

Spiritual Phenomena.

EXPERIENCES IN RELATION TO SOUL-POWER.

BY G. W. KEITH, M.D.

The importance of the mission of returning spirits in bringing proof of our immortality, and the marvellousness of our manifestations of power, have almost unconsciously led the mass of Spiritualists to consider the disembodied soul as possessed of new, different and much greater powers than while clothed with flesh; but no reader of your columns for the last six months can fail to be struck by the evidence you have presented, that the soul possesses, of itself, inherent powers which, even while embodied in the physical, it can manifest, under right conditions, independently of its corporeal frame.

The article entitled "Strange Power of Sleeping Mortals" (Banner of Light, April 3d), which recounts the taking of a photograph of the spirit of a living man whose physical body lay asleep, or entranced, many miles distant, presents a tangible proof of what I regard, not as an exceptional phenomenon, but as indices of an eternal law of Nature, which, like any other, operates whenever the necessary conditions are present. My own experience during the past ten years as a healer, has furnished me with proof after proof that this world and the spirit-world are very near together, and that the soul is the same in all its essential powers and attributes before it has laid aside its fleshy garment that it is afterward. It is the province of the intellect to find out and furnish the necessary conditions for the soul to manifest its Godlike powers, and when we have attained the mental growth to do this, "all things shall be possible with us." But in order to evolve the governing law in this, as in any other department of Nature, we must first have facts as the basis to start from; and in this view, all phenomena not a repetition of those already accepted as proven, become valuable.

Permit me then to give a few of my own experiences showing the superiority of the soul while in the body to the physical incidents of time and space.

At times when I wake in the morning I am haunted by a shadowy consciousness of having been with some one, manifesting, strengthening and healing them. Sometimes I retain an impression of their personality, but not often unless it is recalled to my mind by some after occurrence. On the day following such a night I am often exhausted magnetically, and obliged to wait for my powers to recuperate. A large number of people have been conscious of receiving these visits from me, and a statement to that effect has often been the means of recalling to my own mind the impression left by these experiences, too fine for spiritual to assert itself amid the turmoil of physical life until a place was thus prepared for it. There lies before me a letter from a sick friend in California recollecting at length such a visit, from which I will quote, omitting only such parts as are strictly personal:

"I have needed your mental support, and for months I longed for an encouraging letter from you, filled with your genial and bracing magnetism. The third Saturday night, or rather Sunday morning, you and Mary came to me. I held a long and satisfactory conversation with you. We conversed all together by thought. You gave me advice that I followed and have been benefited by. You magnetized me and affected me curiously, and more favorably than you ever have by the physical touch. Mary sat quietly in a chair. I recognized that she was a mental and physical support to you, and in response to that recognition you said, 'Yes, Mary did I work together in spirit.' Then we separated, and all day I felt magnetized and strengthened. About two weeks ago you came and treated me again, which was very satisfactory to me."

Upon reading this letter, I remembered the occurrence distinctly, though not in all its details. In this instance my going was involuntary, so far as the conscious mind was concerned; but not involuntary in the largest and deepest sense, for I desire, I will to help my suffering brothers and share their burdens, and it is my belief that this consent of the whole being is a necessary condition for the exercise of this power.

In the cases I am now going to relate, as in by far the larger number in my experience, the will consciously reinforces and acts in harmony with this force. I received a lock of hair from Miss A. S., of Kingston, requesting examination and treatment. I sent a package of my magnetic conductors, and appointed a mutual sitting; that is, she was to sit passive, holding one of my conductors, in her home at Kingston, and I was to sit at the same time in my office in Boston, and exert my healing powers upon her. I had never heard of the lady before, nor had she ever seen me; but in a few moments after taking the conductor in her hand she exclaimed to her attendant, "The Doctor is here! I see him!" and in answer to questions gave a minute and accurate description of my person, dress, etc. She repeated directions that I gave relative to some changes in her surroundings. She then declared that I was manipulating her, and before the expiration of our sitting she had fallen into a refreshing sleep.

My own sensations in this instance varied in no material respect from those I always experience when treating patients. It is difficult to describe them so as to convey any clear idea to those who have no similar experience to which to refer. My mind is intensely concentrated upon my patient; I feel a certain sense of remoteness and unreality in my surroundings. I lose all note of time, cannot tell whether ten minutes or an hour has passed. I am conscious of a powerful spirit force, with which I feel a unity, of which I seem to be a part; and then, like one of old, I know that "virtue is gone out of me." On a few occasions, I have felt the life ebbing out of me even as the blood flows from a severed artery, till I have fallen forward upon my desk too weak to sit erect, then, gradually, I am filled again from this inexhaustible fountain of spirit-life which surrounds me. Yet all this time, I am not what is commonly called entranced; I never lost my consciousness in my life. I know all that goes on about me, remember the sounds I hear, &c. As nearly as I can express it, I do not go to my patient, nor is he brought to me, but the space between us is annihilated. In other words, the soul, which knows neither time nor space, is in the ascendancy, and possesses in an imperfect degree the conditions necessary for the exercise of its inherent powers. Whenever, as in this case, there is a corresponding condition in the patient, he or she is conscious more or less vividly of my presence. This was very marked in the case of Mrs. R., of Brooklyn, with whom I

was able to hold conversations upon several occasions during our sittings. Upon one occasion I both saw her and heard her speak. Last fall I went to see a young man I had been treating in this manner, but had never met in physical form. He recognized me instantly. "But," said he, "you have not got the same count on that you had when I saw you; that was grey, with trimming all round it."

At that time I wore in my office a gray dressing gown trimmed as he described.

It is now six years since I first became aware that I possessed this power of healing at a distance, and for the last three years nearly all my practice has been of this description.

Another example of soul-power is mental telegraphy, to the reality of which many can testify from their own experience. To one of two close friends I can send a message through space, without the aid of material wires, and in many cases get a response. For instance, I once came into the city from my country home and forgot to fulfill my promise to order a coach to take my sister to a later train. It did not occur to my mind till half an hour before her train—the last for the day—was to start. I rushed to a telegraph office, but was too late to have it delivered in time. I knew she would be sadly disappointed, for it was a matter of importance.

I gathered together my mental forces and hurled a thought through space to her. She was sitting quietly waiting for the coach, with perfect faith in its advent; but as my thought-wave reached her she sprang to her feet, exclaiming, "Why! I must go right along, or I shall be left!" She walked to the cars, and was just in season.

When one begins the investigation of Spiritualism, in his ignorance of his own powers he is led to attribute everything marvellous that occurs to the direct action of disembodied spirits; but as he goes on, every intelligent mind comes to perceive hitherto unsuspected powers inherent in mortals.

The two worlds overlap each other, and the same conditions which enable spirits to return to earth have already enabled some to visit the spirit-world in like manner; and, with the wonder of materialization before us, who is prepared to say that what has been attempted may not yet be successful, and that souls may not leave their physical bodies at will even as they take on material forms? Shall we limit in our thought the power of the only Omnipotence we know?

Written for the Banner of Light. SWEET DREAMS OF NIGHT.

BY WILLIAM BRUNTON.

Sweet dreams of night come like the stars,
To save from want the waste of sleep;
And Fancy's hand the gate unbars,
That e'er of day from mortals keep;
The angels speak in love-tones sweet
To ears all deaf in sunny light,
And soul with soul do fondly meet,
In dreams of love, sweet dreams of night!
Sweet dreams of night come like the dew
That cheers the flowers that drooped in day
And faded hopes and loves renew,
That else would die and pass away.
We are not left alone in woe,
To grope forlorn to reach the right;
Sweet angels come, we truly know,
In dreams of love, sweet dreams of night!
Sweet dreams of night come like the flowers—
The flowers the spring brings fresh and fair,
To tell of summers surely ours
In realms of light beyond compare;
They may be touched and faint and few,
But still they come with wondrous might,
For heaven appears to vision true,
And spirit-friends in dreams of night!

Longfellow not a Spiritualist.

(From the London (Eng.) Daily Telegraph, March 1.)
Longfellow, the poet, has long been known to be more or less acquainted with the phenomena of Spiritualism; but he had never publicly defined his position in relation to the movement until the British National Association of Spiritualists recently invited him to become one of its honorary members. According to No. 129 of the Spiritualist new-paper the following letter from Mr. Longfellow to one of the honorary secretaries was read at the last meeting of the association:

CAMBRIDGE (Mass.), Jan. 15th, 1875.—DEAR MISS KISLINGBURY: Not being a Spiritualist in the usual and popular sense of the word—that is to say, never having seen any manifestations that convinced me of the presence of spirits—I should deem it almost an act of dishonesty on my part to accept the compliment you offer. I must, therefore, with many thanks for this mark of your regard, beg leave to decline it with a respectful regard, yours truly,
HENRY W. LONGFELLOW.

The editor of the Spiritualist in a footnote to the preceding letter states that Mr. J. M. Buckles, late United States consul at Trebizond, in a book entitled "Around the World," just published by Messrs. Colby & Rich, of No. 9 Montgomery Place, Boston, Mass., United States, says that Mr. Longfellow attended a séance at Baron Kirkup's residence in Florence, and there avowed himself a believer in the present ministry of angels. It is also stated on the direct authority of the late Mr. Guppy, The Spiritualist once published Mr. Guppy's statement that at a séance in Italy, where Mr. Longfellow held both hands of the medium, orange blossoms were showered on him by spirit-power, and he was satisfied with the manifestation; nevertheless, it is satisfactory to have Mr. Longfellow's position in relation to Spiritualism clearly defined.

Possibly the above from a London secular journal having an extensive circulation requires a few words of explanation. The phrase in Mr. Longfellow's communication to Miss Kislingbury—"Not being a Spiritualist in the usual and popular sense of the word"—only provokes the inquiry, What is the popular sense of the word? As defined in general terms by its writers and public teachers, it implies the possibility and certainty of a present intercourse with the inhabitants of the spirit-world, either through impression, inspiration, vision, trance, clairvoyance or other phases of the manifestations.

Whether believer or not, the rarest gems and richest passages in Mr. Longfellow's "Hiawatha" are all afire with the genius and moral grandeur of the Spiritual Philosophy. And so are the following selections, culled here and there from his other published poems:

"The spirit-world
Lies all about us, and its avenues
Are open to the unseen feet of phantoms;
That come and go and whispering
Save by their influence, or when at times
A most mysterious Providence permits them
To manifest themselves to mortal eyes."
"For, though I close mine eyes
I am awake, and in another world;
Dimly of the dead and of the absent
Come floating up before me."
"As the moon from some dark gate or cloud
Turns or the sea a floating bridge of light
Across whose trembling planks our memories crowd
Into the realm of mystery and light—
So from the world of spirits descends
A bridge of light, connecting it with this."
And further, Mr. Longfellow very confidently

assures us that "When the hours of day are humpered," and "Shadows dance upon the parlor wall"

"Enter at the open door
The beloved ones, the true hearts!
Come to visit me once more,
And with them the being heartless;
Who into my youth was given
Yet from all things else have flown,
And is now a saint in heaven."
With a slow and noiseless footstep
Comes that messenger divine,
Takes the vacant seat beside me,
Lays her gentle hand in mine,
And she sits and gazes at me
With those deep and tender eyes
Like the stars, so still and saint-like,
Looking downward from the skies."

The Guppies of Naples and Baron Kirkup of Florence informed me with a good deal of earnestness that Mr. Longfellow attended their séances, and expressed himself not only as being delighted, but as a believer in the ministry of spirits—spirits that, in his own classic words, "manifest themselves to mortal sight" from the "spiritual world that lies all around us." Still Mr. Longfellow is entitled to the full weight of his published affirmation—"I am not a Spiritualist in the popular sense of the word."
J. M. PIERLES.

The Rostrum.

The Spiritualism of Christianity.

A Lecture delivered at Greenfield, Mass., Sunday Afternoon, May 9th, by Dr. Frank White.

Reported for the Banner of Light by Dr. Joseph Beals.

The speaker began by stating that in the presentation of his subject he referred to early Christianity entirely, and did not intend to accuse modern Christians with being guilty of the (to them) monstrous heresy of cherishing a belief in spirit communion and the existence and action of those wonderful gifts which were once considered the very life of their system. Nothing was plainer of perception than that the great heresy of the Christian Church—the reformer of Nazareth—the apostles and the early Christian fathers, not only believed in communion with the spiritual world, but also relied upon that communion to attract attention, and draw about them the unthinking and skeptical among men. A careful study of the history of Christianity, especially before imperial edicts made it popular, would unmistakably demonstrate the fact that the manifestations which we to-day recognize, and trace directly to the agency of the spirits of the departed, viz., the gifts of tongues, of prophecy, of healing by the laying on of hands, etc., were the mighty agents through which alone the Christian Church grew in influence and numbers, and that nothing was more prominent through the writings of the Evangelists than the workings of this wonderful power, sometimes rightly recognized, often misunderstood, yet an undeniable power which aroused the world to new thought and action, and became the foundation of a religion which has obtained a mighty foothold upon the earth. If any one should declare the movements of that time "miraculous," or brought about by a suspension of natural laws, it would be simply assumption on his part, and all who reason have the right to decide for themselves in that matter.

By a clear and concise presentation of the spiritual visitations recorded in these writings, the speaker then showed conclusively their general acceptance, as well as the fact that those manifestations were made under proper conditions, and not at any and all times, as individuals might demand, citing the rebuke of Jesus to those who proposed a trial of his powers, in illustration, namely, "A wicked and adulterous generation seeketh after a sign," &c. It was only natural that these movements, then, were considered miraculous, because the laws that governed them were not understood; but now that the laws that governed them were understood, such a proposition was a manifestation of superstitious folly.

The Spiritualism of Christianity the speaker showed by illustration to have been much like the Spiritualism of to-day. Passing from the New Testament writings, by exceedingly interesting quotations from the works of the Christian Fathers—Theophilus, Cyprian, Origen, Justin Martyr and others—he showed that the belief in spirit communion was universal with them, and from the fact that the common belief of the Church until the third century, when its life began to be sacrificed to forms and ceremonies, in stirring language he declared that the altars of Christianity to-day were the crucifixes of skepticism, and the priests who ministered there were the teachers of unbelief.

Recognizing the fact that could not be denied, that Christianity was based upon the Spiritualism which to-day is fast fading to despatch, what excuse can be made for the loss of the very gifts which have made it the most powerful and living thing? If theologians declared its evidences to-day insufficient, they reflected, doubly upon the past, and struck a deadly blow at the foundation of their great temple of belief. By what right could they say these things were in the past, but now there is no longer any necessity for them? Are there no unbelievers to-day in immortal existence who demand the evidence of that existence? Are there no sick to be healed? Have the poor ones who have passed off as lost, and whose names are on the list of the lost, no power in the realm of the spiritual to-day that would save them from utter skepticism upon the few scattered crumbs that fall from the tables of the old? The great founder of the Christian religion declared all these signs and gifts shall descend upon "them that believe." Who, then, are the Christians—taking his definition—those who insist upon it that these things cannot be, or those who make open manifestation of these gifts? With all charity for the Christian Church, regard for the truth and the welfare of the world, and the fact that the popular system of the speaker is placed upon trial to-day before an unprejudiced judge, it could not present one particle of such Christianity, and would stand before the world a convicted pretender; the shell only was left, the old cracked shell from which the kernel had gone; the Spiritualism which gave Christianity its birth, which nourished it in its infancy, which strengthened it in its growth, and which was its pride and glory in its maturity, having gone as far as it could go in that form, and left it to be natural decay and consequent to broader, more universal work permeating the great soul of humanity, arousing the world to new thought and action; and its effects must be beneficial, breaking down the barriers of sectarianism until mankind would finally become one true brotherhood, knowing no hated sinner or favored saint.

This Spiritualism it was which, as of old, aroused all the bigotry and intolerance of the Pharisees of the popular church; now, as of old, they are to go in that form, and left it to be natural decay and consequent to broader, more universal work permeating the great soul of humanity, arousing the world to new thought and action; and its effects must be beneficial, breaking down the barriers of sectarianism until mankind would finally become one true brotherhood, knowing no hated sinner or favored saint.

A fine inspirational poem closed the discourse, which was listened to with rapt attention from beginning to end.

Free Thought.

"INVESTIGATOR" AND SPIRITUALISM.

BY HAROLD TYNDALE.

To the Editor of the Banner of Light:

I feel compelled to express my delight at the essay by "Investigator" in the "Banner" of March 20th. The tone of the article throughout is so fair and fearless, so assertive though gentle, and so ably done, that it impresses me with the merit of the author in mind, morals and manners. Do you not think it would be advisable for many other writers on the subject of Spiritualism to omit their abuse of Christianity? Do they not, by their intolerance, show their fear of that which they abuse, or at least invite suspicion in that direction? Christ and Christianity are all right; not one word or deed of Christ's but meets the approval and admiring love of our hearts. We should not forget that others are entitled to credit for honesty, as well as ourselves.

Spiritualism—as is the case with all truths—must be assertive to be of avail; let it be so without turning aside to find opposition, or to make it, and seemingly invite an easy martyrdom. If we are found fault with, let us look into ourselves to see how much we deserve of the censure, and endeavor to so live as to disarm opposition. Of all teachings it seems to me the most loving; and of them all Spiritualism is emphatically the one that requires the least defence. The world knows it as the power to come, in spite of all sneers or fears to the contrary.

As to the numbers of its believers, they are countless; the churches, as "Investigator" says, are full of them. Scientists, as the rule, are the only active opponents, and science does not persecute. It is but natural for men who have made ascertainable fact the basis of their investigations to want proofs palpable to themselves. So far, the spirits have seldom forced their knowledge upon men, but they have ever been more than willing to give evidence, and the strictest method of science may have proofs indisputable if he will patiently investigate, for which he is better qualified than any other man.

I venture to assert that there are but few men or women arrived at the age of forty years but have had in their own persons something or other to happen that neither their philosophy nor their religion could account for—some experience of occult working that evaded any other explanation than the interposition of spirits, and yet how many there are who dare not avow the thought for fear of being called silly and superstitious.

Another point and I have done: Is there not on the part of some, even zealous Spiritualists, a tendency to trifle with the subject? I have been led to think a good deal about this error (to my mind), and have been pained by the lack of earnest reverence in some. The only explanation I can offer is "As ye seek so shall ye find." If you want earnest and honest assistance, be honest and earnest yourself; if you want light, truth and love, let yourself for their reception; if you want good to yourself and others, seek for it.

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Light Spreading.

The Rev. Dr. Holland, Rector of St. George's Church, Episcopalian, of St. Louis, has preached a discourse against eternal punishment, which has very naturally made a deep impression in the community where it was pronounced. It is indeed an eloquent and thoughtful production, from which we are glad to make the following extract:

"Another theory of eternal punishment assigns its reason of retribution to the eternal consequences of evil. The corruption of a bad act spreads like a pestilence. Temptation transmits its taint from a single victim to his associates, and from each of them to many more associates, and from all of those to others, numbers which multiply themselves by generations into an innumerable army of miscreants. Also, there may be, somewhere in the universe, other races besides our own on probation, and these races might be seduced by the temerity of human wickedness unless deterred by the knowledge that it incurs the most terrible penalty Omnipotence can inflict. The fallacy here consists, as with the first theory, in measuring sin by other standards than its capacity and motive. The evil consequences of a deed may be interminable, but the deed's responsibility is limited by his ability to foresee, and his purpose to entail them. That he can employ eternity as a logical form of thought does not imply that he has any such conception of it as really and definitely qualifies his character and conduct. On the contrary, his idea of eternity is mainly a negation. It is his name for the unknown beyond the reach of conception. Besides, it is not the sin nor its consequences that justice deals with, but guilt; and the motive must be eternal to constitute eternal guilt. For if the motive were reckless enough to intend endless misery against God, still it would be but the momentary freak or frenzy of a weak and ignorant creature, who, whenever he discovers the dire calamity of his intention, will surely repent of it in sackcloth and ashes. As for hypothetical races on probation, it is as easy to suppose that they do not exist as that they do, the one supposition being as valid an argument as the other; but even should they exist in part of antiquity, punishment for their benefit would not be a transaction of justice such as pertains only to the relations between God and the shining soul, but a project of administrative expediency, the ruse and makeshift of policy. Very difficult any theory of eternal punishment will find it to convince a soul of earth that it ought to agonize in hell as a spectacular warning to the doubtful morals of the moons of Jupiter. Puny the virtue, it will think, and not worth nursing, that needs a perditional flame of crackling sensibilities to keep it warm! Crazy the God, and to be mourned for, indeed, who with all his regal clemency has not wisdom and power sufficient to control his subjects without becoming himself the chief subject of his dominion! Better that his government should end in the extinction of all its subjects than that any should be saved by an act which, to their contemplation, must demonstrate his divinity. What more likely to cause the moral anarchy such an act is imagined to defend than the example it would present of a monarch who subordinates right to kingcraft and rules in majesty of dishonor?"

"The Rutland Globe" Criticized.

To the Editor of the Banner of Light:

In a recent issue of your paper, Harvey Hóves speaks of the above-named sheet as "embracing every favorable opportunity to ridicule and belittle Modern Spiritualism." My experience with that paper is entirely the reverse. While stopping in Rutland, some twenty months ago, the Rutland Herald took up pen against the Eddy Family's manifestations as being genuine; it also published lengthy articles from noted Spiritualists corroborating their views. The Rutland Globe opened its columns to those who took the side in favor of the manifestations as being genuine and produced by an intelligent power outside of the family, but by and through the chemical forces of the family. The paper published an able article from the pen of an ex-judge, in de-

fence of the Eddy Family and the genuineness of the manifestations witnessed there. I also wrote out my experience with the family, which was published.

If the Globe has changed its course of action, that is its privilege; but let Spiritualists thank the editors for their valuable services at that time, when most of the inhabitants of Rutland and Chittenden looked upon the manifestations with suspicion, as some of the leading Spiritualists had publicly denounced them as cheats and frauds.

I do not know of a local paper that has done a better work for the cause than the Rutland Globe. Yours for Justice, A. S. HAYWARD.
Boston, May 22d, 1875.

THE EVIDENCE OF PROGRESS.

BY WARREN CHASE.

Constantly traveling most of the time for the last twenty-five years, speaking and writing on the subject of our philosophy, we have had probably as good chance to observe its progress and changes as any one in this country connected with it. Formerly it was quite rare to meet with a good medium, and often when in the house where there was one we would not be informed of the fact, as there was a shrinking back from the subject and fear of being exposed as a medium, not as a cheat, for there were far less frauds then when the cause was less popular and the inducement so much less.

Now we find mediums and private modes of communication in a majority of the families we visit—and they are many—and these open doors to spirit-life used constantly by the family, till there is often as frequent and ready correspondence, consultation and counsel with the invisible friends and deceased members as with those still in the form. It is rapidly becoming a part of domestic life and household pleasure to chat with the spirit-friends at almost every leisure hour by some of the many modes of carrying on conversation.

In the West, where we have spent most of the last five years, they use the dial, the planchette, the tipplings, writing by hand of medium, and occasionally, but more seldom, raps; and many rise above all, and get messages through trance and vocal organs of mediums. Tests are much less frequently demanded, and come more frequently for not being called for. The people are becoming acquainted with the nature and relation of that life to this, and are not so arbitrary in insisting on their own modes of governing the intercourse, and consequently it is rapidly improving and being more and more highly appreciated.

It is highly encouraging to us to see this spread and acceptance into the domestic circles, and also, as is really the case, into the best and most intelligent families, who go on with their business and social life with the outer world, and are constantly improving by their intercourse with a higher and better society on the shore of the summer-land. People are not now ashamed of mediumship, nor of the intercourse, as they were even ten years ago, and not unfrequently ask the minister, if he visits them, to take part in the exercises; but as he has to preach for a living, and to preach a trust it as a power that will ruin his business of creed preaching, he is not likely to come often to such families, or, if he does, he soon begins to lose his faith in Christianity, if he had any.

We have often been surprised at the assurance of many families that the clergyman had been in and chatted with the spirits and gone away apparently pleased, and sometimes would come the further statements that such clergyman had in the pulpit denounced in severe terms such claims to spirit-intercourse, and never more came to the house. It is certain that the clergy are aware in many places that they have lost and are constantly losing the best families out of their churches and congregations by this intercourse, for such cannot act long hypocritically or support the church that uses all its power to prevent the highest and best knowledge and greatest comfort the weary earth-soul can get in this life, and try to feed on the dry husks of creed instead.

The effort of the churches to resist or even retard Spiritualism by revivals the past winter has been a complete and signal failure in the West, and probably everywhere. So far as we can learn, the preachers and churches are chagrined and mortified at the character of the few converts they have made by revivals, and they seem to know that the conversion will not last, and hence get all the money and support they can from them while the heat of the passion is up. Knowing it will soon cool off and then they will be as worthless to the church as before. Our Protestants are getting nearly as wise as the Catholics in ascertaining the financial status of the converts and taxing them accordingly for the Lord and his treasury.

How widely different is our system. We tax nobody, and while good speakers and mediums capable of teaching the philosophy to intelligent people and honestly devoted to their work have all and more than they can do and amply pay, the incompetent, and sometimes the competent, before they are sufficiently known, are starved out, having no organic system to fall back on as the ignorant, stupid, and corrupt preachers have in their churches.

It is a blessed affair this opening in the private family of intercourse with the spirit-world.

(From the New York Daily Graphic.)

Wallace and Spiritualism.

It having been asserted that Mr. Alfred R. Wallace, the eminent English scientist, had withdrawn himself from the spiritualist movement, I am fortunately able to prove the contrary. The following extracts from a letter just received by me attest his continued interest in the subject:

THE DELL, GRAYS, ESSEX, May 2, 1875.

Colonel H. S. Olcott:

I have to thank you for the honor you have done me in dedicating to me, jointly with my friend, Mr. Crookes, the interesting record of your investigations. I have read it with very great pleasure, and only wish it could have a large circulation in this country as it deserves. Its fair and impartial spirit, as well as its great literary merits, would greatly aid in that reaction of modern thought against modern materialism, which is becoming every day more evident. I have myself seen nothing half so wonderful or perhaps half so convincing as you have seen, and I think you underrate the value of your investigations at the Eddys when you infer almost to the last that they might be impostors to some extent, and that anything is wanting to make the evidence conclusive. Whatever was wanting, however, is fully supplied in the case of Mrs. Hoyer, and the one case supports the other.

** Hoping that you may have further opportunities of investigating and popularizing this important subject, Yours faithfully,
ALFRED R. WALLACE.

The opportunity hoped for by my friend outside correspondent will be afforded in the organization of the "Miracle Club."
HENRY S. OLCOTT.

* As I do not feel at liberty to publish the names of my patients, I have used initials. The names are, however, in the possession of the editor of the Banner.

To Book-Buyers.

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

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

The Proof Palpable of Immortality.

This grand work by Epes Sargent, Esq., which is for sale by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston, is receiving much attention both by readers at large and the cultivated minds of the age, and is sure to accomplish direct results the far-reaching importance of which time alone can demonstrate. We would recommend the work to the attention of all investigators who desire firm ideal ground on which to stand as they try to follow, in thought, the beckoning hand which the spiritual phenomena and philosophy extend, calling them out from the shelter of preconceived notions and long cherished beliefs. The confirmed Spiritualist should read this volume, that he or she may attain to some idea of the immense advances which the cause is making, and the wide circle of evidence which it is able to command as proof of its verity.

In writing from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of independent free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

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Editorial Department of this paper should be addressed to
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TON, MASS.

The Spencerian Philosophy Against Spiritualism.

In the philosophy of Herbert Spencer all *a priori* arguments for the existence of an intelligent and moral creator and governor of the universe are ruled out. Yet Mr. Spencer did not hesitate to say, in an interview with Professor Gunning, that "he rejects Spiritualism on *a priori* grounds." The measure he quotes out to the reader is dispensed with in the case of his own intuitions. These are to be taken as a conclusive argument against Spiritualism, but no intuitive argument is to be admitted by his philosophy when the questions of a God and a future life for man are to be considered by others than Mr. Spencer himself.

In the June number of the "Unitarian Review and Religious Magazine" Mr. John Pindar Bland presents a very fair and concise summary of the philosophy of Spencer in its relations to the dogmas of Christianity so far as these include belief in Deity and in the immortality of the soul. With the aid of Spencer's American expositor, Mr. John Fiske, librarian of Harvard College, who, after demolishing Agassiz, flourishes, in his "Cosmic Philosophy," a sword of lath against Spiritualism, stigmatizing the latter as "totoemism," Mr. Bland gives in a brief space the full meaning and drift of Spencer's philosophy of evolution.

This philosophy teaches that the solar system and all it contains has passed from nebulous matter to its present condition by a process of natural, phenomenal sequence, uninterrupted and unbroken by any extraneous interference. That its condition at any particular time during the process has invariably depended upon, and been conditioned by, its state at the time immediately preceding, and that its condition at any future period depends solely upon that of the present. It teaches, further, that all we can ever know of mind or matter are phenomena; that these phenomena postulate the existence of a Something of which they are the manifestations, a Nomenclature or Force, which is and must forever remain unknown to us—except in so far as its nature is revealed in and manifested through phenomena.

The evolutionist tells us, "It is impossible to call that being good, who, existing prior to the phenomenal universe, and creating it out of the plenitude of infinite power and foreknowledge, endowed it with such properties that its material and moral development must inevitably be attended by the miseries of untold millions of sentient creatures for whose existence their creator is ultimately alone responsible. In short, there can be no hypothesis of a moral government of the world which does not implicitly assert an immoral government."

The earth, according to the evolutionist, is suited to its inhabitants, because it has produced them, and only such as suit it live. There is no love or intelligence in the case. Man is the natural product of the earth, the organized product of inorganic matter, and differs only in degree from all other organisms. What we call a soul or spirit is nothing but a sum of states of consciousness which are but the inner relations in an organism produced by external relations in the environment; they have been gradually evolved, and have slowly passed from physico-chemical to psychical states. The continuous adjustment of inner to outer relations, which both constitutes life and maintains it from moment to moment, is a process which, at first purely physiological, becomes ever more distinctly psychological.

Thus it will be seen that the Spencerian philosophy teaches virtually the non-existence of God and the non-immortality of the soul. No wonder it expresses so much anger and scorn toward Spiritualists, for its very life depends on the negation of Spiritualism. The facts of clairvoyance and spirit-materialization must annihilate a system which would ignore the unseen universe of spirit and make of man nothing but an evolution from a clod in which spirit and deific power had no part. Well may Mr. Fiske rave and fume about "totoemism;" and affect to spurn Spiritualism with the grand air of one well crammed in the jargon of the schools, and play-

ing the philosopher. Unfortunately for him and his master, the facts are against them, and facts will win ere long in spite of shallow contempt and imbecile ridicule.

In view of the progress which the evolution philosophy is making, we are glad to learn that Dr. J. R. Buchanan of Louisville has nearly completed his criticisms on Spencer, Hamilton, Kant, Hegel, and other philosophers, and that he will soon give them to the world in a published form. Having the key of Spiritualism wherewith to aid him in penetrating the obscure labyrinths of psychical and physical inquiry, he will move on the right track; and we anticipate a work that will do much to show that the philosophy which would have us believe in a godless universe and a soulless humanity is unsound and false.

The Silent Sculptor.

When we say that time works its visible effects upon us, in respect of our form, our organs, our spirit, and, above all, our expression of countenance, we intend to say that other influences, subtle, yet substantial, operate through the opportunity which time allows them. A friend sends us an essay from an old paper on the positive effects which are wrought by these influences, evidently with a wish to see further commentary on so pleasing a subject in the same direction. It suggests a great many lines of thought, agreeable and the opposite. Who presumes to deny that cruel men—the sensualists, the bullies, the avaricious and the envious—proclaim their true natures in their faces, their speech, their manner? And what may that mean but, that the dominant passion in each one compels the submission of every faculty to its command, and that the reigning thought shines out day by day in the eye, on the lips, in the cast of the brow, and over the entire countenance, until it becomes stamped there ineffaceably? After that part of the work is done, then the nature and the expression continually incline more and more to coalesce, until they are grown quite together. The man and his nature cannot be divorced. Of course none of us can change his temperament, and that rules everything primarily in character; yet it is possible to make wonderful modifications and improvements of it with care and constant attention, so that the crabbled fruit shall become the mellow and luscious; the rough and wild become the gentle, and the sour become the sweet. That is just what we are sent into the world for—to cultivate ourselves like gardens, not to make money and leave it behind, ourselves being bankrupt.

It is our leading thought, the one that chiefly possesses and controls us, that is the silent sculptor in making the expression for our faces; the posture for our forms and the shape and conception of our manners. That carries a chisel in its tireless hand whose work, delicate as it is, is going on without intermission. Emerson presents this very striking idea with felicitous effect in one of his earlier essays. We cannot cite ourselves. We are forced to tell others what we are continually. The open, calm, sunny face—what does it bespeak but the spirit at peace, aspiring for the true and good, desirous of benefiting all within its reach, and its presence everywhere a benison? The look of faith is written all over the countenance in legible lines, and so is that of distrust and disbelief. Envy stamps itself in the sinister cast of the eye, on the expression of the one who inwardly addicts himself to it. The hypocrite, even when most brazen, wants that reposeful look of innocence which requires no effort to palm itself off upon others for what it is not. The generous and magnanimous soul speaks in a face that says it is not easily disturbed because it thinketh no evil. What passes by the name of shrewdness is as likely to be the most deceitful of qualities, for it so publishes its character to others that they are at once put upon their guard. It is truth and beauty of character alone that attract others to the possessor, and that not because those qualities are as yet expressed in their perfection as because they are only striving for day by day. This constant striving is the work of the silent sculptor, which is the prevailing thought of the individual.

English Curates.

The same changes are going on silently in the English Church that are to be seen in the Ecclesiastical system of the United States. One of the interesting items in evidence on the subject is the falling off of recruits for the ministry. Young men at the Universities are less inclined to enter holy orders. Curates are poor, in fact poorer than ever, especially since the price of coal is nearly double, and their meagre pay remains as meagre as ever. The sons of the gentry look askance at the Church, in comparison with their former style, and it is freely admitted that the social condition of the clergy has been greatly changed within the past fifty years. Many of the clergy now being admitted to holy orders have not had the advantage of an University education.

The higher post of living has something to do with it; but why should faithful clergymen, who have worked twenty-five and thirty years for the cause they espoused, be kept down to the low pay of five hundred dollars a year, and younger and less experienced favorites be jumped over their worthy heads by the appointing power of the Bishops? It is this favoritism, together with a grossly unjust and unequal distribution of the Church revenues among the clergy, that is responsible for this condition of things; but, more than all, it is to be considered that light has of recent years been let in upon the English, as upon the American Church, and the better class of minds have been released from the thralldom of creeds whose life and serviceability had been worn out before the fact was really suspected.

The Indian Ring.

Prof. Marsh contradicts certain statements published in the New York Times "undoubtedly by the Indian swindling ring relative to his interest in the Indian question. He does not retract one word of the criticism he made on the management of the Indian Bureau, and says that he has evidence of fraud, not yet made public, practiced on Red Cloud and his tribe, which he is ready to give before any proper tribunal.

By reference to calls on our eighth page it will be seen that the Friends of Human Progress of the State of New York will hold their annual meeting at Waterloo, N. Y., and the Henry County, Ill., Association of Spiritualists its regular Quarterly Meeting in Cambridge, Ill., on Saturday and Sunday, June 12th and 13th.

Mrs. Seaver's materialization séances in this city are said to be doing fine by the majority of her visitors. Not having witnessed them, we cannot speak from knowledge upon the subject.

The Restoration of Union.

Above all other things, in these times, is it gratifying to Spiritualists to witness the multiplying manifestations of fraternal feeling which are making between the people of the North and South. The religious associations have some of them become addicted to this most desirable habit, and, the other day, the convention of physicians at Louisville made a similar demonstration. These scenes are all reassuring, and tend to restore the confidence in the perpetuity of this blessed Union which the events of the past few years have so greatly shaken. All our readers will remember the eloquent speech made by Gen. Bartlett at Lexington, at the time of the Centennial celebration, in which he appealed with such power for the revival of a spirit which would speedily make the men of both sections one again. Nor have they so soon forgotten, either, the prompt and hearty response that came from more than one distinguished Confederate officer of the South.

Not long afterwards, when Gen. Bartlett returned to his new home in Richmond, a large number of ex-Confederates, including general, field and staff officers, gave him a serenade at his residence. They gathered to return him their heartfelt thanks for his Lexington speech. Gen. Bradley Johnson spoke for the rest, in a strain of subdued eloquence befitting the occasion. To which Gen. Bartlett made answer in a most felicitous speech, from which we cannot refrain from making the following extract:

"I only spoke the hopes and feelings of my people. The chord of love and harmony was there, and only waited for the touch. The chief defect in the great fabric of our Union, which, while it existed, rendered a perfect harmony of interests impossible, has been rudely swept away, leaving a structure more permanent, more full of glorious possibilities than our fathers dared to hope for. To cement this Union on a sounder foundation and avail ourselves of the promises of the future is a solemn task, well fitted to these Centennial years. As soldiers, who fought the battle out in good faith, you can wield the strongest influence for peace and right. Your worst enemies at the South are the few men here and there who talk more bravely than they fight, and it is the same at the North; but the people, there, tired of these politicians, whose votes are still for war, are fast replacing them by men of less selfish purposes, whose views are bounded by no narrow lines of State, or section, or party, but who desire justice and prosperity for all. The war through which we passed developed and proved on both sides the noble qualities of American manhood. It has left to us soldiers, once foes, now friends, a memory of hard-fought fields, of fearful sacrifices, of heroic valor, and has taught us a lesson to be transmitted to our children: that divided we were terrible, united we are forever invincible."

Since then the Mecklenburg Declaration has celebrated its Centennial in North Carolina. There was present a multitude of men from that and other States, among them Gov. Chamberlain, of South Carolina, and Gov. Hendricks, of Indiana. George Bancroft sent a letter, full of patriotic sentiments. The speeches of both the Governors named were extremely good, and we wish we had room for the larger part of both of them. After going rapidly over the growth of the country during the last hundred years, Gov. Hendricks said that "from the very beginning the true theory of the respective relations of local and general governments were clearly defined. Has the statesmanship of a hundred years devised a better plan than was put forth by these brave and far-sighted citizens of North Carolina? The same great principles are still discussed, and remain yet to be authoritatively settled." In one year after the Mecklenburg Declaration was promulgated, North Carolina was one of the thirteen States combined for the common weal. Then commenced the career of the Union of States which has resulted in the present strength and prosperity of our common country. As North Carolina, after making her Declaration, joined with the other Colonies in a general Declaration of Independence in 1776, so, having celebrated the first year, she should join with all the other States in celebrating the second at the great Centennial to be held in Philadelphia in 1876."

There were loud cries in response of "We will!" "Yes, yes," said the Governor, "we hope then to have the pleasure of taking North Carolina by the hand, so that there, she, with South Carolina, New York, Indiana, and all their sister States, may show to the world what one hundred years of free Government has done for this country in such résumés as these; and in the feelings they engender the hope of such a union as we need. He would not speak of late troubles between the sections. Those troubles were settled, and should be further settled by good and just government. But we are getting along toward a final settlement, when we come together and rejoice together; so, as one Governor, he hoped then to take Governors of all the other States by the hand, and rejoice in a Union without flaw, a Union that cannot be broken." And these sentiments were received with applause by the people. They are precisely the sentiments which all men, of both sections, are impatient to see restored in all their vigor, that harmony may prevail everywhere under the same Constitution. Nothing is more true than that only as we stand together can we enjoy mutual protection and prosperity. There is an end of true liberty on the American Continent when we become a mass of rent and discordant States, without fraternity and peace, having different aims, and pursuing only certain ruin. There is no hope for the Continent but in our continued union.

We printed our issue for May 22d a standard article entitled "The Truths of Spiritualism," which was originally published in the Belleville (Ill.) Democrat of the 13th ult. We have since received an interesting letter from E. W. Primm of that place, wherein the medium through whom the article was written is endorsed and valuable information given concerning the material rendering of the message. We shall publish this letter next week.

Mr. W. M. Brackett's series of paintings, four in number, representing the capture of the salmon, are five specimens of the exquisite skill of this talented artist. The beautiful fish, the water, the surrounding landscape, are all reproduced with surprising naturalness. The pictures are now on private exhibition at the artist's studio, 41 Tremont street, this city, and are valued at twenty-five hundred dollars.

Mrs. John Collier, who has just arrived from England, is giving regular séances at her residence, 23 New Bridge street, West Springfield, Mass. Dark circles for spirit voices, Monday, Wednesday and Saturday evenings. Mrs. Collier is willing to accompany her husband during any lecturing engagement and give sittings. Address, Lock Box 167, Springfield, Mass.

Spiritual Seances at the Parker House.

Mr. Charles H. Foster, the well-known reliable test-medium, has given séances as above during the past month to a large number of our citizens, including many wealthy and highly respectable persons. People from the country have also visited his rooms; and all, with one accord, pronounce Mr. F. the most wonderful medium in existence. A gentleman from Portsmouth, N. H., called at our office on Saturday last, after visiting Mr. Foster, and gave us a very interesting account of the sitting. A deceased daughter was announced as being present, and her name given in full, when the medium's hand was influenced and a letter from daughter to father was written and properly signed, which the gentleman assured us he was positive came from his angel-child. An apparently happier man we never saw.

Owing to the earnest solicitation of his hosts of friends, Mr. Foster has consented to remain in Boston during the present month, in order that those who have not availed themselves of the opportunity of visiting him may now do so. They can secure séances in advance on application to the medium, at Room 187, Parker House, School street.

Universalism on the Decline.

From the time that Universalism crystallized into a sect, Dr. Miner becoming the controlling spirit, it has been waning in Boston, and quite likely in other localities. "In 1847-8, according to the Boston Directory, there were six Universalist societies in the city proper—1, Hanover street; 2, School street; 3, Warren street; 4, Canton street; 5, Chardon street (Rev. Mr. Plumb); 6, Free church, in Samaritan Hall, 350 Washington street (Rev. Mr. Cleverly). The next year, 1848-9, there were five—Hanover street, School street, Warren street, Chardon street and Cocituate Hall (free). The following year, 1849-50, there were four—Hanover street, Warren and Canton streets. Dr. Miner had then got well into the saddle of his hobby to make a strong, respectable and liberal denomination, and the decrease has continued till now only *Columbus* and *Shawmut* avenue churches are left. The Universalists have lessened indubitably in the city of Boston within a quarter of a century." At this rate of increase [decrease] what of their next centennial? Given this problem: a hundred years of Universalism in Boston with an outcome of two churches—to ascertain the time of the world's conversion and salvation!

The Free Lecture Association.

Of New Haven, Ct., we are informed, has been holding meetings every Sunday, in that city, for the last fifteen months, employing excellent speakers, and affording the inhabitants there many and varied intellectual treats. This organization has struggled against not a few difficulties, pecuniary and otherwise, but the amount of work which has been accomplished amply repays its members for all their efforts. The financial burden has heretofore mainly rested upon two liberal-hearted gentlemen, Messrs. Frank Hemenace and E. R. Whiting, whose labors to keep the society in existence, are worthy of all praise; but we are informed that the Advisory Committee are now making arrangements to issue stock in shares of fifteen dollars each, with a hope that a sufficient number may be disposed of to place the society on a sound basis monetarily. We hope this will be brought to pass. The friends in New Haven should use their best efforts to keep so useful an auxiliary of the cause in active operation in their midst.

"The Age of Brain."

Dr. Bland, the phrenologist, opened a course of lectures in Wesleyan Hall, Boston, on Thursday evening of this week, with his lecture entitled, "The Age of Brain." The subject is a good one, and the Doctor handled it with his characteristic ability and learning.

This occasion was Dr. Bland's first appearance before a Boston audience, but he was well received by our lecture-going people, and he acquitted himself so well as to win a high place in their esteem and appreciation.

His next lecture will be given at the same place on Wednesday evening of next week; subject, "The Philosophy of Marriage." In this lecture the Doctor attempts to show that phrenology, understood and applied, will prove a panacea for all the matrimonial ills that go adrift society.

The Doctor has taken rooms at the Park House, near this office, where he will be glad to see his friends, fraternally or professionally.

Hot for the Lake!

Bear in mind, friends, that the First Grand Union Picnic of the season of the Spiritualists of Boston, and vicinity, will take place at Silver Lake Grove on Tuesday next. As Drs. Gardner and Richardson know well how to manage such affairs, and as some of our ablest speakers are expected to address the assembly, no doubt a large concourse of people will be present. For price of the excursion tickets, time of starting of the trains, etc., see the managers' advertisement elsewhere.

Lynn, Mass.

The Spiritualists of Lynn closed their meetings for the season last Sunday. Their speakers have been Mrs. Nellie L. Palmer, H. P. Fairfield, William Denton, Mrs. Nellie J. T. Brigham, J. J. Morse, and J. M. Peabody. Some of these are already reëngaged for next season.

"Familiar Spirits," the necessary conditions for spirit return, etc., receive attention on our sixth page; D. D. Byerley, of Philadelphia, lost on the "Morning Star," speaks to his friends; Joshua Harrison, of Dover, N. H., gives advice concerning his sister; and William Sanford, of Blackstone, Mass., wishes to reach his father.

We acknowledge the receipt of one dollar from "A Friend" and fifty cents from Mrs. Mary Webster, in aid of the poor invalid, Austin Kent, of Stockholm, N. Y. Those disposed to strew flowers along his pathway of thorns can do so in no better way than by aiding him pecuniarily. Thanks.

Bateson's "LYCEUM" is on hand for the delectation of the little ones. Circulate it, friends, for it is full of good things. Address for terms, etc., P. H. Bateson, publisher, Toledo, O.

A Review of our foreign spiritualistic exchanges, by Dr. Ditson, will appear in the next issue of the Banner.

Social Meetings.

On the evening of Thursday, May 20th, a large assembly took place at No. 40 Dover street, Boston, in honor of Mrs. Emma Blake, formerly of Portland, Me. The meeting was arranged by Mrs. M. J. Folsom; the services consisting of singing, recitations and volunteer remarks, in which Mrs. Tucker, Cora Stone, J. William Fletcher and Susie A. Willis Fletcher, Mr. Frank White, Charles W. Sullivan, Belle Bacon, William S. French, Prof. Whipple, Dr. H. B. Storer, Moses Hull, Anthony Higgins, Jr., Dr. Dillingham and others took part. Mrs. Blake also replied to the many good wishes expressed. The exercises closed with dancing.

The birthdays of Mrs. James Blodgett, 92 Gore street, East Cambridge, Mass., and Mrs. H. W. Cushman, the well-known musical medium, of Wyoming Station, Melrose, were celebrated at their respective residences on the evenings of May 25th and June 1st—the friends assembling in large numbers on both occasions, at singing, social converse, and volunteer speeches by the friends usually attending the regular weekly meetings, combining to make interesting the passing hours.

J. J. Morse

Closed his engagement before the Free Lecture Association, at New Haven, Ct., with the last Sunday in May, having been greeted throughout its extent by appreciative audiences. At the conclusion of the last lecture the President took occasion to speak in high terms of the results which had flowed from his efforts there. Mr. Morse now goes to Philadelphia, Pa., for the month of June, where he will speak each Sunday morning and evening at Lincoln Hall. His address during the month will be 119 North 14th street, Philadelphia. He will accept of calls to lecture on the last two Sundays of July, in or near Boston. He will return to England in the fall, purposing to sail from New York on the 9th of October next.

Colby & Rich offer for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, a highly interesting and valuable work, entitled *THE HEREAFTER*, by Daniel W. Hull. The book aims to present scientific, phenomenal and biblical evidence concerning the verity of a future life, and is the immediate fruit of a course of lectures delivered by its author at Memphis, Tenn., in 1873. The scope of the book is extended, and the matter well digested, and it is a good volume to put in the hands of investigators.

The Lecturing Committee of the American Spiritualist Institute have arranged for a short course of lectures to be delivered Sunday afternoons at Rochester, N. Y. during the month of June. Mrs. Emma Hardinge Britten will speak next Sunday, June 6th, at 2:45 P. M. The public are invited. Dr. T. B. Taylor will lecture the following Sunday, June 13th, at the same time and place, and other good speakers will follow in the course.

Colby & Rich have on sale the "Wells" magazine for June, also the various publications put forth by S. R. Wells & Co., 737 Broadway, New York City. The mandate of physical change has withdrawn the Professor from the field of reform wherein he labored so valiantly, but his estimable wife, Charlotte Fowler Wells, still conducts the business of the firm.

Frank T. Ripley is about to visit the West in company with Mr. Ira Davenport, father of the Davenport Boys. Those in Boston who desire his services as a test medium will do well to visit him at once at 46 Beach street, as his stay in this city is drawing to a close.

We received just as we were going to press, and too late for publication, an article from the pen of Col. H. S. Olcott, entitled *A Word with Mr. Hazard*, which we shall print in our next issue.

We acknowledge, with thanks, the receipt of a fine basket of May flowers from "SAR BRIGHT."

A New Movement.

It being known quite well that there is at this time throughout this country a great waste in spiritual manifestations—being frequently exhibited before illiterate and unappreciative audiences—the Spiritualists of this city, desiring to make the most of these God-given truths, in a moral and intellectual way, have, after due notice, elected a standing committee to receive and introduce genuine mediums to their society, to assist them at their public séances by preserving order, and applying necessary tests against imposture.

We, the committee, therefore send forth this invitation to mediums who desire to entertain and instruct the people with either physical or intellectual manifestations, to meet with our Societies in this city, and they shall be provided with halls, cabinets, and such other things as may be necessary for their illustrations of spirit-power.

J. B. NEWBROUGH, Ch'n, 128 W. 34th street,
E. D. CULVER, Secretary, 114 Nassau street,
H. J. NEWTON, 128 W. 43d street,
E. P. MILLER, 41 W. 26th street,
MRS. JEWETT,
MRS. LANE, and others.
New York, June 1st, 1875.

Persecution of Spiritualists in Paris.

M. Buguet has turned out to be a thorough scoundrel. He has made a confession in which he asserts that he has not taken any genuine spirit photographs, the result of which is that he has been liberated on nominal bail, whilst the innocent Leymarie, against whom the priests are very bitter, is still incarcerated in jail. Some of Buguet's pictures are too well authenticated to be explained away, and some, there is no doubt, are forgeries; he is believed to be one of those villainous mediums who will do anything at any time to serve their own temporary interests and convenience. As for Mr. Firmian, a lawyer tells us that no evidence whatever would prove the verity of materializations in any English court of law, for ignorance and prejudice would outweigh all evidence. If this is the case in England, it must be much worse in Paris; this, coupled with the suspicious appearances surrounding Firmian's last séance, makes it appear probable that he will be convicted of imposture, though in all probability undeservedly.—*London Spiritualist*.

Particular Notice.

To the Editor of the Banner of Light:
To avoid disappointments of visitors from abroad, I wish to give notice that owing to the continued exhaustion and illness of Mrs. Elizabeth J. Compton, and by the advice and demand of her spirit guides, there will be no more séances for materialization, etc., held at her house at Havang, until further notice. E. M. MARKEE.
Havang, N. Y., May 26th, 1875.

Charity Donation.

For God's Poor.—From L. Goodman, South Amherst, Mass., \$1.00.

Banner of Light.

BOSTON, SATURDAY, JUNE 5, 1875.

Anniversary Week: Annual State Convention of Spiritualists at Rochester Hall, Free Religious Society: Woman's Club: Meetings at Investigator Hall, etc., etc.

Anniversary week has come and gone. This year the regular arrangement by which rain was "in season" during its entire continuance for almost twenty years, was interrupted; from some inexplicable cause, and the morning sunshine flooded the streets, and the cool winds of the afternoon made pleasant the sessions. The usual Society meetings, theological, spiritualistic and reformatory, were held, and it was well observed by the Boston Advertiser—which paper to one will accuse of an undue leaning in favor of liberalism—that the crowning feature of the discussions had and speeches made, even in the church assemblies, was the evident tendency toward a broadening out of sentiment and its application to points of belief. On the whole, it seems to us that the disciple of free reason can gain much encouragement from the influence which this week, just passed, must have thrown over the hearts and lives of those church-members from the country especially, who crowded the Boston gatherings, and hence with astonishment some of the waiting of faith which they had been accustomed in their seclusion to worship as being almost the direct photographic work of God, openly criticised by the ministers of their own denomination. The seed thus sown will bring forth good fruit. We do not intend to cry out, because of this broadening of church sentiment, that the millennium has come; but still cannot forbear calling attention to it as one of the most cheering signs of the times.

THE ANNUAL STATE CONVENTION of the Spiritualists of Massachusetts was held at Rochester Hall, Boston, on the afternoon of Saturday, May 29th, and the afternoon and evening of Sunday, 30th. Dr. H. F. Gardner, of this city, was appointed President, and John W. Day, Secretary. E. Carpenter made the opening speech, in which he referred to the importance of the work which was being continually performed by Spiritualism, and cited in proof of his position the celebrated discovery, just made by Professor Crookes, that light was to be reckoned among the world's motors.

E. Gerry Brown, N. S. Greenleaf (of Lowell) and Miss Lizzie Doten were appointed as a Committee on Business and Resolutions. They gave, after a brief interval, a partial report, which provided that the time of the Convention be from 2:30 to 4:30 for the afternoon, and 7:30 to 9:30 for the evening session; asked further time, and recommended that the present session be devoted to a conference concerning the erection of a Spiritual Temple in Boston, and the best means for promoting that object. This report was accepted.

Dr. T. B. Taylor then made an earnest speech in favor of organization for effective work in general, and the building of the proposed Temple in particular. To his mind, the only way was the only means of success, and the most feasible plan for bringing this to pass was, to appoint financial agents, male and female, to canvass Boston and the State, visit the people at their homes and obtain the aid which so many stood in readiness to give if they were approached by responsible parties in the right manner. Meetings on each Sunday for mere mutual admiration would never accomplish the desired end.

Dr. Gardner followed, favoring the movement, but announcing his conviction that the Temple, which was at best a matter of the future, would be the fruit of individual effort, rather than the result of donations from the few.

Miss Lizzie Doten, in a stirring speech, recommended that each man and woman upon whom the truth of Spiritualism had dawned should endeavor to take it home to the soul and erect there an altar of light; when that work was accomplished and the radiance thereof flowed out along the paths of daily life, then the temple would arrive when we would erect a temple to Spiritualism; it would be the direct outgrowth of the need of that time, and no adverse power could then prevent our so doing.

Further remarks followed from Mr. Blood, Mrs. B. M. Lawrence, J. H. W. Tooley, who spoke of Science as the sure foundation whereon to build—Miss Doten, Dr. Taylor, Dr. Gardner, Mr. B. M. Lawrence and others, after which the meeting adjourned.

Sunday Afternoon Session.—Convention called to order by President Gardner.

Miss Nellie M. King favored the audience with a song.

E. Gerry Brown, from the Committee on Business and Resolutions, then offered the subjoined report:

Your committee recognize the fact that Spiritualist lectures are put to much less expense by a lack of some system whereby their engagements may be secured. The committee therefore recommend that a committee be appointed to visit the lecturers in their own homes, and by which the interests of lecturers and society may be mutually benefited. We further recommend that steps be taken for this purpose, but feel that such a bureau should be organized only after careful thought and with the willing consent of the American Spiritual Institute, numbering as it does nearly four hundred members, to contain the requisite material. In view of the foregoing, they offer the following:

Resolved, That this Convention recognizes the necessity of the immediate establishment of a Spiritualists' Lecture Bureau in Boston;

Whereas, That such a bureau to be useful and effective should be organized and conducted by a committee of lecturers and society;

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Your Committee would call the attention of the Convention to the coming International Centennial Exhibition in Philadelphia, and to the opportunity it offers to Spiritualists to present to the entire world the cause of Spiritualism in its life and proper light.

It might figure duly and nobly in Category "X," of the classification among "Objects illustrating the efforts made to improve the physical, intellectual and moral condition of man."

The matter is being actively considered in Spain and France—countries where Spiritualism exists against the prejudice of society and religion, rather than as a sect in America and England, in the homes of free thought. The Spiritualists of America should be initiated into a movement, which may be the greatest step made by Spiritualism in our day.

Scientific drawings, paintings, photographs, writings and authenticated facts of permanent materializations would form an interesting and wonderful collection.

To exhibit anything in this direction requires united effort; untold effort can only be obtained through organization; effective organization can be completed only by careful forethought; we therefore recommend that a committee be appointed to represent Massachusetts, if occasion requires.

Whereas, We believe that among these efforts for the improvement of the physical, intellectual and moral condition of man, none are more powerful than those which Spiritualism offers; therefore,

Resolved, That we favor a movement which shall have for its object the exhibition of the materializations in all its departments, and under all its phases, for the instruction and enlightenment of the human race.

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Annual Meeting.
The Friends of Human Progress of the State of New York will hold their annual meeting at Waterville, N. Y., on Saturday and Sunday, the 12th and 13th of June, 1875. The following are announced as speakers, and others are expected. The invitation is general, and the platform free. For order Committee.

Quarterly Meeting.
The next regular Quarterly Meeting of the Henry County (Ill.) Association of Spiritualists will be held in Cambridge, Henry County, on the 12th and 13th of June, 1875. W. E. Jamison will be the speaker.
JOHN M. FOLLETT, Secretary.

NOW READY,
AND
FOR SALE BY COLBY & RICH,
Col. Olcott's Great Work,
People from the Other World.

CONTAINING
Full and Illustrative Descriptions
OF THE
WONDERFUL SEANCES
Held by COL. OLSCOTT with the
Eddys, Holmeses,
AND
Mrs. Compton.

The author confines himself almost exclusively to the phenomenal side of Spiritualism; to those facts which must elicit it sooner or later, to the position of an established science. He says to the world: "Here are certain ethereal facts, admitted by many thousands of intelligent persons in all ages and countries, but never by so many as at the present time. I have availed myself of my opportunities to investigate them, to weigh, measure, test, and probe them as far as it was possible to do so. The result is a series of facts, which, taken together, form a cumulative drama, unparalleled in the history of the world. It is a drama, which, if it is not a revelation, is at least a revelation of the nature of man."

The work forms a large 12mo volume of 492 pages, and is illustrated with some Sixty Engravings, Portraits, Groups, Landscapes, Interiors, Diagrams, Fac-Similes, &c.

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