelligent communion with those still in earth-life, and who can and do tell us of the conditions of life in the supermundane spheres, and thus rob death of all its terrors by giving absolute knowledge regarding the future state, in lieu of a hope based upon faith alone; and to-day these millions of men and women possessing this grand truth, the mightiest and most potent for good that has ever been grasped by the mind of man, have not a single building in the great metropolis of the country that they can call their own. Think of it, Spiritualists, and ask yourselves whether such a condition of things shall longer continue.

When Spiritualists visit New York they find no ready means by which they can meet with those who, like themselves, are seeking advanced knowledge by the means that Spiritualism affords.

It is now intended to make an earnest effort to remedy this state of things, and to provide, as early as possible, suitable quarters where Spiritualists from all sections of the country can find a welcome and a ready means of meeting with their fellow Spiritualists.

THE AMERICAN SPIRITUALIST ALLIANCE is a society incorporated under the laws of the State of New York. The only requisite for membership is that the person shall lead a respectable life and be fully convinced and acknowledge that communication between the inhabitants of the mundane and supermundane planes of life is an established and demonstrated fact.

Its By-laws provide for a resident and non-resident membership, and all its meetings, except public meetings, and the privileges of its rooms, are restricted to its members and their invited guests. Its membership-fee is, for all members, one dollar, and its annual dues are, for resident members, six dollars per year, payable in monthly installments of fifty cents, and for non-resident members one dollar per year, payable at the beginning of the year.

Resident and non-resident members enjoy the same privileges and rights as to the use of the rooms of the Alliance, and of voting and speaking.

The Alliance seeks to affiliate with all other Spiritualist societies for the purposes of good-fellowship, and for mutual help, and to exchange certificates of affiliation with them, thus bringing all together in the bonds of brotherhood.

All members of affiliated societies are entitled to be present at the meetings of the Alliance, and to the privileges of its rooms.

It is the purpose of the Alliance to secure and keep for its use suitable rooms, to be used as assembly, reading and seance-rooms, which shall, at all reasonable hours, be open to its members, and to keep a suitable person in charge of the same.

At present it will be necessary to rent such rooms; but it is the hope of the Alliance to be able in the near future to purchase at some convenient and easily accessible point a building site, and erect thereon a suitable edifice for its use, one that shall be an honor to the Spiritualist cause, and a worthy evidence of the deep interest which Spiritualists take in the truths that are entrusted to them for the good and use of themselves and humanity.

For the accomplishment of this laudable purpose, we earnestly invite the cooperation of every Spiritualist in the land, and ask them to at least become non-resident members of the Alliance. If they feel that they cannot afford to contribute to the extent of becoming non-resident members, they can send us their names and post office address for registration; for it is one of the purposes of the Alliance to become a channel through which every Spiritualist in the land can be reached, when occasion requires. And, in this connection, remember that the Alliance's definition of a Spiritualist is, "One who believes in the communication between spirits and mortals."

At a late meeting of the Alliance, a special committee of three upon Ways and Means for the purpose of accomplishing the objects the Society has in view, with full power to act, was ordered by a full vote, and duly appointed. Of this committee Mr. JOHN FRANKLIN CLARK, the Corresponding Secretary of the Alliance, was made the Chairman, and he will be glad to receive applications for membership, and to answer all inquiries pertaining to the purposes, desires and work of the Alliance, addressed to him at his office, 150 Nassau Street, New York City.

### AMERICAN SPIRITUALIST ALLIANCE.

The Alliance met again on the 8th inst., and elected six new members. This, in addition to those elected at previous meetings, increases the roll of membership fifteen names since the reorganization of the Society. It was decided to meet as often as possible during the summer months, increase the membership and fill the treasury during that time and be ready to start work earnestly in the fall.

The Alliance has been founded for the promotion and diffusion of spiritual truth. It has been founded by earnest and zealous workers, and the spirit of its founders animates it to-day. Therefore let those who seek the truth, who desire to spread the truth, join us and add their efforts to ours. "In union there is strength."

J. F. JEANRETT, Sec.

44 Maiden Lane, New York City.

THE SPIRIT MESSAGE DEPARTMENT of the present week will be found to be of a varied and "Anniversary" nature—characteristic messages called out by the season being given by Henry C. Wright, A. B. Whiting, Dr. John E. Carrier, and others; diverse questions being intelligently answered, and a variety of spiritual messages being given.

### The Cause Abroad.

#### SPIRITUALISM IN NORWAY.

Our friend and correspondent, H. Storchmann, 14 Storchingsgaden, Christiania, Norway, informs us that the New Dispensation is going slowly onward, but with sure steps, in that kingdom—conquering ever and anon one thinking mind after another. "Last September," he writes, "we had a visit from Dr. Slade, the first public medium that ever has been here; he was invited by the Spiritist Society. His twelve days' stay gave several reporters occasion to show their intelligence, i. e., their perfect (?) knowledge (real ignorance,) of Spiritualism." While local bigotry did its best to deride Dr. Slade and his phenomena, the friends in Christiania rallied in his and their defense, under the able direction of Mr. B. Torstensen, the gallant President of the Society—and leader of our modest paper, *Morgendagningen*, and the result was that much good was achieved for the cause through the awakening of public curiosity because of the lengthy discussions in the daily press.

"The celebrated Norwegian poet, Bjørnstjerne Bjørnson, about whom the readers of the BANNER received information last year through an article from Dr. Petersen's pen, happened to be here in Christiania during Dr. Slade's stay. An invitation was issued to him to visit the Doctor, and witness the occurrences in his presence, but he would only condescend to see the medium if he would come to his (Bjornson's) house and submit to his (Bjornson's) conditions and those of three of B's friends. To show how far this singularly self-sufficient poet was unfitted to propose conditions for spiritualistic inquiry through a medium, I will note that in a conversation I had with him, (Bjornson) I asked him if he had read Prof. Zöllner's works or other books about Spiritualism, he answered that he had read nothing—and would not read anything about such a fallacy. The proverb 'Self-conceit is horn-eyed' may indeed be applied here.

"From this city Dr. Slade went to Stockholm, invited by the Spiritualists of that beautiful Venice of the North. Amongst several prominent men of science whose skepticism became a little shaken, can be named two celebrated physicians, Anton Nyström and Professor Björnström—the first named known as a decided positivist, and the last, architect at Konrad-berg's Hospital. Slade is at present at Liege (Belgium).

"The visit of Dr. Slade has stirred the interest so far that the above named friend, Mr. B. Torstensen, has been called upon twice to deliver discourses about Spiritualism. The first meeting was held at the university club-room, and called forth a deal of discussion—a certain D. D., a counterpart to the above mentioned poet, believing himself a shining star on the theological sky, admonished the students to be on their guard and have nothing to do with this 'devilish' delusion, as it most certainly would ruin both body and soul. This attack evoked, about a week later, a smart reply from one of our members, Mr. Albert Lange, who has had his answer printed and distributed in this and other towns in Norway."

#### SPIRITUALISM IN FRANCE.

The *Christian Union*, published in New York City in the interests of the progressive wing of the Orthodox persuasion, shows its willingness to keep its readers informed concerning all the leading topics of the day by translating and condensing (in its issue for June 9th) from "Le Signal," a French Protestant exchange, an account concerning the extent and character of Spiritualism in that country, from which we make the following extracts, which constitute in and of themselves quite an appreciative statement regarding the status of the movement there, and one all the more valuable through being given from a non-Spiritualist standpoint:

"It [Le Signal] sets out by speaking of America as properly the home of Spiritualism, but one would judge from the article that, at least among the more cultivated circles of society, Spiritualism is more widely believed in France than among ourselves. The number of Spiritualist journals published is quite startling. In Paris the 'Society of Psychological Science' publishes a periodical called 'La Revue Spirituelle.' The Parisian Society for Spiritualistic Study publishes 'La Revue Nouvelle,' a third group publishes 'L'Union Spirituelle Française,' which is at war with all others, publishes 'La Spiritisme.' ... A fourth paper, entitled 'La Lumière,' completes the list of journals published at Paris. It is edited by a woman, Madame Grange. ... Her journal, says Le Signal, 'is the organ of the independent Spiritualists. ... It has been created by the believers, who are 'protected by a band of spirits.' Madame Grange preaches a Spiritualism mystical and conciliatory. ... The good faith, the benevolence and the union which this good dame puts into all her writings are positively touching."

But, says 'Le Signal,' it is in the 'provinces' of France that Spiritualism seems to have gained its greatest hold. Here where the people have so little to distract them, the spirits are very numerous. Marseilles and Bordeaux are the principal centres of the sect. Bordeaux is the birthplace of a celebrated Spiritualist, Jules Guiriz, who devoted his life and his fortune to the spread of his doctrines through the southeast of France. His work is continued by the 'League of Spiritualistic Education.' Marseilles has a 'Spirit Athenaeum' where the seances are very frequent. 'The Marseilles Spiritualists,' says Le Signal, 'form the extreme left of the sect. They are positivists and almost materialists. When the cholera invaded Marseilles they (the spirits) gave their friends the most excellent medical advice.' ...

#### Demise of James N. Buffum.

Mr. James N. Buffum, one of the most active business men of Massachusetts and most effective advocates of various reforms, prominently the abolition of chattel slavery, known to this country, passed from this to spirit-life at his residence in Lynn on the evening of June 12th, after an existence in this sphere of a little over 80 years. Mr. Buffum was intimately associated with the leading abolitionists. In 1831 he met William Lloyd Garrison, and the two joined forces, traveling and making speeches in advocacy of freeing the slaves. He was one of the most efficient directors of the "underground railroad," and assisted many runaway slaves to reach Canada. He visited England in 1845, and there continued his public labors in behalf of human rights. As a business man he was in the front rank, and probably built more houses in Lynn than any other. Not only the anti-slavery, but every other reform had his countenance and support. As a debater he rarely armed himself with special preparation; his large knowledge of men and things, his quickness of apprehension that enabled him to seize hold of everything that could be worked up to his purpose, enabled him in an armor that was well-nigh impregnable, and the kindest, blindest that could be used in the way of hostile force caught his eye and he was ready to the very end.

A report of the Annual Memorial Service at Oldale, O. T. in type for this week will appear next week.







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