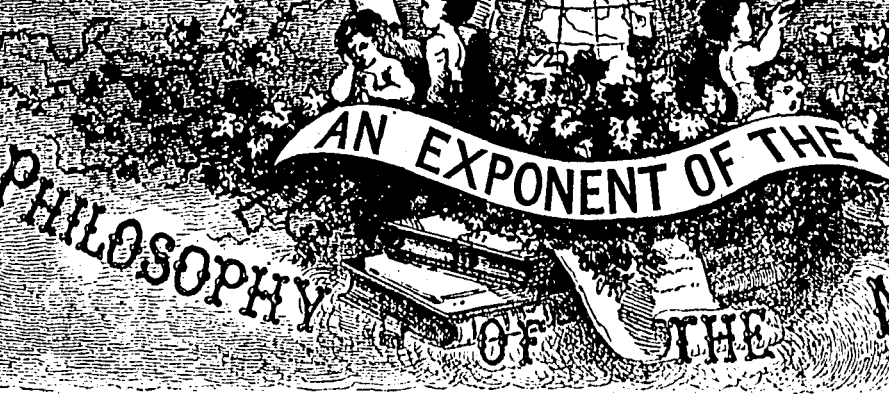


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THE PROOF PALPABLE OF IMMORTALITY.

BY EPES SARGENT.

CHAPTER I.

Materialized Spirit Forms and other Phenomena.

The surprising character of the developments which the phenomena of Modern Spiritualism have recently attained to seems to call for a clear, succinct review of the whole subject of similar contemporary manifestations. The concurrent testimony of well-known scientists and of unprofessional investigators, so numerous that to attempt to set aside their attestations as inadmissible is simply irrational, is now in the keeping of science. It is of a nature so astonishing, so truly wonderful, that I can hardly believe the incredulity that still assails the reported facts with ridicule and denial in the face even of all the confirmations by which they are established.

As introductory to an account of the extraordinary manifestations through Miss Florence Eliza Cook, now Mrs. Corner, of London, in which manifestations, as proved by Professor Crookes, Dr. J. M. Gully, Mr. C. F. Varley, Mr. Benjamin Coleman, and many others, a spirit form, temporarily materialized, and undistinguishable from a human being in the flesh, has come forth in the light, conversed, and submitted to the most convincing tests, and then disappeared, leaving no visible trace, I will give a brief account of the manifestations that have preceded or accompanied this crowning wonder.

In all ages of the world and among all nations, it has been claimed that there have been men and women with certain supersensational faculties; faculties exceptionally or abnormally developed, and by the exercise of which they have become clairvoyant, clairaudient, and able to receive impressions not known to the generality of mankind. All times and all tribes have had their prophets, seers, sensitives, psychics, or mediums. The inference is that these same powers are possessed in different degrees by all human beings, but that it is only under certain conditions of organization, temperament, or influence, that they are developed as we find them to be in particular instances.

The ready objection of skepticism is: "I will not believe that another man possesses such extraordinary powers while I can discover no sign of them in myself. I am the measure of all other human beings; and when you tell me that such persons as Abraham, Balaam, Hagar, Paul, Peter, Swedenborg, Home, Foster, Mrs. Fox-Jencken, Mrs. Andrews, Miss Cook, Miss Showers and others, can see spirits, manifest clairvoyance, and fall into trances, I will not believe it."

But consider to what inconsistencies assumptions like this would lead us! One man is utterly destitute of the musical faculty; he cannot tell one tune from another; and yet here is a little child, Wolfgang Mozart, who at five years of age shows a musical genius, power of execution, originality and taste, which can be characterized only as inexplicable and amazing. And again: Here is a man of average intelligence who is slow at figures, and finds it hard to perform an ordinary sum in addition or multiplication; and here is a boy or an idiot, who will in a few seconds, by a mental computation, solve a sum in arithmetic which a skillful accountant, with the aid of his slate, could hardly verify in half an hour. The cases of Zerah Colburn, Professor Safford, and others, proving this statement, are known to all inquirers into the abnormal powers of the human mind. These instances would seem to show by analogy that there may be also a faculty of spiritual vision and clairvoyance, which may be undeveloped in one person and manifested in another.

Mr. Alfred R. Wallace, in his recent "Defence of Spiritualism," has accurately stated the fact, of which ample proofs may be given, that different individuals possess the power of seeing spirit forms and figures in very variable degrees.

"Thus it often happens at a seance," he says, "that some will see distinct lights of which they will describe the form, appearance and position, while others see nothing at all. If only one or two persons see the lights, the rest will naturally impute it to their imagination; but there are cases in which only one or two of those present are unable to see them. There are also cases in which all see them, but in very different degrees of distinctness; yet that they see the same objects is proved by their all agreeing as to the position and movement of the lights. Again, what some see as merely luminous clouds, others will see as distinct human forms, either partial or entire. In other cases all present see the form—whether hand, face, or entire figure—with equal distinctness. Again, the objective reality of these appearances is sometimes proved by their being touched, or by their being seen to move objects—in some cases heard to speak, in others seen to write, by several persons at one and the same time; the figure seen or the writing produced being sometimes unmistakably recognizable as that of some deceased friend."

Sensations of a Medium.

The question is often asked, "What are the sensations of the medium himself when under spiritual impression?" As, where the impression is very strong, the medium is generally thrown into a state of unconsciousness, or trance, this inquiry is not often satisfactorily answered. As a contribution to the philosophy of the subject, the following remarks, read by Mr. T. Herbert Noyes, B.A., (himself a partially-developed medium) at a meeting of the London Dialectical Society, are of interest:

"I have learnt by practical experience the difficulty of inducing prejudiced men to listen even to one's premises—let alone one's conclusions. The extent of that difficulty may be estimated from the consideration of the absolute impossibility of conveying to the apprehension of a man, born without any one of our five senses, the exact sensation experienced by those who possess them."

"The gifts of mediumship seem to me to involve the development of a latent sixth sense; indeed, I am inclined to think that they may, perhaps, involve the development of

several latent senses not yet acknowledged by science—latent senses or spiritual faculties, which are probably inherent in all spiritual natures, prematurely developed in a few only, but destined to be developed in all when they emerge from the prison-house of the body, just as are the wings of the butterfly or the limbs of the frog, which are latent in the caterpillar and the tadpole.

"I know that I should excite the derision of the skeptics if I were to say that I have conversed with spirits after a fashion which was asserted to be that in which spirits communicate with each other—by an 'inner voice,' which I could only compare to the sensation which would be caused by a telegraphic apparatus being hooked on to one of the nerve-ganglia—a distinctly audible click accompanying every syllable of the communication, which one could not say one heard, but of which one was made conscious by a new sense, and which was clearly distinguishable from thoughts originated in one's own mind; but it is nevertheless a fact, which I know to be as true as that I am now in full possession of my five normal senses, and in no way qualified for Hanwell."

"This enabled me, for the first time in my life, to understand the relation of *inspirational* speaking, as writing mediumship, which has also been given to me, enables me to understand inspirational writing. But this latter gift involves an expenditure of vitality and nervous force which is excessively debilitating if too long continued; and I am now paying the penalty of excess by enforced abstinence from the exercise of the new faculty."

"If it be only the unconscious action of one's own mind, how will our scientific infallibilities account for this anomalous result of automatic writing? But I have already trespassed too long on your patience; suffice it to say, that I can affirm, with the certainty of absolute knowledge, that Modern Spiritualism is true; that it affords the most satisfactory evidence that the soul of man survives the death of the body, retains its individuality and its personal identity and its full ability, and the power of communicating, under certain definite conditions, with those with whom it is still in sympathy in earth-life."

Spirit-Forms in America.

The fact of palpable and tangible apparitions from the spirit-world is assetable in all the records of psychological phenomena that have come down to us from remotest antiquity. The angel who met Jacob at Peniel and wrestled with him, must have been a materialized spirit, if a legitimate inference may be made from parallel phenomena, repeatedly certified to as occurring within the last year. The hand that appeared on Belshazzar's palace-wall was a materialized hand, such as I myself have felt and seen, while in company with other witnesses who confirmed my experience by their own.

With the first irruption of the modern spiritual phenomena at Hydesville, N. Y., on which occasion little Kate Fox, then nine years old, may be said to have initiated the modern spiritual movement by interrogating the raps, and finding an intelligence in them; there were instances of the appearance of phantom forms and partial materializations. At the rooms of J. Koons, in Athens County, Ohio, in 1854, spirit-hands and voices were among the common manifestations. Before this, in 1850, the Davenport Brothers began to be developed as mediums; and among the phenomena at their seances was that of the appearance of entire spirit-forms, so far materialized as to be visible not only to sensitives, but to all the parties present.

Mr. Home, the well-known medium has, on several occasions, had spirit-forms appear to parties in his presence. One in particular is mentioned, in which a sister of Mr. S. C. Hall was recognized by her brother and seen clearly by Lord Lindsay and the entire party.

The Fox-Livermore Phenomena.

The first carefully-prepared account that we have, in modern times, of the repeated appearance of a materialized spirit-form, is that furnished by my friend, Mr. C. F. Livermore, of New York, formerly of the well-known firm of Livermore & Cleaves, bankers. Another friend, one I have known and honored for thirty years, Dr. John F. Gray, of New York, writes (Jan., 1869): "Mr. Livermore's recitals of the seances at which I participated are faithfully and most accurately stated, leaving not a shade of doubt in my mind as to the truth and accuracy of his accounts of those at which I was not a witness. I saw with him the philosopher Franklin, in a living, tangible, physical form, several times, and, on as many different occasions, I also witnessed the production of lights, odors, and sounds; and also the formation of flowers, cloth-textures, &c., and their disintegration and dispersion."

Mr. Livermore is a good observer of spirit-phenomena; brave, clear, and quick-sighted. I have known him from very early manhood, and am his medical adviser. He was an entire skeptic before he witnessed these phenomena.

Kate Fox.

Of Miss Kate Fox, Dr. Gray writes: "She has been intimately known to my wife and me from the time she was a very young girl; that is to say, from 1850 to this date (1867). At that early day in the history of the manifestations, she was frequently a visitor in my family; and then, through that child alone, without the possibility of trick from collusion with others, or I may add, of imposture of any kind, all the various phenomena recorded by Mr. Livermore, except the reproduction of visible human forms, were witnessed by Mrs. Gray and myself, and many other relatives and friends of our family."

That Modern Spiritualism was initiated by the action of the child, Kate Fox, seems to admit of no doubt. The family of David Fox, at Hydesville, N. Y., were disturbed by certain inexplicable knockings. His little girl, Kate, aroused from her evening slumber by the noise and the alarm of the family, asked the unknown cause of the sounds to give a certain number of raps. It did so; and "Oh, mother," the little girl exclaimed, "it hears what I say! It knows what I tell it, for it has tapped the number of times I asked it!"

Here was a discovery: the phenomena had an intelligent cause! A similar intelligence had been manifested by the phenomena investigated by the Rev. Joseph Glanville at Trelworth, England, in 1661; and by those which attracted the attention of the Wesley Family, in Lincolnshire, in 1716; but the hint was not acted on, and the manifestations ended in the families where they originated. The discovery, when made by Kate Fox, however, was productive of consequences that can be only estimated by the growth and future influence of Modern Spiritualism.

There is an interesting prediction connected with the subsequent career of Kate Fox. It was communicated to Mr. R. D. Owen by Mr. and Mrs. H. P. Townsend, living on Madison Avenue, New York City. In the winter of 1869 Miss Fox was the guest of Mrs. Townsend, who slept with her one night in the hope of getting some manifestations of spirit power. Waking before day the two entered into conversation. Mrs. Townsend said, "Kate, you are a strange creature. You will never get married. You will be sure to die an old maid." There came a loud rap on the head-board, and there was spelled out through the raps: "Kate will be married, and will bear a child who will be the wonder of the

world. Kate herself will be a cypher in comparison. She will only be remembered as his mother." "His mother!" said Mrs. Townsend: "It is to be a boy!"

This was related to several of Mrs. Townsend's friends long before Kate went to Europe. In December, 1872, Kate was married in England to Mr. H. D. Jencken, barrister-at-law, London, whose acquaintance I had the pleasure of making in Paris in 1869. He is the son of a well-known man of science, and himself an earnest and intelligent investigator of psychological phenomena, and one well able to give reasons for his belief in Spiritualism, as his paper read before the London Dialectical Society (April, 1869) abundantly shows.

The Prediction Fulfilled.

In September, 1873, there was born to these parents an infant son who, before he was three months old, began to develop powers as a medium. On one occasion his nurse, Mrs. McCarthy, saw four spirit hands making passes over his little form. Rappings on his pillow and on the iron rail of the bedstead would occur almost every day. A few weeks later a still more marked evidence of the wonderful power of spirits to use this infant's organization was given. A legible communication was written through his hand, of a part of which the following words, a fair specimen of the chirography of the whole, are a *fac-simile*:

God Bless him

The entire communication was as follows:

"I love this little child. God bless him advise his father to go back to London Monday by all means."

The following testimonial is appended to the *fac-simile*, as published in the London Medium and Daybreak of May 8th, 1874:

"The above sentence was written through the hand of the infant boy of Mrs. and Mr. Jencken, aged five months and fifteen days, on the 4th day of March, 1874, at Lansdowne Terrace East, Western Road, Brighton, by an invisible agency, in our presence, the pencil used having been placed in the right hand of the infant by invisible means. Witness the hands of the parties present, March 6th, 1874, J. Wason, K. F. Jencken, the X mark of Mrs. McCarthy, the nurse who held the child."

The communication was supposed to come from the departed wife of Mr. Wason, a respectable solicitor of Liverpool, and one of the witnesses. The advice given was acted upon and found to be good.

In a letter, published June, 1874, Mr. Jencken writes of this little infant: "Some few days ago, late in the evening, his eyes sparkled, and the restlessness of his hands warned Mrs. Jencken that he wanted to write. A large sheet of paper, the only one at hand, was then placed before him. He wrote a long sentence, covering the sheet." That he does not get his power from the presence of his mother is proved by the fact, that on a recent occasion, when she was absent from home, on Mr. Jencken's taking him up to play with him, while the infant was trying to catch his gold chain, soft raps came by which intelligible messages were spelt out.

Mr. Livermore's Testimony.

Mr. Livermore's sittings for manifestations through Miss Kate Fox commenced in February, 1861, extended over a period of five years, and were more than three hundred in number. The chief phenomenon was the appearance of a tangible, visible female figure, which was sometimes accompanied by a male figure purporting to be Dr. Franklin, and strongly resembling the portraits of that well-known philosopher.

The female figure Mr. Livermore recognized unmistakably by the face, form and voice of Estelle, his wife. "The recognition," he says, "was complete, derived alike from her features and her natural expression. The figure displayed flowing hair, which, even in its shade of color, appeared as the natural tresses of my wife, and, like hers, was unusually luxuriant. I asked her to kiss me if she could; and, to my great astonishment and delight, an arm was placed around my neck, and a real palpable kiss was implanted on my lips, through something like fine muslin. A head was laid upon mine, the hair falling luxuriantly down my face. The kiss was frequently repeated, and was audible in every part of the room."

The tresses that dropped over his face Mr. L. describes as "having the scent of delicate, freshly-gathered violets." He says: "I laid hold of the hair, which seemed to the touch, at first, identical with human hair; but, after a brief space, it melted away, leaving nothing in my grasp."

During the manifestations, cards, provided by Mr. Livermore, were placed on the floor with a pencil; and long messages in his wife's chirography were found written on them. "These manifestations," says Dr. Gray, "could not have been produced by human means; and if you admit the competency of the witness, of which, from my knowledge of him, I have no doubt, they are, in my opinion, conclusive evidence of spirit identity."

The following passages I quote, somewhat at random, from Mr. Livermore's diary:

"The spirits of my wife and Dr. Franklin came to me in form at the same time—he slapping me heavily upon the back, while she gently patted me upon the head and shoulder."

"The spirit-robe was, shown, in a variety of ways, and the texture was exquisitely beautiful. Whenever it approached closely, we discovered a peculiar scent of purity, like a very delicate perfume of newly-gathered grass or violets."

"I asked to be touched; when she advanced, laid her arm across my forehead, and permitted me to kiss it. I found it as large and as real in weight as a living arm. At first it felt cold, then grew gradually warm."

"My wife came in full form, placing her arms completely around my neck. Something resembling a veil in its contact, was thrown over my head; and while it was resting there, spirit-flowers were placed at my nose, exhaling the most exquisite perfume I have ever smelt. I asked what this was, and was told, 'My wreath of spirit-flowers.'"

"Dr. Franklin was apparently dressed in a white cravat and a brown coat of the olden style; his head was very large, with gray hair behind his ears; his face was radiant with benignity, intelligence, and spirituality. The light becoming very vivid discovered to us Dr. Franklin seated, his whole figure and dress complete."

"Something like a handkerchief of transparent gossamer was brought; and we were told to look at the hand, which now appeared under the gossamer, as perfect a female hand as was ever created. I advanced my own hand, when the spirit-hand was placed in it, grasping mine; and we again grasped hands with all the fervor of long-parted friends, my wife in the spirit-land and myself here."

"It was a reality which lasted through nearly half an hour I examine carefully that spirit-hand, squeezed it, felt the knuckles, joints, and nails, and kissed it, while it was constantly visible to my sight. I took each finger separately in my hand, and could discern no difference between it and a human hand, except in temperature; the spirit-hand being cold at first, and growing warm."

"The flowers in her hair and on her person were real in appearance. Over her forehead was a crown of flowers. The light shone vividly upon her face and figure; and while we stood looking intently, she instantly, as quick as thought, disappeared, with a rushing sound. Then, by raps was communicated, 'The electricity is very strong; and we did this to show you how quickly we can disappear.' Very soon she returned, as real as before."

"The figure of Dr. Franklin appeared perfectly delineated, seated in the window, and permitted me to examine his hair with my hand. The hair was to sight and touch as real as human hair."

Estelle and Dr. Franklin appeared alternately. Dr. Franklin's shirt-bosom and collar were as real to appearance as though made of linen. We handled them, and examined in the same manner his tunic, which was black, and felt like cloth."

"My wife appeared leaning upon the bureau, with white lace hanging in front of and around her head. This lace or open work (like embroidery) was so real, that the figures were plainly discernible and could have been sketched. The body of her dress or robe was of spotted white gossamer, while the lace-work was in diamonds and flowers."

"Flowers again appeared. A bright light rose to the surface of the table, of the usual cylindrical form, covered with gossamer. Held directly over this was a sprig of roses, about six inches in length, containing two half-blown white roses and a bud with leaves. The flowers, leaves, and stem were perfect, and smelled as though freshly gathered. We took them in our fingers, and I carefully examined the stem and flowers."

"By raps we were told to 'Notice, and see them dissolve.' The sprig was placed over the light, the flowers drooped, and, in less than one minute, melted as though made of wax, their substance seeming to spread as they disappeared. By raps: 'See them come again.' A faint line immediately shot across the cylinder, grew into a stem, and, in about the same time required for their dissolution, the stem, bud and roses had grown into created perfection. This was several times repeated, and was truly wonderful."

"The flowers were reproduced in the same manner as last evening. I felt them carefully, and a rose was placed in my mouth, so that I took its leaves between my lips. They were delicate as natural rose-leaves, and cold; and there was a peculiar freshness about them, but very little fragrance."

"On one occasion a bunch of flowers, consisting of a red rose, with green leaves and forget-me-nots, was shown. 'I inspected them,' says Mr. L., 'for several minutes, at intervals; turning off the gas and relighting five or six times. The flowers still remained. Above them was written: *Flowers from our home in Heaven*. Finally the flowers began to fade, and we were requested to extinguish the gas. When we did so, it was replaced by a spirit-light, under which the flowers were again distinctly visible. Then, by the raps: 'Do not take your eyes off the flowers; watch them closely.' We did so. They gradually diminished in size, as we gazed, till they became mere specks; and then they disappeared before our eyes. When I lighted the gas I found no trace of them on the card. Then I carefully examined the seats on the doors and windows, and found them intact."

These phenomena took place in four different houses (Mr. Livermore and the medium's being both changed during the period over which the seances extended), and were accompanied with the most rigid tests. The figure of Estelle not only moved freely about the room, but it displaced objects and wrote messages. It allowed a portion of its dress to be cut off, which, though at first of strong and apparently material, gauzy texture, in a short time melted away and became invisible."

At ten of these remarkable seances Dr. Gray was present with Mr. Livermore, and at eight of them the latter's brother-in-law, Mr. Groute. On one occasion Dr. Gray and Mr. Livermore were allowed to cut off with scissors a piece of the garment of the spirit, coming under the appearance of Franklin. The cloth seemed of so firm a texture that for a time it could be pulled without coming apart. It was examined closely until it melted away. During one sitting (No. 355, of May 1st, 1863) both Dr. Gray and Mr. Groute were present with Mr. Livermore, when the form of Dr. Franklin appeared; it was perfect, well fully recognized by all the parties. The last time the figure of Estelle appeared was the 2d of April, 1866. The number of seances had been three hundred and eighty-eight."

Having had the opportunity of questioning Mr. Livermore closely in regard to these occurrences, and of comparing them with the equally remarkable experiences of other friends, well known to me, both in England and in the United States, I am satisfied that he has used the most scrupulous care in describing the phenomena and recording his investigations. Every conceivable precaution was taken to guard against imposture. The medium's hands were held during the most important manifestations. Doors and windows were carefully secured; and the phenomena took place often in Mr. Livermore's own house, under circumstances which render the theories of fraud or illusion wholly inadmissible. And to crown the testimony we have the corroborative experience of Dr. Gray and Mr. Groute. These gentlemen are all still (1874) fully convinced of the objective reality of the phenomena and of the absence of any attempt at exaggeration or imposition on the part of any human being."

Of the mediumship of Miss Kate Fox (now Mrs. Jencken) through whom these remarkable phenomena occurred, Mr. Wallace justly remarks: "We have here a career of twenty-six years of mediumship of the most varied and remarkable character; mediumship which has been scrutinized and tested from the first hour of its manifestation down to this day, and with one invariable result—that no imposture or attempt at imposture has ever been discovered, and no cause ever been suggested that will account for the phenomena except that advanced by Spiritualists."

[To be continued.]

Nature clothes the least of her household in grace and beauty, and this attests that God is loving; for love idealizes practicalities, and softens the hardest lines.

Only man is permitted to make himself wretched if he will. But God does not forget the most debased. Somewhere in the eternal future they will be lifted up and gradually purified of world stains.

Original Essay.

METEOROLOGICAL TERGIVERSATIONS.

BY M. L. KNAPP, M.D.

EDITOR BANNER OF LIGHT. Your very able correspondent, Warren Chase, in his wintry tour through Kansas, spoke as follows in your issue of February 14th:

"THE SEASONS.—Last winter was among the most severe and stormy ever known by the settlers on the prairies of the Western States bordering the Mississippi and Missouri Rivers; and the present winter, up to the middle of February, is one of the pleasantest and mildest, with little snow and no very severe cold weather. There is no wise old prophet or maker of almanacs, who can predict or account for the changes and variations of the seasons; and yet there must be a *cause*, and it seems to us it ought to be within our reach. Slowly the match of science is marking the path of storms before they appear, and although not with the certainty of eclipses, yet with tolerable certainty predicting their time and severity. A long line of observation may greatly improve this storm science, and may also give us, at some time, the secret of variations of seasons."

This passage from the ever-suggestive pen of your earnest collaborator, moves me to solicit the rostrum for a moment. I have generally felt "too full for utterance" in reading the radical, philosophical, philanthropic and transcendental moral lessons from the ready pen of this correspondent, of the Banner, and have hitherto been so prudent as to hold my peace—another rising *seraph* *seraphim* that molested me—and be content to be instructed; but now it seems to me that I will err if I remain silent, or that "the stones will try out," as Jesus of Nazareth once said, if I do not speak to this question, which your correspondent has not studied, methods, as much as I, hope, yet *knows* there is a "natural cause" for these meteorological freaks, and this not past finding out. The question, I presume, has not so repeatedly obtruded itself on his professional attention and studies as it has on mine, and may be, therefore, from having given the subject more attention and study, I can suggest to him the probable, if not unmistakable cause of all this class of physical phenomena.

Mr. Chase says "there must be a natural cause, and it seems to us it ought to be within our reach." I agree with him that there is a natural cause, and that it is within our reach; and suggest to him that it is *astral influence*—the influence of the sun, moon and planets; and if you choose to go still further and include comets and the fixed stars, I will not demur to the generalization; for the able philosopher, Job, answered and said to one of his wise counselors, "Canst thou bind the sweet influence of Pleiades, or loose the bands of Orion?"—inference conformable to the present scientific view that the starry worlds are all bound together, and revolve obedient to the harmonious forces of all around some unknown centre, supposed by Mäddler to be the Pleiades. Or if it be thought too general an explanation, call it the *sub-governing influence*, which narrows it down almost wholly to the sun and moon, but in no manner changes the causation in essence; it is *astral influence* still, and is a force adequate to cause "a glass globe of the size of the earth to yield like an India rubber ball," so says the Report of the Tidal Committee of the British Association; and, as we see, having the evidence before our eyes, is a power adequate to lift the ocean and atmosphere, and establish therein the constant and transient currents of the sea and air for the better distribution of caloric to our frigid latitudes, and the salubrious and purifying us to earth that a free circulation and ventilation can be bestowed. *Astral influence* is a power adequate to revolve the planets in their magnificent ellipses; send forth the erratic comets (in their parabolic circuits) of unknown uses and features of commission; rend and shatter the earth's crust, and cause mountains to reel and rock and heave forth fire in earthquakes and volcanoes; condense nebulous matter into worlds, and then wheel them and whirl them as boys do their whip tops; bring forth and maintain vegetable and animal life thereon, developed up to the crowning intelligence of Godlike man; develop and guide the whirlwinds of the storm; charge and discharge the thunderbolts of the sable-winged cyclone; in fine, do the bidding of the Almighty engineer of the universe.

Yes, all this outline in general of work done, with its infinite detail of particulars of seeming waywardness and fitful freaks, is what *astral influence* does, has done, and is doing on this little speck of earth we call ours—this toy of the sun, but a pea in comparison to a globe two feet in diameter; holding a respectful distance from it, to be sure, two hundred and fifteen feet, carrying out the comparison, but perfectly obedient to it, being revolved around it by the all-powerful influence of this great central star, the sun, at a speed greater than that of a cannon shot—over a thousand miles a minute. And yet we are not conscious of the motion, nor do we know the direction in which we are moving, or the nature of the force that moves us with so much precision around the sun, and rotates the earth on its axis once in so many hours, minutes and seconds, to an exactness of time that seems a daily miracle. But we do know it is *astral influence*, and that this is the *natural cause* of all the manifestations, vital, physical, chemical, caloric, infernal, electric, magnetic, gravitating or motive; if, and on the surface of all the planets, from the central mother-orb, the sun, to every member of her family, primary or secondary; and, furthermore, that every natural phenomenon that takes place on or in each and every member of the solar system, and must, of necessity, be a *compound effect*—the harmonious manifestation of *natural law*, or, in other words, of *astral influence*, and which is the more wonderful and inconceivably beautiful on account of its infinite complexity in "perfect harmony" (all discord harmony not understood) so that if one-half of the inhabitants of earth die of epidemic diseases during one pestilential season, as history declares they did from 1347 to 1353, and the cause be *astral influence* (my reason assuming me it can be nothing else), the harmony of natural law is thus fulfilled, discordant as it may appear to us. *Compound astral influence is complex natural law*; they are one and the same, and cannot be simplified, neither can they be segregated. Not a blade of grass shoots up but by *astral influence*; nor is the bullock that crops it otherwise developed; nor the arm of the mow that cuts it down; and "all flesh is grass," developed and cut down by the same all-ruling power. Take away the sun, and where would the earth be?

Let the poetic distich, so complimentary and just to the sex, convey to the mind the telling simile:

"Without the smiles from partial beauty won,
Oh, what were man? a world without a sun!"

Our physicists, it is true, are calling for a division of labor—are endeavoring to assign to the celestial orbs the respective amount and kind of earth work each one is doing. All the meteorological work is assigned by some to the sun, the moon's drafts being unheeded. But the squint, red-hot moon, as it courses around the pea, earth, lifts a higher tide on its magnificent surface—oceans than the sun does. Is there then no atmospheric disturbance effected by the moon? In my estimation the lunar influence is largely productive of meteorological effects—snows, rains, hail, and vicissitudes, as well as earthquakes, epidemics, and *quadruple herculean approximations*; and when these are coincident with the nearest approaches of Jupiter, or of Jupiter and Saturn conjointly, the compound effects are terrific. Illustrations will be cited before closing. Our physicists are intent on this great problem. They have observed that the maxima of the sun-spots recur at intervals nearly corresponding to the period of one revolution of Jupiter, with aggravations corresponding to the interval of two revolutions of Saturn; and I have shown (N. Y. Med. Journal, Oct., 1872), that these recurrences coincide with the *perihelia* of said planets, generally, Jupiter ruling. The inference has therefore been drawn that these heavy planets do mainly cause the sun-spots, and somewhat abate the heat of the solar rays, and hence the cold seasons on the earth. But a perfect division of labor has not yet been wrought out, nor in my opinion is it consistent with the compound nature of Astral influence. But most assuredly Jupiter is the giant of the Sun's children, and a perfect Goliath in epidemics. His approaches invariably inaugurate or aggravate general pestilence, as well as the elemental disturbances of the physical world that precede and accompany them. I have run the reckoning back to the birth of Christ by the best history of pestilence extant, without a failure, and can therefore speak somewhat magisterially on this subject; and though "no wise old prophet or maker of almanacs," I take leave to suggest to your correspondent that he may ever expect *meteorological excesses*, whenever the line of *apoclyptic* of the moon's orbit is directed to the sun, and the moon is making her nearest approaches to the earth—to say nothing of earthquakes and other physical phenomena; that when Jupiter is in the perihelion circuit of his orbit coincidently, the meteorological excesses and malign cometary phenomena will be greatly aggravated; and that when Saturn approaches commensurately with Jupiter, then he may expect that history will repeat itself in the Irish famine events of 1745, prolonged through the cholera, scurvy and ship-fever days of 1849, to the yellow fever days of 1856. I will cite him a few illustrations:

Jupiter's last perihelion pass occurred in 1868, in December, and the moon was making her nearest approaches to the earth in 1868 and 1869. The earthquakes in the Sandwich Islands, South America, West Indies, &c., famines, epidemics, &c., are assuredly not forgotten by your faithful correspondent and student of Nature's laws. In 1856 Jupiter and Saturn made their commensurate perihelia. Five periods of Jupiter occupying but little more time than two of Saturn's, their commensurate perihelia occur in the same year, through the past and present centuries. These pestilential periods, for they are ever such, are long and severe, of twelve or fifteen years' duration, as a general rule. The Irish famine period, extended through to 1856, is a fair illustration meteorologically, convulsively and epidemically. I forbear to fire with details; but your correspondent will doubtless remember that under Jupiter's perihelion pass of 1845 the Mississippi was swollen to forty feet and more above its wonted level, and that in 1849 Fremont encountered snow forty feet deep in his overland trip to California.

Jupiter's next previous pass was in 1833, and the terrifically cold winter of 1831-32; Asiatic cholera of the summer of 1832; the deep snows of '30, '31 and '32; the terrific convulsions of Nature from 1830 to 1835, and accompanying epidemics through the whole six years of Jupiter's perihelion circuit, are surely chronicled in the history of those days, if not in the memory of your correspondent.

The next preceding perihelion pass of Jupiter was in 1821, and the physical disturbances and epidemics were dreadfully severe during his circuit of proximity. The whole coast of Chili was permanently raised about four feet, I think, in 1821. The yellow fever visited Baltimore severely in 1819, and "the lava," says Goodrich, "thrown out by Elma in 1819 was moving at the rate of a yard a day nine months after the eruption." I was at lectures in Philadelphia in the winter of 1820-21, and there was good sleighing in that city and vicinity during three successive weeks of that winter, to my certain knowledge and observation—regarded an almost unprecedented occurrence. The extraordinary meteorological tergiversations of that pestilential period commenced early and continued late. They were initiated, it appears to me, by the near approaches of the Moon in 1815-16, and continued, by the accessory force of Saturn, till after 1826, the year of his pass. To what other natural cause can we ascribe the remarkable character of the seasons of the year 1816?

"Eighteen hundred and starved to death," was the grim name given by old New England farmers to the year 1816—the year without a summer. The winter months were unusually mild; the latter part of March and the first half of April were not unseasonable; but the weather grew colder as April advanced, and ended with snow and ice. In May ice formed half an inch thick; birds and fruit were frozen, corn killed, and the fields were replanted again and again. Never was there known such a June. Frost, ice and snow were frequent. In Maine and Vermont snow fell to the depth of several inches, also in Massachusetts and the interior of New York. On the 24th of July ice was formed throughout New England, New York and some parts of Pennsylvania. August was even more cheerless, with ice forming half an inch in thickness, Indian corn frozen, and almost every green thing destroyed! What wonder that the hearts of farmers were heavy, and a gloom spread through the whole country? In September there were two weeks of warm weather; then the season became cold, and in November there was good sleighing." (Harper's Weekly, Oct. 19th, 1872.) I was residing in Hartford Co., Connecticut, where I was raised, at the time, and to my certain knowledge and observation, it snowed during every month of that year. This was a moderate sun-spot period; but Proctor ignores

the sun-spot basis as a means of foretelling the weather. Are we not justified, then, in ascribing great meteorological effects to the lunar influence?

In 1809, Jupiter made his perihelion pass, and the physical convulsions and epidemics were notable during the years of his proximity, the lunar influence aiding and abetting. There was a total eclipse of the sun in 1806, as Jupiter entered, and another almost total in 1811. There was an earthquake at New Madrid, Missouri, the same year, a comet of portentous presage, and Caracass, South America, was partially destroyed by an earthquake in 1812. Pestilence was general and severe. Political party-spirit ran high. Men's passions were influenced. Neighbors quarreled, and a Federalist would hardly speak to a Democrat in those days of my youthhood. The embargo was followed by war declared with Great Britain in 1812. How far moral evils are the result of astral influence I will not positively say; but the controlling spirit of your scribes, not long since, said the late civil war was a result of astral influence; and I think it will, eventually, be found that *all* moral evils are in the same category, and have periods of aggravation corresponding to the planetary approaches. The late rebellion war was concocted, resolved on, and opened under the commensurate perihelia of Jupiter and Saturn; the war of 1812 was ripened and begun under the perihelion approximation of Jupiter; the French Revolution, or Reign of Terror, was initiated and concluded under the commensurate perihelia of Jupiter and Saturn; the war of Independence of the United States was provoked, declared and opened under the nearest approximation possible of Jupiter; the Saint Bartholomew Massacre occurred on the very year of Jupiter's perihelion pass. These few familiar examples do seem to indicate that the same natural law rules in the moral as in the physical world.

Now, whether I have spoken to the edification of your correspondent or not, I have discharged what I felt to be a duty, on reading his allusion to weather-predictions. And perhaps I have shown that, although we may not be able, in the present state of our knowledge of astral influence, to calculate bad weather with the precision eclipses are calculated, still we can predict clusters or series of bad years and seasons, by Jupiter & Co.'s approaches, together with an immense margin of disastrous accompaniments. And as science is leading us to the idea of a unity of force in nature as the ultimate of all the correlated forces, both physical and vital, and, to a unity of nature of the ultimate molecules of matter (of which mother-matter and father force are the soul); your correspondent will understand my idea, that *astral influence* is the *Ruler-Force* that abides with and actuates *Mother-Nature* in all her glories and all her seeming freaks and frowns.

Cadereyta, Nuevo León, Mexico, March 12, 1874.

For the Banner of Light.

AMARANTHINE.

'Mid rows of mossy apple trees,
A maiden straying, smiling sees
A wealth of blossoms falling round,
As snowflakes on a frozen ground;
And, blending with their pearly white,
—Thues like Aurora's rosy light,
Unto her heart a promise bring,
Sweet as the balmy breath of spring.
Of happy hours and pleasant dreams,
In dim, old woods, by murmuring streams,
When time on Nature's palette lays
Bright tints from old Sol's glowing rays;
Of ripening fruit above her head,
And gay birds, from their leafy bed,
Mingling their notes with voices sweet,
She gathers round young Fancy's feet;
And knows not that around her brow
Immortal flowers are blooming now;
That summer grasses soon will wave
In silence o'er her lonely grave.
Unseen the boatman nears the strand,
To bear her to that mystic land
Where, draped in sweetness, as of yore,
She waits upon that radiant shore.
Autumnal winds o'er dirges play,
Clouds gather o'er her wintry way;
No shadows fall but bid her sea
Whose waters lave her Tavenly sea.
Yet as I watch the budding buds swell,
Tears to my eyes a sadness well
For her who, in one twilight's gloom,
Left me within this lonely room.
Mapplewood, Mass. —[A Leaf.]

Converted by the Mediumship of Mrs.

Maud E. Lord.

Dumont, C. Dake, M. D., writing from Chicago, Ill., June 30th, forwards the following items of interest concerning the conclusive results accomplished by Spiritualism upon the convictions of several leading journalists:

"The Chicago Times is the leading daily of the West. It has an immense circulation, consequently a widespread influence. Its Saturday's edition contains nearly two full pages on Spiritualism. Wilbur F. Storey, Esq., the editor-in-chief, is a Spiritualist. Mr. Fred Cook, local editor, is not only a Spiritualist, but a medium. In a conversation with him, some two weeks since, he said that he was converted to Spiritualism by and through the mediumship of Mrs. Maud E. Lord. Here we have (by way of parenthesis) positive evidence of the practical good that physical mediumship is doing."

"A remarkable paper has recently been contributed to a German magazine, by Prof. Mohr, showing not only that the sap does not freeze in trees and plants which live through hard winters, but also the reason why it does not freeze. He says, though it is true that water, as we generally see and understand it, freezes at thirty-two degrees, it does not do so when its particles are finely divided. Tropical plants have large cells, and these are the ones in which the sap freezes; but in plants with very small cells, in which the liquid particles are finely divided, there is no freezing of the liquids until after the structure has received injury of some sort. This is true, he says, of insects and insect pupae. They never freeze; but cut one apart, the humors soon after solidify, and, on thawing, life flies."

"Keep the hands employed in some useful avocation, the feet dry and warm, head cool, body clean, and the stomach supplied with plain healthful food, taken at suitable intervals; keep good hours, and remember that night is the time to sleep and rest; store the mind with good mental food, carefully avoiding every kind of trashy and unclean literature, that would serve to act upon and stimulate the animal passions; keep the thought pure, and do precisely 'unto others as ye would that they should do unto you'; then you will make progress toward a healthy soul and body."

ITEMS OF TRAVEL.

BY WARREN CHASE.

WESTWARD.—Between the Mississippi and Missouri rivers the crops, at this July date of writing, never looked more promising for an abundant harvest, and we have never seen more new grain broken in one year for future crops. The prairies are alive and wide awake, preparing the crops for market, and demanding reasonable rates of transportation to the eastern market of consumption.

Traveling on the pious Rock Island Railroad, which carries Bibles for missionary purposes and to convert passengers to a belief in the Jewish God, we found its conductors with pockets well supplied with copper coin to make change to a cent, in compliance with the new law of Iowa, which took effect July 1st, requiring this road to carry passengers in the State for three cents per mile. The officers are complying strictly with the law, and attempting thereby to shame the State out of any injustice in the law; if there is any, as they claim there is; and they will no doubt do it in this way, if the law proves unjust to the road, for the people of Iowa ask only justice, and will be satisfied with nothing less in their dealings with railroads.

We stopped at Anita, Cass County, to lecture in the new hall which Brothers James and Bach have just finished for the use of reform lecturers, and meeting Brother Cole, president of our State Association, we had a full house (and excellent attention), with the clergyman in it as usual when we lecture there. July 12th we had a crowded hall at Council Bluffs, and were soon engaged by the grangers to speak in their new hall, a few miles in the country, to the traveling public.

We wish to say a word for the Ogden House, at Council Bluffs, which is kept by its proprietors, one of whom is a Spiritualist, and the other nothing else. Saw both at the lecture; and as we often stop there, we can assure our friends that it is a first-class house; and not only the largest and best in the city, but one of the largest, best, and best-kept houses west of Chicago and east of San Francisco. Its table, baths and waiters are seldom surpassed in any city, large or small, in our country.

July 7th and 8th were among the days long to be remembered in Iowa for the heat. At Colfax—where we were—in the shade the place we could find the thermometer went above 100°, and in the sun to 114°. At Council Bluffs, considerably higher, with the winds quiet and earth dry; thunder, lightning, and wind soon came to our relief—but rain only in narrow channels of a few showers, leaving much territory still "dry as dust."

We shall remain about Omaha and the Bluffs. If we do not melt, till Aug. 3d, and then visit Logan and Mongolia, Colfax and Prairie City on our way to Chicago and Canada, where we spend most of September. Letters will reach us till Aug. 3d at Council Bluffs, or at Colfax, Iowa, till Aug. 10th; after that till Sept. 20th at Fort Hope, Ontario, Can. Friends should remember that it takes six cents postage to reach an office in the Queen's dominions. We shall return to Iowa to the State Convention at Des Moines, Oct. 9th, 10th and 11th.

DIRECTION OF THE POLITICAL WIND.—The old adage, "straws show," etc., is well verified in the political horizon at the present time. We are glad to see that our eloquent and talented friend, S. B. Brittan, is at the head of a reformatory movement in the great field of necessary labor which, although it may be no more than one of the straws in the political current, is certainly drifting in the same direction as the logs and branches designated as Granges, patrons of husbandry, anti-monopolists, friends of justice, and a score of other distinguishing names, that all go to show the current of public opinion is reformatory; and as agitation is the beginning of wisdom we trust it may come from the cooperation of this organic effort and save our country from revolution by political evolution. We certainly approve the principle of Brother Brittan's declaration, but can assure him that it is not sharp enough to meet the demands of the time, and will be accepted in its generalities, but will not bring out the necessary activity of the public mind to make it a powerful ally in the movement of the age.

Our excellent brother, Charles Thompson, too, who has some good thoughts on the currency question, we perceive gets slightly entangled in his own web. He says, "A raft of greenbacks with no sort of security basis would prove worthless." So they would, but our greenbacks, being the whole people, *our* greenbacks, have all the property basis of the country for security, amounting to about fifty thousand millions of dollars for less than four hundred millions of issues. He says, "A property basis could be more lasting than gold." Then we have it for our national greenback currency, which pledges all the property of the people who constitute the government. The trouble of getting money on good personal security, which he refers to, would cease if the government issued currency for bonds whenever wanted, and left it exchangeable at option of holders of either, as money would then find a lower interest level and come down to near the rate on the bonds, and could easily and readily be exchanged for gold, in the small quantities of gold needed for foreign travel or purchase. The national banks are the obstacle now in the way of a sound, abundant and specie redeemable currency for the people; and yet the government, that holds their security for redemption, holds it in its own bonds, paying them interest on them, and giving them their equivalent, and agreeing, in case of their failure to redeem, to redeem for them in GREENBACKS, which the bankers say are irredeemable currency. Their *is* redeemable, but redeemable only in the irredeemable greenbacks which will buy anything for sale in our country, and pay any debt or tax, and, being secured by all the people and property, is the only safe paper currency we have, or shall have, and hence the anxiety of money gamblers to get rid of it and substitute their irredeemable paper.

Grace in woman has more effect than beauty. We sometimes see a certain self-possession, and habitual voluptuousness of character which reposes on all around it that is more irresistible than any other attraction. There is an air of languid enjoyment in such persons, "in their eyes," in their arms and their hands and their faces," which draws us by a secret sympathy toward them. Their minds are a shrine where pleasure reposes; their smile diffuses a sensation like the breath of spring. Petrarch's description of Laura answers to this character, which is indeed the Italian character. Titian's pictures are full of it: they seem sustained by sentiment, or as if of the person whom he painted sat to music.—*Bazili.*

Capital Punishment.

The following extracts are from a noble appeal for the abolition of capital punishment made before the California Senate by Selden J. Finney, the well-known Spiritualist lecturer, whose labors as a reformer—political and otherwise—have endeared him to the hearts of thousands:

"Mr. President: * * * There is another and a sum total objection to the death penalty. Society has no right and no reason to inflict the death penalty for crime until it shall have exhausted every other resource for its prevention. The policy of society is radically wrong here; it exhausts itself in punishment, not in prevention; it expends its force on the effects, not on the causes of crime; it has plenty of government quacks doctoring symptoms, but it finds but few great physicians who reach the citadel of the disease, and even these few are unheeded or unheard. The world has had a few great saviors, but it has doomed them to the hemlock and the cross. After near two thousand years of debate the great doctrine of the Golden Rule is not the organic law of any Christian State. The creaking gibbet, loaded with the unwilling victims of a civilization which baptizes itself with the title 'Christian,' still stands in the public streets of Christendom an anomaly, a blasphemy, and a crime. Christian civilization and the gallows! Think of it! The Golden Rule and the gibbet! Are these social competers, then, in Christian society? Is the gallows a Christian agent in the salvation of the world? Sir, the gallows is an insult to the cross!"

An ounce of preventive is worth a ton of punishment. And it is pertinent to inquire: Have all the possible resources of prevention been tried, and exhausted? Is the State so just, rational, and wise, that none of its laws are oppressive? Do none of its statutes discriminate in favor of the strong and prosperous, and against the weak and ignorant? Are all equally protected in the rights of life, liberty and knowledge? Are the means of subsistence, of knowledge, and of virtue, placed equally within the reach of all? Do wealth, power and greed never secure selfish and unjust statutes by which the poor, the weak and the unskillful are defrauded of their just and necessary claims on the protection of the laws? Are there no unjust monopolies of the equal blessings of Divine Providence empowered and shielded by the State? Sir, until all the laws of the State cease to be local and unjustly discriminative, the State itself is sowing the seeds of crime.

Society itself is responsible for all which society produces. The temptations of society produce crime; therefore society is responsible for crime. Crimes are social facts; they are more social than individual. Crime is the result of temptation. And, as said Quetelet, 'Society prepares the crime which the criminal commits.'

Each new born generation, without any power to determine a single condition of social existence, finds itself in the midst of social conditions which previous generations have determined. No child ever chose its parents, its birthplace or its surroundings. It had no voice in the formation of its own constitution nor that of society into which it was forced. It must take things as it finds them; rather things take it as they please. One child is the offspring of love, of culture and of virtue; another, of lust, of ignorance, and of vice. Society is responsible for both, for it has determined the natal and ante-natal conditions of both. On every street, alley and lane it has built palaces of intemperance, debauchery, and criminal temptation. It strewn the path of vice and shame with the flowery wiles of the very devil himself, and makes honest poverty and laborious industry nearly a disgrace; it crowns its robber and lobby kings, and crucifies its saviors; it exalts successful villainy, and degrades unsuccessful virtue. Success is its standard of virtue, not virtue its standard of success. It pamper the lust of luxury, and so adds temptation to temptation, until the morally weak are led into crimes of every grade and character. It licenses saloons for every town and village; it pampers every vulgar passion until it becomes crime, and then hangs the criminal it has produced.

Has society, then, exhausted all means of prevention? It has scarcely yet conceived the idea of prevention; capital punishment is revenge, not prevention. It is the very spirit of the murderer himself, which every execution awakens in the breast of the morally weak and vicious. Society is responsible for all that society produces. The temptations, habits, customs and laws of society produce crime; therefore society is responsible for crime. * * *

The State that cannot govern men without killing them has no complete and adequate title to rule at all. The power to protect, not the ability to destroy, is the one legitimate title to sovereignty. The State that hangs, while it fails to educate half its children, is a bloody molech of barbarism. Its neglect nurses ignorance into pauperism, into crime; its judicial crime, spotted with the blood of its poor, neglected children, represents revenge, not justice; and on the iron statutes of the State rest the dark shades of primeval brutality. It extends its disobedience to the divine command, "Thou shalt not kill," with the paltry evasion of "expediency"; it confronts and accuses the cross with the rotting, gibbering, dripping gibbet; and planting its bloody heel, at the same instant, on the head of its victim and, blasphemously essays the task of peopling the next. Thus, reaching its bloody hand through the grave, it extends its tyranny into the heavens, and, under the plea of social protection here, endures and attempts to defend its victims of all earthly rights and privileges of regeneration for the hereafter. Shall we be told that the victim has time to repent and be forgiven? Granted. When God has forgiven, what right has society to hold guilty or to execute? Sir, the extension is a blasphemy. According to Christian theology, a repentant, forgiven sinner is held innocent by the Supreme tribunal of the universe, and fitted for heaven itself. But a paltry justice's court on the gallows still flaunts its paper bulletin in the face of the eternal judgment of God, and insists that divine love is extra-judicial, and its reprieve of no validity in the government of a Christian State. Still the State insists on being Christian. In the form of the gallows it has baptized the 'world,' the 'flesh,' and the 'devil,' called it by a Christian name; set it down to the Lord's table, but succeeded in making it none the less the 'world,' the 'flesh,' and the 'devil.' Sir, the gallows is the symbol of brutality, the agent of crime, the outpost of the devil, and the trapdoor to social damnation."

A man cannot afford to be unfaithful under any circumstances; a man cannot afford to be mean at any time; a man cannot afford to do less than his best at all times and under all circumstances. No matter how wrongfully you are treated, and no matter how unjustly you are placed, you cannot, for your own sake, afford to use anything but your better self; nor to render anything but your better service; you cannot afford to cheat a cheater; you cannot afford to lie to a liar; you cannot afford to be mean to a mean man; you cannot afford to do other than deal uprightly with any man, no matter what agencies may exist between him and you. No man can afford to be anything but a true man, living in his higher nature and acting from the noblest considerations.—*Henry Ward Beecher.*

A man may conceal his name, his age, the circumstances of his life, but not his character. That is his spiritual atmosphere, and is as inseparable from him as the fragrance of the rose from the rose itself. In the glance of the eye, in the tones of the voice, in mien and gesture, character discloses itself. All the company may be equally well dressed, but not even a child shall mistake Blue Beard for Saint Nicholas, or Circe for Diana.—*Celia Burleigh.*

They tried to kill a book agent in Omaha last week. He was robbed, thrown into the river, knocked off the cars, tossed from a high bridge into the river again, and in two hours he was around with an illustrated Bible, trying to get a subscription out of the attacking party.

Spiritual Phenomena.

SPIRIT MUSIC.

The Misses Swasey still continue to have the spirit music. They reside in the house with Dr. Albert Lindsey, Laconia, N. H. Dr. Lindsey and wife, also the Swasey Sisters, were some fifteen years ago, members of the Congregational Church in that town; but as soon as the spirits commenced to work in and through their organs, said church rejected the spiritual gifts, and the parties having the gifts rejected the church. For the last fifteen years they have had beautiful playing upon spiritual instruments, which sometimes accompany their singing. A drum is heard, also a piano and harp. All persons present at the seance can hear the sounds, therefore the phenomena cannot be attributed to hallucination. There is not a musical instrument in the house, and the family are above the suspicion of deception. One of the Swasey Sisters has been an invalid for thirty-five years, and cannot be moved from her bed.

Some five years ago (also once before), I called on them and listened to the music, and am perfectly satisfied it proceeds from an invisible, intelligent identity. It is a wonder to me that the phenomena do not convert the entire population of the village to Spiritualism; but on the contrary the people seem filled to the utmost with the virus of bigotry, and utterly refuse (as usual with those of that ilk) to investigate the strange occurrences at all. I wish these sisters were willing to use their gifts for the benefit of scientists and skeptics, also for their own pecuniary benefit; but they are quite sensitive, and shrink from the thought of employing their spiritual gifts for mere monetary gain.

A. S. HAYWARD.

MRS. HOLMES'S SEANCES.

In our last issue we printed the joint testimony of Robert Dale Owen and Dr. H. T. Child as to the remarkable character and perfect honesty of the phenomena now occurring in Philadelphia, in presence of the powerful medium for physical manifestations and materializations whose name heads this article. That much public interest is aroused—and thereby the cause is receiving fresh impetus—through these seances, is evident from the notice which the Philadelphia press seems to feel called upon to pay to the occurrences. As a specimen we present a few extracts from an article appearing in a late issue of the Sunday Republic. The writer, Annie M. Dowell, is the regular manager of the "Woman's Department" of that journal, and it seems, in a former issue stirred up the ire of some of the conservatives who read her essays, by trenching upon the dangerous ground of Spiritualism. In the present article she proceeds, firstly, to inform said parties that the right of investigation into all current subjects must be accorded, if the mind hopes to keep abreast with the times; secondly, that—as regards spirit manifestations in general—while she is not yet prepared to say, however much she may desire to believe, that she is convinced beyond dispute of their spiritual origin, yet she knows "there is abundant evidence that a great majority of them are unexplainable by any theory of trick or collusion." She then speaks of the rapid spread of the new belief among men, and says:

"Although 'Spiritualism' is still a term used by some as one of delirium, or as indicative of mental unsoundness, still there are many who stand forth as the world's honored teachers who do not hesitate to avow their belief that 'Spiritualism' cannot much longer be hidden under a bushel, but must be elevated to a position where its beneficent rays may shine upon and dissipate the mists and terrors of old creeds and musty traditions which have so long held humanity in thrall."

To give our readers an idea of how this faith is spreading, and who are the believers who are lending to it respectability and position, we append a list of names of prominent New York citizens who are Spiritualists—furnished the Chicago Times by its special New York correspondent. We know by no means so complete as it might be made.

CLEVERLY.

Among the clergy are Henry Ward Beecher, Edwin H. Chapin, Henry W. Bellows, Octavius B. Frothingham, George H. Haywood, Samuel Osgood, Morgan Dix, Henry C. Potter, Stephen H. Water, George Jones, William Pitt Talmage. It is said that none of these are open adherents of the doctrine, since their theological calling and training render them unwilling to be ranked with the new sect.

JOURNALISTS.

Honore Greeley was undoubtedly a Spiritualist, though not inclined to avow it. James Gordon Bennett, Jr., used to be so. Among the writers, George Ripley, William Henry Harrison, Charles A. Dana, George Wilcox, Ivory Chamberlain, John W. Alden, George Jones, William Cullen Bryant, Parker Godwin, Robert Bonner, John Swinton, William C. Church, Brick Pomeroy, and a host of others.

LAWYERS.

Of the legal fraternity the Spiritualists claim Oakley Hall, Charles S. Brigham, John W. O. Bartlett, William A. Allen, Benjamin F. Butler is also put in the list, and a number of the judges and leading practitioners.

LITERATURE.

George William Curtis, James Martineau, Harriet Beecher Stowe, Eliza Follen, William Lloyd Garrison, Richard Henry Stoddard, Bret Harte, Kate Field, Elizabeth Stoddard, Edna Dean Proctor, Edmund Quincy, Samuel May, Kate Hillard, Anne Lynch Botta, Benson J. Lossing, Josh Billings, John G. Saxe, Charles Dudley Warner, Harry Coffin, and Mark Twain. It is asserted to represent the literary class.

ACTORS.

A large majority of actors are pronounced adherents. Edwin Booth, John Ford, John W. O. Bartlett, Clara Morris, Fanny Davenport, George Clarke, Pauline Lucas, John E. Owens, Sarah Jewett, Mattie Hill, George Fawcett, Howe, and others. Some of the most prominent names are found in abundance in every grade of affairs, and in every rank of life. Some of the most unreserved believers are ultra evangelical Christians and straight-laced folk generally.

BUSINESS MEN.

It is asserted that every scientific man who has ever entered upon an investigation of Spiritualism has become a convert. Is it the fear that this assertion may be true that prevents Mr. Coleman Sellers and other distinguished scientists of this city from taking hold of and exposing the fraud or confirming the genuineness of the phenomena now going on here? Last week we briefly described our visits to the rooms of Mr. and Mrs. Holmes and what we saw there. Since then we have been present at another seance, and have witnessed still more wonderful things. On the previous occasions, when we went into the cabinet, and the faces and hands appeared in the doors thereof. The last time the mediums both sat close beside ourself and Hon. Robert Dale Owen, and in full view of all the rest of the company, while one face, that of "John King," was seen in the aperture, and the "spirit" of Katie King emerged from the cabinet and came out among us.

This figure is lovely beyond expression, and if it be not a spirit, realizes one's ideal better than any conception of artist or poet we have ever seen. Mr. Owen, the devout believer in and conscientious historian of Spiritualism, "Katie" committed to take her hands, and passed her own, most exquisite ones, over his head, blessing him audibly at the same time. On the previous eve-

ning she had floated in the air and dissolved, so we were told by Mr. Owen and several others present, but on this occasion she disappeared in the cabinet whence she had emerged, and which was thrown open, the instant she had made her adieu, for the inspection of the company. Out of this cabinet in one evening has come the form of an Indian woman, clothed and blanketed in a manner peculiar to her people, a sailor boy and Katie King, while in the open door has appeared the tall form of John King, known to history and tradition as Sir Henry Morgan, a notorious pirate of the seventeenth century, and who claims to be the father of Katie King.

Among the other strange things seen by Mr. Owen and others who have frequented the seances nightly, was a figure whose features were not clearly distinguishable, who asked for pencil and paper. These being handed up disappeared through one aperture in the cabinet, while the paper was thrust out of the other and stood sustained in the air, while a hand holding a pencil appeared and covered the paper with writing, which, upon being examined, was found to be signed "Frederick W. Robertson," and purported to be that of an Episcopal clergyman incumbent of Christ Church, Brighton, England, who passed away from earth life about twenty years ago. As this divine had been greatly distinguished for piety and learning, his biography had of course been written, and the next day Mr. Owen, accompanied by a gentleman who is a collector of autographs, visited the Philadelphia library and examined the biography of Rev. Frederick Robertson. In this was found a few lines of his signature, which, upon being compared by experts, was declared to be identical with the given to Mr. Owen by what claimed to be his spirit.

Having given our own experience as well as that of others whose judgment we rely upon more fully than upon our own, we leave the subject without further comment, hoping that all interested in and who are competent to examine the matter, will take it up and investigate for themselves, and place it where it belongs, either as the most stupendous and cruel fraud the world has ever known or as the gladiolus Evangelical vouchsafed doubting and despairing humanity."

Prof. Winchell on Spiritual Matters.

The enclosed extract, Mr. Editor, I copy from "Sketches of Creation," a scientific work written by Alexander Winchell, LL.D., formerly Professor of Geology, Zoology and Botany in the University of Michigan, and Director of the State Geological Survey. He is also a member of the American Association for the Advancement of Science, and is recognized, I believe, as one of our leading scientists. This beautiful and eloquent passage, I think, is worthy of a more extended publicity, and I hope you will find a place for it in the columns of the Banner of Light.

"Sketches of Creation" was published about four years ago by the Hayers, and in view of that wonderful spiritual phenomenon known as MATERIALIZATION, which has been developed since that time, the book is contained in this extract almost prophetic. Whether Dr. Winchell is a Spiritualist, in the common acceptance of that term, I do not know, but I feel sure that he is not antagonistic to the doctrine. The entire work I can cordially recommend to your readers as worthy of a careful perusal.

Yours truly, Geo. T. Brown, M. D. Burlington, Wis.

"One further thought crowds itself into the company of these reflections: it is a thought of the growing perfection and exaltation of our race. How have we struggled through many ages upward from companionship with beasts, from clothing of skins or bark, houses of caves, implements of chips of flint, a vague consciousness of a Superior Being, like the polyph's sense of light, felt through all the degrees of civilization, all the heights of mental and moral exaltation, up to man as he now is! What a picture of progress is here! How abject once—how exalted, how spiritualized, how Godlike now! Is not man approaching nearer to God? How vastly less of the brute!—How infinitely more of the spiritual! Once he contented himself to capture prey sufficient for food, as the bear and the tiger did; in whose company he lived; but oh! how unconscious of his powers! He held even then the spark of divinity, which the bear and the tiger had not, and he has risen, while they grovel on the plane from which he sprang. From age to age he has learned to commune more and more with the unseen, the ideal, the good, and the true; he has made achievements which were once beyond the reach of dreams. Steam, electricity—what miracles do they not summon into mind! What does a retrospect of fifty years disclose? And is not man even yet on the march of improvement? What does a forward glance of fifty years unfold to the imagination? What now irresolvable mysteries may not be explained in the school-books of our grandchildren?"

There is nothing which it is reverent to pronounce inseparable among the works of God. It remains for us to penetrate the world of invisible things. We have already sundry rumors and pretences—wonders cast before, perhaps—but as yet unexplained and unexplained, and above all, unexplained to a philosophy. There must be a substratum that has not yet been sounded, lying beneath the confused and apparently capricious phenomena of clairvoyance, mesmerism, dreams and spiritual manifestations. With much imposition, there is much which cannot be scientifically ignored. It remains to resolve the mystery of these sporadic phenomena—to reduce them to law, and to open, under the law, some regular and intelligible intercourse with the unseen world. The unseen world is destined to become like a newly discovered continent. We shall visit it; we shall hold communion with it; we shall wonder how so many thousand years should have passed without being introduced to it. We shall learn of other modes of existence, intermediate, perhaps, between body and spirit, having the forms and limitation in space peculiar to matter, with the penetrability and invisibility of spirit.

And who can say that we may not yet obtain such knowledge of the modes of existence of other bodies as to discover the means of rendering them visible to our bodily eyes, as we now hold conversation with a friend upon the shores of the Pacific or in the heart of Europe, or fly with the superhuman velocity of the wind from the Atlantic to the Mississippi Valley? Then may we not at last gaze upon the "spiritual bodies" in which our departed friends reside, and discover the means of listening to their spirit-voices, and join hands consciously with the heavenly host? Oh, who can say what these exhaustless and illimitable powers of the noble soul of man may not accomplish? Does the reader smile? I believe these are the suggestions more of philosophy than of fancy. Does he say it is only a dream of impossibilities? He assumes that he knows everything which the Infinite Intelligence can fathom. To fetter the human soul with assumed impossibilities is impiety. The bird would soar first looks upward. The soul never attains that which it does not strive for. If we would commune consciously with the unseen world, we must have both faith and works. In reference to the perfectibility and exaltation of the intellectual and moral nature of man, let no one say, "Impossible!"

A letter recently written from Quapaw Agency, Indian Territory, by Endsley Jones, gives the remnant of the Modocs there residing a good reputation. He says "the conduct of the tribe is and has been as good as we could expect or ask. All seem willing and anxious to do as near as they can as we wish them to. Too much praise cannot be accorded to 'Dogus Charlie' for his evident desire to improve, and the same language is applied to 'Hooker Jim,' 'Steamboat Frank' and others of this tribe, whose names are known to the public.

Free Thought.

EXPLANATION WANTED.

EDITOR BANNER OF LIGHT.—Having read and re-read William Denton's valuable and entertaining Lectures on Geology, published in book form under the caption of "Our Planet, Its Past and Future," I am utterly at a loss to reconcile the two following passages one with the other. On page 12 I read: "By consulting a geological map, and thus obtaining a knowledge of the rocks found in certain districts, we may know before we visit them the character of their soils, to what crops they are best adapted and what districts of country will sustain the largest population. The farmer is of course interested in what lies beneath the soil, especially if he is the owner of his farm. Few farmers dream of the extent and value of their possessions; they know how long their farms are, and just how broad; but how many farmers think that their farms are four thousand miles thick, and all theirs!"

Turning to page 21 I there find: "The crust of the earth has been variously estimated at from ten to one thousand miles in thickness; but it doubtless differs in different places. . . . IT IS NOT PROBABLE THAT THE CRUST OF THE EARTH IS ANYWHERE MORE THAN A HUNDRED MILES THICK, while in many places it may not be more than TWENTY. I trust this may catch the eye of this popular lecturer in some column of the Banner, or of someone of your many readers who may be able to throw light upon this discrepancy, actual or apparent."

GEORGE HOWE.

126 Branch avenue, Providence, R. I.

J. M. PEEBLES CRITICISED.

Not having read Mr. Peebles's "Letters of Travel," because most of the historical facts which he cites I discovered could be found in our public libraries, and because, also, but few of them were "germain to Spiritualism," it was but recently by mere accident that I glanced at the following remarkable statement in the twelfth letter: "Ancient Buddhism knows of no sin-atoning power. It holds out to the troubled, guilty conscience no chance of obtaining forgiveness. A Buddha is not a Saviour." This is an extraordinary statement; and although Mr. Peebles marks it as a quotation, he evidently endorses it, and publishes it to the world as an indisputable truth. But it squarely confronts nearly all my reading of Buddhist history. I have read more than a dozen authors claiming to make a true exposition of the principles of this ancient system of religious faith, whomake statements directly the reverse of those of Mr. Peebles. Even that devout Christian missionary, Mr. Hue, though denigrating to the claims of his own religion, squarely contradicts the declaration that "A Buddha is not a Saviour." He says, "Even at this day, if you ask a Mogul or a Thibetan who Christianity was, (the eighth Buddha or Saviour under this system), the instant reply is, 'The Saviour of men.' (See his "Journey through China.") And Lakin, the ninth Buddha, was also heralded as the "Saviour of the race." And according to the Christian missionary, D. O. Allen, all the Buddhas were considered "Saviours."

I will not occupy space with a full refutation of all the statements in the quotation, but will attempt to indicate the source of the mistake. Col. Dow, in his large work on India, says many travelers and writers have been led into error respecting the true character of the Buddhist religion, by obtaining their information from wrong sources. There are, as under the Christian religion, many factions or sects representing this system of faith, and whose divergent representations of it place it in a very different and contradictory light. Ask a Calvinist if the Christian religion teaches the doctrine of universal salvation, and the answer is "No;" while a Universalist, to the same question, answers "Yes." The same discrepancy occurs, if you submit a controverted question to the disciples of the different sects representing the Buddhist faith. And hence it is that several doctrines which have been published to the world as Buddhism, are nothing but the factional dogmas of some popular sect. And great injustice, says Col. Dow, has been inflicted on the Buddhist system in this way.

Not only does Buddhism teach distinctly and frequently the doctrine of "Forgiveness" and a "Saviour," but it will "extensively known before many years that it is the source whence were derived these and nearly every other tenet of the Christian religion."

K. GRAVES.

PUBLIC MEETINGS.

BY DR. B. FRANKLIN CLARK.

EDITOR BANNER OF LIGHT.—Dear Sir: In response to Mrs. Britten's article, published in the Banner, June 6th, 1874—"A Proposition for the Revised and Better Conduct of our Spiritual Meetings"—I would say, that my experience in what I call Spiritualism commenced by my experiments in animal magnetism, as a physician, in 1842, which was six years before the rappings at Hydesville.

We talked with the dead, so-called, and were prepared for the raps when they came. So I have seen this whole movement, from its infancy, having been acquainted with all the leading spirits in the movement, fifteen and twenty years ago, including Mrs. Britten, when she commenced to study this subject, and remember, very well, the efforts of Prof. Mapes and other good friends to encourage her, in the slim meetings of those days; and how she can speak of a "revival," just as though the meetings had "died out," is beyond my comprehension, when, to-day, hundreds attend such meetings, to one then. I can sympathize with her, as to the general management of such meetings, but "one extreme follows another"; people that have been educated in the churches having discovered their errors, and the falsehoods taught them, in relation to the future life beyond the grave, have, many of them, become so disgusted with everything connected with churches, and the hypocrisy of their members, that they go to the other extreme. Probably these people have as much "religion" as Mrs. B. (if anybody knows what it means). It is quite evident that she would-be more at home in the English Church, where everything is quiet and dried "—all form and ceremony and substance. And then she might lose her chance to speak her piece, even there; for in England they have discovered that the sermons are generally so stupid and uninteresting, that it is proposed to abolish them entirely, and only retain these "services" that she proposes. But it will not take them long, now that they begin to get their eyes open, to abandon the whole thing as utterly useless for the purposes intended. The

priests and clergy are destroying the Bible very fast. Some begin at one end, and some the other, and some strike it in the middle.

Father Terry, of the Roman Catholics, says that Genesis is a fiction, as also are the stories about man's creation and fall and destruction by the flood, Sodom and the Tower of Babel, &c. He says science has overturned the teachings of the church—what all sensible people knew long ago.

Henry Ward Beecher says the Garden of Eden story is a parable, and that people who believe that the world was made in six days are brothers of Egyptian mummies, and the mummies are the best of the two. I heard another Brooklyn minister say that the Bible was full of contradictions from beginning to end, but that he could reconcile them all by the doctrine of correspondences. But this is collected a fallacy by most people.

Our Bible may be the best for some weak-minded people who must have some Bible to cling to; but Bible creeds are not reliable, and, since Bible creeds oppose each other, we reject them all. I take it that this "religious nature of man" does not consist in muzzling over some "services" that Mrs. B. may get up, but in doing something useful—something, for instance, like what she commenced a few years ago and abandoned.

I fear her new project will fail as that did, because it cannot be expected that new beginners, in holding public meetings, can do as well as the church that has had near two thousand years' experience. I should say that public meetings generally are best managed where order is maintained, and all join in singing, and the litany is omitted.

Bunker Hill Dist., Boston, Mass.

Banner Correspondence.

Letter from Sophronia E. Warner.

Writing from Appleton, Wis., July 10th, this lady speaks of her late experience as a lecturer in the West. On the 27th and 28th of June she spoke at Deloit, Wis., from thence she went to Dubuque, Iowa, where she held a grove meeting, Saturday, July 4th, a large and appreciative audience attending—as also on the Sunday following—and perfect order characterizing the occasion. On Sunday morning Mr. Warren gave a lecture, closing with a fine inspirational poem.

"Dubuque," says Mrs. Warner, "is one of the finest cities I have been my privilege to visit. Nature has done much—yes, everything—for it. The scenery is grandly sublime; and the friends there are good and soulful—at least those with whom I had conversation. The home of Mr. and Mrs. Chandler is a perfect heaven. My soul was refreshed and soothed that I longed for better means than words to express my gratitude that such true souls lived. They are such workers as our cause needs everywhere."

Mrs. Weeks, formerly of Chicago, was in Dubuque. I am glad to say she is a noble, true woman, and one of our best test mediums. Mrs. Emma Stover, of Neenah, Wis., is another excellent clairvoyant, and of strict integrity, giving help and comfort to all she meets. She and her husband have done much for our cause in Wisconsin. He is a good speaker and true soul. Mrs. Warner will attend several two days' meetings, in September, in the vicinity.

Grove Meeting in Madison, Conn.

EDITOR BANNER OF LIGHT.—Allow me a short space in your paper to announce that we are to hold a grove meeting in Madison, Conn., Sunday, Aug. 2d, having leased a grove for that purpose. The readers of the Banner will remember that I published, last year, an account of my shameful persecutions and opposition in Madison, which has closed the doors of school-houses, halls, and every available place against me. Notwithstanding the fact that bigotry is rampant, there are many who would like to hear lectures; and every time I have spoken, whether from the steps or in private houses, there has been no lack of interest; but the forces are unorganized, and what is wanted is a positive demonstration to show them that there is power concentrated in our State organization to give it both dignity and effect.

Now I beg the people to remember that Madison is the place where I was prohibited from speaking against the proposed religious amendments to the Constitution—the place where men stand up and say, "We have too much liberty already!"

Our State Association is crippled for want of funds; and now, since it is a battle against bigotry—in which you are all interested—that we are fighting, we most earnestly appeal to the Spiritualists everywhere, and of Connecticut in particular, to contribute something toward carrying on this proposed grove meeting to a success. I issue. Good speakers will be in attendance, whose names we will announce in due time. Any one wishing to contribute can enclose the amount to me at Madison, Conn., care of G. N. Wilcox.

E. ANNE HUSMAN.

Pres. Connecticut Assoc. of Spiritualists.

Madison, Conn., July 13th, 1874.

Minnesota.

STIRLING.—J. L. Potter, State agent, writes, July 1st: "The months fly swiftly past, carrying the myriads of human souls that come to the surface on earth and labor for a day, up to brighter, happier homes than those below. One after another obeys the call and journeys on. Since I lectured here before a young lady has gone to dwell with the angels, and has returned to say to her mourning parents, and brothers and sister, that she would not come back to earth to live if she could. Just before her departure two brothers called upon her to talk in their peculiar fashion upon religious matters. She told them she did not desire their prayers; as her mind was already made up. She died a Spiritualist. So it can be said of Miss Thelma Dwyer, that she dared to cross the shining river holding to the faith that had cheered her last days on earth—spirit communion! She was with us in spirit, Sunday, June 28th, at our grove meeting; and improved the opportunity by taking control of a medium, Mrs. Wilds, and expressing the joy she felt in being permitted to meet so many of her dear friends there. Thus one after another returns to tell the glad story that death is not eternal sleep, but an open door through which we are ushered into fields freighted with immortal bloom."

During June I have visited the following named places: Lyle, Albert, Lead, Winnebago City, Shelbyville and Sterling Centre, giving thirteen lectures, adding fourteen new names as members to the State Association, receiving in collections and yearly dues \$19.00. Expenses, \$6.00. The people are all alive here to this truth. We had a grove meeting at Winnebago, also one here. People came for miles around, and many were sorry when the meetings closed. At Lyle, June 1st, at the residence of William L. Harzumi I joined in marriage Mr. S. B. Nichols and Miss C. A. Pace, both of Lyle, Sower Co., Minn. Mr. Potter may be addressed Northfield, Rice Co., Minn.

Nebraska.

ERIE.—Isaac W. Voe, writing under a recent date from this locality, gives a description of the work accomplished, and the results flowing therefrom, by Mrs. H. Morse, inspirational medium, who delivered seven lectures in Erie and vicinity during the middle of June last. Her addresses called together in every instance two hundred or more persons, and the accommodating capacity of the place of meeting; her remarks were well noticed by the local press; and a considerable revulsion of popular feeling concerning Spiritual-

ism was effected, a favorable view obtaining in many hearts which before had looked upon the cause with an unfavorable eye. He says in conclusion:

"The good angels have begun a noble work through Mrs. Morse in this part of our moral vineyard, and if I mistake not this whole country is ripe for the harvest. Our broad extended plains, our pure crystal waters, that flow in never failing streams, and our trees and whole atmosphere, must necessarily expand the mind and lead the soul through the beauties of Nature toward Nature's God."

Vermont.

ST. ALBANS.—Charles Thompson, writing from this place, July 4th, says: "Our glorious gospel of truth never was taking root in Northern Vermont so rapidly as now. Last year only thirty or forty persons could be called out to listen to a stirring lecture from Rev. Geo. Severance or Mr. Simmons, but now some thirty or forty are not only thinking upon the subject but are holding circles at their home-tents. Several media are being developed, to whom even strict Orthodox people are going daily to see for themselves 'if these things are so,' and nearly all of them are receiving some tests from their spirit-friends which will serve as food for thought for many days to come."

New Hampshire.

UNITY.—E. M. Glidden writes: "The Rational Spiritualists of Unity, N. H., will resume their gatherings at the Town Hall, upon the expiration of the July intermission. Commencing with the first Sunday of August, they will for some months continue service regularly, once in two weeks. Speaker, Mrs. Addie M. Stevens, of Claremont, N. H., with perhaps an occasional exchange. The estimation in which Mrs. S. is held may be inferred from the fact that this is the fourth year of her work in Unity."

New Jersey.

JERSEY CITY.—Mrs. K. H. H., writing from thence, July 15th, expresses kind wishes for the prosperity of "our household journal, the Banner of Light," and speaks in high terms concerning the service rendered the cause of truth in that vicinity by Anthony Higgins, Jr. She says: "He is a reformer of the grandest type. His heart and soul are in his work. Such efforts should keep him constantly engaged. Such inspirations should be heard throughout the land wherever our beautiful philosophy is known."

Colorado.

DENVER.—Stanley G. Fowler writes, July 4th: "Prof. Stright, an inspirational artist, is here located permanently, and a neighbor of mine. He is a very worthy, excellent man, and good artist. He is painting some very fine pictures of Rocky Mountain scenery and the marvellous sunset and cloud effects peculiar to this locality."

California.

ANTIOCH.—George Morgan writes, July 2d, that from being a Methodist preacher, ideal and traveling, he has as he considers, "chosen the better part," by embracing Spiritualism. He will lecture on the Spiritual Philosophy in any locality desired, or engage in discussions with any clergyman who may feel to try "the truth that is in him."

(From the Santa Barbara (Cal.) Index.)

"OAKLAND'S LITTLE GHOST."

Did you hear about the ghost That appeared the other night, In the pleasant town of Oaks, And created such a fright? It almost filled a page Of the Chronicle and Post, And set everybody wondering At the funny little ghost. In a modest little mansion The little ghost appeared, With the most unearthly noises That ever had been heard. The women almost fainted, And the men could not hold back, For their knees grew very weak About this horrid little ghost. The sofas and the tables Went dancing round in pairs, And easy chairs and boxes Went flying down the stairs. The bedsteads and the bureaus Were on a little bust, And he played the very delectable, Did this pesky little ghost. But the foulest trick of all Of this tricky little spirit, Was played upon the chickens When he came another night. Their little wings were plucked As they stood upon the roost, Till they were not worth a feather, By this wicked little ghost. And the people got so scared That they had to move away From this little haunted house, Full of strange doings, And scientific gentlemen, The wisest on the Coast, Seek in vain to solve the mystery Of this curious little ghost. —Sam Booth.

A PICTURE.—If Nast should make a picture of a man with a meeting-house on his back, carrying it wearily on the journey of life, with these words coming out of his mouth: "This is a grievous burden, but I must carry it to keep my soul out of hell in the next life," and just behind him his wife, with a fat, well-dressed clergyman on her back, with these words coming out of her mouth: "Our dear, good minister! We mistake care of him, for the laborer is worthy of his hire," and following in the rear, a large family of barefooted, ragged, uneducated, hungry children, would the artist come very far short of expressing what can be seen almost everywhere in actual life.—Horville Transcript.

SENSIBLE ADVICE.—In regard to eating—eat what you want, eat nice things, eat as much as you want of them, unless you find by clear experience that something disagrees with you; but eat only at meal times, and take no meals edible or potable late at night, and last but not least, trust to your stomach; do not be continually watching over it and criticising it, but believe it will get along without your help; and above all think as little as possible about your diet.—Prof. Haddock.

"I'm almost out of breath, and so hot!" is a frequent exclamation of men and women, in hot weather, after a rapid walk or run. Let these persons think of this when driving, and remember that, if the animal had the power of speech, he would say the same thing. Let your horse recover his breath by a stop once in a while. Treat him as you treat yourself under like circumstances.

The man who advertises shows not only a business talent above his neighbors, but he may at once be reckoned among the independent, generous and public-spirited of the community. He who hides his light under a bushel, when such advantages as those at present afforded are so freely offered him, does not deserve to succeed.

What's the use of trying to be honest? asked a young man the other day of a friend. "Try it once to see," was the reply.

Pain wastes the body; pleasures the understanding.

The cunning man steals a horse; the wise man lets him alone.

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 We shall print in our next issue an article from the pen of Mrs. Emma Hardinge Britten entitled: "A proposition for the revival and better conduct of our spiritual meetings."

Original Essay.

ECCE SIGNA. II.

BY JOHN WETTERBERG.

It has been said that when a man criticises and rejects Modern Spiritualism, he is not a man of science; and when one sees truth in it, a basis of fact, he is a Spiritualist. A man having reached the highest position in science, his statements taken without question, who happens—for some good reason—to have had his attention called to the subject, perhaps to pick the bubble and expose the delusion, so far it is held as an act of wisdom; and if he superciliously looks at it, handling it with apparent disgust, as if it were silly to spend time upon it, that, also, is a mark of wisdom; knowing perfectly well that scientific experiment requires conditions, yet refusing them in investigating this subject, hence failing in results, besides being inconsistent; and then, giving an adverse verdict, he refuses his head. If he sees a new idea or principle, or thinks he does, and finds that what does not and will not solve the matter, and becomes respectful to it, and continues investigating, and then believing there is something in it worthy of solution, then the *Scientific* begins to think him mentally shaky. If he finally, after patient investigation, becomes convinced that the claims have foundation, and becomes more or less a believer, then he has lost his head. In a word, on a superficial or on an examination, a scholar like Prof. Huxley slurs the communications and their source as trifling or false, and his brain is strong; if, on a careful examination, the result is favorable and the matter worthy of profound attention, then, like Prof. Hare, his brain is weak.

The latter named was an illustrious case; a scientific man of the first order, the head of a learned society, a man who had made valuable contributions to scientific knowledge, an atheist on religious subjects—he investigated this subject scientifically and became a believer, and he goes in to eclipse; the wise places that knew him once, know him then no more forever. The same, with more or less recent, may be said of all the lights that arose and shone in our horizon, in the early years of our illumination, and even until quite recently.

For a number of years past the recognized lights of the hour, who have tasted of our truth lovingly, have been inclined to reticence, as if indisposed to cast their pearls before swine and be rent; others have enjoyed their belief without promulgation, fearing loss of prestige. This latter class are mostly among the clergy; they show a wisdom and rationality in their sermons, and, labelling the new thought theological, the people are physicked and do not know it; such avoid the fate of Pierpont. But all honor to that brave, consistent, old hero!

We began by saying, "It has been" John Pierpont will be a good illustration of our point. He was a smart man, and gifted poet, and preacher of wide reputation; he has made his deep mark in the city of Boston, as scholar, thinker, poet and reformer; his selections of poetry were read in the schools and sung in the churches. He was brave, and sacrificed position in the church by preaching truth to rich sinners who sold him. He stood for the truth; and ministers are not apt to fight against their bread and butter; but he did, and was honored for it. In an evil hour (some would say) he investigated Modern Spiritualism with his keen mind, and found it true, and also found the happiness in believing, that the church, without it, so desolate, could not give. With all his gifts, as soon as he announced his belief in this subject, he walked straight into night, as far as popularity goes, but into radiant light as compared to any other comfort offered to the human soul.

One of the grand things we remember is his address at a spiritual convention in Providence. Though then four-score, beauty and fullness marked his strong and logical speech; it was an extemporaneous effort, but no indication of old age; a masterly production, and yet near the close of his life. We have saved it as a wonder and a mystery. As a boy we had read his prose and poetry in school, and remembered him. Few at eighty are what they are at fifty—but he stood there with his white hair and tall figure a presence and a victory. Few men of any age could have surpassed him in that effort; we do not speak of the subject alone, but the intellectual power he manifested. It was his last voice—that discourse, which was an affirmation of his belief and the strong reasons for it, proved to be his valedictory.

Dying soon after, the clergy who had deserted him for ten years, gobbled his corpse and glorified themselves over it. He had been an honor before he fell into this delusion; they remembered his "Airs from Palestine," his writings, his work as a minister and reformer. Gannett preached, and Lamson prayed, and others blessed and benedicted, and all the points of his life were touched but the last, the most marked and pronounced of all. The last decade wholly given to Modern Spiritualism was ignored—not a hint of it; they looked at his body in the casket, and avoided uttering the ordinary pleasant phrases of death which Modern Spiritualism has introduced into all funeral ceremonies of late years, for fear of paying any possible tribute to the belief that was the consolation of his later life, or that might indirectly convey a thought of Modern Spiritualism.

But all this injustice and pusillanimity is fast passing away; people are beginning to say, "noting the perseverance of the saints" (spiritual) that there must be a truth at bottom, so many people cannot be deceived. We suppose the spirits—and for all we know, God also—are as glad to see a common man seek the truth and find it, as to see a great man and a scholar do so; still it is worthy of notice that the wise and cautious class are pronouncing in favor of this subject in a marked and noticeable manner.

Within a few years many good and sensible things have been said by seekers after truth on this subject. True, the Scientific American has said of some of them, "They will have the same effect as others before them have had—hurt their own reputations, and do no good." Still they come, and every time more and more pronounced, and as we have said before, Prof. Wallace has put the accent on him, and it commands attention and favorable comment from the press in all directions. Ten years ago an essay like Wallace's would have put out his light; to-day, he shines the brighter for it.

In this connection it is worthy of notice that the manifestations never patronize self-importance. Modesty, attention, a receptive disposition, seem to draw the higher prizes. We know so little of the dynamics of this subject that the

best communications or manifestations have been seemingly accidental. A recognized authority is not an accented recommendation for the spirit's attention; one expecting, by his position, to have favor shown him as a compensation for his attention to this rather unpopular subject, will generally, if he is wise, as well as condescending, draw the inference that what is great and grand here may not be great and grand there.

"We waded through slaughter to a throne" in almost all the pursuits of life. If we reach the throne, that is, if we reach success, we can forget or we can remember the slaughter as best pleases us. So in getting a knowledge of this truth, one passes through many barren wastes. *Quid habet* say some. If one disbelieves in a future life, or if he doubts of one, and he gets angry or satisfied that life does not end at the grave, *quid habet* to him, is answered: May their tribe increase!

Letter from Mrs. Tappan.

We are permitted to make the following extracts from a private letter from Mrs. Cora L. V. Tappan, dated July 24, to a friend in this city. Though not written for publication, the frank, earnest and graphic account she gives of her own labors in England, cannot fail to interest our readers.

"Since Sunday I have lived an age in work and wonder. I was to lecture in Guseley, (one mile from Yeadon and seven miles from Bradford,) on Sunday, and in Yeadon Monday night. One man and his wife are Spiritualists in Yeadon—Mr. John Waugh, grocer. He has circulated sundry copies of the Daybreak, containing my addresses, creating much inquiry, but no one absolutely joining him in the matter. He took the hall, made suitable arrangements, and called the people together from their factories and workshops. A thunderstorm kept the women away in the afternoon, but the audience of noble, stalwart-looking men, more than half filled the hall. And I wish you could have heard them sing! We had chosen such hymns from the Wesleyan collection as we thought would be known to all, and I have never heard—in opera, oratorio, or other choruses—such fine music. They chose the subject for the lecture and for the poem.

In the evening, the hall being filled with ladies and gentlemen, they again sang, again chose the subjects, asked questions, and manifested such enthusiasm as I have rarely seen. Remember, these were not Spiritualists—and that during the questioning there was severe opposition from both 'secularists' and Orthodox Christians. But the answers—always mild, clear and dignified—carried the sympathies of the audience. We went home to Mr. Waugh's.

At Yeadon, on Sunday night, after partaking of some refreshment, a young man came in with a friend, asked pardon for intruding, and gave as an excuse that he had been prevented from attending the lecture by a swollen and painful foot. I looked at his foot, which was encased in a large, low shoe, cut entirely open in slits to prevent any pressure. He carried a cane, seeming to walk with great difficulty; said that his foot had been swollen a week. We talked of the lecture, and various matters, he sitting more than ten feet from me. Presently I saw a white cloud surrounding his limb below the knee, and two hands making passes. No one else saw this, of course. I said nothing, but the young man looked a little frightened, and quite pale, and said, 'I feel strangely, my leg is quite numb.' I replied, 'It will do you no harm'; and we kept on talking. Meanwhile, he continued working his large joint, which he declared he had not done before for a week or ten days; and, after a little, he rose to go, saying he felt much better. We learned subsequently that he had walked home quite well, without his cane, and that in the morning he had put on his boot and laced it up. About noon he came to us, looking very radiant, saying, 'I could not help coming to let you see that I am well'; and he was. The foot was in a boot, and laced precisely like the other, and he walked perfectly well. He went about the streets telling all his friends what had happened. 'So many people (all working people) came to the house that I was obliged to keep my room.'

In the evening the whole way from the house to the hall was lined with children and grown people, and at the hall the throng outside was immense and the room packed in every part. A shout of applause greeted our entrance. A chairman was chosen from among the audience (a manufacturer). The singing was again most fine. The audience chose the subject—something about 'God,' and for the poem 'Dr. Livingstone.' At the close the chairman made a complimentary speech. The audience cheered in a most enthusiastic manner, and during the questioning all were civil, respectful, and nearly all sincere seekers for truth. They followed our cab home, and gave a loud cheer as the door closed. I felt so strongly the spiritual outpouring, especially when the women thronged around me, at the close, and said they could have listened all night!

We drove in a cab that same night to Bradford. Tuesday, came to Liverpool, speaking the same night, and again last night, to two of the most stormy meetings I have ever addressed—not stormy from opposition, but eagerness, and a few opponents.

Dr. Hitchman, who presided, is a splendid specimen of the 'genius homo'—more than six feet high, very immense, with gigantic intellect. He is a member of most of the learned societies of Europe, and an ardent student of Spiritual Philosophy. The audience received us with applause as we entered. The subject for the first lecture, 'The Future Life,' had been announced, and it was listened to with profound silence. Opportunity was given for asking questions, and I suppose the scene that followed was more like pandemonium than anything else. However, every question received an intelligent answer, and each answer carried the sympathies of the audience. The questioners, who were sometimes illiterate, sometimes persistent, and at times insolent, were all met in the same spirit of candor and power. The subject for a poem was chosen, and the audience were enthusiastic.

Last night a larger audience, more excitement and greater enthusiasm prevailed. The audience, after much sparring, chose the subject for the lecture from three presented by the Committee, 'The Utility of Spiritualism,' and the usual scene took place during the asking of questions. Finally, when some persistent individuals carried by a large majority the subject of the poem—'Death of Marshal Cancha' (Spanish General), and the poem was unhesitatingly chosen, the enthusiasm was unbounded. It was an ovation. But remember I am telling you this not in a spirit of vanity, but only to show the power of my beloved guides. Dr. Hitchman himself gave to my addresses the highest praise, that language could bestow; and the audience rose to give the cheer and parting applause. And this was unquestionably in an audience of whom the majority were not Spiritualists.

I am resting until Sunday (when I go to Oldham) in the midst of flowers, literally enveloped and everything that Nature and art can give—flowers, birds, fresh air from the sea, pictures, books, children, and kind, intelligent people.

You will certainly consider that I write without egotism, when I say that my work in England has both surprised and delighted me. I have never found a field of more useful labor; and I feel that the appreciation which has met me here is due solely to those wise and good spirit guides who have given me strength and health to perform my work. There was never a time in my whole experience when the power and fervor of spiritual things held such sway over me. Nor can I express to you how full of sublime thought and reality are the glorious truths that have been given me from the angel-world!

Researches in the Phenomena of Spiritualism, by Wm. Crookes, F.R.S.

This pamphlet is composed of forty-three pages, and was made up from matter originally published in the British Quarterly Journal of Science. Prof. Crookes, in his introductory, says: 'It has been my wish to show that science is gradually making its followers the representatives of care and accuracy. It is a fine quality, that of uttering undeniable truth. Let, then, that position not be lowered, but let words suit facts with an accuracy equal to that with which the facts themselves can be ascertained; and in a subject enmeshed with credulity and superstition, let it be shown that there is a class of facts to be found upon which reliance can be placed, so far, that we may be certain they will never change. In common affairs a mistake may have a short life, but in the study of Nature an imperfect observation may cause infinite trouble to thousands. The increased employment of scientific methods will promote exact observation and greater love of truth among inquirers, and will produce a race of observers who will drive the worthless residue of Spiritualism hence into the unknown limbo of magic and necromancy.'

If Spiritualists would but attend to the teachings of their own prophets they would no longer have to complain of the hostile attitude of Science; for hear what Thomas L. Harris urges, in his 'Lyric of a Golden Age':

The nearer to the practical men keep—
The less they deal in vague and abstract things,
The less they deal in huge mysterious words,
The mightier is their power.

The simplest peasant who observes a truth,
And from a fact deduces principle,
And holds it fast to the public wealth,
The learned who dreams a rational dream,
And casts his hypothesis philosophy,
At best is but a paper financier.
Who talks his specious promises for gold,
Facts are the basis of philosophy;
Philosophy the harmony of facts
Seen in their right relation.

Verification of Spirit Message.

The following letter vouches for the correctness of a communication recently printed in the Banner of Light Message Department, as originally given through the organism of Mrs. J. H. Conant, medium:

EDITOR BANNER OF LIGHT.—I noticed in the Banner (July 4th number) a communication purporting to be from Thomas C. Chisholm, which is certainly a very strong test, to my mind, of the truth of Spiritualism; and no doubt it would be to many of the members of the Board of Trade at Chicago were they to see it. This gentleman, Mr. Chisholm, was one of the heaviest operators in wheat, during March, April and May, 1873, that the Board claimed. I have personally seen him buy hundreds of thousands of bushels of wheat, and on the opening of navigation, 1873, he was one of the heaviest shippers of wheat. Later in the season he met with serious losses, and, if my memory serves me right, about the 15th of June, 1873, he left Chicago for New York, since which time, as I understand it, he has not been heard from, and in conversation with some of the members afterward concerning his whereabouts, I learned that the general impression among them was that he had committed suicide. I was at that time operating in Chicago in grain and provisions; I knew Mr. Chisholm; afterwards I knew the view of others as to what became of him. Now, Mr. Editor, put all this evidence together, and what stronger proof is needed in this case to convince us that our departed friends live and can communicate with us?

Very truly, a believer, JOHN A. JAMES.

Common Sense, published in San Francisco, Cal., by William and Amanda Sloeum, states, in its issue for July 11th, that the Mediums' Séances at Charter Oak and Mercantile Library Hall continue to attract large audiences each Sunday afternoon. On Sunday, July 5th, Mrs. Foye closed the meeting at Charter Oak with the "Ballot Test." Judge Pratt acted as a committee of one to open the slips of paper and read the names after they had been announced by Mrs. Foye. Every name given was correct, as were also all the answers to questions. At the opening of the meeting in the same hall, on Sunday afternoon, Mrs. Amanda Wiggins paid a feeling tribute to the memory of Mrs. Amy Post, who died in San Francisco, on Friday, 10th. The announcement of the sudden decease of this estimable lady came upon many of her old friends as a most painful surprise. She has been long known as an earnest Spiritualist, a woman of genial nature and noble qualities. She had a large circle of devoted friends.

Legacies.

A late London Medium and Daybreak informs us that a prominent Spiritualist—and cousin of Robert Owen the distinguished philanthropist—Mrs. Morris, recently passed to the spirit-world, leaving valuable legacies to Mr. and Mrs. Burns of the Spiritual Institution, the Everitts and others, and to J. M. Peebles a magnificent diamond ring.

P. T. Barnum is coming with his Grand Roman Hippodrome, to encamp in Boston, near the Coliseum grounds, for three weeks, commencing Monday, August 3d. That the great showman understands his business thoroughly the following paragraph amply testifies:

"Without the aid of advertisements I could have done nothing in my speculations. I have the most complete faith in printers' ink. Advertising is the royal road to business.—Barnum."

Grasshoppers are devastating Minnesota, and great deprivation is being experienced by the farmers whose crops have been destroyed for two years past. The generously disposed can do much good by forwarding assistance to the sufferers. Contributions of money or clothing should be addressed to Gen. H. H. Sibley, or Gov. C. K. Davis, St. Paul. Provisions or their equivalent are most needed.

We notice in one of our exchanges that a geological lecturer has discovered a mine of cinabar in Santa Barbara, Cal. As our friend William Denton was in that country, when last heard from, we hope he is the lucky geologist.

Prof. T. B. Taylor, M. D., writes: I have read carefully the 'DEFENCE OF SPIRITUALISM,' by Mr. Wallace, F. R. S., of England, and regard it as worth its weight in gold. It is undoubtedly one of the clearest and ablest works on that subject that has ever been published, and in such a form and at such a price as to make it very convenient for everybody. Send me one hundred copies.

Read "THE CLOCK STRUCK ONE," by Rev. Samuel Watson, of Memphis, Tenn. For sale by Colby & Rich, No. 9 Montgomery Place, Boston.

A correspondent writing to renew a subscription, thus expresses a sentiment which we are gratefully able to say is reiterated by many of our patrons under similar circumstances:

"Dear Banner! I have hugged it close to my bosom ever since it was first printed, and I cannot do without it now."

Keep thy shop, and thy shop will keep thee.

Prisons and Criminals.

A New York journal states that three millions of dollars are expended every year upon the various prisons and jails of that State. They contain over ninety thousand criminals, one year annually enter the three State Prisons. This is an appalling statement to reflect upon. The same journal adds that this is not the last nor the worst of the matter. The prisons and our penal system are breeding a fearful brood of crimes and habitual criminals. Even the convicts thus degraded and morally damaged by the State are turned loose upon society without any preparation or care on the part of the State, again to enter upon depredations against property or to sink into the degradation that ensues upon imprisonment.

The ultimate fate of these convicts thus becomes a most melancholy matter to contemplate. They are discharged into a world where they are banned from every field of honest industry, and if they would thereafter lead reformed lives society is a sleepless league to prevent it. They are without homes, without friends, without occupation. Their experience in prison has been productive of no moral benefit, nor has it in any way encouraged them to abandon evil courses and cleave to the good. The reformatory system is one that has never yet manifested its presence in the prisons, or its results outside. While the question is being asked, What can be done to reduce the expense of the criminal class? the prisons themselves are graduating confirmed criminals every year.

To meet the case, the Prison Association, of whose good deeds we have often had occasion to speak before, makes a timely statement of the following facts bearing on the relief of discharged convicts:

"At each of the State prisons and at some of the penitentiaries, the Association has established a definite system of personal effort to induce and prepare the convicts about to be liberated to enter upon a course of honest industry and prudent living, and to all such as will do so, definite offers of employment and friendly protection in the various localities are extended by the agents of this Association. Upwards of eighty convicts are liberated monthly from the three State prisons, and of these more than eighty per cent. go directly to good employers, under direction of the Association. Experience shows that the greater portion of these discharged prisoners try to do well. The penitentiaries discharge upwards of six hundred prisoners monthly, and for many of them the Association finds employment and extends such aid and counsel as they need. In the sixty-seven county jails this system of duty has become in some measure established, and by local agencies, each one is visited weekly. Upwards of three hundred employers of organized labor and trade industries are now aiding this effort for the benefit of discharged prisoners and for the repression of crime in all parts of the State.

True public economy, the social and moral interests of the people, and personal necessities of the beneficiaries themselves alike require that these duties be thus efficiently maintained. The average public cost yearly of a criminal out of prison is estimated at sixteen hundred dollars by his depredations alone; and the average cost of a criminal trial approaches one thousand dollars. It is equally true that in preventing the continuance of the occurrence of a criminal course in a like average of the dangerous classes the public saves a sum equal to these amounts. But the saving of men is more than money. It is Christian duty, social duty, public duty, that is not performed by State machinery nor by the prisons."

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.
John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 3 and 8 P. M. The audience privileged to ask any proper questions on spiritualism. Excellent results. Paid. Old Fraternity Hall.—The Children's Progressive Lyceum.—No. 6, which formerly met in John A. Andrew Hall, will hold its sessions at this place. W. S. French, Secy. Tuesday afternoon, Free Séances in the evening. Mrs. C. C. Hayward, President; Mrs. E. M. Mead, Secretary. The People's Spiritual Meetings at Nassau Hall, corner Washington and Common streets, every Sunday at 10 A. M. and 3 P. M. Good speakers or text mediums always present. New Fraternity Hall.—Council No. 1 of Boston holds meetings every Sunday at this hall, corner of Berkeley and Appleton streets. Lectures afternoon and evening. Lurline Hall, a Water Street.—Meetings and Séances every Sunday at 10 A. M. and 3 P. M. and 8 P. M. Thomas Cook, Frank T. Ripley and other mediums, being present.

Boston.—John A. Andrew Hall.—Mrs. S. A. Floyd's two lectures at this place were very interesting and well attended on Sunday afternoon and evening, July 19th.

Parker Fraternity Rooms.—Jennie Lays, one of our most eloquent speakers, will lecture next Sunday afternoon and evening, July 26th, before the Spiritualists, at the Parker Fraternity Rooms, Appleton street. Subject in the afternoon, "Free Divorce"; in the evening, "The Rights and Needs of Children." Admittance, ten cents. This will be the last opportunity of hearing this gifted lecturer in the East, as she leaves in a few days for the Pacific coast.

Cotton Hall.—The regular Spiritualist meetings at this hall came to a close on Sunday, July 19th, and an adjournment of Mrs. Taylor's and Mrs. Nelson's morning Séances was announced for the hot weather and camp-meetings. The hall was well filled in the morning, as also in the evening, and on both occasions excellent tests were given—in the morning by Mrs. Nelson and in the evening by Mr. Frank T. Ripley. Mrs. Taylor, entranced, opened the exercises in the morning with fine discourse, and Mr. Moody made some remarks to close.

In the evening a beautiful white waxen cross, elaborately wrought and handsomely framed, was presented to Mr. Ripley by Mrs. Cook, through Mr. Cook, who accompanied the presentation with appropriate remarks. Mr. Ripley replying in a trance state. The meeting then adjourned from Cotton Hall to meet hereafter at Lurline Hall, No. 3 Winter street.

Nassau Hall.—The meetings were well attended at this place on Sunday, July 19th. The morning exercises were somewhat varied, several fine tests being given by David Brown, and Mrs. E. S. Crossman making some remarks. In the afternoon Hattie Wilson occupied the platform, and an excellent lecture was given by the influences through her organism upon the subject, "Now and Then." Mr. Seaver, editor of the Boston Investigator, followed with remarks of an interesting and practical character.

Expected that Mr. C. Choate will speak at this hall next Sunday. Mr. Choate is a young inspired speaker of great promise, and it is hoped that the friends of Spiritualism will assemble in good numbers to hear him.

Lurline Hall.—Three meetings and Séances are held at this hall every Sunday. Mr. Thomas Cook, editor of the Kingdom of Heaven, and Mr. Frank T. Ripley, are the mediums at the morning and evening sessions, at 10 A. M. and 3 P. M. Other mediums will officiate at 8 P. M. Admission fees exacted; but the meetings are to be sustained by free and voluntary contributions.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return communications not used.

O. R. CLAY, OSKONAGA CO., N. Y.—The male figure represented in the "Katie King" photograph, is Dr. J. M. Gully, of England, a gentleman yet living in the mortal form.

E. W. LESLIE, MICH.—We should have no objection to the discussion you propose had we the room to spare in these columns; but as we have not, we decline to entertain your proposition.

Movements of Lecturers and Mediums.
A. B. Davis's address for the summer will be Charlton Depot, Mass.

Mrs. Jennett F. Clark is on her vacation till Sept. 1st.

J. M. Peebles holds four grove meetings in August, in Northern Vermont. Other speakers are expected to be in attendance. Address him, during August, Canaan, Vt.

Dr. Lewis and his wife, Mrs. T. J. Lewis, clairvoyant, medical and business mediums, have removed to 75 St. James Place, S. E. corner of Fulton Avenue, Brooklyn.

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THE MYSTERY OF EDWIN DROOD

COMPLETED

BY THE SPIRIT-PEN OF

CHARLES DICKENS.

The press declare the work to be written in

"Dickens's Happiest Vein!"

Read Edwin Drood.

Read Edwin Drood.

Read Edwin Drood.

Read Edwin Drood.

By Spirit-Pen of Charles Dickens.

By Spirit-Pen of Charles Dickens.

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