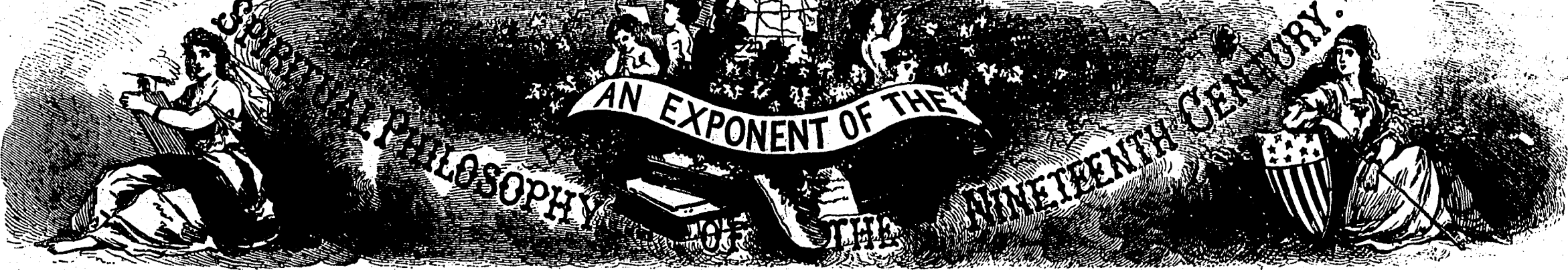


BANNER OF LIGHT.



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Spiritual Phenomena.

ACCREDITED MANIFESTATIONS.

THE RADIANT BOY.
AN APPARITION SEEN BY THE LATE MARQUIS
OF LONDONDERRY.

It is now nearly forty years since the late Lord Londonderry was, for the first time, on a visit to a gentleman in the north of Ireland. The mansion was such an one as spectres are fabled to inhabit. The apartment, also, which was appropriated to Lord Londonderry, was calculated to foster such a tone of feeling, from its antique decorations; from the dark and richly-carved panels of its wainscot; from its yawning width and height of chimney, looking like the open entrance to a tomb, of which the surrounding ornaments appeared to form the sculpture and entablature; from the portraits of grim men, and severe-eyed women, arrayed in orderly procession along the walls, and scowling a contemptuous enmity against the degenerate invader of their gloomy bowers, and venerable halls; and from the vast, dusky, ponderous, and complicated draperies that concealed the windows and hung with the gloomy grandeur of funeral trappings about the hearse-like piece of furniture that was destined for his bed.

Lord Londonderry examined his chamber; he made himself acquainted with the forms and faces of the ancient possessors of the mansion, as they sat upright in their ebony frames to receive his salutations; and then, after dismissing his valet, he retired to bed. His candles had not long been extinguished when he perceived a light gleaming on the draperies of the lofty canopy over his head. Conscious that there was no fire in the grate—that the curtains were closed—that the chamber had been in perfect darkness but a few minutes before, he supposed that some intruder must have accidentally entered his apartment; and, turning hastily round to the side from which the light proceeded, saw, to his infinite astonishment, not the form of any human visitor, but the figure of a fair boy, who seemed to be garmented in rays of mild and tempered glory, which beamed palely from his slender form, like the faint light of the declining moon, and rendered the objects which were nearest to him dimly and indistinctly visible. The spirit stood at some short distance from the side of the bed. Certain that his own faculties were not deceiving him, but suspecting he might be imposed on by the ingenuity of some of the numerous guests who were then visiting in the same house, Lord Londonderry proceeded toward the figure; it retreated before him; as he slowly advanced, the form, with equal paces, slowly retired; it entered the gloomy arch of the capacious chimney, and then sank into the earth. Lord Londonderry returned to his bed, but not to rest; his mind was harassed by the consideration of the extraordinary event which had occurred to him. Was it real? Was it the work of imagination? Was it the result of imposture? It was all incomprehensible.

He resolved in the morning not to mention the appearance till he should have well observed the manners and countenances of the family; he was conscious that, if any deception had been practiced, its authors would be too delighted with their success to conceal the vanity of their triumph. When the guests assembled at the breakfast-table, the eye of Lord Londonderry searched in vain for those latent smiles—those conscious looks—that silent communication between the parties, by which the authors and abettors of such domestic conspiracies are generally betrayed. Everything, apparently, proceeded in its ordinary course. The conversation flowed rapidly along from the subjects afforded at the moment, without any of the constraint which marks a party intent upon some secret and more interesting argument, and endeavoring to afford an opportunity for its introduction. At last the hero of the tale found himself compelled to mention the occurrence of the night. It was most extraordinary; he feared that he should not be credited; and then, after all due preparation, the story was related. Those among his auditors who, like himself, were strangers and visitors in the house, were certain that some delusion must have been practiced; the family alone seemed perfectly composed and calm.

At last, the gentleman whom Lord Londonderry was visiting interrupted their various surmises on the subject, by saying: "The circumstance which you have just recounted must naturally appear very extraordinary to those who have not long been inmates of my dwelling, and not conversant with the legends of my family; and to those who are, the event which has happened will only serve as the corroboration of an old tradition that has long been related of the apartment in which you slept. You have seen the Radiant Boy; be content—it is an omen of prosperous fortunes. I would rather that this subject should no more be mentioned."

And here the affair ended.

THE FAMILY PORTRAITS.

In the autumn of the year 1847, Colonel Dunn went to visit his friend Mr. Murray, at his country-seat, in the north of England. As this country-seat was the scene of a very singular adventure, it may be proper to mention its antiquity and solemnity, which were fitted to keep in countenance the most sombre events. The following circumstances were well known in the family, and were related by one of its members to the deceased Lady Blessington:

Upon arriving at the house of his friend, Colonel Dunn found there many guests, who had already got possession of almost all the apartments. The chilliness of an October evening, and the somewhat mournful aspect of nature in that season, collected them at an early hour round the blazing hearth, where they thought no better

amusement could be found than the ancient and well-approved one of story telling, for which all mankind seem to have a relish. We do not mean the practice of circulating abominable slanders against one's friends; but the harmless, drowsy, and good-natured recreation of retelling wonderful narratives, in which, if any ill is spoken, it is generally against such as are well able to bear it—namely, the enemy of mankind, and persons

who, having committed atrocious crimes, are supposed after death to haunt the same spots to which their deeds have attached dismal recollections.

While these tales went round, the evening darkened apace, and the windows ceased any longer to contrast the small glimmerings of eternal twilight with the bright blaze of the earth. The rustling of withered leaves, casually stirred by

the wind, is always a melancholy sound, and on this occasion lent its aid to the superstitious impressions which were gaining force by each successive recital of prodigies. One member of the family began to relate a certain tradition; but he was suddenly stopped by their host, who exhibited signs of displeasure and whispered something to him, at the same time turning his eyes upon Colonel Dunn. The story was accordingly

wife one night, who said she had had a most unpleasant dream. She thought that a friend of theirs, who was in the East India Company's land service, had been killed in a duel; she likewise described the situation of the place where the duel was fought, and where the dead body had been laid, which was in a shed near the place where he fell. The husband, who did not place much credit in dreams, endeavored to pacify her, representing to her the absurdity of those disturbed imaginations in sleep, and told her he hoped the next accounts from India would announce the health of their friend. A few months after, however, he received the melancholy news from that country that his wife's dream was but too true. A gentleman who came from India informed him that the captain had fought a duel, and was unhappily killed upon the spot; and, as a token of his regard, had bequeathed him the sum of five hundred pounds. What renders this dream remarkable is that the body of the gentleman who fell was carried to a shed near the spot, as the lady had described in her dream; which particular circumstance was related by the gentleman who brought the news.

WONDERFUL TEST OF SPIRIT-POWER.

EDITOR BANNER OF LIGHT—I write this in accordance with the request of our spirit-friends, given through three different mediums, and also for the consolation and enlightenment of all who are engaged in the spread of the sublime science, the unfoldment of the inner life; and further, that skeptical minds, (and there are plenty of them even in the so-called Christian churches,) may have some evidence that will prove, beyond even the possibility of a doubt, the true condition of the spirit in the higher life; showing, further, that the teachings of the ministry, and the views given from the pulpit, of the crossing of the mystical river, "Death," have nearly all been false, at least so far as pertains to suffering, or unalloyed bliss, and the unconsciousness of our friends who have passed on in regard to events transpiring here on earth; fully disproving that oft quoted passage from an ancient writer, "That the dead know not anything." But I am trespassing on your columns, and now for the phenomena, which must be prefaced by a few explanatory remarks, which to some readers of the Banner may seem egotistical. But let me say to such, "Hear me for my cause, and be silent that ye may hear."

From the inception of the Rochester rappings, until the present time, I have read carefully and analytically everything connected with the spiritual phenomena, ever wondering why the scientific world could give no solution. About eighteen months ago, from strange occurrences in my own family, I was led to investigate Spiritualism, which had previously seemed to me a species of perfected "jugglery." However, after forming a small circle, with the honest, candid intention of giving the subject a thorough investigation; so far as my limited capacity would admit of, I was greatly surprised to find developed in my own family circle an impersonating trance medium, who in giving tests from friends in the higher life completely convinced others, as well as myself, of the sublime fact that our spirit-friends could and did come in many ways, manifesting themselves to us, and when conditions were favorable, could talk with and advise us in many things, thereby establishing in the minds of earnest, candid seekers after truth, faith to believe that our friends wished to return, and had power sufficient to do so. And of that power I wish now to speak.

In October, 1868, while sitting at the creche-table, the medium having determined in his own mind he would not be controlled, the invisible intelligence took possession of his arm, and rendered it to him completely useless for the space of thirty hours, telling me at the same time it was a punishment to the medium for not keeping quiet, and that feeling would return at a certain hour, all of which was verified to the letter. Wondrous as such a circumstance may seem, and really is, it had well nigh passed from remembrance, as event after event, and test after test, came crowding in quick succession for several months. But what shall I say? That truth is stranger than fiction? Ay, verily; for one of these centuries that shall be an acknowledged axiomatic fact.

Again, on the 11th of May, said medium having been entranced for several hours, during which time he impersonated many things while lying in a horizontal position, eyes open, but impervious to the glare of the noonday sun, after remaining in that condition from ten o'clock in the morning until four in the afternoon, the influence having entirely disappeared, he attempted to arise and walk, but found to his amazement he had been deprived of the use of his right leg, every vestige of feeling and the use of the muscles being entirely suspended. I was greatly bewildered, inasmuch as it was a busy time for farmers, and I depended on him as a farm hand, but resolved to have a séance that evening and get some information of so strange a proceeding.

After the séance was formed, the controlling intelligence, (which was my husband in the form), said, "he supposed the first thing I wished to know was how long the medium would remain in that condition." I replied, I was indeed very much interested, in knowing. Said he, "you must be patient; it will be some time before he is released." "We are," he continued, "giving this as a test to the world. I have intelligences from higher circles assisting in performing this (to you) strange phenomenon. We wish to convince you of our power, and give our friends some knowledge of the laws governing spirit-life, so you may not be as ignorant of them as we were." The intelligence further said, that during the continuance of this phenomenon, which would last seven days, the spirit-influence in my house would be very strong, because there would be many spirits there during that time; that I must



THE VISION OF THE RADIANT BOY.

broken off, and the company went to supper with their hair standing on end. But so transitory are human impressions that in a few minutes they had recovered their gaiety, except the Colonel, who was unable to comprehend why any tradition should be concealed from him in particular. When they separated to go to sleep, he was led by Mr. Murray, as the reader will probably anticipate, to a chamber at a great distance from the other bed-rooms, and which bore evident marks of having been newly opened after remaining long unoccupied. In order to dissipate the confined air of the place, a large wooden fire was lighted, and the gloomy bed-curtains were tucked stiffly up in festoons. We have not heard whether there was tapestry in the room or not; but one thing is certain, that the room looked as dreary as any tapestry could have made it, even had it been worked on purpose by Mrs. Ann Radcliffe herself. Mr. Murray made apologies to Colonel Dunn for putting him into an apartment which was somewhat uncomfortable, and which was now opened only because the rest were already filled. With these excuses, and other suitable compliments, he bade his guest good night, and went away with a good deal of seriousness in his countenance, leaving the door ajar behind him.

Colonel Dunn, observing that the apartment was large and cold, and that but a small part of the room was covered with carpet, endeavored to shut the door, but found he could only close it half way. Some obstacle in the hinges, or the weight of the door pressing on the floor, opposed his efforts. Nevertheless, being seized with some absurd fancies, he took the candle and looked out; when he saw, nothing except the long passage and the vacant apartment beyond. He went to bed, leaving the remains of the fire still flickering upon the broad hearth, and gleaming now and then upon the door as it stood half open. After the Colonel had lain for a long time ruminating, half asleep, and when the ashes were now nearly extinguished, he saw the figure of a woman glide in. No noise accompanied her step. She advanced to the fire-place, and stood between him and the light, with her back toward him, so that he could not see her features. Upon observing her dress, he found that it exactly corresponded in appearance with the ancient silk robes represented in the pictures of English ladies of rank, printed three centuries ago. This circumstance filled him with a degree of terror which he had never experienced before. The stately furniture of times long past had a frightful meaning, when appearing, as it now did, not upon canvas, but upon a moving shape at midnight. Still endeavoring to shake off those impressions which benumbed him, he raised himself upon his arm and faintly asked, "Who is there?" The phantom turned round, approached the bed, and fixed her eyes upon him, so that he now beheld a countenance where some of the worst passions of the living were blended with the cadaverous appearance of the dead. In the midst of traits which indicated noble birth and station, was seen a look of cruelty and perfidy, accompanied with a certain smile which betrayed even baser feelings. The approach of such a face near his own was more than Colonel Dunn could support, and when he rose next morning from a feverish and troubled sleep, he could not recollect how or when the accursed spectre had departed.

When summoned to breakfast, he was asked how he had spent the night, and he endeavored to conceal his agitation by a general answer, but took the first opportunity to inform his friend, Mr. Murray, that, having recollected a certain piece of business that awaited him in London, he found it impossible to protract his visit a single night. Mr. Murray seemed surprised, and aux-

iously sought to discover whether any occasion occurred to render him displeased with his reception; but finding that his guest was impossible, and that his remonstrances against his departure were in vain, he insisted upon showing Colonel Dunn the beauties of his country residence, after which he would reluctantly bid him farewell.

In walking round the mansion, Colonel Dunn was shown the outside of the tower where he had slept, and vowed, mentally, never to enter it again. He was next led to a gallery of pictures, where Mr. Murray took much delight in displaying to him a complete series of family portraits, reaching back to a very remote era. Among the oldest there was one of a lady. Colonel Dunn had no sooner got a glimpse of it than he cried out, "May I never leave this spot if that is not she!"

Mr. Murray asked what he meant.

"The detestable phantom that started me out of my senses last night!" and he related every particular that had occurred.

Mr. Murray, overwhelmed with astonishment, confessed that to the room where his guest had slept there was attached a certain tradition, pointing it out as having been, at a remote period, the scene of incest and murder. It had long obtained the repute of being haunted by the spirit of the lady whose picture was before him; but there were some circumstances in her history so atrocious that her name was seldom mentioned in his family, and his ancestors had always endeavored as much as possible to draw a veil over her memory.

THE BEGGAR WOMAN OF LOCARNO.

At the foot of the Alps, near Locarno, was an old castle belonging to the Marquis of Como, the ruins of which are still visible to the traveler as he comes from St. Gothard—a castle with lofty and roomy apartments, high towers and narrow windows. In one of these rooms an old sick woman was deposited upon some straw which had been shaken down for her by the housekeeper of the Marquis, who had found her begging before the gate. The Marquis, who was accustomed to go into this room on his return from hunting, to lay aside his gun, ordered the poor wretch to get up immediately out of her corner, and be gone. The creature arose, but, slipping with her crutch upon the smooth floor, she fell and injured her back so much that it was with great difficulty she got up; and, moving across the room as she had been desired, groaning and crying sadly, sank down behind the chimney. After a while she rose again, dragged herself painfully out of the castle, and died neglected in the adjacent village.

Several years afterwards, when the circumstances of the Marquis had been much reduced by war and the failure of his crops, a Florentine gentleman visited the castle, with the intention of purchasing it in consequence of the beauty of the situation. The Marquis, who was very anxious to have the bargain concluded, gave his wife directions to lodge the stranger in the same upper room in which the old woman had been, it having, in the meantime, been very handsomely fitted up; but, to their consternation, in the middle of the night, the stranger entered their own room, pale and agitated, protesting loudly that the chamber was haunted by some invisible being, for he had heard something rise in the corner, as if it had been lying among straw, move over the chamber with slow and tottering steps, and sink down, groaning and crying, near the chimney.

The Marquis, terrified, though he scarcely knew why, endeavored to put a fair face upon the matter, and to laugh off the fears of his visitor, telling him he would rise himself, and spend the rest of the night with him in his room; but the stranger begged that he would rather allow him to occupy

a couch in the adjoining room; and as soon as morning broke, he saddled his horse, took his leave, and departed. This occurrence, which occasioned much notice, made so unpleasant an impression upon intending purchasers, that not another inquiry was made; and at last, even the servants in the house becoming possessed with the notion that there was something dreadful in the affair, the Marquis, with the view of settling the report to rest, determined to investigate the matter himself next night. Accordingly, in the twilight, he caused his bed to be brought into the apartment, and waited, without sleeping, the approach of midnight. But what was his consternation, when, on the stroke of midnight, he actually heard some inconceivable noise in the apartment, as if some person had risen up from among straw, which rustled beneath them, walked slowly over the floor, and sank, sighing and groaning, behind the chimney!

When he came down the next morning, the Marchioness asked him how the investigation had gone on; and he, after gazing about him with wondering glances, and bolting the door, told her that the story of the chamber's being haunted was true. She was terrified out of her senses; but begged him, before making any public disclosure, once more to make the experiment coolly in her company. Accompanied by a trusty servant, they accordingly repeated their visit next night, and again heard, as the Marquis had done before, the same ghostly and inconceivable noise; and nothing but the anxious wish to get rid of the castle, cost what it would, enabled them to suppress their terrors in presence of the servant, and to ascribe the sound to some accidental cause.

On the evening of the third day, when both, determined to probe the matter to the bottom, were ascending with beating hearts the stairs leading to the stranger's apartment, it chanced that the house dog, who had been let loose from the chain, was lying directly before the door of the room; and, willing perhaps to have the company of any other living thing in the mysterious apartment, they took the dog into the room along with them. The husband and wife seated themselves on the couch—the Marquis with his sword and pistols beside him; and while they endeavored, the best way they could, to amuse themselves with conversation, the dog, cowering down at their feet, fell asleep. Again, with the stroke of midnight, the noise was renewed; something, though what they could not discover, raised itself, as if with crutches, in the corner; the straw rustled as before. At the sound of the first footfall, the dog awoke, roused itself, pricked up its ears, and growling and barking, as if some person was advancing toward him, retreated in the direction of the chimney. At this sight, the Marchioness rushed out of the room, her hair standing on end; and while the Marquis seized his sword, exclaimed, "Who is there?" and receiving no answer, thrust like a madman in all directions, she hastily packed up a few articles of dress, and made the best of her way toward the town. Scarcely, however, had she proceeded a few steps, when she discovered that the castle was on fire. The Marquis had, in his distraction, overturned the tapers, and the room was instantly in flames. Every effort was made to save the unhappy nobleman, but in vain; he perished in the utmost tortures; and his bones, as the traveler may be aware, still lie where they were collected by the neighboring peasants—in the corner of the apartment from which he had expelled the beggar woman of Locarno.

A LADY'S DREAM.

A Mr. Williamson, of Harley street, London, a gentleman of fortune, was awakened by his

[illegible]

PROFESSOR VARLEY ON SPIRITUALISM.

Mr. C. F. Varley, C. E., F. R. G. S., wrote the following letter to Mr. Dyer, the secretary of the London Dialectical Society, from Brest, just before the starting on board of the Great Eastern with the French Atlantic Cable. It is one of the best things we have read of late; full of sound information that every Spiritualist and investigator should become acquainted with. We earnestly commend it to the careful perusal of all:

"FLEETWOOD HOUSE, BECKENHAM, Kent,
June 10th, 1869.

My DEAR SIR—Last Monday week I witnessed at a séance a phenomenon which is new to me. There were nine ladies and gentlemen present. The séance was held in a private house, the residence of an engineer, in a room unburdened with an excess of furniture, and with sufficient light to enable us to distinguish the features of all present, the light being furnished by a street lamp outside, as well as by the twilight, the two windows being uncovered either by blinds or shutters.

The medium present was Mr. D. D. Home. The company consisted of the son of an earl of considerable talents, three civil engineers, including myself, a private gentleman, and four ladies, two of whom are well known for their ability. Two of the company were skeptics receiving their first lesson.

The usual phenomena took place, such as the raising of the table bodily from the floor, the tilting of it in various directions, and pushing us about the room, mental questions being answered by raps, to the great astonishment of the novices, one of whom was very properly very sharp in demanding proof and making close scrutiny.

Opposite one of the ladies, and about twelve inches from the nearest hand, there was lying on the table a scent-bottle, about 4 inches long by 1 1/2 inches broad. The table was a large round one of mahogany, without any cover. Mr. Home was on the opposite side of the table to the bottle. One of the engineers and one of the ladies present called the names of scented oils, and the two saw a pyramid of light over the scent-bottle, whilst two others, endowed with clairvoyant vision of a deeper kind, saw a hand. I am unable to see these appearances except upon very rare occasions, and, in this instance, saw nothing of them.

Shortly after these phenomena had been described to the rest of us, the scent-bottle began to rock very rapidly, producing much noise, and making about eight or ten beats per second for about half a minute. Then it began gyrating, the rocking motion continuing during the gyrations, and we all nine of us sat watching this motion for about a minute and a half. This is one of the prettiest and most complete pieces of evidence I have had of bodies possessed of weight moving without anybody or anything visible to me touching them.

There is a circumstance of some interest to students connected with physical manifestations; for, in order to obtain them with power, it is necessary that the minds of those present should be in a passive state as possible during the collection from the medium and others present of the power necessary to produce the phenomena. Unless these conditions be complied with, the presence of people with very active mind weakens or destroys the power, but as soon as the phenomena commence, then the activity of the brains of observers is not detrimental. I have very often found that my presence puts a stop to, or greatly weakens, the physical manifestations; and last Monday week two of us were repeatedly called to order by raps, and told to engage in light conversation till the phenomena commenced. This is the reason why more especially with weak media, some scientific men have failed to get any satisfactory results, where less active people succeed with ease.

The spiritual beings who produce the physical phenomena seem in almost all cases to be very limited in intelligence, generally more so than any of the human beings present. With the clairvoyant phenomena, especially where the medium is capable of being entranced by the unseen intelligences themselves, the activity of the brains of those present does not impede the manifestations, at least as far as my experience goes. Through the latter sources of communication, one is frequently enabled to converse with intelligences, spirits, or whatever you like to call them, whose knowledge is in advance of our own on many points.

The process of dying does not seem to add to the intelligence of an individual, so far as I have been able to observe. It seems to be merely a change of state. Superstition seems to reign on the other side of the grave as much as on this, and appears to be as difficult to eradicate as here.

There is one more point to which I should like to draw the attention of the society, and it is one in which all of those who may be called "rational" mediums concur, namely, that a sudden, violent death is very prejudicial to an individual in the next life. Such a man is nearer in condition to material bodies than those who die a gradual natural death, and when his wisdom is so low a character that he is maliciously inclined, he is much more able to influence prejudicially those on earth than are those who have died a natural death. I am fully persuaded that inquiry into this branch of the subject will lead to the termination of capital punishment, or, at least, to "retard" "solitary" grounds; because when a criminal of the lowest type is executed, the lawlessness of his type, added to his violent death, makes him a spirit very nearly material in nature. Such beings seem to derive great pleasure in doing mischief, and, as they possess the power of influencing the thoughts of those on earth, delight in stimulating others to imitate their own low nature, the weak minded being their chief victims.

While the committee are undecided in their opinions about the physical phenomena, which are but the very footstool of the subject, it is out of place to say much of the uses of Spiritualism. One important fact you may learn by questioning the witnesses—namely, that all who have been seriously following the subject, and have been gradually coming into contact with their departed friends, have bit by bit lost the fear of death. Many, in fact, look forward to it as to promotion. The teachings already received from the higher spirits have many of them been left unrecorded, but some of them will be found in the literature of the subject, which is almost wholly American, and comprises hundreds of volumes published during the last twenty years. The books are obtainable in London only, so far as I know, at the library of Mr. Burns, 15 Southampton-row, Bloomsbury-square. Of the English works, that by Mrs. and Professor de Morgan is about the best.

Before concluding, I wish again to impress upon the committee and all Spiritualists that no one should rely on his own evidence as conclusive, unless supported by the testimony of others. It is for this reason that when before you I cited chiefly those cases in which the same information had been communicated to me, and to others at a distance from me, at the same time, neither of us expecting the messages delivered. I omitted many of the more striking cases not so corroborated by others. I hope that Spiritualists will not object to my stating that, as a body, I think them far too credulous.

What is wanted at the present time is that those ladies and gentlemen who have the time and ability to investigate should combine, and then take up the different branches of these extensive questions, and pursue the inquiries with the same perseverance that characterizes the investigators of natural philosophy, making it a rule to accept nothing as true until denial becomes impossible.

In my opinion it is a grievous pity that so much attention is given to fiction, and so little to the truths which are being revealed by astronomy, geology, chemistry and natural philosophy generally. These studies reveal truths before which the interest of the greatest fiction pales. Were children taught more of these interesting facts, and less of fiction, superstition would find fewer dupes, to the great moral progress of the world. I am, my dear sir, very truly yours,
O. F. VARLEY."

An Appeal to the Friends of the Lyceum.

FAYOVED BRETHREN—What are you doing for the extension of the advantages of this blessed benefaction from the Summer-Land? Does the inward voice declare that the extent of your capacity and opportunity is made available for the furtherance of the angel light? Would that the evidence throughout the land bore testimony that the affirmative could honestly be the general declaration. On the contrary, is not and remissness and culpable neglect the almost universal presentation? This, too, whilst Orthodoxy on every hand is increasing her Sunday school attractions, introducing, as adjuncts, gymnastics and other Lyceum exercises upon week-days, thereby giving greater power to instill upon the plastic mind of childhood and youth the virus of church dogmas. Oh friends, shall we sit contentedly by and allow the pernicious weeds of error to be planted upon soil which, if we are only faithful to our duty and privilege, would blossom as the rose and yield the beauty and fragrance of proper appreciation of the divine, both in God and man? What more appropriate incentive could we offer at the shrine of our own divinity, than thus to lead others to the recognition that we are incarnated gods' instead of depraved devils?

Let us arouse to a sense of the immense importance of the charge the angel-world committed to the Spiritualists and reformers of this day in the bequest of the Progressive Lyceum. And as a step toward a grand rally to its glorious standard, let us assemble in strength and power at the approaching Convention, and there give such an impetus to the movement, that the coming winter will prove a pentecostal season of active labor and earnest cooperation on the part of those who, heretofore, have willfully abstained from any participation, or with an almost equal indifference have rendered unpunctual attendance or heartless effort as officers and leaders, thereby weakening the tie of affection which binds so closely the earnest leader and the loving group. This lack of interest eventually produces a decline in the ardor and love with which the youthful mind ever seizes upon the natural sustenance and refreshment which the Lyceum offers. Fellow Spiritualist, it will not avail to declare that you feel no special call to engage in this labor of love; the time will assuredly come to the experience of each one of us when these opportunities now presenting themselves will rise before our awakened consciences, and if they have been unimproved, remorse, keen and poignant, must sorrow our souls. There be few whom circumstances fully exonerate from aiding, in some direction, the spread and support of this comprehensive institution.

Fervently do I entreat each reader of these lines to consider the amount of their individual responsibility, and then to speedily act out the indices of such reflections. Sure I am such honest self-searching would bring to Buffalo a goodly number of delegates ardently inspired for deliberation and counsel. Brother or Sister Spiritualist, on behalf of your own future and that of the rising generation, I plead at this important moment for an active recognition on your part of the transcendent claim of the Progressive Lyceum.

CAROLINE A. GRIMES.
Philadelphia, August, 1869.

On the Survival of Savage Thought in Modern Civilization.

In Appleton's Journal of July 31st appears a paper by E. B. Tylor, in which he discusses the ethnography of the alleged phenomena and doctrines of Spiritualism.

The subject is treated in so one-sided and illogical a manner, and yet with an apparent scientific research, that a few words showing the fallacy of his argument would seem opportune.

In endeavoring to establish the theory that Spiritualism is a survival of savagism, he very unfairly brings forward the minor and less important phenomena as recognized in modern Spiritualism; thus substituting the exceptional in order to prove the rule.

Possibly, and most likely, his reasoning is the result of a profound ignorance of the higher evolutions of Spiritualism, as found in the accepted system known as the Harmonical Philosophy.

Survival means living longer; and the new philosophy taught by Spiritualism to-day cannot be a survival of savagism, but in its broad and philosophic aspect is the legitimate outbirth of an enlightened civilization.

But why undertake to prove that Spiritualism is a survival of savagism? Do we find so strong a resemblance between them?

Might he not with the same propriety assert that our swift ocean steamers, with all their appliances of comfort and luxury, are but survivals of the raft, and canoe of savagism? Are the chef d'œuvres in painting and sculpture but survivals? Is Christianity of to-day but a survival of savagism?

There is a vast distinction between this survival theory and the teachings of Spiritualism, viz: Progression, Unfoldment, Development.

E. B. Tylor's "surviving" paper of August 10th contains chiefly an industrious compilation of historical facts having no sustaining relation to his proposition that "Spiritualism is an example of savage thought surviving in modern civilization."

H. J. H.

Spiritualism in Fall River, Mass.

DEAR BANNER—I was at Fall River yesterday, at the Grove Meeting, and had a glorious time. One of the speakers said that Fall River had more truth scattered on that occasion than it had had in the preceding hundred years.

The meeting was called to order at half-past ten o'clock A. M., by Doctor Wilbur, and a preamble and resolution were offered by I. C. Ray, Esq., of New Bedford, as follows, after a few brief remarks:

Resolved, That Spiritualism is growth, and not a particular science, but agrees with all the sciences, and with all the good in all the religions; still it stands alone to prove the immortality of the soul. Whether Plato, Pliny, Socrates, Zoroaster, Jesus or Mahomet ever lived or not, the principles promulgated in the ages that are passed were right for the times, and were the highest ideas of the ages, and the highest doctrines the people were capable of receiving; therefore,

Resolved, That we not only receive the past, and take it for what it is worth, but we take the present, with all the light of our spirit-friends, and march on to the future, scattering higher ideas and happier prospects, and more rational thoughts of the essence of Divinity for the generations that are to follow us.

The speakers were A. C. Robinson, of Salem, Dr. Wilbur, N. U. Lyon, of Fall River, Mrs. A. M. Davis, A. E. Carpenter and I. C. Ray, Esq., of New Bedford. Mr. Brightman gave his experience of being cured by Capt. G. P. Andrews, of Freetown, who is a wonderful man for a healing medium. Mr. Andrews was on the ground, and was almost revered by the people. Mrs. Blair gave some of her beautiful tests of painting under the scrutinizing eyes of three separate committees, and gave complete satisfaction. The meetings were large, and a complete success. Mr. Carpenter and Mrs. Davis, from the fine magnetism of the intelligent audiences, really outdid themselves; not but the other speaking was excellent, and all came away believing great good had been done.

New Bedford, Aug. 24, 1869.

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LEWIS B. WILSON, ASSISTANT EDITOR.

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The Battle of the Bishops.

The prelates of Illinois and Kentucky are at it, tooth and nail. The latter used to be rector of Trinity Church, in Chicago; but having been chosen Assistant-Bishop of Kentucky, he came back to his old Chicago parish to preach for a few Sundays, by the invitation of the church wardens, and ventured to discourse one evening on the subject of introducing all the extraneous mummery of forms and ceremonies into a church that, since the old Anglican days, had seriously protested against it in Romanism. In brief, his sermon was a very plain and pointed attack on Ritualism. He did not believe in its character or efficacy, and wanted to see it rooted up, trampled out, and wholly expurgated. He did not say so in just those words, of course, but that was precisely what he meant and the way he felt. In consequence of this sermon, Bishop Whitehouse of Illinois—who is a pronounced ritualist and everything else in that ridiculous line, and who goes to the extent of dating his letters and proclamations from the "Cathedral of St. Peter and St. Paul"—addressed a sharp, if not angry, note to Bishop Cummins, the Kentucky prelate, bidding him to desist from preaching any more in that parish; and he further told the wardens that he should not permit them to use their church for Mr. Cummins's convenience or pleasure. The wardens and vestry held a meeting to consider a matter that threatened to become so grave; not being able to reach a clear decision at their first session, they held a second, and at this meeting they voted to let Mr. Cummins preach as before. And it seems that they did not transgress the canons, or rules, of the Episcopal Church in this, for the latter distinctly provide that, in the absence of a rector of a church, the church wardens and vestrymen, or a majority of them, may invite any clergyman of the church to officiate for them, only taking care that they have sufficient evidence of his being duly ordained to minister in this church. All that Bishop Whitehouse objected to, and the only ground of his peremptory order to the wardens, was that Bishop Cummins did not take his (Whitehouse's) view of ritualism, which at best is but a feeble and distant imitation of actual Romanism. The wardens and vestry having refused to comply with the bishop's demand, the latter thus finds himself snubbed in his own diocese.

But he did not mean to submit to it in silence, at any rate. He immediately sat down and penned a letter to the object of his wrath, which, as a combination of anger and piety, hatred and fraternity, satire and love, authority and humility, has not found its equal in many a day. He recites the history of the affair, and winds up by protesting against the other bishop's preaching any more within the limits of his diocese. The ending of this prelatial bomb is so queer, yet significant of the inside state of the church chiefly interested, that we cannot resist the temptation to give the two last paragraphs, as follows:

"I therefore, hereby, as far as I can, give it lawful and moral weight, and violating, I trust, no past claim of fraternal courtesy in the painful exigency so pertinaciously thrust upon me, do protest against your visiting my diocese to officiate in any manner within its bounds. And may the blessed and merciful Lord forgive us each for our mistakes or misdoings in these humiliating issues. Remaining faithfully yours in our common bonds,"

HENRY J. WHITEHOUSE,
Bishop of Illinois.

There is "richness" in that quotation—and what is the use of not trying to see it? The battle rages not only in Illinois, but elsewhere; and not in one church only, but all. But the Episcopal Church, dear as we know it is and has been to a great many true and avowed believers in Spiritualism, has so long been free from these internal troubles, and at its last Triennial Convention at New York managed with such cleverness to steer clear of dissensions that lay thick across its path, that it is a little remarkable how soon after the adjournment of that body all the evils it successfully avoided have begun to break out. There is no use of trying to smother them now, for that only seems to make it worse. There are two elements in the church, each of which aspires to the mastery: that which is represented by plain and simple forms of worship, comparatively speaking—and that which tends strongly and naturally to Rome. There is no hope in reason of ever reconciling these opposing elements, but a general schism is as certain to come as the sun is to rise to-morrow.

Now if this church, and every other ecclesiastical organization, in fact, were better endowed with heavenly grace and wisdom, such as comes down upon men from the invisible world whenever they assume a spiritually humble and receptive attitude, banishing pride, conceit, ambition, and authority, and striving and praying only for the true and lasting gifts from on high—we assume nothing in saying that there would be no such scenes as we are constantly witnessing, and no revolution called for but the silent and secret one of the human spirit.

Sunday Services at Mercantile Hall.

On Sunday, Aug. 1st, the Children's Progressive Lyceum met in the morning—exercise for the day, answering of questions previously given out. In addition to the marches, Silver-Chan recitations, &c., by the Lyceum, Messrs. D. N. Ford and C. W. Sullivan, Miss M. A. Sanborn and Mrs. A. Morton favored the audience with singing. Remarks were made by Dr. W. H. Irving, of New Orleans, La., and J. M. Choate (entranced) of Boston. Music for marching was furnished by Miss Addie Morton. A good number of spectators, scholars and leaders were present, and a very interesting session was the consequence.

In the afternoon the usual Conference was held. Subject (continued) for consideration: "The Phenomena, Facts and Science of Spiritualism."

We must desire to act, and act vigorously, to be happy.

Civilizing Africa.

We believe the time is not far off when the Republic of Liberia, already rejoicing in its fourth President, will add to itself, or incorporate within its political limits, a tier of States stretching across the continent east to the Indian Ocean. On this most interesting subject we find in the Newport Mercury a very suggestive article from the ready pen of that true philanthropist and lover of progress, Thomas R. Hazard. He begins with quoting a recent bequest from an English gentleman to the American Colonization Society, amounting to a thousand pounds, and directing that it be laid out "in sending persons to Liberia, in whom it is unmistakably evident that they have the highest welfare of Africa at heart." This bequest has a larger scope than previous ones, and touches the case precisely where it needs to be taken hold of. The old idea of denigrating American blacks is discarded by the gentleman making it, and the better one substituted for it, that the present purpose should be to lift up Africa by her own innate power. Hitherto it has been attempted to inject more or less American-African blood into her veins; henceforth the work must be, to send out only, or mainly, such men as will teach the natives of that mysterious continent to help and elevate themselves. The republic of Liberia is already established there, and that is a nucleus for the task which is by no means so far out of the reach of accomplishment.

The first part of the mission of the American Colonization Society may be said to be accomplished in the successful establishment of Liberia. The second part is now to be seriously taken hold of, which is the direct and distinct amelioration of the condition of the African, rather than the American black man, by the operation of the social, educational and governmental policy which has been fixed in the republic that is to form the nucleus of the wider movement. The present President of Liberia, Mr. Payne, is about to engage in the work of bringing about a closer and more friendly intercourse between the citizens of the Republic proper and the more advanced interior tribes, with a view of having the latter incorporated into their political institutions, and form one people with them. On this interesting subject, and the change in the emigration plan most immediately affecting it, Mr. Hazard observes with peculiar force and felicity as follows:

"There are already 'hewers of wood and drawers of water' enough there. What is wanted at present are men of the New England puritan stamp minus their puritanism; men of independent progressive natures; men who are able to absorb others, rather than be absorbed by others; men who will go forth in the African as their Western compeers have done in the American wilderness, and not only wield the axe and hold the plow, but build the school-house, and establish the rostrum, the town meeting and the ballot box. There is an unlimited field for such absorbing men and women to labor in Africa, and it is safe to say that it would be easier for such men as Frederick Douglass and George Downing, each to found a State in Central Africa as big and as populous as Illinois, and have it incorporated with the Republic of Liberia, than it would be for them to obtain seats in the legislature of any Northern State in America. Why? With the aid of a hundred such men as these, the money of Astor, Stewart and Vanderbilt, applied with their customary tact and efficiency, would in one generation redeem Africa from barbarism."

Gems of Orthodoxy.

It is necessary for us in these times, if we would know precisely how fast and far we are progressing, to imitate the example of the mariner in thick weather, and pause from time to time to take our bearings. By taking a backward glance at the tenets, utterances and current practices of old Orthodoxy occasionally, we can see just how far the world has sailed away from that rock-bound coast of human belief and spiritual growth. Rev. Mr. Park, of Lawrence, Mass., not long ago preached a "true blue" discourse in Norwich, Conn., in which he touched up the old points of his creed with an ancient newness that surprised even those who had been all their lives accustomed to profess that this was their own identical faith. Here is a specimen of the ore which such a man is able to quarry from his mine:

"Eternal life depends on certain conditions, without which it is vain to hope for happiness. The plain teaching of Nature is that some will be lost. Nature and the Scriptures have impressed mankind with danger for seventeen hundred years. The advent of Christ was one of all gentleness and love. Yet he declared again and again that men were in danger of utter ruin, and except they should repent and believe on him they would perish. His gentleness only increased the awfulness of his teaching. The doctrine of sin does not fit with the teaching that all men will be saved. As our Saviour denounced sin, he provided an atonement to save those who sinned. If all were to be saved, why this vast sacrifice? Was it to teach men, or to set an example? No; it was to save. The atonement is the storehouse of God's bounty, and man may go to it and partake of its provisions. The doctrine that all will be saved does not match with the natural instincts of the justice, rewards and punishments. Deny the doctrine that men are lost, and the Bible falls in pieces."

People of common sense and common humanity would at once say, it were better that the Bible which really teaches such a doctrine should fall in pieces, than that the doctrine should stand.

The Free School System.

It is no boast, even when so often repeated, but a fact perfectly patent to observing minds that are ready to ascribe results to their right causes, that wherever the American school system prevails it will be no easy matter to set up the rule of priestcraft. We want it neither from Romanism nor Puritanism. The youthful mind is not to be impressed by dogmas whose hatefulness it cannot comprehend, nor cramped by teachings that are constructed on the straight-jacket plan; but it is to be taught in the rudimentary principles and ideas of learning of all kinds, so that its development in every direction, irrespective of the limitations of creed and theology, may be as free as the air we breathe and the light of heaven which we enjoy. New England is dotted thick with school-houses, and still priestcraft is patiently and persistently at work, trying to become the ruling power among the population. The advice to be given and taken in such an emergency is perfectly plain: See that the efforts in that direction come wholly to naught. Keep sectarianism out of the public schools everywhere, because at this very point is where the liberties of the people hinge. When the door is once shut to free thought, a free press, and free schools, there will be an end of self-government; and our country will become a confusion of States only, the prey of strong hands, and an example to be shunned by every aspiring people on the face of the earth.

To Delegates Passing through Pennsylvania.

Arrangements have been made with the Pennsylvania Central Railroad and the Northern Central Railroad from Baltimore, by which all delegates who pay full fare, on either of these roads, in going to the Conventions at Buffalo, will be entitled to free return passes.

Real Testimony from a Man of Science.

Below the reader will find what a truly scientific man, whose profession has called him extensively into the investigation of the subject, thinks and knows of the laws regulating the intercourse of spirit with spirit. He speaks from a wide and accurate observation, and without any of that prejudice which is begotten of a determination to establish and confirm a theory, or to overthrow and displace it. The writer is Professor C. F. Varley, the English electrician and man of science. This is the summary of his observations and reflections, as set down in the columns of the London Eastern Post:

"You can scarcely select haphazard a dozen families, without finding one or two members of whom have received at the moment of the death of some near relative a communication announcing the fact at a distance. These communications are often made by the dying person appearing to some member of the family at the moment of passing away. The death moment seems the most easy one in which to make such communications. Notwithstanding the enormous number of such cases, some of them supported with such striking collateral proof as to remove all doubt, the possessors of such information are afraid to narrate these interesting facts except under the seal of confidence, because the world at large ridicules that which it does not understand. In Plato's divine and moral works, subject 'The ages' or 'Wisdom,' Socrates tells 'Theages' 'I have had, by the favor of God, ever since I was born, a genius that always accompanies and governs me. This genius is a voice which, whenever it speaks to me, always diverts me from what I have a mind to do,' and much more to the same effect. Joan of Arc, who led the French successfully against our soldiers, was burnt to death, not because the English were beaten, but because she declared that she was instructed by a voice from an unseen intelligence which she called 'God,' and as her conscience would not allow her to recant she was burnt, and as the flames approached her, she exclaimed, 'Yes, my voices were from God.' Wesley, the founder of a religion bearing his name, was a witness of the spiritual phenomena called raps, which occurred in a marked manner in his own family, one or more of whom were rapping media. All the details are perfectly authenticated by documents written and signed upon the spot, and many of the facts will be found in Southey's Life of Wesley. Swedenborg, again, a scientific writer of no small power, had most remarkable experiences as a conscious clairvoyant. The Indian Government some years since caused an official inquiry to be made into the reality of certain mesmeric phenomena among the natives, and the result of the inquiry confirmed the truth of the facts of mesmerism. Notwithstanding all these and many other existing records of unusually well authenticated cases, it is surprising how few people in this country have attempted to inquire into or know anything about the subject. I know many medical men who, when the study of the subject is earnestly discussed, these matters and tell their own experiences, but at the same time confess that they dare not open their mouths to others, fearing the fate of Dr. Elliotson, who lost a practice of thousands a year for telling the truth."

[In another column we print a letter from Prof. Varley, written since the above, in which he scientifically discusses several important points in regard to the Spiritual Philosophy.]

That "Haunted House" in Boston.

The Herald of late has been spreading itself "wonderfully" in regard to the recent physical manifestations in house 102 West Springfield street. It sent one of its reporters there, whose imagination ran so high that he gave street gossip for fact, thereby doing injustice to respectable individuals; for which that paper apologized in a subsequent edition.

That the physical manifestations have been going on at the said house for some time there is not the least doubt, for we have witnessed them ourselves, and gave an account of our visit in our issue of July 3d. The mystery is this: The lady who occupied the house is no doubt herself an excellent medium for the physical manifestations, and hence the invisibles took advantage of this circumstance, for reasons of their own, to ring the bells, etc. We very much doubt, now that this lady has vacated the premises, that the manifestations will continue, notwithstanding some speculative individual, we understand, has petitioned the city government for a license to open the house to visitors at one dollar per head.

Since writing the above, we have ascertained that the Board of Aldermen granted, then revoked the license.

New Spiritual Bookstore.

WARREN CHASE will open an office in St. Louis, Mo., in Sept., where he will keep a complete assortment of spiritual and liberal books, papers and magazines, and have a general Western agency for all liberal publications, and especially of the publications of Wm. White & Co. His editorial correspondence in the Banner of Light will be continued, and our Western subscribers and friends who can make it convenient to call on him may transact any business with us through him. Mr. Chase will make engagements to lecture in the vicinity of St. Louis during the winter, and attend promptly to all letters and business addressed to him at St. Louis, Mo., after September 15th. Those who know Mr. Chase and his prompt and faithful attention to business, and especially his many Western friends, will be glad to learn that he is to be engaged in the sale and circulation of liberal books and spiritual literature, with which he is extensively acquainted and deeply interested, and they can safely rely on his judgment in selecting or recommending books both for public and private libraries, and upon his honesty and integrity in the transaction of business.

Passed On.

Mrs. Nancy Sherman (wife of Dr. Newell Sherman), died in Waltham, Mass., July 18th, at the age of sixty-five years. The Sentinel says: "The heart of Mrs. Sherman was humanely in advance of the time in which she lived. She had the moral courage to be an abolitionist when that name was synonymous with dishonor and persecution. She dared to believe woman was intended by the Creator to be man's equal, even when it was considered rank infidelity so to think. In every true reform she gave her influence and her aid. Her heart was large and her love of humanity universal. She was quiet in manners, and so modest in good works that the left hand knew not what the right was doing. In her home life she was all that is good and kind and true. There will her loving spirit be most missed. Where justice and love is there will she find a home." The Doctor and his companion were united workers for the good of humanity, and firm believers in the Spiritual Philosophy.

Pierpont Grove Sunday Meetings.

Prof. William Denton addressed a large audience at Pierpont Grove, Melrose, Mass., Sunday, Aug. 1st, on "The Scientific Evidence of Man's Future Existence." His remarks gave the greatest satisfaction. These meetings are to be continued every Sunday till the close of September. Prof. Denton is to speak there again the 25th of September. Thus far they have been well attended and orderly. Good speakers each Sunday. Last Sunday Mrs. M. M. Wood lectured.

Message Department.

Each Message in this Department of the BANNER OF LIGHT is taken from the spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant, while in an abnormal condition of the trance. These Messages indicate that spirits carry with them the characteristics of their earthly life; that beyond—whether for good or evil. But those who leave the earth—sphere in an undeveloped state, eventually pass into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles Are suspended during the hot season. They will be resumed on the first Monday in September next.

Invocation. Oh thou who art the one God over us all; who smellest upon Israel, and forgettest not the Gentile; thou who needest no synagogues or steeped houses wherein thy children may worship thee; thou who dost take up thine abode in the heart of the fair Saxon, and findeth one also under the dusky skin of the Indian; thou who art with us in spring-time, in summer, in autumn and in winter; thou who art in the snow and the rain, in the grass and the flowers, in the ocean, in the trees, in the mountains and the valleys; thou who art everywhere present, and everywhere our God and our protector, to thee we pray, offering thee thoughts from the holy places of our being for the blessings thou hast bestowed upon us, and praying thee for the continuance of all that which we use. Ask and thou shalt receive, saying unto us, Ask and ye shall receive. The boundaries of life are scattered everywhere around us, and we ask that as much of the beauty of life may be ours as we can appropriate wisely, and we ask that as much of the wisdom may be shed upon us as we can make proper use of. We ask that as much of thy truth may come unto us as we can understand—that as much of all the gifts of that better life—that which is beyond—shall come unto us as we are capable of receiving. We ask that the crosses of life we may have strength to bear. And we pray thee, oh Lord our God, that the holy spirit of charity and perfect love may ever abide with us. May we forget all caste, may we lay aside all creeds, and come straightway unto the altar of communion, offering therefrom, and praying thy blessings to rest upon them. Since thou art God over all, and thy protecting arm is around all, we need not ask thee to care for those who are weak, for thou wilt care for them; we need not pray thee to remember those who seek to forget thee, for thou wilt remember them. In thy great love, in thine infinite wisdom, in thy great power, thou wilt care for all tenderly, and will finally receive them all to the court of wisdom and the kingdom of everlasting peace. Amen. June 21.

Questions and Answers.

CONTROLLING SPIRIT.—We will endeavor to consider whatever questions you may have to offer.

Q.—As all things in Nature, whether of the mineral, vegetable or animal kingdom, have a point of commencement, of continuance, and of decay, as regards their individualized forms, will there not also come a time in the far ages of the future, when this planet, earth, having brought her productions to their highest possible development, will gradually pass into decay and cease to exist in its present form, its elements being absorbed into other and newer planets? and is not the same true of all systems of worlds in the universe?

A.—Forms are constantly changing their place, and that is not all—they are constantly becoming disintegrated and as constantly taking on new particles, absorbing and giving out. Planets are no exception. The grains of sand under your feet are constantly passing through a variety of changes. Form loses its identity, but the spirit of form does not lose its identity, save that which is allied to form and dependent upon form. Every special kind of life has a distinct mission of its own to perform, and having performed that mission it changes its place, steps out of its orbit and gives place to something higher. The earth, like all other planets, has a destiny to fulfill, a certain mission, so far as its earthly career is concerned. Having fulfilled that, it will pass out of its present orbit, enter a spiritual orbit, and will become more etherealized, more spiritualized than at present, and incapable of sustaining the same kind of life that it sustains at present.

Q.—Is the use of table stimulants, as tea, coffee, &c., a positive hindrance to the development of clairvoyance, and especially of clairvoyance? and in what way can a person desiring such development aid himself?

A.—All such stimulants do not hinder the progress of clairvoyance, not in the least, but they do sometimes change the character of clairvoyance. They affect in that way, but they do not hinder the progress of clairvoyance. Some of the rarest exhibitions of clairvoyance, of spiritual vision, have been given when the clairvoyant was under the influence of some powerful narcotic. It is a well-known fact that the seers and seeresses of olden times were in the habit of visiting certain places where the air by its peculiar electric condition would contribute to clairvoyance, to second sight, to the trance, to the changing of speech and all the various manifestations incident to clairvoyance. These table stimulants are but children of the same parent. They are but those conditions which under proper restraint produce the excited states called clairvoyance. Used to excess, of course they produce unhappy conditions; and again, as I before remarked, they sometimes change the character of clairvoyance, but they do not cause the wheels of the car of progress to stand still.

Q.—In the transition to spirit-life does the spirit enter at once into a healthy, manly condition, or must it go through a process of development before coming to its full stature?

A.—As death, or the change so-called, leaves you, so the spirit-world takes you up. Some spirits may become possessed of that entire vigor of manhood or womanhood that is so desirable to mentality, immediately after entering the spirit-world; others remain in a dormant state, incapable of action of any great extent for a long time.

Q.—Is there any condition in this present life where people can live free from sin?

A.—That depends upon how you define the term sin. All growth involves mistakes. So long as individualities grow, so long they are liable to make mistakes. Those mistakes you call sins. Perfection, if such a state can ever be attained, shuts out all sin. But I know of no one who has ever attained that state of perfection that church people so earnestly pray for. Not in this life can it be found, and I have not found it as yet, in the spirit-life.

Q.—Is there any standard of right and wrong in the spirit-life?

A.—No, none whatever, save those standards that are erected in every living soul. Each one has a standard for themselves; and no one can borrow of another.

Q.—Is it not possible for humanity to keep God's commands, to obey God's laws?

A.—It is certainly possible for humanity to obey God's laws, and it is not possible for them to disobey them—not under any circumstances. That is my belief.

Q.—Does not the murderer disobey God's laws?

A.—No, certainly not; since the murderer comes within the law of God he cannot disobey it. I recognize God as over-ruling all things, as dwelling in all places, therefore I know of no place where God is not. I know of no action that has not been brought into objective life by the power of God. I know your record says, "Thou shalt not kill," but I know also that this same record is fallible, born of our other Moses, and he was fallible like ourselves.

Q.—Did not Moses receive the commands from God?

A.—Not any more than you receive commands from God every hour of your life.

Q.—What is the mode by which spirit controls mediums?

A.—The control is sometimes purely electrical. Then the product is what you call physical manifestations. Then there is a control which is psychological, another which is inspirational. There is another which is deep trance, a foreign personality holding possession of the organs of the subject and speaking for themselves. All special cases of mediumship are such from conception, but there is a general order of mediumship that is found in everybody and everything. All things

are the mediums of spirit, and you have only to place yourself in harmonious relations to Nature's laws, and obey Nature's divine revelations, so far as you are able to, in order to develop the highest phases of mediumship.

Q.—Was the fall of man, so-called by the church, upward or downward?

A.—Mankind rises and falls like the waves of the sea. Morally rises and falls like the waves of the sea, alternating between the high and the low constantly. I know of no fall for the spirit, not as it is generally understood by the Christian Church. I believe that the spirit's course is ever onward and upward, and that it must of necessity descend into the valley of humiliation. Sometimes it descends there that it may gather strength to ascend the mount of transfiguration and become more glorified.

Q.—Did not the devil have a great fall when he fell from heaven?

A.—I recognize no such intelligence.

Q.—Not as a principle of evil?

A.—I recognize a lesser good, but I behold God even in that lesser good, and therefore I cannot accept any place or any form as being devilish when God is possible.

Q.—Are clairvoyants always controlled by individual spirits?

A.—No, certainly not. There is what is termed independent clairvoyance—a state wherein the clairvoyant becomes suddenly thrown into a condition whereby the past is revealed, and the future together with the present, without the intervention of any second intelligence.

Q.—By what power are they drawn into it?

A.—By the action of natural law—that law that is found in the physical form, and that finds a correspondence in all its surroundings. Clairvoyance is dependent for agents upon all that which is surrounded, even that which is called independent clairvoyance, which does not need the aid of any foreign intelligence. You sometimes wander apart, from the body in sleep without the aid of any foreign spirit. You are clairvoyant then. You take cognizance of things passing perhaps in other lands, perhaps in the spirit-world. You receive visions of the to come; you receive pictures of that which is past, and the living reality of that which is present, all through independent clairvoyance. But this same independent clairvoyance is dependent upon the soil, upon the electrical and magnetic currents by which the subject is surrounded, and by these conditions, but not by the intervention of any outside spirit. June 21.

Charles Pierce.

Ab! how do you do? God bless you, Charles Pierce. Oh! I should not have come. I will come again—I will come again. June 21.

Gracie Sharland.

How do you do, mister? [How do you do?] Pretty well. [That man got in ahead of you, didn't he?] Yes, sir, fell over me, he frightened me. He got too near. [Was he drawn in?] Yes, sir; he stood near; he got outside and was so anxious to see how the thing was done, he got too near and he was absorbed, and he didn't know I was inside of him. [You were inside the line before him?] Yes, sir. Dear me! everybody is so awful anxious they do not know what they are about. I been brought here to see if I could not get nearer to my father and mother. I've been gone a year now, and I been learning to come back. I been here two or three times, but never could speak before. Star Mary has been learning me, and she brought me here to-day and showed me how to come this way. I want to come close to my mother and mother if I can. You do not know me, do you? [No, I do not.] Well, I do not know you. My name is Gracie Sharland, and I've been to the Jubilee. [Did you have a good time?] Yes, sir, I did. I went with my father and mother two days ago. I had a real good time, only he didn't know I was there. I went with the children. Oh, dear, I did wish that mother knew I was there, and father; but I knew I was coming here the very first chance I could get, and I thought perhaps I could tell them I went there. First I was awful homesick, and I wanted to come home. [When you passed into the spirit-world?] Yes, sir; but then I got used to it; and I grew happy, and I don't want to come now. I shall be glad when father and mother come to see me, but they don't come—let it too bad—aint coming for ever so long. Don't you think it too bad? [When they understand your ability to return, and want to talk with you often, you will feel better about it.] Oh, dear, I do not know, I'm afraid they won't, because they don't know I can come. They do not know much about these things. Oh, tell them, too, that I am going to be a singer here, a good singer, too. I shall be a good singer. My father and mother are singers, and I shall be. And tell them, too, that I go to school. Will you? [Yes.] We have such splendid schools here, too, and everything to learn the children with. We have maps and globes, and oracles, and everything that tells all about the stars, and all about all the worlds, and all about all the different tribes and countries, and everything. And the children are taught by illustration. You know what that is? [Yes.] Well, I wish, now I've lived here in the spirit-world a year, I wish I could come back and stay about a month, and tell all about what I've seen, and where I've been, and then I should be willing to come again—do not want to be sick, though.

That man said to me: "Bless your dear little heart, I did not know you were here." [Mr. Pierce?] Yes, sir. I am eight years old now. Good-by. [You haven't told where you lived.] Boston. [And your father's name?] They would not like to be printed. My father teaches music in the schools. Auntie told me not to. [What part of Boston did you live?] South End, close by the Franklin school, right almost opposite. I had a fever—have not got it now. [Come again sometime.] Yes, sir, you must come. Star Mary for bringing me, and I shall not for helping me come myself. Do you know her? [I have heard of her.] She is an Indian. She is not very black, though. Good-by. June 21.

Willis Barnabee.

Mind makes strange revolutions sometimes; seems to gyrate to the law of some outside power. I never had any particular faith in anything spiritual when I was here; heard about this Spiritualism, mesmerism, and a good many other "isms," among the rest, Millerism, but never had any particular faith in it. In the town where I lived, in the disciples of Miller got up a great furor, and built a tabernacle, and went to it, and were expecting to go up at such an hour, I said a good many hard things about it, and had considerable sport over it, too. I was keeping a hotel in the place, and about two-thirds of them, after they got starved out, came into my hotel to victual up. I thought that was going from the sublime to the ridiculous pretty quick.

Well, I've met some of them here—[Where was this?] In Portsmouth, N. H., and they said to me it was really a spiritual movement, only they didn't get the right idea of it. They said that Mr. Miller was clairvoyant, and that he not only saw it clairvoyantly, but he worked it out scientifically that there was to be a new religious era, a spiritual coming of Christ, and they got it a material coming, that he was coming in the clouds of heaven, in a material body, with a retinue of angels. Instead of that, he came out there in Rochester, and had plenty of angels, so they said. I was not there, but then I heard tell about it.

A friend of mine—I say friend—well, I used to be acquainted with him some—his name was Perkins, and when he was on the earth he kind of got interested in this Spiritualism; they had a sort of it, I don't know what you call it—set-down—circle, or whatever it is, at any rate, he was there in the company, and called for me—wanted me, if I could—and as I was sort of an original genius, thought I could—give some positive evidence of my coming. But I could not do it, and some one in the crowd suggested that I come here and report myself.

Well, I've come as soon as I could, but it's slow business. [What was the name?] What was Mr. Perkins' name? [Nathaniel.] Lord knows, I don't, whether it was Nathan or Nathaniel. I called him Nat.

I am here to report. I don't know as I can bring any positive evidence that there is another world inside the real one, the material one, I mean. But I know I live, and that this spiritual coming back business is a truth, and that I can push my knowledge into anybody else's head besides my own, I shall be glad to. Oh, my name—Barnabee Willis. Why no, I've got it wrong—end first: Willis Barnabee. Sometimes, when I was a little set up, I would get things wrong—end. [Did you use to get set up?] Oh no, not much;

occasionally. A man that keeps a bar is very apt to patronize it—very apt to do it. [ONE OF THE AUDIENCE.—Is this Perkins in Portsmouth now?] No, he is down South. [GENTLEMAN.—I know a Perkins by the name of Michael here now.] I don't know him. I knew him. He keeps a hotel, right down a little south of here, about ten rods south of where I am. [What street were you on?] Congress; kept the old Franklin. Oh Lord! I wish I was there now. Well, that is to say, with the knowledge I've got since I've been in the spirit-world, and with a good healthy body, I think I should know how to take care of it, and I should know how to die naturally. I think I should if I could come back again. [A LADY IN THE AUDIENCE.—Is this person supposed to be in heaven?] In heaven? why, yes, marm; certainly I am, because I am perfectly happy—perfectly happy as I can be under the circumstances. I am not unhappy. When anybody is unhappy, they are in hell. [GENTLEMAN.—But I thought—] Oh yes, you thought that. I thought hell was a locality. [LADY.—I thought heaven was a place of purity and love.] Very much mistaken, as the old woman was when she lost her salt. Heaven, marm, is where you are happy; a condition of mind, not a locality. You can be in heaven here on the earth with your babies, just as well as anywhere. [LADY.—But does not your Saviour say, "I go to prepare a place for you?"] Oh botheration on your Saviour. I am my own Saviour. I never made a pack-horse of anybody to lug my sins. No indeed! Jesus do not carry my sins for me. I carry 'em myself. I'd be ashamed to ask him to be a Saviour for me. I've got to atone for my own sins. If I do wrong, I've got to be lashed for it, and pretty severely, too. I've had a pretty hard time during the years I have been in the spirit-world for the mistakes I made here, I tell you, I've suffered some of the keenest pangs of remorse. 'That's hell. I've had to atone myself for the sins I committed here, and it's all right I should. Don't want any Jesus to take my sins in hand; rather shoulder 'em myself, as any other man would. Oh yes, I don't believe in any such religion; never did when I was here, and I think less of it now.

Well, tell 'em I come here and did the very best I could.

[GENTLEMAN IN THE AUDIENCE.—I will talk with Mr. Perkins about this.] Do. Give my love to him if he is anybody I know.

[CHAIRMAN.—Do you want to send any word to your friends?] Lord bless you, no. They aint got faith in it. [I will report you.] Do, do; report me as coming and doing the very best I could. I can't be anybody but myself, your know—can't be a Bishop Cheverus. He is round here—was when I come in. Nor can I be a Parson Brown. They are both here—Catholics, Protestants and Jews, here, but I'm Willis Barnabee—nobody else. White; is that your name? [Yes.] Good-day. June 21.

Alexander Sanborn.

My name, sir, was Alexander Sanborn. I had nineteen years and twenty-one days of earth-life. I was born in Greensboro', Co. Alabama, about twenty-eight miles, I think, from Montgomery. I fell in battle as a Lieutenant in the Confederate service—was fighting under Maj. Granger—fell at the battle of the Wilderness. My father changed worlds at Bull Run—the first battle. I have a mother and two sisters left, and I wish to reach them. I have sought by every means I know of to reach them from Southern soil through influences that would be congenial to them, but I have failed. And I wish you to say to them I come here because this is a free platform, just as free for me as for any one else. I come because our messages are published, and in that manner our friends are most likely to receive them. It is a bold strike, I know, but I hope, and earnestly, too, that I shall be received, and that I shall be welcomed to a nearer point than this. I honor the place and the people who have so kindly opened the way for our return. But while I honor them, I know there are prejudices existing in the minds of my friends very hard to overcome. It may not be possible for me to overcome them, but I shall try to. Since this Spiritualism is a thing coming from God and for all, something that all need, they should lay aside all prejudice and look at it calmly, and if it is worth receiving, receive it. If it is not, reject it. I ask that my friends will do this. They know that I have ascended to what they call the better land, but they do not know that I can return, and that I can watch over them, that when any of us have passed on we have the power to return and communicate. But tell them we can. Give them our blessing. Say that my father looks in sorrow upon their changed condition, and he faint would speak with them and encourage them—faint would tell them what he has realized here in this life. Say that they may have no more fear of death, and he prays with me that they may open wide the doors of their hearts and receive us. Receive through curiosity, if nothing more. Test us in all possible ways, and if we cannot give satisfactory evidence, why then bid us depart, and we shall go and wait for a more favorable opportunity.

I wish my message to reach, if possible, Mrs. Elizabeth Sanborn, or Miss Hattie Sanborn. It matters not which. I would be glad also to reach Thomas K. Evans of Virginia—a very liberal mind who once said to me, "Alec, do you know I don't come in with any sort of religion?" I am half inclined to believe that this life is all the one there is." Give him my kindest regards, and say to him life is without end. His friends live on the other side, and they would all be glad to speak with him. Some of them have expressed an anxiety to do so; if he will only be himself in the way of receiving their message, they will be very glad to approach him. Good-day, sir. June 21.

Adelaide Seaver.

The apostle Paul said that faith without works was good for nothing. So I am going to ask my friends to have faith in the return of spirits as soon as I can give them satisfactory evidence. I had no faith in these things before my death. I could not realize that a spirit could return and take upon itself another body and communicate with its friends. But I know it to be a solemn and sublime fact now. But I said, "If it is true, surely it is a gift of God which all receive alike, therefore when I go, I shall return. If it is not true, of course I cannot return."

My name, sir, was Adelaide Seaver, of New York. My age, twenty-seven years. My death, the said, was occasioned by consumption of the blood, but I know not. I should not wish to say that that was the cause. I have been here in the spirit-world three years and a little less than one month. The last word I uttered on earth was in answer to the question, "Do you see anything?" I answered "No." I am not aware that I have any near and dear friends who are believers in this philosophy. [Are they in New York City?] Yes. I know I have liberal minds among my friends. I know that they will at least receive my message kindly, and if it bears any evidence at all, I ask that they will investigate, and when they take the next step I shall be able to take another one, shall doubtless be able to give them such evidence as will satisfy them, if they are ready to be satisfied. If they are not, why then of course whatever evidence I might bring would be of no use. Good-day, sir. June 21.

Dennis Minahan.

I was here quite a long time ago, sir. I'd not intrude upon you any more, only I was told I could do so, and it would be well for me to come, this time. I suppose you have so many come, you do not remember names. My name was Dennis Minahan. I think you will very likely remember, when I come to tell you the circumstances. I was living here in Boston a good many years, and eight or nine years ago, nine years ago, I went to California, and after the first few months of my landing there I took sick, and had the consumption. I came here, as I said before, some time ago. Well, my wife got something, some knowledge of it, but nothing very certain, and I been thinking about it a long time, and a priest on this side advised me to come here again and this time present my case to the Church, and ask that the clergy will favor me with helping me in the way of reaching my friends, as they often do those who come to them. It is very pleasant to be able to watch over your friends here in the earth-life when they know you are watching over them, but it's a sort of an unthankful task when they do not know anything about it at all. You

see, what I want is that the priest, wherever my wife Mary goes to confession—the clergy receive the papers on I am told—and when my message comes, I will say to her that I am happy in the spirit-world, am satisfied, and that I watch over her, and that she will know that I watch over her. That is what I want. I was very thankful to you for publishing the message before, notwithstanding it did not have the effect I thought it would. [ONE OF THE AUDIENCE.—You want to convince the priests?] Oh no, sir, they are already convinced. This thing has been in the Church for ages; but they hold it is not right for the common people to make too free with it. It is for the clergy, and they alone, and they give just as much of it to the people as they please, and as more. Oh they know very well that we come back, oh yes, sir. I was talking here, while I was waiting for my time to come with the Cardinal Cheverus, when he was here the Bishop of the convent of St. Benedict, and he went to France, and was made Cardinal. Well, he told me that as long time ago as he was here he have nuns in the convent there who were precisely like this one. [Mediums?] Yes, sir; and he had the most subtle communications from their patron saints that he ever heard—as long ago as that. And he tells me, too, that it was in the Church from time immemorial, as far back as the Church has any record. A belief in the communion of the saints is one of the fundamental points in the Church. "I believe in the holy Catholic Church, the communion of saints, the forgiveness of sins, and life everlasting." There's the Catholic creed; that's spiritual, every bit of it. It is nothing new, the departed to come back and ask of the Church to assist them. They may ask all about it before the Protestants ever dreamed of it; yes, sir. Good-day, sir. June 21.

Prayer and questions answered by the Rev. Joseph Lowenthal; letters answered by H. Marion Stephens.

Invocation.

Father Almighty, we rejoice in thy loving kindness and tender mercy, which holdeth alike the evil and the good. We are glad that thou hast instituted no court whereunto we can appeal to be forgiven of our sins. We are glad that thy judges that are stationed in every human heart are austere and severe. They bring each one of us to justice. They serve each one of us according to our needs. We are glad, Father, that we grow strong in the way of truth and right, day by day, in our inner lives. We are glad that all things move on continually toward thee. We rejoice in the knowledge that nothing moves away from thee, that all life tends to its centre, God, and renders obedience thereto. Our Father, we look up to thee through the darkness of human life, surrounded by its shadows, encompassed by its mists and its fogs. Still from even there we behold thy glory, and rejoice in thy loving kindness and thy tender mercy. We are glad that thine infinite wisdom comprehends all our past lives, knoweth all that we shall do in times to come. We rejoice that thou, and thou alone, dost fashion all our being, that in the end we shall be pure and holy, washed of all error, and clothed in righteousness and truth. Our Father, thy blessings are eternally with us. Thy strength is our shield. Thy wisdom leads our ignorance out of darkness into light. Thy holy spirit ever whispers to our consciousness, causing us to leave the paths of error and enter paths of truth. Oh God, we praise thee for the light of this day, for the great truth that comes to thy children in human life, through modern Spiritualism. We praise thee that there are so many human hearts that are opened to the light, so many sacred tabernacles of the soul that are ready to receive thee and to worship thee. We rejoice that we behold thine altars erected everywhere, behold devout worshippers thereunto. Oh we praise thee, our Father, that benevolence is found on earth, that charity hath not taken her flight, and that the angels of peace and love are near. Our Father, our prayers thou wilt hear, and thou wilt answer them. Amen. June 22.

Questions and Answers.

Q.—If the theory—confirmed by visions—of A. J. Davis be true, that spirits cannot pass through walls, or enter a room unless a door or window be open, how could Jesus appear in the midst of his disciples, "the doors being shut?"

A.—It seems that your modern seer, Mr. Davis, has confounded spirit with the body of spirit. That spirit is able to pass through matter, we know. That matter offers no obstacle to it, we are sure of. But it is a well-known fact, to us at least, that that entity, through of spirits who will, under the influence of strong desire, are clothed upon with material bodies, of a substance so near akin to the material substance that appeals to your human senses, that of course it cannot pass through any material like unto itself without collision. But spirit apart from that matter which is peculiar to earth can readily pass through all the substances known to you.

Q.—It is said that the spiritual body possesses all the organs of the physical body, and that there is nothing without use. If this be the case, of what use to the spirit are the teeth and stomach? Do spirits eat food, masticating and digesting it, and passing it out of the system in the spirit-world as we do in this? If not, of what use are the internal organs?

A.—The spirit body possesses all the organs known to the natural body, and all the attributes of all the functions known to the natural body, and more also; for at each successive step in progress the spirit has need of new functions, new attributes, and the Divine Providence provides for all its needs. Yes, the spirit has a stomach, has teeth, and uses them. Spirits have need to eat, as you have. They do not subsist upon nothing. Here you are in the rudimentary state of spirit-life, and here you eat. There spirits dwell in a more refined state, but there they eat also. Receive and give is in the order of nature, divine and human. Therefore all the processes by which progress is carried on here, are known also and made use of in the spirit-world.

Q.—Is the spirit body a perfect type of the natural physical body? When the latter is deformed, will the deformity appear in the spiritual body also?

A.—The deformities that are the result of accident, so-called by you, will not appear upon the spirit body, for it can suffer no accident. That deformity that appears upon the body that is wrought from the inner forces will appear also upon the spirit body.

Q.—Can the spirit detach itself from the spiritual body?

A.—Yes; but as spirit is always dependent upon form as a mode of expression, it can only detach itself from one spirit body to become attached to another.

Q.—Can we change these forms at will?

A.—Yes, under proper circumstances, but under circumstances requisite to the case. You can commit suicide here if you are only furnished with proper conditions, and it is the same yonder.

Q.—In reference to the previous question I would ask, suppose a person is born with native deformities, are these seen in the spirit?

A.—There are seen upon the spirit form, and remain there till that form passes beyond them in growth.

Q.—Then the spirit will of necessity make itself apparent in that form in returning to earth through mediums? It might be recognized clairvoyantly by those deformities?

A.—Yes, certainly, as by the color of the hair, the eyes, the skin, the size, the temperament. All these are results of the projecting power of spirit through matter, therefore they appear upon the spirit body as upon the natural body. But if by accident, by violence, or any portion of the body is disfigured, that is not seen upon the spirit body, for it comes from the external, and belongs to the spirit-world. The negro is the negro still in the spirit-world, and the Indian is the Indian still. And why? Because he has been made such by the action of the inner or spiritual forces upon the outer or natural forces.

Q.—Is spirit power communicated to physical bodies through electricity as a medium, or by what means are they enabled to move chairs, tables, or other material bodies?

A.—Electricity is the most powerful agent we know, under the direction of spirit. It is by that power that all tangible bodies are moved—all the so-called miracles are performed.

Q.—Does this account for the power of healing by electricity?

A.—Yes, I believe the terms magnetism and electricity are synonymous. They are only differ-

ent terms of one power. It is a subtle force in the hands of intelligence, and under the direction of intelligence, that becomes all-powerful everywhere.

Q.—Is the medium of necessity gifted with more of the positive force than of the negative or recipient?

A.—No. Sometimes the more negative the medium or subject, the greater the power that can be exercised through them; for it so happens that nearly all your cures performed by your healers, either modern or ancient, are performed by the intervention of spirit—perhaps many spirits. The material form is but the time through which the power is poured. It is that instrument that causes the forces to come to a focus, that thereby they may be centered upon the one to be healed. Sometimes there are persons found who are so largely gifted in their own natural bodies that they can perform very strange and wonderful cures aside from the intervention of any other spirit. June 22.

Ricardo Betancoat.

[The spirit said a few words in Spanish.]

[CHAIRMAN.—I do not understand.] I must speak American now. Not much used to it. I have two brothers in this country, I wish to speak with them. One Joseph, one Gerard Betancoat. I fell, assassinated, four days gone, in Havana. Say that brother Ricardo was assassinated four days gone in Havana. Seventeen years gone they come to this country. They speak against the Spanish government. They were exiled. To this new rebellion in Cuba I was favorable. For that I was assassinated four days gone. I wish them to know. All communication have been suspended for five months. [Between you and your brothers?] Yes. They can learn of my assassination by addressing Don Gonsalvo Chaleur. He knows. He buried my body. June 22.

George Cook Flanders.

That Spanish gentleman could not talk half so well as I can. My name, mister, is George Cook Flanders. I am from Harlem, and I got drowned. [You did?] Yes, sir; nine years old, too. My Uncle George, that was killed in the war—I was named for him—he said I was big enough to know better than that. [How did it happen?] I don't know. I fell in. I don't know how it was, but I was up on the railing and I lost my—[Balance?] Yes, and fell in. [What railing was it?] Harlem bridge. I was awful frightened. I didn't know anything when I was took out of the water. Mother did not know it till next morning. They did not know where I was. They did not know where to carry me till the next morning. I knew where I was, though I was dead. [You seem to be alive now.] Yes. [You mean your body was motionless.] Yes. I hit my head against them—what is them goes down in the water? One of the staves; made a great splash, and I was there. I aint scared, and I didn't know where I got it, and then I remembered it must be I hit my head when I fell. [When did you see this?] Oh, I didn't see myself till mother was crying, and I was carried home, and then I did. [Who took you home?] The policeman and other folks. [Who took you to see your body?] Who did? Uncle George. He said, "Come and see the house you deserted." Wanted to know if I didn't know any better than that. He was always plaguing me before he went away. I remembered him. I know he was dead, so when I seen him I knew I was dead. I come for him to-day. He says he's so fat he can't get into the chinks like I can. He has been trying all the while to get in here, but there's always such a crowd he can't squeeze into the chinks. But I can. I'm a little shaver. And he wants me to tell mother that to Mr. Mansfield, in New York City. He has been there prospecting round, and he knows he can come there. Aint such an all-fired crowd there as you have to crowd through here. There isn't so many there. They don't go unless they have a letter for them. But everybody comes here, whether they gets a call or not; Uncle George says, from an Arab to an Irishman. He is my mother's brother. His name is Powell. He says he should think I'd got thimbered with that Spaniard's talk; I talk as good as he does any day. [Had he a middle name?] He says they got short of names when he was born; didn't have any more to give him. There was thirteen of 'em; he was the youngest; didn't have any more names. He was always a fooling fellow. [When were you drowned?] Last summer. I been away most a year—a year the next 4th of July. [Were you drowned on the 4th of July?] Yes, I was. Don't you tell mother I run away—cause I did. I wanted to see what there was going on in New York. It was awful crowded just then. [To the spirit:] Taint yours. [This was said apparently to some one who was chiding him for fingering the medium's watch-chain.] I'm going now. Do not forget to tell mother that he wasn't smart enough to come, so I had to come for him. He says it's because he was too fat to get into the chinks. I say it's because he wasn't smart enough. That's all was the matter. June 22.

Benjamin Forepaugh.

It is a blessed thing to be able to correct our mistakes as we go along—a blessed privilege we enjoy, but we should never be able to correct them if we was not chastised for committing them. So the very conditions that we deplore so much are those that elevate us to the very best position in life. I did not understand these things when I was here. I might have investigated, but I refused to, because I said it is of the devil, and the most gigantic delusion that the world had ever known. But I realize, since my change of states, that it is not only a sublime truth, but that it is destined to fill all the worlds, and that every atom on the earth and by-and-by all worlds will appreciate it. I had some acquaintances and friends, and indeed, some of my family were very favorable to this doctrine, but I never could see why they should cling to it as they seemed to; for to me it seemed to open up an amphitheatre so vast, so extensive, that I should never be able to traverse it in all eternity. And I thought it was a useless undertaking to endeavor to find out God through modern Spiritualism, provided it was true. But I said, "If it is true I shall be likely to know it some time or other, and whenever I do I will retrace my steps, correct my errors as best I can, and I won't be ashamed to acknowledge I was in error." My name was Benjamin Forepaugh. I am from Philadelphia. Seventy-nine years I lived here on the earth—quite long enough. I would say to my friends that I came very nearly falling into a very great error when I came to the spirit-world. It was this. I found the scenery correspond so exactly with the scenery of earth, the trees, the flowers, the water correspond so exactly to those we have here, I could hardly believe I had left the body. There was some mistake; I was still on the earth; there was no such thing as death. Well, in reality, there is no such thing as death, as it is understood; but I had changed states, and it was some time before

