



VOL. XXXIX.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 27, 1876.

{\$3.00 Per Annum,
In Advance.

NO. 9.

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Original Essay.

"CURED BY PRAYER."

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

The subjoined extract from the Sunday Herald of Feb. 13th, and comments upon the same, are placed at your service for use:

"A remarkable cure by prayer has occurred in the case of a Foxboro' lady. She has suffered for two years from lung and spinal ailments. During that time she has consulted several able physicians, but without relief. Recently she met a visit to the Consanguineous Home at Grove Hall, which is under the charge of Dr. Charles Cullis, who cures by faith and prayer. She has now returned to her friends almost, if not quite entirely, cured. She says that after a surging doctor that she had faith, she was requested to kneel, when he dipped his finger in oil and put it upon her forehead, knelt in front of her, and made a short prayer, asking the Lord to heal her of whatever disease she had. Before rising he rubbed his finger across her forehead, saying: 'I anoint you with oil in the name of the Lord, amen.' She says: 'I felt a change immediately; the heavy burdened feeling was gone, and I could draw a long breath without any trouble—something I had not been able to do before for several years—and my lungs felt perfectly clear.' Since that time she has gained in health and strength, and considers herself well. The lady is well known, intelligent, truthful, and of undoubted piety. Before going to Grove Hall she was considered past all help, and she and her friends are rejoicing at her unexpected recovery."

Cures as sudden and wonderful as the above are quite credible, and do not seem specially marvelous to the many whose observations and readings have kept them moderately well informed of results frequently witnessed where either Dr. J. R. Newton, Jacob the Zouave in France, or any a medium in other parts of the world, has been an apparent and reputed healer.

It neither surprises nor offends us to have the Foxboro' lady's experience called "a remarkable cure by prayer." Common habit ascribes the cure of any sick one to the most immediate perceptible appliance for procuring it. If cure promptly follows a prayer for it, usage ascribes its coming to the prayer. No mind, however, regards prayer as either an intelligent agent or the actual performer of a cure; all feel that prayer is the asking some unseen intelligent agent to give the desired relief. In cases where cure promptly follows a prayer, most minds perhaps infer (as our own did in earlier life) that an individual, omnipotent Lord performs the cure himself personally. To-day, however, we draw a different inference, because we are firmly convinced that the practitioner in cases like the above often is some finite spirit, limited in power, and obliged, from out the very organisms and electro-chemical combinations belonging to those who more or less perceptibly solicit his aid, to obtain some remedial substances which are essential to his performance of what has been prayed for, and without which his operations must be of little avail.

The healing efficacy of prayer depends largely upon a special quality of elements, specially combined in the organism of the person by whom it is offered up—depends upon these more than upon what we usually call the holiness or godliness of the petitioner. Those mortals whose prayers can be conspicuously efficacious in the way of healing, are generally not only quite mediumistic, but are, also, constitutionally endowed, above most other mediums, with either health-generating or with disease-expelling elements that are easy of elimination, and therefore usable by healing spirits. Such elements or properties, thickening the breath while that is bearing up an earnest prayer more than at most other times, and escaping then more copiously than usual from all parts of the system because of the exercise and the concentration of will which earnest utterance necessitates, place at the command of a spirit healer an augmented quantity of remedial substance. Fervent prayer procures this augmentation—it does not heat, but the emanations it causes to issue forth from a few mediumistic organisms are means by which an unseen physician banishes disease.

Many good mediums for other purposes, many good ones at furnishing medical prescriptions, exhibit no very marked indications that healing emanations go forth from their forms. If their garments be touched no perceptible virtue goes forth from them. Some properties essential to the composition of a health-bringing prayer are innate in some organisms. The prayers of such, and of such only, seem to be very effectual in healing the sick. No amount of piety and sincerity sending forth petitions elsewhere than from amid

mediumistic susceptibilities, has ever, in our observation, seemed to help, overpower or banish, physical disease; and only a moderate portion of our mediums are instruments that possess the special properties needful for working those great and sudden cures which excite astonishment.

We firmly believe that "fervent prayer availeth much," but its pathways toward either God or Jesus lead through the abodes of vast hosts of less exalted ones, servants of the higher; and the ears of these latter ones often catch the sounds of prayer, and their sensitive organisms feel even unuttered supplications, and consequently some among them promptly and gladly strive to render as much aid as elements and conditions there and then permit. Though the call be specially upon Jesus, any work that is in harmony with his philanthropy may be executed to-day by his ministering spirits, as was done of old by a departed prophet, when he made revelation to John at Patmos, while the latter was "in the spirit." Intermediates abound in all spheres; and petitions to the higher are often responded to by subordinates.

Probably many spirits who cure the physical ailments of mortals possess no very large amount of saintliness, if we give to that word its common significance. Neither the skill of the doctor, nor his love of exercising it, depends much upon his piety. Possibly the most refined, ethereal, celestial classes of the spirits, who were once embodied on our earth, lack such materiality as is essential to their direct action upon mortal forms or even upon effluvia from them. Our personal experience and observation on one occasion, years ago, were as follows: A lady, having a crippled limb, was a visitor at our house for a few weeks, and a lady medium occasionally came in to manipulate our visitor. One evening when the medium was operating we were reclining near by her, upon a sofa, and inwardly, silently invoking the highest whom our supplications might reach to come and heal the sufferer. Soon the medium put her hand gently upon our arm and said: "Stop praying; your prayer has drawn and is holding here spirits who are higher than those who heal the body, and the presence of the higher interferes with the work of the healing ones."

"There are diversities of gifts," even among mediums. The primal properties, combined in and constituting each human form, doubtless vary somewhat in quality, quantity, proportions and combinations from those in any other; and those primals fit different individuals to be severally used with special efficiency in differing directions, or for procuring effects quite dissimilar in kind. Because of innate diversity in their constitutional elements and combinations, "the effectual, fervent" prayers of two men, equals in piety, may necessarily be very unequally suited to aid in procuring a specific result. The prayer of one goes forth bearing properties obtained from his organism which are helpful at inducing physical health; while that of the other can furnish properties helpful in obtaining none other than spiritual good. If the prayers of Dr. Cullis excel those of most other prayerful persons among us in banishing disease from the body, that result only bespeaks a peculiarity of his organism, and falls to furnish just ground for inference that his prayers are intrinsically truer and absolutely more acceptable and more availing than are those of his praying brethren and sisters; our inference is that his prayers are susceptible of specially efficient application to the physical system, effects upon which are appreciable by the external senses; while the prayers of many devout persons are fitted for helping forward scarcely any other than spiritual healing, renovation or elevation of man's mind and heart—a kind of result not readily perceptible by any but those in whom it is wrought out, and not very distinctly by them in most cases.

Distinctly uttered petitions, or silent supplications either, are understood to attract invisible beings of some grade to any mortal whatsoever who thus defines and energizes desire. And prayer of any moral quality whatsoever may bind such visitants in specially close alliance with or temporary adhesion to those mediumistic petitioners, whose properties the unseen ones find suitable for their use as magnets and instrumentalities which enable them to keep in contact with and operate upon the external bodies of mortals. If the human beings thus visited naturally possess in abundance the special elements and combinations in their make-up which render emanations and extracts from themselves good remedial agents easy of transference, then benevolent doctors, unseen and impalpable, availing themselves of these agents, often can command prompt exit of many a disease from ailing mortal forms, and especially from persons mediumistic enough to be psychologized by supernals into undoubting confidence that they can be and are about to be cured.

The special kind of FAITH which gives to healing prayer its marvelous efficacy cannot, as we have substantially said before, be obtained and exercised with equal readiness by or through all equally devout mortals. Many of the most godly can never have healing efficacy observably manifested through their forms. It comes through only the mediumistic, and only such among even those as are peculiarly constituted can be good sources and conductors of healing forces. In origin, advent and nature this faith differs widely from what is commonly signified by the word faith. It is not a mental condition induced by information obtained through the ordinary processes of mental acquisition, nor has it any kinship with such. It is up-flowed and out-flowed from what Paul calls the spiritual body, by forces

acting outside of its possessor; it pertains to the internal or spiritual mental organism, where, dominating the whole external man, both mental and emotional, as well as physical, it acts in and through mediums without conscious action of their own. Prof. Agassiz, endorsing Dr. Brown-Squard, concluded that "there are two sets, or a double set of mental powers in the human organism, or acting through the human organism, essentially different from each other. The one may be designated as our ordinary conscious intelligence; the other as a superior power which controls our better nature; . . . acting through us without conscious action of our own." Agassiz also states that Dr. Brown-Squard had "satisfied himself that the subtle mechanism of the human frame—about which we know so little in its connection with mental processes—is sometimes acted upon by a power outside of us, as familiar with that organism as we are ignorant of it."

In our apprehension the Special Faith (if we must use that word) by which striking cures are most wonderfully performed, is injected, or perhaps generated, by that power outside, which helps one's better nature, temporarily suppressing the lower nature, and becoming master of both the body and "ordinary conscious intelligence," to yield up the form for use by a higher—yield up not simply the form as a whole, but for abstraction from it of such elements as that outside power can therein find which will enhance its own ability to perform mighty works. This special faith perhaps has no claim to be called his or hers, through or upon whose organism it acts; its influx either brings along with it the conviction of an outside actor, or it generates where it lodges in the spiritual faculties a conviction as operative as positive knowledge, that a definite result—a cure for instance—is surely to come. Wherever such convictions shall exist the result will follow. This kind of faith seems to be devoid of either moral or intellectual tastes and affinities; it took lodgment as readily in harlot Rahab and libidinous Samson, as in Abraham and other good ones of old, and to-day it seems very indifferent to the respectability of its lodging places. Still it is a mighty power, saving human life extensively, and drawing dwellers in this life and the next into closer relations.

When we had written thus far there came into our hands The Foxboro' Times of Feb. 11th, in which we find, as will be seen in the following extracts, that this cured lady became possessor of a peculiar faith even before she saw Dr. Cullis, and that she herself obviously is very mediumistic. Her statement is, that after having consulted "several able physicians" and getting no permanent relief, she asked herself, "What can I try next?" When it seemed to me as if the Lord said to me: "You can be cured by the prayer of faith!" . . . About this time a lady brought me a copy of Dr. Cullis's reports, . . . and I felt that the Lord, by placing this book in my hands, had directed me to go to him (Dr. Cullis) to be cured. I called upon him, and told him I had come to be cured by the prayer of faith." She made her call on Saturday, and says, "On that night I felt two distinct shocks; the bed moved in such a way as not only to awake me, but also my companion, and it seemed as though the Lord was bending over me, and saying, 'Be not alarmed, you are being healed!'" The reporter says, "Her countenance fairly shone while making the statement."

All this is not only credible, but instructive, and no doubt literally true. Any kind spirit would naturally seem to her as being the Lord, if her mind had no special acquaintance with the advent and ministrations of spirits. This case has nothing that distinguishes it from very many in which spirits are the reputed healers, and its proper place is among such.

The preceding views, of course, imply our conviction that Dr. Cullis is necessarily—because of peculiar innate physical elements and combinations—a facile instrument for use by spirits in healing disease. We, however, have no desire to elicit from him or his friends an avowal that he is what is usually signified by the phrase *spirit medium*. He is reputed to be prosecuting beneficent labors very successfully and to the relief of many sufferers; in such works he has our hearty God-speed, and we have no purpose to impair his efficiency. He obviously possesses the special susceptibilities usually belonging to good mediums, but we neither praise nor blame him for that, nor do we rate him either better or worse as a moral and religious man because they pertain to him. Though we deem that Lord, who heals in response to his prayer, to be not necessarily higher than the returning prophet whom John fell down to worship as God, we have no desire to have him avow belief in Spiritualism, nor to have him avowedly work in our ranks; both he and many other doctors among us, whom spirits operate through unacknowledged, broaden the field of spirit beneficence by keeping aloof from us, because thus many become recipients of aid from spirits, unawares, who would shrink from soliciting relief through these ostensible practitioners if they avowed faith like ours.

The paper from which we last quoted states, also, that Dr. Cullis "works by faith," . . . makes no charge for his services to the afflicted, and even depends upon the answer to prayer to supply the daily wants of himself and his large family of patients." His course, to some extent, is the same as George Müller's, who has put up extensive buildings near Bristol, England, in which, during very many years, he has sheltered, clothed and fed several hundred vagabond children, and paid for all with funds donated to him for the purpose, without ever being at all in debt, and

without his ever having asked any one but the Lord to give him pecuniary aid.

Whether they be ostensibly praying ones or not, those mediumistic persons through whom spirits of some grade banish disease from many sick bodies, constitute the class of healers best adapted to treat very sensitive sufferers, and especially such as have faith that healing efficacy can come to them through that channel. The unseen healers possess optics which give them immense advantage over embodied ones in all cases where they can gain admittance, maintain a hold, trace an ailment to its seat by direct vision, and then prescribe and operate under guidance of distinct, positive knowledge of what the case requires. But they cannot gain admittance everywhere and under all circumstances. Perhaps not more than half the physical forms in our population to-day are so open to spirit inspection and influence that they can be better, and a large number perhaps can only be treated less well by invisible practitioners, than by our educated, experienced embodied doctors who grope from symptoms toward seats of disease.

Though Dr. Cullis, like George Müller of England, works by faith or trust, and successfully, too, we cannot agree with Rev. Dr. Francis Wayland, where in his able and discriminative introduction to *Müller's Life of Trust*, he says, "If Müller is right, I think it is evident that we are all wrong." Such conclusion is not, in the present state of human beings, required by the facts. Both classes—the few who get all they need by prayer, and the many who never ostensibly get either health, funds or food in direct response to it—are right. Each class works by the processes it deems best suited to its abilities. Only the few are well fitted by their primal organizations to succeed by prayer in procuring health and the means of physical subsistence—and only a fraction of those who are, have been in circumstances which invited development of such inherent capabilities. Let public opinion favor, instead of frowning upon, development of mediumistic susceptibilities, and the Cullises and Müllers will multiply fast; but we hope not in too extensive numbers; for those whose bodies such can heal, and whose purse-strings they can untie, are restricted to persons quite sensitive to spirit influences and impressible definitely by invisible intelligences. Community embraces many hard-shelled mortals, insentient and unimpressible by spirit influences and processes, so that both our M. D.s and our pertinacious beggars for funds have broad fields in which their services are sought for; the world is far short of being willing to dispense with their labors. But the light of this age is fast teaching it that better methods for relief are possible than such as it has relied upon in the past. The prayer of faith, applied philosophically and scientifically, "availeth much."

Written for the Banner of Light.
SPIRITS OF LOVE AND BEAUTY.

BY BISHOP A. DEAS.

Oh, spirits of love and of beauty, draw near,
And lift from my sad, weary eyes
The shadows that ever before me appear,
To darken the visions that rise!

Oh, come from your home where the summer-light glows
Through the leaves of an infinite clime,
And breathe on my spirit the charm of repose
From the fountains of Nature divine!

Oh, leave me no longer in solvency, I pray,
Ye spirits of beauty and love!
I long for your presence to gladden my way
Till I rest in your gardens above.

Adown life's fair river that flows to the west,
My bark glides so swiftly along!
And in its glad murmur a voice from the West
Bids me ever be faithful and strong.

Ofttimes I have strayed by the margin of spring
Till I felt the sweet touch of a power
Sweep over my lyre, like an angel's soft wing,
With the fragrance of many a flower.

And the love that was mine in the glad olden time
Fell over my spirit like dew,
In the vale of affliction where flowers still twine,
As fragrant and tender and true.

John Ruskin's Tribute to his Mother.

M. D. Conway writes from London to The Cincinnati Commercial: "There is an old tradition concerning Mahomet that he was once standing beneath a palm tree and touching his forehead, saying: 'He who clothes the naked shall be clothed by God with the green robes of paradise. If a good man gives with his right hand and conceals it from his left, he overcomes all things.' While he said these things, a man drew near and cried: 'Oh, prophet! my mother Sad is dead; what is the best alms I can give away for her soul?' Mahomet thought him of the panting hearts of the desert, and said, 'Dig a well for her, and give water to the thirsty.' The man dug a well, and said, 'This is for my mother.' I do not know whether Mr. John Ruskin ever met with this old story, but he has just performed a kind and gentle action which has reminded me of it. A little way from Croydon, near London, there has long been a dirty, marshy little pond, which is now an exquisite clear spring of running water. Mr. Ruskin has expended £500 in making this spring, which is not far from the home of his childhood, and surrounding it with trees and flowers, and named it after his mother, Margaret's well. On the neat tablet over it are inscribed the following words: 'In obedience to the Giver of Life, of brooks and fruits that feed it, of the peace that ends it, may this well be kept sacred for the service of men, flocks, and flowers, and by kindness be called Margaret's well.'"

The Cremation Society of Milan has over four hundred members. The apparatus used in burning bodies was built by a wealthy silk merchant, and his remains were the first to be reduced to ashes by its hundreds of burning gas jets. A recent use of it was highly successful, there being no disagreeable sight nor odor.

The whole cost of the late civil war to the Northern and Southern States from 1861 to 1865 is estimated as follows: Lives, 1,000,000; property, by water destruction, etc., \$500,000,000. The gross expenditures of the United States from June, 1861, to July, 1865, \$5,722,257,000. Of this the actual expenses were about \$3,325,000,000.—David A. Wells.

The Rostrum.

Moral Courage and Downright Honesty.

An Address by A. E. Stanley, delivered at the Vermont Convention, held at Cuttingsville.

(Reported for the Banner of Light.)

Were you asked what two qualities you would require to have exemplified in the life of him whom you would make a standard-bearer, to whom you would commit great interests and great issues, and also to whom you would give your soul's best offering—its confidence and its love—I think some of you would say: "Moral courage and downright right honesty." No better text, it seems to me, could be suggested at this time as the foundation for a discourse than this.

If ever there was a demand for these two great qualities, that demand is upon us at the present hour. And that I may have the courage and the ability to speak the needed words which shall burn their way into the consciences of men, is the burden of my prayer.

It is to the pulpit, and to the platform that we have a right to look for the manifestation of these two great qualities. Our public speakers should be the advance-guard—ay, the sentinels on the parapets of thought, and give first to the world the new ideas which the seething cauldron of mentally is constantly sending to the surface. But so fearful is the cost of being truly courageous and truly honest in the sense of speaking fearlessly one's convictions, that comparatively few pay the price that wins the crown of gold, and are compelled to wear for a time a crown of thorns.

Said Garibaldi: "He who is in love with hunger, thirst, danger, disease, death, let him follow me." So he who would be the moral hero, the faithful spokesman of unpopular truth, let him lay his hands upon the cross and bow his head while conservative power wreathes his brow with thorns.

The world pronounces him a brave man who in battle gallantly leads the charge and faces the cannon, but it requires a sublimer courage and greater honesty to proclaim an unwelcome truth, to defend an unpopular cause. Yet a man's courage may never be so thoroughly tried, or his honesty so severely tested, as to be required to declare his true convictions when he knows such declaration will subject him to the ridicule of the ignorant, the condemnation of those he thought his friends, and the loss of means whereby the feeble body had been kept alive and made the needed instrument of the sturdy soul within.

Society is largely responsible for that moral cowardice which is paralyzing if not destroying the manhood and womanhood of this country. No trait in the world's history can be compared in the inexorableness of its decrees with the tyrant fashion. And the most lamentable thing to contemplate in this connection is the fact that religion, so called, must be clothed in fashionable attire. In some of our fashionable churches it would have the appearance of being exclusively the property of pure proud aristocrats, and expounded to them by priests over cushioned desks for the moderate sum of two or three hundred dollars per hour. Where is the man who carries his bread with his "jack-pot," and who works from sun to sun to procure a scanty sustenance for his family, who can indulge in such a luxury?

Where is the woman who would date, with her last year's bonnet and out of date skirt, to step over the threshold of these princely houses of God? Be not disconsolate, poor woman; Christ is not there! He never was there, and he never will be, unless his habits and tastes undergo a change, which is hardly probable, considering his meanness and great simplicity.

It requires a wonderful amount of courage for a person to attain the full stature of manhood and womanhood without bending to the sectarian influences of the age—yielding, we mean, so far to outside pressure as to silence the inner voice, which may speak of a different and a better way. In every community, particularly the latter ones, certain fictitious standards exist by which men and women are judged. I had almost said they are the wheel over which they are broken! If they are pliant, and assert not too stoutly convictions which would indicate a different faith, they are fellow-shipped. If they differ essentially, in religious belief especially, and have the moral courage and honesty to playfully assert the fact, their frankness is rewarded by having turned to them the cold shoulder of those who, it may be, are yet in their infancy as regards true knowledge, the purposes of life and the glory of selfhood.

Advanced as we are in all that pertains to civilization, yet a revolutionizing and cleansing power has a stupendous work to accomplish among the nations of the earth. Our own country, with its half a million square miles pointing to the skies, has need of an evangelizing power among the people such as Christendom has hardly yet become cognizant of.

For eighteen hundred years the world has had the benefit of Christianity, and yet dishonesty and duplicity, moral cowardice and rottenness, "like a worm in the bud is feeding on the damnable cheek" of the government and society at large.

The pulpit, which should be an engine of power for good, is too frequently the "coward's castle," occupied by those who pauper the whims, gloss and smooth over the shortcomings of a dissuading membership, and preach to them a gentle, pardoning Christianity, based on faith, instead of downright good works!

Marvel not at the double-dealing, the insincerity and want of honesty exhibited in almost every department of life. It is the natural and legitimate product of a dominant system, or existing state of things, which places a padlock upon the lips of all dissenters, compelling them, if they would escape ostracism and retain public recognition and patronage, to silence their doubts and suppress their honest convictions, thus making them moral cowards, false to themselves, and preparing them to become false to others.

If the condition of society is such that to receive courteous and kind treatment a person must clip the wings of his thought, and temper his words to harmonize with a particular theory, it requires no revelation from heaven to confirm the truth that the people are in possession of a remarkably successful method of dwarfing men and manufacturing hypocrites!

Would you have men honest in all matters of business, faithful in the execution of all public and private trusts, make it fashionable and commendable on their part to be honest and truthful in the expression of their views and belief, both in political and religious matters. An honest tongue and an honest hand are inseparable.

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Spiritualism.
RATIONAL SPIRITUALISM.
Morals, Theology and Religion—General Views of the Believers—Man Naturally Immortal—Relations of the Visible and Invisible Worlds.

Since the people have at length resolved to inquire into the causes of the mysterious phenomena of our time, and the press at last seems disposed to give Spiritualism a fair hearing, a brief statement of the general views of enlightened Spiritualists on the cardinal questions of religion, theology and morals appears to be demanded. Two considerations suggest the importance of such a declaration at this time. First, it is called for by thousands who are seriously considering the subject, and would like to know what conclusions have been reached by those who have had a long and varied spiritual experience, and the best opportunities for a careful observation of all the outward phases and aspects of the subject. I find the other consideration that impels me to the publication of this statement in the fact that the views of the great body of Spiritualists are grossly misrepresented by the teachings and doctrines of certain professed believers, and are, therefore, misapprehended by the public. To aid honest inquirers after truth, and to unfold the spiritual body of its implied responsibilities and seeming immoralities by an expository process, is the two-fold object of the writer in submitting this statement to the public.

On moral, theological and religious questions the views of Spiritualists are widely diversified. Coming, as the believers do, from all sects and parties, in and out of the church, with no accredited formula or acknowledged theological standard, rejecting all arbitrary authorities and insisting on no sharply-defined opinions, but preserving always a paramount regard for the freedom of the individual mind, great liberty must of necessity be allowed. At the same time unusual contradictions with respect to the opinions and practices of the believers in Spiritualism, become natural and inevitable. And here it should be observed that any abstract of the ideas and doctrines of Spiritualists, made by any one, can only be accepted as the author's statement of his views respecting the essential elements of a true Spiritualism, or of the general opinions of so many as may be pleased to recognize him as their representative. In no sense should such a statement be regarded as binding on any other member of the spiritual brotherhood. Nevertheless, the orderly presentation of such important views and doctrines as are believed to be entertained by a large majority of American Spiritualists may be of service to those who desire authentic information on the subject. Accordingly, the following statement is respectfully submitted:

1. Spiritualists, with a few exceptions, acknowledge the being of one God, self-existent, omnipresent, omniscient and all-powerful. They regard Him as a spirit—the Spirit of Love and Source of Life—the indwelling presence of Soul of the Universe; the intelligent and loving "Father of the spirits of all flesh," from whom, as the primal Source, all things proceed according to divine order; radiating in concentric circles through eyes without number, by the constant unfolding into outward life and form of what is latent, inward and believed to be the constitution of things; and to whom all nature is bound by a law of universal progress and in obedience to the supreme attraction of the infinite Mind.

Of the mode of the divine existence; of the precise methods of his procedure in the work of creation and the procession of his providences; of the exact nature of his relations to the sphere of natural causes and the realm of visible effects, those who are best informed are little inclined to dogmatize. They are reverently disposed to study the illustrations of His power in the kingdoms of nature, the drama of history and in the revelations to the conscious soul.

2. Spiritualists very generally believe that man is immortal by virtue of what may be denominated the universal incarnation, or the infusion of the elements of the divine life into the soul and body of every man, and the consequent indestructibility of the spiritual constitution. Hence, the existence of the soul and future identity are conceived to depend on no extraneous cause, mediatorial agency, arbitrary appointment or incidental circumstances outside of himself, or distinct from the essential elements of that life, as they were originally implanted in the human constitution and are necessarily developed in the everlasting life of man.

3. All the faculties, affections and passions of human nature are believed to be of divine origin and essentially good in themselves. It is maintained that so long as they are legitimately exercised within the limits prescribed by nature, recognized by justice or demanded by the common interests of mankind, they are only productive of good to the individual and the race. But it is also believed that every faculty, affection and passion may be perverted and thus rendered the source of personal unhappiness, social injury and moral discord; that such perversions of human nature and the functions of our common life inevitably impair the integrity of the faculties, derange the most important relations, corrupt the springs of thought and life, and may finally subvert every earthly interest.

4. Most Spiritualists believe that the abuse of the faculties must necessarily involve consequences that reach far beyond the immediate states of being, and that such remote and uncertain consequences are chiefly or altogether of a negative character, while others presume that man may retrograde for a season in the next life, owing to a certain moral momentum acquired during a downward career in this world. From their general views of the nature of rewards and punishments may be naturally inferred. It is held that every action, whether good or evil, and that from these there is no escape. Under the divine administration men are not rewarded and punished for, but in, their deeds. The noble act in the most essential sense carries the blessing in itself, and to the actor, while in respect to every deed that either breaks the social harmony or involves a moral discord, the natural consequences constitute the proper penalty of the violated law.

5. The change denominated death is believed to be chiefly confined in its effects to the general mode and specific circumstances of our existence. It is not presumed that it materially modifies anything that is really vital in human nature. The man carries with him all his faculties, including his power over the elements of this world. All the characteristics that mark the separate individualities among men are supposed to remain, and it is believed, they are clearly distinguishable after the transition. The idea that the redeeming Power of the Universe is confined to the earth and circumscribed by the mortal lifeline, is everywhere rejected; and very few, if any, are disposed to admit that death either fixes the mortal state or otherwise determines the relations of the soul. If it does not suspend the exercise of the mental and moral faculties, it cannot interrupt the voluntary functions of being. That death may, and often does, quicken those faculties by releasing them from corporeal restraints and the chains of habit—also by subjecting them to the influence of superior principles and incentives—is presumed to be true; and while it cannot extinguish the desire for happiness in a single soul that is immortal, it neither destroys the capacity for improvement nor pleases the most abandoned nature beyond the means of reformation.

6. Instead of a state of arbitrary and unalterable conditions, the life to come is regarded as one of endless progress in knowledge, spiritual refinement and consequent happiness. The almost universal opinion, doubtless, is that the tendency of all souls—if we regard their existence as a whole—is forever upward toward the Divine Source and Centre of all life; that all men, in every sphere of existence, are governed by a kind of moral and spiritual gravitation, that rises above the most aspiring mind and descends below the humblest capacity of earth. This divine attraction is believed to be stronger and more enduring than human ignorance, alienation and aversion; and since the supreme influence is of necessity

irresistible, they hold that no wandering child of God can be irretrievably lost.

7. Progress is thus regarded as the common law of the universe that determines the development of all forms and souls and systems. The great forces and essential elements of being have a common movement in the same general direction, that can never be reversed by local obstacles nor other incidental causes. The seeming retrogression in certain parts of the universal economy can only result from temporary conditions and obstructions, which cause the currents of life and the tides in human affairs to set back a little way, like up at the same time, the channel is filled up; at the same time, the direction of the stream, and its relation to the ocean, remain unchanged. The notion that retrogression is not merely superficial and temporary, but absolute and eternal—involving the most vital principles of our spiritual being—is ascribed to the fact that our inspection of human life and our knowledge of the laws of human nature, are necessarily fragmentary and otherwise imperfect. It is our duty, and the duty of the entire human race, to investigate the whole existence must inevitably solve every doubt, by revealing the Divine purpose in the ultimate social, moral and spiritual reformation of the world.

8. The visible and invisible worlds are believed to be as intimately related as the spirits and bodies of men. The latter is conceived to be the animating soul of the former, from whose vital control emanate all the mysterious forces displayed in the outward creation. By the law of their relation their elements commingle, and by the force of mutual attraction their respective inhabitants associate together. All men, and indeed all gradations of form and life in the natural world, are influenced by super-terrestrial causes, and hence all life, as revealed in organic forms, depends on a perpetual influx of vital principles from sources invisible, spiritual and divine.

9. Spiritualists very generally believe that inspiration is the infusion of the elements of truth into the interior of the human mind, by the introduction of the vital air into the lungs. They regard this inspiration as the gift of all ages, races and countries; and they believe that in the degree that men live true lives and are normally developed they will become natural channels and receptacles of spiritual truths and divinely inspired ideas. The ancient prophets, philosophers, seers and apostles, are believed to have been thus inspired. The processes are never unnatural, but always in harmony with the cerebral susceptibilities of the individual, the controlling influence of spiritual beings and psychological laws.

10. This inspiration is not always derived from the same proximate source, nor is the process at all times the same. The perceptive powers of the mind are sometimes opened interiorly to the realm of causes, so that the inward powers of the natural world and revelations of truth become other spheres of being flow into the consciousness through spiritual channels as naturally as we obtain knowledge of outward objects and occurrences through the external avenues of sensation. Inspired ideas are often derived from an unconscious immersion of the spiritually sensitive nature in the general mental atmosphere that surrounds a particular class of minds on the earth or in the heavens. At other times the receptive mind is informed by a direct influx of ideas and thoughts from some individual intelligence in the spirit-world. In some instances the ideas thus communicated are but dimly perceived, owing to imperfect physical and psychological conditions; at other times the mental images are sharply defined, and even clothed by the inspiring agent with his own peculiar forms of expression, so that the internal evidence of identity is complete. Now, as the physical, mental and moral states of men are subject to constant modifications as our relations change with respect to inward principles and outward objects, it follows that the same individual may never be in precisely the same state any two days in the whole course of his natural life. While, therefore, the truth may flow through him at one time—under the most favorable circumstances—without interruption or adulteration, on another occasion it may be obstructed by some indulgence of the appetites, colored by the excited state of the passions or filled by interpolated suggestions from the disordered mind.

11. While Spiritualists generally admit that the ultimate source of all true inspiration is immeasurable and infallible, they yet regard its mortal channels and mundane receptacles, in every age and country, as subject, in ever-varying degrees, to the same finite limitations. Accordingly, they hold that the revelations, revelations and forms of truth communicated to and through men are liable to be, and doubtless are, less or more, incomplete and mixed with more or less error. Whether the elements of inspired thought be presumed, to come directly from God or mediately, they are, nevertheless, subject to similar limitations when received into finite minds and expressed through the imperfect organs of human nature. The same general principle governs the form of all inspired ideas, and the measure of its freedom from distortions and interpolations, must necessarily be determined by the mediumistic capacity to receive and transmit the truth free from adulteration.

12. With these views of the nature of revelation before the mind, and the ordinary processes whereby inspired thoughts find expression in our poor forms of speech, it is not difficult to perceive in what light the revelations of the Scriptures must be regarded by the majority of Spiritualists. They hold that the Jews were inspired like other men, and agreeably to the same existing and unchanging laws of the human mind. We find the evidence of this in the nature of the case, and especially in the character of the revelations through Hebrew mediums. Moses, the chosen ruler of his people, gave his "divine inspiration" the form of law. Through David, the royal poet and musician, it took the form of Orphic chants, which are still in use in Jewish and Christian temples. The enraptured mind of Isaiah, the spiritually illuminated seer, gave utterance to glowing prophecies of the reign of universal peace and harmony on earth, while Jeremiah, a pensive prophet, only left us the melancholy strains of his Lamentations. Solomon contributed a poem to his beloved that is filled with the most sensuous imagery, and was evidently inspired through his cerebrum; but Jesus taught and practiced those profound and beautiful moral principles which have ever since regulated the lives of the purest and noblest of his disciples.

From this brief and imperfect analysis it will be perceived that each of the contributions to the Bible—not less than the authors of other books held sacred—has left his own mental and moral likeness indelibly stamped on his portion of what is denominated "the infallible word of God." From a calm and critical inspection of the book, its contents are believed to be of a mixed character and unequal value; and, while Spiritualists esteem it to be a work of far more than ordinary historical interest and value, they do not admit the divinity of the matter, even of the more illuminated portions, believing that "the letter killeth, but the spirit giveth life."

13. Spiritualism readily accepts as veritable realities many extraordinary occurrences recorded in the Jewish and Christian Scriptures, and by the church regarded as miracles. They are believed to have required the exercise of essentially the same occult powers that have so often been mysteriously displayed in the presence of Modern Spiritualists and others. Such extraordinary phenomena are ascribed to the operation and application of existing spiritual forces and natural laws, directed by the agency of the human mind and the cooperation of spiritual beings who have not lost their power over the subtle elements and material forms of the natural world. It is believed that such displays of intelligence and power are not confined to any particular place or near any particular man, but that they occur as often as the requisite conditions are reproduced, whether incidentally or by design.

14. Jesus of Nazareth is, perhaps, most generally regarded as a natural, spiritual and divine man—more natural than other men because His constitution and His life may have been more in harmony with nature, more spiritual than they, inasmuch as the powers of the interior nature

(latent in most men) were in His case developed into beautiful proportions and harmonious activity, and with more of divinity than His brethren, in the high degree that He exemplified the beauty and glory of the divine nature, thus demonstrating what man may become when redeemed from its manifold errors and corruptions, and the lineaments of the God-image, now veiled and invisible, are brought out and made manifest in human nature and the common life of the world. Spiritualists very naturally regard Jesus as the Saviour of as many as are led by His precepts and His example to reform their lives.

15. Spiritualists very generally entertain the opinion that there is no solid ground to stand upon between authority as represented by the Roman Hierarchy, and a spiritual rationalism. Hence, they regard all the Protestant sects as comparatively short-lived and destined to pass away, as to their existing forms of faith, insignificant ceremonial and dogmatic authority. The ground on which they stand is perpetually moving like shifting sands beneath the great undertow of evolutionary change. In this conflict of opinions Spiritualism is a body of truth, which some of the most earnest and able of its adherents, alarmed at the increasing measure of individual freedom and the progress of the age, with averted faces timidly retreat into the bosom of the Mother Church to await the impending and final contest between despotic authority and enlightened reason.

16. As a class Spiritualists are opposed to capital punishment and to all such laws and penalties as require the infliction of personal violence on any one, believing that beyond the absolute restraint necessarily imposed upon the freedom of the dangerous classes, they should be treated in a dispassionate and gentle manner, to the end that the discordant and destructive passions in them may be neutralized by the constant exercise of opposite qualities. Having, as they believe, a deeper insight into the subtle forces of human nature and the secret springs of evil, they are led to believe that society is the great criminal, in neglecting to provide suitable ways and means for the prevention of crimes and of criminals by the development of all the ennobling faculties and affections of the numerous class whose bodies are now so cheerfully tortured by the ministers of the law, and who are so comparatively given over to Satan for the destruction of their souls. Criminals are believed to be morally diseased persons, while as a rule the treatment they receive only aggravates their maladies by inflaming and strengthening their disorderly passions. Experience has clearly demonstrated that the present system never reforms the criminal. As a rule, if he returns to society, it is found that he is a more dangerous person than when he was first committed to the prison. Dangerous persons are of all others the most unfortunate members of society. The criminal should be regarded as the wayward child of the State, imperfectly organized, generally neglected in early life, the product of bad conditions and the victim of a cruel destiny. For all such the prison should be a place of refuge, a school, hospital and a reform seminary.

17. The believers in spiritual intercourse insist that the world demands a more rational faith, a more practical religion and a more spiritual worship. We want more saints who serve the Lord by shielding his unfortunate children—who "pray in deed" with the right hand, and are wont to pronounce benedictions from the pocket as well as from the lips. We require a Church whose sacraments shall be tests of charity provided for the poor, and whose general aim shall be to live in accordance with living virtues, with ever gentle grace and with all humane and divine uses. Such a Church with such a service, embracing all who love truth and practice righteousness, of every name and in every communion, is demanded alike by the principles of Spiritualism and the necessities of humanity.

18. A large majority of the believers in Spiritualism have hitherto opposed any general organization, apprehending with or without adequate reason, that it would invest the movement with a sectarian aspect and character. "As all organizations hitherto founded on religious ideas have sooner or later exhibited this tendency, they fear to repeat the experiment, lest the result should limit the progress of their principles rather than aid in their dissemination. Having no ambition to build up an extensive organization under the government of a new priestly order, and to be clothed with temporal rather than spiritual powers, they prefer to leave truth, like the subtle and diffusive elements of heat and light, free from all arbitrary incentives and restraints, and its advancement to the irresistible operation of those subtle principles and invisible agents that are sure, in the end, to secure its wide diffusion and lasting triumph."

S. B. DURRAN.

(From the Providence Journal.)

Rich Men.

I used to hear in the long past well-informed family conversations say that old Robert Bowne, of New York (whom I remember), once hired a young German by the name of John Jacob Astor, to be his secretary, and to be in charge of his private affairs. Bowne, being in part engaged in the fur business, Astor's stipulated wages was six shillings (75 cents) a day, and in those primitive times it was no unusual thing for master and man to visit the fairly pork barrel of the former, and take from thence a chunk of sufficient weight to pay the latter for his current day's work.

Astor proved to be honest, industrious, efficient and full of high qualities that will always insure success, and after a while hinted to his respected master that an increase of wages might be agreeable. To this arrangement Bowne objected, for the alleged reason among others that if he increased the young man's wages, he would be no better satisfied than he then was. To this suggestion Astor responded to the effect that if Bowne would make his wages the one dollar, he should be willing to accept it as a for or a more, as the round sum reached the ultimatum of all cravings for this world's goods he had ever had, or ever would aspire to. Bowne finally acquiesced in the claim of the striker, and made the six shillings eight, but still it would seem that Astor was not fully contented, for we find him, after having acquired experience in the fur business, while in Bowne's service, setting up the same trade on his own account, and still he was not satisfied. He was still and vigor that he left to his heirs (perhaps fifty years later) an estate estimated at some fifteen millions of dollars. This sum if invested at seven per cent. would give the possessor a daily wage of three thousand dollars instead of the one dollar that he received from Bowne, and which he assured his old master was all he ever hoped or wished to get.

I think the facts narrated above are substantially true, but whether exactly so or not, they serve nevertheless to point and inculcate a moral that probably holds good in a vast majority of instances wherein men make the acquisition of great wealth the leading object of their lives. Astor was probably better satisfied and nearer contentment when he worked for six or eight shillings (York currency) per day, than he ever was whilst raking up six millions for his heirs, for money grows with "what it fed upon," until the possession of a hemisphere would not probably have satisfied his cravings had there been another continent within reach of his never-to-be-satiated, grasping desire. But alas! this is among the very least of the evils that are sure to be experienced by those who hoard money for selfish purposes alone, or to gratify a morbid appetite for power and possession. Instead of using it as a means to promote the good of their less fortunate fellow-creatures in these respects, who through sickness, lack of capacity or other inability, are unable, with the best directed efforts they are capable of, to procure a sufficiency of even the necessities of life.

John Jacob Astor founded and partly endowed a public library that is doing a great deal of good, and has many other valuable and less ostentatious acts of goodness and charity. And yet he did not fully discharge the moral duties incumbent on his great and responsible stewardship, is certain from the fact that he even now returns to earth, not like the rich man to Lazarus, from a fabulous everlasting fire of brimstone, but from a hell scarcely less tolerable, the flames of which are fed by remorse, with unavail-

ing regrets that he had not "died a beggar" rather than the possessor of millions.

Such too is the testimony borne to us from the after-life not alone by Astor but by the returning spirits of scores of other rich men who have neglected to wisely distribute the surplusage of goods entrusted by the Lord of all things to their stewardship, thus leaving the seemingly hard saying of "that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," to be literally true. Indeed, from all I learn from multitudes of souls in the after life, unless a man whilst on earth cultivates the affectionate and sympathetic instincts of his nature to the full extent that the talents God has endowed him with enable him to, so that he does not perform either in this life or in that to come, but simply because they are prompted by a necessity of his god-like nature that he cannot disobey, even if he would, irrespective of consequences, it is impossible he should in his translation take a high position in the spirit spheres, or in other words, "enter into the kingdom of God."

Nay, though a rich man may build and endow countless churches, seminaries of learning and hospitals, though he should expend millions in music for the conversion of the heathen, though he diligently perform every man-imposed rite and ordinance of ritualistic and external worship, and vex the air with a multitude of wordy prayers, and in short, though he "bestow all his goods to the poor," and even "give his body to be burned," merely for the hope of individual reward, whether in this or in the future life, they will profit him nothing, for the simple reason that his performances are all grounded in self and cannot assist in the cultivation and expansion of the higher qualities of his nature, that can alone entitle and fit him for companionship and converse with angels in the higher life. Some of the poorest and most elevated spirits I converse with are those who while on earth were unable to bring their mind to believe in an after existence, but who nevertheless from the royal grandeur of their soul's nature were, as it were, compelled to dedicate their lives to the cause of truth, as they comprehended it, and to the amelioration of the condition and advancement of their fellow-creatures without expectation or even hope of reward. Such are those of whose the light of truth has been kindled in their vision in death, reawaken in joyful service in that glorious Kingdom prepared by the Father "from the foundation of the world" for all who unknowingly or otherwise minister to Christ, the spirit of the divine, not as idolaters in the foolish expectation that like the vain-glorious, capricious despot and rulers of this world, God is to be propitiated or pleased with empty lip-service and "vain oblation," but by ministering to the need of their fellow creatures, whether physical, mental or spiritual.

Such as these unconscious worshippers of Duty are of those whom Jesus said: "Ye found me hungry and ye gave me meat, thirsty and ye gave me drink, a stranger and ye took me in, naked and ye clothed me, sick and ye visited me, in prison and ye came unto me," for such, as ye have done it to one of the least of these, my brethren, ye have done it unto me. "Enter ye into the joy of your Lord." Countless returning spirits in our day bear witness that these words of Jesus symbolize no myth, but simply reiterate the welcome that awaits all in the future life who, like the infant that sees not the love-beaming eyes of its fond mother for reason of the very nearness with which it clings to her breast, press all too closely within humanity's posterity, thus the presence of their Heavenly Father's face.

The time will come, though it may be far distant, when superior men will cease to prostitute their talents to accumulate wealth for the gratification of selfish purposes, but learn and feel its possession imposes duties toward their less capable fellow-men that they cannot neglect without entailing a curse on themselves and their posterity, either in this or the next life, or in both.

Then it may be asked, "how many millions a successful man in business may have accumulated and left to his heirs when he died, but how many millions he accumulated and judiciously distributed for the good of mankind and the world whilst he lived?"

For my own part, with what knowledge I have obtained of the future life from dozens of the spirit-world, I can conceive of no earthly being more to be pitied than the old man who from day to day goes bowed down and tottering onward toward the grave with his whole mind, heart and soul absorbed in the desire to add to his store of money and worldly goods, all of which at the last moment must be left behind, save the torment of just punishment, that his heirs may have his engrossed with a pen of iron, as it were, on his soul, never to be gratified, and which it may take ages of conflict and suffering to erase. How many thousands of this order of men may there not now be in these United States, who, when they pass the river of death, will come agonizing in spirit back to earth lamenting, like Astor, that they had not died beggars, rather than the possessors of millions?

Scores of men of great wealth have passed away within the last year. Of all the relatives, friends and acquaintances of these, how many are there that mourn their death or revere their memory? Scarcely one, probably, outside of their own immediate family circles; whilst the eyes of the nation moisten the mention of the name of "the loved and lost" shoemaker, Henry Wilson, an unsifted and untried strength for humanity's sake and the world's good, in high positions of trust and influence for nearly half a century, and died worth a thousand dollars, and the right to have inscribed, with truth, on his tomb, "Here lies the earthly body of that noblest of God's works, an honest man."

THOMAS R. HAZARD.

Vancouver, B. C.

(From the Cincinnati O.) Daily Enquirer for May 15th.

Spirit-Photography—A Challenge.

To the Editor of the Enquirer:

As I expect to leave for Philadelphia next Monday, May 23d, I beg leave to state to photographers and the public generally that my former challenge for a test trial, where the test should be possible and beyond any chance for fraud, is still open and unaccepted. I have been anxious, and am still, to have some party or parties accept, to settle and convince me of the truth of "spirit-photography" in a public test trial, as I have previously done; while in private thousands can and do testify to the truthfulness of the phenomena. As stated above, I will leave on Monday, and if there are any persons desirous of having the public test trial they will oblige by notifying me immediately, when we will arrange for time and place satisfactorily to all parties. I will open rooms at the office of Dr. J. H. Rhodes, 918 Spring Garden street, Philadelphia, where I may be found during the Centennial season.

Our scientists and theologians tell us there is no objective proof of life after death. Now I propose to prove it do prove, and will again prove it to any persons interested. I have sacrificed fame, fortune and position in society in defence of the truth of the return of our spirit-friends, and that they do project their images on to the plates with sitters, to convince them that they still live. The public pay thousands, yes, millions, yearly, to hear the great question of immortality discussed and argued, for they can't prove it, at least have not satisfactorily to the great majority of the people. Yet here I am asking them to accept nothing on faith, but prove all things, especially "Spirit-Photography," and they fail to respond to my card for this public trial. Again, I repeat, to photographers and the public, I am ready to prove positively that spirit-photography is true, and that our loved ones do return. Respectfully, JAY J. HARTMAN.

No. 100 West Fourth street.

¶ We must patiently suffer the laws of our condition; we are born to grow old, to grow weak, to be sick, in spite of all physics. "Tis the first lesson the Mexicans teach their children. So soon as ever they are born they thus salute them: 'Behold thou art come into the world to endure, suffer, and say nothing.' 'Tis injustice to lament that one has been given any one which may befall every one.—Montaigne.

PUBLIC MEETINGS, ETC.

1876 1876 1876 The Great Centennial Spiritualist Camp Meeting.

The Northern Illinois Association of Spiritualists will hold a station and camp meeting, at the Wisconsin County Fair Grounds, Rockford, Ill., commencing on Wednesday, June 10th, 1876, at 2 o'clock P. M., and will hold over Sunday, June 12th, 1876, at 10 o'clock A. M., and will hold over Sunday, June 13th, 1876, at 10 o'clock A. M., and will hold over Sunday, June 14th, 1876, at 10 o'clock A. M., and will hold over Sunday, June 15th, 1876, at 10 o'clock A. M., and will hold over Sunday, June 16th, 1876, at 10 o'clock A. M., and will hold over Sunday, June 17th, 1876, at 10 o'clock A. M., and will hold over Sunday, June 18th, 1876, at 10 o'clock A. M., and will hold over Sunday, June 19th, 1876, at 10 o'clock A. M., and will hold over Sunday, June 20th, 1876, at 10 o'clock A. M., and will hold over Sunday, June 21st, 1876, at 10 o'clock A. M., and will hold over Sunday, June 22nd, 1876, at 10 o'clock A. M., and will hold over Sunday, June 23rd, 1876, at 10 o'clock A. 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To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province Street, Boston, we have a fine book-store on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

By inquiring from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (submitted or otherwise) of correspondents. Our columns are open for the expression of important facts, and we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, MAY 27, 1876.

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Montgomery Place, corner of Province
Street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK,
THE AMERICAN NEWS COMPANY, 10 NASSAU ST.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

LETTER TO THE EDITOR, BY THE EDITOR,
JAMES B. RICH, JR., BUSINESS MANAGER.

For letters and communications pertaining to the editorial department of this paper should be addressed to COLBY & RICH, at the BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

While we recognize no man as master, and take no book as an infallible authority, we most cordially accept all great mental lights of the world. The generations of men come and go, and he alone who walks in the light, reverent and thoughtful before God, but self-centered in his own individuality. — Prof. S. B. Britton.

The Influence of Light.

Scientific observers are just opening their eyes to the virtue there is in the rays of light for giving health and vitality to the human system. By and by they will recognize the power of magnetism, as passed from one body to another, the whole force of which proceeds from the same sun as the source of both light and heat. Experiments have recently been made in Turin, Italy, in curing mental and other diseases by exposing patients to colored rays of light. A Catholic priest was the one to suggest the experiment to a certain doctor, who prepared a room with a window made of glass of a variety of colors and at once put the curative scheme in operation. Gen. Pleasanton has for several years been engaged in experimenting in Philadelphia with the sun's rays passed through blue-stained glass. According to his account, which is now put in book form, he has reached results which are almost astounding. His discoveries were first noticed in France, and thence attracted attention, it is said, in Italy; so that he may justly claim to be the discoverer of the whole theory—a theory which is believed by those familiar with it to be about to work a complete revolution in the art of eradicating disease and promoting health.

Gen. Pleasanton maintains that light is "matter," and that the ninety-odd millions of miles intervening between this planet and the sun are "filled with a material medium—ether, or whatever it may be called—and that light passing through this with a velocity of one hundred and eighty-six thousand miles per second, everywhere produces friction; friction produces electricity, and it is electricity and its co-related magnetism which from these tremendous forces of nature by which have been produced the changes which meet us at every turn." He believes that he has demonstrated that the sun is not a great globe of fire, as has been commonly thought, and that there is nothing like heat upon its surface. He even combats the accepted theory of gravitation, declaring his belief that the sun is "a great magnet, as are all of the planets of the solar system; and it is by their magnetism, and not by their weight or gravitation, that their motions in their respective orbits are regulated by the greater magnetism of the sun." If, gives, in illustration of the new curative method which he claims to have discovered, a number of facts of great interest. He observed, in entering his greenhouse on a winter's day, that when the mercury indicated thirty-four degrees outside, it stood at one hundred and ten degrees within, and that it was in consequence of his having inserted blue glass alternately with the colorless panes that the greater heat was produced.

He also speaks of two ladies who resided in Philadelphia, and who had, at his suggestion, inserted panes of blue glass in one of the windows of their dwelling, alternately with plain glass; they informed him that when the sun shone out on the window, though the season was mid-winter, the temperature of the room rose so rapidly that they were often compelled to do without the fire, or if the fire was kept they were obliged to open the windows at the top. It is now claimed that this new discovery of the power of sunlight, passing through blue glass, is destined to work the most unexpected results on the comfort and health of mankind.

From Mystery to Mystery.

To the finite mind, when it begins to reflect profoundly, everything is a mystery. The stars, the grass, man's body, the power by which he thinks, loves and hates, his life, his death, are all full of the profoundest mysteries. A few students of the laws of nature discover, as they imagine, a few links in the eternal chain, and cry, "Lo, here!" and "Lo, there!" but what do these discoveries amount to when compared with the infinite riddles yet unsolved? These very discoveries seem to open to human thought ever deeper and more extensive mysteries for its exercise.

Now if in the external world there is so much that evades inquiry, is it surprising that Spiritualism should be found so full of baffling enigmas? These considerations were suggested by seeing in the Sunday Herald a couple of communications in which the writers animadvert on the unknown in Spiritualism, and ask a variety of questions, difficult, perhaps impossible, to answer, our ignorance of which, they would seem to argue, is to be taken as militating against the great fact itself of spirit agency.

Here is a writer, for instance, who contests the great fact of materialization in this wise: "But when it comes to flesh and blood—to an organic body requiring, after its mysterious initiation into life, a gradual growth or development, from the digestion, assimilation and absorption of nitrogenous and carbonaceous organisms into its own structure—it becomes too paradoxical for any common sense brain to digest. It is not too

thin, to use a common phrase, but it is too thick. One of the foremost scientists of this or any age, holds this language: 'Our conclusions,' he says, 'must be based not on the powers that we can imagine, but upon those that we possess.'"

Yes, but who is to decide upon what powers human beings, under certain conditions, may possess? Here is Mr. Foster, who will tell you what name you have written down in the secrecy of your closet on a paper; nay, he will often tell you your thoughts before you utter them; and sometimes communicate intelligence that you believed was in the sole possession of a deceased person. You will probably get over these facts by denying them; a very easy mode, but not decisive to those who know better.

As for asserting that materialization cannot be, because, as far as our science goes, we do not see how it can be, this is a very rash mode of arguing. Believers in the Ptolemaic system formerly held quite as confidently that the notion of the antipodes was an absurd fable, and yet every school-boy now sees that it must be true. The writer's chemical arguments for resisting the fact of materialization will therefore make not the slightest impression on those who have learned how much there is in Spiritualism apparently in conflict with the known laws of nature. It is because the spiritual hypothesis alone seems to reconcile those differences, and offers the alternative that there is no breach of the laws of nature, that the hypothesis is so widely adopted.

Fichte a Spiritualist.

The name of J. G. Fichte stands with those of Kant, Schelling and Hegel among the most illustrious names in German speculative philosophy. His son, J. H. Fichte (born in 1797), has long occupied a place hardly second to that of his father as a profound student and thinker. Within the present year this eminent and venerable philosopher has published a new and enlarged edition of his "Anthropology," a work which has called forth the highest encomiums from the leading minds of Europe.

In this revised and improved edition, Fichte, with an intrepidity which will win him great honor in the not distant future, boldly takes ground in favor of the facts and deductions of Modern Spiritualism, and with their aid refutes the materialism, the pantheism, and the realistic individualism of the day. The ground thought of his system (as we learn from Dr. Frank Hoffman, the well-known editor of *Landser's* works) is a God-given, spiritually real individualism.

From the standpoint of psychophysical science Fichte argues in favor of the objective nature of the soul itself. It has a certain *where* in space, but is all-present in every part of its space-existence. Its body is the *real*, its consciousness the *ideal* expression of its individuality. From its inner, continuing, invisible body, the separable exterior body must be distinguished. The inner body is the soul itself, considered in its sense-revelations alone. The outer body is the chemical material body, appropriated and then dissolved, and altogether (in death) separable from the imperishable soul. The whole body is the organ of the soul, the instrument of its activity, and consequently a system of organs; and the soul is *unconscious-rational, body fashioning Force*.

To the question, whether in our present life we can succeed in discovering the traces of our future life, Fichte is very explicit in reply. Referring to Professor Perly's recent work on "The Mystical Phenomena of Human Nature," in which the facts of Modern Spiritualism are accepted, he remarks: "In well-ordered sequence, facts are here presented and discussed, which, considered singly and incoherently, might leave room for doubts of their reality, but which, through their inner analogy, one with the other, become credible, and through their frequent recurrence among different peoples of different grades of culture in ancient and modern times, are found to cohere and agree so remarkably that neither the theory of an accidental reception of ever returning delusions nor that of a superstition transmitted from generation to generation can suffice as an explanation. One must therefore conclude that the phenomena, whether agreeable or not to the dominant notions of the day, are fairly entitled to admission into the domain of well-attested psychical facts; for, more than all others, they are fitted to widen our conceptions of the actuality and the power of the human spirit, and to guide us into new paths of exploration."

The importance of this open accession of Fichte to the cause of Modern Spiritualism may not be evident at once, but the circumstance cannot fail to command the attention of all candid thinkers and students.

The Paraffine Mold.

Abundant testimony comes to us from England, corroborating the genuineness of the experiments in this country in procuring paraffine molds of spirit hands. We publish to-day a well-attested account of two sittings with Mrs. Hardy under stringent and satisfactory conditions; also an account by English investigators of a recent remarkable test séance in Manchester. The testimony given last week by Mrs. Paulina Davis, and others, of the production of a paraffine mold of a recognizable face, at a private sitting in Mrs. Davis's own room, where Mrs. Hardy was the medium, is very strong, and adds new force, if any were needed, to the proofs already existing in behalf of this form of test. However slow the scientific world may be in satisfying itself of the reality of these remarkable objective evidences of spirit action, the admission must be made at last, for the facts cannot be retrograde in their course. Too many intelligent persons *know* them to be facts, and the knowledge must spread. Meanwhile those investigators who have personally satisfied themselves of the phenomenon can afford to pass by with unconcern all that may be said in opposition to the conclusiveness of the numerous tests that have been obtained.

Be of good cheer, friends! "It moves," as Galileo said. Yes, Spiritualism moves, and the proofs of it are multiplying in a wonderful manner. Not only are the phenomena becoming more marked and significant; but the spiritual solution is daily receiving new confirmation in the manifestations of spirit intelligence and power that are given. This solution is the only one through which inquirers can be satisfied that what may seem a violation of a natural law is merely the operation of a higher and more comprehensive law, hitherto ignored by the class claiming to be scientific. Thus the bow of promise, which makes even the dark clouds lovely, gives us the augury of a better future for the mind of man in relation to the great, stupendous fact of immortality.

An article by Judge Carter, of New York, concerning séances with J. V. Mansfield, will appear in our next issue.

Charles H. Foster.

Room 187 Parker House, Boston, is at present the scene of much that is of interest and value to the student of human progress. Here at a table sits a self-possessed yet unobtrusive man, who has been gifted in a most astounding degree with that mysterious power of mediumship so well known to the Spiritualist, and whose existence the world in general is more and more widely comprehending even while it denies the claimed source of the wonders which follow its operation. Mr. Foster is that man; he has been doing golden work for truth during the month of May at this place, and all in a manner so clear cut and free from obscurity as to carry conviction at once to the hearts of all inquirers who have drawn near to discover what of good might be found in the Nazareth land of Spiritualism.

As we sat, last Wednesday, in his apartment, and looked on while he rapidly turned from one to another of three guests seated before him, and entered into close and personal conversation, giving names which they had not written on the slips, picturing correctly through visions (which appeared to him) the deaths by shipwreck, etc., of parties of whom he could never by any human possibility have heard, confidently and truthfully correcting the memory of those present as to dates of birth, age, etc., of relatives long since passed the bounds of physical ken, and giving to all the assurance that their loved ones watched over them with unabated care and solicitude, and were every ready to aid them in all good works, the sight was one well calculated to send a solemn thrill through the soul.

Verily, in the light of such wondrous occurrences—not only in presence of Mr. Foster, but all over the civilized earth—may we not feel that indeed "the time which kings and prophets waited for" in vain, has now come to cheer on the laboring world?

Mr. Foster will remain awhile longer at the Parker House, and all who desire to know of a certainly the continuance of human life beyond the change called death, will do well to visit him at his séance room, and submit the evidence he will there give them to the careful arbitrament of serious thought.

Centennial Sundays.

There is still a great potter kept up in the Centennial Commission, sitting in Philadelphia, over the question of opening the Exhibition on Sundays. The grounds are open to the public on that day, but the buildings are not. The restaurants and such like ply their vocation on Sundays all the same, but the more elevating and moral influence of the wonderful collections within the buildings is deemed by a narrow and bigoted handful of men unholy. There is a very large and strong popular element in Philadelphia that is engaged in combating this Puritanism, and public meetings have been held, while more have been talked of. To the foreign visitor it must seem puerile in the lowest sense.

There are tens of thousands of persons within easy reach of Philadelphia who cannot see the Exhibition on any other day than Sunday, and they are the very ones to be benefited by studying what it offers them. This bigoted rule simply forbids them to attend, and they are the sinners and life of the American people. What possible harm can come to their morals, nobody undertakes to say. It is absurd, preposterously so, that a few narrow-minded men, of the God-in-the-Constitution stamp, should be allowed thus to drag this grand enterprise of many nations as a trophy at the heels of their bigotry. If it is their affair altogether, and not that of the whole American people joined with those of other countries, then let it be so understood. But we do not believe it. The Philadelphia churches do not prove to be any better filled on Sunday for this senseless prohibition, while thousands are repelled in disgust and indignation.

The Prisoner, Leymarie.

We were last week privileged to receive a letter wherein P. G. Leymarie, the brave editor of *Revue Spirite*, Paris, extended from his prison house *La Santé* his thanks and grateful remembrance to his friends in America, both for their good wishes and the efforts put forth by them to aid him in his struggle with bigotry, cloaked with the power of law. We are certain that in the future Parisian jurisprudence will blush for its record, and that the wrongs of this noble martyr will be righted. He is reported in *The Spiritualist* as writing as follows to another party under date of May 3d:

"To say that I am happy in this place (*que je m'amuse*) would be contrary to the truth; nevertheless, I can affirm that our philosophy is a great support to me in my solitude, and when I reflect on the cause of my incarceration, I smile in recalling the words of Virgil: 'How can so much anger enter the hearts of the gods?' My cell is about as large as a cage of tame birds at the Jardin des Plantes, and yet I am said to be an aristocrat, *recommandé*. It is supposed, as a friend of the Home Minister! My occupation is making match boxes!"

Testimonial to Andrew Jackson Davis.

In another column will be found an important announcement from a committee of the friends of this worthy gentleman and pioneer worker for truth. Some time since we suggested the justice of a procedure of this nature, and we are consequently pleased to perceive that the idea has found acceptance, and is now brought before the people in so feasible a shape. We are of opinion that there are hundreds and thousands all over our country, as well as in Europe, who will surely and most gladly join in this free-will offering to one who has given so much to Spiritualism and mankind, and we trust subsequent events in the shape of generous donations, will prove that our belief is founded on the solid basis of fact.

On our third page will be found a strong article from the pen of Thomas R. Hazard, entitled "Rich Men." Its appearance in the columns of the Providence Journal, an influential daily in Rhode Island, is another index of the increasing liberality of the secular press on the subject of Spiritualism.

A convention of the New England Labor Reform League will be held in Rochester Hall, 730 Washington Street, Boston, Sunday and Monday, May 28th and 29th, day and evening. Col. Wm. B. Greene will preside.

Thomas Cook returns his grateful thanks to "Brother and Sister Leapsom, of Atchison, Kan., for hospitality extended to me during my late lecturing tour in that State."

The Boston Eight Hour League Convention meets Wednesday, May 31st, day and evening, in the Melancon, Tremont Temple. Ira Steward, Geo. E. McNeill, and other speakers.

Mrs. Louisa Andrews.

We regret to learn that this lady, whose contributions to the literature of Modern Spiritualism are so highly prized, has been lying quite ill in New York for some three weeks. At the last accounts she was better, and there were strong hopes of her recovery. She is not yet well enough, however, to wield the pen, and mental exertion is not permitted by her physician. Mrs. Andrews has been carefully investigating the phenomena through Dr. Henry Slade, and these have been of a character to surpass in interest the manifestations, an account of which was communicated by her some years ago to the London Spiritual Magazine. The *Banner* is promised the result of her late experiences. Her visit to New York was for the express purpose of investigating the phenomena, and every facility has been afforded her in the frankest and most generous manner by Dr. Slade, whose mediumship seems never to have yielded more remarkable proofs than now of direct spirit-action. Mrs. Andrews has been aided in her investigations by her sister, Miss Emily G. Jones, a lady of superior culture and rare intellectual accomplishments, several of whose communications have appeared, though anonymously in our columns. Both these ladies have, for many years, been thorough students of Spiritualism, in its phenomenal and mental relations, and there are none better qualified to write intelligently on the subject.

Spiritualist Conventions.

By reference to our third page it will be seen that the friends are moving to some purpose in different localities, and that mass meetings, camp-meetings, etc., are rapidly becoming the order of the day.

The Sturgis, Mich., Harmonial Society will hold its regular annual meeting at the Free Church on Saturday and Sunday, the 17th and 18th of June.

The Spiritualists of Minnesota will assemble in mass Convention in the city of Minneapolis, the sessions commencing on Thursday, June 15th, at 10 A. M., and continuing over Sunday.

The Vermont State Spiritualist Association will hold its next Annual Convention at the Wilder House, in Plymouth, on Friday, Saturday and Sunday, the 9th, 10th and 11th of June.

The Spiritualists of New Hampshire have arranged for a three-days' mass meeting at Washington, N. H., in Union Hall, June 2d, 3d and 4th.

The Northern Illinois Association of Spiritualists will hold a grand camp-meeting on the Winnebago County Fair Grounds, Rockford, Ill., commencing on Wednesday, June 7th, at 2 o'clock P. M., and will hold over Sunday, the 11th.

The Spiritualists of Oregon propose having a three or four days' meeting in the grove near Gervais, commencing on Friday, the 23d of June.

Prof. R. G. Eccles has been busy to the verge of overwork during the lecture season now about closing. The Sundays of May found him at North Brookfield, Mass., while on week evenings of that month he spoke at Colerain, Shelburn Falls, Zear and Cummington. In June he will speak in New Haven, Ct. He will not lecture during July and August, but will remain at his home in New York City, and devote the time to practical experiments and the pursuing of original investigations in science. Some idea of the work he has accomplished of late may be gained from the fact that through the winter months he has spoken three times per Sunday—with the exception of January, when he lectured twice per Sunday—and every night during the week. The places where he has spoken have in all but two instances been localities where he has delivered several courses at previous dates. Prof. Eccles has calls already for the greater part of the lecture season during the coming fall and winter, and any society whose members may be considering the question of employing him had best make application at once. Address him at 78 Fourth Avenue, New York City, not Kansas City, Mo.

John McIlwraith, Esq., Ex-Mayor of Melbourne, Australia, a prominent Spiritualist in that far-off country, and a worthy and cultured gentleman, is at present in Boston. We received a call from him last week. Mr. McIlwraith has used every effort in the past to render agreeable the visits of Charles H. Foster, J. M. Peebles, and other workers, to his antipodal city, and we trust in return that his experiences in Boston, and the United States generally, may be of the highly pleasant nature which he so richly deserves.

The struggle between the Michigan Medical Society (regular) and the Homeopaths, whom it seeks to oust from the State University at Ann Arbor, waxing warm, but well-informed journals there predict that the result of this war will be a medical department in the university wholly homeopathic. We hope Michigan will indeed, by and through its Legislature, stand fast for the liberal ground she has assumed on the medical question, and teach the bigoted "Society" a lesson.

Next week we shall present to our readers an article from the pen of Dr. H. B. Storer, of Boston, concerning the materializations witnessed by himself in presence of the new medium at the West End. Some of the experiences recently met with at the séances of Maud E. Lord, Mrs. Thayer and the Holmeses in Philadelphia, by A. S. Hayward, will also be given.

Read the "Letter from Italy" (eleventh page) contributed to our columns by Mrs. Susan G. Horn, author of that widely circulated book, "Strange Visitors." The lady, with her husband, is at present making an extended tour in Europe, and we hope to present other pen-portraits of her journeyings in time to come.

W. E. Copeland has commenced the publication of a lively paper at Lincoln, Neb., entitled *Radical Leaves*, No. 1 of which we have received. The new journal is to be issued monthly, and evidently deserves the countenance of the liberal element.

Information has just reached us that London Eagle, a prominent Spiritualist of Philadelphia, Pa., passed to spirit-life from New York City, May 6th, his demise being caused by Bright's disease of the kidneys.

In the present number will be found articles from Allen Putnam, Esq. (first page), and Prof. S. B. Britton (third page), which will well repay careful perusal.

No. 3 of "Travels in the Lands of the Aztecs and Toltecs," by J. M. Peebles, prepared especially for our columns, will appear in the *Banner of Light* for June 10th.

A Decisive Test.

The instantaneous production and disappearance of tangible, visible hands, manifesting life and intelligence, in the presence of so-called mediums, is a phenomenon that no experienced investigator now disputes. In the autumn of 1875 it occurred to Professor William Denton that molds in paraffine might be taken of the hands thus projected; and he made an experiment of which he gives the following account:

"In my first sitting with Mrs. Hardy for molds, when neither Mr. nor Mrs. Hardy could have had the slightest idea of the substance with which I intended to operate, and could not therefore have provided molds for deceptive purposes, I received molds of fingers, which must have belonged to hands of five different persons, the sizes differing from those of a baby to that of a giant. At the same time I saw fingers with paraffine upon them pushed up from under the table—the hands of Mr. and Mrs. Hardy, we three the only persons in the room, being in plain sight on the table before me. Nothing can destroy such facts as these, and no pretended exposures of Mrs. Hardy can change their character."

While the first sitting, here referred to by Professor Denton, was going on, one of the undersigned (John Wetherbee) happened to call at Mr. Hardy's house, and was there invited to assist at the sitting. This he did, and his testimony as to its unpremeditated character and the conclusiveness of the phenomena, confirms all that Professor Denton says of it.

The news of the experiment led to many similar successful tests both in England and America. At Mrs. Hardy's sittings perfect molds of hands were soon obtained. At a public meeting at Paine Hall, Boston, on the evening of February 20th, 1876, Mrs. Hardy was placed in a bag of mosquito netting, and the top strongly secured around her neck by Dr. H. F. Gardner. John Verity, a well-known materialist, and Zenas T. Haines, assistant editor of the Boston Herald, were chosen to act as a committee for the audience. Under a covered table a pall of paraffine and a bowl for the reception of the expected mold were placed. Mrs. Hardy was seated alone behind the table and in view of the audience, so that her slightest motion was visible, while the committee had entire charge of the platform. The sitting resulted in the production of a fine mold of a feminine hand. Mr. Verity stated to the audience that the sack was whole, that there was no evidence of its having been tampered with, and that it was inexplicable how the mold had been deposited there. Certainly there was no reason to suppose that it had been done by Mrs. Hardy.

Anxious now for a test that should meet still more thoroughly the demands of science, Dr. Gardner had a box made for the purpose. This box, rectangular in shape, is thirty inches long, thirty deep, and twenty-four wide. The four posts of the frame-work are of wood, as are the bottom and the folding cover; and the part between the cover and the wire-work is of wood, eight and a half inches in height, and pierced with holes about an inch apart, and originally three-quarters of an inch in diameter, but subsequently reduced, by an interior lining, to one-quarter of an inch. The wire carried round the box is in a single piece, the two ends coming together on one of the corner posts, and at the point of contact being covered with a strip of wood firmly nailed to the post. The cover is in two parts opening from the centre outward; one fold of the cover may be secured by two bolts that run into the wood-work on each side. The other fold was at first secured by a single lever lock. The wire-work is a strong, thick three-eighth mesh.

After several successful experiments at which we were not present, attention was called to certain defects in the box, and it was improved and repaired so as to obviate all objections. Two locks, one at each side, made the cover when shut, bolted and locked, tight and secure. The holes in the wood-work were reduced as already described, and no flaw was left unremedied.

We have been thus particular in our description of the box, because we regard it as the instrument of a test wholly unaffected by any question as to the medium's good faith in the case. After a thorough examination of the box both immediately before and after the sittings at which we were present, we were satisfied that if a mold of a hand could be deposited in it under the conditions, the said mold must be put there by other means than those at the command of the unaided medium. The very purpose of the box was to have it serve as an assurance against fraud under the conditions, so that whatever charge of trickery might be brought against the medium as practiced before or after, it would not impair the force of a successful experiment. We had no disposition to waste our time on an investigation where no certainty could be had.

The experiment having been twice tried, and twice successful, in the presence of a majority of the undersigned, we now frankly accept the conclusion: We have all had the proof that a mold of a perfect hand was deposited in the closed and locked box by some other means than those which a human being, within the normal limitations of the physical and visible body, could employ; and, under the conditions, we do not admit as pertinent to this particular case, the inquiry whether the medium has or has not, on any occasion, previous or subsequent, resorted to fraud in the production of phenomena supposed to be spiritual.

The following were the circumstances: Monday, May 1st, 1876, present in the basement of Mr. Hardy's house, No. 4 Concord Square, Boston, were Col. Frederick A. Pope, John Wetherbee, J. S. Draper, Epes Sargent, Mrs. Dora Brigham, and Mr. and Mrs. Hardy. The box was thoroughly examined. Col. Pope, an expert in all carpentering work, turned the box upside down, and tested it on all sides, inside and out, the other gentlemen looking on, and afterwards examining it themselves. Particular care was taken to see how far by working with an iron instrument the wire interstices could be enlarged, and then replaced, so as to admit of the passage of anything more than half an inch in diameter. This was found impracticable under the conditions; while an enlargement for the admission of a hand could not have been made without forcibly severing or untwisting the wires in a way that could not fall of detection.

Every one being satisfied as to the security of the box, Mr. Wetherbee lifted a pall of clear, cold water, which after being examined underneath and on all sides was placed in the box. Col. Pope lifted the pall of hot water with a top layer of paraffine (which we tested by touch, stirred about, and found to be all in a melted and fluid state) and placed it, after examination, in the box. The covers were then closed, bolted and locked; and, to make security doubly secure (though the precaution was needless, since we could all the time see the medium), seals were put on both keyholes, also across the seam be-

BY SUZAN G. HORN
Author of *MISSING VIOLETS*

Though the proposition now is to adjourn Congress on the 12th *proximo*, it is questionable whether everything will then be ready. The "dead lock" between the two Houses has just begun to seriously manifest itself. At the present juncture discussion will but increase it. Several of the Investigating Committees will probably sit during the recess, which, with the Pres-

J. O. Barrett is in Philadelphia, Pa., and may be addressed Agricultural Hall, Centennial Buildings.

Great preparations are making at Charleston, S. C., for the proper celebration of the Fort Moultrie centennial on the 28th of June.

For sale wholesale and retail by the Publishers, COLBY
RICH, at No. 9 Montgomery Place, corner of Province
street (lower floor), Boston, Mass.

ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.
