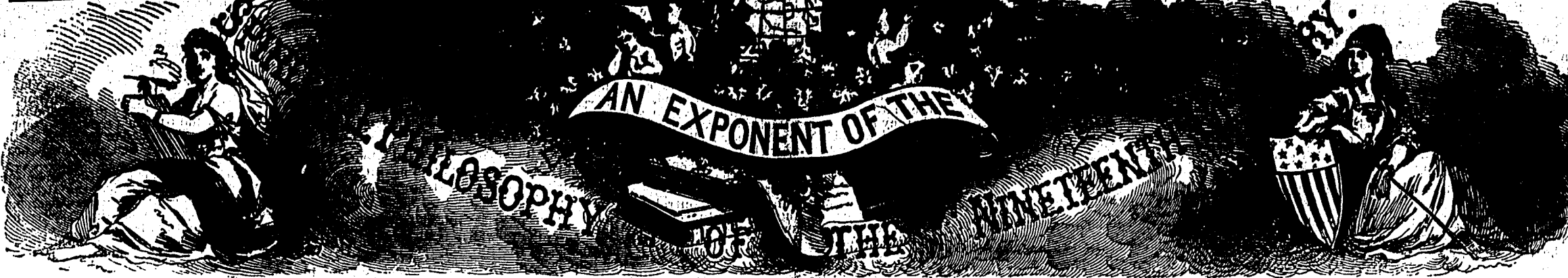


BANNER OF LIGHT.



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Original Essays.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. XVII.—FROM THE THIRD CENTURY TO THE DAWN OF MODERN SPIRITUALISM (CONTINUED).

In our last chapter we brought our investigations down to the days of Constantine. The primitive church of Jesus and his apostles had hitherto practiced thaumaturgical works abundantly, by the power of their faith unsealing deaf ears, restoring sight to the blind, raising the dead, and giving many other proofs of the power of the spirit; and most unquestionably these gifts of wonder-working, or mediumship, were the secret of that splendid vitality which enabled the infant church to live and flourish, notwithstanding the fact that all the power and all the resources of Pagan civilization were arrayed in deadly hostility against it.

About this time Eusebius, one of the most remarkable men of his day, a man of rare eloquence, and of subtle and strong magnetic power, was a Roman bishop of the infant church. He was a man of far-reaching ambition. The reigning Emperor was Maximian, who was universally detested. He was a cruel, vindictive tyrant, and persecuted the Christians to the death.

Constantine, after his father's death, had been proclaimed Emperor by the Roman legions, then in Britain. From Britain he entered Gaul, and made his imperial residence at Lutetia. Deputies were sent to him here from Rome representing that the people were bitterly opposed to the tyrant Maximian, and beseeching him to come to Rome and free them from his hated despotism.

But Constantine was in no condition to make war upon Maximian. His army was numerically weak. He declared that, "To march upon Rome under existing circumstances would be only to bring upon beautiful Italy the horror of a civil war, and so harass mine own people, and destroy mine own heritage. This I desire to avoid; this I have no heart to do." "I wish to be advised whether there is any one class of the Roman people having common hopes and interests enough to give them unity and coherence of purpose and of action, and organization enough to understand and to work in unison for a common end upon whom I can rely with good hope that when the power of Maximian is once overthrown they can prevent it from rallying again."

He was assured by the delegates that Italy was so rent by factions, so torn by intestine strife, that it would be impossible to find any such body of men.

Then Constantine declared that they must return and organize such a body; that he would not march on Rome until they had done so, and if they failed to do it, he would resort to a radical measure that would shake the whole social fabric of the empire to its foundation. He would by proclamation invite the slaves to join his standard, and bestow freedom upon all who did so, and upon their descendants forever.

This threat was received with a thrill of horror. Finally they were ordered back to Rome by the Emperor, and commanded to organize in every city, town and hamlet, such a body of men as he desired.

They resolved to appoint a day for discussion of the matter in all its bearings. They met, and after a full consideration of every phase of the question, they came to the conclusion that the demand of the Emperor was unreasonable and impracticable, his alternative too horrible to contemplate, and that they felt forced to withdraw the invitation given him to march upon Rome, and would return and endeavor to propitiate Maximian.

They were about to put this resolution to a final vote, when a man who had hitherto kept silent arose, and began to address them in so impassioned and eloquent a manner that at once their attention was arrested and chained. He declared that he knew of the existence in Rome, and throughout Italy, of just such a body of men as the Emperor demanded; thoroughly organized and bound together by ties stronger than any military oaths, a secret and thoroughly organized society that could meet the demand of the Emperor more perfectly than any body that could be organized by years of unremitting labor.

This was Eusebius, the Roman Christian bishop. He had conceived the ambitious idea of placing the infant church under the protec-

tion of the Emperor Constantine, and making himself second only to Cesar.

This he accomplished by shrewd stratagem and wily diplomacy, and thus was brought about that union of Church and State that caused the entire secularization of the Church, and resulted in the steady decline of thaumaturgical wonders until they died entirely out of the Church; and ecclesiasticism, with its empty formalities, its pomp and pride, its glitter and show, took their place.

We have given this brief history of the manner in which primitive Christianity, which was pure Spiritualism, became secularized and lost its spiritual life, not only as an interesting historical fact, but as explanatory of the dearth of evidence we find immediately following.

And yet there is an abundance by which to thoroughly substantiate our claims, not alone in the Catholic Church, which was for centuries the only Christian Church, but also in Pagan or heathen lands as well. But we take the phenomena recorded as developed by Christianity in preference, because it is Christianity that now scornfully rejects these facts, and places itself in antagonism to them.

We can find no other explanation of the wonderful increase and power of the Roman Catholic Church than this: It has kept a living fire upon its hearth. It has kept vital its faith in the living spirit, so that underneath all its formalities the power of spiritual life expressing itself in works. Through all the ages it has ever been ready to avail itself of the spiritual gifts developed within its own limitations, thereby adding to itself a power that the Protestant Church has never been able to gain because of its skepticism regarding the true signs of faith.

"These signs shall follow them that believe." The Roman Catholic priesthood and the intelligent Roman Catholic laity recognize the cardinal truth of Spiritualism; but the movement is outside the Church, and therefore demoniacal.

We can only glance at the long calendar of Catholic saints, and, with few exceptions, mention but briefly the cause of their canonization, for no person ever received the sacred appellation of saint in that church until it had been earned by thaumaturgical wonder-working, by marvels of healing and other phases of mediumship, and by lives of devotion.

Few Protestants are aware of the rigid scrutiny to which every so-called miracle and the whole life of the candidate for canonization is subjected; so much so that it passed into a proverb among the Catholics that: "The greatest miracle is to get a miracle admitted at Rome."

Simply as a question of evidence, human testimony could by no possibility be subjected to a more rigid scrutiny. The great work on canonization by Benedict XIV., and the decrees of Urban VIII. and Clement XI., reveal the utter impossibility of any pretended miracle passing this tremendous ordeal of sifting without detection. Those who accept the traditional statements of the New Testament as to miracles, and deny the positive evidences offered by the Roman Catholic Church, and by Spiritualism as well, belong to that class who strain at gnats and swallow camels.

St. Ludger possessed the gifts of mediumship in various forms. He was remarkable as a prophet and a healer.

St. Cuthbert was called the Wonder-worker of Britain. He cured the sick by magnetized water. He was clairvoyant and prophetic, and after his death many authentic manifestations of healing occurred at his tomb. Eleven years after his interment his body was taken up, and found to be entirely preserved, and the clothes fresh and whole. Many marvels of healing occurred at this time by simply touching the clothes covering the coffin.

St. Benedict, the founder of the religious order of the Benedictines, which was the glory of the Catholic Church for thirteen centuries, sending forth men who carried the arts and sciences all over Europe, civilization following in their track even as forests follow streams, affords us a splendid illustration of our subject.

He was an Italian of noble birth; a patrician of the highest order. When only fifteen years old he went to Rome, and was so shocked by the exhibitions of vice he saw in all classes of society that he abandoned all his glittering, alluring prospects, and fled from the city into the rocky passes of Sabina, where he remained three years, giving himself wholly to a life of meditation, fasting and prayer. Here, in a small cave, this mere boy, born to the purple, forgot all the enticements of his rank, the ease and luxury of his home, the allurements and pleasures of the great world, and spent his time in prayer and penance.

What could this have been but the inspiration of heaven, the influence of ministering spirits, who saw that he possessed an organization through which, after it had been subjected to proper discipline, such as we have seen through all the ages was deemed necessary unto the development of any high order of mediumship, they could do a great work for humanity? What else could have given calmness and peace to the wild impulses of a mere lad? He was subjected to a temptation greater far than all the allurements of his rank and his home. The beautiful face of his beloved was ever before him. In the stars that nightly gemmed the sky that overarched his lonely cave he beheld her bright eyes. In the pearly clouds that floated over the rocky cliffs above him he saw her lovely form, and the soft mist that rested in the valley below him was to him her trailing garments. The fragrance of the mountain flowers was her sweet breath, causing him to live over in memory the happy hours he had passed with her.

Yet all this Benedict called a temptation to worldliness. It must be remembered that his experiences in Rome had revealed to him that this was a passion-stained age in which Love, the sanctifier, the purifier, the redeemer, had but little part. He came out of his three-years' struggle with self, purified and strengthened wonderfully in all the divine elements of his being. His hopes became aspirations. His love, a sacred fire within his soul, was urged out into the universal, and he found himself a thaumaturgist of great power, a medium with rare gifts.

Through these wonder-working powers he converted the Pagans about him, changed the temple of Apollo into the famous Monastery of Casinò, founded twelve monasteries around his cave, and surrounded himself with disciples. Ultimately, he founded the Order of Benedictines, one of the noblest religious orders ever instituted.

He possessed almost every phase of mediumship. He beheld visions that represented the future. He prophesied with rare accuracy. He healed all manner of sicknesses, and called back the spirit to the apparently dead body.

A peasant came to the gate of the Monastery one day, bearing the dead body of his son in his arms. So profound was his grief he could not be comforted. The famous saint was at work in the fields. The father placed his dead boy upon the ground and ran to find him. "My boy is dead," was his agonized cry, "come and raise him up."

"Go home," said Benedict; "the apostles might have cured thy child, but come not to us to do it."

The father would not go without him. When they reached the body, Benedict, beholding it lying there in its still, pale beauty, was deeply moved. Touched with compassion for the parent's grief, he fell upon his knees and laid himself down upon the body, as the prophet Elijah did at Sarepta. Then raising his hands to heaven he exclaimed: "Lord, look not upon my sins, but on this man's faith, and restore to the body the soul thou hast taken from it." Then, warmed by the magnetic life of the strong Monk, the chord of the material that was linked to the spiritual vibrated with life once more; the limbs quivered, the eyes opened, the boy was alive again.

St. Benedict foretold his own death and the exact time thereof. In vision he beheld the future of the earth, and saw it illumined with glory.

The spirit of a beloved sister appeared to him and beckoned him away. Though ill with fever, he would not rest until they had opened her grave and placed him beside it, where, murmuring a prayer to heaven, he died—died standing.

The light of his life shines with a golden beauty down through the ages, not because of its austerity and renunciation, but because of its spiritual power, its purity and grace. Miracle with him was simply doing good. He illustrated the divine gifts of the human soul, and expressed his faith in his works.

St. Bernard also restored, by the same vitalizing process, a young man brought to him as dead. He threw himself upon the lifeless form and sent through all the frame the life-restoring magnetic currents, and he arose and walked. He in one day restored sight to eleven blind persons, and gave to eighteen cripples the free use of their limbs. At the city of Cologne he caused three dumb persons to speak and ten deaf ones to hear.

He thus earnestly sets forth his faith in ministering spirits:

"We owe to our guardian angels great reverence, devotion and confidence. Penetrated with awe, walk always with circumspection, remembering the presence of angels, to whom you are given in charge in all your ways. In every apartment, in every closet, in every corner, pay respect to your angel. Dare you do before him what you dare not commit if I saw you?"

St. Hildegard affords us another fine illustration of child mediumship. When a little child she conversed with spirits and had visions of the spirit-world. Her medium-powers began to develop when she was but three years old. She says of herself that at that early age she beheld such a light that her soul trembled before it:

"From my eighth year until I was fifteen I beheld many visions. At that time I felt surprised that while I saw internally with my soul I also saw outwardly with my eyes."

It was not until her fortieth year that the wonders of her spiritual life became public, and the Catholic Church began to reap the benefits of it. She was subjected to trances in which a strong man could not bend her body. After her powers became known she was visited by multitudes, not alone of the church but by unbelievers as well—by men of science, by philosophers and by Jews, as well as by pope, cardinals, bishops and laity of her own church. Hence her mediumship is a matter of history, and can no more be disputed than the reign of William the Conqueror or the wars of Napoleon the Great.

She healed the sick by laying on of hands. She read the thoughts of others. She beheld future events and foretold their coming. She had the power to leave her body and show herself to others at a distance. A medium of such rare gifts and so widely known in the church and out of it, was not to be forgotten by the church. She was canonized as a saint, and made to prove the power and glory of the Catholic religion.

Anna Kattarina Emerich, had numerous visions, and a power of distinguishing between harmless and noxious plants. She revealed secrets before hidden, and once having had a vision of Jesus, who put a crown of thorns upon her head, on waking she felt drops of blood

oozing from her forehead. The appearance of a bloody crown around her head continued for years, although she was constantly watched to find if she in any manner produced so remarkable an appearance. Also the sign of the cross would appear upon her breast. The statements of these wonders were subscribed to by physicians and others, and she was visited by scientific men, who applied every test in their power to detect deception, but failed in every attempt.

Maria Van Morb had similar appearances, also St. Catharine of Sienna and St. Brigetta of Sweden.

If we recall the remarkable appearances often beheld in these days upon the flesh of mediums, such as letters, names, characters, flowers and even faces, we can readily account for the phenomena manifested by these Catholic mediums, although the law controlling them has not yet been made clear. We shall have occasion to speak more fully of this peculiar form of manifestation when we come to consider the phenomena of Modern Spiritualism.

"There are no dead! The forms indeed did die That ceased the ethereal beings now on high. 'Tis but the outward covering is thrown by— This is the dead."

"The spirits of the lost of whom we sing Have perished not—they have been taken wing— Changing an earthly for a heavenly spring— There are the dead."

"Thus is all nature perfect. Harmony Pervades the whole by His all-wise decree, With whom are those to vast infinity We call the dead."

WHAT IS THE CHURCH?

A controversial writer in the Boston Transcript of marked ability for the work in which he is engaged, making reply to the lofty assumptions of another correspondent of that paper in relation to the word "church," which he uses in a peculiarly exclusive and wholly self-complacent manner—pleading for the restriction of it to "a fellowship of men and women in a supposed original and continuous organization of supernatural origin, institution and order, in one communion, though it may have many branches, under an apostolic régime of bishops"—says he cannot accord with this writer for two reasons: first he cannot identify any such supernaturally organized and governed exclusive fellowship; and second, he is led to the belief that what the founder of the institution called his Church was simply his whole discipleship.

The "visible church" is in all its parts and elements and organization simply human in its constitution, doctrinal and ritual methods, its hierarchy, canons and administration. Evidence of an especial and exclusive divine agency in it cannot be found.

There are matters of faith insisted upon by the church of which there is no trace in the New Testament. The doctrine of the Trinity, of which no Jew ever heard, is avowedly the fruit of a developed and constructive speculation, formulated after the apostolic age. The question was debated in the lifetime of the apostles whether the converts to Christian discipleship from among the Gentiles should be held to conformity to the legal usages of the Jews. A council was called at Jerusalem to discuss it. It was composed of the apostles, elders and brethren, making up what is called the "whole church." That is the last ever heard of the laity having a voice in such matters. The next council we read of is the famous one of Nice, which evolved the well-known Nicene Creed from "the conceits, fancies, speculations, blunderings and fantastic theorizings of the so-called ante-Nicene Fathers." Among the legends connected with that Council is one that the members composing it were 318 bishops, with that number of chairs all filled, but that when a vote was taken there always appeared 319 ballots, the odd one being put in by the Holy Spirit, invisibly present. Another of these legends is that two of the bishops having died during the session, a draft of the decision of the Council was laid over their graves at night and that their autographs were found attached in the morning.

The writer to whom I have referred above proceeds briefly to indicate the manner in which the so-called Church was constructed or evolved. If Peter, as is assumed, was Bishop of Rome over twenty years, why is it—he asks—that there is not the slightest historical evidence that he ever even saw the city? And the first four names devised for his assumed successors appear as unsubstantial as Falstaff's men in buckram.

Outside of this organized church there have always been, continues this writer, uncounted millions of disciples of Christ held to him by the terms he himself defined—those of heart love and an ordered life—who have not cared a fig for ecclesiastical conditions of membership or communion. How, then, in view of what every competent and candid reader of Church history knows of the strifes and quarrels, the intrigues and ingenuities, the superstitions and iniquities which mark the intermingling of all human infirmities in the development and organization of the so-called "Church," can any free and fair minded person accept the theory of its exclusive divine prerogative?

It is impressive to note, he observes, how earnestly and how rapidly in recent years the interest and resolution of unnumbered earnest persons have been given to an effort to get back to what an apostle calls "the simplicity that is in Christ," the living original germ and substance of his true personality, his manifestation and ministry, his essential teachings of truth on earthly and heavenly things. He grows larger, lovelier, more august and divine to those who reach toward the real individuality of himself, free from the fabrications worked up and worked out in the dogmas of theologians, Nicene, Augustine or Calvinistic.

The appearance of an article like the one I have just reviewed, in a paper of the conservative traditions of the Transcript is another of the encouraging signs of the times. And like fearless liberality is being shown in other journals of the day. Truly, the steady disintegration of all sects and artificial fellowships, the discrediting of creeds, the reconstruction of covenants, the absurd attempts at trials for heresies, are phenomena which all indicate radical changes operating, and still to come, in the old systems which the past has handed down to our modern day. PALIMPSEST.

1817—Seventy-Four Years—1891.

To the Editor of the Banner of Light:

To-day I touch and pass the seventy-fourth milestone on the journey of my mortal life. Seventy-four years! What a span! As I run back on my life-line, and the panorama of these years comes before me, what a varied series of events pass along, calling up memories, some bright, some sombre, some pleasurable, some painful, all blending, however, to form a whole which, I see, combines to subserve the end of my being—a preparation and fitting for the spirit-spheres. What a multitude of thoughts rush upon me. Of those active on the stage of life when I came upon it, all, all have passed on and over. Of those who entered upon the stage with me, my school-fellows and playmates, nearly all have followed the fathers, and are on the shores of the Land Beautiful. Nearly fifty years ago my mother passed from the shadows of the mortal to bask in the effulgence of the spheres of the spirit, and my father is there too. In a certain sense I am alone; but I know it is only seemingly so. I know that they can return, do return, and will return so long as I am a denizen of earth. I used to grieve, used to repine and sometimes weep when I sat down and cast my thoughts backward, and called up the associations of the olden time. But I do so no more; for I know my friends, associates and acquaintances are only lost to my outward vision. I sense them often, feel their presence and am conscious of an inbreathing from them which is a baptism refreshing to my weariness of soul under the cares and solitudes of life. I frequently commune with them face to face, receive counsels of wisdom and assurances of aid, which are fulfilled.

Ah! one needs comfort and solace when age has carried him beyond the companionships of early life, and he stands solitary and alone. Such Spiritualism brings, and nothing else can do it. The dogmas of theology, the platitudes of the Church and its priests are but broken stones, affording no support, offering no consolation, heralding no rosy future when the translated soul shall rejoin the friends gone before, and renew the friendships, joys and happy associations which death has sundered, dissipated and broken. As age has crept upon me, as muscle and nerve have yielded to the touch of time, my spirit continually grows younger, and interiorly I am becoming stronger, more buoyant and hopeful.

Spiritualism and its philosophy have halloed my latter days, and the remaining journey to the shining river beyond which stretches a golden land of light and bloom, I contemplate without doubt or fear. And the Hereafter? I shrink not from that. The mistakes, the errors and follies of the mortal, which are many, will not be thrown in my face by an angry God, neither shall I be thrust into a flaming hell to expiate them. I shall carry them all along with me, and if back behind any of them as a motive was wrong or hate, it must be expiated by myself, and in and through myself must come salvation. In this connection let me quote the poet Whittier:

"We shape ourselves, the joy or fear Of which the coming life is made, And fill our future's atmosphere With sunshine or with shade. The tissue of the life to be We weave with colors all our own, And in the field of destiny We reap as we have sown. Still shall the soul around it call The shadows which it gathered here; And, painted on the eternal wall, The past shall reappear! For then we live our life again: Or warmly touched or coldly dim, The pictures of the past remain— Man's work shall follow him."

Here is sound philosophy as well as sound vital religion, which, if it savors not of the creed, flames with truth and justice.

I never was a "wicked" boy, yet at an early age—scarcely in my teens—I drifted into materialism. Every Saturday in the district school I recited the Assembly's catechism, and every Monday morning a verse from the Bible. Yet I was in rebellion in my mind constantly. I attended conference and protracted meetings to see and hear, all the time thinking the procedures to bearrant superstitions. I was a decided materialist, or rather what is now known as an agnostic. I read De Holbach's System of Nature, Paley's Principles of Nature, Knowlton's Modern Materialism, and other works, my unbelief increasing as I read these works and reasoned on Orthodoxy and its dogmas. As time wore on, and life and its activities opened upon me, the great problem of existence came up before me, and my questionings were frequent and earnest. What is life? Man! whence, where, whither? Death! does it end all? and when the body is consigned to the grave is that the finality? These and cognate questions were constantly pressing themselves upon me, but I could get no solution. Sometimes, so intense were my thoughts, my brain reeled, and I would start off and take a rapid walk or go to some work to scatter these overpowering thoughts and restore my equilibrium. These questionings and efforts at solution continued several years, when I reasoned out a hypothesis of life and its future, which was most satisfactory, though only a hypothesis. It was this: If man is a dual being; if within or connected with his body there is an entity which survives it; and if there be a future state of existence into which this inner entity or soul enters at death, it must be that the new life is only a continuous existence, souls passing into it as upon a ladder, each standing upon that round which it is fitted for, thenceforth moving upward

as it becomes fitted. The reader will see that essentially I had formulated a spiritualistic theory. But it was only an hypothesis, a theory, with no facts to verify or establish its truth.

At length the great shadow of my life fell over my pathway. Dec. 10th, 1844, my mother passed over. I saw the life ebb away, nothing left but an inanimate body, soon to decay and mingle with the elements. My grief and anguish were terrible, and intensified when I stood by the open grave and saw that body committed to the earth. Then came the question, has my mother gone forever? Where is that wealth of love and affection so lavishly bestowed upon me? Has that, too, gone with the body? No answer could I get, only a hope that my hypothesis might be true. The burden of life were then upon me and I had entered upon its activities; but at intervals the old problems would come up and my questions be renewed; and although when I asked, Does mother still live? Reason said, Perhaps, and Hope whispered, Yes, that was not enough; I wanted to know it as a fact.

I came to Providence in 1856, and soon after dropped into a spiritual meeting of a Sunday. The speaker attracted my attention at once, for she was advocating my hypothesis. I became interested, soon obtained THE BANNER, and began to get an insight into Spiritualism and its philosophy, but did not accept it as a fact, for I had no evidence. This came in due time. A friend introduced me to a medium, through whom I had such demonstrations and manifestations that my theory became a verity; and the question, Does mother live? was answered beyond a doubt or a cavil. From that time to this proofs have accumulated, and for more than thirty years Spiritualism has been to me a "cloud by day and a pillar of fire by night" to guide me on my way, enabling me to rise above its trials and tribulations, walk in all serenity of spirit, and meet with good resolution the vicissitudes of the mortal earth-sphere. Such is Spiritualism to me; such it has been and such it will be, for I know there are no dead; there is no annihilation, but a life continuous, a world where, when life's fitful fever is over, our friends will receive us, to enter into "mansions not made with hands," to work and enjoy forever and aye.

My anniversary was made doubly pleasurable Sunday evening at a séance with Mrs. William H. Allen. Friends came to greet me, speaking words of cheer, assuring me that they would be with me to the end, helping me to fulfill my mission. And when that was closed they assured me of a right royal welcome, when, freed from the flesh and its clogs, I should reach the shining shore of the realm immortal. My mother came, with tokens of the olden love, and bade me labor on, for I was to be held awhile longer as a worker on earth with the workers on the other side of life. Mrs. Jennie Rudd, and sweet little Nellie, one of her controls, came, the latter sending greetings to "Papa Colby." Mrs. C. M. Morrison, the blind medium of Boston, came, also Lizzie Florence Hatch, Mrs. Schofield, and others. From all I had words of cheer. Altogether my seventy-fourth anniversary was memorable. It revived my spirit, buoyed me up, and lifted immeasurably all the burden of years from off my shoulders. The world looks brighter, humanity nobler, my future more resplendent. Spiritualism is the evangel of the ages. It has come as a reforming, enlightening power; it scatters the mists of superstition, permeates the fogs of bigotry, and bids man to be himself, a sovereign, not the slave of dogmas and creeds. Hosts of emancipated, translated souls are its guides and exponents:

"They come and tell us of those glorious things—
The blessed visitants from happier spheres,
Whose presence felt from gently wafted wings,
I know more often in these latter years.
How shall we thank those shining angel hosts
For all their loving patience shown to us?
How bless those wanderers from the heavenly coasts,
Who journey here to love and labor thus?"

For they unseal the eyes that long have been
Shut out from Truth by what the Preacher saith,
And are proclaiming to the sons of men
That God is love, and that there is no death;
May we not join them in their choral song,
That swells an anthem through the fields of space
To spheres beyond, where radiant and strong
Is felt the glory from the Father's face?

Oh, God! we thank thee that the time has come
To melt the shadow of this vast eclipse.
It rolls away—and lo! from those long dumb,
Hosannas rise, and praise is on their lips!
The purple morning breaketh—grand and sweet,
It brings a day the earth may not forget;
Its airy streamers flow before the feet
Of that glad sun which rises not to set!"

WILLIAM FOSTER, JR.
Providence, R. I., Sunday, April 5th, 1891.

Annual Convention.

The Spiritualist Association of the State of Connecticut held its fifth Annual Convention in G. A. Hall, Meriden, May 24 and 25. From a report furnished us by Mrs. F. H. Spaulding of Norwich, Conn., we learn that the Convention was called to order by Mr. Wm. P. Myers, President. Report of Secretary and Treasurer read and approved. The following officers were duly elected for the ensuing year: President, Mr. Geo. W. Burnham, Willimantic; Secretary and Treasurer, Mr. Dillingham-Storrs, Hartford; Vice-Presidents, Mr. S. F. Bronson, Mrs. A. E. Pierce, Mr. E. P. Miller, Hartford; Mrs. J. M. Harrison, New Haven; Mrs. E. H. Lewis, Meriden; Mrs. M. A. Dwight, Stafford; Mrs. A. E. Mills, Plainville; Mr. L. H. Burnham, New Britain; Mrs. Flavia Thrall, Poquonock; Miss Eunice Ripley, Willimantic; Mrs. J. A. Chapman, Norwich; Mr. James Wilson, Bridgeport; Mrs. Geo. Reed, New London; Mr. B. Parsons, Winsted; Mrs. R. R. Callender, Waterbury.

A resolution was adopted asking that, as far as possible, the different societies omit their meetings on the date of the annual convention.

Mr. Geo. W. Burnham, Mrs. R. S. Little and Mr. S. P. Bronson were appointed a committee to prepare and present suitable resolutions to the convention at 11 o'clock the next morning.

SUNDAY, MAY 25.
The Committee on Resolutions presented a series, the first of which protested against any and all sectarian interference with the management of the public schools. The closing resolutions were as follows:

Resolved, That we, the members of the Spiritualist Association, protest against any legislation, and the enactment of any measure under the pretense of protection of the people against "quackery" in medicine which shall in any way tend to deprive individuals from the full exercise of their liberties in this direction.

Resolved, That Spiritualism teaches a continuity of life, and gives proof of the same through psychological law, by the manifestation of the same natural laws which have inhabited the earth, and that the condition of this life is eternal progress.

The speakers for the Convention were Mrs. R. S. Little of Meriden, and Mr. F. A. Wignin of Salem, Mass. Both received very warm welcome from the people. Mrs. Little gave two very instructive lectures, which were listened to with the closest attention. Mr. Wignin, as lecturer and test medium, ranks second to none on the Spiritualist platform. Many descriptions were given and recognized with a great deal of satisfaction by the audience. Fine music was furnished by the orchestra under the leadership of Prof. C. M. Hull. The Association is under great obligation to Mrs. Green for very kindly furnishing piano music during the last session.

A vote of thanks was passed to the people of Meriden for the liberal entertainment extended to those attending the Convention from abroad. The Convention was one of the most successful held by the Spiritualists of Connecticut.

The itching of the scalp, falling of the hair, resulting in baldness, are often caused by dandruff, which may be cured by using Hall's Hair Renewer.

THE MORTGAGE.

He bought in 1855 a farm of stumps and stones, this name was God-Be-Glorified, his surname it was Jones.
He put a mortgage on the farm, and then in conscious pride,
"In twenty years I'll pay it up," said God-Be-Glorified.
The mortgage had a hungry maw that swallowed corn and wheat;
He tolled with patience night and day to let the monster eat;
He slowly worked himself to death, and on the calm
They laid beyond the monster's reach good God-Be-Glorified.

And the farm with its incumbrances of mortgage, stumps and stones,
It fell to young Melchizedek Paul Adoniram Jones;
Melchizedek was a likely youth, a holy, godly man,
And he vowed to raise that mortgage like a noble Puritan.

And he went forth every morning to the rugged mountain side,
And he dug, as dug before him poor old God-Be-Glorified.
He raised pumpkins and potatoes down the monster's throat to pod;
He gulped them down and smacked his jaws, and calmly asked for more.

He worked until his back was bent, until his hair was gray;
On the hillside through a snowdrift they dug his grave one day!
His first-born son, Eliphalet, had no time to weep and brood,
For the monster by his doorstep growled forever for his food.

He fed him on his garden truck, he stuffed his ribs with hay,
And he fed him eggs and butter, but he would not go away;
And Eliphalet he staggered with the burden, and then died,
And slept with old Melchizedek and God-Be-Glorified.

Then the farm it fell to Thomas, and from Thomas fell to John,
Then from John to Eleazar, but the mortgage still lay on;
Then it fell to Ralph and Peter, Eli, Absalom and Paul;
Down through all the generations, but the mortgage killed them all!

About a score of years ago the farm came down to Jim,
And Jim called in the mortgagee and gave the farm to him.
There's no human heart so empty that it has no ray of hope,
So Jim gave up the ancient farm and went to making soap.

He grew a fifty-millionaire, a bloated, pampered nature;
He owned ten railroads, twenty mines, and the whole State legislature;
And thousands did his gruff commands and lived upon his bounty;
And he came home, bought back the farm, and the entire county.

—S. W. Foss, in *Yankee Blade*.

Free Thought.

SPIRITUALISTIC THOUGHT IN GERMANY.

PART ONE.

A new era has dawned in German philosophy, with the adoption of a new method. This new method may be said to have been originally indicated by Edward von Hartmann, who taught by implication, if not by example, that the *a priori* objections to the use of data hitherto called occult or abnormal in psychological research, were unscientific and unphilosophical. Thus the new era in German thought was virtually inaugurated by Hartmann, who, in his "Philosophy of the Unconscious," not only gave the death blow to Materialism, but opened up a broad thoroughfare out of Spencer's and Fiske's Agnosticism. But Hartmann built better than he knew. From his premises there logically followed conclusions which it was the mission of other thinkers to point out. Yet it is primarily owing to his genius that a new and fruitful method in psychological research was adopted. Hartmann boldly struck out a new path, ignoring the croaking and cant of the official upholders of the current theories. The momentous conclusions flowing logically out of Hartmann's premises were nothing less than man's immortality. Two acute investigators, either independently or following the valuable suggestions of the philosopher, boldly faced the ridicule of shallow specialists and fashionable journalists, and recognized the whole array of occult or so-called mystic manifestations as indispensable data for the construction of a tenable psychology.

Prof. Max Perly had compiled during a decade of years an enormous mass of occult phenomena occurring in all ages. Here were materials ready for use. Besides this, modern hypnotism and allied phenomena, but preeminently the facts of Modern Spiritualism, obtruded themselves upon the scientific mind. Both by induction of facts and deductive reasoning, Dr. Carl du Prel and L. B. von Hellenbach showed conclusively that these very abnormal phenomena yield the most amazing results—amazing, because so stupidly ignored hitherto by scientists and philosophers. Thus a new method was adopted, which soon disclosed that immediately behind the phenomenal world there was a stupendous reality, a world of causes, a spiritual realm. What was hitherto believed to be unknowable was shown to be knowable, relatively at least, in the light of the new knowledge. Kant had uttered a prophecy by intuition, namely, that some day it would yet become obvious or demonstrable that there is in man a transcendental, immortal entity, the real ego, of which man is not cognizant as long as he is in his normal condition; hence that the human subject has a double personality, a dual consciousness, that man is Janus-faced, his real ego is invisible, is transcendental, spiritual, connecting him with the spirit-world, its future home; while the other personality is of the earth earthy, the physical organization being the medium of connecting man with the material world.

Brilliantly was this prediction of the sage of Königsberg, the father of modern German philosophy, fulfilled. Note what a single thought of genius may contain: *Normally* man is not cognizant of his transcendental ego, from which the conclusion is obvious that man must be observed and studied in *abnormal* psychological states. With what blessed results this was done by Dr. du Prel and Von Hellenbach is shown by the works of these authors.

Yet, strange to say, both authors could not emancipate themselves from the Eastern doctrine of reincarnation. In another article it is intended to point out this fallacy in their otherwise excellent works; how they came to adopt this gratuitous hypothesis, what induced them to assume reincarnation; how and with what plausible arguments they honestly uphold this doctrine. The readers of the BANNER or LIGHT may then compare the views of these authors with those of our great American Seer, A. J. Davis. Forestalling the issue, I think it will not be difficult to prove that Davis is a safer guide than these thinkers in regard to man's posthumous destination. S. W.

Sixty thousand workmen of Switzerland do embroidery. They are paid about ten million dollars annually, and their machines are worth eight million dollars.

Spiritual Phenomena.

Sealed States.

The following letter—appreciatively telling its own story, and summing up its evidence in a straightforward manner—is furnished us for publication:

MIDDLEPOINT, VAN WERT CO., O.,
April 4th, 1891.

DR. D. J. STANBURY—Dear Sir—Your communication of March 28th came to hand, also the slates, on Wednesday, April 1st. To say that my highest expectations were more than realized would not express my feelings. One of the slates was filled with a communication from our daughter, who has been in spirit-life some nine years, expressing her regret for not having an opportunity to send us a message, saying it was difficult for her to control, but her guides were helping. She sent us personal, loving messages, answered a question, made reference to her "darling," a two weeks' old babe left to us, etc.

But the greatest surprise was on the other slate. I had written a note "To My Guide, if I have one," asking for any message he might see fit to send. The slate contained on its upper half a large and striking profile portrait of Dr. John Abernethy. It is no ordinary picture; it is a profile, as I have said, every feature distinct, nose prominent, forehead very full about the eyes, eye brilliant and penetrating, forehead slightly receding, head a well-rounded dome, ear small and low down, hair long, and dressed in the style of a hundred years ago. A wreath encircles the crown of the head; all done in colors—seven colors and shades of colors in all. Around the head are various figures and emblems—a square and compass being at the top; also characters representing Jupiter, Venus, Mars, etc. Beneath the picture is a communication asserting that the writer "came in answer to my request" for my guide, and to "give me the information I sought." Then follow some personal advice, instruction and encouraging assurances, and signed, "Your Guide."

Now, Doctor, you may, by some wonderful faculty of which I am ignorant, know all of this that I have been writing to you, but I am telling it, as I feel it, so new and wonderful to me that I should feel remiss in my duty were I not to express my gratitude to you for this priceless treasure. May you be doubly blessed of the spirit world, and strengthened for the high and holy work of lifting the veil of ignorance that like a midnight pall enshrouds our race.

Yours in truth, J. RIGDON.

May Magazines.

NEW ENGLAND MAGAZINE.—A familiar narrative of the every-day home life, characteristics and sayings of the subject is given by H. L. Traubel in "Walt Whitman at Date," illustrated with a portrait and other engravings. In "The Loyalists" James Hannay reveals much hitherto generally unknown of those who, during the early Revolutionary conflicts of this country, upheld England. Twenty-eight engravings are given in illustration. A paper by Mrs. Whitman concerning "Early Dorchester," with its pictures of relics of its past history, will deeply interest many Boston readers. M. T. Adkins writes of "The Oldest Home in Washington," and O. S. Adams turns over "Some Old Newspapers," and gives numerous clippings from them. A pleasing sketch of "The Old Red Schoolhouse" is contributed by Helen Lee, and "Poor Little Miss Severance" is a story of Nantucket that is fragrant with the quaintness of that famous island home. One of the prominent features of this month's contents is a musically illustrated paper by S. P. Cheney upon "The Notes of Some New England Birds." Boston: 66 Federal street.

THE MAGAZINE OF ART.—One of the most impressive paintings of Sir Everett Millics, "Jephthah's Daughter," is the subject of the frontispiece. The well-known artist Benjamin Constant is the title of the opening letter-press, giving an interesting sketch of him, illustrated with specimens of his work and a portrait of and by himself. The engraving of his painting of Beethoven in the act of composing his "Moonlight Sonata," showing conditions with which our mediums, waiting the influence of spirit-guides, are familiar, is accompanied by a fine poem from the pen of Mr. J. M. Templeton, fully in tune with the inspiration of the hour. A second paper on "Lord Armstrong's Collection of Modern Pictures" is profusely illustrated, the most striking engraving being a full-page one of "The Death of Raphael," by H. O'Neill. Of other papers, are "The Modern Schools of Painting and Sculpture," two illustrations; "Melsheimer," three, and "Recent Irish Lares," nine. New York: Cassell Pub. Co.

THE GLOBE.—This quarterly contains a dozen articles of sterling merit, several of which are by its conductor, who, though differing from us in some of his views, we can but honor for his honesty in freely expressing them, regardless of those of others, and being true to what he conceives to be the truth. Of special note in this issue are papers: "Is the World Growing Better?" "Bismarck versus Frederick III.," "Too Much Law," and "Records of Dream-Life." This last mentioned is of special value. Says its author, Ed. B. Cuthbert: "You would have a better and purer state of existence, not here, but hereafter? Be not blinded! The wriggling worm is not doomed to bear the infirmity and sin of your departed spirit; you will carry your real self with you; and what you are now, and what you are striving to become on earth, is the prophecy of what you will be in another life." Philadelphia: Conducted by W. H. Thorne.

THE LADIES' HOME JOURNAL leads its interesting contents with "A Soul From Pudge's Corner," a story to be continued in the June number by Jessie F. O'Donnell. Mrs. Depew is the subject of No. V. of "Wives of Well-Known Men." Half a dozen articles by as many writers treat of "May Day Cleaning and Moving." In the department of "Women's Chances as Bread-Winners," two writers consider "Women as Doctors." Scores of other subjects are intelligently dealt with, of which seasonal and helpful is "All About Flowers," by E. E. Rexford. Philadelphia: Curtis Pub. Co.

CASSELL'S FAMILY MAGAZINE.—"Our Boys, and How we Started Them in Life," is a paper of much practical value to parents, as also is "Needlework for Busy Fingers" for the generality of women. Mr. Taylor describes with pen and camera "The Land of Lorne." "The Scotchman" is a thrilling railway story. The concluding part of "Sleep and Dreams," and many other matters interestingly treated, complete the contents. New York: Cassell Pub. Co.

THE QUIVER.—The frontispiece is "A Cloud with a Silver Lining," depicting the transition of an infant. The letter press opens with "A Chat with the Girls," followed by the closing pages of the serial, "Waiting to Be Claimed." A pretty story for children is "Two Tiny Pilgrims," by H. J. A. Miles, and Mr. Hastings has something to say in an illustrated sketch of "Book-Clerk Worries." New York: Cassell Pub. Co.

THE HOUSEHOLD.—A large number of popular writers, among whom are James Parton and Mrs. M. A. Denison, contribute to make the current number entertaining and instructive in all the departments of domestic economy. Mrs. Lincoln gives "Practical Kitchen Talks." Boston: 36 Bromfield street.

NOTES AND QUERIES contains "The Ten Categories of Existence," as found in the "Sopher Yetzirah," an ancient book of Jewish metaphysics, ascribed to the patriarch Abraham, and many other interesting and curious matter. Manchester, N. H.: S. C. & L. M. Gould. Boston: For sale by Colby & Rich.

OUR LITTLE ONES.—A fine large picture of "The Gondolas of Paris" is accompanied by an instructive description. Many attractions in stories, sketches, rhymes and jingles follow, that are sure to please the children, who always give good welcome to this monthly. Boston: Russell Pub. Co., 36 Bromfield street.

If the Baby is Cautious Teets.

Be sure and use that old and well-tried remedy, Mrs. WIGGINS' SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

Spiritualism in Washington.

To the Editor of the Banner of Light:

Writing from almost within the shadow of that wonderful dome, the crowning glory of our magnificent Capitol, justly the pride of every American citizen, and the wonder and admiration of all visiting travelers from foreign lands: Representing, as its President, the only Spiritualist society located in this beautiful city—never more lovely than now, when she shines forth like a very queen among the cities of the earth, royally robed in the loveliest mantle of May verdure, ever kissed by golden sunshine, or touched into more magical splendor by the cool, dewy fingers of refreshing night: Premising that your readers might be interested in our spiritual growth, local prosperity and welfare, I venture to ask space for this letter in the columns of your valuable paper, the oldest, ablest, and most widely-read spiritual journal in the world to-day.

Hoping to become, sooner or later, the nucleus of a central national organization, our Society, nearly eight years ago, became duly incorporated under the laws of the District of Columbia, as the First National Society of Spiritualists of Washington City. With impending legislation menacing the religious liberties of all liberal people of this fair land, and of Spiritualists in particular, the necessity for such a united representative body at this great political center seems imperative if we wish, as Spiritualists, to secure the confidence, strength and protection arising from the systematically united working organization of widely-scattered circles and societies—individually weak, unitedly strong. To this end we invite the correspondence, counsel and hearty cooperation of all sister associations or centres. Interest in this important matter is stirring in the hearts of our people, as evidenced by the attention given to it at the fully-attended Forty-Third Anniversary meetings held throughout the land.

Our society here is in a better and more flourishing condition than ever before; already benefited as an incorporated society by one small bequest of nearly fourteen hundred dollars—which we trust is but the beginning—with a strong, united and harmonious subscribing membership, we have been able to secure a practically permanent lease of the new Grand Army Hall, one of the best, and centrally located in the heart of the city, on Pennsylvania Avenue, opposite Willard's Hotel. During the present lecture season, commencing with the first Sunday in October, and closing with the first of January, we have been fortunate in having the services of such able and eloquent speakers as Mrs. A. M. Glading, Miss Jennie B. Hagan, Mrs. Nellie J. T. Brigham, Mrs. H. S. Lake, Mrs. Clara A. Field-Conant, Miss Jennie Leys, and Mrs. C. Fannie Allyn; the latter comes to us for the Sundays of the present month, and as an earnest worker in the Cause it is but just to her to say that our Lyceum is rejoicing in the expectation of a repetition of the good work she gave to it last year. All the above-mentioned are noble workers in the Cause, and have richly earned high praise and appreciation from our people. The audiences have been large, interested and intelligent, and the work of the season has been unusually satisfactory to the officers of the society.

The favorable impression created by sister Jennie Leys, in her lectures from our platform during the month of April just past, is especially worthy of mention. Returning to Washington as a lecturer, after an absence of seven years, she has a proud desire to see and hear her once more, and to prevail. The attention on the lips of many was, Can it be possible for her guides to speak to us again with the old-time eloquence and power? Coming to our hall on the first Sunday morning of the month, fearing disappointment, they went away delighted and rejoicing—eagerly returning to the evening lecture, bringing many friends to enjoy with them the marvelous outpouring of the spirit of love and wisdom. The musical flow of thought, the wonderful expression of face and figure, radiating with a power of soul-force, are impossible to describe. The logical and symmetrical arrangement of the subject-matter commanded, with ever-increasing power, the breathless attention of the entire audience, from the commencement to the close of each lecture of the course.

The one lecture of the series most noteworthy for its excellence was delivered to a very large and enthusiastic gathering on the evening of the second Sunday of the month—answering the negative, exhaustively and decisively, the question, "Can it be possible?" "Shall we have a union of Church and State in this country?" There seems somehow to have gotten abroad, and found lodgment in the minds of many of the officers of our spiritual societies, a suspicion that the guides of Miss Leys (and consequently her lectures) are more or less tainted with jesuitical notions. This our experience proves is wholly untrue. Could they only have listened to the one lecture above-mentioned, such unjust suspicions would have been forever banished.

Rapidly returning health and strength restores Sister Leys again to the lecture-field. I bespeak for her constant employment during the months of the coming season. She returns to us next May. Her utterly unselfish devotion to the work for the two worlds wins the love of all who meet and learn to know her. This, with her eloquence and power as a speaker, enables her to do a noble work for progressive Spiritualism, and to become a source of strength and harmony to all societies who may be fortunate enough to secure her services.

Wishing that the dear BANNER may long continue to wave and flourish as the guardian and champion of our spiritual liberties, I remain, Fraternally yours, M. C. EDSON.
No. 1728 New Jersey Avenue, N. W.,
Washington, D. C., May 2d, 1891.

Prof. Aksakof and Dr. Slade.

To the Editor of the Banner of Light:

On looking over the report of the Anniversary meeting of the First Society of Spiritualists of New York City, published in the *Progressive Thinker*, No. 73, I was surprised to see the following statement made by Henry J. Newton in his opening remarks, to wit:

"Dr. Henry Slade was sent to Russia by the Theosophical Society of New York City, at the request of some of the most distinguished Russians. This, so far as I know, is the only instance where a medium has been sent to a foreign country by an organized body."

Immediately after reading the above I wrote to Dr. Newton, informing him that the Theosophical Society had nothing to do with Slade's going to Russia; that everything was arranged through correspondence by letters between the Hon. A. A. Aksakof and Dr. Slade, or if you choose, myself writing over Slade's signature. Thinking Mr. Newton would like to correct so great a mistake, I hastened to give him the above facts. Subsequently I attended the Sunday afternoon meeting at Adelphi Hall, where I saw Mr. Newton after the services were closed. He said he had received my letter, but that I was mistaken.

In the conversation that followed we each engaged in a fruitless effort to convince the other of his error. Consequently I deem it a duty I owe to the public, as well as to those distinguished Russians whose request came in the form of a draft for one thousand dollars in gold from Mr. Aksakof, the sum required by us, and named in my last letter to him. About the time this draft came to Col. Oleotoff he wrote me a letter, in which he stated that it was suggested that if Slade were to go to Russia, he should be chosen or appointed by the Theosophical Society, with a sitting, a favorable report from it in advance of Slade's coming would create a favorable impression. It so happened that I called on the Colonel one morning, when he told me that he had just received the letter referred to above, and after reading its contents to me, asked if I thought Slade would go at once, and submit the question to Slade, and return immediately with his answer. Slade said yes; specifying the number, and designat-

ed the hours they were to come, which were on the following day and evening: Two in the forenoon, two in the afternoon, and two in the evening; after which, on the same evening, the entire committee was given a sitting, belonging to one of the committee, and had been previously woned together, and tied up in heavy folds of wrapped paper, went to places while being held by Slade's hand under the table.

Quite a loud noise accompanied the breaking of the slates, which was described in their report as a muffled explosion. Consequently two of the gentlemen belonging to the committee were invited by Dr. Slade to return on the following day, and to come prepared to repeat the experiment. They came provided with two small slates that had been previously fastened together with screws.

Writing was closed on the inner surface of one of these, which ended the sittings with the committee, and which were also among the last given previous to boarding the steamer on the first day of July, 1876.

The seeming haste to give the sittings arose from the fact that the time for our departure was drawing near. The regular meeting of the Theosophical Society was to be held on the evening of the same day that Col. Oleotoff read to me the letter from Mr. Aksakof, so there was no time to be lost; Slade having decided to visit friends in Michigan before sailing, had no time to spare.

These hurried sittings, which were given to the committee on the eve of our departure, represent all that the Theosophical Society had to do with Slade's going to Russia.

Another point to which I invite attention is, that a written contract was entered into between the Hon. A. A. Aksakof and Dr. Slade, which was signed by both parties to it, Col. Oleotoff representing Mr. Aksakof. In that contract it was agreed by Slade that for and in consideration of one thousand dollars to him in hand, paid by the said Aksakof, that he, Slade, would report in person to Mr. Aksakof at No. 6 Nevsky Prospect, St. Petersburg, Russia, on or before the first day of November, 1876. Slade at the same time gave collateral security to guarantee his fulfilling his part of the contract. In that contract the Theosophical Society was not known.

Finally, when Slade and I were arrested in London, I was asked to inform Mr. Aksakof of what had occurred, and to say that legal proceedings might prolong our stay in England so as to prevent Slade's being in St. Petersburg at the time specified in the contract.

In acknowledging the receipt of my letter, Mr. Aksakof said, "Stay and fight it out, and send me the papers containing reports of the trial." My anticipations proved to be correct, for we were detained in London until the last day of February, 1877. We then crossed over to the Continent, when I informed Mr. Aksakof of our whereabouts, and asked if he desired Slade to come to St. Petersburg then. His answer was that the season in St. Petersburg was too far gone; and, aside from that, several gentlemen who were interested in Slade's coming were in the army, which was then engaged in the war with Turkey. Consequently it would be advisable to wait until the war was over.

That compelled us to drift about from place to place until January, 1878, when Mr. Aksakof wrote to me at Berlin, Germany, saying they were ready for Slade.

On the 24th of January we arrived in St. Petersburg, where we were met by Mr. Aksakof, who conducted us to a hotel where he had secured rooms to accommodate our party.

The next morning he called, and said he wanted to have a few minutes' talk with me, to see whether there was any misunderstanding between us, and also to advise as to price for sittings, etc. During all this time those collateral matters had remained in New York, but were soon released by Mr. Aksakof directing Col. Oleotoff to forward them by express to Berlin. I now submit that I have succeeded in making it clear to the minds of your readers that Dr. Slade was not sent to Russia by the Theosophical Society of New York City, I am amply rewarded for this effort to correct the mistake of the venerable President of the First Society of Spiritualists of New York City.

J. SIMMONS

THE OLDEST HOUSE IN WASHINGTON.—Down at the foot of 17th street, away from the usual route of the guide-book sight-seer, stands the oldest house in Washington. The moss had grown thick upon its hunched roof long before quarreling Congresses wrangled and disputed over the location of the future "Federal City," and when at last the dispute was ended, and a definite site selected, it was found that the unpretentious home and paternal acres of a sturdy old Scotchman, David Burns by name, occupied a large portion of the proposed situation.

The homestead itself was located almost upon the immediate bank of the Potomac, here a mile or more in width, and only a little distance away from the beautiful island upon which the Observatory now stands. The house, upon which it is related Braddock's forces camped on their first night out from Alexandria, in that ill-starred march into the wilderness.—From "The Oldest House in Washington," by Milton T. Adkins, in *New England Magazine* for May.

NEW MUSIC.—We have received the following from White-Smith Music-Publishing Company, 62 and 64 Stanhope street, Boston: Vocal—"Regina Coeli," for quartette or chorus choir, by C. C. Stearns; "I've Worked Eight Hours This Day," a comic song, by Felix McGonnon; "The Sinking Ship," "Favorita," a Spanish serenade, "Thinking," a romance for mezzo-soprano or baritone, and "Only Tired," all by C. A. White; "Mary and John," by Banks M. Day; "Once Again," and "The Snow Lies White," by Arthur Sullivan; "I Heard a Voice," and "I Love My Love," by Ciro Pinsuti; "Good-bye, Sweetheart, Good-bye," by J. L. Hutton; "I Dreamt that I Dwelt," by M. W. Hale; "The Last Good-bye," words by Beranger, music by Schubert; "Gold Rolis Here Here," sacred quartette for male or mixed voices, by C. A. White; "Give Us Shelter," sacred song, by C. A. White; "Thinking," for soprano or tenor, by C. A. White; "Oh! Tell Us, Merry Birds," for soprano or tenor, by C. A. White; "The Kiss, Dear Lady," for tenor, by C. A. White; "The Meeting," for mezzo-soprano or tenor, by Edward Baxter Felton.—The *Polio* for April (by the same publisher) contains some twenty-four pages of instrumental and vocal music, and much interesting reading matter.

Passed to Spirit-Life.

From his home, at Stafford Springs, Ct., March 23d, of heart failure, John K. Lord, aged 81 years and 4 months. He has been a firm Spiritualist for forty years, and has been a member of the Theosophical Society in this town for a number of years. He was an honest, respected citizen, and an heroic old man. He leaves a wife and four sons, who passed on with the full faith that he could return to comfort the loved ones left behind. M. P.

From Waterford, Ct., April 23d, Loren L. Congdon, aged 41 years. The Angel of Change called for him in the prime of life to "come up higher," his mission in this sphere being ended. He was mediumistic, and a Spiritualist, enjoying the knowledge that came to him both through his own powers and other channels.

The companion with whom he was supposed to have descended from those who are attracted to her till the golden sandals fall, left her through to join the living and arisen services by the writer. S. J. S. WOLFE, Mystic, Conn.

From Boston, Mass., May 4th, Mr. Albert Gillingham, aged 66 years. He was a man of sterling integrity. His acts of charity were many, and his disposition generous and ardent. The world would be all the better if his example as a husband and father were imitated. He was a Spiritualist in the full meaning of that term. He was a kind, loving friend, who will miss his warm, magnetic presence in the friends, who have lost one so comforted with the knowledge of his perceptible nearness in spirit. C.

From Mendota, Ill., April 6th, Mrs. S. H. Aldrich, in her 86th year. Her birthplace was Woodstock, Vt. For forty years she was a firm believer in the spiritual fact—a greater part of which time she was a subscriber to the *Banner of Light*, and devoted mother, a kind and loving friend, the memory of her sweet smile and her cheerful voice will ever be cherished by those who knew her best. Com.

Australian Book Depot.—CHAS. H. BAMFORD, 87
Little Collins street, East Melbourne, Australia.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Bookellers, 9 Bowditch Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail Prices.

Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to pay the order, the balance must be paid by O. O. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that we can remit on the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications may be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order or receipt for the amount sent, and will forward us the money order, attaching order to have the paper sent for any stated time, free of charge, except the usual fee for insuring the order, which is in cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important thoughts, but we do not endorse the varied shades of opinion which correspondents give utterance to. No notices will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Light.

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All communications relative to literary or editorial matters must be addressed to the EDITOR. All business letters must be sent to ISAAC B. RICH.

Before the coming light of Truth, Creeds tremble, Ignorance, Error, Superstitions, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

We shall commence in our next week's issue the publication of an interesting paper prepared for THE BANNER by M. R. K. Wright, entitled: "Primitive Conceptions of Nature and Futurity."

The Emancipation Proclamation—Mrs. Maynard Disavows.

To the Editor of the Banner of Light:
For many days I have been at death's door from La Grippe, and it is owing to the advice of my physician that I make the effort to dictate this letter; but I could not let the extravagant misrepresentations contained in the recent article copied by you from the New York Sun longer remain uncontradicted by me.

Contrary to the statements contained in that article, I wish it distinctly understood that I was never in any way connected with the Emancipation Proclamation, for I never met Mr. Lincoln until the December after it was made public. All the summer and fall of 1862 I was lecturing in Albany, N. Y., as many living witnesses can testify.

I never "lived at the White House" a day in my life. When sent for to give an evening lecture, I went accompanied by friends and with my family. I was never "Mr. Lincoln's chosen medium," for he as frequently held sittings with Charles H. Foster, Charles Colchester, Mrs. Lucy Hamilton, J. B. Conklin and others.

I never gave any sittings to Secretaries Stanton, Chase and Seward, as stated in that article. Why these and other equally false statements have been published concerning myself passes my understanding.

No newspaper representative has ever interviewed me, nor has a statement of mine been published concerning my mediumistic experiences; and I am at a loss to know where the reporters get their extraordinary information.

My unpretending little book of from two to three hundred pages contains no marvelous revelations of the war period of our country, but is a simple story of some of the interesting events in my life as a medium, and which many friends wished me to preserve in this form.

In giving this place in your columns you will be doing an act of justice, and receive the lasting gratitude of yours very truly, NETTIE C. MAYNARD.

White Plains, N. Y., May 1st, 1891.

The above statement is certainly to the point, and coming from Mrs. Maynard herself must be hereafter held as conclusive in the premises. The matter of which she complains was copied by us from the New York Sun, wherein the article embodying it was announced as "By a Spiritualist." We reprinted it in good faith, and with a desire to assist Mrs. Maynard, and not to place her in a false light before the public; if we have fallen into an error it has been unintentional, and we regret it.

Reading Mrs. M.'s letter, as given above, one will perceive that its writer distinctly disavows all connection with the Emancipation Proclamation, and is, indeed, quite chary of making any special claims as to mediumistic service at the White House. We print her statement as an act of justice to Mrs. Maynard, but we submit that there is a misunderstanding somewhere—a something we cannot comprehend about this whole business.

In years past, at least, the impression—incorrect or otherwise—has been allowed to rest in the minds of the spiritualistic public that spirit advice given through Mrs. Maynard's (or Colburn's) mediumship was instrumental in causing the issuance of the Emancipation Proclamation by President Lincoln, much the same as similar advice through the medium Duglass Home is claimed to have influenced the late Czar of Russia to issue his imperial command giving freedom to the serfs of that country. In addition thereto, the impression has grown with time that the services of Mrs. Maynard (or Colburn) were of great value to the national cause—which one would not gather, certainly, from a perusal of her letter above. Even as late as our issue for March 7th, 1891, Hudson Tuttle, Esq., while disclaiming in her name any connection on her part with the Emancipation Proclamation, writes:

"Mrs. Maynard is not as well known to Spiritualists as she was years ago under the name of Nettie Colburn.... For the last three years of the war she was constantly consulted by President Lincoln, and the communications he received through her were of most astonishing character. The results of battles were foretold before the telegraphic dispatches, and on several occasions advice was given and accepted which, set on foot, proved of momentous consequence. For the past year she has been dictating her reminiscences of the séances given to Lincoln, which extended over the last years of the war. These deep interest not only for the facts revealed, but as a psychological study."

Mrs. Maynard earnestly objects, in her letter above, if we understand her, to having any stress laid upon historical characteristics regarding her new volume, and says that nothing can be expected of it but "a simple story of some of the interesting events in my life as a medium," yet Mr. Tuttle, in the article alluded to, while stating that "they," Mr. and Mrs. M.,

"have no means to publish the narrative, which is now almost completed," recommends that Spiritualists send their names to her in pledge for copies of the work, so as "to encourage its publication, in view of 'the facts revealed'"; and Mr. W. P. Maynard, in our issue of April 18th, acknowledges "the receipt by Mrs. Nettie C. Maynard of a number of letters in response to our good Bro. Tuttle's article in your [our] issue of the 7th ult., in relation to her book about to be published," while he offers in the name of his wife no correction of the statements of Mr. Tuttle—which were evidently made by him (T.) in good faith.

In our issue for April 11th—the same which contains The Sun extracts complained of—we also printed several excerpts from a letter written us by her publisher, Mr. Rufus C. Hartnuff, 700 Sanson street, Philadelphia, and 78 5th Avenue, New York. We did not then give all his letter, but will now, as evidence of a "misunderstanding" somewhere, offer the following additional extract from it. The italics are his [Mr. H.'s] own:

"Mrs. Maynard has referred me to you as to the columns of your paper in addition to our information in her forthcoming book, which will record a series of very remarkable events, many of which I find are authentic and historical."

I have taken a special interest in Mrs. Maynard and her life and experiences, and shall embody the same in book form where they will be given facts and data connected with Spiritualism that will astonish not only Spiritualists throughout the world, but will bring into existence material which has important bearing upon the interests past and present of every American citizen.

Mrs. Maynard's book has not as yet received a title, and the manuscript is not yet completed. We are now working upon it as rapidly as circumstances will permit, and have sufficient material to form an octavo volume of some three hundred pages, to which will be added Biographical Sketches, Notes and References, also fac simile letters from distinguished people and affidavits, all of which shall make a work of importance and worth."

It will be seen by the foregoing that several people—as well as myself—are not clear in their understanding of this matter: Messrs. Tuttle (March 7th) and Hartnuff (April 11th) would seem, in the light of Mrs. M.'s letter, to have misconstrued "the simple" character of her proposed book, and Mr. Maynard constructively endorses their views in his letter to us (April 18th). Be that as it may, we trust the forthcoming volume by this veteran medium and suffering invalid will meet with a successful and remunerative reception at the hands of the public.

We wish, however, to repeat, as to the historical statements reverted to, that we fail to understand why this story concerning the Emancipation Proclamation has not been earlier and more emphatically denied by the parties most concerned. If they have done so in the years that are gone, their action has, to say the least, now escaped our memory, and that of others at this office. We also distinctly recall having heard Prof. S. B. Brittan, while in mortal life, make statements regarding Mrs. Colburn-Maynard entirely in harmony with that in The Sun, to wit, that a close connection existed between her mediumship and the issuance of the great Proclamation by President Lincoln. On the receipt of Mrs. M.'s letter we placed it before the medium who presides at our Free Circle Meetings, asking that Spirit Bro. Brittan explain his statements made to us when in the form. The following was his reply, clearly showing that before his decease [which occurred Jan. 4th, 1883] he did indeed share in the general and current belief alluded to:

MY DEAR COLBY—I am happy to enter your presence, and to extend to you my kindly consideration and regard.

You wish to know why I informed you, several years ago, that Nettie Maynard had served as the mediumistic channel through which President Lincoln received the promptings from spiritual intelligences which resulted in the Emancipation Proclamation. My authority for that statement was derived from Mrs. Maynard's personal friends, and I understood so from the lady herself.

Since I have been in spirit-life I have learned that it was a mistake—that Mr. Lincoln did not meet Mrs. Maynard until a later period than that of the production of the proclamation.

I cannot say that the proclamation story was told to me in so many words by the parties specified, but I told it to you, Bro. Colby, in good faith, and just as I understood it from what I had heard from those who ought to have been correctly informed on the subject. However, the truth should be known, and Mrs. M. is the one of all others to make the explanation.

S. B. BRITTAN.

Mrs. Maynard, as above, has now distinctly and authoritatively disavowed all connection with the Proclamation; and those who have scouted the idea of Mr. Lincoln ever having been guided by spirits in anything will, no doubt, raise a triumphant cry over her statement. Be it so: The fact remains that Mr. Lincoln did have sittings with various mediums during the war period, and without doubt received the impulse to bring out the great Charter of Freedom for the slave through some one of these sensitive instruments; though why the story should have fastened itself upon Mrs. Maynard, particularly, (who says she did not then know the martyr-President), and should have maintained its vitality so long, we are unable to explain.

The truth is what we are after. Spiritualism does not—like olden and artificial theology—depend in the least on the past for its endorsement or upholding of its claims. Its record is not closed, but is living, ever-present and continuously open to the view of those who dare to look upon it; and it is doing mighty work each day for human advancement. Hence it can readily afford—as in this instance—to acknowledge at once any discrepancy which may be found to have unwittingly been allowed to attach itself to the grand history of the New Dispensation.

A Daily and a Revivalist!

The *Haverhill* (Mass.) *Daily Gazette* recently put out an editorial article on "Creeds and Philosophy," that contains good store of pabulum for serious thinking. It was written apropos to the five weeks' work of Rev. Dr. Munhall in that city as an advertised revivalist. His preaching during that time was treated by the local press strictly as news, a revival of religion in Haverhill being, as the editor of *The Gazette* confesses, "a new thing," and Dr. Munhall's way of reviving it being likewise new. It was new, for instance, says *The Gazette*, for him to insist upon reviving the dismal and devilish old dogmas of theology, which the Church is frequently accused of being too willing to forget and forego, and making them the basis of a new religious awakening. [Our own comment at this point is like this: that if those dead old dogmas were relegated to the limbo of dead and forgotten things, where they belong, there would be no more need of these so-called "religious awakenings" whatever.]

Some within the church pale have been "revived" by the new presentation of Dr. Munhall, says *The Gazette*, and over five hundred are said to have been converted to a belief in these old dogmas as an essential to salvation. Yet with all that has happened, or is, likely to happen, nothing in the range of theology, in *The Gazette's* opinion, yet appears to be very much settled. What "God's word" says is still being doubted and disputed about as much

as ever. Turning the attention of the new converts, over Sunday, from the Bible to nature as a source of alleged light, the editor recalls the views expressed to an old acquaintance by the late Prof. John Farnham Boynton, the geologist, who was passing a summer in that neighborhood. He was talking on the subject of theology. "My creed," remarked Prof. Boynton, "has been reduced to a very short one: I believe in the mathematical construction of a leaf, and a God in the universe."

Now here is a creed, comments *The Gazette*, in which, brief as it is, may be found an abundance of theology. It is drawn from "God's Word," the book of the universe. It is a confession of God in the universe. It also opens up a theology with a scientific basis as the foundation of the creation. The lesson of mathematical law and construction is to be learned from so frail an object in nature as a leaf. The crystallization of the earth, sun, moon and stars is not more a question of law and mathematics than the formation of a leaf.

Out of this comes directly the fact of man's divinity, reasons the writer—a theological fact of the highest importance. The fact that man's mind is capable of comprehending the universe so far as to determine the laws of motion, and the exact movements of the earth, the sun, moon and stars, and that the moon's eclipse can be calculated for centuries with exactness, proves that man possesses a spark of the divine mind, equal to comprehending even in larger measure under broader advantages.

Then, concludes this writer, is it blasphemy to regard our bodies as the earthly temple of the living God? If the laws of God are capable of being comprehended by man to so great a degree, does it not settle the question that man is truly the son of God? Is he not really only a little lower than the angels? Beneath the invisible spheres, is not man the highest factor in the universe? Has Dr. Munhall, he triumphantly inquires, really opened up anything new, or permanently settled anything in the field of religious controversy?

Ingersoll on Faith.

In his noted article in the *North American Review* on "The Divided Household of Faith," Robert G. Ingersoll cites for an illustration of one of his points the familiar cattle story of the ox that betrays his fellows to the slaughter. Near Chicago, says he, cattle—twenty or thirty at a time—are driven to the place of slaughter. This ox leads the way; the others follow, then he returns for more victims.

Professors, says he again, do not wish to lose their salaries. On pay-day they believe on other days they have their doubts. They settle with their consciences by giving old words new meanings. They take refuge in allegory, hide behind parables, and barricade themselves with Oriental imagery. They give to the most frightful passages a spiritual meaning, and while they teach the old creed to their followers they speak a new philosophy to their equals.

A vast number of clergymen and laymen, he remarks, are perfectly satisfied; have no doubts; believe as their fathers and mothers did; give themselves no trouble; believe because they do not understand; have no doubts because they do not think; regard doubt as a thorn in the pillow of orthodox slumber; hate only those who disturb their dreams; keep their creeds ready for the moment of dissolution, to be used, like life-preservers, in disaster.

It is perfectly apparent, says Mr. Ingersoll, that the ten commandments were made only for the Jews, not for the world, because the reputed author of these commandments commanded the people to whom they were given to violate them nearly all as against the surrounding people. Can we say the Bible is inspired in its morality? The Jehovah of the Old Testament approved of polygamy, counselled the waging of wars. Miracles must be given up by the religious world. The miraculous is simply the impossible. The real miracles are the facts in nature; they are the eternal and the only mysteries.

Life in Living.

In her "Humanity Talks" before the Educational and Industrial Union in Boston, Mrs. Abby Morton Diaz recently spoke on the subject of Life, or What is it to live? The object of these Talks is to ascertain if humanity is really engaged in a constant effort to better itself, and is doing its most effective work. She said it is better to prevent needs than to work to supply them. Charitable, philanthropic and reform work caters more largely to the weaknesses of humanity than to strengthening and uplifting it.

The first work for humanity, said the speaker, is with individuals, because the whole is made up of units. She urged mental hospitality, or a generous exchange of ideas, in order to bring out what is best in man or woman. When people are rendered dissatisfied with their condition they will press on to better things, always keeping in view the possibilities of humanity. The business of humanity is living, and the same thriftiness is to be exercised in it that is exhibited in any other business. Conduct is only character coming out into appearance. Mrs. Diaz insisted that taking a hopeful view of evils is not pessimism, and that discussion, free and open, contains the promise for the generations that are to come after us.

Thoughts like these are what are needed by the popular mind, and they cannot be repeated too often or too seriously. We labor for what we call a living, and many of us for a great deal besides; but how many of us stop to consider what that living is, and how much or how little it means. Living is not wholly life. The latter includes all the forces, elements and agencies that go to the orderly development of our faculties, the formation of our character, and the attainment of all the happiness we secure.

Dr. F. L. H. Willis's

Article on our last page sets forth matters which should receive the careful thought of every reader of THE BANNER. "The Spiritual Facts of the Ages," as compounded and commented upon in this series by its talented author, deserve to be brought before the world in a more permanent shape than the columns of a weekly journal can afford. We hope to see them, at some time, embodied in book form, as a valuable adjunct to the already existing literature of Spiritualism. Those who would like to see a volume of this nature brought out can correspond with Dr. Willis at his home, 46 Avenue B, York Park, Rochester, N. Y., for particulars.

G. W. KATES, Greenville, Darke Co., O., proposes to issue a Camp-Meeting circular of the various camps. He will send copies free to all whose addresses may be sent to him.

Spirit Materialization.

As many people do not believe in form-materialization—which we know to be a fact—because certain unprincipled mediums at times simulate the manifestations, and hearing that Mrs. Mary Eddy-Huntton was in town, we sent a reporter to the residence of Mr. and Mrs. J. H. Lewis, No. 10 Orange street, on Friday evening, May 8th, where he found a company of nearly twenty ladies and gentlemen who were about to hold a private séance with this medium.

Our representative reports that the séance was held under crucial test conditions at the urgent request of the medium, who evinced a desire that every opportunity for doubt, as to the verity of what might be witnessed being the production of spirits, be eliminated from the minds of the circle, and thus a degree of harmony secured that would greatly assist the invisible workers. The phenomena which ensued consisted of physical manifestations and materializations, demonstrating to the complete satisfaction of each one the power of spirit intelligences to appear, and the truthfulness of the medium.

The presence of this class of medial instruments is urgently desired by some of the most distinguished men in Europe; but it is impossible to secure the services of such to go so far from home. We have just received word from Germany, from several wealthy people there, asking us to intercede, to induce some American materializing medium (legitimate) to visit that country; adding that whoever accepted the invitation would be well paid for his or her services.

A National University.

It is quite true we have such an institution in this country, says Senator Edmunds, as we learn from the Washington *Evening Star*. He asseverates that before his resignation as Senator takes place he will make a strenuous effort to call together the members of the select committee appointed to report on the measure, and endeavor to so arrange matters that the idea will not lack champions on the floor of the Senate. There can be no manner of doubt, as the Senator says, that we need a NATIONAL UNIVERSITY at the National Capitol—not a college, but a great non-sectarian institution that will make plain the liberality of the people as compared with the narrowness of the Papal power. He recognizes efforts which are being made by the papacy to combine the Church and the State, in regard to which we have sounded words of warning many times. The sovereign people of the United States, it is to be hoped, will take strong ground in this important matter, to the end that a great independent National University shall be established, and the sooner the better will it be for the perpetuity of the Republic.

We are surprised that the authorities in this State are making so much fuss over the gypsy moth, and so much money is to be expended to eradicate the evil. It seems that there is much talk of importing, as an experiment, the Japanese fly. But people do n't like the idea of bringing to our State one pest to cure another. That is too much akin to preventing the smallpox by inoculating human beings with cowpox; or, for the cure of consumption, filling such patients with German poison. Now we will tell our lawmakers something they probably never knew, namely, that the moth can be cleaned out, annihilated, by the copious use of pulverized sulphur.

We are gratified to learn that by reason of a surgical operation recently performed, the eyesight of our old friend and correspondent, Robert Cooper of Eastbourne, Eng., has been much benefited.

THE CANADIAN OVERSEER, published at Toronto, in its April issue prints an article under the caption, "The Hope of Immortality," the same being called forth by the proposed formation of a society in this city, as its pronouncement states, "settle once for all, the truth or falsity of Modern Spiritualism. The writer commences by saying:

"It is possible to explain the unusual interest which is now manifested in spiritualistic and kindred phenomena by the magazines, and therefore, presumably, by the public? Every one who reads at all must have observed it. Can this movement be a mere reaction against the crude materialism which has swayed science so potently during late years, or is the theory of a future life about to receive scientific demonstration? The question is absorbing, and deserves thoughtful consideration."

He then proceeds in a column and a half to discuss the subject, and does so in a clear, fair minded and rational manner, strongly in contrast with that the press accorded it twenty or a less number of years ago, and closes by saying:

"Let us admit that in an infinite universe there are infinite possibilities. If human beings had ten or fifteen senses instead of five, what a flood of perception there might be, what an efflorescence of intellect! What does the fish know of the beings that move in that rarer medium in which it could not exist. How do we know that in the infinite universe there may not be infinite differences in habits, in modes of life? To me it sometimes seems as if it must be so. And, with the illumination which these added senses should bring, who shall say that we might not discover that the poets and dreamers were right, and that death is indeed but a birth?"

Henry Lacroix writes: "I attended a séance May 7th at Mrs. Fay's, in Boston, when Josephine, one of my spirit-daughters, told me that they would surprise me at the next sitting, Saturday, 9th. And so it came to pass, beyond my expectations indeed. Many spirits materialized, of whom ten came to me—which never happened to me before with any medium. That was the first surprise. The second was that several of my dear ones, who had never been able to show themselves here, did so, and very well indeed. The third surprise, and the greatest, was that my youngest daughter, Marguerite, in presenting to me a fine yellow rosebud, accompanied it with a quatrain, or verse, spoken in French. That capped the exhibition and made it startling to me, as I was far from expecting anything of the kind, none of mine having been able before to say even a few words in that language at this circle. During this extraordinary séance a little girl, about three or four years old, came and recited a brief prayer in French."

President Harrison, previous to starting on his junket, directed that a portion of the Indian service be placed under the civil service rules; which order refers to superintendents of schools, teachers, matrons, assistants and farmers—about six hundred employees in all. This "new move" will be all right if it is faithfully carried out. Will it be? Is the question. In the light of past experience regarding the Indian question, it is doubtful whether or not these rules will be faithfully put in execution. Mammon being the god the white man mostly worships, it is extremely difficult to insure justice to the red man.

With the middle of May the street railways of Toronto, Canada, are to pass under the entire control of the municipal authorities, and be run for the benefit of the citizens, and not for that of a closed-corporation. This is an experiment *à la* Nationalism. Hope it will prove a successful move—as then other cities, now in the grasp of the horse-car octopus, may pull up courage to go and do likewise.

Henry Lacroix has just brought out in Paris, France, a new edition of his brochure, "Man and His Fall"—which we see is noticed in *Revue Spirite* for May.

The Case of Dr. Briggs.

The newspaper reports have it that Dr. Briggs's appendix to the new edition of his famous inaugural address, as Professor in Union Theological Seminary, places him unmistakably in the ranks of the Universalists, besides conflicting with the teachings of the Confession on that point. His doctrine of progressive sanctification in the middle state is regarded as the equivalent of the doctrine of purgatory taught by the Romish Church. His views regarding the Bible are held to be identical with those of Rev. Heber Newton, which are not regarded as orthodox.

His enemies call him the Presbyterian anti-Christ, meaning that he is a person in the church who uses his powers and opportunities to undermine the Church. His views, however, are sustained by a majority of the directors of the Seminary. They were to have held a meeting last Monday to consider his case, and take some definite position on it. A heresy trial is expected as the result, which will disturb the Church for the next three years or more, and tend ultimately to disrupt it. The General Assembly of the Church will probably order his trial, if the Presbytery fails to bring it about.

Dr. Briggs has published an article, mainly aimed at Dr. Shedd, headed: "An Iceberg in Flames," in which he says of the latter that "if John Calvin were alive Dr. Shedd would charge him with heresy, for John Calvin recognizes errors in the Scripture, lays great stress on the doctrines of saving faith, repentance and progressive sanctification, and teaches the advancement in divine grace of believers in the middle state."

A majority of the committee of the presbytery appointed to consider the inaugural of Dr. Briggs has recommended that he be tried for heresy. The committee says in its report that it has made diligent comparison of the Confession and the address, and "after making due allowance for all reasonable latitude of interpretation it is believed that the address conflicts with the Confession." In the portions which are proceeded to be indicated. The committee "therefore recommends that the presbytery enter at once upon the judicial investigation of the case." The minority report is opposed to any judicial proceedings in the matter, believing that they would probably read the Church asunder.

"Good and Evil."

This was the subject treated by Rabbi Solomon Schindler last Sunday. In summing up the discourse, this able reasoner said:

"In whatever relation we stand to the surrounding world, and especially to our fellow beings, it depends entirely upon the view we take of them, or the impressions which they leave upon us, whether we shall deal fairly or unfairly, justly or unjustly with them."

As a rule, he said, nobody thinks, while committing a deed, that he or she acts wrongly; quite to the contrary; he or she always believes that the right thing is being done, and feels justified in doing so. Even if the deed itself is known to be a criminal one, and even if he or she has previously condemned similar actions in others, the person so doing will still believe that under prevailing conditions and circumstances he or she is justified.

Repentance, which is the recognition of a wrong committed by us, is lame and arrives at her crutches too late, mostly when it is beyond our power to undo the evil."

A greater truth was never uttered by mortal man. It has been a part of our own experience for over fifty years, and is much more apparent to us now than ever before. We have delved and delved during this time in many ways for the elevation of humanity; this is why we became a Spiritualist. Since embracing the facts of the Spiritual Philosophy, and at first having had great confidence in its adherents, we have been mortified, from time to time, that our good intentions and our liberality have been so often perverted through the selfishness and rank dishonesty of those in whom we placed implicit confidence—even to this very day. Hence we fully endorse what Rabbi Schindler has so clearly, so pointedly and so truthfully placed on record. It is a painful admission on our part, however, to be obliged to endorse what he has iterated, as our whole heart and soul and purse have been brought into requisition many times in aid of people who have returned evil for good; who have misrepresented us; who have sought to lessen our usefulness. Divine Intelligence alone is fully cognizant of how much we have suffered, and are still suffering; yet in spite of all the powers of darkness combined—whether through psychologized mediums or the "devil theory" of old theology—we shall still "fight the good fight," though the heavens fall.

Mrs. Webb of New York.

Who has an unexcelled reputation as an astrologist, is at present in this city, to remain until June 27th, at 130 Chandler street. She was some time since the subject of one of Howard's interesting letters to the Boston *Globe*, in which he related his marvelous experience with that lady in a professional way, introducing the subject as follows:

"A well-known resident of Boston, Mr. I. B. Rich, connects with the BANNER OF LIGHT, a man of means, clear-headed, square dealing, very honest, and of serious sources, highly esteemed, was introduced to me not long since by the manager of a New York theatre with whom I have been on friendly terms for twenty years. Conversation turned on the subject of Spiritualism, and led, step by step, to that of astrology and clairvoyance. Mr. Rich told me of many remarkable things told him by Mrs. Webb, of West Twenty-fourth street, and so excited my curiosity that, contrary to my habit, I determined to experiment somewhat myself. Other matters supervening, I forgot, and should probably have thought no more about it had not a young woman, in whom I am greatly interested, and who had been waiting anxiously for a letter from an absent friend, said to me: 'I have had a most extraordinary experience. I went, as all the girls in town seem to do, to see Mrs. Webb, an astrologist. She lives in a charming locality, in a very nice home, and I was n't in her presence five minutes before I saw she was a well-bred person, of intelligence, refinement and seriousness. She asked my age, the hour, day and year of my birth, and, without a word from me, said, among other things, 'You are worrying about a letter! Give yourself no further uneasiness. Your friend is in the midst of trouble, but she will get it all right, and I feel sure that the letter will come to you in the course of a few days.' She told me other matters of personal interest, but chief of all she duplicated precisely what the doctor told to the woman of Samaria, she told her all things that ever she dreamed of."

Again I determined to go. Mrs. Webb had given me such unquestioned evidence of his absolute faith in what that woman said, and my young friend had given me such an ungettable illustration of the clairvoyance of the woman, and there had come through various channels such an accumulation of interesting instances concerning the power of the power, that I felt I owed it to my readers, at all events, to test her for myself.

The account of the result of his visit to Mrs. Webb is too lengthy for insertion here. Suffice it to say what was told him was wonderful in accuracy, and demonstrated to a certainty that she is a lady of remarkable prophetic gifts, and in every way entitled to the reputation she has acquired and now worthily sustains.

Theological Shedd asserts that Dr. Briggs believes too much in heaven and too little in hell, while Dr. Shedd believes too much in hell and too little in heaven! This is the way "old theology" is endeavoring to fix things in this latter end of the nineteenth century. Modern Spiritualism has opened their theological eyes as they were never opened before.

We are glad to be able to announce, on authority of recent advices from England, that the health of Wm. Tobb, Esq., the persistent and fearless champion of the cause of anti-vaccination in that country and the world, has been much improved by his recent tour of travel.

The "grip" still maintains its "hold" on people everywhere, and is creating havoc not only among the general public, but has just killed Archbishop Magee, the second dignitary of the Church of England, and attacked the President of Mexico.

James R. Cooke is now located at 24 Worcester street, Boston. Those desiring his services are reminded that he will remain at his post during the summer—taking no vacation.

Our william correspondent A. O. Cotton is now publishing *The Industrial Advocate* (weekly) at Rosenhay, N. J.

Message Department.

SPIRITUAL MEETINGS

Are held at the Hall of the Banner of Light Establishment, Tuesdays and Fridays of each week at 8 o'clock P. M. Free to the Public.

On Tuesday Afternoon the spiritual guides of Mrs. M. T. Longley occupy the floor for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail or handed to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading.

On Friday Afternoon Mrs. Longley, under the influence of her guides, will give decaimated individuals anxious to read messages to their relatives in the earth, life, repon which are printed on this page each week, an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry their life to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions as much as possible, and in a useful way.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Natural flowers are gratefully appreciated by our angel visitors, and those who desire to send such flowers to the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to COL. J. A. SHELHAMER, Chairman.

QUESTIONS ANSWERED

By Spirits through the Mediumship of Mrs. M. T. Longley.

Report of Public Séance held Feb. 24th, 1891.

Spirit Invocation.

Oh! Holy Spirit, Oh! Most Perfect Love, thou Divergent Soul and Center of the Universe, whose name is Intelligence, whose law is power, we turn to thee today, seeking again for light and knowledge and understanding, asking that our minds may be illumined by the light of truth, that we may be made to see clearly the pathway of life, to comprehend its lessons, and to read aright those instructions that thou hast vouchsafed to man. Through the passage of the years and the experiences of humanity, we have been led onward, trying to profit by that discipline which we have met, and yet sometimes blindly stumbling along the path, sometimes weakly falling by the way, not knowing aright the guiding hand of Omnipotence, which ever leadeth upward and onward the advancing soul; yet, our Father, man has learned that thou art the all in all, that thou dost manifest unto life through intelligences, through instrumentalities, that are in the world, and that thou dost work only by experience, only through discipline can we learn these lessons aright, and so we know that they are sent to us for useful ends. We would be made to realize this more fully today, to comprehend more clearly the lessons that thou hast vouchsafed to man, and the experiences of humanity, we have been led onward, trying to profit by that discipline which we have met, and yet sometimes blindly stumbling along the path, sometimes weakly falling by the way, not knowing aright the guiding hand of Omnipotence, which ever leadeth upward and onward the advancing soul; yet, our Father, man has learned that thou art the all in all, that thou dost manifest unto life through intelligences, through instrumentalities, that are in the world, and that thou dost work only by experience, only through discipline can we learn these lessons aright, and so we know that they are sent to us for useful ends. We would be made to realize this more fully today, to comprehend more clearly the lessons that thou hast vouchsafed to man, and the experiences of humanity, we have been led onward, trying to profit by that discipline which we have met, and yet sometimes blindly stumbling along the path, sometimes weakly falling by the way, not knowing aright the guiding hand of Omnipotence, which ever leadeth upward and onward the advancing soul; yet, our Father, man has learned that thou art the all in all, that thou dost manifest unto life through intelligences, through instrumentalities, that are in the world, and that thou dost work only by experience, only through discipline can we learn these lessons aright, and so we know that they are sent to us for useful ends.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your queries, Mr. Chairman.

QUEST.—[From one in the audience.] Was the life of Napoleon Bonaparte (Emperor) on earth a benefit or a detriment to mankind?

ANS.—The life of Napoleon Bonaparte was undoubtedly a necessity to the world. He, as an individualized power, held a place in the history of humanity in the evolution of great events in the world's career. He had to be born, so it seems to us, and to take his place before mankind as a leader of armies, as a mind deep to plan, broad to think and strong to devise measures; and although it is a question whether these measures and that thought and the great plans of that individualized mind brought happiness or misery to humanity, yet we recognize the fact that such a mind had to exist, and to take its part in the history of the world.

Looking at the life of Napoleon from one side and viewing the unhappiness, the pain and the suffering which through his career, directly and indirectly, were entailed upon human beings, we might say such a life was not to the advancement or the advantage of the human race. Gazing upon the splendid career of a soldier, of a leader, from that opposite side, knowing the great battles that were fought, the victories won under his marshaling, we might say such a man and such a career have been of great advantage to human life; and so men may be divided in opinion upon this question. But glancing at the history of the human race, confined not to any nation or to any special epoch of time, running all along the line of record from the earliest day to the present hour, we behold a vast plan of development, of growth through experience, through the attainment of discipline, through the learning of lessons, and thus we know that all these individuals who have stood out in history, who have made names before nations, who have been classed as conquerors, and who have also known their times of defeat as well as of victory, have been brought forward by the necessity of the times in which they lived; have sprung up into the advance and exertion of the life power because of the various necessities that demanded their presence and the application of their efforts to external life; and therefore we have no right to say that such and such a career has been an injury to the world, such and such an individualized life has been of no special benefit, but has rather hindered humanity in its onward march, because when we take the whole question and glance at it as a whole, we perceive that a wiser power than that of the finite mind has ordered and governed each epoch, each event, each nation and each historical life in the world around us.

Q.—What is the influence of Napoleon Bonaparte in the spirit-world?

A.—Napoleon Bonaparte, as a spirit, possesses positive power, even as it was on earth. Not that it is exercised in planning great campaigns, or in leading hosts on to victory, or in taking part in defeats; but that same splendid energy, that same indomitable power which made up the individuality of the man, is his today; it is, in reality, his personality, and he could not exist otherwise without it any more than any one of you can exist, as your individual selves, without that same particular personal power, or energy, or vital force, whatever you are pleased to call it, which belongs to yourself as a distinct being from all other individualities, and stamps you the particular personality which you claim to be.

Napoleon exists as a positive power, as a mental entity, exercising his energy in various ways, influencing minds that he comes in contact with according to his own ideas; but he has had lessons to learn, experiences to undergo which have undoubtedly changed his mind much in his opinions of life since he passed to the spirit-world. Every soul, no matter how high has been its position or how lowly it may have been, has its own personal experiences to meet, has a special discipline to pass through, all of which go to round out that individual entity as a spiritualized being. Napoleon is learning his lessons today, for they have not yet all been learned; but, as one after another comes to him, and he takes them into his own, he is better able to exercise his personal power to wider and better advantage for utilitarian purposes.

Q.—It is asserted by scientific men that the internal heat of the earth is gradually decreasing, and that in process of time the earth will become too cold for the maintenance of vegetable and animal life. Is there any probability that such will eventually be the case? and if so, what effect will it have on the spirit-world surrounding the earth?

A.—We are taught that the earth is gradually cooling, that the process of radiation of heat from its surface is going on, which assists in this cooling operation, that the internal fires

of this planetary body are less fierce and eruptive than they have been in the past, and we have no reason to doubt this statement; then the inevitable consequence will be that in time the earth will have become so thoroughly cooled as to be unable to produce vegetable life, or to support animal and human existence. That, however, we suppose, will not be for millions of years to come; for we are also taught that the earth has not reached its height of development, nor disclosed its grandest powers for supporting human and animal life; that in ages to come higher types of animal existence and fairer forms of human life will exist upon this planet than have ever been known here before. However, we are discussing the possibility of the earth becoming so cooled as not to support life of any kind upon its surface; the result will be, then, that the earth will be as you call a dead planet, of no special use at the time, and it will possibly then slowly pass out of this planetary system of worlds and be taken up into the atmosphere, its elements to be reconverted into new forms of life.

What will then become of the spiritual world which is its counterpart? That spiritual world will meet with exactly the same fate, no doubt, that the physical planet will meet; it will have done its work, it will have met its experiences, it will have afforded its inhabitants all the good, all the discipline, all the life-bearing qualities that it can possibly do; hence, having received from all that will be of service to them, those inhabitants will be prepared or developed to pass out from the atmosphere of that particular spiritual world to a higher and a grander state.

The spirit of man will not, of necessity, be extinguished because that habitation which it has known will have done its work. That mind which is called human intelligence will have gained sufficient power, attained wisdom and knowledge enough to understand how to rise above those conditions which belong to the atmosphere of the planet or of the world which they have known; and they will be able, these men and women who have peopled that spirit-world, to pass on to higher, more glorious worlds, to meet with new experiences, and to increase in knowledge and in power.

Q.—Certain personages in ancient mythology are represented with their heads or feet toward the sky, and this is expressed in the Christian Bible, and exists amongst various nations, which leads to the inference that it points to some important event in the history of the world. It will be interesting to know what that event might be.

A.—Our idea concerning this pictured representation of ancient mythology, and found also in modern times, is that it represents a symbol of power. Man, rising in his intelligence, and smiting the serpent, which is cunning, which in this instance seems to be represented as evil or error, man as the height, as the acme of the created life, stands erect, with his brow toward the sky, and he studies the great representative of intellectual might, possessing within himself possibilities of mental unfoldment, such as will, in process of development, bring to him wisdom, knowledge, and a comprehension of eternal truth, as it is written on the universe on every side. Man, then, becoming the incarnation of the triune principles, wisdom, knowledge and truth, is as the God-head, strong and powerful to subdue the lower elements, the evil passions, the cunning and subtlety of life or of man, and these are represented in ancient lore by the symbol of the serpent, which is wise in its own way, because its wisdom is cunning, subtlety, and these principles manifest themselves in evil ways. Error, which is the foe of truth, and ignorance, which is the opposite of knowledge, are also represented in this way in mythological lore, which has been transmitted down in symbols and pictures, even unto modern times. And yet, if we read the thought of ancient sages and thinkers aright, we shall discover that even in these remote periods of time there came into the human mind a conception of man's possibilities, of the powers which are his, of the knowledge which he may attain, of the wisdom which may be evolved through the lessons and experiences which come to him; and so, out of this wisdom and knowledge and power, out of this comprehension of truth's divinity, man gains understanding how he may conquer error, subdue subtlety and cunning, and put his heel upon the serpent's head, thus rendering it impossible for the reptile to sting or to do harm.

Q.—Though the question may be rather wide of range as to the matter of its answer, will the Controlling Intelligence please give us some thoughts concerning the human spirit and its relations with the body corporeal?

A.—The human spirit we recognize as something distinct from the human soul, and yet the spirit is vitalized by the soul. Before this we have given our interpretation of these terms, and we base our explanation upon the results of our study and inquiry in the spiritual world. The human soul, as we have said, can learn, seems to be understood by the most advanced minds of the higher life as a vital principle or active force, not personified, not in any special image or form, but rather coming to our comprehension as a flame of light and a current of subtle force. This vital principle or animating power which we call the soul is that force which vitalizes the spirit and gives it power to manifest intelligence, activity and consciousness. This vital flame, we believe, comes primarily from the spiritual source or sun of flame, or power, or vitality, and it comes in contact with forms or manifestations of life, which are represented or may be to our thought as ethers, gases, coming down to fluids and solids, and so on until the various elements and combined particles are massed together into shape and become a spirit vitalized by this living flame, showing intelligence and human consciousness; then this spirit, active, a duality, composed of the ether which man has in the light, and of the vital flame called the soul, which vitalizes it, also clothes itself with external form, again producing a vehicle through which this intelligence and power may be expressed.

You behold the material vehicle of expression in these physical bodies that are around you, in the physical form that you yourself may possess; and so our idea of soul-life is, as we said, of a vital, potential force coming from a great illuminating power beyond; the spirit, we believe, comes primarily from the spiritual source or sun of flame, or power, or vitality, and it comes in contact with forms or manifestations of life, which are represented or may be to our thought as ethers, gases, coming down to fluids and solids, and so on until the various elements and combined particles are massed together into shape and become a spirit vitalized by this living flame, showing intelligence and human consciousness; then this spirit, active, a duality, composed of the ether which man has in the light, and of the vital flame called the soul, which vitalizes it, also clothes itself with external form, again producing a vehicle through which this intelligence and power may be expressed.

Q.—Amid the mass of conflicting and contradictory terms let loose by scientists at the present day in dealing with occult themes, will the Controlling Intelligence please tell me what he thinks the "builders" thought when they first uttered the oracular word "Thought Transference," "Thought-Infusion," etc.

A.—We presume that your modern oracles mean by the term "thought transference" just exactly what that term signifies in modern life—to transfer thought from one mind to another. With our present scientific observers in this field the idea is of confining the conception and the recognition of that thought-transference from mind to mind to this mundane life and its mortal inhabitants. These minds conclude it is possible for human beings in the flesh to transfer their thought to one to the other without the aid of human speech or verbal expression. They conclude that it may be possible for one person to be in Philadelphia and another to be perhaps in Boston, and that these two may transmit thought from one mind to the other without the aid of external appliances, such as your postal and telegraphic systems afford. Well, this is possible because it is the power of the spirit, which recognizes

no barriers of time and space, exerting itself and manifesting something of what it can do. It is possible for a man to be in Philadelphia and to be in Boston, and if they are sufficiently in sympathy with each other, for the one in Philadelphia to transfer a thought to the mind of his friend here, and have it correctly received and interpreted. This is mental telegraphy, or transference of thought. We find no fault with the claims of these seers after truth, only with the restrictions that they make. Many of them are inclined to say:

"While we are dealing with the human mind and searching its vast possibilities, and discovering that it holds powers which have not come to be developed or expressed yet to human comprehension, while we desire to learn of these occult forces of thought-life, and to know, if possible, just how man can exercise his mind, yet we do not believe, and are unwilling to think, that the human mind, divested of mortal flesh, can also exercise occult powers, show a wide influence, and manifest intelligence in contact with other minds that are still invested with the physical." That is where we complain of the attitude of these thinkers and would-be seers after truth. They are not willing to limit the possibilities of the mind as incarnated here, but they are not willing to admit that there are infinite possibilities in this grand universe of ours for intellectual expression and intelligent manifestation by spirit or mind that is not walking the earth at the present time in a garb of flesh. Yet would we encourage these very seekers to go on with their investigations; they may learn something of great value concerning the possibilities of human thought and human power; and while they are studying these lesser things they may be led up to a field of inquiry which is beyond the threshold of mortal life, and before they know it may have entered that field of knowledge and power which deals with spiritual intelligence, apart from any covering of this physical sort.

Q.—[By "Student."] I presume the question has already been considered; still I would like to inquire what we are to understand by Prof. Zollner's theory of a "fourth dimension of space," as laid down in his work on "Transcendental Physics."

A.—You are familiar with three dimensions in space, height, breadth and depth, and you are called the three dimensions being certain scientists. Prof. Zollner gives still another dimension to space, which it is impossible for mortals, limited by their powers of sensation and physical perception, to understand or to recognize, a dimension that is wider and larger, fuller and broader and deeper, and in every respect more complete than are the dimensions with which you are familiar. We think we are correctly interpreting that idea; and yet, just as Prof. Zollner says, as mortals you may not be able to comprehend this, because you are limited by the material environments of your physical career, and so it hardly seems worth while that we spend time to try and explain this to the outward understanding.

It is merely, we might say, a scientific term, coined and adopted by the scientific mind to challenge the attention of its compeers and associates, and draw their thought to a subject which they might not think worthy of consideration were not some such term employed in such an argument advanced. Prof. Zollner declares that he is not of the great of great observation, that he is convinced he was led into the right track of investigation, and that the whole stupendous phenomena of Modern Spiritualism are explainable on scientific grounds. He also observes that if our present scientific servants will undertake to study the subject carefully, scrutinizingly, fearlessly, and without prejudice, they will undoubtedly find within its field of research such an immense amount of evidence as to the authenticity of the claims of this spiritualism as a great power, that he is convinced that not only intelligent mind exists after the death of the physical body, and that it has a wide range of observation, of experimentation and of manifestation, a range of power not confined to this physical life alone, through which it may express itself, but also passing out into the broad fields of universal light, among the interstellar spaces of worlds, making its vital life felt throughout the universe.

Q.—[By J. I. F., Kansas City, Kan.] The remarkable phenomena of a mental (and sometimes physical) nature which have characterized the meetings of the female revivalists, Mrs. Woodworth, have called out a great deal of attention on the part of the public. Some minds claiming these things to be the effect of the Spirit of God working directly upon her hearers; others declaring what occurs to be mainly the result of hypnosis exercised upon the alleged converts. I note the report in the daily press, recently, that an aged invalid lady had suddenly regained her power of walking (at one of these meetings, while being attended by Mrs. W.), which she had not been able to do for many years without the aid of crutches. The cure seemed to be instantaneous, and is claimed to be permanent. Will the Controlling Intelligence give his opinion as to the real source of the power by which this remarkable effect was wrought?

A.—The great psychological wave of power that comes over a meeting or an assembly, at the time when an enthusiast of any religious phase of thought and feeling appeals to the audience, is undoubtedly of spiritual origin. Such an enthusiast, called a revivalist, must be a center of power for any number of spirit-intelligences, and by which these unseen workers reach this outward life and those who come in contact with their channel. The very enthusiasm and earnestness of spirit, and deep abiding faith and conviction of the reality and of the usefulness of his power over mankind, serve to make of the revivalist a battery for spirit to work through.

Then again, let us think for a moment of the nature of those who come in contact with him. Out of a great concourse of people, assembled for any purpose, we are able to select a number who are sensitive, easily acted upon by outside influences, susceptible to any wave of thought or emotion which may appeal to them from one or more enthusiastic persons. Very well, then, here also is given power to the unseen workers, and they can readily, through their enthusiastic instrument, apply their magnetic strength of thought as well as of will-force to these sensitives, thus making an effect upon them.

We do not think of the wave of power, this appealing force, this convincing wave that comes to these converted ones, is directly from the Spirit of God, because in reality we do not know nothing of the Spirit of God as a personality or an individualized entity; we only know that there is a supreme power in the universe, controlling all its movements by natural law. We have reason to believe there are intelligences of greater or less degree of knowledge and power, existing in the spirit-world, and it is their duty, it is their right, that these intelligences may approach such a revivalist and assist her in her work. The lady mentioned may be thoroughly honest and sincere in her utterances and the expression of her convictions. We believe that she is. We also believe that she is a positive battery for unseen intelligences to work with, and that by their aid she accomplishes the result that we behold in her life and its works.

Now, as to the curing of the invalid by the correspondent speaks of. No doubt the revivalist possesses in herself a strong fund of magnetic force, which may be properly applied and directed, either by herself or by her unseen attendants, under favorable conditions. The assembly, in which this marvelous cure occurred, may have given out to the healer certain lines of magnetic force which were very essential in the fulfillment of this cure. There may have been a great reservoir of magnetism upon the grounds at that time, from which were drawn this great strength, which, being applied to the invalid, wrought such a wonderful result. All this is in accordance with natural law, and it is also in harmony with our idea of spirit intelligence and its method of operation in contact with physical life.

Q.—[By B. C. H.] If the spirit controls of a medium, who is not fully developed, claim that said person possesses certain phases of mediumship, is it advisable for the medium to sit for the development of such phases? Should mediums follow the advice of their spirit-guides in regard

to the affairs of life? How can a medium tell if the controls are what they claim to be or not?

A.—One can only determine whether the intelligences attracted to him and manifesting through the forms of mediumship are really what they claim to be, by time and the exercise of judgment. If you find that those who claim to be your spiritual attendants are truthful in their statements, and express a desire to assist you, not so much in the material affairs of life, perhaps, as in the unfoldment of your spiritual natures, as imparting to you instruction which will benefit your minds, and consequently reflect favorably upon your lives, then you may come to trust in those attendants as wise and good spirits. It will, of course, take time, and the exercise of your own minds, in order to discover this. We would not advise you to reject or to turn aside from the manifestation of these spiritual attendants, if you should find a mistake had been made in what they had said to you. Spirits are not infallible; they reason from what they perceive on the spiritual side; some of them may see more clearly than you can do, and may be able to reason from causes to effects, through a line of circumstances, and then determine what will necessarily be the outgrowth of those circumstances, and so predict them to you; but unforeseen occurrences may arise, something which they have not taken into account, or dreamed of may come up in your surroundings, or with your associations, and thus a seeming mistake may be made; yet your spirit-friends may have been truthful, may have been well intentioned, may have desired to do you good, and you would not reject a friend on earth who had been kind and loving to you because at some time his advice may have been unwise, and may not have wrought for you that beneficial result which you desired. The time will come when you will be able to know surely whether your spiritual advisers are really wise and good, or whether they are mischievously inclined, wishing only to serve their own ends.

We should not advise a medium to submit himself entirely to the advice of any band of spirits; and why? Because he who does this gives up his own individuality, yields up his own responsibility and places it upon others—becomes a mere machine in the strongest sense of the word; does not exercise his own judgment, or reasoning faculties, or unfold in the mental department of his being; and therefore he might as well be a stick, moved about by others, rather than a human intelligence. He does not reap his own experience and pass through his own career, if he should thus give himself up altogether to the control of others. What would you think of a man in the body who should lay aside his own thought, his own power of calculation, of planning and reasoning, and passing judgment, and say to one or more of his friends: "Now I shall let you guide me in the future; I will put my affairs entirely into your hands, and you may use them and guide them as you will. You may think out these things according to your own minds, and whatever you do will perfectly satisfy me. I shall sit here in my home and think no thought, take no care of the morrow, do exactly what you wish, and allow you to do exactly as you wish to do for me?" You would naturally think that man a very foolish fellow; you would say he did not amount to anything; he might as well be out of the world as to sit; other persons could run the affairs without him; and you would say very right. Not to unfold his mental powers nor cultivate his individuality at all, his will-force would be so inert as never to find expression. And we may tell you that when he went to the spirit-world he would be, so far as a human activity is concerned, a mere non-entity, being obliged to gain a stimulus from some extraordinary experience, perhaps, which he would have to undergo in that other world. Mediums have no more right to yield up their individuality to unseen spirits than they have or you have to yield yours or theirs to mortals who are treading the earth to-day. Each one of you is placed here to gain an experience, to unfold your possibilities, to work out your individualities by the exercise of your mental judgment and of your physical energies; therefore you have a work to do, and not lay it entirely upon others.

SPIRIT MESSAGES.

Given through the Trance Mediumship of Mrs. M. T. Longley.

Report of Public Séance held Feb. 20th, 1891.

Lotela, the Indian Maiden.

How do, everybody? Lotela goes to give the talk for the spirits to-day. My medny aint very well, it is bad weather, and we want to give a good many messages.

Oulina.

I must tell you that Oulina is here, the Richmond square's guide. She comes to see how we are all getting along with the work in this place, to bear greeting to the friends, and to tell us that the spirit-bands are about gathering forces, and taking important steps for her medny to be along, so she can accomplish the good work. She comes from Chicago, and so do some spirits that I am now going to tell you about, that would like to get to their friends from the spirit-side of life.

John T. Lester.

Here is a gentleman who seems to be anxious to reach his family and his particular friends in Chicago, and in some place near by that city, and he don't know of any way to do it unless he comes to this public office. He has tried to control the medium several times, but he don't quite understand how to get into her atmosphere sufficiently to communicate. I get this from him: "Be kind enough to speak for me to my friends and former associates of the earthly life. Stand, I do, separated from the material existence, and I am interested in you, but to me palpable veil which ever hangs between the two conditions, I view life differently, in large measure, to what I did when here. As I sum up my experience, and the losses and gains of my earthly life, realizing how I have expended my energy, and much that belonged to the outward system, in gaining a worldly discipline, and in accumulating that which pertains to the temporal life, it seems to me the mortal side, and it would please me much to have them investigate this subject, to turn their attention to the spiritual life and its teachings; and I will do my best to communicate with them in such a manner as will lead them to think it possible for me to return from the spirit-side and to manifest my identity."

I get the name of John T. Lester belonging to this spirit, and that he was a business man well known, and interested in some kind of stock, and saw very grain, as if he was connected somewhat with dealing in grain. I don't feel quite sure about this. "A little way behind him I see a lady who has been in spirit-life quite a while, and it seems to me she belongs to him." She has helped him to understand the new life. I don't know, but I think he has also a wife and children here on this side, and he wants them to know he comes back with greeting, with kindly feeling and affection for all.

S. W. Masser.

Another brave comes from Chicago, and he went away this winter since the snows first began to fly. He went out in a big storm,

when it blew hard, and he don't seem to be in good condition in coming into the physical life. He got very near to us; but he is anxious to send word home to his friends that he is all right, and well satisfied in the spirit-world. He was, I should think, about seventy years old; I don't know, but you'd better put that down. He went away suddenly, I should think, and was in the street, out in the storm, when the condition came over him. There is him so quickly to the spirit-life. There is some one he would like to get a few words with by the name of Sawyer—not of his own people; that is on his mind, and he is trying to learn the way to come through mediums, so he can get back to his friends nearer home and manifest as he desires to; but now he sends his greeting and his good word, and wants them all to know he is satisfied to be out of the old form and to find a new life on the other side. The name S. W. Masser comes with this.

Stella Austin.

I think Oulina is helping these spirits here today; they seem to come right along in her atmosphere or magnetism. A beautiful young lady comes from the same place; she has an armful of roses, and I see a star just above her head. She is dressed in white, all but some pink down the front of her jacket. She, too, would like to send love home. I think she has a mother in that city, and is with her a great deal; goes with her to different places and leaves her influence, and tries to make it known. The spirit is doing a useful work; she says she can bring light and knowledge to those here who are dear to her, which she could not have done when on earth. She has been able to learn of the beautiful world to which we go when we pass from the body, and has been permitted to come back with those teachings, silent, sometimes, as they are, and influences that make an impression and do good. She brings much love. She says she has found so much affection and sympathy on the spirit-side that she has been lifted up into a beautiful state, and she cannot forbear coming back to bring her joy and her love to the dear ones here.

She has a young friend on this side to whom she was very much attached. I get the letter R as belonging to that person, and she wants that friend to know that always, through the years that may come of physical existence, she will be the best to brighten the way, to make it more sweet and more useful, and by all means in her power try to bless the life of the one who is so dear to her. I think that will be understood, because it is some one she thought the most of next to her own dear mother, and I don't know whether she thought more of her mother or not. She wants also to have all her dear friends feel that she remembers them with affection and sympathy, and would be happy to do anything in her power to make them feel that she is here, and that this spirit seems to be in a musical sphere, and it appears as if there was some attraction in the spirit-world that holds her and has something to do with her studies and her work. Her name is Stella Austin.

William B. Lord.

I see a spirit who has been here before, who was a real Spiritualist on this side, and he wants me to speak to-day for him, and to send his greetings to his friends and tell them he don't forget them. Sometimes he is privileged to manifest privately to friends of his, which pleases him very much; but if they do not hear from him personally he would like them to realize that he takes an interest in their affairs, and is doing what he can to help them. He has in emblems, badges which he says belong to the Inner Temple, and he has come into association with some of the Grand Masters on the spirit-side. Now I get this to say for him: "I have never lost my interest in the good Cause. It troubled me sometimes when here that I could not do more for the spiritual movement and exercise a more public and widespread influence; but I spoke my word for it, and gave of my life when I could; it was a part of me and my work; and now on the spirit-side an enthusiastic interest in my friends and my care for its progress, because I feel that it is the grandest truth ever vouchsafed to man; it is the golden lever that will elevate humanity from its lower conditions of ignorance and servitude to a plane of knowledge and of freedom. That is my idea, and I feel that through Spiritualism and its revelations to man the gates will be swung wide open, and the secrets unrolled, so that all may read and understand. William B. Lord of Utica."

George Stevens.

Another spirit comes from Utica, and I get the name of George Stevens. He has friends in that place, relatives, and wants to send them word of his life. There is some one named Ellen in the body that is near to him, and he is concerned about her; her work is very anxious to have her and other friends understand that he can watch over their lives. Sometimes, he says, he can help them a little by putting in an influence, or giving them an impression; and while he cannot do much, it is a pleasure to him to watch their affairs, and try at times to do the best he can for them. He would like his friends, some of them, whoever is inclined, to visit a medium and let him try to communicate. He has many things to say, some connected with papers, documents, and other possessions, and he would like to talk over these, because they are connected with the material affairs of some who are very near and dear to him.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Feb. 20 (Continued).—Lotela, for Justin Howard, Dr. William Brown, Jane Smith, Hanson Hoyt, David Foster, Fred Downing, Henry Forrest, Mary Ann Hurley, Caroline Fletcher, Samuel S. Pettengill, Polly Pratt.

Messages here notified as having been given will appear in due course according to routine date. May.—Augusta Currier; Gilman Marton; Abbie Bennett; J. D. Baker; E. P. Wood; Mary H. Lane; Silas, to W. H. Controlling Spirit, for Ellen Kirk, William Montgomery, John Graham, Charles Raymond, White Plume.

Mrs. E. D. E. N. Southworth, the novelist, is still writing, though over seventy-five years of age. As to her full name, which is Emma Dorothy Eliza Nevitte Southworth, she says: "When I was born my people were too poor to give anything else, so they gave me all those names."



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