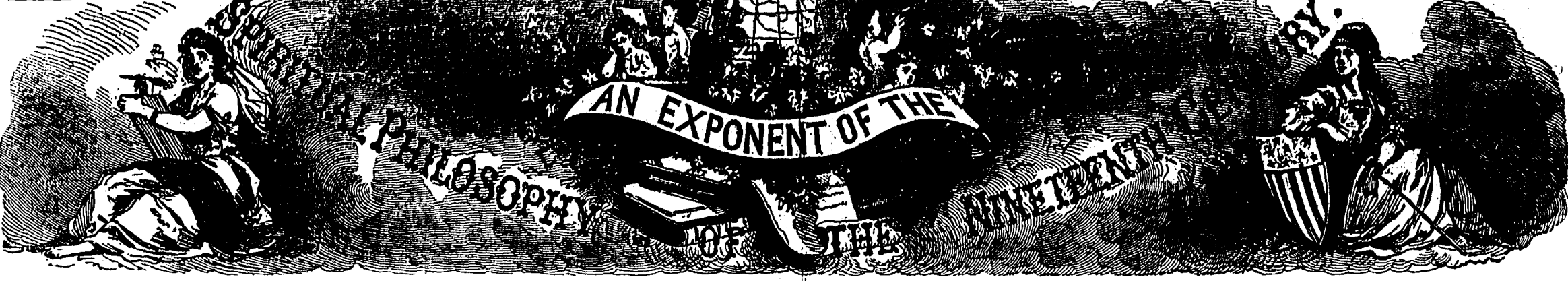


# BANNER OF LIGHT.



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## Biographical.

### MR. ROBERT COOPER.

#### A PIONEER'S WORK IN SPIRITUALISM.

For the main facts set forth in the following account we are indebted to *The Medium and Daybreak*, published by J. Burns, London, who has earnestly and commendably interested himself in Mr. Cooper's behalf.

The subject of this memoir was born on the banks of the Thames, at Bowditch, in the year 1821, his father carrying on business there as an apothecary and surgeon. His father's only brother, John Thomas Cooper, was a noted scientist of his day. He was lecturer on Chemistry at Granger's School of Anatomy, and as a consulting chemist did much to develop arts and manufactures in his day. He was the first to apply the oxy-hydrogen flame-light to the microscope, which has since been so useful for exhibiting in public scenic representations and illustrating lectures. His eldest son, also, was a man of some renown. He held the appointment of chemist at the polytechnic institution when it was first established, and when the dangerous experiment was discovered went to Paris to acquire the process, and under his supervision three establishments were started in London, which was the commencement of photographic portrait taking. The career of his mother's sister, residing at Eastbourne, of which town his mother was a native. In this town he was educated, and after passing two years at Brighton, and the like time at Haslemere in being initiated into the mysteries of the business of chemist and druggist, he commenced business on his own account at Eastbourne in 1843, soon after marrying a sister of his old schoolmaster's wife.

Whilst living, as a boy, with his mother's relatives at Eastbourne, he used frequently to hear of strange occurrences happening to a young lady, a cousin, who was evidently a medium. On the occasion of the death of any member of the family she generally had some intimation of the event. Thus on one occasion when an aunt died, as she was about to fill a scuttle with coals in the coal-cellar, a cold white hand came on her back, and she felt so much that she threw down the shovel, and came rushing into the sitting-room, and sinking in a chair covered her face with her hands, and did not speak for some time, when she told what had happened. On another occasion she was taken by the shoulders and turned round, when she saw the form of her grandmother, sister of the aunt above alluded to. These two old ladies filled the office of postmistress, and their deaths occurred very soon after each other. Such was the sort of events (tokens they were called) he was familiar with in his boyish days, which tended to make him feel nervous, and afraid to be left alone, especially in the dark; and when in after years he read Mrs. Crowe's "Night Side of Nature," he became more "superstitious" than ever. The father of the family was somewhat of a "free-thinker," and the wife and daughters, who were devoutly pious, were very much concerned about him. He had an inveterate hatred of "parsons," and one of his favorite books was Howitt's "History of Priestcraft."

During fourteen years he attended regularly the Episcopal church. Being a lover of music, the musical portion of the service had a charm for him, and for a period of about a year he officiated as organist. After his wife's death, although he could not help thinking of her as still living, his mind, being unable to accept the theological doctrines of the evangelical school, began to turn to spiritualism, and he became more skeptical on religion, and wrote an essay embodying his views. But the remedy was at hand—the solvent of the soul's doubts and difficulties came at the critical juncture.

In the year 1862 J. H. Powell came to Eastbourne in the capacity of lecturer on Mesmerism. The lectures were attended by Mr. Cooper, who invited Mr. Powell to his house, when the subject of Spiritualism became the topic of conversation. Mr. Cooper had just been reading the article by Robert Bell in the *Cornhill Magazine*, "Stranger than Fiction," giving an account of séances with Mr. Home, and the experiences of Mr. Powell with a Madame Besson greatly interested him. A few months after he met Mr. Powell in Holborn, when, after the interchange of a few remarks, Mr. Powell said, "Would you like to go to a medium?" There is one lives close by," and Mr. Cooper assenting, they turned into King Street (now Southampton Row), and visited Mrs. Marshall. The three sat to a small table; raps promptly came, by which the presence of "John Coleman" was intimated. This was an uncle of Mr. Cooper who had died a few weeks before, to whom Mr. Cooper had been appointed executor. Other manifestations occurred, but this was the most striking and important.

Mr. Powell soon after, at the suggestion of Mr. Cooper, took up his residence in Eastbourne, where the subject was followed up, mediums developed, and much interest excited; the matter being taken up by the local newspapers of the town and neighborhood. Several clergymen took part in the discussion; one who lived in some rural district said, "the matter had gone far enough, and should have a stop to it." Mr. Cooper, having seen enough to satisfy himself that Prof. Faraday's theory of "invol-

untary muscular action" would not account for the movements of tables, wrote to that gentleman, asking him if he still held to that theory, and he received the following letter in reply:

ROYAL INSTITUTION, Jan. 31st, 1863.  
Sir: My opinion is in no way changed in character, but greatly strengthened. Nobody has ever been able to show me the effect, therefore I have no occasion to show a cause. I do not believe that they have seen it. I doubt their competency to examine facts and evidence of facts, and think their statements are of no value for the cause of science and simple truth. When they can lift a table into the air in the presence of parties adverse to them in opinion, and can subject what they think can be done to strict and cross examination, then they may be made while to think about the cause. Very truly yours,  
M. FARADAY.

After further experience, Mr. Cooper again wrote, giving a detailed account of experiments he had made to satisfy himself that the table was not moved by the muscular action of those sitting around it, either voluntarily or involuntarily exerted, and that he had seen a table move without contact, to which the following was the learned Professor's reply:

THE GREEN, HAMPTON COURT, Sept. 26th, 1863.  
Sir: I hasten to acknowledge your letter, for I freely admit my belief that you are perfectly sincere and truthful in your account and experiments; nevertheless, I refer you to my former letter for my answer now.  
Your observation that you have the greatest confidence in your colleagues makes me smile, when I call to mind certain investigations that have come to my knowledge in former cases. I do not doubt your competency to check the facts if you are willing to work with an unbiased mind; but I decline to enter into the matter. Very truly yours,  
M. FARADAY.

A lecturing tour was now entered upon, commencing with two lectures given by Mr. Cooper at Eastbourne, at the second of which great astonishment was manifested by an experiment that was made. A medium went on the platform, and placing her hands on a table, loud knocks were made by the legs striking on the floor. Mr. Cooper sat among the audience with an alphabet in hand. "You must all believe in Spiritualism, for the truth will come out," was spelt out. Mr. Cooper next visited the town of Lowestoft, where he received very rough and ungracious treatment at the hands of the mob. Hastings and Brighton were afterward visited, and a lecturing-tour, extending to Southampton, including the principal towns in the Isle of Wight, was undertaken. The lectures were not largely attended, but through the reports of the papers, great interest and publicity was given to the subject, and thousands for the first time heard of Modern Spiritualism.

The *Spiritual Times* was now started, being the first weekly spiritualist journal published in London. The first four numbers were ordinary newspaper size, the fifth one of which only was devoted to spiritual matters, the remaining three consisting of general news. It was then resolved to reduce the size of the paper and to devote its columns wholly to Spiritualism. After a few numbers had been printed at Eastbourne the work was undertaken by Mr. Job Caudwell, 335, Strand, who acted as printer and publisher for several months, Mr. Powell acting as editor. In the meantime premises had been hired in Newman Street, Oxford Street, at a rental of one hundred and forty pounds per annum, where an institution was opened under the name of "The Spiritual Lyceum," and was used as a publishing office, reading-room, etc., and where lectures were given and meetings held, and where at length *The Spiritual Times* was printed and published.

All this was borne solely by Mr. Cooper, and involved an expenditure of about three hundred and fifty pounds a year. Mr. J. G. Holyoake, Mr. M. D. Conway and the late Mr. Walter Weldon were occasional attendants at the meetings, and the two former generally had something to say in the way of criticism. Soon after Mrs. Emma Hardinge Britten's arrival in England arrangements were made by Mr. Cooper for her to give two lectures in the large hall that formed part of the premises then known as "Cambridge Hall," which were of a most successful character, the building being filled to capacity, and the eloquent lecturer listened to with spellbound interest by the enthusiastic audiences. These were considered at the time the best public meetings that had then been held in connection with Spiritualism. Mr. Cooper afterward hired the Polytechnic Hall, King William Street, now Toole's Theatre, and Mrs. E. H. Britten lectured on Sunday evenings for three months, they being the first regular Sunday services in connection with Spiritualism in England. In consequence of the interference of the Lord's Day Observance Society, who tried to prevent the meetings taking place, the hall had to be registered as a place of worship, and was done so as the "Spiritual Church," in the names of Mr. Cooper, Mr. Shorter and Mr. Slater.

At the time the "Spiritual Lyceum" was opened little had been done to popularize Spiritualism. *The Spiritual Magazine*, under the editorship of W. M. Wilkinson, and containing excellent articles by Mr. Thomas Shorter, Mr. William Howitt, etc., appeared monthly, and Mr. Benjamin Coleman was ever active in communicating by voice and pen the phenomenal facts of Spiritualism to those he could in any way reach. Mr. Home was the most prominent medium of the time, Mrs. Hayden, Mr. Foster, Mr. Squire and Mr. Conklin having come from America and returned again. A few books had also appeared on the subject. Probably the first was one by Mr. Rymor, of Enling, giving accounts of séances with Mr. Home, and contained a frontispiece representing a séance at Eastbourne, when three or four persons were seated round a table, and hands and arms were coming up from underneath it. Mr. Shorter had also published an excellent little book, entitled "Confessions of a Truth-Seeker," and Mr. Wilkinson his "Spirit-Drawings." A reprint of Adin Ballou's "Spirit-Manifestations," with an elaborate preface by Andrew Leighton, of Liverpool, had also appeared; and whilst residing at Eastbourne Mr. Powell wrote his "Faith and Phases of Spiritualism." These, with the first volume of Mr. Home's "Incidents of My Life" and Mr. Coleman's "Spiritualism in America," to which country he made a special visit to obtain information about Spiritualism, were the only books that had been published at the time in question. Mr. Home and Mrs. Marshall and her niece Mary were the best-known mediums at the time, but the former was only accessible to the select few. Mr. W. Wallace also did good work as a physical medium and trance-speaker, and was useful as a pioneer in the movement.

With a view to increase the facilities for the obtaining of evidence by the public, Mr. Cooper communicated with Dr. H. F. Gardner, of Boston, respecting available and suitable mediums to exhibit phenomena in England. Among others suitable for the purpose the Brothers Davenport were recommended, and Mr. Cooper gave instructions for an engage-

ment to be made with them to visit England; but before his letter arrived they had entered into an engagement with Mr. Palmer to do so, and in due course they arrived, accompanied by the Rev. Dr. Ferguson. Their success at first was very great. The first séance they gave after the well-known disturbance at Liverpool, was at the Hanover Square Rooms, and the proceeds were given for the benefit of "The Spiritual Lyceum." On this occasion twenty policemen were stationed in a room at the back of the cabinet to be ready in the event of a disturbance, but their services were not required. The manifestations being of a very decisive character, quelled the opposition of the most skeptical. It was admitted on all hands that the Davenports had triumphed, and vindicated their character as true and genuine mediums. Mr. Samuel Curry, who had taken great interest in the mediums all along, now took them to Paris, where at their public séance a disturbance of a similar character to that at Liverpool took place, and afterward only private séances were given, the Emperor Louis Napoleon having twice to his palace, and rewarding them most handsomely. Dr. Ferguson, not being able to speak French, remained in London, and afterward left for America.

After this, public interest in the Davenports flagged, and the séances were no longer remunerative. They were for returning to America, but Mr. Cooper, feeling that their work was not done in England, took the responsibility on himself, and after giving a few séances in London and several provincial towns, took them to Ireland, where he remained with them for several weeks, introducing them at their séances, and defending them in the press. After visiting the principal towns in Ireland, a return visit was made to Dublin, and a farewell séance given in the Rotunda.

Mr. Cooper then made an arrangement with the Davenports to visit Germany, and spend a month in Berlin, the Emperor granting the use, free of cost, of his private concert room, adjoining the Schauspielhaus. The séances excited great interest, and produced a very favorable impression, but owing to the war which had just broken out with Austria, were not sufficiently well attended to render them remunerative. A week was next spent in Hamburg; after which, the principal towns in Belgium were visited. A full account of what took place in all these cities Mr. Cooper afterward recorded in his book, "Spiritual Experiences, and Seven Months with the Brothers Davenport," which is now out of print. This book contains the fullest account of their European career of any published on the subject. The Davenports, after Mr. Cooper left them in Brussels, went to Holland on their own account, Baron Holmfeld, taking his place in managing the séances. Russia was the next place visited, and before settling out they wrote a pressing invitation for Mr. Cooper to accompany them; it was "John Kibbe," who they said. But Mr. Cooper could not leave England, his own affairs requiring attention. In Russia, the success of the Davenports appears to have been greater than ever, and after visiting Moscow they went to Vienna, and returned to London. The following letter, received from St. Petersburg, will show the kind of reception they met with in that city:

St. Petersburg, Jan. 1st, 1874.  
Dear Cooper—I write you a few lines to inform you of our great and unprecedented success in this city. A press-séance—powerful and exciting reports in all the journals, the public interest in the subject is now at its height. In consequence of the crowded state of the hall, tickets, 3 and 2 roubles.

On their return to England, the Davenports proposed going back to America, which Mr. Cooper, who had thought that their work was not done in England, and entered into an engagement with them for six weeks, for which they were to receive £200, taking the responsibility of the séances on himself. During this time the principal suburbs of the Metropolis were visited, finishing with a week at Birmingham. As the receipts only covered the working expenses, Mr. Cooper was £200 out of pocket by this venture. At this juncture, feeling he could no longer sustain single-handed the responsibilities of the public advocacy of Spiritualism, he gave up the Lyceum and the *Spiritual Times*, and retired from the scene of his activity, to which he had devoted four years of his life.

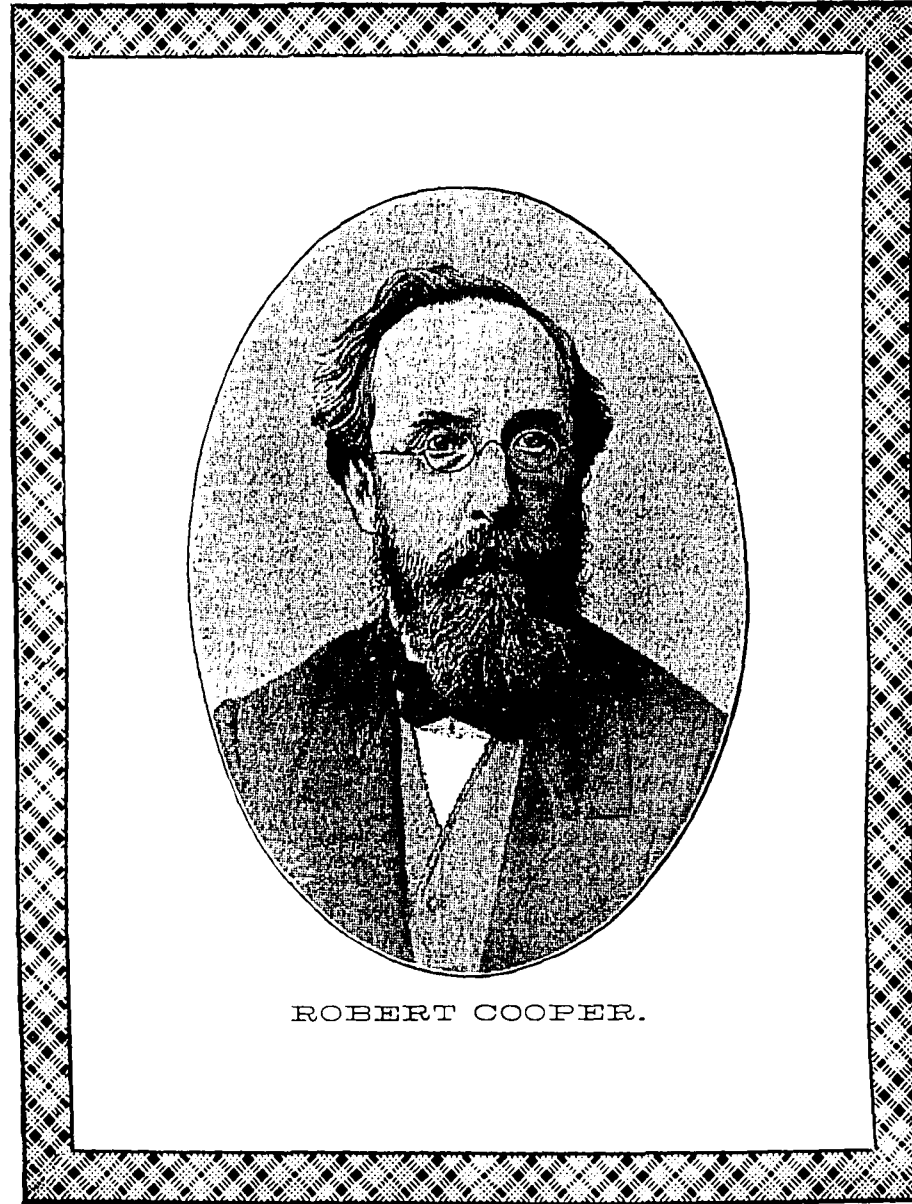
His place was well filled by Mr. James Burns, who had been carrying on a useful work with his Progressive Library at Camberwell. It was then that Mr. Burns's Spiritual Institution was started, and the publication of Rev. Page Hoppa's monthly journal, *Daybreak*, was converted into a weekly, and published under the title of the *Medium and Daybreak*. Mr. Burns, his predecessors in the field of spiritual labors, had an uphill work, as all reformatory work necessarily must be, opposed as it is to the current of popular prejudice, but both have this satisfaction of knowing that their efforts in the cause of human progress are gradually being crowned with success—religious thought becoming liberalized, spiritual truth recognized, and the human mind emancipated from ecclesiastical bondage and theological superstition.

On the publication of "Spiritual Experiences," the author received the following letter from Mr. William Howitt, who had been a frequent contributor to the columns of *The Spiritual Times*, and who had assisted Mr. Cooper by his counsel and personal influence in many ways, and which letter may be fitly introduced here:

My Dear Sir,—Thank you for your little volume of "Spiritual Experiences." I consider it a very valuable addition to the history and evidence of the great dispensation. Some parts of it read like a narration of the persecutions of days gone by. . . . the account of the rational seances of the Davenports in Belgium, Holland and Russia would make them do it; but there is no country on the face of the earth which is so arrogant and so materialized in spirit. They think themselves "the people" and that wisdom will die with them; but in all except what relates to matter and mere material operations and money-get-

ting, they are the stupidest people living. Material science has made great progress among them, but it has been at the expense of everything that marks the truly philosophic mind. The theories of philosophy never were so grovelling and degraded. If there be a thing that marks the dignity and glory of human character, that they reject and spurn from them. They desire not to live hereafter, and they prefer believing that they are descendants of monkeys than the directly created children of God. Is it possible to conceive of a more varnished and contemptible generation? Let us bless God that he has wrenched us, by unexampled revelations from the unseen, from the thrall-dom of such a stupidity. You, indeed, must feel great satisfaction in the service you have been permitted, and have had the will to render. You will have your reward. Yours faithfully, WILLIAM HOWITT.

Robert Cooper, Esq., August 18th, 1867.  
In the year 1874 Mr. J. J. Morse visited America on a lecturing tour, where he spent a year, during which time Mr. Cooper, who followed him a month later, was with him, and remained there five years after his departure. The first person Mr. Cooper shook hands with on America was Andrew Jackson Davis. Visiting him on his arrival in New York City, Mr. Davis offered to give him an introduction to certain Spiritualists there. Mr. Cooper said he had a letter of introduction from Mrs. Cora L. V. Richmond, which Mr. Davis, on reading, remarked: "That will carry you all over America." That lady had also given him special letters of introduction to William Lloyd Garrison and Wendell Phillips. Mr. Coleman also had given him letters of introduction to Epes Sargent and others whose acquaintance he had made in America. Mr. Cooper, therefore, soon acquired friends, and soon became personally acquainted with those whose names he had frequently seen in the spiritual papers.



ROBERT COOPER.

During his six years' residence, principally in Boston, the headquarters of Spiritualism, he did a good work, in a quiet way, in promoting the cause he had so much at heart, but only a few of his services can be alluded to here. He was the first to make known to the world the wonderful mediumistic powers of Mrs. M. B. Thayer. Other mediums were first introduced to public notice through Mr. Cooper's instrumentality; and by giving accounts of séances in the spiritual papers and the *Boston Herald*, the columns of which were open to him, he rendered essential service in spreading a knowledge of spiritual truth among the people.

When Mr. Cooper arrived in Boston there had been a discussion among the sustainers of the public meetings in the large "Music Hall," a building capable of holding three thousand people, and Mr. Morse's lectures were the last given under the auspices of the "Music Hall Society." Months passed, and nothing was being done in the way of lectures, and there seemed no likelihood of anything being done in the matter. At this juncture Mr. Cooper consulted Mrs. E. H. Britten on the subject, who consented to give four lectures without a fee, if arrangements were made. The matter was next laid before Mr. Luther Colby, editor of the *BANNER OF LIGHT*, who agreed to pay the rent of a hall for four Sundays, and then lectures were started, with excellent success. Mr. W. J. Colville, on his arrival, was met by Mr. Cooper at the steamboat wharf, who introduced him to the Chairman of the Lecture Committee, got him an engagement for the first Sunday after his arrival, and he has been hard at work ever since. He also was instrumental in giving, through C. E. Watkins, satisfactory evidence of spirit-phenomena to the Rev. Minot J. Savage. This gentleman is one of the most popular and influential clergymen in the city, and he has not hid his light under a bushel. But space will not allow any extended notice of the work done by Mr. Cooper, and for which he never received a dollar's remuneration. Since his return to England he has lived quietly at Eastbourne, where he still endeavors to keep the subject, whenever an opportunity offers, before the public.

The *Eastbourne (Eng.) Review*—a secular paper—noting the efforts being made to aid Mr. Cooper, says of him, from a non-spiritual standpoint:

"He appears to have been one of the first to give support and countenance to the movement in England, and however much people may think that Mr. Cooper was mistaken, it is evident that he took up the subject with a single-mindedness of purpose in which there was no thought of gain. On the contrary, he seems to have spent his substance freely in bringing the question before the English public, his great object being to prove the immortality of the soul, by showing that the spirits could communicate with us mortals through the instrumentality of 'mediums.' We must give Mr. Cooper the credit of having been actuated by the highest motives; and of having spared neither time, labor, nor money, in developing what he honestly believed to be a new revelation from spirit-land. We pronounce no opinion on the subject one way or another, but it is a curious thing that the remarkable phenomena produced have drawn converts from the ranks of philosophy, literature, religion, and science, and nearly every class of society."

Holborn Town Hall—one of the finest structures available to the public in London—was the scene, on the evening of April 27th, of a gathering assembled in celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism—the exercises at which took the commendable and practical turn of an effort to assist Mr. Cooper in his hour of financial extremity. *The Medium and Daybreak* of the 4th inst. records that the meeting was a success in every way, and that "perhaps there were never so many mediums and active workers gathered together at one time in the history of the cause" in England. The evening's proceedings comprised a two-part concert, with an interlude during which appropriate speeches were made by Thomas Shorter (who presided), Mr. Cooper, and T. H. Hunt; a letter from Wm. Tebb (absent in Greece) was read by Mr. Burns, endorsing the efforts; the occasion terminated with dancing and social entertainment. We hope to revert to the matter again.

It is sad to think that one who has done and sacrificed so much should stand in need, through blindness and worldly troubles, of that help which he was always so ready in his prosperity to extend to others. We here append a report of the various sums already contributed in America to assist the friends of Mr. Cooper in purchasing an annuity for him. We wish the amount was greater, and earnestly hope the Spiritualists of the United States will aid us in the effort to make it so:

From THE BANNER'S God's Poor Fund.....\$10.00  
L. Colby..... 2.00  
A. E. G..... 2.00  
J. B. H..... 2.00  
J. B. H..... 2.00  
Friend..... 2.00  
C. H. Spear..... 2.00  
Mrs. M. H. Warren..... 2.00  
W. Bond..... 2.00  
"Dick"..... 2.00

A PICTURE FROM N. E. CHURCH HISTORY.—The sermons were very long. To keep them awake the old ladies carried bits of fennel, and caraway seed, and sugared flag-root in their pockets. They nibbled at these dainties now and then, and yet still found themselves nodding toward the end; while good Deacon Frost, greatly to the mortification of his daughters, snored audibly, beginning with a gentle wheeze, and ending in a wild snort, and a hurried and determined attitude of attention, gradually falling off again into the puffing and wheezing stage, when the whole process was repeated. Quite undisturbed, the old minister kept steadily on to his "finally, brethren;" the fans moved languidly; the green-leaves rustled at the easements; and it was all utterly peaceful, and unlike the work-a-day life of the week.—*Ex.*

Science has done wonders for meteorology. For instance, it has paraphrased the old saying: "Hills, clear, rain near," into: "The presence of a wedge-shaped area of high pressure, accompanied by great atmospheric visibility, is likely to be succeeded by the advance of a disturbance with pluvial accompaniments and southerly winds."

The Seminole Indians in Southern Florida are disturbed over a supposed scheme to take their lands away from them.



# THE BETTER LAND AND LIFE.

BY REV. E. CASH.

"The blessed dead to endless youth shall rise,"—O'ark,  
Not "rise," but risen! Let that great falsehood die!  
Too long the soul it holds in its dark way,  
And chains it from its native home on high,  
And from its bright inheritance away.

Behold the spirit from its prisoning clay,  
Unbound, angelic, free, bath taken wing,  
And soared from earth to higher worlds away,  
Wherein eternal youth and beauty spring.

There in the light of rainbow-tinted skies  
By day, and starry-vaulted spheres at night,  
And flowery fields in glorious array,  
It now can vindicate the truth and right.

Life's lingering labors and its sufferings done,  
Where waving boughs make music on the air,  
Sweet with soft gales and holy melodies,  
They live whom we call dead in our despair.

We need not weep for them, nor sorrowing pour  
The streaming tears and unavailing sigh:  
The loved and lost that walk with us no more—  
They live! 'tis only we who seem to die.

No funeral dirges rend those flowery airs;  
No plumed host bears there proclaim deep grief;  
The battle fought, the victory is theirs;  
Ours is the sorrow; theirs the soul's relief.

The low, soft winds of an unbounded spring,  
And morning beams, and fragrant odors gales,  
And warbling birds forever on the wing,  
And melodies of souls whose love prevails;

These shall the good of earth all find at last;  
There shall the great and good of earth be found;  
When Love its crown obtains, its trials past,  
And Death itself receives the eternal wound.

All hail thee, Better Land, in fair array!  
We long to catch thy beams of morning bright.  
Come quickly, loved ones! Bear us swift away,  
That we may share with you the glorious light!

Beaufort, S. C.

## 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 colored. Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—*Editorial Note.*

### Materialization in New York.

To the Editor of the Banner of Light:

I recently attended a séance for materialization in the city of New York, Mrs. Effie Moss being the medium, the circle consisting of Miss Hilda Anderson and her mother, George W. Kidd, Mr. Wilson, Mr. Van Horne, Mr. Sutherland, six ladies, a gentleman whose name I did not learn, the manager, and myself.

In most respects the mediumship of Mrs. Moss strongly resembles that of Mrs. Cadwell; both of them having developed, as far as I can gather, under about the same auspices. In both cabinets the spirits manifest with surprising strength. Lizzie Hatch and Lucille Western come very strongly, but entirely different in face and form. At Mrs. Cadwell's, Lucille is always an almost perfect copy of the medium, who is generally used, transfigured; though I have seen her at times as a genuine materialization, proven to be such by the process of dematerialization. At Mrs. Cadwell's, it is at times only by the difference of air, speech, gesture, and occasionally of dress, that one can tell the difference between Lizzie and Lucille; at Mrs. Moss's cabinet they are totally different. As Lucille came to me at Mrs. Moss's, she was simply the medium transfigured, and in no respect like herself as she comes at Mrs. Cadwell's; while at Mrs. Gray's she comes in a third form, totally dissimilar. And yet—and here comes in one of the peculiar phases of materialization—the spirit manifesting (in the case of Lucille at least) does not appear conscious of the fact that her looks are totally different at these different places. At Mrs. Moss's she came to me in just the same style as at Mrs. Cadwell's, though a totally different woman in shape and figure, at least four inches shorter, and fifty pounds heavier—as far as figure went—yet she actually drew her veil close to her face, for me to note, and did not seem in any way conscious that she was the very picture of the medium. This is a very singular thing about materializing in cabinets, and used at one time to puzzle me greatly, as strongly suggestive of imposture. I have long got over this, however, and have come to the conclusion that, unless under special circumstances, materializing spirits have not the least idea of how they look, and that when they take possession of the organization of a medium by transfiguration, they know less than when purely materialized.

However, I did not let that interfere with my chat with Lucille, after whom came Lizzie Hatch, a very perfect materialization, much smaller, and more slender, with dark eyes and hair. She called me to me, and was kind enough to remove her veil, in order that I might see her face clearly. Of course, not having known the young lady in earth-life, or having seen a portrait, I was unable to judge of the likeness; but the face was exceedingly pretty, and decidedly not that of the medium. It was a genuine materialization.

Not long after, my sister came out of the cabinet, and called me in. On admitting to her that I was surprised to find her coming so strong at her first visit to that cabinet, she told me that she had become so accustomed to entering my atmosphere, that they had no trouble anywhere. She, also, was totally distinct from the other female figures, although her face was not well made up. After her came visitors to most of the members of the circle, and Mr. Kidd found his Annie, who came out leaning on his arm on one side, mine on the other, and showed herself to the circle. She also took off her veil, and showed a dark-eyed aquiline face, distinct from that of Lizzie Hatch. Hilda Anderson received a visit from her Indian guide, Springwater, about the liveliest young lady it has ever been my fortune to meet at a cabinet.

Sallor Ben came soon after, and held an interview much the same as Neese Seymour at the Cadwell cabinet. He and Jack, the two being the controls of the cabinet, present a strong contrast to each other, in height, figure, face and even voice.

Little Lily came very freely. She always manages to show the medium beside her, to people whom she knows well enough to allow them close approach.

The last spirit to manifest was Granny Brooke, who had to be helped into the circle by Hilda Anderson and young Sunderland. Her materialization was about the most perfect of any, being that of a little withered old lady, with a kindly face, all wrinkled up like a frost-bitten apple, heavily veiled at first for protection, but revealed several times without any veil at all, perfectly clear and life-like. Granny's voice, her Southwestern English accent, her

kindly way of moving round among her "children," as she calls them, make her one of the most thoroughly interesting spirits it has ever been my fortune to meet.

The séance did not close till half-past eleven, at which time the medium was, of course, much exhausted.

Mrs. Moss's present address is 62 West 15th street, and she sits Sundays, Thursdays, and on Friday afternoons.

FREDERICK WHITTAKER.

Mr. Vernon, N. Y.

### Unique Spirit-Phenomena.

To the Editor of the Banner of Light:

One of the most promising features connected with the present status of Spiritualism, phenomenally considered, is the increase of private circles, in the households of and participated in frequently by church-members themselves; this fact going to show increasing interest among the people, notwithstanding the combined denunciations which press and pulpit are pouring out upon the Modern Revelation.

Recently I was put in possession of the knowledge of diverse remarkable phenomena that were alleged to be occurring in a family whose members knew but little concerning the subject of Spiritualism, its laws, or its advanced philosophy, except what had come to them by and through the mediumship of one of their own household. The family consists of mother, son and daughter—the latter the medium. The son is a member of the Baptist Church; the mother and daughter have generally attended the meetings of that denomination.

A member of the same church to which the above alluded in my presence to some wonderful spirit-manifestations that were taking place in the suburbs of the city of Boston. I made bold to ask the address, and it was given to me with the understanding that I should not make it public without the consent of the family. A few weeks ago I called at the house of the parties, and made myself known; the mother and son told me in brief of the manifestations that were occurring and had occurred; and as I was about leaving, the daughter (medium) arrived home and corroborated what had been told me. She, being a planchette-writer, medium, sat down, and wrote what I could be of assistance to the medium in bringing her gifts to the public. A desire was further expressed that I should attend a séance, which I did; but before relating my experience I will give the history of the medium, as given to me by the mother.

The mother said her daughter was taken sick some sixteen years ago, in a manner similar to that which occurs in fits. Two physicians were called to bring her out of her peculiar condition, but she sat with eyes wide open, gazing into vacancy, and could not be made seemingly to know anything. She repeated over the names of our departed spirit-friends and relatives, and we could not understand it; she also made a prayer which purported to originate from the spirit of a prominent Baptist minister who resided in Boston some thirty years ago, and who, not knowing anything of Spiritualism, considered her dangerously sick. A gentleman residing in the house knowing something of mediumship, informed them that she was a medium, and would come out "all right" if left alone, and that there was no need of alarm—which proved correct.

She did not have another "spell," as they termed it, for nearly two years; then a similar one came upon her, but it did not last long; and from that time she gave spirit tests to the intimate friends of the family who were in sorrow over the loss of dear friends, and who could not be consoled by their previous religious views of life here and hereafter. She did much good in this direction. In her first development she went to a spiritual meeting, but was from previous theological training not at all pleased with what she heard, and could not be induced to go again.

Some two years ago she found that she could write with a planchette, and in this way it finally leaked out that she was a medium, and on the news reaching the ears of a prominent business man in Boston, who had been convinced of the truthfulness of Spiritualism, he sought her out, and called upon her for a sitting. He then and there felt satisfied, as the family state, that the daughter possessed elements for the development of the phenomena known as "etherization" and "materialization," and so informed her, offering to bring for the purposes of experiment his curtain cabinet, which was simply a section of cloth to be strung across the corner of the room.

These experimental sittings he continued for more than three months. The manifestations from the first continued to improve until full forms appeared, some coming into the room those present claimed to recognize. The mother declared that she saw her spirit husband as distinctly as she ever saw him in earth-life, and the son corroborated her statements. I have also had the same report endorsed by the lady who owns the house where they reside, and who attended the séances with the family. My own experience is as follows: At the first séance I attended the medium was as claimed, unconsciously entranced, and opened the service with a prayer such as would quite naturally have been given by a Baptist minister had he been present in the material form; then came lights in abundance, the odor of phosphorus was so dense and crude that it was as if clouds of smoke were being poured out. Sheets of light quite three feet wide would be seen starting from a small radiant spot at the top of the room; lights would also come from the floor in the same manner, and extend upward, while some would burst forth like a loud part in the center and take for itself that of a human body. I noticed within my reach a large spot of what seemed to be phosphorus oil burning, and I thought I would risk my hand in it to discover what it was; to my astonishment I felt nothing like a cloth, but something indescribably soft and warm. I hid the curtain at the time, under the purported control of "Big Cloud," an Indian brave, and he cried out suddenly that the "white brave" had got one of his spirits. Not another person present knew to what the Indian referred, and I did not at all intend to reveal simply say, in regard to this case, that it involves the existence of marvelous phenomena which I consider to have been honestly presented to my apprehension, but the nature or prime source of which I do not at present comprehend.

no earthly reasons could exist as to an object of deception, there was no money asked or received—neither has any been taken in all her sixteen years of mediumship in a quiet way, among friends. The medium has been all this time warring against the control, and cares not to continue it longer. The controlling spirit—also the medium—seemed anxious to control the strange present that there was no deception practiced on their part, and the mother said regarding the matter that she knew nothing of the subject of Spiritualism, but "Whatever it is, honesty as far as my daughter and ourselves are concerned is in it."

I do not feel at all sure what was witnessed under the circumstances, but as I am writing it out, I should not do justice to myself or the cause, if I failed to give a few thoughts on the subject; hence I will say that I did my best to separate the medium from the things that were passing about the room, as described above. I talked with the purported Indian control about the phosphorus, and asked how he obtained it, and for the secret, etc., etc. I received no satisfaction in this regard; the impression he gave me was that they did not require artificial phosphorus, but it was generated in the medium, and that the atmosphere had largely to do with the brightness of the forms or lights appearing, since in damp weather what was seen was entirely different from that witnessed in dry or cold weather.

Prof. Buchanan asked several questions bearing on these points. Lights—similar in appearance to foot-lights at a theatre—would be dropped upon the floor, one after another, until quite an illumination presented itself before us, they lasting several minutes. I placed my hands upon them, but could detect nothing of anything, and they would reappear when I took my hand from them. I also rubbed my hands upon the hands of the medium, and they would be covered with the same kind of a light that was upon her hands; her mother said that the former appearance appeared in a brilliant light upon her daughter's hand, which lasted many hours. After what I have seen in her presence I cannot well doubt the integrity of the medium or the family, for I fail to see an object for deception on their part.

I confess frankly to admit that I discovered a clear, distinct form, any one save that of the medium when she came out under the control of what purported to be an Indian spirit; and in every one of the séances I attended, she had what looked like a white phosphorescent, smoking cloth, which the spirit repeated, "I am the spirit of the dead," and the medium would walk about the séance-room and show it to all present. There were no features that I could discern; but when a form as large as the medium walked about the séance-room the outlines of it were clearly defined, and it was gradually systematized in my mind, and was again in phosphorescent light, but as the room was in almost total darkness, it was not as satisfactory to me as it would have been had we known for a certainty where the medium was all this time. The question to me is this: Are the members of the family who are in the mediumship in an unconscious state during the occurrence of these things, knowing nothing of what transpires herself? or is what is seen really what it purports to be, i. e., spirits trying to show themselves? This is quite an important thing to know. I talked this point over with the mother, and she was not at all concerned, also with the controlling spirit, and was pleased to find that they were all perfectly willing to have the matter investigated, though the spirit did not wish the forms to be touched without his consent, as it would be likely to injure him, and that he would be glad to attempt to give public séances to skeptics, but to allow a few friends to continue the séances, and when full forms can be seen, and in more light, to allow the public to be admitted.

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These cases are well attested facts. Who can solve the mystery that is involved in what are designated "etherization" and "materialization"? Are all these persons who have the phosphorus emanations generated in their organisms to be set down as frauds, simply because there are individuals who are so contemptible that they will purchase phosphorus oil or illuminating paint to deceive the general public and even the Spiritualists themselves? In arriving at decisions in special instances like that to which I have referred at length in this article, one cannot be too careful, as it is much more difficult to find the true significance of spiritual things than of those encountered in daily life. I shall not attempt to do so simply say, in regard to this case, that it involves the existence of marvelous phenomena which I consider to have been honestly presented to my apprehension, but the nature or prime source of which I do not at present comprehend.

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## Original Essay.

### PRACTICAL RELIGION.

Practical religion is that which controls the lives of people. You may make great professions of belief, but unless you by your every act live and practice what you profess, your belief is of no benefit to yourself or any one else. Every day we see this fact illustrated. The world has at last awakened to the necessity of practical religion in every-day life. Men and women must practice what they preach in order to obtain practical results and practical spiritual benefits. It is supposed that the majority of people now-a-days are seeking for spiritual salvation in some way. We all realize that a material life is short; in some way we feel that we are to have an existence outside of the present body, and we naturally feel as though we should sometime begin to make some preparation for that existence. Now the question arises, what is the best form of preparation? We have so many kinds that it is hard to choose. The great majority desire to shirk all the responsibility they can. We want the easiest preparation attainable. It is a great burden to be all the while on our good behavior. We naturally seek for a religion of the India rubber kind—that will give us the greatest freedom, and at the same time enable us to feel that we are insured against that fire in the other life which, it is said, is never quenched.

Spiritualism says every person must work out his own salvation; that no person, not even the all-wise Creator, can relieve us from the burden of our sins other than by the slow and sure process of education out of our condition of ignorance and selfishness. Every law of the All-wise says the world must progress, and man, the living, acting, immortal part of an All-wise Creator, must of necessity possess that germ of growth which shall go on for all eternity, progressing in all the attributes pertaining to everlasting spirit-growth.

We believe in the religion that will be of the greatest benefit to all the people of the earth. We will not denounce the efforts of any class or denomination that is trying to do good in the world; we have no right to do this. We must say to the good brothers and sisters who in their peculiar ways are trying to make people better: Go on; do all the good you can, and we, as Spiritualists, will help you in our way. If a few backsliders do evil, do not denounce them; but, instead, let us show, by our every act toward them and the people of the world, that we will try and help them in every way possible to do better and to be better men and women.

Materialism is the hardest enemy which progressive people have to combat. It is hard to make some people believe that they are spirits inhabiting material bodies only for a short time. They can by no method of reasoning of their own, realize their responsibilities and importance as such spiritual beings, and consequently are bound by the chains of materialism and all its attendant evils, perhaps during their earthly existence. Spiritual progress they cannot attain because of their blindness. In our opinion, the only true practical religion of to day is that which teaches mankind that the All-Wise Creator created every human being, through material conditions, for an everlasting spiritual existence, and has implanted in the souls of all the desire for something higher and better than that which they now have. This desire or principle which each soul possesses may lay dormant for a time, but a period arrives in the life of every human being when it feels it has a higher and better destiny than that of the animal or the mere material. When we can realize that our home, when we pass out of the body, is not a long way off, that we shall be the same individuals, as spirits, we were in the body, and that we, in making the change, have increased our powers of educating and developing ourselves to a condition of greater usefulness, not only to ourselves but to the whole human family, then we will begin to realize the all-wise purpose of our creation.

We must realize in our life upon this earth that, as spiritual beings inhabiting a material condition, we are placed here for a higher purpose than the gratification of material interests and desires only; that as immortal beings we must help each other materially and spiritually. When we do this we are certainly working in the interests of progress. All who have the material and spiritual welfare of the human family at heart, cannot do too much if they devote every moment of their earthly lives to the work of assisting those who are in need. God, in his infinite wisdom, continues the work of creation; there is no such thing as stopping; and as such work continues, the same necessities for relief and help continue.

When all religious denominations agree that the watch-cry shall be: "Spiritual progress to all people!" then there will in reality be but one church and one common brotherhood in all the earth, and finally all evil will be driven from the earth, and God and goodness reign triumphant.

### May Magazines.

THE WOMAN'S WORLD.—"Carmen Sylva," the "Poet-Queen," is the subject of a paper by Emma B. Mawer, of Bucharest. As an artist of a variety of gifts, and excellent in all, Princess Elisabeth of Wied, the person referred to, furnishes material of a most interesting nature for an appreciative biographer. Her picture is given as a frontispiece, and three fine engravings illustrate the text. In "The Children of a Great City," Part II., accounts are given of destitution and suffering among the waifs of a vast metropolis, alms being made to one of them upon being taken to the country for the first time saying to his teacher, "Oh! miss, what a big sky they've got 'ere!" as illustrative of the limitations of their daily life. H. R. H. Princess Christian continues her instructive papers on "Nursing as a Profession for Women." Other articles of interest are "Summer Days in Brittany," "The Pictures of Sappho," etc. New York: Cassell & Co.

THE ELECTRICAL ENGINEER.—Editorially it is remarked that it is unfortunate for the gentleman said to have found in India evidence of the telephone having been in use there two thousand years, that he did not get to this country before the late decision of the Supreme Court in favor of Prof. Bell as its inventor. Some one having inquired whether the use of the electric current for the execution of criminals will debase the science, a correspondent replies that there is no more reason for an electrician objecting to the use of products dealt in by them being employed for that purpose. "Capital punishment," he says, "is right or it is wrong. If right, it cannot lower any means that can be employed to effect it. If wrong, it is degrading not only to all helping to bring it about—sheriff, judge, jury and law-makers—but to all who even approve of it." New York: Elek. Pub. Co.

HALY'S JOURNAL OF HEALTH.—In the May number of this popular monthly the labor question is the subject of the opening article, in which it is said that there is something radically wrong when men and

women of ability, holding subordinate positions, are forced to labor all day and often a portion of the night in the exercise of integrity, skill and exactitude, for grossly inadequate compensation, whilst the profit of their labor is enriching a few capitalists, and enabling them to live in idleness and dissipation. An instance of "Mysterious Slight" is related in an article bearing that name, describing the remarkably clear clairvoyance of a child ten years of age attending school in Lancaster County, Pa., the exercise of the gift being superinduced by entrancement. It is announced that Mrs. Denmore's "History of Mind Cure," began in *Harriet's World*, is to be completed in this magazine, the first of the new series to appear in the June number. New York: 206 Broadway.

THE QUIVER.—A fine frontispiece illustrates "Pain and Grief: A New Story with an Old Ending." New portions of Lambert Shields' great story, "Not All in Vain," and "Wanted, A Governor," are followed by "The Least of These My Brethren," a story of German philanthropy. An interesting account is also given of providing poor children in London with half-penny dinners, it being thought better to have them pay that small amount, than lead to pauperizing by supplying gratuitously; yet those who are unable to pay even that are given tickets. Eighteen hundred to two thousand children are fed. One girl said she seldom had anything from dinner to dinner. School teachers find them more teachable. Saldone: "It is hard work driving knowledge into their brains when they want food in their mouths." New York: Cassell & Co.

VICK'S ILLUSTRATED MONTHLY.—"Arbor Day" is the topic of the leading article, in which a plea is made for the protection of forests, especially those of the Adirondack region, the destruction of which is rapidly progressing. The New York Orchid Exhibition of last February is the subject of an illustrated paper, and "My Neighbor's Plants," "Ornamental Vines," "Cultivation of Flowers" and "Garden Queries" are some of the topics treated upon. Rochester, N. Y.: James Vick.

THE GRAMMAR SCHOOL.—"True Story of a Tame Crow," "Street Scenes in Paris," and "A Glance of Child-Life in Labrador," are among the interesting contents of the April No.; in the Supplement, No. VI., of "Little Biographies," "Famous Trials," "Health and Strength Papers," "Anne Maria's House-Keeping," "Through a Microscope," "A Boy's Workshop," etc. The same month's issues of the *Primary, Monthly*, and *Intermediate*, are interestingly filled. Interstate Pub. Co., Boston and Chicago.

THE HOMILETIC REVIEW.—REV. R. S. STORRS, D. D., is the subject of the sixth criticism on "Representative Preachers of the Day." The various departments, "Review," "Sermonic," "Miscellaneous" and "Editorial," are contributed to by the best writers in the line of thought and discussion to which this periodical is devoted. New York: Funk & Wagnall.

THE KIDNAPER.—A new monthly, the first number of which appears this month, the aim being to simplify and reduce to practice the most advanced stages of Kindergarten work. Elizabeth P. Peabody, the veteran educationalist, responds to the question "What was Froebel's Discovery?" The entire contents are admirably well adapted to the purpose of the work, which promises to be a great help to teachers and parents. Chicago, Ill.: Alice B. Stockham & Co., Publishers.

### Verifications of Spirit-Messages.

CLARA HARTON-ALEXANDER BAILEY.  
In the BANNER OF LIGHT of March 31st, through the mediumship of Mrs. R. F. Smith, is a communication from CLARA HARTON, of East Hampton, Conn., which I recognize as coming from my sister, who passed away many years ago at the age of two years and six months, I have heard my mother say. She gives the names of my brothers, in spirit-life, which are correct, and mentions our angel mother and grandmother, who are with her, also the sister living in Lawrence, Mass. Jason lost his arm in the army, which caused his death, which is referred to. The message of ALEXANDER BAILEY, in the BANNER of March 17th, I recognize as coming from him. He was bitterly opposed to Spiritualism, as he says. Philadelphia, Pa. Mrs. F. H. MORRILL.

CAPT. ISAAC HAMILTON.  
In the BANNER OF LIGHT of April 7th, is a message from CAPT. ISAAC HAMILTON of Portland, Me., who was an acquaintance of mine, and worked for the same firm that I did in New London, Conn. I am the "Jackson" he referred to, and the "John" he spoke of was my cousin, John Tyler Coulter. Capt. Hamilton was a good, square man, "chuck-full" of humanity. He has been in communication with me for the last year or more. ANDREW JACKSON STICKNEY. Methuen, Mass., May 6th, 1888.

BERNICE HUNT.  
The communication from BERNICE HUNT in the BANNER OF LIGHT of April 28th, is correct in every particular, and her mother was very much pleased to receive it. The names she mentions are all recognized. Respectfully yours, R. A. GAGE. Haverhill, Mass., May 6th.

CHARLES ARMITAGE.  
We acknowledge with much pleasure the message in the BANNER OF LIGHT of April 28th, purporting to have come through the mediumship of Mrs. R. F. Smith, from my son CHARLES ARMITAGE, of Saugus, who passed to the "higher life" some ten years ago. The message which he gave me recognized as correct in every particular, and as he stated, we often realize his presence in the home-circle, which is a source of great comfort to us. Yours truly, JAMES ARMITAGE. Saugus, Mass., May 7th, 1888.

Warned of his Death in a Dream.  
A. F. McNeal, a well known citizen of Rawson, O., says a Columbus special to the *Pittsburgh Dispatch*, died recently after a short illness, and now comes a weird story connected with this fact, which is as fully authenticated as his death. On the night of the 28th of January, of this year, he, like Joseph, "dreamed a dream" that he died, and went to heaven. In his dream the date of his death, April 26th, was firmly fixed upon his mind. In "the beautiful city, whose maker and builder is God," he dreamed that he met Mr. Mahlon Povemire, of Ada, an old acquaintance and friend, and asked him when he had died and left the earth. Povemire replied that he had died and come to the eternal world a week before. There were other striking circumstances in the dream equally as strange, and the next morning when McNeal awoke he reduced the details to writing. He was then in excellent health. His wife found the manuscript a few days after it was written, and it worried the wife a good deal, but she said nothing to her husband concerning it. Yesterday, April 26th, McNeal died, while Povemire joined the great majority one week ago yesterday. The case is a remarkable one, but it cannot be laughed down, for every word of it is true, and the substance of McNeal's dream is in manuscript, just as he wrote it three months ago.

NEW MUSIC.—We have received the following, from White, Smith & Co., Music Publishers, 516 Washington street, Boston: "The Last Rose of Summer," "Garry Owen," "St. Patrick's Day," each arranged for violin and piano by H. Viennet, op. 33; "Valse Noire," Schubert, arranged and piano, by Ambrose Davenport; "Beyond the Shadow," words and music by C. A. White; "A Lone Cross must Bear," contralto solo, words and music by C. A. White; "No Sorrow Yonder, Darling," song and chorus by Rev. Geo. G. Phelps; "Climbing the Golden Stair," song and chorus by C. A. White; "The Daylight Softly Fades," serenade, music by Philip Greeley; "The Ash Grove," violin solo with piano accompaniment, by Henry Farmer; "Adieu, Winter," song by R. H. Shefton; "Kermesse," op. 71, by Durand; "Holy, Holy, Lord God Almighty," sacred quartette for mixed voices, by Gounod; "Elementary Vocalizes," by F. Sieber; also the *Folia* for May, which contains good music and much interesting miscellany. We have received from J. Fischer & Bro., No. 7 Bible House, New York, "Hymn of Praise," the 100th Psalm, for soprano, alto, tenor and bass, composed by E. Gebhardt.

RECEIVED: SOME SPECIMENS OF ARTISTIC WORK, from the Printing House of Rockwell & Churchill, 89 Arch street, Boston, Mass.

THE FLOWER GIRLS OF MANSLFIELD, by Emily Zola, T. B. Peterson & Brothers, Publishers, Philadelphia, Pa.



## Banner Correspondence.

## Illinois.

CHICAGO.—K. G. W. writes: "The cause of Spiritualism is prospering in Chicago, and we have a number of societies and many good mediums. Among those who have many friends here and deserve popularity is Mrs. Belle F. Hamilton. She has been here but a few months, and for several years one of the best mediums in Cincinnati. Since taking up her residence here she has appeared on the rostrum of several of our societies, giving a great number of satisfactory tests. She has accomplished an especially good work for the Young People's Progressive Society, which is ably managed by Mr. Overdale. Judging by her peculiarly satisfactory services in this phase of mediumship, it would be a matter of great benefit to the cause if she were constantly employed in this public work.

Two of her controls, 'Little Nannie Keniston' and 'Mingo' the Indian child, have greatly endeared themselves to many, and have given frequent and remarkable tests. Every Thursday evening at 8 o'clock, Mrs. Hamilton gives a public seance at her home, 100 South Paulina street, when she is controlled by these and other spirits who come to bring the tidings of the life beyond to those who attend. These circles are strictly test circles, and there is no better place for an investigator to study spiritual phenomena. One remarkable phase of Mrs. Hamilton's mediumship is her control by two German spirits, who speak the purest German. In her normal condition she cannot speak a word of that language. She consequently has always had a large German patronage.

One of the finest circles Mrs. H. has yet given, occurred on a recent Thursday evening. About twenty persons were present. The conditions were harmonious, and many excellent tests were presented and fully recognized. Among those receiving tests were two professors in our medical colleges, who testified to the identity of friends who came to them, and gave their names.

A gentleman who had never attended a seance before, went home believing in the reality of a life beyond this mortal breath, and that the loved ones who pass away from us are only just beyond awaiting our coming. His dear wife had closed her eyes to earth about a year before. 'Little Nannie' wrote her name in full on the slate, and addressed him by his first name, begging him not to doubt, but to believe that she still lived and loved him. The gentleman was converted from a skeptic to a profound and joyful believer in eternal life. A little child who had died of scarlet fever, was seen by the medium, and demonstrated its identity to its mother, who was present. Every one received one or more conclusive tests; and taken altogether, it was a most remarkable seance. Many present have gladly consented to have their names given as references as to the truthfulness of the tests to any one who may ask Mrs. Hamilton for them. Her Thursday night circles are indeed remarkable; and herein lies a great work, for Mrs. H. is really one of the best test mediums before the public."

## New York.

ALBANY.—A correspondent writes that at the meeting of the Ladies' Aid, April 20th, Henry J. Pierce presented to the First Spiritualist Society a beautiful water-color, life-size portrait of the Vice-President, Mr. J. D. C. Chism, through whose efforts the society was organized and has attained its present prosperous condition. The presentation was made by Mr. M. Carl, Treasurer of the society, in a few well-chosen words, and was responded to by the President, Mr. D. M. S. Pero, whose remarks were reported in the Telegram as follows:

"I feel my inability to command language to properly express my earnest desire to do justice to the artist or the original of the portrait, and to express my appreciation of merit. However, I accept this generous gift in behalf of the First Spiritualist Society, prompted, I trust, by the same motives that actuated the artist, who produced this specimen of workmanlike ship. Mr. Pierce, as a token of respect to one to whom we owe a debt of gratitude that we can never pay; whose vigor, whose constancy, whose magnanimity, whose penetration and vigilance are allowed to merit the highest praises, and which appear to have seldom been surpassed. Of course I refer to the original of this portrait, whose force of character controlled his more active and stronger qualities and prevented them from running into excess. His heroism has been exempted from all timidity, his fragility from aversion, his friendship from partiality, his enterprise from turbulence and vain ambition. He has guarded himself with equal care and equal success from less intruders at his age. Endowed with great command over himself, he has attained an age that but few of us will reach. We are, under his guidance, sharing the praise of success as a spiritual organization. Nature, as if deposed this specimen of workmanlike ship of her skill should be set in the fairest light, has bestowed on him bold accomplishments, vigor of limbs, dignity of shape and air, and a pleasant, engaging and open countenance, which, under the domination of a sage or wise man, the philosophers have been fond of delineating, rather as a fiction of their imaginations than in hope of ever seeing it reduced to practice, so well are all his virtues tempered, so justly are they blended, and so powerfully does each prevent the other from exceeding its proper bounds. With justifiable pride in his achievements and establish the brotherhood of man and the fatherhood of God, he has forced a favorable opinion from those who differ with him theologically, by his earnestness and sincerity and practical what he preaches."

Carrie E. S. Twing occupies the platform for this society during May, and Mrs. H. S. Lake in June. NEW YORK CITY.—E. W. Cannon writes: "At the afternoon meeting in Adelphi Hall on Sunday, May 6th, we were treated to what the author called an Inspirational address, entitled: 'Truths and Facts of Society in the Nineteenth Century.' It was far above the average of inspirational addresses, and was one of the very best we ever listened to. The speaker had taken the pains to reduce her inspirations to writing, and thereby greatly increased their force and general correctness, while her reading did not prevent her giving effect to those trenchant passages in which she portrayed the errors of society, and the persecutions of one sect toward all others, which had continued from the earliest time to the present. It was an address that will be remembered by all who heard it."

BROOKLYN, E. D.—A correspondent writes: "The meetings held for several months past in Europa Hall have been discontinued for the summer. With no outside help, Mr. Henderson and her son have, during the past season, managed to maintain services at this hall, whereby many have been greatly benefited spiritually and materially."

## Massachusetts.

ATTLEBORO.—W. F. Shattuck, President of the First Spiritualist Society, writes: "On Sunday, April 22d, Sylvester Judd, through his medium, Dr. H. P. Fairchild of Boston, Mass., delivered two lectures. Afternoon subject, 'Bible Communism'; evening subject, 'Second Coming of Christ.' At the close of the evening lecture he gave quite a number of tests, all of which were fully recognized.

Tuesday evening, Dr. Fairchild delivered the first lecture on Spiritualism ever given in North Attleboro. The hall was well filled, and the lecture created a profound sensation, awakening a strong feeling in favor of Spiritualism in that place. On Thursday and Friday evenings he held two public seances in our hall, many of the prominent persons of the place attending. A large number of tests were given and recognized.

On Sunday, April 29th, afternoon and evening, he again occupied our platform, addressing a large and attentive audience. Fully recognized evidences of the presence of spirits were given, awakening much interest.

Dr. F. has gained a large number of friends in this place, and the wish of all is that we shall soon be blessed with his presence again. He is an able expounder of spiritual knowledge one who will make a lasting impression upon all assemblies he addresses."

PIGION COVE.—Mrs. O. M. Murvey writes: "The Children's Lyceum here is under obligations to Mr. Alonzo Danforth for a present of fifteen sets of cards of his 'Children's Progressive Lyceum Educator.' This gift supplies a want felt here since the Lyceum was organized, namely, a course of teaching whereby the children may learn the object of the Lyceum and what it is to be a Spiritualist. Card No. 1 was used in the Lyceum exercises, May 7th, and proved both interesting and instructive. Thanks are also due to Miss M. T. Shelhamer for a present of music.

Mrs. Ida Whitlock, and Mrs. Cutler of Philadelphia, were with us during the past winter, and gave words of encouragement and substantial help to the Lyceum work here. Mrs. Whitlock gave books and music. Mrs. Cutler left the Spiritualists here better off to a pecuniary way, we feel grateful for these evidences of an interest taken in the work here by these kind friends."

## Pennsylvania.

PHILADELPHIA.—Joseph Wood writes: "The First Association of Spiritualists of this city was highly favored during the five Sundays of April, with the ministrations of Mrs. H. S. Lake, of Boston. The lectures given by her guides developed a wonderful depth as to the philosophy and the natural religion embodied in Modern Spiritualism.

Mrs. Lake has been all along a great favorite with the people of Philadelphia, and during this engagement she has exceeded her past popularity. The audiences increased in number and in interest from her first appearance until the closing services of her engagement, April 29th. One favorable feature of her ministrations was that she made it plain to the sense of her hearers that she was but an instrument in the hands and under the influence of a permanent intelligence. Her psychometric readings were of the highest order, and were fully appreciated.

Mrs. Lake is engaged for the closing of the camp at Parkland in September next, and the opening of the lecture season in Philadelphia in October."

BRADFORD.—S. Well informs us that the Bradford Investigating Club has just been organized at this place, at a late meeting of which a Committee was appointed to make arrangements for the visit of a good test medium.

O. J. Curtis, writing from the same place, says: "We have a Liberal Society in Bradford, consisting of one hundred members, one-half Spiritualists, the other half Liberalists. Meetings are held on Sunday evening, and are very interesting. We have music, speeches, readings, recitations and spiritual manifestations. We are greatly in need of a test medium. Will some one of the many whose route lies through this place give us a call?"

## Utah.

OGDEN CITY.—Mrs. F. A. Logan writes: "I address you from the home of our mediumistic sister, Mrs. E. N. Balcom, after six months of peregrination in Colorado and Wyoming, finding in each place some adherents to our philosophy. My audiences have comprised persons from churches, infidels and agnostics, as well as Spiritualists. In Leadville, a learned doctor challenged me to a discussion on Spiritualism versus Agnosticism, which I accepted, and the expression of the large audiences at its close proved that I won. Moses and Mattie Hull had at that time been doing a good work in Leadville. I found Mrs. Emma J. Bullene doing a good work in Cheyenne. Leadville is also an open field for workers who have sufficient spirituality and executive ability to hire their own hall, do their own advertising, and meet all their expenses. The average worker would come out all right, having the consciousness of being approved of heaven.

The California State Camp-Meeting, which opens the third day of June in our beautiful city of Oakland, is drawing me that way, but en route I shall stop in the principal towns on the Central Pacific to lecture and distribute spiritual literature, trusting that at the close of each day I may feel I have not lived in vain, but that some little good has been done, by scattering 'the gems of the beautiful' by the wayside."

## Minnesota.

ST. PAUL.—Morris S. Liden writes: "Though this is a place of considerable size and importance, there is no Spiritualist society within its limits. I have endeavored to awaken an interest sufficient to start one; have advertised in the daily papers for that purpose, yet no response comes to my request. The churches seem to have things all their own way, and the Spiritualists nothing in theirs. Why this apathy should exist I do not know, but am sure it cannot long remain so. I am rapidly developing as an impressionable speaker, and when sufficiently advanced will continue to work at my trade for support, and give my services as a medium free to the public. In this way I hope to give an impetus to the spiritual cause in St. Paul. My address is 459 Broadway."

## Iowa.

NEWTON.—O. S. B. writes that by reason of a lack of mediums, Spiritualism is not as well known in Newton as could be desired. A liberal sentiment, however, seems to be prevailing the people in the churches.

A correspondent of the Herald of N. wrote, recently, asking the editor and the ministers to bring forth their "strong reasons," as the apostle in "holy writ" has it, for their belief in a future life. The editor replied on the ground of the inherent and instinctive naturalness of such a faith;—the ministers remained silent.

## Missouri.

BONNE TERRE.—Dr. S. J. Snoddece writes: "I wish to acknowledge the receipt of a number of copies of the BANNER OF LIGHT, Better Way, Golden Gate and Carrier Dove for the Free Reading-Room at this place, from unknown friends. I placed some of these papers on the tables at various times, but found those in charge removed them at once. Friends of the cause will please in the future direct their packages to me, and I will distribute them from my store and office."

## Passed to Spirit-Life.

From his home, in Hamilton Township, Van Buren Co., Michigan, April 11th, 1888, Robert Nesbitt, aged 78 years and 24 days.

Mr. Nesbitt was born in County Antrim, Ireland, March 18th, 1810; came to America at the age of fourteen years, and to Michigan in 1828. He was three times married, his first wife, Miss Mary Beadle, living but six months; then he married Miss Maria Conley, who bore him five children, four of whom, with their mother, preceded him to spirit-life. Then in 1858, he married Miss Sarah Ann, who bore him one of whom is in the Summer-Land. He was a millwright by trade, and built the first saw-mill and also the first grist-mill in Kalamazoo; saved the first cargo of lumber (black walnut) that ever went to California by way of Lake Michigan. During his residence in Van Buren Co. he built and wore out five saw-mills, besides many others in Michigan and Wisconsin. In his old age he was as good as his word, and his hand was ever open to all the deserving and needy. Though born and reared under orthodox religious beliefs, he was a natural mind led him to doubt the popular dogmas of the times, and when the "Rochester rappings" began to attract attention, he early became an earnest investigator of Spiritualism, in which he was ably seconded by Mrs. Nesbitt, who was so fortunate as to possess many of the qualities of a medium. He was a great reader, and early procured and read A. J. Davis's works, Lardner's works and many periodicals, and he was a great student of the Bible, and read his favorite advocacy of what he considered the truth, and his contempt for all sham and frauds. There was no formal objection at the funeral, which was held on the 14th inst., at 10 o'clock, at the residence of his daughter, Mrs. J. W. Nesbitt, which a pillow of white carnations, rose buds, lilies and immortelles, were especially fine. Before his departure he gave minute directions with regard to his funeral, and directed every particular of the funeral, selecting the pallbearers, speakers, etc., and particularly directed that no music be played, and that the funeral be held at the residence of his daughter, Mrs. J. W. Nesbitt, which a pillow of white carnations, rose buds, lilies and immortelles, were especially fine. Before his departure he gave minute directions with regard to his funeral, and directed every particular of the funeral, selecting the pallbearers, speakers, etc., and particularly directed that no music be played, and that the funeral be held at the residence of his daughter, Mrs. J. W. Nesbitt, which a pillow of white carnations, rose buds, lilies and immortelles, were especially fine. 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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 personal 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 name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or publish manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.  
When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.  
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

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

#### Spiritualism and its Origin.

A writer in the *Baptist Quarterly Review* has undertaken to describe the origin of Modern Spiritualism with a precision of detail that is clearly intended to furnish the basis for any sort of inference to which he might have been predetermined. In collecting all the minutiae of information belonging to the beginnings of Spiritualism as a new revelation to the world, he compiles a narrative whose obvious purpose is to disparage the significance of the early phenomena, and in all respects to bring the agencies necessarily employed into unmerited discredit and contempt. Among the other statements made with such an air of ostentatious accuracy by this writer, is one to the effect that, a few days after the first revelation, "a neighbor suddenly seized little Katie Fox, and found her in the act of producing the raps with her hands." Upon which the child is reported to have burst into hysterical screams, and all further communication with spirits that night was ended. Thus early, adds the writer, "was the fraudulent nature of the new religion revealed." This story is a sheer, unmitigated falsehood. The writer in the *Baptist Quarterly* has picked it up as one of the many stories set afloat in the neighborhood of the Fox residence, and believed that he had discovered something of which no one ever heard before; whereas it is nothing more than one of the manufactured falsehoods of forty years ago, which was long since buried in forgetfulness.

Again he says that many persons, ready at first to testify to the mysterious origin of the raps, became "fully convinced that they were never produced except by the physical and voluntary action of the girls themselves; in short, that the entire work was an imposition and a cheat." The naked falsity of this statement is more than its complete refutation. No such conviction of the physical production of the raps was ever reached in the locality of their origin. It suits the purpose of this writer, a little further on, to speak of the people of the immediate neighborhood as ignorant and credulous, easily duped and addicted to the ready reception of impositions and delusions. That being the case, they would naturally have been much more likely to credit such an imposition as he is determined to have it appear that the raps were, and instead of being inclined to criticize and investigate they would have been eager to swallow without discrimination. But the real animus of the writer appears in this inference he is so ready to draw from this report which he so promptly credits, and it is that "this judgment of the Fox Family is doubtless a correct one." That word "doubtless" is a very convenient one for such a judge of evidence as he assumes to be to employ. Plain facts, attested by scores of reputable people, are to go down before the mere "doubtless" of this high master of testimony. Doubtless he swallows his own church-creed on the strength of the same sort of reasoning.

Another fact is of interest, he goes on to say. It is "that the Fox sisters never seemed to lead the advance of new discoveries along this line. The raps constituted their chief stock-in-trade; others developed the principal part of the manifestations known later." Well, and what of that? How would he have had it? Because things have not proceeded according to the notion of a man who offers them only contempt however they might proceed, therefore they are entitled neither to credence nor respect. He would have one of the little Fox sisters become a John the Baptist, and insist that all the phenomena should develop not only through her organization but by her direction. Not so was it ordained that this latest revelation should be given to the world. The invisibles "doubtless" saw that the time had come for opening communication with mortals without the aid of them.

The rappings were heard in the house in 1844, when occupied by an entire family, and in 1847, when occupied by still another, hence could not have originated, as this writer asserts, with the child making them with her fingers in 1845. That they did not depend for their occurrence upon the presence of the child is shown by the fact that one night all the family except Mr. Fox left the house, still the sounds were heard equally as distinct, and questions were answered by them.

instrumentality of leaders, and directly, not depending on interpreters, pontiffs, priests, councils or synods. Human assumption of authority to lay down rules for the spiritual sustenance and guidance of others, was at an end. The mysterious little raps were the still, small voice, that prognosticated the close of the old regime. It is nothing that its adherents, who have known no other agency or channel for the reception of divine influences, should demand of the new revelation that it should show its certificate in the form of a leader, but to have done so would have tended to discredit the new revelation.

We need not stop, of course, to call the reader's attention to the fling in which this "better-than-thou" writer indulges, in his characteristic remark that "the raps constituted their chief stock-in-trade." What if we were to say to him in return, that immersion, that is, a full bath, constituted the substance of his religious business. But why it is out of order that the raps should come through one, and in the progress of development the other phenomena through others, he unhappily leaves us to guess. He proceeds to amplify his statements thus far made with a ridiculously absurd story about visitors becoming so numerous at the Fox cottage as to make it necessary for Mr. Hyde, the owner, to order the Fox family to vacate it, after which the raps were no longer heard in the little tenant house. Also, that Mr. Hyde expressed regrets that he did not build a high fence around the tenant house, and collect an admission fee from all visitors, and thus extirpate Spiritualism where it originated, instead of sending his tenants forth, and "placing the seed in such soil that it should germinate a mighty harvest." All that is sheer nonsense, which in no event has anything whatever to do with the impartial investigation of the subject, while it does most clearly reveal the prejudice of the one who nevertheless asks to be listened to with the respect due an investigator. It is this authoritative air, this conceit of superiority, this detestable pharisaism, that provokes the general contempt.

"The Fox Sisters are probably still living," mindingly gives out this would-be local historian. He ought to know not only whether they are probably living, but that they actually are living; else he should have said nothing about it. Reliable historians, one of whom he would like to be considered, do not indulge in these "doubtlesses" and "probablies," as the writer in the *Baptist Quarterly* does. Now what are his labored deductions from the foregoing statements and perhaps? That Spiritualism "promised to be a revelation from higher powers"; that it "appealed to that morbid sentiment among the credulous which always expects some new revelation from the divine to the human"; that "it demanded the darkness of midnight to make heard its messages from the other world"; that it "sprang from sources illiterate, and without moral or religious ideas or conceptions"; that it was "utterly alien to the thought of the community" from among which it arose; that it was "early a convicted impostor, which owed its existence to composition and falsehood of the baldest type"; that it was at first "an accident, the work of a child," the deception of a moment, caught up to be expanded into a system in only a few months"; that "it had nothing of the religious about it at first"; that it was "the negation of law, and is intangible and immaterial."

Furthermore, that "its strongest efforts have been in the direction of materializing its work, and in every instance where full investigation has been accomplished they have proved to be frauds or failures"; that "it is diffusive and not concentrative in its habit"; and that it "has built no Mecca, and hardly has a shelter for its relics." He is likewise troubled at the thought that, while Spiritualism "has scattered itself among the nations," "its effect upon the religious nature of man is as deadly as is carbonic acid gas upon respiration." He says that, while "professing to be spiritual, materialism grows ranker where Spiritualism most abounds"; that if it is law-abiding, "it is because of the utter lack of all law in its system"; that it is "utterly without creed or uniform doctrine," the tendencies of every one being his highest moral motives; and that is "powerless to restrain men"; and with not moral force enough to build up one noble character, or reform one fallen human being; and, lastly, that "it stands united only in its opposition to the revealed religion of Jesus Christ." What, then, is this revealed religion of Jesus Christ over which there have been long centuries of cruel and bloody contention? If revealed, it certainly ought to be perfectly easy to comprehend, and therefore above all dispute. What is truly religious about the teachings of Jesus is no more rejected by Spiritualists than by any class of professing Christians who come short in its practice. It is the theology built over it that Spiritualists reject.

As for a creed, why should the want of one be any evidence against the merits of Spiritualism? Why a creed any more than a leader? What is there in either, we demand to know, that establishes the fact of a revelation? Authority is the sole inspiration of the one, and ambition of the other. It surely is no detriment to any new religion that its only statement of belief is that God is the common Father, in whose love we all live and move and have our being, and that every one's own conduct, and not vicarious atonement, will be his judge in the court of conscience. Spiritualists do not hold, as the writer we are discussing evidently does, that a person may go on in a course of wrong-doing to the end of his earthly life, and then by professing repentance get rid of his punishment by the punishment of some one else, called vicarious atonement. Neither do they believe that Jesus Christ was God, as a great many people who are not Spiritualists refuse to believe; nor in endless punishment, in hell or anywhere else; nor in a God of revengefulness, who gets angry with his erring and imperfect creatures. Nor in any of the rest of what is fast becoming, in the estimation of millions, a discredited superstition.

Upon discovery that Kate was the most effective medium, she was sent to reside with her sister in Rochester, so that the family might avoid a continuation of the annoyance they had been subject to, and not by order of Mr. Hyde, who was himself an interested observer of the phenomena. So far from it being true, as asserted, that efforts were made to spread the "delusion" and sow the seed thereof, "they shrunk," says Mr. Capron, in the fullest and most authentic history of the events, "from notoriety and from having their names connected with such a strange and unpopular affair. Their efforts were rather to get rid of the trouble than to make themselves notorious by it. But in this they did not succeed. The unseen visitors were so entirely beyond their control, that the demonstrations would be made and sounds be heard by all who visited them."

(1) At a public meeting in November, 1846, at Corinthian Hall, Rochester, a committee of three ladies took the Fox Sisters into a room, and so examined them they were positive no appliances were about them to produce the sounds. They were exposed, and reported to the audience as follows: "When they were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankles, we all heard the rapping on the wall and floor distinctly."

telligent people, the sacerdotal gibberish of the centuries. But whether it does or not, that can rightly have no bearing whatever on the question whether the phenomena of Spiritualism do not establish the fact of direct communication between the other world and this. And this is the point on which the *Baptist Quarterly* writer says and can say nothing.

He says that Spiritualism is the outgrowth of no antecedent causes. How does he know that? Can he know of the existence of all the causes in the universe that are likely to yield precisely this development? Therefore, because he does not happen to comprehend and understand everything, he jumps to the conclusion that the movement is "of Providence, in whose hands rest alike the fall of the sparrow and the changes of the universe." He is only indulging in the cant with which he is clearly familiar, but he has none the less reached the truth about it. It is of Providence, and in its good time and own way. And for that reason he may very properly conclude with the humbler determination that "we may not feel ourselves called upon to read clearly the entire lesson of this movement." He may try to get out of his evident dilemma by asserting, as he does, that "there are not wanting those in high repute as educators and scholars, who interpret them as attempts of Satan to counterfeit the great forces and operations of Christianity." But that does but show again what an essential agent in the scheme of old theology Satan is, without whom the structure of its creeds would tumble to the ground. On the whole this writer is inclined to give the whole matter up as too deep for him. He cries out that, after much study of the subject, the conviction has steadily grown on him that "after centuries of civilization the human heart has not become by the breadth of a line more refined nor holy," and that "no leaders may be so immoral, no imposition so base, and no new faith so gross, that they may not appeal to the weakness and wickedness of millions of men." He sticks to "the faith which was once for all delivered unto the saints," although it does not seem, by his own statements, to have done much good, with civilization to help, in making men's hearts more refined and holy. If we found it to be so unproductive of good results as he himself confesses, we hardly think we should set up such a cry against almost any new revelation that promised at least as much as the little that an old professed revelation had accomplished.

#### The Trust Serpent.

The following "trusts" have either been coiled, or are in process of so being, about the American people: "Sugar," "Castor Oil," "School Slates," "Steel Rail," "Iron," "Bessemer Steel," "Plow," "Thresher," "Nail," "Steel and Iron Beam," "Wrought Iron," "Iron Nail," "Stone," "Paper Bag," "Honey," "Oil Cloth," "Regular Doctor," "Graduated Pharmacist"—with more to come.

WOMEN WORKERS IN THE CHURCH.—Usually many of the most efficient and persistent workers are to be found among the women. The most church and hesitating among these may be encouraged by learning more fully of the work of the church. In the presence of Mary, in her devoted service to Christ, and of her ministrations to the poor, it was the women who were last at the cross, and first at the sepulchre. Priests could not have carried out the work of the church, but for the women who were last at the cross, and first at the sepulchre. Priests could not have carried out the work of the church, but for the women who were last at the cross, and first at the sepulchre.

The modern Methodists have, however, just "officially" declined to give the nineteenth century "women-workers in the church" any other recognition than the stunted one generally accorded by the ministerial Behemoths to the theology "hewers of wood and drawers of water."

Rev. Dr. Talmage's recent random shot at Spiritualism has "found mark the archer never meant," in that his arrow has reached the sensibilities of many writers all over the continent—who are not Spiritualists recognized—and led them to reply to his extraordinary charges. As one instance, a correspondent forwards us a letter signed "Inquirer," which was printed in the *Moncton, N. B., Daily Times*—its author, we are informed, being a local clergyman! The ground taken is excellent—mostly on a biblical basis, as might naturally be expected. We shall present the main points of this article in our next issue.

Our Free Circle-Room continues to be well filled Tuesday and Friday afternoons, by intelligent people, who appear to be favorably interested, when listening to what the different spirits have to say.—We tender grateful thanks to friends whose names are not known to us for choice flowers placed on the table, and also to J. Q. A. Hill and Mrs. S. C. Chase for beautiful specimens of flowering arbutus.

London (Eng.) has four hundred and forty-four burying-grounds. No wonder that typhoid fever is so prevalent in that city. Better root out the grave-yards and establish crematories instead. The most important thing is to keep people healthy, or healthier than they are in large cities, by banishing sentiment, or false "respect for the dead," and thus prevent the suffering and premature death of the living.

The *St. Augustine (Fla.) Press*, for April 21st, copies in full, with due credit, The BANNER's recent editorial on a late discourse on Spiritualism in San Francisco, wherein Father Prendergast, the Roman Catholic Vicar-General, made his important admissions as to the verity of the phenomena—the source of them only being his point of attack.

The *Two Worlds* places before its readers our remarks on the attempt made in the State Legislature to stamp out Spiritualism in Massachusetts, and commends the details therein given "to the attention of Spiritualists in other countries besides America."

AN AFFLICTED MEDIUM.—We learn that the widow of the late John P. Dimond had another affliction befall her within a few days, by reason of a fall, which fractured her hip. She is now confined to her bed, and is utterly helpless. She is reported to be in very destitute circumstances, No. 12 Kendall street, Boston, where those who feel to render her pecuniary assistance can send their offerings, which will be highly appreciated.

We are informed, through a circular, that C. M. Brown, founder and editor of the *Eastern Star*, has sold out his interest in that paper, and it will hereafter be published by a stock company at Bangor, Me. E. Schuyler Wardwell (who is also editor of the *Bucksport Clipper*) will have charge of the editorial department under the new arrangement.

Attention is called to the announcement of Miss Vio, on our fifth page, headed "Exorcism." The lady desires to be considered merely as an instrument through which good remedial work is done by invisible but skillful intelligences.

#### Dr. Hoode on Materialization.

Dr. Gustav Hoode, the scholarly German Spiritualist of Brooklyn, N. Y., of whose decease mention was made in these columns last week, wrote as follows at the conclusion of a lengthy review of the phenomenon of materialization made by him in 1874:

"It is rational to believe that the great end of Providence, in allowing the wonderful spirit manifestation of will-power over matter, which we observe in materialization, is to establish among men the shattered and almost lost belief in the eternal life and destiny of man, by the incontestable testimony of the outer senses common to every human being, whilst the gift of spiritual sight—though the perceptions of this may be quite as real as those of the senses—is a comparatively and exceedingly rare one. We may believe any trustworthy man who asserts that he has seen a spirit, a fact attested since the earliest history of mankind; but a materialized spirit—strict test conditions always supposed—ceases to be an object of belief, becomes a matter of fact, an incontrovertible evidence of our senses, just as well as any other visible, audible or tangible object of the material world."

#### California Camp-Meeting.

The official circular sets forth that the meeting will occur at LAKE MEHERRIT PARK, Oakland, Cal., from June 24 to July 1st. The officers of the Association are as follows: J. C. Steele, President; Charles E. Elliott, Vice President; Mrs. S. B. Whitehead, Recording Secretary; G. H. Hawes, Corresponding Secretary. Inquiries may be directed to the Corresponding Secretary, 326 Sansome street, San Francisco. Mrs. R. S. Little, J. S. Morse and W. J. Colville will officiate with their well known ability; and Edgar W. Emerson, J. V. Mansfield, Mrs. Foye and other mediums be in attendance. Mr. Colville will hold seance classes and Mr. Morse developing circles.

THE THYRIST.—The April number, just at hand, has for its opening paper one by H. S. Olcott upon "The Physical Potentials of an Avatar." "The Trinity of Patriarchs" is the subject of Part VII. of "Travested Teachings." An article upon "Psychism and the Fourth Dimension," will be read with interest. The experiments and conclusions of Prof. Zöllner are considered at some length, the remark being made that there is but small room to doubt the old philosophers of India were familiar with both the fact and the theory of the fourth dimension, some of their metaphysical conceptions being directly in that line. A correspondent explains the command of Pythagoras, "Abstain from beans," by saying that in the time of Pythagoras beans represented voting-papers, and the order was designed to prevent too much time and attention being given to politics. Madras, India. Boston: For sale by Colby & Rich.

THE NATIONAL EDUCATION ASSOCIATION is to hold its annual meeting at San Francisco, Cal., from the 17th to the 24th of July inclusive, and has issued an Official Bulletin in an illustrated pamphlet of 32 pages, in which is given all desirable information as to fare, provisions for the reception of visitors, proposed excursions, etc. The attractions are great, the fares very low—that from Boston and return being only ninety-five dollars and seventy-five cents for the round trip, and corresponding low rates for other cities. The opportunity here offered to teachers and those interested in educational institutions, to make a trip across the continent, view the most glorious scenery of the world and recuperate their physical and mental energies, is one that probably will not again occur in a lifetime. Copies of the Bulletin can be obtained by addressing Ira G. Holt, Sacramento, Cal.

Correspondents in Newburyport, Mass., and elsewhere are writing us to know "Henry Cummings," the eminent physical test medium from London, Eng., etc., may be, who announces his intended advent among them. We can only reply that to our knowledge we have never heard of "his eminence" before. His pale green—not "yellow"—handbill bears the imprint of San Antonio (Tex.). Perhaps some one there can enlighten the inquiring public in the premises.

GERALD MASKEY commenced, Sunday, May 13th, at the Cavendish Rooms, Mortimer street, London, a series of evening lectures. The subject of the first was "Shakespeare and Bacon; the Facts and Fallacies of the Case." Subsequent lectures are to treat upon literary, evolutionary, gnostic and spiritualistic subjects.

We regret to be informed—as we are by W. W. Currier, Esq.—that Mr. James M. Palmer, one of the old and earnest Spiritualists of Haverhill, Mass., now lies dangerously ill, and patiently awaiting the birth into spirit-life, at his home in that city.

Mrs. T. J. Lewis has located at 217 Harrison Avenue, Boston. She has, we are informed, the reputation of being a remarkable test and prophetic medium.

Dr. Horatio L. Tryon, late of Colorado, has arrived in Boston, and intends to establish himself here as an electrician. He is a veteran Spiritualist and medium.

#### Spiritual International Congress in Barcelona.

At the same time as the Universal Exposition which will take place this year at Barcelona, the Spiritualists of Spain are preparing an International Spiritual Congress in that city, to be held in the coming month of June. A preparatory congress took place the 26th of February last, when an Executive Commission was appointed, representing Spiritualism in Spain, which was to prepare the basis for the International Congress. This initial step taken in a country suffering from a clerical yoke most intolerant and among a people still borne down by the most abject fanaticism, speaks loudly of what immense progress Spiritualism has made in Spain. We shall hear the appeal which the Executive Commission will make to the Spiritualists of the world. It is very desirable that each nation should be represented in this International Congress.—[Translated for the BANNER OF LIGHT from the French *Brussels Moniteur* of the 15th of April, 1888, by C. G. Helberg, of Cincinnati, O.]

#### Donations.

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.  
Amounts received since last acknowledgment:  
From Myra McF., Kirtland, Mo., \$1.70; O. W. Whitney, \$1.00; H. Andermann, \$1.00; M. S. R., 25 cts.

#### God's Poor Fund.

Since our last report we have received the following contributions to our fund for the relief of the poor:  
From B. Jordan, \$2.00; Mrs. C. A. B. Little, 50 cts.; A. Friend, \$2.00; A. G. F., \$2.00; Sagoyewatha, \$1.00; Mrs. E. Mason, \$1.00.

SPECIAL ANNOUNCEMENT.—The principals of Belvidere, N. J., Seminary have made arrangements for connecting with their institution a permanent business department, to open Monday, June 18th. Experienced and able teachers will give lessons in Stenography, Typewriting and Bookkeeping in all its legal and commercial forms.

Hilma's system of Stenography will be used, and distinct and personal instruction will be given to each pupil from three to five hours daily (except Saturday). A good short hand writer need never want employment. Thorough instruction in type-writing will be a special feature in this new department, and only first class machines will be used. Pupils can take a three or six months' course. Those coming from a distance can board in the institution at a moderate price. For further particulars address Principals of Belvidere Seminary, Belvidere, Warren County, N. J.

Marcus A. Root, the first American dangerrooter, died in Philadelphia, recently, at the age of eighty years.

#### ALL SORTS OF PARAGRAPHS.

##### CALVIN'S WIFE.

Where did he get her? Who was her mother? Had she a sister? Had she a brother? Was she pre-Adamite, born before history—With her identity shrouded in mystery? Maid of Phoenicia, Egypt, Arabia, Africa, India, of sun-kissed Soudan? Was she her father? Was he a Viking? Cruising about just to his liking? Out of the Winesap, over the water, Into the Winesap bringing his daughter? Native of Norway, Denmark or Sweden? Lured by the charms of the Garden of Eden? Blonde or brunette, rounded or slender? Fiery or frigid, haughty or tender? Why are her graces unknown to fame? Where did Calvin meet her? What was her name? Whisper it softly—say, can it be? The lady we seek was R. Hagar's "SHE"? Tell me, ye sages, students of life, Answer my query: Who was Calvin's wife?  
—Sam. T. Clarke.

NO ROOM FOR THE WOMEN.—At the session of the Methodist Episcopal General Conference, held in New York City, May 7th, an amendment offered by Dr. Neely, of Philadelphia, to the report of the Committee, was adopted by a vote of 249 yeas to 173 nays. This amendment excluded women from seats as lay delegates in the present Conference, and submits the question of eligibility to future General Conferences to the Annual Conferences.

Gross blackguards invariably have ropes around their necks, which, although invisible to mortal eyes, are just as potent to hang them by as though seen by the material vision!

"Ah! how do you do, friend Jonas?"  
"How do you do, sir?"  
"I say, Jonas, how are you getting on in a business way?"  
"Well, I'm making a couple of thousand a year."  
"How in the world is that?"  
"I receive one thousand for minding my own business, and one thousand for letting other people's affairs alone!"

It has been said, and not contradicted, that the inventive genius, Thomas A. Edison, is a spiritual medium, and gets all his wonderful inventions by nod through the aid of spirits—and yet the New York press don't call him a fraud, as it does other mediums. "Consistency, thou art a jewel!"

The world has lost one of its greatest experimental chemists by the death of the Swede, Alfred Nobel, the inventor of dynamite, and the man who made the wide use of nitro-glycerine practicable. The new explosive that Sombroff discovered in Paris forty-one years ago, by treating glycerine with sulphuric and nitric acid, was never practically applied, until after years of experimenting Nobel succeeded in producing nitro-glycerine in a form that admitted of comparatively safe handling.

The Power River Bank in Amesbury has increased its capital from \$100,000 to \$200,000. It is one of the oldest and most reliable banks in the State.

Those people who are continually deprecating others who are better conditioned should hold their own mirrors before themselves, and peradventure they may discover the cause of their being set aside by more congenial people. Self-education is a mighty school; but how few attend it.

It is admitted by the New York daily press that there are forty-three thousand Spiritualists residing in that city, and a large number in Brooklyn.

The American Spiritualist Alliance has passed a series of resolutions with respect to the alleged disrespectful treatment of Spiritualism on the part of the press of this city in the matter of the Diss Debar trial. The Spiritualists protest against the mixing up of the character of the accused with the Spiritualistic creed, and assert that her character alone is the issue in question. It is admitted in the resolutions that she is a medium, but insisted that to punish her for acting as such is a "violation of religious liberty" and "a violation of constitutional rights."—*N. Y. World*, May 13.

A late dispatch from Rome to the *Pollitical Correspondence* says that the Irish bishops have informed the Vatican of their entire and unconditional submission to the papal rescript regarding Ireland.

"KILLED BY ELECTRICITY."  
He touched the wire  
And went up higher!

The bill for the immediate and unconditional abolition of slavery throughout the whole of the Brazilian Empire has been approved by the Chamber of Deputies.

Twelve trans-Atlantic steamers left New York last Saturday for different points in Europe, carrying nearly three thousand passengers.

EFFECT OF SO-CALLED CHRISTIANITY.—Fall River, Mass., dispatches for May 13th state that there was a lively row in the Baptist Church at Somerset that afternoon. The Sunday School has been divided into two factions for several months. On that date an effort to unite them failed, and the rival factions indulged in a strong debate, which occupied several hours, during which some of the adults came into personal conflict. Fine example for the children.

The paraffine molds of spirit-hands have long been given up, and if we are not mistaken, they are considered even by Spiritualists to have been only a trick.—*Boston Investigator*.

Spiritualists who were not prejudiced against Mrs. Hardy, individually, never considered the paraffine molds of spirit-hands "only a trick." The experiment was first suggested by the late Prof. William Denton, with Mrs. Hardy as the medium. We were present on several occasions and witnessed the success of the experiment, and publicly stated so at the time; we have several specimens in our possession, which we shall be most happy to show to any one who may wish to see them.

Another attempt has been made to kill the Czar of Russia. The shot was fired by a cavalry lieutenant, but it missed its mark.

The floods on the Mississippi River are doing immense damage to property. Hundreds of farms are submerged.

They have had a big fire at Hot Springs, Ark., which consumed forty dwelling houses. Loss, \$300,000.

PROLIFIC.—It is said that Mrs. Robert Milligan, of Wheeling, West Virginia, gave birth, May 10th, to her twenty-fifth child. The *New York World* says "she's a daisy."

The Emperor of Brazil is convalescent.

The "reformed nun" who lectures in Tremont Temple, Boston, tells some terrible tales about the shortcomings of Catholic priests, which, if not true, are awful libels.

Civil war is liable to be inaugurated in Ireland at any moment. The Pope's interference has already lighted the torch.

The New York College of Physicians and Surgeons has been turning out doctors within a few days, by wholesale—no less than one hundred and twenty students having received diplomas! The next thing in order, probably, will be additional laws to force the people to give them employment.

A daily one-cent paper has just been commenced in Amesbury, Mass. We hope it will meet with success.

"Hold Hengland" is in a great fright. Sir Charles Berezford has shown up her navy as incompetent, and Sir Garnet Wolsey has just expressed great doubts as to the efficiency of her land forces, etc., to cope with any foreign nation. The whole island kingdom is being swept by a storm of hysterical indignation. Instead of singing (as did at the time of the Berlin Conference the followers of Disraeli):  
"We've got the men,  
We've got the ships,  
We've got the money, too,"  
This unhappy people are crying out: "We're not got any men nor any ships nor money; they've got it all, and we've got to give it up."—*New Haven News*.

"She's—Are you going to take a summer vacation this year, John?" "He—No, I cannot tell, I shall wait and see whether we have a summer."—*New Haven News*.















