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NO. 12.

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THE PHILADELPHIA CONSPIRACY AGAINST SPIRITUALISM AN ABSURD AND HUMILI-ATING FAILURE.

To the Editor of the Banner of Light:

Very recent occurrences, at a séance given by Mrs. Jennie Holmes, demand, in the interest of truth, justice and right, that public notice which they can alone obtain through the columns of your ably and fearlessly conducted journal. No one can appreciate more fully than I do the generous indulgence you have extended to those who have taken part in the discussions which grew out of the anti-spiritual imbroglio, concocted ostensibly against Mr. and Mrs. Holmes, but in reality against the cause of Spiritualism. It is with great reluctance I presume to ask your further indulgence in this matter, and I would not do so were it not for the important consequences which are involved in the final conclusions which may prevail in relation thereto.

It will be remembered how continuously the

public journals of the land, for more than a year previously, had spread before their readers the pose of the Katle King fraud," soon followed. accounts of the wonderful phenomena which were taking place at various localities in the presin a constantly increasing ratio, and but a short time would have sufficed to have convinced the masses of the people of the actuality of the spiritlife and the truths of the spiritual philosophy. were the frequent productions of Hon. Robert | pany her. ing to be and known as "Katie King," telligence and ability of these witnesses, and the positive and concurrent testimony they gave of saw the foundation of their faith crumbling bethan a knowledge of the true relation which the temporary earth-life bears to the future eternal spirit-life. With that unscrupulous zeal which has ever characterized those who seek to suppress the manifestations of God's truth when opposed to their own views, a combination was, formed to crush the mediums through whom the Fellger, Capt. Keffer, Mr. and Mrs. Josiah Wood. objectionable manifestations had taken place. To effect this unchristianlike object it was necessary to devise some means of discrediting the mediums and the damaging phenomena which were being nightly witnessed at their scances. throughout for their power and the promptness Money was raised to employ suitable agents to with which they occurred. As the question of the work up and procure evidence which could be. used to prejudice the public mind against them: Such an agent, falsely assuming and playing the part of a sincere and conscientious Spiritualist, attended their séances day after day for months. only to find himself completely baffled in his been fully set at rest, I will confine my statecomtemptible purpose. Everything which occurred at those séances was so absolutely genuine that to undertake to question this would have accomplished the reverse of what was intended. Mr. and Mrs. Holmes were entirely unconscious of the existence of the conspiracy against them and the espionage set over their movements. Had they been acting fradulently and deceitfully, as has since been alleged, they must undoubtedly have betrayed, themselves, and been detected while practicing the deceit. Up to the begin- that it was impossible for her to have disengaged ning of December last the integrity of Mr. and or shown her hands, without that fact becoming

public. It was not until December 6th, when Mr. Owen and Dr. Child published their cards, addressed to the Banner of Light, withdrawing their confidence in Mr. and Mrs. Holmes and in some of perceived was secured by slips of adhesive paper, the manifestations which they had endorsed, that the culmination of the scheme of the con- placement of the paper would disclose the fact spirators became apparent. The effect of those cards upon the public mind will not soon be forgotten. Amazement and consternation seemed to take possession of all who had previously, in room weredimly seen. Music and singing were any way, countenanced either the mediums or the continued for some minutes, when a large hand manifestations. The daily, weekly and monthly was seen at the aperture, MANIFESTLY NOT THAT papers throughout the country, vied with each | OF THE MEDIUM. In a short time after, a female other in their haste to exonerate themselves from all suspicion of credulity as to the visitation of very dim, was readily recognizable as that of "Ka-Katie King in spirit at the séances given by the Holmeses. For weeks the enemies of Spiritualism filled the air with their jeers at and revilings of all that appertained to the elucidation of the tended her hand and arm through the aperture, new philosophy, and Hon. Robert Dale Owen and and once showed both her hands at the same Dr. Henry T. Child became the especial targets for | time. As she withdrew and returned, at short the shafts of ridicule which they had invited by intervals, she seemed to gain in power, and their incomprehensible surrender to the enemies of the cause of which the were recognized lead-

Knowing, as I did, from personal observation, aperture, placed it on the head of each, and in- for their agency in affording a way for spirits to tenable idea.—Bunton.

genuine, and strictly what they purported to be, and that this was demonstrable beyond a reasonable doubt, on the 28th of December I addressed of the whole subject could be had. That letter | to the curtain, Katie said to her: you kindly published in the Banner of January

the judgment I had then formed concerning the there to meet you." mediums, the manifestations, and the conduct of the conspirators, that I closed my letter as fol-

"And now one word to the true and faithful friends of the Spiritual Philosophy. Let me beseech you to come to the support of these remarkable mediums, and to aid them with your sympathy and assistance, not so much with pecuniary support as by the spirit power within you. Do not leave them to struggle against the antagonistic and baleful influence of skeptical enemies. Pursue such a course, and but a few days will elapse before the manifestations will again take place, with such power and certainty as will leave no possible room for doubt. To the generous and honest masses of the people I will say! Forbear to pass judgment yet. If such proofs as will defy all scientific and practical tests which can be applied to show them to be false are not soon forthcoming, I will humble myself in the dust and never again presume to take a stand against the current opinions of my time."

When this was written, so successful had been they could look for advice or assistance, other than the spirit guides whose control had worked such grievous consequences to them. Notwithstanding their distrust, however, a few Spiritualists who knew how shamefully Mr. and Mrs. him and others such evidence of our power to Holmes had been treated, continued to attend their scances, and to manifest such sympathy for them, that the manifestations were gradually revived and the remarkable occurrences which Col. Olcott and Gen. Lippitt relate as having attended their investigations after the so-called "Ex-

After Col. Olcott and Gen. Lippitt left Philadelphia, Mr. Holmes's health became so impaired ence of spiritual mediums. The general interest, that he could not attend the seances, and required which these accounts awakened was extending the almost constant care of Mrs. Holmes. Con sequently, the scances were suspended with few exceptions from that time. For the past two months Mrs. Holmes could not visit Philadelphia, Mr. Holmes being too sick to be left alone at his Prominent in this class of journalistic literature home in Vineland, and wholly unable to accom-

Dale Owen, Dr. Henry T. Child, Gen. Francis ... On Wednesday, May 26th, Mr. Holmes being Lippitt and other prominent writers, in relation better, Mrs. Holmes gave a scance to a circle to the remarkable and deeply interesting phe- which had been arranged for her, at the resinomenon of the materialized spirit form purport, dence of Mr. Josiah Wood, No. 1252 North 19th street. Philadelphia. The company consisted of seventeen persons, all but seven of whom had been pretty regular attendants at several previspirit visitation "from that bourne whence," it ous scances. Owing to the fact that Mrs. Holmes was supposed, "no traveler returns," alarmed arrived but a few minutes before the circle was some of the votaries of dogmatic religion, who formed and was very tired, and the impatience of a party of five visitors to keep an appointment neath them. To the latter the preservation of for the same evening, the manifestations, both in their religious faith was of more consequence the dark and light circle, were weaker than usual, although quite convincing (even to the skeptical persons present) that they were entirely independent of the will or conscious action of the medium.

> A second scance was held the next evening at the same place, the circle consisting of Peter Crans, Esq., and his sister, Dr. Raue, Dr. Adolph Miss Emily Wood, Mrs. Lippincott, Mr. Tucker, Mr. Moras (artist), two gentlemen unknown to me, and myself. The circle was very harmonious, and the manifestations very remarkable genuineness of the materialization of the spirit purporting to be that of "Katie King," and which appeared so frequently at the rooms of Mr. and Mrs. Holmes at No. 50 North 9th street and No. 825 North 10th during the past year, has not ment, at present, to what occurred bearing upon that question.

As on previous occasions, Mrs. Holmes, during the light circles, sat in the parlor behind a dark curtain suspended in the doorway leading to the adjoining room, in which the company were scated. Mrs. Holmes was placed in the muslin bag procured and used by Col. Olcott for the same purpose. Mr. Moras and others carefully examined the bag, and secured it upon the medium so Mrs. Holmes as genuine mediums was unim- known. The parlor was then carefully searched peached by any circumstance made known to the to see that no accomplice was secreted there or could enter it without our knowledge of the fact. There is no fireplace in it, the shutters were perfectly secured by bolts on the inside, and the only door through which any one could enter unand marked with pencil, so that the least disshould the door be opened. Having taken these precautions against deception, the light in the circle room was lowered until the objects in the face appeared, which, although the light was tie King." She spoke to those present individually, bidding them good evening as she called them by name. By request she frequently exasked that the light might be raised. She then

having occurred at the scances in question were | conversed more or less with all, and seemed anx- | tations will continue to be given, through Mr. a letter to the Philadelphia Press, stating what I | It would have been madness for Mrs. Holmes to | Their scances will be continued as frequently as knew and what I had reason to believe in regard | have attempted to personate a spirit form in that | circumstances will permit, and skilled scientific, to the matter, and appealing for a suspension of manner, for the deception would have been at judgment until a full and reliable investigation once detected. When she called Mrs. Lippincott | given the fullest opportunity to test the manifes-

"Mrs. Lippincott, can you see me distinctly? I So confident was I that time would vindicate, pass to spirit-life, to recognize me. I will be

Mrs. Lippincott is a very aged lady, for whom 'Katie" has frequently manifested especial affection, and always has something pleasant to say to her when opportunity offers. Subsequently "Katie" became so perfectly materialized that she could remain at the opening and converse face to face for minutes at a time. I was among the last she called for, and when I went to the aperture-I could see her features as distinctly as if they were flesh and blood. She extended her arm, to place her hand upon my head, and as she did so I observed it with the closest attention. It was perfectly beautiful, and partially covered with what appeared to be an exquisitely the plot of the conspirators, that the mediums had not a friend that they could trust, or to whom she said to me was this: "Tell the editor of the Banner of Light how much I thank him for his kindness to the medium; he has acted nobly, and will be rewarded for it. Say to him that we will soon bring the mediums to Boston and give

> show ourselves, that no one who may witness the manifestations can doubt our coming to earth." Soon after "Katle" asked for the light to be lessened, and she would try to come out. The singing was continued for some minutes, and our attention was fixed upon the curtain, in expectation of seeing the full form of "Katie" appear. She at length appeared at the opening in the curtain, and asked if we had seen her. This surprised me, as I had seen nothing like a materialized spirit form since the light had been lowered. Several in the circle said they had seen the form indistinctly in front of the curtain, but I had seen nothing, although looking attentively for such an apparition. A few minutes thereafter, however, **I** saw the very dim outline of a female form in front of the curtain. It grew more and more distinct, until it was plainly visible to all. It was "Katie King;" and so perfect-

ly materialized were her arms and face that they whose names I do not know-often sail down to seemed to be out of place on the less densely, feed with the chickens. The humming birds are though distinctly, materialized portions of her form. She then advanced from the curtain several feet to the front circle, and placed her hand upon the heads of several persons. She then withdrew behind the curtain, and soon appeared at the aperture. She said she had been able to come, as she had done, in consequence of the harmonious conditions of the circle. Here the scance closed. We found Mrs. Holmes seated as she was when

the scance began, but in a profound trance, from. which she did not arouse for ten or twelve minutes. I had never known her to be so long entranced after the close of a scance as on the present occasion. She was in the bag precisely as when first placed there, it having been morally impossible for her to have used her hands as Katie" had done, or to have walked out into the room as the latter did. The doors, windows and room all demonstrated that no person in ordinary physical form could have been present in that room to practice deception upon us.

The form which we saw, conversed with, and touched, was therefore none other than the veritable materialized form of "Katie King," or the spirit answering to that name, who had created such a sensation through the graphic narratives of her performances during the past year, given by Mr. Owen, Dr. Child, Gen. Lippitt and others, and which so startled the conservative and retrogressive religionists of the world.

In view of this very recent demonstration of the utter groundlessness of the purchased pretence of "Eliza White" that it was herself who personated "Katie King's" spirit-form at the Holmes scances, have not Mr. and Mrs. Holmes the right to demand of Dr. Henry T. Child, Col. H. S. Olcott, William W. Harding, and all others -who have publicly charged or intimated that they (the Holmeses) fraudulently produced some of the manifestations which occurred at their scances-some shadow of proof to support their allegations 2

Mrs. Holmes has put these vaunted public teachers to shame by frankly stating the fact that "Mrs. White" was hired to stand for some photographs which Dr. Child employed Mr. Hurn, of No. 1319 Chestnut street, to take for the joint account of the Holmeses and himself; but she has always denied that "Mrs. White" or any other person ever performed the part of a materialized spirit at any séance given by them. There is not a particle of evidence that any of the apparent materializations at those séances were fraudulent, especially those of "Katie King," except the avowedly purchased statement of 'Eliza White."

As the case stands, Mr. and Mrs. Holmes are fully vindicated and sustained against one of the most heartless and disgraceful conspiracies ever set on foot to crush innocent and unoffending mediums; and the foiled conspirators today stand exposed to the scorn and reprobation of the friends of truth and honesty.

It is to be hoped the lessons which they have so dearly learned will not have been in vain, and incarnation of evil, a theological devil ruling called up separately each person in the circle, not omitting one; extended her hand through the that in future mediums will not be persecuted this cosmos in opposition to him, becomes an un-

ious to have them scan her features; she even at and Mrs. Holmes, in Philadelphia, for their times extended her face through the opening in | guides will not allow them to abandon the field the curtain so that the light fell directly upon it, to the enemies of spiritual truth in that city. professional and literary investigators will be tations that they can in reason ask.

Neither the cowardly subserviency of the pubvant you to do so, for I want you, when you lie press, the arrogant assumptions of infant selentists, the impotent denunciations of insolent ecclesiastics, or the ignorant indifference of their bigoted followers, will avail to cloud the light of the rising sun of Spiritualism. IT HAS ALBEADY QILDED THE MOUNTAIN-TOPS OF HUMAN ASPI-RATION, AND WILL PASS TO THE ZENITH CAR-RYING LIGHT AND WARMTH TO THE DARKEST AND COLDEST RECESSES OF THE HUMAN SOUL! LET US REJOICE AT THE DAWNING OF THE INCOMING GLORIOUS DAY!

Fraternally yours, J. M. ROBERTS. Burlington, N. J.

Children's Department.

Written, for the Banner or Light. OUR BIRDS.

BY MRS. H. F. M. BROWN, AUTHOR OF "OUR S. "PS. CHILDREN," ETC., ETC.

It is said that the birds which have the richest plumage and which are the best singers always ive in or near the tropics. It may be so. The andsomest birds I have ever seen belong to a warm climate; but as for the songs, they do not out-sing the New England robin and meadow lark: Our birds have this advantage over those of the North: they do not pick up and move off in autumn, nor seek sheltered nooks to keep warm. Winter and summer they are ready for a concert. One living in Southern California may in truth say the birds are charming singers. The lark and linnet begin their songs in early morning, and the sweet-voiced mocking-bird sings from dark till dawn. As for the beauty of their plumage, the Queen of Sheba in royal robes, I imagine, did not look so well as do these queens of the air in their crests of gold and crimson and wings of yellow and red. Our blackbirds have scarlet-colored wings. Yellow and blue birdsnumerous, and beautiful as diamonds. The linnets are about as tame as doves, and, like doves, they nest near the house. There are perhaps fifty nests in the piazza. In the morning the trees and house-top are assame with the redbreasted beauties, and the air is heavy with the songs they sing. The morning concert over, they start out in search of food for themselves and for the little nestlings. I have been watching the ways of our birds

and have learned charming lessons. Let me tell a little story. A pair of handsome linnets came close to my kitchen door and began nest-making in a cypress tree. We named the happy pair Mike and May. Two busier bodies never were seen. Mike would dart about here and there picking up bits of wool, straws and feathers. taking them to May, she would fit them into corners and sides of the house to be. I tied strips of red and yellow cloth to the limb of the tree. At this donation there was great rejoic ing. For hours the little builders would pick at the cloth and weave the threads in among the straws for a fine house. When the nest was finished six eggs were laid; then Mrs. May's work was over. She, turned to brooding, Mike to working and watching. At night he took his place on a limb close beside the nest; in the morning he was off in search of some nice bit for May's breakfast. By and by there were six more mouths opened for Mike to fill. There was not a bit of shirking. A happier or busier bird was never seen. All the day he was coming and going, bringing bits of food for the baby brood. True, May did her full share; but Mike did the out-door work. One morning, when the birdlings were nearly grown, we heard a whirr and clatter in the trees. Looking out, we saw May and Mike perched upon the upper branches of the cypress. Their heads were thrust through the limbs toward the nest full of little linnets. The old birds were calling the young ones out for a fly-away. Out they came, one by one, and perched upon the lower limbs; then they ventured a little higher, Mike and May singing and calling them higher and higher.

"It was as busy a tree as ever was seen."

Next morning the old birds called from some fig-trees at a little distance. The little ones followed ; then a tall tree was reached. At last the young wings grew strong, and the whole bird family went sailing and singing down to the sea. Miss B., who has been a watcher of these little singers, has taken them for a text, and it is easy enough to guess out the sermon she has preached. San Diego, Cal.

If God is the Omnific, nothing can exist that was not created by him:

If God is the Omniscient, no form of life can ever display to him unexpected qualities.

If God is wisdom, no outwork of creation can be injurious to the highest welfare of his created. If God is the Omnipotent, all things must be an harmonious whole, and the conception of a great

The Rostrum.

SPIRITUAL CHEMISTRY.

LIGH.

An Oration Delivered through the Organism of Cora L. V. Tappan, at Cavendish Rooms, London, Sunday Evening, May 9th, by the Late Professor James J. Mapes, of New York City.

Mr. Benjamin Coleman gave the following adiress from the chair:

Ladies and Gentlemen-I-shall not pursue the usual routine generally observed at these meetings by reading a chapter from the Bible this evening; not, however, from any disrespect for that ancient record, which from my point of view I hold in high regard as a truthful narrative, and especially in those passages which skepticism rejects, and which Christians erroneously believe were limited to the apostolic age, viz., the working of miracles so-called. They may be assured that they occur now, and I have witnessed many of them.

My mind has become, by these evidences, satisfied that the two worlds, the visible and the invisible, are very closely united, and that the men and women who occupy the latter are ever busy with mundane affairs, and that they, under the Almighty's influence, have the power to work'. what are called miracles. In corroboration of this belief, I point to the instance before you; this delicately framed woman is inspired by a band of spirits-men of great learning who have lived on earth-to speak on subjects the most abstruse (which she can never have studied) with a power and eloquence rarely heard. This I think miraculous, and proves that the gifts of the spirit spoken of by St. Paul are given to some in these latter days.

Mrs. Tappan's discourse this evening will be given under the control of Professor Mapes, a well-known chemist, and a few words respecting our intercourse may not be unacceptable to you. I met him on my visit to New York in 1861, introduced to him by Judge Edmonds, who said, "James Mapes is one of the most enlightened men of this country," and so I found him. In the course of conversation he informed me that he commenced his investigations in Spiritualism as a decided skeptic, and after five years of constant examination he was forced by overwhelming evidence to yield, and in the last conversation I had with him he said, "If, after making every allowance for the incongruities, false heories, fanaticism, and the common errors at tributed to Spiritualism, only ten percent, of the whole should prove pure and impregnable, as I have found it often, it is still as sound a science as chemistry was at the beginning of this century, which has thrown aside ninety per cent. of the teachings then received as truth."

In a conversation on Spiritualism which Professor Mapes had at that time, with a friend to whom I introduced him, and who happens to be here this evening the Professor startled him with what my friend considered a very profound thought, pertaining to the very subject of, the discourse of this evening. I was not present, and I do not know the nature of their conversation, but it would be highly interesting if the spirit of James Mapes should inspire this gifted lady to speak of that conversation, since it belongs, I am told, to "Spiritual Chemistry," the subject of this evening's discourse, and I therefore venture, as I have been specially invited to preside on this occasion, to express a hope that we may be gratified in that respect.

THE LECTURE.

Mr. Chairman, Ladies and Gentlemen-When my honored friend the Chalfman some fourteen years ago asked me to visit England to state my views on Spiritualism, I little thought in what. way and place, and under what circumstances, I should do so. I assure you that, although I have controlled this medium before, and in a public audience, to speak, I have not had the pleasure of controlling her under circumstances so favorable as at the present time. And I believe that, although in my experience of spiritual things I am, as it were, a novice, I still have some phases and particulars of investigation that may be, perhaps, new to some of you. It will, perhaps, be desirable for me to mention the theories that I entertained previous to my departure from ho earthly life before I point out to you what my present views are on the same subjects. So far as Spiritualism was concerned. I always considered myself an investigator of it, fully convinced during many years of its truth. I believed that it was every man's duty to remain an investigator to the end of time, and now I believe to the end of eternity. If we do not remain investigators, we are liable to dogmatize; and all Spiritualists are aware that the finality of knowledge is not attained merely by a knowledge of the truth that there is not in the change called : death a destruction of the individual being. It was my theory, when I became aware that manifestations took place that could not be accounted for by any principle known in actual science, that between the two worlds there must be a force unknown to scientific men which even my friend Professor Faraday did not solve when he discovered the odylic force, and which Dr. Dodds of America did not discover in the cerebral, or brain theory, and which I very much fear your distinguished countryman Sergeant Cox has not discovered in psychic force, which I believed to be a more independent and subtle agent than. any yet discovered by any science whatever. I believed it to be so from the fact that for the last half century the science of chemistry has con-

was taught, under the regime of Sir Humphrey Davy, that there were only fifty primates or up- that are visible now in chemical science. wards. I believe that there are now over seventy, showing that each year develops some new elebe primal.

I now declare, however, that my theory conlect that in combinations of matter two or more be discovered to be not an ultimate atom, but capable of performing the function the combina- atom after all. 'We always speak with some dein every function, was the highest expression of and caution in speaking now of ultimate esthat evolution, and took on an added property, sences, or an ultimate primal essence, and of ultiwhich constituted its spiritual quality of living, mate atoms. I believe it to be a fact that chemisindependently of matter. I believed this from extry is playing with the effects of primal essences,

ed function each time they passed through the organic process, and that vegetable and animal it as a finality. phosphates were far superior to those developed | I find, however, that the contact of what is from the mineral; not owing to any difference in called spirit with matter, is only removing to a chemical quality, but owing to the difference in little finer degree the contact of substance with the quality of organization. Hence, whatever substance; that all the processes whereby a property exists in the human organism, I believes spirit has contact with matter, as revealed to any in the lower kingdom, must possess a superior cause a substance is supermundane, it is not function, and the atoms must become refined by therefore supernatural, and that nothing which this trituration of the various aggregations and represents the expression of spirit, or the possisegregations of substances in organic form. Hence I thought that spirit, being evolved from it may be supermundane. By substituting the matter, and possessing the added function by word supermundane for supernatural, you arrive which it cannot be again determined into mat at an exact word which will satisfy not only the ter, thereby gained immortal existence. I say demands of science, but Aso the demands of this was my theory. I must confess to you that | those who desire to express something beyond I find it utterly false; not false so far as the the- mere technical substances. Of course, we are ory connected with matter is concerned, but aware that the most subtle substances are those false in its application to spirit. I find à fortion | which are the least palpable to the senses, so 1 that the contact of spirit with matter is as sepa- find the most subtle are those which are the least rate a thing between spirit and matter as the amenable to chemical analysis; and while I contact of the medium's hand with this table; could not by any possibility reveal to you chemithat there is no distinguishing power in matter | cally the difference between the phosphate in to develop spirit; that spirit is either an inde- your system and, that in the lower formations. I upon by spirit, and that whatever is known under is the condition of progression, and that the spirthe name of "force," in Nature, is some process Itual body which you take on in departure from of spiritual law applied to external matter, earthly life is an added function of matter, while Hence, the contact of the human spirit with the the spirit itself is quite an independent affair; human organism is possible, because of this grad- that the contact of the spirit with all substance ual development of atoms through various organic processes; but the spirit itself has not ble as well as the material, is regulated by law been so evolved, and therefore forms no part of and that it is no more impossible for the spirit to the atomic structure of the human frame what | move a substance that is invisible to you, than it ever, but acts upon that structure through the forces of Nature by its own volition, and through | invisible, of which you have the knowledge and the laws which we shall presently survey.

I also possessed the theory that the various elements evolving spirit from matter made it possiand as I shall presently show. I find it to be in bination in matter can either be imitated or created. The primal basis of my experience in stance, and that it is simply another degree of vinced me in my investigations of an outside amount of control and the, quality of the power with a spiritual being, except through an outside instrumentality. Hence I might be pardoned-for not possessing in my own mind the capabeyond the material life. This, however, passed away with my earthly organization, and while I had sufficient comprehension and common sense to know that these manifestations could not occur in any manner excepting from an outside upon matter independently of physical organism. You will therefore find that in my process of pressed in Nature is another expression of force, so because of the necessity of a new name for the new expression of force. When one century tion upon the science of that day as the anoxygen, and that the so called primates are only different expressions of the same ultimate force. When in the early years of chemistry Dr. Joseph Black represented the possibility of more prithe five or six original ones, it was only to take a force, or an expression of it, for an absolute essence; and I believe that so far as the present science of chemistry is concerned, we have been looking at Nature with an inverse instrument, namely, we have been multiplying and compli. of light visible to spirits and seers, but invisible cating primates, instead of trying to solve the to the external eye, because it does not possess original essence, which may be one; we have the requisite fineness to detect these particles. been mistaking effects for causes, just as many | This aura is more nearly in illustration of the ulsincere and right-minded scientific persons mistake a result for a cause, and attempt to analyze | conceive or to perceive,; but yet I believe it to be the cause of an effect by the result of it. The difference in the process is simply this. By the multiplication of primates in Nature, we account for great results, but we in no way arrive at any | contact with this aura which surrounds each one nearer solution of the ultimate problem of science, of you, these particles, if the spirit acts in coni. c., the cause (the reasoning is à posteriori instead of à priori). Therefore by accepting these primates as final, and supposing that they con-

tinued to discover new primates; and whereas 1 which must be more simple, and which cannot by any possibility wear the complicated results

You are aware that the two theories prevalent in the world are the atomic theory and the theory ment which the science of chemistry supposes to of ultimate essences. The atomic theory offers many solutions to propositions which in my day were entirely unanswerable; but, at the same cerning the development and evolution of spirit time, an ultimate atom is so impossible to arrive upon earth was as follows -- You will all recol, at, that where it is supposed to exist, it may still primates produce a third function, or result, only an approximate one; and we always speak which in itself is beyond that which either of the of ultimate atoms with a degree of reticence in two can produce, and distinct from them. Thus science, knowing that the time may come-peroxygen and hydrogen in combination form the haps the very next day-when some distinguished properties developed in water, while each are in- surant may discover that it is not an ultimate tion develops. Water, acted upon by heat, de- gree of hesitancy on primal essence, knowing relops the property of steam, which in its turn | that every year of chemistry has added to the is again capable of being resolved into its origitates that a primal essence is so remote a possibilnal elements: I believed that by contact of ma- ity, that no one, except approximately, will yen. terial essences a new function was evolved from ture to express an opinion upon it. We must, matter, and that spirit, being superior to matter; therefore, deal with the same degree of frankness perimental science, which I must briefly refer to. instead of the primates themselves. I believe it I discovered in my own profession that the to be a fact that all existing atoms are in themphosphates developed by human bones, and selves/combinations, and that it will be disthose of highest animals, were far superior in covered, when we reverse the methods of chemiquality, and possessed other functions than phos- cal science, that we have been traveling in the phates developed from the lower and merely direction of a large surface of facts, instead of a mineral substances. My theory was that the small central point of principle or philosophy. atoms forming these phosphates took on an add- However, as this is only an opinion, I give it for what it is worth, without in any degree stating

ed, though chemically the same as that existing student, must be a process of substance; that bebility of its manifestation, is immaterial, though pendent essence, or nothing; that atoms are not | at the same time know that it exists, and that the endowed innately with spirit, but must be acted | condition which takes on these added functions in the universe, including the occult and invisiis impossible for you to move a substance that is

Electricity, as you are aware, has been consid ered until lately as an essence or element. Now ble for that spirit to finally take on a function it is believed to be only a force created by certhat would bear it beyond, the influence of disso- tain contact of atoms with other atoms; and if lution. Nothing could be a greater fallacy. I this be true of electricity, which is more subtle retract all that theory then enunciated, that than any of the supposed gases, I cannot possispirit could by any possibility be evolved from by understand why it cannot be true, of those the medium by the exosmose action of the nerves chemical property has changed, and that you are And then it comes to be a fact that between you itself an essence which by no possibility of com- | and the spiritual world everything that expresses a substance is, after all, a force, and not a subspirit-life, therefore, was to unlearn the processes | the manifestations visible in external life, all of of pure science. I was not fortunate to be en- which I now believe to be the result of a different dowed, like my friend Judge Edmonds, with the expression of force instead of different primal esspiritual quality of intuition or clairvoyance. Of | sences. Your spirit, therefore, while embodied myself I was never aware in my own person of has possession of and contact with the material the presence of any spirit. I witnessed/such body through the law of force, and that force, unmanifestations through other persons as con- der certain governing principles, determines the power, or an intelligent spiritual force, but I which you exercise over your physical bodies. could neither see, hear, or carry on intercourse Remove that physical body, and the elements that you have control of, expressed by the word "force," are more nearly primal, and therefore are more powerful; so that in the moving of a bility of thinking a spirit independent of matter. | table or a chair, which is a frequent manifesta-I was obliged, therefore, to make this theory to tion of physical power under spirit-control, if it is reconcile the possibility of the existence of spirit | possible for a spirit to use his will-power to control a single atom or particle of substance independent of the physical organism of the human body, it is possible for him to move a table, chair, house, or mountain if need be. To the end of perfecting and illustrating that power, suppose spiritual force, I now see that I had not the fac- that a single molecule in rapid motion around a ulty developed of knowing what that spiritual table leg, it would be sufficient to elevate that force might be when disembodied and acting table into the atmosphere; or a single atom set in active motion would produce a sufficient vacuum in the atmosphere to produce a concussion reasoning I shall take the basis of the non-spirit- called rapping; hence it is not the largeness of uality of atoms, that every essence or force ex- the body which the spirit controls, nor is it the weight of the substance which the disembodied and that the various so-called primates are only | spirit may act upon, but it is the amount of willpower and the knowledge of the laws by which we may govern essences instead of organized ago my friend Dr. Priestley, whom I met in bodies, because an essence set in motion, as you spirit-life, discovered the primal Force, or the are aware, by the development of the force called primal gas of Oxygen, it was as great an innova- | electricity, is so much more powerful than any continued force or momentum of an organized nouncement now that there is no primal gas of body through motion that it makes that subtle element a controlling power in the universe These atoms or particles of force evolved from matter are possessed by all persons known as mediums, and in the degree of their possessing mates, and discovered that there were more than these atoms, or that force which is called an atom, are they the subjects of spirit-power, and all obanother step in the same direction of mistaking jects with which they come in contact are the subjects of spirit power.

My friend Dr. Rush has illustrated something of the aura accompanying the nervous system. Every individual in this room possesses the aura timate atom than anything I have been able to only a force, the result of nervous organism under the control of the embodied spirit. Whenever a disembodied spirit, therefore, comes in junction with spiritual law, are set in motion. That motion produces a result; and if there be a sufficient number of these particles to form, as I selves further away from the inner essence, power, tables, chairs, musical instruments, and spirit upon the aura surrounding the medium. I er, can also sever the particles that constitute the pear in any guise or form, having control of sub-

other objects may be set in motion; for, as you, have explained to you that a form or manifestacan measure the amount of motion by the weight and the power of a body set in motion, so you | festation, and that a distinct evolution of an atom can measure the force or amount-of force of one of matter sufficiently rapid, which atom you canparticle of this aura set to work by the distinctive presence of will power or volition. Then it | you can see, as a stick (lighted) whirled rapidly comes to be a fact, that a spirit disembodied controls more nearly the essences of life than a der the control of a sufficiently rapid movement, spirit embodied, because of a lack of knowledge n the human mind concerning that which constitutes will-power.

You govern your bodies mechanically and by laws, which, though connected with the volition, are yet seemingly independent of it. When you understand the law of governing the nervous system as the athlete does, you find it possible to sult of its position with reference to the motion control even to the extent of respiration and the pulsations of the heart. If you understand the laws still more, you will find it possible to control the fibres of thought, so that 'even a thought' passing from the mind shall only take the direction of the will-power. What the spirit distinguishingly requires is what I may call clair-youlance—a clear will controlling any object or objects with which it is brought in contact; then, after all, volition or will constitutes -clear volition—the active principle of the spirit, and by that action it governs and controls material substances. This law of contact is invariable; and though differing in degree with every individual, each person possesses to some extent the requisite force or controlling substance, or you could not exist in human form or as a disembodied spirit. Whoever possesses this force in the greatest degree is the best capable of making manifestations; and it is a mistake to suppose that, because many manifestations are produced by what are known or considered as illiterate or undeveloped spirits, that, therefore, illiterate or undeveloped spirits are controlling the mechanemployed to do that which is lowest or most mawho understand absolutely the processes of governing matter by force of will power, and withor grotesque it may appear, takes place at any séance or circle within the scope of spiritual exnerience. I say this for the benefit of those who carp at bad spelling or grammar. Remember that it is not in that philological direction alone that spirits are directed; but if a spirit, having authority over material substances, desires to visible to the eye, impalpable to the sense, and act, that spirit must employ agencies which are vet sufficiently powerful to overcome the law of nearest to the substance on which he wishes to act; if Dr. Franklin or I desire in any manner to express a materialization of spirit-force, we are nearest to the external world which we wish to reach, and thereby we may employ such spirits to do our will as may have no knowledge of grammar, but who will, nevertheless, generally take all thought of grammar from your minds by the manifestations which they produce; I do not think it is a matter of spelling, when it comes to the contact of two worlds and the actual manifestations of a spirit disconnected from an organized human body. The fact itself, without reference to rhetoric, is too sublime to require even a word of comment.

My mind, however, and my methods of reasoning concerning these processes, were obliged to undergo another change. I supposed very natirally that these manifestations were the result of some decided chemical action that took place upon the person or through the person of the medium. I find that the only effect or force derived from the medium is this, that the aura which the nervous system supplies is gradually filtered-if I may use that word-through the organism of your body that existed previously, that every of the nervous fluid, and which force the medium into nower for the spirit to use, so that if you at production of manifestations has been taken from you by the medium through the secret process of sympathy, and then converted by the spirit into the force employed for these manifestations.

Could you see the atmosphere of this room independent of the light which illumines it, you would find it composed of various auras, of different hues and colors, each one corresponding to your special grade of mind. These auras, under proper combination, would form a vast power for the spirits to use; under an improper combination they would defeat the very manifestation you seek, so that the only amazing thing in connection with them is that they occur so frequently, and are so satisfactory, considering the delicate nature of the physical qualities employed, and the various inharmonious devices people resort to for such manifestations. A chemical discovery which takes a century to perfect, after perhaps a century of failures, is considered a wonder of its kind, because at the end of that' century it is perfected, and the formula of it given to the world. A spiritual problem which century demands an immediate process from the world of science, or it will not be accepted, because it claims to be spiritual. The fact that manifestations of this kind are under the control of individual minds with separate wills; the fact that the laws governing them are subject to the individual caprice of mortals, should show you what very subtle and delicate conditions are required even for the production of one sound, or the manifestation of a single instance of individuality separate from the minds of those present. Yet these indications and manifestations occur by the thousands, proving that the world of spirits, outside of these embodied in the form, is intent upon solving every intermediate question between your sphere of existence and theirs.

I have also been requested, by the guides of this medium, to give what I have observed in connection with the materialization of spiritforms and substances, to show by what process these manifestations, as distinct from others, take place. . I have explained to you, in a previous discourse, that the sounds or vibrations that take place may either be the result of concussion through the comparative vacuum, or of specific qualities in the atmosphere known as a carbonized has superior to any that has yet been discovered, but which, in infinitely small globules, proluces by motion combustion. I have explained that many of the lights visible in spiritual seances are the result of phosphoric power condensed from the atmosphere; that others are the result of electric power produced by motions of the atoms; that others are the result of combustion of gases contained in the atmosphere, all of which require a different process, and all of which are

not see, will produce an appearance or form which Seems like a wheel of light; so that an atom, unmay be made to appear in any form whatever. It requires very little specific gravity in the substance of which spirits compose either visible or intangible forms, the specific gravity being afterwards capable of impartation by the force of the table can be moved, a chair uplifted, or an appalutely; it has only an apparent weight, the resupplement the law of gravitation by a superior of growth every chemical property, and even inon the earth. Thus, if you go seven miles into resemble human form, human hair, and raiment; the atmosphere, which a distinguished French and the real apparition can take the place of that be aware of any specific gravity; even at the | must be taken into consideration—that if spirits height of three miles your body is robbed of its cannot manufacture these things out, of the weight to such a degree that all the forces of | "empty air," as is supposed, they can transport is a danger of cessation of life. When you con- of the two processes, namely, that they can be sider that into this same atmosphere spiritual transported from a distance, or that they can be power can be introduced in a room, and that the manufactured out of the chemical-properties of specific gravity of the atoms surrounding the me- the atmosphere. The creation of vegetable and process; but the atoms so conditioned are the re- the atoms of the atmosphere. sult of the connecting of the aura of the entire | 'I now come to that part of my theme in concompany present, filtered by an action of exosas the atmosphere surrounding the medium. out any of the specific gravity which usually acspecific gravity can be imparted to these atoms. or one half its own weight, by a force that is ingravitation. That is magnetic force. Spiritual nitely superior, since it does not depend upon body by a spirit acting solely through the willor that of a ton. Various experiments have been tried, as you are aware, with materialized bodies. in which the materialization takes place. Those materializations may be the exact likeness of a deceased friend, or they may be only a form created imperfectly, which may or may not resemble the medium: but in all instances where it does resemble the medium, it is after the following If you have a scar on your hand: it is known

tion may be but an appearance of a form or mani-

that in seven years there is no single atom of a special scance may become quite exhausted, it | form, if there is not sufficient will-power or force, | is because that force which is required for the or the requisite aura in the room to make an independent form, the next best thing a spirit can do is to make a form resembling that of the medium's, since the tendency of all atoms is to shape themselves to some existing form; and as these atoms employed surround the medium and have been drawn from the medium's nervous system, they naturally would take the same position that they had previously occupied; and when the will-power of the spirit is not sufficient to make an independent appearance, this is often what is mistaken for the double of the medium, but which is no more a double than is the imitation of a scar on your hands the double of the scar, or a painted picture of you is your double. In many instances it occurs that these forms do not resemble the medium, nor, perhaps, any one else, but they present a palpable expression of an independent power, and have the configuration of face, feature, or form more or less perfect. Do not mistake these forms for the actual spiritforms of your friends; they differ in every essen tial particular except their resemblance to earthly life. They are neither composed of the same has existed for little more than a quarter of a substance, nor are they in any way constructed, as is the spiritual body, in the spirit-land. They are produced temporarily out of the atmosphere and of materials that surround the earth for the express purpose of showing the power of spirit over matter, and are not to be mistaken for the actual spirit-form which the spirit possesses in its state of existence beyond this life. Sometimes these appearances are supposed to be impostures; but you must remember that in all genuine materializations there must be between the perfect form and the attempt at it such an interval that the best manifestation takes place the rarest, and that all others are only attempts, and, as such, are just as valuable in a scientific direc tion as the most perfect expression of spirit-form or feature. You will remember that it is an axiom in sci-

ence, that substance cannot pass through substance. My own investigation with the Davenport Brothers, and a hundred other instances, prove that so far as all practical results are concerned, there never was a greater fallacy. It is a fact, well established beyond all controversy, that substances do pass through other substances. Now the philosophy of this is very clear. Every substance is porous; and the particles are drawn together by the attraction of cohesion. If that attraction is severed the particles are severed. and if by any process it can be kept up the particles are held together. Now any substance that could be introduced through this wall in a sufficient space of time to allow the attraction of cohesion to remain between the particles and fibres would not disturb the wall. If a spirit can; as is shown, overcome the law of so-called gravitation by elevation of material substances

walls of this room or the fibres of a garment, and pass one through the other without disintegrating either. This can be shown to have taken place in hundreds of instances.

A spirit having sufficient power to disintegrate a wall or the coat of a medium, that it may present the same appearance after it has passed through another body, has also the power to concentrate all substances in the atmosphere to the semblance of actual clothing or physical bodies; so that it, is no more a wonder in science that these effects can be produced than it is that a spirit itself. There is no weight in matter abso- rition evolved from what is supposed to be a void or empty space. The atmosphere holds in solution every chemical property that belongs to the of the earth, ride earth's atmosphere. If you earth or the human frame, and in various stages law, you overcome the weight of every object up- finitesimal particles, can be so concentrated as to aeronaut claims to have done, you, will scarcely which vanishes in a day. Then another thing the system have extendency to fly to the brain, them; and if an object can be moved from one and the circulation of the blood, the respiration, part of a room to another it is also possible that and every function becomes affected, until there, the presence of objects can be explained by either dium can be converted into appearances without animal fibres is only a process of chemical growth. specific gravity, you may have some idea of the | which can be imitated by a more rapid process in

nection with what is called to-day "Psychic mose through the nervous system of the medium. force." This term has been employed, I think Hence they partake, always of the same quality | erroneously, to explain manifestations which are, after all, not more explained by it than the ism that lies beyond. The fact is, the spirit is These atoms, that separately would be invisible force which was announced by Faraday. Psyto the eye and impalpable to the touch, when chic force means anything which relates to the terial under the guidance of one or more minds | drawn in close contact, form a visible or cloudy | mental or spiritual force of man. As such itappearance, which gradually may be condensed | may be a convenient term; but it no more ac and centred until finally the full appearance of a counts primarily for any manifestations than out which no manifestation, however imperfect | human form is made visible to every eye, with the name of anything accounts for the reality; therefore we must use it only as a relative term. companies matter. Then, when it is requisite, Psychic force must mean +if it means anything which is intended to explain the phenomena of But you ask how? Take a magnet, and it will | Spiritualism-a force which lies beyond the usual elevate the substance of a piece of steel one-third | realm of material atmospheres and essences, a mental, spiritual, soul force, and therefore might apply to the spirit disembodied as well as to the embodied human intelligence. Very recently I witnessed a manifestation of the materialization force is not only infinitely more active, but infi- of flowers, which took place in connection with this medium. These were not the result of the obliged to resort to those spiritual states that are | metallic atomic structure for its existence, and is | usual powers of mediumship, but of an extranea force that gap be imparted to a materialized ous superadded power. I discovered that these appearances could only come in a certain kind power, and may be either the weight of a feather | of atmosphere, which I must denominate crystalline, and that all persons who came into contact with the medium during the weeks in which Sometimes they weigh twenty five pounds, and these appearances took place, must to some exin five minutes one hundred and twenty-five tent be prepared spiritually for them-not exterpounds, and rice versa, according to the amount | nally, to be sure, but always in connection with of volition or spiritual force that is imparted by the spiritual atmosphere of the room, and this the materializing spirit - the power which en crystallization or clarification of the air was by ables that force to be imparted being drawn from the spirits themselves, who had charge of the the organism of the medium and the atmosphere medium and control of her at the time. I observed that the more crystalline this atmosphere was, the freer from any possible atmospheric disturbances; the freer from any heat, the better were the conditions for the manifestation. I observed also that the depletion of physical strength was incident to this manifestation, or in exact proportion to the power of manifesting, and the lack of clearness in the atmosphere; and if it were possible for the right conditions to have been maintained perpetually, you might as well have a garden of spiritual flowers in your midst any combination of material substances or atoms; gases which are supposed to be primal essences. | themselves. There is a force which corresponds | not the same individual, yet, at the same time, as a garden of material flowers under the skillto the circulation of the blood in the circulation | you bear a scar from the age of ten to the age of ful care of the horticulturist. If you are willing sixty, in the same place, the tendency of every to undergo the refining processes of a spiritual derives from other persons present, and converts | new atom being to adopt the form in which the life, to forego temporal enjoyment to a great deold atom existed. Now, when a spirit makes a gree, and subject your physical system to the renovating process of spiritual force, it will be possible to have those manifestations in your midst continually; it is not in reality a supernatural process, but only a refining of the nerves and other forces of the system to a degree that the spirit entering their presence can present to you whatever form of spiritual manifestation is desirable for your advancement and culture. Singularly enough, the medium under control is not a physical medium, and the manifestations have taken place in connection with the highest spiritual exaltation; and it therefore proves that it is possible to connect the two phases to the degree of having the most exalted spiritual atmosphere, and at the same time a palpable expression and spiritual power, all of which depend upon your disposition to be as obedient to the laws of spiritual life as you are compelled to be to the laws that are connected with your physical existence, to abandon for the time being certain physical privileges, that you may have the added enjoyment of spiritual manifestation.

I have discovered that all the processes connected with matter are the results of force, of spiritual power through law intelligently acting upon matter? I have discovered that all the laws connected with spiritual life are the result of the innate force of the spirit, so that whatever process of reasoning is appropriate to material things, the reverse of that process-is appropriate to spiritual things. If, therefore, I were to speak. accurately, from my present standpoint. I should say that every physical body in this room is an appearance only; that the only reality is that of he spirit which inhabits the body and controls it approximately. I should say that the external body that I possessed when on earth was but an appearance of which I myself am a reality, and that that appearance, though sufficiently ponderous perhaps in avordupois, was, in itself, a shadow of which the real substance was the inner—myself; but that the spirit has no weight, measure, height, or anything that corresponds to external form, excepting in connection with some form of matter, that the spiritual body has a sublimated form of matter which the spirit, after leaving its earthly form, takes on, inhabits and governs, but that always the advanced spirit has the power to express itself in almost any form that it chooses; so that when you read in ancient Scripture of the Spirit of God descending in the form of a dove, you may be sure that whatever symbolism was connected with the dove in the ancient theology was an adequate expression of the power of Divine intention, and that we, as spirits, have the power of appearing in the form of our thought to you; so that if I have a thought to convey that can better be expressed by floral offering than any other, I present that to you as a type of the message which I wish to bring. If I have a thought to convey I send you a dove, if that be a type of the offering

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wer to disintegrate m, that it may prefter it has passed o the power to conatmosphere to the or physical bodies; er in science that d than it is that a olifted, or an appapposed to be a void nere holds in soluthat belongs to the i in various stages erty, and even inconcentrated as to hair, and raiment: re the place of that ien another thing ion—that if spirits hings out of the they can transport e moved from one s also possible that explained by either that they can be r that they can be nical-properties of n of vegetable and f chemical growth,

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stances, and that form not being mischievous or

unworthy, I have the power to do so. The knowledge which enables a spirit to appear in varied forms is accompanied generally by wisdom not to appear in grotesque forms; but even intellectual and spiritual beings have often appeared in a manner which, to the uninitiated, would perhaps frighten, being simply a method of representing their rather frolicsome nature.

now state to you that I find the substances of spiritual life to be more nearly primal than any known upon earth, and when I look into the earth's atmosphere and the substances of the earth, I find that the most subtle elements of earth are but shades and expressions. Oxygen, hydrogen, carbon, nitrogen-all the supposed primal gases - are but appearances, while the primal essence lies behind these; and I take it to be a fact that it will be discovered finally in chemical analysis that as the red and blue and yellow of light are but different vibrations in the atmosphere, and not different in primal rays, so every one of the so-called primal essences will be discovered to be but different expressions of the innate force which lies behind all these, of which infinite variety in expression is the chief result but primal power and essence is the sole and only source. I take it to be true that the discovery recently

made by a distinguished member of a scientific body in your country, who also has had the temerity to announce himself an investigator of Spiritualism, concerning the force in light, will also apply to every other supposed primal force; mysteries then made apparent, and find the reand you will find that light itself is but another name for force, of which all the elements in the earth and the various expressions of them form the types and illustrations. It I might venture a prediction, it will be that the force contained in steam will be supplemented by the force contained in the rays of light, until the idea conveved in my friend Erricson's Caloric Engine will be carried out in connection with the sun's light, and instead of an atmospheric motor power, we shall have the advantage of the sun's rays acting upon known chemical substances upon earth (which now produce the greatest force known in the universe, that of giving all forms of life unto being at the dawn of spring, and causing every form of existence that has shape and beauty,) until finally the plains of Egypt, the vast deserts of Arabia, and the steppes or prairies of America, will become the seats of manufactures, each one of which borrows its force from the strength of the sun's rays, and we shall have combinations of atmosphere upon earth which shall so far supplant the light employed by you in this room that the radiance shall not only resemble the sun's rays, but shall be the sun's rays extracted from whatever contains and holds them in solution. As coal-tar has stored up in solution the most brilliant colors and chemical combinations, wrested now from their long slumber by the hand of chemical science, so you will find that when all the stores of the sun's light have been rescued from their hiding-places of the earth, there will be such wonders of mechanical power as have never before been dreamed of; and when spiritual force is added to this force of the sun's rays, you will find that the atmosphere shall become alive with palpable forms and shapes of beauty, not the result of the dreamer's imaginings, but full of life; and the senses of man, stultified by long contact with baser nature, will become quickened and refined in proportion as the atmosphere itself is enlightened, until we shall see that the added function of spirituality which has lately been discovered to form a part of the human nature, will finally become the ruling and predominant feature. Then it will be no longer strange or eccentric in my honored nd, the Chairman, to talk of spirit-forms and manifestations, but it will become the property of humanity, the result of an added advantage of enlightenment and civilization, when spiritual beings will be welcomed, not as ghosts, but as a portion of the habitation of the universe, as a part of the life that lies beyond the mundane; we shall be welcomed even within the atmosphere of the earth, not as ghosts and hobgoblins, but as beings like yourselves, having knowledge of the laws of life, and all subject to the one primal essence, the loyos of ancient days, the word of God, which is, I take it, the law of life.-London Medium and Day-

MRS, HARDY,

To the Editor — Dear Sir: I see it stated in the "Medium" that some one somewhere has expressed doubts as to whether Mrs. Hardy the phenomenon of materialized spirit-hands at her scances. The doubt is as groundless as the expression of it is gratuitous. Mrs. Hardy is the medium par excellence for the spirit-hands; and I was struck with the genuine and generous recognition of her preëminence on the part of other famous mediums, like Maud Lord, when I was in Boston.

I was present at one of Mrs. Hardy's parties, where I met Mr. Alger, the author, who has given up the pulpit for the platform, Dr. Bartol, and that fine "old man eloquent," Lloyd Garrison, with a towering rock of firmness on the top of his head that all assembled forces of appetition his head that all organized forces of opposition have split upon. It was pleasant to find oneself in the company of such fellow-fools as the great worker and sufferer and conqueror for freedom whose portrait had for thirty years been one among the rest in my chambers of imagery, and to find that he, too, was a Spiritualist, and one who will not, like Longfellow, write to deny it.

It was funny, also, to "see ourselves as others see us," grouped round a kind of Punch-and-Judy box, in which the hands appeared like puppets, and made their motions, and were put forth to let us slip rings on their fingers. This was in the light—gaslight overhead—and experiments were tried to see how far and for how long the ands could bear the full light, also to see the

asion a white handkerchief spread in front of feir ox on the table.

One and was monstrous, black, ill shapen, with an unique formation of thumb, said to be will an unique formation of thumb, said to be recognized as belonging to a well-known Boston negh. It certainly was one to be recognized in whatver world, it might be met with. Another white-lelicate sho of a hand purported to be the "vanihed hand" of one who was the "grace of a day this dead to"——that had come to wave a signal frecognition from beyond the mortal change (lied death. These two clasped hands in token o Garrison's work and the "well-done" hereafter tat will follow the labor so well done hereafter tat will follow the labor so well done

This is a fom of manifestation that Mr. Crookes might shake hands with, and get some further hints on the siritual chemistry of their composition. Also, do not see why hands could not be as recognizate as faces, with still more secret signs for the initated. I speak of what I know, without detailing the experience at present. * * In conclusion, et me say that Mrs. Hardy's

phenomena are aming one ing, and satisfactory.

Yours, GERALD MASSEY. nenomena are among the most certain, interest-[We'copy the above from the columns of the London Medium and Daybreak of May 28th. The editor of that journal states that he has had a successful spirit hand scance" with Mrs. Hardy, a report of which will be immediately forthcoming.—En. R. of I. forthcoming.—Ed. B. of L.]

Free Thought.

THE LATE MANIFESTATIONS IN CALIFORNIA.

To the Editor of the Banner of Light:

Modern Spiritualism shows its heavenly origin in that from its small beginnings it has made continual progress against all opposition. The little rap that was first struck by Benjamin Franklin in Central New York, twenty-seven years ago, has become a mighty power. May Franklin's kite and key soar in the realms above, until all the inhabitants of earth shall learn the lesson of immortal life.

To me, unseen powers came at midnight, ringing bells, tumbling chairs, opening doors, and for three nights held a grand carnival, closing with a fearful scream, resembling that of a female voice which sounded as if it came from the region of Despair. Knowing scarcely aught of Spiritualism, and believing less, it seemed as if "the devil had broke loose," and established a branch of his kingdom in my residence in Oakland. Not belonging to the numerous family of bigoted or credulous people, we did not "scare worth a dime;" so if the thing was devised by his Satanic Majesty, as many suspected, and "divines" have asserted, he did not use his reported sagacity in selecting a family where he could not make a successful foothold; for from that day to this I have been searching into the puted source a fraud on his majesty's profession. At that time I had many friends, who, with

other citizens, rallied and selected a committee from the church, the University, and the legal profession, to examine facts. After about two months, this committee "of rational men." brought forth a bastard report of about forty pages, which, while it proves every reported demonstration to have actually occurred, closes with this "Bunsby" verdict: "We find nothing to indicate the action or presence of any supernatural or any occult agency whatever." After delivering this effusion of wisdom, the Professor resumed his pedagogical avocation at the University, satisfied that, "where ignorance is bliss, 'tis folly to be wise." The reverend, whose last words were at the conclusion of the evidence "This is certainly a conundrum," renewed his accustomed routine, doubtless thanking God daily that he was not like other men, especially those 'ghostly sinners." The honorable counsellor, unaccustomed to working without fee, has fretted so much that his body seems shrinking from dryness of soul, so that without irrigation he will hardly get through another dry season. Oh, what joy rang through the tents of Israel when that verdict was proclaimed! "The devil not loose, indeed!" The deacons and their blessed wives again drew their breath and ventured to read the vulgar" newspapers-being careful always to be n before dark. The prominent members of the parson's church gathered around their leader vith perfumery of choicest odor, lest any of the brimstone smell should remain in his garments. Notwithstanding this, the cold chills have every now and then crept over their mortal frames, the muscles have relaxed, and every nerve trembled, as they have heard of the spirit of some departed one coming " from the graveyard" to send a mes-

sage to loved ones toiling amid the cares of earth. Even God and his angels, in face of this verlict, have continued their work of love, and day by day give evidence to such as wish to know, or will receive the truth, that man is an immortal being, changed in the twinkling of an eye from the earthly to a spiritual body, rising in the spheres according to the deeds done in the body, mental laws. The angel world, through the power of God, has carried Spiritualism very generally into the churches, and while they valorously battled this last of "modern humbugs," they weakened their own strength and unconsciously lifted the veil of the tomb for many a mourning

The students of the University, like the Jews of old, would talk, and but one conclusion could be drawn: that "indeed a notable miracle hath been wrought," and "how could our Professor ever have signed such a verdict?"

Even that concentration of scientific wisdom, "The Berkeley Club," composed of divines, laymen, and, perhaps, some few sinners, was so demoralized as to discuss with zeal the new phonomena. One thoroughly intelligent member, heretofore a materialist, ventured to invite the whole assembly to a house where could be heard spirit-raps, a guitar played by unseen hands, &c. But this is not all that angels, guided by the Divine Hand, have done. As these learned men have publicly talked, so the women in the domestic circle (who should "be silent," but in these modern days will not,) have discussed this phenomenal topic, unknown, it is true, to some of their liege lords; but discussed it they have, and some publicly, too. Many, with trembling steps -lest Satan with his wiles should overtake and draw them to perdition-have visited mediums, and there had the loved children who had crossed the river return and say: "Do not cry any more, mamma; we are with grandpapa and grandmamma, and are so happy; do not cry any more. We have a beautiful home, and will watch over you until your mission on earth is finished. when we will be the first to welcome you to the spirit-land!"

Such messages of love come daily from the other side, and many church members to day have more realizing ideas of their heavenly home. than all the preaching since the creation has been able to give.

Far up in the Sierras the little rap has been heard, and hearts have opened, the angels have been admitted, and social converse with the heavenly world has been the result. Down the mountain's side, and far over these valleys and hills, thousands to-day have received messages from those in realms above.

This much of fruit from the seed sown, and a thousand times more, has the angel-world given and sown in the genial clime of this Western shore, which will spring up and bear fruit a thousand fold! All this, and neither I nor mine have yet been tortured, imprisoned, or burned at the stake!

At first the literati and Christian community repudiated the probability, or possibility that angels, or spirits, could so stoop to teach mortals the immortality of the soul in this "vulgar manner." When an Orthodox Christian, like myself, by investigation, has developed beautiful and instructive messages from spirit-friends, and from the founder of our University, who has recently passed over, in a fac simile of his writing while in the form, skeptics seem no better pleas-

as the moving by spirit-power of furniture, etc., and many would rather keep on the old road, though it should lead to hell, than accept this new light from heaven.

BANNER

The time seems dawning when all books and teachings will be received for the good they contain, and man everywhere will exercise his individual, reason-and knowledge, knowing that he will be compensated on the other side according to the deeds done in the body.

T. B. CLARK.

OF LIGHT.

Unniver Correspondence.

Iowa.

MASON CITY .- J. O. Barrett writes, June 1st, as follows: One of the most hopeful features, promising a new impetus to Spiritualism, is the late aggressive attitude of the ministers against it. Rev. Mr. Burrell, Presbyterian, of Chicago, is following the grandiloquent example of Talmage in a furious onslaught, full of a pharisalcal madness. His sermon, copied from the Chicago Inter-Ocean, is now and then republished in the Western secular press, where the editors believe in "the fires of Smithfield," or where, contrary to their heart's convictions, they eater to orthodoxy for money and power. This divine calls Spiritualism an "evil eye," "a curse," "a pestilence." He says it "denies all truths that lie at the foundation of a pure and holy life;" . . . that "it represents every form of intemperate thoughts and unprincipled life." After pouring out his invectives, and betraving the

pouring out his invectives and betraying the most ignorant estimates of the Spiritual Phiosophy and its advocates, he consoles himself by declaring: "We (Christians) live not as dream ers among the shadows of theory and philosophy ut as the servants of God.".

With no hope of a future save what a record points to, with no personal experiences to build that hope on, with no spiritual gifts to vouch for We are the servants of God!"

CROSS EXAMINATION.

This is a mania that is spreading West like the spelling school business, which is a nice thing for the church. After reviewing the reverend's sermon, with positive defence of our principles, in a late lecture delivered at Preston, Minn., questions solicited, the following colloquy ensued, as near as can be recollected, about half a dozen engaging in the questioning and cross-examining, among them two lawyers:

Ques.—Could Christ have saved himself from the cross had he been so disposed?

Ans.—Yes, if the spirits had so determined.

They had him in charge, and, as he says, twelve legions of them would have rallied to his rescue had it been morally necessary.

Q—Do you regard the Bible as the word of

A .- All truth is the word of God, whether in

A.—All the word of God, whether it or out of the Bible.

Q.—Who shall decide what truth is?

A.—Well, you say you have good common sense; why not use it?

Q.—I have not time. I need instruction, and

am willing to pay for it.

A.—All right. I have no objection to your hiring a priest to do your thinking, praying and preaching; but Spiritualists prefer to use their own brains and judgment, and know something for themselves.

Q.—But you have, then, a diversity of opinions and interpretations without any common stand-

and of morality.

A.—The diversity is the beauty of it all While we differ in technical opinion we all agree in essential principles. The comparing of notes deduces the greater amount of truth that is held in Q.—Does the Bible admit of various interpre-

A .- Such is the fact, anyway. All the sects make it their standard, and yet differ very widely.
Q.—Who can tell what is truth, then? -Your common sense, I repeat. What you

find in it that is sensible you are morally bound O.—But you question it as final authority?
A.—Question it, of course, to know what truth or error is in it. How shall I know except I use

O.—But, sir, what would become of the world you take away this prop?

A.-I would say to every man and woman: low stand up in your intellectual and moral integrity, without a prop to lean upon, and be a law unto yourself, as the Bible itself recommends.

Q.—But is not our high civilization due to the

No This due to the mental type of the race, to science and invention. Suppose we had no Bible, do you think we would lose our senses? What did the people do when the Bible was not

Q.—But can any government or society be sustained without the moral precepts of the Bible? A.—Moral precepts are common property in all ages and among all races; they are natural to the moral soil of our humanity, as prolific in India or China before the Bible was ever known

as among the Jews or in America.

About this time the meeting closed, some going away thoughtful, others shaking their heads, averring Spiritualism is "dangerous to teach in the community, because it presumes a standard higher than the Bible—that precious book." Only think of it! Why, the man actually said, Spiritualists are doing in these days what the apostles

once did; and yet it is "a demoralizing religion!" THE MINNESOTA SYSTEM. It proves to be practical as far as tried. The State has but one Association. Bro. Potter, the missionary agent, is traversing the entire circuit of the State, soliciting membership and lecturing where he can get a hearing. By paying in a little sum annually, the people everywhere are thus enlisted in a common work. Were this system projected more generally, a fund could thus be created that would enable the Executive Board to send out lecturers under its auspices, working their way as Bro. Potter does, and so reaching parts of the State where our truths have never been taught. It seems to me to be worthy the attention of our friends in other States. In due time we shall come into working order. Let us press forward, rising superior to all petty jeal ousies and cliques, for unity of the spirit, de-fending our mediums and speakers, who love the truth in their lives as worthy of their commission.

Illinois.

NEW BOSTON .- Mrs. H. Morse, of Iowa, writes under date of May 20th: This is one of the many pretty towns to be seen by the traveler who sails up and down the noble Mississippi. Its inhabitants are thrifty and enterprising. Its fine school-houses, churches and large blocks of stores and railroad facilities, give it the appearance of an Eastern town, though not near as old. Give the West time, and its cities and towns will ry, Willitts, Louis and Roberts, all Spiritualists, reside here in elegant homes. Mr. Drury's residence is one of the choicest in the land, and all the above-named parties' homes are made as attractive to spirits as mortals. I find the liberal sentiment prevailing largely in the West. Our lecturers are well supported, and the spiritual literature deputing from The Represe of Light. literature circulates freely. The Banner of Light and the Religio Philosophical Journal are to be and the Religio Philosophical Journal are to be seen in many Spiritualist families. I have been lecturing nearly all the time to large audiences, and been well remunerated. Spiritualism is gaining in all parts of the West, and the hest minds are joining its ranks. The Mott medium, of Memphis, Mo., is "raising the dead" almost daily by his wonderful gift for materialization. Paul Caster, of Otumwa, Iowa, one of the most remarkable men of the age, is working wonders in the healing art, and doing much good. These. in the healing art, and doing much good. These, with other manifestations of spirit power, are ed than with the material manifestations, such | convincing people of the truths of Spiritualism | winter for grasshopper sufferers, and not sent di-

Pennsylvania. IRWIN'S .- John M. Orpin writes, May 31st

Some weeks back I wrote to you a brief statement of our (the coal miners') struggle against reduction to starvation prices at this place. Now I have to tell you that we are defeated, and accept it honorably, but with a knowledge that we cannot earn enough to live honestly. No matter, we are beaten. Our masters, the propoletors of the mines, struck us after we shouted "enough." They have made an arbitrary rule like this 'That they retain five cents out of every ton of "That they retain five cents out of every ton of coal we mine, and pay it to us at the year's end, if we don't drink, stay from work a day, or leave before the year is out." They don't bind themselves to find us plenty of work or pay us for days lost on their account. We asked if they bound themselves to us; their answer was, "We bind ourselves to nothing; if you want work, work at our terms." If we leave their employ under sixty days' notice, we not only lose our five cents per ton, but our back time from the five cents per ton, but our back time from the first of the month till the second Saturday, which is pay day. These rules take away our liberty, consequently I will never sign them. I have already lived more than two months on bread and water; so have hundreds more; and my wife, who was confined only two weeks ago, says, "You must not sign away our liberties." She and four others in the family are relying on me for their support, and when those hungry, pinched faces are turned up to mine, pleading for dear liberty as well as food, am I to break the laws of God and the nation, and sign away my rights? No, I will assert my manhood by saying I NEVER will. I was a subject in England, and I came to America to be a man, and I mean to

Ontario.

BELLEVILLE.-George Merrill writes, May 20th, as follows: We are having some very interesting circles, established by Dr. Hvatt and lady. discipleship, with only scorn for the angels who in our flourishing "City of the Bay," Believine, return to bless, it must be some solace to realize At a circle held a few evenings ago at the Docin our flourishing "City of the Bay," Belleville. tor's residence, my oldest daughter was entranced and spoke for about two hours, astonishing those present with the wonderful revela-

> I noticed something in the Banner of Light some time ago condemning the practice of vacci-nation in very strong terms. A little girl of nlne, seven years of age, was vaccinated at school on the 19th of May without my knowledge or consent. She came home sick, complaining of a pain in her shoulders. The next day she was almost blind, with a terrible indammation in her eyes, which were also badly swollen. Her arm is terribly swelled to-day, and she is com-plaining of great pain in her head. She has not been able to attend school since being vaccinated. What is the use of vaccination? What good, if any, results from its practice? That evil comes

> of it Lam in possession of facts to prove. I am glad to find the Banner of Light growingmore interesting from year to year, and furnishing us with abundance of proof that "If a man die he-shall live again," which is cheering news for the world rocked for ages in theological super-

Massachusetts. "

SPRINGFIELD.—A correspondent who says that he has listened to the lectures of Mr. Collier for three months, and considers him a worthy man, and a speaker of superior ability, writes as follows: "John Collier is about to make a tour through the West. He has settled his family in West Springfield, and Mrs. Collier is engaged in her work as a medium. Mr. Collier will go direct to Chicago, and will from that point make engagements throughout the Northwest, possibly going to California. He has been in this country going to California. He has been in this country a year, and has delivered a fine series of able discourses. His lectures in Springfield the past winter have been characterized by remarkable vigor of thought, terse and pointed language and vivid imagination. He is also a scholar, and takes pride in making his lectures full of ripe thought. He has a ready, off-hand style, and is well adapted for the platform where lecturers can speak without notes. He is also quite a dramatic reader, and we are sure that his addresses will do much good as well as blease the fine auwill do much good, as well as please the fine audiences he is sure to find in the West. His lecture on Joan of Arc is one of the finest on that subject we have ever listened to."

New Jersey.

JERSEY CITY. - Alfred Baldwin, M. D., writes. June 2d: I have been under the treatment of Mrs. Dr. Flint. She has cured me of nervous prostration and acute inflammatory rheumatism and nervous debility. I have not as much faith in her magnetized paper as her powders for all pain; the paper cures headache, etc.

NOTES OF TRAVEL.

BY WARREN CHASE.

Passing down the middle portion of North Missouri and back again, in May, we saw no signs of the terrible hopper pest that has so alarmed many people, East and West, but instead saw as good prospects for crops as in any former season along the whole route from Iowa to St. Louis, and also in Central Iowa have never seen better. A few counties in the west and southwest portion of Missouri have been lightly touched by these Rocky Mountain raiders, or their posterity (they are not grasshoppers, but Rocky Mountain locusts), and as they began to hatch out in early spring, and eat the early grasses and grains, an alarm was raised, and an ignorant and excited people called on the governor of the State for aid. He accordingly appointed a day of fasting and prayer to urge and induce Jehovah, the Jewish God, who so valiantly slew the first-born of each Egyptian family. and sent the plague of locusts there, and on supplication blew them away with a wind, to drive or blow them 'out of the State. But as the insects have not yet developed wings, it is not likely he can blow them out, more than he could prevail against the old chariots of iron. But as the plous people of Iowa are fearful that if he does send them off with a wind, and it should blow from the south, it would blow them into Iowa, they are sending up counter prayers that the wind may not blow from that direction. It is probable that the prayers will be conflicting in regard to means solicited, and they may not reach Jehovah, as he is not recognized in our Constitution and we are not his chosen people; and as even his Son is not recognized in that instrument, it may be that neither. an angel with a broom nor a sweeping wind can be obtained from that source. The papers of the West generally ridicule the foolish nonsense of the proclamation from the democratic State that taxes churches as it does other property, and that while it will not exempt God's houses from

crop to the extent of that proportion. While I am on this subject I may as well say that it is generally believed in the West that not more than three-fourths, if more than half of the gifts and presents given by the people last

taxation still asks him to come down and drive

out the grasshoppers. It is not probable that

the crops of the State will be affected to the

amount of three per cent. by them, nor any one

more rapidly than its opposers are willing to rectly to personal friends there, ever reached

In St. Louis, where we spent two days only, the spiritual cause is diffused, and its public fountains dried up since we left, but it is spreading among the families and in private circles. Mrs. Hollis is there doing a good work, but will not be able to stand the pressure long, as it is the hardest city in the nation for mediums, owing to its grossness and sensuality, which rendered it excellent harvest ground for the revivalist Hammond and other sectarian preachers, whose work lasts about as long as a June frost. The old wheel-horses of our cause are nearly worn out, and have retired, and new ones do not seem to rise up and succeed in getting up or keeping up meetings and circles. We did not let them know we were coming, so no arrangements could be made for us to speak.

· From St. Louis we rode by the immense winter wheat-fields of Southwestern Illinois, and saw a fairer prospect than we have seen there for many years, and yet there will be much winter wheat harvested in the region that never fails. Corn looks well, and grass and other crops tolerable; but down in the fruit hills, where our little. house is located, and where we spent two weeks, the people feel gloomy and discouraged. After the hard winter the trees came out full of blossoms, and when peaches, plums, pears, cherries and early apples were in bloom, a frost came down from the north sinking the mercury twelve degrees below freezing, and killed most of the fruit prospects in one night, and setting back strawberries and small fruits, making them so late as to seriously affect their prices in market; however, they will have apples and some pears. and can raise crops to live on where the land is

not covered with trees. After two weeks of physical labor, building at the cottage, we returned, by same route, to Iowa, giving one lecture to large audience in Kirksville, Mo., and then brought up at Oskaloosa, the Orthodox Athens of Iowa, where two colleges are fast running sectarian Christianity into the ground, by trying to hold it up in contrast with science. The preachers soon prove themselves the dunces and clowns, while the students go ahead of them, and cannot be restrained even by authority of priest and discipline. The most prominent business men in the place are Infidels and Spiritualists, and liberal ideas are rapidly on the increase, as they are all over the State of

Our faithful brother and fellow laborer, Dr. Kenyon, late of Des Moines, has moved to Otumwa, where the towns in that vicinity may so-cure his services for lectures by addressing him

at Otumwa;-Wapello Co., Iowa. On our return we heard excellent reports from-Bro. Mott, at his home in Memphis, Mo., and saw several who had recently visited him with perfect success in realizing and recognizing ma-terializations, but our engagements and want of time would not allow us to visit him, and, as we did not need the evidence that others do, we cheerfully give way and recommend him to honest, candid, and truth-seeking inquirers. For any particulars write to E. B. Brewington, Kirks ville, Mo., who is a prominent merchant and most intelligent and candid man, who has been an Infidel, and got the evidence, through Mott, of existence after death.

If we had a dozen such mediums -located in different parts, of Iowa, the whole State would be converted to Spiritualism in three years, and have no more use for preachers of sectarianism, nor for Young Men's Christian Associations, made up of politicians without consciences.

> For the Banner of Light, "I MAY NOT BE A PROPHET," BY J. J. MORSE.

may not be a prophet; but methinks I feel the time When freedom's breath skall fan the cheeks of all in every

When labor shall be virtue, and religion shall be truth, And all earth's sons and daughters shall enjoy a lasting youth.

I may not be a prophet; but is not the era near, When the church will cease to rule men through dogma creed, or fear?

When human life and Nature's laws, in harmony entwined Will be the base of better lives, the Christ of all mankind? I may not be a prophet; yet soon will dawn the day

When science and religion will the highest truths display, The voice of each, eternal, shall resound throughout the

A system then, for head and heart, will stand for all mankind.

may not be a prophet; but the time is almost here When the woman with the man shall stand and take her proper sphere. Restricted and confined she's been, in all the ages past;

Thank God! those states are almost dead-she will be free at last !

may not be a prophet; yet how soon may it arrive-That epoch in the world's career when love shall rule our The birth of peace, the death of war, the sliencing of gun;

The prize of peace we're striving for will then be nobly may not be a prophet; yet the fabled fime 's at hand In which the nations all shall stand as one united band

That day will see one God, one church, one government on The long expected golden age, the fruer second birth. I may not be a prophet; but methinks I feel the time

When Freedom's breath shall fan the cheeks of all in every When labor shall be virthe, and religion shall be truth And all earth's sons and daughters enjoy a lasting youth ! .

New Haven, Conn. & May 17th, 1875.

Iowa.

GRAND CAMP MEETING AT DUBEQUE.-To Spiritualists and Progressionists: The Spiritualists of Iowa, Illinois and Wisconsin will hold one of the largest camp meetings ever held at the West, commencing on the 29th day of June, and continuing over the 4th of July, 1875, in a beautiful grove on the bluff, one half mile from the business centre of the city.
In order to make this meeting one of the

grandest successes of the age, it is necessary that all who are friends to our cause should interest themselves in the matter earnestly, and by coming together on that occasion show the world that we prize the truth as the angels have taught us, and the interest we feel in maintain-

ing its principles.

We expect—a grand jubilee, and hope all the friends in these States and elsewhere, who can do so, will meet with us. We have held one such camp meeting in Iowa, and it was a grand success, and we expect this to rival that in numbers

No pains will be spared by the committee in preparing the grounds and furnishing the facili-ties for comfort, pleasure and intellectual enjoy-

ment. You will see by large posters, and also by the

press, that we are to have first-class speakers and test mediums on the occasion.

The railroads will carry passengers at one and one fifth rates, some of them half fire. Certification of them half fire.

cates will be issued at the camp grounds for re-There will be a boarding house to supply visi-

tors with food at reasonable rates. There will be a platform for dancing, music,

Friends, let us meet on a fraternal and exalted plane, asking more light on this all-important question; let us have a glorious time, long remembered as an honor to our cause, "a feast of reason and a flow of soul." To this end and

for the triumph of so good a cause, let us meet and mutually work. Tours, for truth, Dr. C. P. SANFORD, Iona City, Managers. W. CHANDLER, Dubuque,

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

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.

is for sale by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston-is receiving merited 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 mental ground on and nothing but an ordinary calico sack. As which to stand as they try to follow, in thought, the beckening hand which the spiritual phenomena and philosophy extend, calling them out from in, in the presence of all. The sack was then hibits something of selfishness and narrowness, cherished beliefs. The confirmed Spiritualist should read this volume, that he or she may aftain to some idea of the immense advances which the cause is making, and the wide circle of evi- all, into the next room, we watching him all the Intaking to themselves the title of Free Religon dence which it is able to command as proof of time. As soon as he had taken him to a chair the party of the "Index" are assuming a larger

Inquoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the companications (condensed or otherwise) of correspondints. Our columns are open for the expression of imperional free thought; but we cannot undertake to endorse the article charge. shades of opinion to which our correspondents give

Banner of Light.

BOSTON, SATURDAY, JUNE 19, 1875.

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

AGENTS FOR THE BANNER IN NEW YORK. THE AMERICAN NEWS COMPANY, 119 NASSAUST

COLBY & RICH, PUBLISHERS AND PROPRIETORS. LUTHER COLBY........BUSINESS MANAGER,

Letters and communications appertaining to the fall bepartment of this paper should be addressed to fire Colory; and all Brishess Letters to Isaac, H. Banner of Light Publishing House, Bossmans

Murder from the Pulpit.

We have had in Boston a murder in a church belfry; and now we have murder preached from the pulpit. Rev. Dr. Webb, pastor of the Shawmut Congregational Church, recently preached a Sunday sermon from his pulpit, from the text in Genesis-" Whose sheddeth man's blood by man shall his blood be shed; for in the image of God made he man," . The preacher manifestly intended to ride on the wave of passion which rolls through the community in consequence of the brutal murder of little Mabel Young. The substance of the discourse which followed so unpromising a text, taken from the old Mosaic code, may readily be conceived, yet it surprised not a few to find the preacher inciting to mob law and all the dangerous consequences of unrestrained

Even the heathenish old rule laid down by Moses-" An eye for an eye, a tooth for a tooth, and a life for a life," was quoted by Dr. Webb ism! The true spirit of the performance shows as perfectly consistent with his position. He in that. On the basis of that clerical "certificunningly asks if an inference can be drawn cate," the Republican expressed the enthusiastic capital punishment. Certainly not, and no one is going to be foolish enough to attempt to draw any such inference. On the contrary, it is the only basis of capital punishment itself; and, as the teachings of Jesus set it wholly aside, bringing in a new and spiritual gospel in place of the law of violence and vengeance, it is fairly to be expected of a professed Christian teacher that he should teach the true Christian doctrine. Christ himself quoted this very text, only to say to his disciples that he came to bring in a better dispensation, which was that of love. The minister, therefore, who can in these days stand up and preach the Spposite doctrine of vengeance—"an eye for an eye, a tooth for a tooth, and a life for a life "-can hardly claim at the same time to be preaching the Christian doctrine, but that of Moses rather.

But this was not the worst feature of the sermon in question. Dr. Webb proceeded to say that "death was the fitting and proper penalty for the crime of murder. When court, became corrupt and Executive impotent—when the criminal went scot free, then it was time that some power took the execution of the laws into its own hand. If a Vigitance Committee should, from a beam stretched from yonder belfry, hang high as Haman the murderer of Mabel Young and the murderer of the South Boston children, the effect would be salutary." Dr. Webb is extremely rash, to predict as he does concerning the "effect." Does he insist that the example of mob law, how ever deliberately carried out, is one that is likely to be salutary in the public mind? Because courts and Executive do not move fast enough to suit the driving pace of his passion, would be declare for the uprising of a populace inflamed with passion, and offer his benediction upon its cruel and revengeful work?

That is what his words above quoted signify, or they have no meaning whatever. It is thoroughly anti-Christian, and wholly heathen. The morality of a community that takes the execution of justice into its own hands may be at once conjectured. A dangerous class is the pretext. for its violent and lawless action. That action may for the moment strike terror into such a class, but it teaches a worse lesson than that of the evil it aims to suppress. It is simply power in a state of anger, not a calm sense of justice that punishes without revenge. It is absolutely shocking to hear such sentiments from the occupant of a church pulpit. As we have already said, it instructs the people in acts of violence and teaches them that they may, on certain pretexts, trample down the restraints of civilized society and in the name of sacred justice commit atrocities fully as cruel as those which they pretend to punish. This sort of preaching is to be rejected and denounced by all good men and reliable citizens.

Mr. S. P. Putnam (late Unitarian minister at Omaha) will lecture before the Investigator Society, in the Paine Memorial Building. Boston, next Sunday forenoon, at 101/2 o'clock A. M. The public are cordially invited.

"Exposing" Spiritualism.

Some time ago there appeared in the National Republican, of Washington, an account of a private exhibition at the Ebbitt House, in that city, where we keep on sale a large stock of Spiritual, by "Professor" C. W. Starr, for the avowed purt that the world is rapidly progressing toward this form his many Eastern friends that he still lives, pose of "exposing" and "showing up" Spiritualism by practicing a few tricks of his own. Orders accompanied by cash will receive prompt. There were present Revs. O. H., Tiffany, B. Peyattention. We are prepared to forward any ton Brown, S. Shannon, E. D. Owen, James Mcof the publications of the Book Trade at usual | Claren, C. H. Mytinger, Richard Norris, R. W. Black, D. M. Browning, Mr. T. J. Barton, manager of the National Theatre, and several representatives of the press. Prof. Starr began with tendency of such discussion has generally been the "manifestations" was the sealing of one of to increase their philanthropy. This grand work by Epes Sargent, Esq.-which. Starr's assistants, named John Edwards, in a sack, and his getting outside again without breaking the seals.

markable test it ever witnessed." It gives the they did thoroughly, and pronounced it sound generally with somewhat less of bitterness. soon as they were through and had marked the lanthropy. It may be supreme selfishness. The sack with private marks, Mr. Edwards stepped rebellion of each new sect against Orthodoxy exthe shelter of preconceived notions and long pulled up over his head, and tied by one of the mingled with some increase of liberality. The committee, and sealed by another. We then party represented by the "Index" exhibits the were allowed to examine the sack again, and Mr. Edwards was carried by Prof. Starr, sack and ingly resembles its predecessors in many respects. closed the door, and in a few seconds Mr. Edwards came out after him, outside of the sack, tather what they would like to be considered, and carrying it in his hands. The sack was then handed the third time for examination, but nothing could be discovered different from what we left it, with the exception of its being empty. That was enough to convince us that if Prof. Starr and his assistants could do such things as that, they could do anything they wanted to. The Foster tests, the Davenport Brothers' feats, the blowing of horns with his mouth full of water, consummate skill and could not possibly be done

> Nothing is said about there being another (and even several) sealed sack already provided in the adjoining room, which the company were not allowed to look into! How slender a trick of that kind is, and how ready the party witnessing it, almost all "Reverends," to be fooled by these 'exposures" in order to satisfy themselves that they cannot be fooled by the realities! There Was never anything more shallow.

> Upon the strength of such a performance as this, these ministers promptly hand in their "certificate" to the tricksome Professor, imagining, in their concelt, that that finishes Spiritualism. This is the way it reads:

Washington, D. C., Feb. 23d, 1875. Having attended an exhibition given by Prof. C. W. Starr in a private room at the Ebbitt House, we are satisfied of his ability to perform the feat usually exhibited as spiritual manifestations, and believe that those who are inclined to accept these as supernatural tests may be entirely satisfied of their human origin, and the exhibition will be of interest to all citizens.

Respectfully: Rev. O. H. Tiffany, D.D., pasor Metropolitan M. E. Church; Rev. R. Black, pastor Wesley Chapel : Rev. Samuel Shan tor Ryland Chapel; Rev. E. D. Owen, pastor Union Chapel; Rev. Charles H. My-tinger, pastor Fletcher Chapel; Rev. Richard Norris, pastor Waugh Chapel; Rev. B. Peyton Brown, Georgetown; Rev. James McLaren, Georgetown; Rev. D. M. Browning.

Clergymen and theatres in hearty cooperation to defame and, if possible, destroy Spiritualanticipation that the National Theatre would be crowded to witness Starr's performances. Cannot these shallow people see that there is a trick beneath the other trick, namely, to get the clergy to publicly endorse and advertise mountebanks, which they do by simply playing on their prejudices? They are verdant enough in not seeing it. This "Prof." Starr twisted this ring of Reverends around his finger, and they did not even know it. It has had no appreciable effect as yet on the progress of Spiritualism, and it is not at all likely to have. The more of this thing there is done, the Sillier the performers all appear, and the better for the cause they think they are de stroying. Nobody of ordinary intelligence calls such nonsense serious investigation.

The Law of Lunacy.

There has been making, of late, by Dr. Mac-Donald, a pretty thorough exposure of the abuses which have become ingrained in the administration of the law of lunacy in New York, showing still more conclusively the necessity for exercising the utmost care and precaution in furnishing protection to such as are causelessly charged with insanity. Dr. MacDonald-is-the resident physician for the New York City Asylum for the Insane, and lecturer on medical jurisprudence in New York University; consequently what he may have to say on this subject is entitled to much weight and consideration. He freely admits that in making commitments to these Asylums, the provisions of the law are but little regarded and in many instances not at all. He states that because people show even the slightest deviation from common ways, so as to assert their own individuality, or any of the marks of genius, they are considered insane by their friends," particularly if there is any pecuniary interest prompting.

One man was confined, he said, in his hospital, for vexing his mind about questions of Church and State. Another, because he was merely careless in his dress and habits. A third, because he was "noisy and profane"; and if this is to -be regarded as a sufficient cause for hospital incarceration and treatment, it would go hard but the number of hospitals would have to be immensely increased. These admissions come at the right time to help in producing the right effect. Something like a responsible Board of Supervisors is the least of the remedies that could be adopted for these abuses, and the inmates of these hospitals ought at proper times to be permitted to communicate with them freely and without surveillance. The question of the treatment of insane is nothing in comparison with the other question of depriving sane people of their liberty, and finally of their reason.

We learn from the "Investigator" that our suffering brother, Austin Kent, is growing weaker daily, and is still in need of pecuniary assistance to smooth his pathway through the tomb to life immortal. Send direct to his address, Stockholm, N. Y. Ira Allis sends us 40 cents, and "Haseltine" \$1,00, for Mr. K.

Free Religion.

A religion truly emancipated from bigotry and developed into perfect freedom would be the crowning glory of civilization. We doubt not consummation, and in proportion as it shall grow nearer to the angel-world, its freedom will be more and more perfect, while its religion will be of a higher and holier character.

We do not anticipate any rapid progress in this direction through theological discussion, even in the style of our neighbors of the "Index." The a "definition" of a spirit, and then, according to emphasize the differences of opinion and into the report, commenced." the fun." One of crease the alienation of the parties, rather than

The cultivation of religion itself (not theology) is a step toward freedom, for true religion is perfect freedom. But there may be freedom The Republican pronounced it "the most re- without religion; and we observe that every new sect struggles manfully for awhile for freedomfollowing account of it: "The committee were having attained which it manifests the same rehanded the sack and told to examine it, which strictive narrowness as its predecessors, though

Rebellion against tyranny is not always philatest phase of Unitarian rationalism, and strikhe immediately came out to where we were, title than they know how to represent in their movement—a title, in fact, which represents than what they are. They are moving toward Free Religion, but they certainly have not all reached it, and their leading editor manifests a much greater zeal for freedom than for religion.

The essential characteristics of the old sectarianism still adhere to the movement, if the "Index't is its representative: the essential character of sectarianism is narrowness, bigotry, intolerance, contracted sympathies, devotion to a cerand, in fact, all the feats were performed with | tain party, hostility to all beyond its limits, and an unwillingness to do justice to those who have more liberal views. . All these characteristics we recognize in the "Index" as distinctly as in some of the more Orthodox representatives of theolo-

> The liberals who have advanced into a larger liberality, who can perceive more, merit in ancient Scriptural history and wonders, and who cultivate science with true liberality and in the purest spirit of philosophy, are as studiously ignored by the "Index" as by a follower of the Pope. A careful ignoring, a systematic and 'severe letting alone" when practiced in reference to matters and persons of general public interest, springs only from a resolute antipathy, or hostility, which may be occasionally seen in indirect allusions or in decisive assumptions, which imply the moral and intellectual worthlessness of the parties ignored, without assuming the responsibility of asserting it.

> The "Index" editorially is a champion for freedom, and a very earnest one, but not for religion; neither is it capable of appreciating that freedom which comes from true religion, and which gives the largest freedom to all by giving espect for their worth and motives as well as their legal rights.

The use of such a motto as "Free Religion" will tend to bring the "Index" party, in time, much nearer to what it means, and there are doubtless narrow-minded people who are dis-posed to go no further than the findex;" but there is no true party of Free Religion in this cial interest: country which does not recognize the most important religious facts in the world's history developed by modern science.

is neither religious nor philosophical, in the proper sense of religion and philosophy. It understands neither correctly, and its chief action is conoclastic only. Free Religion is not the especial property of any such clique. We welcome such aid as they give, but if they should suddenly drop out of existence Free Religion would reach its triumph in about the same length of

Mr. Wallace on Immortality.

It is interesting to read of the methods by which-different persons, and especially persons of note, have found their way into a belief in Spiritualism. Mr. Wallace, the English scientist, states as follows in relation to his own experience, showing what had been his previous religious position, and the manner in which he came to meet with a complete change in his views. "During twelve years of tropical wanderings," says he, "occupied in the study of natural history, I heard occasionally of the strange phenomena said to be occurring in America and Europe under the general names of 'table-turning' and "'spirit-rapping;' and being aware, from my own knowledge of mesmerism, that there were mysteries connected with the human mind which modern science ignored because it could not explain. I determined to seize the first opportunity on my return home to examine into these matters. It is true, perhaps, that I ought to state that for twenty-five years I had been an utter skeptic as to the existence of any preter-human or superhuman intelligences, and that I never for a moment contemplated the possibility that the marvels related by Spiritualists could be literally true. If I have now changed only opinion, it is simply by the force of evidence. It is from no dread of annihilation that I have gone into this subject; it is from no inordinate longing for eternal existence that I have come to believe in facts which render this highly probable, if they do not actually prove it. At least three times within the last twenty-five years I have had to face death as imminent or probable within a few hours, and what I felt on those occasions was at most a gentle melancholy at the thought of quitting this wonderful and beautiful earth to enter on a sleep which might know no waking. In a state of ordinary health I did not feel even this. I knew that the great problem of conscious existence was one beyond man's grasp, and this fact alone gave some hope that existence might be all who believe in the Vicarious Atonement, the The book is illustrated with over 120/ngravings, independent of the organized body. I came to the inquiry, therefore, utterly unbiased by hones or fears, because I knew that my belief could not affect the reality, and with an ingrained prejudice against even such a word as 'spirit,' which I have hardly yet overcome."

The combination of literature and art offered by Dr. T. A. Bland in this issue of the Banner (see advertisement headed N. B. on it to our readers.

Dr. Dean Clarke.

We are in receipt of a letter from this well known worker, who writes from 124 Eddy street, San Francisco, Cal., wherein he desires to inand feels an interest in the far off localities to which he has been for so long a stranger. His health is not much improved, if one may are determined that the opportunities for the adjudge by the undertone of sadness which runs through his epistle, though it seems he has spoken this spring, for some six weeks, to good accept-. ance at San José: Referring to his efforts to antidote the Hammond revival excitement, in San' Jose, at that time, he says, "I finally concluded to let it 'run its course,' while I would resort to other tactics, and use the weapon 'more powerful than the sword 'to undermine the very foundations of the great temple of superstition and idolatry, which I have since endeavored to do by preparing a pamphlet entitled 'The Two Ways' of Salvation—The Theological and the Rational.' This is my last effort in the course of labor, to which I have devoted eleven years of the best of my life, and which has completely used up my meagre strength, requiring a suspension if not an entire abandonment of the work I devotedly love, though it has cost me the greatest of sacrifice.'

Mr. Clarke thinks good materializing media that ten thousand people will attend.

There will be a Mass Convention of Spiritualwould do well in California, as there is quite a popular demand concerning this new phase of manifestations. Sisters Jennie Leys and C. Fannie Allyn, he says, "have won laurels and a fair reward for their worthy labors," finding among the liberalists of the Pacific Slope "many appreciative and responsive souls." Want of unity, however, to his mind, is as evident among Spiritualists in the Golden State as it is elsewhere.

"Whatever else California may lack," writes Mr. Clarke, "it is not appreciation of worthy and energetic women, who enter into pursuits where their tact and graces render them the equals of their masculine competitors. 'The Golden Dawn,' a monthly paper devoted to the interests of wo-man, and ably edited by Dora Darmoore, and 'managed' by my much the 'better half,' is achieving a success that well illustrates the above

My journeyings having been confined to the peautiful Santa Clara valley, I can give little information concerning the country in addition to what I before penned. The climate is all that it has been represented, yet of course people sicken and die here quite as much as in the East."

Mr. Clarke feels certain that California is, not withstanding its glorious climate, a " right smart walk from the poor man's paradise." He closes his epistle as follows:

"Dear friends, wherever you are, whatever may be your outward circumstances, whatever your toils and troubles, my spirit casts off its burden of petty personal cares and considerations, and goes out with warm fraternal sympa thies to each and all whose hands I have clasped whose tabors I have shared, and whose aspira-tions have blended with mine to make the best conferred to our hands. Neither absence distance, nor engrossing cares have effaced the sweet memories of the kind words and generous

Mr. and Mrs. Hardy in Europe.

By reference to our third page an article will be found wherein Gerald Massey, the English poet and lecturer, takes strong ground in favor of the verity of the phenomena to be witnessed in presence of the well-known materializing and test-medium, Mrs. Mary M. Hardy, of Boston (who, with her husband, is now on a confinental tour), and endorses what he himself-witnessed of them during his visit to America. We give below a letter just received by us from Mr. Hardy, which the reader will find to be of spe-

To the Editor of the Banner of Light:

deeds of my old friends."

we anticipated, we disembarked at Queenstown, thereby having an opportunity of visiting il ancient castles so celebrated in the history Ireland—some five, some seven, and some reput ed to be ten hundred years old—and of traveling through the mountains, and over the beautiful Lakes of Killarney, whose rich and grand scenery stands unrivaled. We also rode around the splendid Park of Dublin, containing seventeen hundred and fifty acres of the richest of Ireland'

We took cars from Dublin to Kingston, and there embarked from Holyhead across the Irish Channel. Landing, we took rail fifty miles an about one week, and have been received with open hands and warm hearts by the Spiritualists

Mrs. Hardy gave one of her materialization séances at the rooms of Brother Burns, for the purpose of affording to the Spiritualists of London an opportunity of judging for themselves con-

cerning the genuineness of the same. We had the pleasure of attending a scance a the house of your friend, Thomas Slater, with Mrs. Guppy, the famous physical medium. Bro. Slater informed me he should send you a report of this sitting. Everybody here among the Spiritualists knows of Mrs. Hardy, through the Banner of Light, and we meet with old friends at every turn. Even in the city of Dublin, who should we meet at the hotel dining table but Mr. Hazard and wife, of Newport, R. I., who are about returning home after an extended journey over the continent.

To-morrow we start on our tour to Italy, vie Paris, visiting Mont Cenis, Turin, Milan, Vero-na, Padua, Venice, Bologna, Florence, Rome, &c., returning to London, where we shall prob-ably remain a number of weeks, and perhaps extend our journey through Scotland and Switzer

Mrs. Hardy is regaining her strength and health rapidly, yet she has occasional heart yearnings for "home, sweet home." We send kindly greetings to the dear old Banner, and all our loved friends in America. God bless you all! JOHN HARDY.

London, May 29th, 1875;

Good News for Printers. As soon as Congress convenes next December, the Postmaster-General intends to use his efforts to have the present law governing postage on third class mattér, or transient newspapers, so

modified as to be more just and equitable.

We are in receipt of a pamphle tof some twenty-five pages, wherein Dr. Dean Clarke, of San Francisco, Cal., discusses "The Two WAYS OF SALVATION: The Theological and the Raof spiritual emancipation and enlightenment, to line of its argument going to show the unstable foundation of that dogma, and the transcendent value of the more rational view of life displayed by the spiritual philosophy, viz., that the next stage of being is but the cogent continuation of the present existence, and that each soul must then reap what it has sown, progress being the saviour which is to relieve it from disciplinary suffering if any it has deserved through wrong doing. Send to Dr. Clarke for a copy. He can fifth page) is well worth attention. We commend be addressed 124 Eddy street, San Francisco,

Grove Meetings and Conventions in the West.

By reference to the various calls for out-ofdoor gatherings and conventions, which may be found on the pages of this issue of the Banner of Light, it will be seen that the friends of Spiritualism, in the West are on the alert, and vancement of the cause afforded by the present summer weather shall not pass unheeded or unimproved. We give below a list of the proposed meetings, wishing that all may achieve merited success:

The Spiritualists and Progressionists of Iowa, Illinois and Wisconsin will hold one of the largest camp meetings ever held at the West, commencing on the 29th day of June, and continu-ing over the 4th of July, 1875, in a beautiful grove on the bluff, one-half mile from the business centre of the city of Dubuque. It is announced, as to details, that each delegation will bring its own tents; the platform for the dancing will will be built, and contain a large supply of the necessaries, of life; many of the most eminent lecturers and mediums have been engaged to be rectuters among whom are Warren Chase, of Iowa; Giles B. Stebbins, of Michigan; Mattie Hulett Parry, of Wisconsin; J. M. Peebles, of New Jersey; Mr. Sanford, Mrs. Morse, and Mrs. Kenyon. The three latter are State Missionaries. From all indications it is expected that ten thousand neople will attend

ists held at St. Cloud, Stearns Co., Minn., commencing on Friday, the 25th of June, to continue

The Northern Wisconsin Spiritualists' Conference will hold their Ninth Quarterly Meeting (for the election of officers and other business in Spiritualists Hall, in Omro, on the 25th, 26th, and

The First Religio-Philosophical Society of Hillscil at Clear Lake, Steuben County, Ind., on Sat-urday and Sunday. June 26th and 27th. The friends at East Granville, Vt., will participate in a meeting there on Sunday, July 4th. The First Spiritualist Society of Battle Creek Mich., will celebrate the yearly anniversary of

their Society by holding a Grove Meeting at Gognac Lake, June 27th. Mr. Fishback, of Sturgis, T. H. Stewart, of Indiana, and Prof. A. B. Spinney, of Detroit, are the speakers expected to be

The Outspoken Words of Victor Hugo. In regard to the spiritual manifestations now

taking place in different parts of the world, Victor Hugo, in his recent work on "Shakspeare," boldly, honestly and honorably says: "Table turning, or speaking, has been greatly ridiculed; the ridicule is groundless. To substitute jeering for examination is convenient, but it is not very philosophical. As for me, I regard it as the duty of science to fathom all phenomena. Science is ignorant, and has not the right to laugh; a savant who laughs at the possible is not far from an idiot. That which is unexpected ought always to be expected by science. It is its function to arrest it in its passage, and to examine it, rejecting the chimerical and establishing the real. Science has no other concern with facts than to endorse them; it is for her to verify and distinguish. All human knowledge is that of analysis; that the false complicates itself with the true is no reason for rejecting the whole in a mass. Since when has chaff been a pretext for refusing the wheat? Root out the worthless weeds of error, but harvest the facts and leave them for others! Science is the sheaf of facts. The mission of science is to study and probe everything. All of us, be we who we may, are the creditors of examination, and its debtors also; it is indebted to us, and we to it. To elude a phenomenon; to refuse to pay it the attention due to it; to bow it out; to close the door on it; to turn our backs on it, laughing, is to make bankruptcy of the truth; it is to omit to put to I take the present opportunity to inform our it the signature of science. The phenomenon of friends that we had a fine, smooth passage across the Atlantic, making the voyage in eight and a half days. Instead of landing in Liverpool, as science undoubtedly would gain by it; and, let me add, that to abandon these phenomena to credulity is to commit treason against human

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Could Not Endure Separation.

Mr. and Mrs. Joseph L. Smith, of Portland, Me., both suddenly passed to spirit-life recently without apparently suffering from any physical disease. In April last Mrs. Smith, while enjoying her usual degree of health, became prostrated, and soon quietly resigned control of her physical body, and joined the loved ones in the higher life. Before parting she said to her companon, "You will soon follow me!" The mutual affection that bound these two souls together was very strong, and the shock of separation could not long be endured. Though in good health, up to the time of his wife's departure, Mr. Smith gradually sank under the bereavement, and in four weeks from that time, with calm resignation and an apparent desire for the change, he left the mortal form and rejoined his wife in spirit-life. They were both firm believers in the Spiritual Philosophy, and highly-esteemed citizens. Mr. Smith has been Conductor on the Boston and Maine Railroad for over twenty-five years, and was a favorite with the public and the corporation, for the faithful manner in which he discharged the duties of his responsible position.

The Spiritualists of Philadelphia, Pa., As will be seen by a card in another column, have arranged a series of excursions to Altantic City, for June 24th, 26th, 28th, 29th, and 30th, the pecuniary proceeds of which will be applied to the preparation and maintenance of suitable headquarters for mediums and visiting friends of the cause during the forthcoming Centennie Celebration of the Declaration of Independence. Tickets-the price of which for the rounderip has been set at \$1,50 each—can be obtained by addressing J. H. Rhoades, M. D., Mansger, 917 Spring Garden street, Philadelphia.

THE NEW GOSPEL OF HEALTH, - We have feceived from its author and publisher, Antew Stone, M. D., of the Troy, N. Y., Lung an/Hygienic Institute, a book of some 537 pages, wherein the effort is made to set forty before the general public the principles of vial magtional." The brochure is dedicated, as a means netism, whereby the springs of life may be replenished without the use of drugs or Amulants. among them being a steel plate lik ness of Dr. Stone. The subject matter is divided into thirtyeight sections, and purports to core from physicians who, ranking among the lighest when in earth-life, have now made the ftempt from the spirit sphere to communicate through an earthly medium knowledge which stall be even more powerful for good among the masses than their former labors in mortal. The ground gone over by these various contributors is wide and varied, and the hygienic hints given for self-cure are worth many times the cost of the volume.

nventions in

calls for out-ofis, which may be ie of the Banner t the friends of on the alert, and inities for the add by the present unheeded or unt of the proposed achieve merited

sionists of Iowa, one of the larg-t the West, comine, and continu-5, in a beautiful le from the busie. It is announcration will bring the dancing will zh; a restaurant ge supply of the ie most eminent n engaged to be Chase, of lichigan; Mattie M. Peebles, of frs. Morse, and r are State Misit is expected

ion of Spiritual-Co., Minn., com-lune, to continue itualists' Conferarterly Meeting other business in he 25th, 26th, and

tend.

| Society of Hillsth Annual Counnty, Ind., on Sat-nd 27th. e, Vt., will parti-nday, July 4th. of Battle Creek,

ly anniversary of Meeting at Gogback, of Sturgis, Prof. A. B. Spinrs expected to be

Victor Hugo. nifestations now f the world, Vicn "Shakspeare," y says: "Table reatly ridiculed : ubstitute jeering out it is not very ard it as the duty iena. Science is t to laugh : a sae is not far from pected ought ale. It is its funcnd to examine it, establishing the ncern with facts her to verify and ledge is that of cates itself with ig the whole in a een a pretext for t the worthless facts and leave e sheaf of facts. ly and probe evtho we may, are and its debtors e to it. To eludo y it the attention e the door on it;

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delphia, Pa., another column, sions to Altantic , 29th, and 30th, h will be applied ance of suitable visiting friends ming Centennia of Independence. r the rounderip be obtaired by D., Mansger, 91 hia.

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rn. - We have reolisher, Anrew ome 537 pages, set forty before es of vial magf life may be regs or imulants. r 120/ngravings, e lik ness of Dr. vided into thirtycore from physi-, lighest when in ttempt from the rough an earthly ill be even more nasses than their ground gone over wide and varied, for self-cure are he volume.

A Free Seance Given by Mand E. Lord. To the Editor of the Banner of Light: --

It was my pleasure to be present at one of Mrs. Lord's séances last evening. I was more than satisfied, if such a thing can be. Although it was given in the dark, the conditions were such that there was no reason to suspect her, or any one of the seventeen-present, of practicing deception or fraud. The majority of the company were strangers to her and to one another, being invited guests to a private scance held in South Boston. I have never had any reason to doubt-Mrs. Lord's mediumship, but had no idea of the manifestations being so satisfactory and varied. Most of those present were touched by invisible hands at one and the same time, while each one of the company held his neighbor's hands, making the circle unbroken. Spirits were described correctly, their full names being given in some cases; articles, such as fans and musical instruments, were carried about the room, the fans being skillfully used, and the music box played upon while in mid air. Spirit lights were seen by all present. Without doubt spirit forms were materialized, and if a light had been suddenly struck they would have been as tangible as the medium, and perhaps taken for her by those who have never seen a fully materialized spirit. Such a thing, however, should never occur, as there is danger in such cases of fatally injuring the medium; the elements composing the materialization of spirit forms being magnetically drawn from the body of the medium. Under favorable conditions without doubt Mrs. Lord would become one of the most powerful materializing mediums before the public. She has done a glorious work in convincing some of our most distinguished citizens of the truthfulness of Spiritualism. Daily I hear of satisfactory proofs of Spiritualism which have been given by and through the instrumen-

as she has been in Boston and vicinity. Yours for truth, Boston, June 10th, 1875r A. S. HAYWARD.

The Holmes Donation.

tality of her mediumship. May she be as suc-

cessful in her work during her stay in California

Mrs. Jennie Holmes, under date of June 14th, writes: "Since my last report I acknowledge the receipt of the following contributions, for which I return grateful thanks: Philip Rietz, Baltimore, 50 cents; J. S. Norton, Brenham, Texas, \$1,00; Dr. S. R. Rittenhousé, Reading, Pa., \$1,00; A. D. Miller, \$1,00."

Sent to our care for Mrs. Holmes since our last acknowledgment: W. J. Sweasey, Eureka, Cal., \$2,00; "C.," \$1,00. Hereafter we request all those who feel disposed to donate funds in aid of Mrs. Holmes, to send direct to her address, Vineland, N. J., instead of this office.

Science and Faith.

Under the above heading we printed in our last issue an address by Professor Frederick II. Hedge, D. D., and briefly alluded to it editorially, which has drawn from Allen Putnam, A. M., of the Roxbury District, an able article calling in question some points in the Professor's remarks touching upon the mooted question of prayer. We consider Mr. Putnam's views comprehensive upon the subject. His essay will apear in our next number.

We have on our table a new spiritualistic periodical (in pamphlet form, of twelve pages), ust issued in San Francisco, Cal., called the 'Philomathean." It is a weekly publication, devoted to free thought and the science of life, " Prof. W. II. Chaney and Mrs. Louie M. Kerns, editors. It is a sprightly publication, expected of course, with Prof Chancy at its head, and so excellent a medium as Mrs. Kerns as assistant. Long may it live to do battle for the right!

From the third number we learn that the little paper called "Common Sense," published for a brief period in San Francisco, has been suspend- taxation. ed, that the two Spiritualist Societies in the city have united and will hold meetings in Charter Oak Hall, and that a very interesting scance took place at this hall on the 1st inst., the mediums being Mrs. Cummings, Mrs. Jeffries and Dr. Joscelyn.

The invocation on our sixth page, by Cardinal Cheverus, is a grand inspiration. Its teachings cannot be called in question. It is full of charity for all peoples, of whatever creed or clime. Oh that the theological world would speedily outgrow its blind bigotry and cramping superstition, and come up into the glorious sun-light of Spiritualism, as taught by our highly The Vicksburg was built at Dumbarton in 1872 and was an has yet much work to do, through media, in the earth-life, by which he expects to better his own condition in spirit-life and that of his fellowman yet in the mortal form.

A correspondent asks for/information in regard to a clairvoyant and clairaudient medium, who, he has been informed, lived in Massachuetts prior to the manifestations at Hydesville, N. Y., by the name of Clara Fisher. It is intimated that she resided in the family of a clergyman, and was a strict member of the same church, out was charged by her minister with being un-der the influence of "wicked spirits," in consenuence of her having confessed to him that she ould see and hold conversation with the soalled dead. Who can enlighten us upon the ubject?

Points touching the theory of the physical esurrection, the doctrine of re-incarnation, etc., are considered in this week's Message Department; Samuel Mason, of Boston, Mass., seeks to bring light to his children; Lucy Page, of Augusta, Me., assures her mother that she still lives and watches over her; Honto makes announcement concerning the promised appearance of certain spirits through the mediumship of the Eddys; and Henry W. Fowler, of New York City, answers a query made by his father.

"DAWN" is a splendid book. Read it by all means. The authoress, Mrs. J. S. Adams, is one of the most refined mediums in the world. She should be sought out and visited by literary people, if they are in the least desirous of knowing whether Spiritualism is true or not. The book is for sale at the Banner of Light Publishing House. It is a work of 400 pages, and will sold for the low price of \$1,00. Sent by mail,

We acknowledge the receipt of \$4,00 for God's Pour" from "Haseltine," to whom we return sincere thanks.

W. Jakoba

BRIEF- PARAGRAPHS.

SHORT SERMON. - Charity begins at home. There is tore uncharitableness there, as a general thing, than any-

The U. S. Centennial Board of Finance has issued a notification that their medals, stricken off by order of Congress, to aid the national movement, are protected by the laws of the United States concerning coinage, and that private parties counterfelting the same for purposes of gain or to deceive the public will be dealt with according

The New York Court of Arbitration, expludge E. L. Fancher presiding, is rapidly gaining favor among the business classes. In all of the cases which have come up thus far for adjudication, promptness and despatch have been substituted for the law's delay and the slow coach style of tardiness for which the law is renowned. Disputants anxious to settle their differences, and willing to submit to the decision of an arbitrator, find in this Court a satisfactory remedy for their disagreements.

The editor of the Congregationalist wants to know why the "Mediums don't tell where Charley Ross Is, and thus get up a reputation for amounting to something," It is because the invisible intelligences do not choose to become police detectives. That duty devolves on such men as Comstock and others of like lik who belong to the church. Why do n't Cômstock find Ross? Our spirit friends, Mr. Con gregationalist, have higher duties to perform than those which belong exclusively to the criminal detective force of the country. When spirits through mediums lead the sick—when physicians 'cannot—as they do, such mediums

reputations amount to more than "something." Another Catholic pligrimage to Paray Le Montal is being

It may be affirmed that the number of those that have been slaughtered by their fellow creatures exceeds the number of inhalitants that were at any one time living upon the face of the earth; yet very few of this infinite number, untimely stain, were ever masters of the ground of the disputes for which they suffered, or the true reasons of their being fed to battle; the truth, with nuch artiflee, being kept from all but those who were parties to the designs resolved on.—Sir Walter Raleigh,

. The 163d anniversary of the burning of the Gaspee was celebrated Friday, June 1111, by the Rhode Island women's centennial committee by a grand file at Mashapang grove, for which very extensive preparations had been made

When a man mistakes the height of a chair he is going to occupy by about an inch and a half, it is remarkable the amount of momentum be will acquire in making that little distance. He will strike that chair with nearly as much force as if he had sat down in it from the roof of a two-story building.—Danbury News.

Pity, with its crystal drops, is sweetening many a cup of life. And in return, many a grateful heart is laying on the palm of pity the choicest goms of gratitude.

A Chinaman in Los Angeles, Cal., upon being applied to for payment of a debt, replied: "If no havee, how can?"

It is worth knowing, that if one volume of castor oil is dissolved in two or three volumes of spirits of wine; it will render paper transparent, and, the spirit rapidly evaporating, the paper in a few minutes becomes fit for use. A drawing in pencil or in India ink can thus be made, and if the paper is placed in spirits of wine, the oil is dissolved out, restoring the paper to its original condition. This is the discovery of Herr Fuscher.

Josh Billings says: "If yu are going to giv a man enny thing, give it to him cheerfully and quick: don't make him git down on his kneeze in 'front of yu and listen to the ten ommandments, and then giv him five cents."

A New York paper publishes a remedy for sore throat. It consists of a gargle made of five cents worth of chlorate of potash dissolved in half a tumbler of water; and an apwith a strip of flannel on going to bed.

In Vienna they have a single word for a fact very com mon with us—the bursting of a water pipe. The word is as follows: Hochquellenwassericitungrobrenfatalitaten.

Persons who incline toward Spiritualism should take the Banner of Light, a newspaper kandsomely printed and ably edited. Published by Colby & Rich, Boston.—The Weekly Courant, Columbia, Pa.

M. Parof, proposes to do away with artificial irrigation by applying calcium chloride, which has a powerful affini-ty for moisture, to the band to be watered. This prepara-tion will absorb from the atmosphere a large quantity of dampness. One application will, he states, produce abur water, applied in the ordinary way, would evaporate in an

Two ounces of common tobacco, boiled in a gallon of wa ter, 18 dised by the Chatham street dealers for renovating old clothes. The stuff is rubbed on with a stlff brush. The goods are nicely cleaned, and, strange to add, no tobacco smell remains.

How do the trees put on a new dress without opening their trunks? They leave out their summer clothing, were The school fund of the State of Indiana amounts to two

The Ohlo courts have decided that the Catholic Parochial Schools in that State come under the law of freedom from

A terrible earthquake occurred in New Granada recently, wherein the city of Cucuta, near the Venezuelan from tler, was totally destroyed; San Cayetano was destroyed, and Santlago in a larger part ; in Gramalote there was great destruction; Arbaleda, Cucullia and San Cristola were nearly destroyed. The loss of life amounts to the fearful total of 16,000, while the wide sweep of property swallowed up has not yet been reduced to figures.

More of the old "Ring" masters of New York City are being brought to grief.

The British steamship Vicksburg, Capt. Bennet, wa lost some 120 miles south-east of St. Johns, N. F., at 10 o'clock A. M. June I, by coming into collision with floating ice-fields, which cut her down and caused her to sink Some forty persons-crew and passengers-went down with tifted translated brother, who informs us that he | Iron propeller of 2842 tons, She was from Liverpool for Quebec, with a cargo valued at \$200,000.

Somewhere—in desolate, wind-swept space, In Twilight land, in No man's land, Two harrying shapes met, face to face, And bade each other stand,

"And who are you?" cried one, agape,
"And who are you?" cried one, agape,
Shuddering in the gloaming light.
"I do not know," said the second shape,
"I only died; last night."

—T. B. Aldrich in Allantic Magazine for July.

Samuel Gardner Drake, the Boston historian, died at his residence, No. 10 Rockyllic place, Highlands, about 8 o'clock, on the morning of June 14th. His decease was aused by pneumonia....

Iceland is now being shaken by terrible volcanic convul sions, which are said to surpass in extent and violence any recorded in history. The world-renowned geysers have dried up, giving forth columns of hot smoke and ashes in stead of water. Ten thousand people have lost nearly al heir possessions, and the remainder, who live nearer to and along the coasts, some forty thousand in number, are themselves too poor to support such a vast number of needy people. Several hundred persons are also reported to have perished. The Copenhagen Government has issued as earnest call for aid to the sufferers.

HELMER'S HUMAN HAIR ESTABLISHMENT, IN NOW York, should be remembered by Spiritualists. Mr. II, is a perfect artist in his line, and deserves the patronage he

The people of Greece have raised by private subscription a considerable sum for the erection of a monument in honor of Lord Byron, as a recognition of his services in the cause of Greek liberation.—It will be placed at Missolonghi, where Byron died, and where, out of his own means, he almost wholly fed, clothed and armed the garison during the slege which made them famous.

DECORATION DAY AT THE SOUTH. -The Mobile (Ala.)

DECORATION DAY AT THE SOUTH.—The Mobile (Ala.). Register in its report of the decoration of the graves of Federal soldiers in that city says:

On a pedestal was a large, handsome pyramid, four feet high, made of jessamines and other fragrant flowers, and on the apex were the two fags, Contederate and Union, gracefully joined together by a band of crape. Suspended between the flags was a parchment bordered with deep plack, on which was written the following: "The Mobile Cadets send this tribute to the memory of the Federal dead," The ladies of the city also decorated the graves. One of these offerings was inscribed: "As a manifestation of that catholic spirit which, in every land, renders honor to those who fall in a cause they believe to be right."

J. A. Riley, writing from California under date of June 6th, says: "I have lately obtained some fine spirit photographs from Mr. Mumler, which I at once recognized. This fact

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

MEETINGS IN HOSTON.

John A. Andrew Hall. - Free Meetings. - Lecture by Mrs. S. A. Floyd, at 24 and 74 p. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rochester Hall, 730 Washington street. - The Children's Progressive Lycoum, No. 1, which formerly met in John. A. Andrew Hall, will hold its seesions against place every Sunday, at 10% o'clock. Geo. H. Lincold Sec. Y. The Luddes' Add Society will until further notice hold its meetings at Rochester Hall, on Thesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Miss M, L. Barrett, Secretary.

Mediums' Meeting at Templars' Hall, 250 Washington street, at 10% a. M., each Sunday. All mediums cordially livited.

Lurline Hall, No. 3 Winter street, - Public Free Circles

nvited, "Lucline Rall, No. 3 Winter street, —Public Free Circles are held in this half every Sunday morning at 10% o'clock, lood test mediums and speakers in attendance," Lectures every Sunday at 3 and 7% P. M. by well-known speakers. The People's Spiritual Meetings every Sunday at 2% M., at Investigator Hall, Paine Memorial Building, Appleton street, near Tremont. Good speakers always in attendance.

attendance:
Trimomatain Hall, No. 8 Buylston street.—Theyeloping
Circle, for mediums exclusively, on the morning of each
standay; afternoon, conference and tests; evening, tech
circle; each Wednesday evening a test and social circle.

Boston .- John A. Andrew Hall .- The meetings at thi afternoon and evening-Mrs. Sarah A. Floyd's addresses (In trance) doing much to interest the people, and the fine singing by the choir adding pleasure to the sessions.

Investigator Hall .- Prof. A. E. Carpenter's lecture on ered last Sunday afternoon, was very interesting as well as musting. The professor is one of the most powerful psyhologists in this country, and those parties who wish for an evening's entertainment would do well to secure his ser-Hall next Sunday afternoon.

Lurling Hall .- Frank T. Ripley held a test séance at on Sunday morning next.

Movements of Lecturers and Mediums.

Dr. John H. Currier, of Boston, will speak at Roches ter Hall, on Sunday afternoon, June 20th. He would be pleased to make engagements to lecture at reasonable dis-tances from Boston, for which purpose he may be addressed at 36 Wall street. 🔑

Mrs. Clara A. Field will speak in Dexter, Me., the third Sunday in June, in Palmyra the fourth Sunday, in Plymouth the first Sunday in July, and in Wellington the second Sunday in August. She would like to make engage ments in the West-and along the south to the Pacific coast for which place she intends to start in early autumn. So cieties desiring her services as a speaker will please ad-dress her at once at Newport, Mo., or at 9 Allston street, Bunker Hill District, Boston, Mass.

R. G. Eccles will hold meetings at Union Hall, Farmingon, Ohlo, Saturday evening, June 19th, and Sunday, th

Warren Chase will speak in Oneida, N. Y., July 4th; and reach Boston by Saturday of that week, so as to lecture, if his services are needed, on Sunday. He would like to make arrangements to lecture at camp meetings and

Bastian and Taylor are now at home, at North Boston, Erio County, N. Y. By reference to an article under the head of "Ranne

Correspondence, " it will be seen that John Collier is about to depart for the West on a lecturing tour, making his icadquarters in Chicago, Ill.

We have received Part 1 of the LYCEUM Miscellany, published at Toledo, O., by a Book Establishment of the same name. It offers to the reader some eight pages of interesting matter, well suited for missionary circulation among the young and old. Parties desiring to know more about it can address "The Lyceum Book Establishment, Drawer 89, Toledo, Ohio, or P. O. Box 2719, Cincinnati, O."

Spiritual and Miscellaneous Periodi-

cals for Sale at this Office: . * THE LONDON SPIRITUAL MAGAZINE. Price 30 conts, HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, III. Price 8 cents. THE LITTLE BOUQUET. Published in Chicago, III. Price 10 cents.

THE LITTLE BOUQUET. Published in Chicago, III.
Price to cents.
THE LITTLE BOUQUET. Published in Chicago, III.
Price to cents.
THE LYCKUM. Published monthly at Toledo, O. Designed for Progressive Lyceums. Price 7 cents per copy;
75 cents a year.
THE SPIRITUALIST AT WORK. Issued fortnightly at Chicago, III. E. V. Wilson, editor. Price 5 cents.
SUMMERLAND MESSENGER. Monthly. Published at Brattleboro', Mt. Price 10 cents.
THE CRUCIBLE. Published in Boston. Price 6 cents.
THE RUCIBLE. Published in Now York. Price 15 cents.
THE PHRENOLOGICAL JOURNAL AND ILLUSTRATED LIFE. Published in New York. Price 32 cents.
THE SPIRITUAL MAGAZINE. Published monthly in Mempulas, Tenn. S. Watson. Editor. Price 15 cents.
SCIENCE OF HEALTH. Monthly. Published in New York City. Price 20 cents.

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Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

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13w*-My.15.

TIS BEST. 'T is best when things seem going wrong To be as patient as we can;

To feel the night may not be long,
Though we should fail in every plan; The best are liable to err,
As wise men in the past have done;

The charge of folly all incur,
Since no one's perfect 'neath the sun;
But Boys are wise when they need 'Clothes,'
Coat, Pants, Vest, Hat and Shoes complete,
To purchase them at George Fenno's,

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Dr. Fred. L. H. Willis may be addressed until further notice at his summer residence,

Henora, Yates Co., N. Y.
Dr. W. will be in Boston at intervals during the summer, due notice of which will appear in this column. For accuracy in reading disease psychometrically, and for success in treating the gravest and most complicated cases, Dr. W. admits no superior. Send a postage stamp for proofs. tf-My.15.

HEADACHE, NEURALGIA, NERVOUSNESS. — Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered dyspeptic, remadelpina, ra., has discovered that the extract of Cranberries and Hemp cures dyspeptic, nervous or Sick Headache, Neuralgia and Netvousness. Prepared in Pilis. 50 cts. a box. Sent by mail by the doctor, or by Geo. C. Goodwin & Co., 38 Hanover street, Boston, Mass Ja.16.—1y

The report of the Vermont State Spirituing alists' Association came to hand too late for this issue. It will appear in our next.

Mumler, which I at once recognized. This fact is good proof of the after-life. Spiritualism is sealed letters, at 361 Sixthay. New York. Terms, the beautiful religion that the world so much issue. It will appear in our next.

Mumler, which I at once recognized. This fact is good proof of the after-life. Spiritualism is sealed letters, at 361 Sixthay. New York. Terms, the beautiful religion that the world so much issue. It will appear in our next.

Ap. 3.

Magnetic Wonder is a certain local remedy for all Female Weaknesses, Prolapsus Uteri, Ul cerations, Leucorrhoa, (or Whites,) and all Abnormal Conditions of the Generative Functions. These Powders, by their unequaled Tonic Properties, preserve from disease those delicate and complex organs, upon the perfect and healthy action of which so greatly depend the general health and happiness of all women. Sent by mail, \$1 per box. Address Dr. J. E. Briggs & Co., Box 82, Station D, New York. 13w*.Ap.3.

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'HENRY SLADE, Clairvoyant, No. 18 West 21st

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment expressly for the accommodation of SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (ROOM C.) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his prac-tice. He gives close attention to nervous com-

BUSINESS CARDS.

TESTIMONIAL TO MR. FELLOWS.

We, the undersigned selergymen of the Methodist Church Nova Scotla, having used the preparation known as Fellows's Compound Syrup of Hypophosphites, prepared by Mr. James 1. Fellows, Chemist, St. John, N. B., or having known cases wherein its effects were beneficial, believe it to be a reliable remedy for the diseases for which it ls recommended.

JAMES G. HENNIGAR, Pres. of Conference. JOHN MCMURRAY, Ex-Pres. of Conference WM. SARGENT, JOHN A. MOSHER, John W. Howie, Stephen F. Herstis, RICH'D W. WEDDALL. CRANSWICK JOST, ROWLAND MORTON,

JOHN JOHNSON. DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings.

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U-Nov. 1.

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J. BURNS, Progressive Library, No. 15 Southampton
ow, Hoomsbury Square, Holborn, W.C., London, Eng.,
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AUSTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT. W. H. TERRY,
NO, 98 Russell street, Melbourne, Australia, has for sale all
the works on Spiritualism. LIBERAL AND REFORM
WORKS, published by Coby & Rich, Boston, U. S., may
at all times be found there.

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print, win season by mail or express.

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EUREKA MANY of our ladies complain of being defrauded in buying spool Silks, in some instances getting no more than one-half the number of yards represented. Every spool of the Eureka SILK, June 19.—2teow

FEMALE TONIC.

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THE GOSPEL OF THE KINGDOM

HOLY MEN OF OLD, A Poem in Binnk Verse.

BY THE AUTHOR OF "Samson, a Myth-Story of the Sun." Vol. I.

Preface.—As the story of Jesus is in mythical drapery, we may begin with John as the apt customer in the fashion of those days, as shown him in his vision. Whether, a person, or a personification of the sim, the name of Jesus or Savior is so clothed upon as to make it impossible to say where the personification ends, and the person legins. He was the "1 ah" before Abradatu was, and ascembodied in the name of him "who was, and is, and is to come," and "no other mame under heaven whereby we rould be saved." Of centemporary, authentic history of the prison of Jesus, there is none; but of personification there is a large amount in doating mytispay of all the regions round about, and blended the twillbager the essibility of regions round about, and blended the twillbager the essibility and massed only to the initiated, and not tellem unless they had reached the most advanced degrees of their sacred Free Masonty, where the Sun and his plantle emblection in the Cross were in all the fullness of the Godhead bodily, and inferendanceable with the Most Hige in Jehovah, Jave, or Lord. There was strong neat for men, and milk for babes, and as the finits of the earth were of the Sun, who fed from heaven, so the initiates, or those who had ears to hear, could cat his body and his his blood—cat from the seven or twelve basketsor signs, and drink of the Cup likel from the wine-press as stod in the theremess and wind of Almighty God. Moses and the prophets had testified of this Josus by Surfory-nor less the Apocryphal frings of the Old Testiment. The libbe is not exceptional in the natural and spiritual order of its evolution from the Ancient of Days, when the sky-Father was the Highest, and the Sun his continuor, while Ancient Sanish, and then to traine for them a mythical history in accordance with their measuring." See also Dr. Immas's "Ancient Faths embodied in Ancient Names." We never can be quite sure that the Son of Man Iron the acceptance with the condot of heaven, like the ancient Shekhah, who aloade in the clouds. Neve

ing machinery to come to of old time.

As Homer, the writers of the Hible, and Milton, have the same ground-plan and handmarks for their work, so have we freely entered by their labors, and used their materials as "Hydy stones" for the work whereanto wo

materius as a river same and a probability of the publishers, coff. RY and a Rich, but and retail do the publishers, coff. RY & RicH, at No. a Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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Thily yours, LOUISA MCMENS. Hyll & Champerláin : 1

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Message Bepartment.

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of MRS. J. H. CONANT,

white in an abnormal condition called the trance. These Message's indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or exil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or ner reason. All express as much of truth as they perceive—no more.

MRS. CONANT receives no visitors at her residence on Mondays, Tuesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

A. The questions answered are often propounded by individuals among the audience. Those read is the controlling intelligence by the Charleston and the controlling intelligence. dividuals among the audience. Those read to the control ling intelligence by the Chairman, are sent in by corre spondents. LEWIS B. WILSON, Chairman.

Invocation.

From the evils of a blind religious faith, oh Lord, deliver us, and let us come and reason with thee, that through that reasoning we may become wise and free indeed, and may be strong to aid thy sons and thy daughters who are in deeper darkness than ourselves to gain their freedom, to rise above the mists and fogs of religious superstition and stand firmly upon the Mount of Transfiguration, rejoicing in freedom and truth. We thank thee, oh Lord, for all thy benefits, for the darkness through which we have passed, that has been, as it were, an educator to the soul, strengthening us to pray earnestly for light, to fight mightily against the darkness, to bring out all the powers of our being, to stand side by side. with the angels and with thee. Thou God, who art an ever-present blessing, we rest secure in thee, knowing thy power that hath sustained us in a past eternity is with us in the present, will go with us in the future, and finally redeem us from error and crown us with joy. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, if you have any questions that I am able to answer I would be glad to do'so.

Ques.-Will the controlling intelligence inform us in regard to the removing of Christ's body from the sepulchre, and reconcile it (the information) with Luke xxiv: 39: "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ve see me have.'

Ans.-Jesus was educated in ambelief in the resurrection of the body, and that, whenever the spirit should become strong enough to overcome the elements of death, it would again possess itself of the body laid off at that period, and reloice in the resurrection. Here Jesus was wrong, as many have been since his day; and he tells us that he himself was not aware, at the time of his walking with and talking with his disciples and friends, that it was not the veritable body that was sacrificed on the cross that he then had possession of. He believed it was. It was material; it was tangible to touch, to sight, to all the senses, and an exact counterpart of that which-wrestled with death and was conquered. Now Jesus, in this regard, was in the same position that many spirits find themselves in on returning even through mortal media. This was the result of a blind religious faith-nothing short of it. He devoutly believed in these religious teachings. They had been incorporated into his intellectual being, and believing in them it was very natural he should suppose that he had again possessed himself of that body which was sacrificed on the cross, and was a living example of the resurrection of the body physical. But, after his return to the spirit-world proper, when he had become thoroughly sundered, magnetically, from matter | Ism, and I entreat them, with prayerful hearts here in this world, he began to see his way clear, and carnest minds, to sift, as I am trying to do, and learned that he had been religiously mistak- this matter to its very depths. The daughter of en; that the body which was laid off at death a well-known Presbyterian minister and the rehad been removed by his friends, and removed under the rule of this same blind religious faith. These friends believed that unless the body was properly cared for, he, Jesus, their friend, could know no resurrection, and so they ran a great risk in possessing themselves of that body and concealing it. This much I have learned, as others have, from the man Jesus himself. Believing in him, and knowing him to be the soul of truth, honesty and love, I know I have received a truthful account of the circumstances and feelings attendant upon Jesus during these

dark days... Q.-An Oneida "saint" asks, and then vouch safes an answer himself, as follows: "Where will the spiritual and social forces that constitute the central fire of the universe first find vent into this world? The answer is. Where there is the least resistance; and the least resistance will be where there is the most credulity, and the most salacity." Your inquirer desires the views of the speaker at this circle on the subject, from the higher standpoint, if the matter is worthy of at-

A .- The subject, if worthy of attention, has been presented in so vague a form that I am unable to get at even one straightforward idea that it may contain; therefore I can give no answer. Q.—If re-incarnation is a fact in human life,

why do we receive messages from spirits in the spirit-world, in their original individuality, while it is claimed they are living through their second or third childhood, in new organisms, in earth

A .- It is doubtful if any spirit, through the advantages of Modern Spiritualism or Ancient Spiritualism, ever communicated through this original individuality. Jan. 7.

Samuel Mason.

I am Samuel Mason. I used to claim a home here in Boston. I was a grocer, and carried on business on Washington street, near the Neck. I have been gone twenty two years. I left three sons and one daughter, also a wife. Two of my sons and my wife have joined me in the spiritworld. The others remain on earth; and it is with a hope of reaching them that I am here today. I was sixty-four, nearly sixty-five years of age, at the time of my death. I hope to rouse in the consciousness of my children a hope in the possibility of my present life and return to this world, by communication in this way, and, having roused them to something of a belief, I hope to be able to open direct and positive communication with them for their good and my own, and should they, on seeing or hearing of my return, think it worth while to visit some place where I can come, speaking, as here, I shall be glad to give them light, and glad to receive light from them. Good day. Jan. 7. 4

Lucy Page.

My name was Lucy Page. I was twelve years old. I lived in Augusta, Maine. My mother is a widow and lives there. My father died when I was four years old. I want mother to know that we come to her and watch over her, and do all we can to make her happy; and if Uncle James comes from California and invites her to

go back with him, father thinks and I think she had better go, for Uncle James will be good to her. He has got a nice place there, and her health will be a good deal better there than here, and she had better go; she will be happier there. I do n't want her to think anything about leaving my body. I know she will, but she must n't. because I shall go with her. I can be in California as well as I can be here, particularly if my mother is there. Most two years I've been gone, sir. Good day.

Honto.

How you do? Man got the name of Walker, ive in New Orleans, want Honto to come here and tell him if he go to her medi, if he will see his father and his squaw, and if he can get in there, if he go. Hm! Honto do n't know-think can get in, but whether old chief can show himself and squaw, Honto do n't know. Good moon.

Henry W. Fowler.

My name, sir, was Henry W. Fowler. I was born in New York City, and died there. I was sixteen years old. My father wishes to know if I communicated with him some three weeks since through a medium in Ithaca, New York' State. Yes: I did. I told you there, father, that I did not think Uncle Charles was in the spiritworld, because I had never met him. Since that time I have met him, and know he is there, so please accept the correction. He says he has been piost of the time since his death in Australia. where he died, part of the time thinking he was not dead, and dreaming, and trying to rouse himself, for he seemed to dream, and to have a horrible nightmare, and having roused himself from that, he then became anxious to do what he could to straighten out his business that he left there. He has been there most of the time, but he accidentally heard that there was an inquiry made for him from you, and that some one had said he was not in the spirit-world, so he just set himself to work to hunt up that some one, consequently he found me, and established his identity without any trouble. I tell you now he is with me. Good day, sir. Jan. 7.

Séance conducted by Cardinal Cheverus.

MESSAGES TO BE PUBLISHED

MESSAGES TO BE PUBLISHED

Thursday, Jan. 21.—Sam Wyer, of Chicago, Ill.: Jennic Walters, of Lawrence, Mass., to her father, Edward Walters, of St. Louis, Mo.: Dominic Lud21, of New York City: Samuel Adams Pryor, of Boston.

Tuesday, Jan. 25.—Margaret Barclay, of Boston: Paran Stevens: Harry Smith: Black Prince, to Mrs. Sally Henderson: Margaret Callahan, to her sister; "One Who Knows" (Anonymous).

Thursday, Jan. 25.—Angella Sampson, to her mother; Capt. William Credeford, of Kennebunk, Me.: Mary Eliza Robinson, of Brightoh, Eng., to her children; Solomon Stebbins, of Stebbinsville, Ohio.

Monday, Feb. 1.—Mary Darlington, of St. Louis; George Hops Ins. of Williamstown, Vt.: Jacob Hodgdon, of Charlestown, Mass.; Paul Jaquith, of New Orleans, to his son; Nancy Page, of Rye, N. H.

Tuesday, Feb. 2.—Mary Jane Ogden, of Ogdensburgh, N. Y.: Major Henry W. Denning, of Second Alabama Instant; Elizabeth Atwood, of Blackstone, Mass.; Col. Tom Chickering.

Monday, Feb. 8.—Bennie Talbot, of Franklin, N. H. 4c.

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fantry: Elizabeth Atwood, of Blackstone, Mass.; Col. Tom Chickering, Monday, Fb. 8.—Bennie Talbot, of Franklin, N. H., to his mother; Thomas, to Francis H. Smith, of Baltimore, Md.: Hiram Blanchard; Nathaniel Andrews, of Danvers, Mass.; Lydia Perkins, of St. Johnsbury, Vt. Tuesday, Fb. 9.—Shunkazeewa, to Spotted Tail; Eddie Wilkinson, of New York City, to his father; Sylvia Norman, of Syracuse, N. Y.; Eliphalet Barrows, of Barrington, N. H.; Mary Emerson Guild, of Boston, to her parents.

Sealed Questions Correctly Answered. To the Editor of the Banner of Light:

Will you suffer a stranger, from a distant portion of our common country-from the far South -to say a few words to the readers of your bright -to say a few words to the readers of your bright and shining paper, well named, as it seems to me, the Banner of Light?

When a light the last state of your bright part strode sedately;
It was Prescort, one since told me; he commanded on the hill.

I speak to those who are now investigating this blessed and wonderful religion of Spiritualcently-made widow of an Episcopal clergyman. my-antecedents were anything but favorable for an investigation of this subject; but in the midst of my sorrow and desolation I saw an advertisement of the Banner of Light, and sent for a specimen copy—and oh! the very idea that its teachings might be true showed me a silver lining to the heavy clouds that encompassed me. and brought me to a firm determination to use all the means in my power to test the truth of Modern Spiritualism. I left my Southern home and friends and came to New York, confessedly on earthly business, but secretly, in my heart of hearts, intent on spiritual matters.

To-day I have had a sitting with Dr. J. V Mansfield, and I can only say, in the words of the good old hymn, I am "lost in wonder, love and praise." I am filled with amazement, and am constantly saying to myself, "What does it ali mean?"

I wrote my questions on a long strip of paper, while the Doctor was walking about in another part of the room." I folded the strip over and over, and then he came to the table to write. I watched him closely all the time, and know that he did not, could not see a word that I had written. I also know that he did not know my name. I addressed my deceased husband by his full name, and asked him a question, then signed my full name. My question was intelligently and correctly answered, and both names were correctly given. Several other important questions were asked, and convincingly answered, I watching him closely all the time; and one or two partial failures did more to convince me of his honesty and reliability than even his most triumphant successes. For instance: I had a very dear friend in New York whom I had not seen for fifteen years. I found his residence, through the directory, and called there. I was shocked to hear that he was dead-had died suddenly, and quite recently. I addressed him, through Dr. M., and the answer was astonishingly convincing; but the Doctor could not quite get the name; he had Robert W., and could get no further. Seeing his perplexity, and even distress, Itsaid to him, "Can't you get the name?" "No," said he, "not quite; oh dear!-oh dear!" "Shall I help you?" said I. After trying a little longer he said, "You may give me the first letter." I did so. His countenance brightened, and he immediately wrote the name, which was of two syllables, and quite an uncommon one. "Now," said I, "you have the first name wrong; it isn't Robert." "Is the first letter right?" inquired he. "Yes," was the reply. After a moment he wrote Richard, which was correct, and the W was also right.

a stamp for return postage. Of this I had ocua stamp for return posses. lar demonstration. It is too bad. VINDICATOR.

The scientists now say that breathing oxygen does not

quicken the action of the heart, as was supposed.

A country magistrate has fined some lambs for gambol ing in a public thoroughfare.

THE BATTLE OF BUNKER HILL MEMORIAL POEM

OLIVER WENDELL HOLMES,* Grandmother's Story of Bunker Hill Battle, As She Saw it from the Belfry.

T is like stirring living embers, when, at eighty, one remembers
All the achings and the quakings of "the times that tried men's souls;"
When I talk of Whig and Tory, when I tell the Rebel story,
To you the words are ashes, but to me they re

burning coals. I had heard the muskets' rattle of the April running battle; Lord Percy's hunted soldiers, I can see their red But a deadly chill comes o'er me, as the day

looms up before me, When a thousand men lay bleeding on the slopes of Bunker's Hill.

T was a peaceful Summer's morning, when the first thing gave us warning
Was the booming of the cannon from the river

and the shore;
"Child," says grandma, "what's the matter?
what is all this noise and clatter?
Have those scalping Indian devils come to murder us once more?'

Poor old soul! my sides were shaking, in the midst of all my quaking, To hear her talk of Indians when the guns began to roar:

she had seen the burning village, and the slaughter and the pillage, When the Mohawks killed her father with their bullets through his door. Then I said, "Now, dear old granny, don't you

fret and worry any,

For I'll soon come back and tell you whether this
is work or play;

There can't be mischlef in it, so I won't be gone a minute"—

For a minute then I started. I was gone the live-long day. No time for bodice-lacing or for looking-glass

grimacing;
Down my hair went as I hurried, tumbling halfway to my heels;
God forbid your ever knowing, when there's blood around her flowing,
How the lonely, helpless daughter of a quiet household feels!

In the street I heard a thumping; and I knew it , was the stumping Of the Corporal, our old neighbor, on that wood en leg he wore,

With a knot of women round him-it was lucky I had found him, So I followed with the others, and the Corporal marched before.

They were making for the steeple-the old soldier and his people; The pigeons circled round us as we climbed the Just across the narrow river—oh, so close it made

me shiver! Stood a fortress on the hill-top that but yesterday was bare.

Not slow our eyes to find it; well we knew who stood behind it,
Though the earth-work hid them from us, and
the stubborn walls were dumb;
Here were sister, wife, and mother, looking wild upon each other.
And their lips were white with terror as they said, The Hour has Come!

The morning slowly wasted, not a morsel had we tasted,

And our heads were almost splitting with the

cannons' deafening thrill,
When a figure tall and stately round the ram-

Every woman's heart grew bigger when we saw his manly figure, With the banyan buckled round it, standing up

so straight and tall; Like a gentleman of leisure who is strolling out for pleasure, Through the storm of shells and cannon shot

At eleven the streets were swarming, for the redcoats' ranks were forming; At noon in marching order they were moving to the piers;
How the bayonets gleamed and glistened, as we looked far down and listened

To the trampling and the drum-beat of the belted grenadiers! At length the men have started, with a cheer, (it

seemed faint-hearted,)
In their scarlet regimentals, with their knapsacks on their backs, And the reddening, rippling water, as after a sea fight's slaughter, Round the barges gliding onward blushed like blood along their tracks.

So they crossed to the other border, and again they formed in order;

And the boats came back for soldiers, came for soldiers, soldiers still;

The time seemed everlasting to us women faint and fasting— At last they're moving, marching, marching proudly up the hill."

We can see the bright steel glancing all along the lines advancing—
Now the front rank fires a volley—they have

thrown away their shot; For behind their earthwork lying, all the balls above them flying, Our people need not hurry; so they wait and answer not.

Then the Corporal, our old cripple (he would sometimes swear and tipple)—
He had heard the bullets whistle (in the old Calls out in words of jeering, just as if they all

were hearing—
And his wooden leg thumps fiercely on the dusty belfry floor:

"Oh! fire away, ye villains, and earn King George's shillin's, But ye'll waste a ton of powder before a 'rebel' falls: You may bang the dirt and welcome—they re as safe as Dan'l Malcolm
Ten foot beneath the gravestone that you've

splintered with your balls!" In the hush of expectation, in the awe and of the dread approaching moment, we are well nigh breathless all; Though the rotten bars are falling on the rickety

belfry railing, We are crowding up against them like the waves against a wall.

Just a glimpse (the air is clearer), they are nearer—nearer—nearer— When a flash—a curling smoke-wreath—then a crash the steeple shakes— The deadly truce is ended; the tempest's shroud

is rended;
Like a morning mist it gathered, like a thunder-cloud it breaks! Oh the sight our eyes 'discover as the blue-black smoke blows over The red coats stretched in windrows as a mower

Dr. M. is inundated with letters of inquiry rakes his hay;
from people who have not the grace to send even. Here a scarlet heap is lying, there a headlong crowd is flying
Like a billow that has broken and is shivered into spray.

Then we cried, "The troops are routed! they are beat-it can't be doubted! The sterling poem given above is from the pages of The Bunker Hill Memorial, (illustrated.) a fine brochure devoted to the history of the day, which is put forth by James B. Osgood & Co., Boston, Mass.

God be thanked, the fight is over!"-Ah! the dog be thanked, the light is over!—An! the agrim old soldier's smile!
"Tell us—tell us why you look so?" (we could hardly speak, we shook so,)
"Are they beaten?—are they beaten?—ARE they beaten?"—"Wait awhile."

Oh the trembling and the terror! for too soon we saw our error: They are bafiled, not defeated; we have driven

them back in vain; And the columns that were scattered, round the colors that were tattered,
Toward the sullen, silent fortress turn their belted breasts again.

All at once, as we are gazing, lo, the roofs of Charlestown blazing!
They have fired the harmless village; in an hour it will be down!
The Lord in heaven confound them! rain his fire

and brimstone round them—
The robbing, murdering red-coats, that would burn a peaceful town!

They are marching, stern and solemn; we can see each massive column As they near the naked earth-mound with the slanting walls so steep. Have our soldiers got faint-hearted, and in noise-

palsied or asleep?

Now the walls they 're almost under! scarce a rod the foes asunder! Not a firelock flashed against them ! up the earthwork they will swarm! But the words have scarce been spoken when the

ominous calm is broken, And a bellowing crash has emptied all the vengeance of the storm ! So again, with murderous slaughter, pelted back-

wards to the water, Fly Pigot's running heroes and the frightened braves of Howe;
And we shout, "At last they 're done for, it's their barges they have run for;
They are beaten, beaten, beaten; and the battle 's

And we looked, poor timid creatures, on the rough old soldier's features,
Our lips afraid to question, but he knew what

we would ask:

"Not sure," he said; "keep quiet—once more,
I guess, they'll try it—
Here's damnation to the cut-throats!" then he handed me his flask,

Saying, "Gal, you're looking shaky; have a drop of old Jamaiky; I'm afeared there'll be more trouble afore the iob is done.' So I took one scorching swallow; dreadful faint

I felt, and hollow; Standing there from early morning, when the firing was begun.

All through those hours of trial I had watched a All through those hours of trial I had watched a calm clock dial,

As the hands kept creeping, creeping—they were creeping round to four,

When the old man said, "They 're forming with their bagonets fixed for storming;

It's the death grip that's a coming—they will try the works once more."

try the works once more.

With brazen trumpets blaring, the flames behind them glaring, The deadly wall before them, in close array they

Still onward, upward toiling, like a dragon's fold uncoiling— Like the rattlesnake's shrill warning the reverberating drum!

Over heaps all torn and gory-shall I tell the fearful story, How they surged above the breastwork, as a sea breaks over a deck;

How driven, yet scarce defeated, our worn-out men retreated,
With their powder horns all emptied, like the swimmers from a wreck?

It has all been told and painted; as for me, they say I fainted, And the wooden legged old Corporal stumped

with me down the stair.

And when I woke from dreams affrighted the evening lamps were lighted—
On the floor a youth was lying; his bleeding breast was bare.

And I heard through all the flurry, "Send for Warren! hurry! hurry! Tell him here's a soldier bleeding, and he'll come

and dress his wound!" Ah, we knew not till the morrow told its tale of death and sorrow. How the starlight found him stiffened on the dark

and bloody ground. Who the youth was, what, his name was, where the place from which he came was, Who had brought him from the battle, and had

He could not speak to tell us; but 't was one of our brave fellows,

As the homespun plainly showed us which the dying soldier wore.

For they all thought he was dying, as they gathered round him crying—
And they said, "Oh how they 'll miss him!" and, What will his mother do?"

Then, his eyelids just unclosing like a child's that has been dozing,
He faintly murmured, "Mother!" and—I saw his eyes were blue.

"Why, grandma, how you're winking!" Ah, my child, it sets me thinking
Of a story not like this one. Well, he somehow

lived along; So we came to know each other, and I nursed him like a—mother,
Till at last he stood before me, tall and rosy-

cheeked and strong. And we sometimes walked together in the pleasant summer weather;
"Please to tell us what his name was?" Just
your own, my little dear; There's his picture Copley painted: we became

so well acquainted, That—in short, that's why I'm grandma, and you children all are here!

Married:

In Worcester, June 6th, at 716 P. M., at the residence of the bride's uncle, Leander Eaton, by Rev. Edward Hall, assisted by Mrs. Juliette Yeaw, Edwin H. Whitney to

The Late Moses Brigham. Passed to spirit-life, from Mariboro', Mass., May 21, Moses Brigham, aged 86 years, 9 months and 10 days.

Moses Brigham, aged 86 years, 9 months and 10 days.

The deceased had always resided in Mariboro', and was universally known and respected for his honest, upright and useful life. He was the last remaining member of a circle of brothers and sisters, but his faithful wife and one daughter still survive, who are beautifully sustained by their unfaltering faith in his presence with them. Mr. Brigham had for several years been a firm believer in Spiritualism, and his declining years have been greatly cheered by communion with the departed. The morning of his departure his wife had performed for him the office of shaving, after which he arose to replace the implements and sank lifeless to the floor. The funeral took place at his house Thursday afternoon, attended by a large gathering of sympathizing friends. I have never looked upon an aged face more serene and beautiful in death. There rested upon the casket a sheaf of golden wheat, which suggested to the writer the reading, of the accompanying appropriate poem:

ed to the writer the reading of the accompanying triate poem:

"We bent to-day o'er a coffined form,
And our tears fell softly down;
We looked our last on the aged face,
With its look of peace and its patient grace,
And hair like a silvery crown.
We touched our own to the clay-cold hands,
From life's long labor at rest;
And among the blossoms, white and sweet,
We noted a bunch of golden wheat
Clasped close to the silent breast.
The blossoms whispered of fadeless bloom,
Of a land where fall no tears;
The patient waiting, the trusting prayer,
The gar nered good of the years.
As each goes up from the field of earth,
Bearing the treasures of life,
God looks for some gathered grain of good
From the ripe harvest that shining stood,
But waiting the reaper's knife,
Then labor well, that in death you go
Not only with blossoms sweet—
Not bent with doubt and burdened with fears,
And dead, dry husks of the wasted years,
But laden with golden wheat."

JULIETTE YEAV

JULIETTE YEAW.

PUBLIC MEETINGS, ETC.

To the Spiritualists, Liberalists, and Free

Thinkers of Wiscousin.

The Northern Wiscousin Spiritualists' Conference will, hold their Ninth Quarterly Meeting (for the election of officers and other business) in Spiritualists' Hall, in Omro, on the 25th, 25th and 27th of June, 1875. Shall we, the friends of free thought, succeed in making this the grandest meeting ever held in Wisconsin? Let each one ask himself or herself the above question, and act accordingly. We maintain a free platform in Omro. Every effort will be made to entertain (free) all who may attend. Reduced rates at hotel for those who choose to stop there. Good speakers will be engaged for the occasion. Efforts are being made to secure the attendance of good test mediums, Come and let us reason together. Thinkers of Wisconsin. ome and let us reason together.
For the Omro Society, PER DR. J. C. PHILLIPS.

Spiritualist Convention.

There will be a Mass Meeting of Spiritualists held at St. Cloud, Stearns County, Minn., commencing on Friday, the 25th of June, to continue three days. Speakers, niedlums, and the friends of progress and liberal thought everywhere, are most cordially invited to attend. The friends in the vicinity will make ample arrangement for entertaining friends from a distance.

MAY C. MARSTON, Secretary.

Notice.

A meeting will be held at East Granville, Vt., on Sunday, July 4th, by those who wish to listen to voices from the spirit-world. Accommodations sufficient for all, Half fare on Vermont Central Railroad.

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Containing the Special Instruction of the Spirits on the Theory of all kinds of Manifestations: the Means of Communicating with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism. By Alian Kardec. Translated from the French, by Emma A. Wood. Second thousand. This work is printed on fine tinted paper, large 12mo. 460 pp. Cloth, beveled boards, black and gold. Price \$1.50; postage free.

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April 3.—13w*

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May 1.—13w*

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May 29. – 4w*

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hold : there is a beam in thine own eye?" taught the gentle Nazareze......

With this sanction of great names, let us lookat the Humanitarian Element in Spiritualism: To meathers are but few words in the English language more precious, sweet, and emphonious, when properly pronounced, than the word Hu-mountainer. But the beauty of the word is not so much in its explony as in the thoughts which it expresses. Used as an adjective, it gives of, in beautiful radiations, the following, according no Webster: "The quality of being humane: the feelings, dispositions and sympathies of man;

mar, rhetoric, poetry, and the study of the an-cient classics; below-entered."

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Promithese definitions of the lexicographers you may begin to see the magnitude of my subject for this afternoon. But let us not become

prenension of a lengthy and tedious discussion of it: for I shall try to carry out the idea suggested by a wag to an old Presbyterian preacher who was inclined to be dull and prosy. The preacher recommended that his bearers take a little shuft to keep them awake: A wag wrote on a slip of paper and sent up to the desk carry they francis with as a cherry tree.

But there is another and very serious witness against this man. Suppose a drover should be driving to the Boston market a hundred fat hogs, and from a secret ambush I should turn the non-little shuft to keep them awake: A wag wrote on a slip of paper and sent up to the desk carry tree.

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discourses: I shall try to put shuff sinfficient what would the civit authorities do in soch a into my discourse to keep you fully awake. [Laughter and appliance.]

[Laughter and appl to ascertain what Spiritualism teaches, we must ther. Of course this is no blame of his—no fault examine some of the chief sayings and doings of of the man. It was just as natural as anything spiritual teachers and of Spiritualists. And I could be in the world. The pains of death deshall perhaps startle some of you by announcing stroyed the equilibrium of his mind, and he lost the names of certain parties, whose lives have his hold upon the divine thought. He was not gone into history, as having been Spiritualists, the only good man that has died under a cloud. The world has not had even a dream of that kind. John Fletcher, the most saintly man of the age, yet if I do not prove each name I announce had a similar dark and terrible nightmare to set to have been a Spiritualist in the highest and the down upon the dreams of his last moments,

is the name of take main Christ Jesus, "as he i driven through his tender, hands, the is raised," he is a few one of the Francesists. [Appliance] in the deepers agony and physical suffering he Last Friday afternoon Mr. and Mrs. Hardy far Dit to speak of Jesus, called the Christ, as a Spir-tweet heaven and earth as a speciate of wee to troud me with a private schame, at which africal states and compare him with the Spiritualists. God, to appele and to men. And it mids apprehish of affecting a healing medium from America, was of such y, will and does sound most sheeking to be lost the hakance of his mind and order out, the fourth person present. Two small square formation were. But do in he hearthed brother, "East East. Low, absorbing "" "My God!" tables of the same height were placed about fire the shall not produced and say. The copy of the first them away my Lord and Handwood. This lastly sheet proves that Jesus was a little or them in such a way as to reach to the foor what they have done with him "for if I take man height and mobiling more, that he was wors all round, and were placed over the top of the

rails of binarity or which bother. The final medicin, a sound philosopher, and much have to make the sound of the bother is hold a significant medicin, and the strenge of good and great med—a there was an opine about a foot hor and five bother as the specific materials a philanting on but not without inches with a specific materials a philanting on but not without inches with the frequent communication of infetious first the world of sports. We have the first see in the Mail of Organic from the world of sports. See him as and Times of Jeanne of Art, the Mail of Organic from the world of sports. See him as the art of tweet rears. In the temple at Jeanne the rears of making power of projections and in the sign of earlier them and the see in her life and character a wooderful final medical from the little with medical from the little middle of making medical from the little when the sport of the see in her life and character a wooderful final medical from the little when to religion in the string blooms and own a shappendess. But this medicanship was diplomed on the little when the little with the little with the string blooms and own a shappendess. The little will make no religion in After the little little will be seen to be sport out the little was an opine about a foot hor and five making in the military and the medical for two minutes, but it was put out for rather less than sweet. But this medicanship was diplomed to making maken of sweet fargers now a waiting. The little will be seen to put the little was an opine about to distinct the military in the summary of the sections and the little was an opine about to distinct the little and when the plant in the darkness the spirits of the little was an opine about to distinct the little in the was an opine about to distinct the little in the little was an opine about to distinct the little little inches which the was an opine about to distinct the little little inches which the plant was the differ was an opine about the bands of the two the little little little mandariance is nonnerred with the war and and the rent that he want home and the next day whose the production of emandination by which four millions of states were freed. Great ap-

See Jestierat his baptism. A spirit form appears and a spirit-robe speaks to the people in behalf of the medium. See him in the widerness, obsessed by evil spirits and comforfed by good angels. And again, he said in Can I am year to my father, and he will give twelve legions of angels "". A Roman degree is five thousand in twelve times tre ibousand are simpthousand. A noble spirit

Apple 186.

But was be anything more than a frimanitari-But was be anything more than a himanitary of Brother, prayed. Failer, forgive them, for they know not what they do." [Applause.]

Humanitary the petular characterists of pervising my right had to resons the name and they know not what they do." [Applause.]

But I must close this place of my discourse by the deem name and the prayer is the cluther a brief notice of another who has not been for the state of first and the special and tursed and they are included as a Spiritualist or spiritualist or spiritualist of any discourse by the deem name and the special spiritualist of any discourse by the deem name and they know not what they do." [Applause.]

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Theodore Parker says "Humanity interpolations" (Appliance)
of 600 "Strike Parker says "Humanity interpolations" (Appliance)
in 1 is justiced by that he was not divine in a
like I would say. Humanity is the theodoreal sense for the reason that we not
the on of organisality.

of prompts men to the real active meas. Such and the such distribute human sufferiors.

Into give to the man, said Aristone, he and therefore was not the Infinite, the Divine to humanity.

The greatest of I have considered that Jesus made mistakes, and therefore was not the Infinite, the Divine one, for the Infinite could make no mistakes. I see him and his strolling disciples passing the court of the passing the court of the passing "I gave to humanity"

A foliate ways. "The greatest to I have one—see him and his strolling disciples passing a received with are men eminent for their humani- through a country placel destitute and honory? There were no inna where they could stop and the country placel of they could stop and the country place of the find no money to There were no lines where they could stop and through a country place destricts and nonzry. There were no lines where they could stop and throne reaches as high as that spiritual plane spay for breathand as they passed along the high-sign which every human being stands by virtue war, they saw in the distance across the field of his himanity. Say, Chapin.

And cold Confocio—one of humanity's Say, cut on a bee line—lesse, no doubt leading the fours B Confocious country of the hoster? Sad was their mistake. Not a fig. ripe or green, while host Briskine declares. If never knew a could be found upon it. They were mistaken young man remarkable for herold bravery whose and so greenous was the mistake, so great was very eigent was not lighted by gentleness and the chaptin, that in his anger and disappointment humanity. And, Tooking out in the same distending the turned to the tree and cursed and killed it on rection. Vegus, the great humanitarian of the spot. Is uncount one in the indictment susfice. They second count charges the party with another than that three you, and pray for them that per-

secure you?" while an apostle said. "Love seeketh not her own, but another's:" and Loveolian in his gospel, third chapter, fifth werse; "He declares that "time love, in humanity, ever seeks looked on them in anger." And to me, as I, now the highest good of its object."

Finally, we have some good advice in this dimeration, by Fuller, who says: "Let every human being search others for virtues, but the walls and made a sociarge of small sound for vices from the distributed." remon, by fuller, who says: "Let every his mor, when he plaited a sociarge of small cords man being warch others for virtues, but thyself, and waded in upon the priests and dryag them for vices." "And why sayes thou. Let me pull fout of the temple, kicked over the tables of the money out of thy neighbor's eye, while he money changers, and tore things up removed. noney-changers, and tore things up generally. I don't blame him a mite: it was human nature asserting itself on one of the lower planes.

Third count charges him with destroying prop-

erry that did hot belong to him. Jesus had no. Now I want to prove to you that this is a simproperty. He was more destitute even than old plg case of mediumship, and that God, in the Diogenes who lived in a tub. Jesus did not even common acceptation of that terms has poshing to

feelings, dispositions and sympathies of man; deret, directly or indirectly destroying projective, yet here is the only ease of this kind on kindness; hency dence, and to treat all belonged to another man. We have already But any I asked why spirits are so partial to creatures with tenderness. Mental cultivation seen his destruction of the fig tree. In his angle before a literal education; instruction in yet and disappointment he said, "Let no fruit alohe can furnish the mediumship for that kind politic literature; being poliched with humanity, grow on thee henceforth, and immediately the of work! [Applause.] He evidently has about in the plurational Jordin says: "The branches it is hardly just to bring up so small a matter of politic or elegant learning as language, grampagainst Jesus as the killing of a fig tree. Do have the means, and influence them to respond man, the toric, poetry, and the study of the angle of the property and the study of the angle of the property and the study of the angle of the property and the study of the angle of the property and the study of the angle of the property and the study of the angle of the property and the study of the angle of the property and the study of the angle of the property and the study of the angle of the property and the study of the angle of the property and the study of the angle of the property and the study of the angle of the property and the study of the angle of the property and the study of the angle of the property and the study of the angle of the tree in the only tree. In this, but any the only tree, the only tree is the only tree in the study of the study of the study of the study of the order of the study of the order of the and in your school-books of one that used his tration. A case in Western Pennsylvania'is just hatchet in killing a cherry tree? The world has in hand. A man who had only read a little and hatchet in killing a cherry tree! The world has in hand. A man who had only read made a tremendous fuss over Washington for a heard of Mr. Müller and his work, was seized hundred years, because he killed his father's with an uncontrollable impression that he must cherry tree; and the young rascal came very send to him a draft for one hundred dollars into the controllar of the property and the property and the property and the property are the property and the property and the property are the property and the property and the property and the property are the property and the property are the property and the property are the property and the property and the property are the property are the property and the property are the property and the property are the property are the property and the property are the property are the property are the property and the property are the property are the property are the property and the property are the property are the property are the property and the property are the p hundred years, because he killed his father's cherry tree; and the young rascal came very near getting a thrashing for it. A fig tree, I sup-

on a slip of paper and sent up to the desk, say, they, frantic with pain, should rush pell-mell ing, "Please put a little more snuff into your down a steep bank into the sea and be drowned. discourses." I shall try to put snuff sufficient. What would the civil authorities do in such a

truest sense of the word, I shall be perfectly willing to submit to the severest possible criticism.

The first name that I see proper to announce,

Fletcher were bad men, and were lost!

as a leading and distinguished Spiritualist—— Behold this beautiful Namarene. He is malled whose have has become a watchword a talk to a cross, by a good-great on by the interestment as but few names in distort have become of an orthodor public. See the rough spikes,—is the name of wide man Christ Vesta, as he he down through his tender, hands. He is raised—is the name of wide man Christ Vesta, as he he had driven through his tender, hands. He is raised— Beheld this beautiful Nantrene: Ee is nalled A Sennice with Mrs. Hardy, in London.

actives, meets the defenders of her home and the side of the table. In every case in which kindred: the last the yower of the gods descends types this simple child of nature. In her follows form is recipes whether the mine and the wind was seen, the simple while stephen to led me rout my hand over the content and for deligate form is recipes whether the internal and the delicate form is re-incarnated the intrepld spirit to let me put my hand over the others and the of an Alexander, and under this entrancement so. They did this once of twice, after a little deof an Alexander, and under this entrancement of They did this once of twice, after a little described from male attire, bookies on a sword, lar. The hands had a velvery feel not much of a decimated army, shouting "Vite to France."

Mrs. Hardy and the other sitters more readily like described and the other sitters more readily.

Siminess and superstition she too, like her Elder Brother, prayed. "Father, forgive them for

d site receipts and expenditures for a chierboys has receiped had expenditured for the never haded any one to allowed any one to follow the never haded any one to a penny. No spicious were even made the penny in 1886 arrow, without any income whatever he had arrow without any income whatever he had are to a family, and established institutions could be provided any increased fill new four thousand or rains and, in part supported. there man there has been not been not but any, or no food or in yet he heves took a bad or any; a day; and during the thirty received a better the note they are guident year him for their day; a regular meal. There have I a regular meal? They have lived mouth; and his one and only resource. Here is a case which has been group for forty years, and is still group had to the world for many years, yet across do it on eminer; men as to the city of the mouty each to the city of the mong perilapse had knowledge by the mong perilapse however it. The spiritualist expression influence. The spiritualist expression influence. The perfect kingular charity and modifies of George as charity and modifies of George. a life of unclampion charity. report and many value of a time of more ampost charter, for which we greened with a configuration of the model for that Millian considered would show want of trust in book to such explanation and cover the facts. To

Diogenes who lived in a two. Jesus old hoveven common acceptation of that termshas bothing to own a tub that he could turn over him when it do with it. If it were an almightt God that was rained; for we hear him crying out in the bitter, hearing and answering Müller's prayer, he would ness of his poverty. "The fores have holes and prove himself to be the most partial, respecter of the birds of the air have nests, but the Son of persons in the universe. Is George Müller the Man hath not where so lar his head."

If, therefore, we find this poor, destitute want the world? No: everybody knows that is not deter, directly or indirectly destroying properties, yet here is the only case of this kind on erry, we may be sure it was not his, but record.

But am't asked why spirits are so partial to

mediately. He did so, when in a few weeks an answer came back thanking him for the donation, and assuring him that it was just what was needed to meet the emergency of the very hour on which it arrived. Well, this parrative to which Mr. Wallace refers is full of facts and incidents of a similar kind, and as to the truth of them, why there is the monument, an asylum in which four thousand orphan children are cared for in that way and on that plan alone—a won-derful case of spiritual mediumship, and a beautiful example of humanitarian beneficence

Read the works of A. J. Davis, William Howitt, Hadson Tuttle, William Denton-though he deals largely with the stern logic of facts, yet all breathe forth in strange and beautiful contras with the dreadful, dark and fiery theology of the

Who were the prime morers in the anti-slavery movement. Mary Howitt, Lucretia Mott, Gerritt Smith, William Lloyd Garrison, Warren Chase, Henry C. Wright, Pillsbury, and others of like names and fame, and all of them are Spiritualists." [Applause.]

The realiest and most meral remedy for scales and burns is an embrecation of lime-water and linsted cell. These durale agents combined form athick, cream-like substance which effectually excludes the air from the injured parts. and allays the inflammation almost instantly.

of BY WILLIAM H. HARRISON.

This hasty shead proves that Jesus was a life over them in such a way as to reach to the next you have done with him for if I take man being and nothing more that he was not all cound, and were placed over the top of the away your Lord I will tell you exactly what I do definity endowed by nature, that he was in close tables so as to leave a rectangular opening with him. I shall poke him just where he be communion with the spirit-world that he target about a foot long in the middle of the space train of humanity, our resident brother. The first medicular is sound philosopher, and much face formed by the clothed tops of the tables. Planes.

But hark what sounds do I hear. It is the bands and the amount of flexibility of their formations to transplur armies. It is the roar of textile in the mode affect the flexibility of their finds and the amount of flexibility of their finds and the mediant of flexibility of their finds and the mediant of flexibility of their finds and the mediant of flexibility of their finds and the matter and the matter and the flexibility of their finds and the matter and the flexibility of their finds and the matter and the flexibility of their finds including the wrist came right out over the side of the rable. In a common to the matter and the side of the rable. Was be bod a medium. Dold be first turn the the desponding ranks take up and each back the spirits were he to treat the highly pavement of the sea h Dold shout, the whole atmosphere vitrates with the heart part of the sea h Dold shout, the whole atmosphere vitrates with the then they could mine, because the spirits were be not had a dark season. Mount Taken Dold Britain is defeated, and France is free. [Apple of the plants of devile of discribinal those the dead, or wake Lanarus out of a plant.] Was there ever so believed and france is free. [Apple of the inclination than in any other maintenance of devile of discribinal those the dead of a poing in the ups of the maintenant on the knees of Mrs. Hardy and the other sinters more readily than they could mine, because the spirits were not except a plant. The arms belonging to these hands were more frequently inclined toward the medium than in any other maintenant of the knees of Mrs. Hardy and the other sinters more readily than they could mine, because the spirits were not except a plant. The arms belonging to these hands were more frequently inclined toward the medium than in any other maintenant or the knees of Mrs. Hardy and the other sinters more readily than they could mine, because the spirits were not effect, and they could mine, because the spirits were not readily than they could mine, because the spirits were not readily than they could mine, because the spirits were not readily than they could mine, because the spirits were not readily than they could mine, because the spirits were not readily than they could mine, because the spirits were not readily than they could mine, because the spirits were not readily than they could mine, because the spirits were not readily the ned property of the more parts of their sines were not readily the ned property of the more parts of their sines were not readily the ned property of the ned property of the spirits of the spirits were not THE 'HUMANITARIAN FLEMENT IN Jegica is consistent to have been such a like been such as the performed, samped her as a time numeration of the following of the consistency of the first through the construction of the constructi all the blankets, until bothing was left but the

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dial buthin of "Lute Abilets Secret Con-

fre Diffuse a prince of "Camille of etc.

Francis Monograph, a november Mrs. Heart Wood. Specialities. auber id "Elst Lymby" ein, ein. Leans, publisher, overer Strongers and Warning The Work is Highly Illustrated!

the present Arte. From William F. Gill & Colo, 10 Washington Spiel Boston, we have brooken a copy of Alitta Wallotte a novel from the ped of Wilkie Collina anthro of the No. Name. " esc."

THE ATLANTA IN SUIT-H. O. Houghton & Co., no. (Mass.)

Mass. Sciences And Beacher, arrests. Boston, 100 them. ner Stilleren kut Bentie erreits Bonie jabliber 1 leads off with an Article from Charles Dudley Warner, on Passing the Campanago the Niler than all-abstrating. upon the Til of Jane Centernial finds presiment either directly topogrammatively. In the two sketches ! The Exttie of Burker Hill " and " Washington in Cambridge." from the pens of Horson L. Soudder and Alexander Mo-Kenrie, Halmar Hoon! Bigesen, W. D. Howella George M. Towie, and others, gife valuable essays and interesting tales in 1976e. and Frances Anne Eemble: Christopher P. Craudi. Edga: Fawceit James Russell Lowell and T. B. Aldred furnish the poeury. The Departments are rich and ranged in the character of their contents.

With the July lumber Ter Galaxy will eater to its twentieth volumes. It will estelleads the event by accesshas in entirely new type, and being reinted commit tinted paper, which will make it in appearance, as it has long been in contents, one of the most attractive magazines national at .. The July course for will contain a sheet of Altien, by Heiry James, Jr.: "A Napoleonic Legend." by Greaville Murray, and many other attractive articles.

Minnesota Missionary Report.

My report for May is as follows: During the mouth I decimed at Lyk. Bandwitt, Winnesday's City. Conton's schoolbonse, Cariton's schoolbonse, Delevan, Joe Davis Bine Earth City: Shelly ville and Sterling Centre, giving twenty-mie lectures. Have added ten mames to the Est of members to the Association. One member has withdrawn Thate received in collections and yearly, one \$5%, Ex-

That received in coheculous and yearly does \$50. Expenses have been \$0.50.

Most of my work has been in the grassbopper country—an still among the pesses Some people are windering what the result will be William destroy at the crops this year, and leave the filliationals destinute? We have no prophets in these parts, so the end destrod calabo be reached his year, and leave the filliationals destinute? We have no prophets year, and leave the filliationals destinue? We have no received his year, and leave the filliationals destinued in the people reporting awake to the spread of spiritual struit. They desire Sporigalism of Jones and Wesheld in Spiritualism would not drive things somewhat, but spiritualism would not drive thems somewhat, but spiritualism would not drive the way they wheled it to go as we had some lively spariting and spiritualism, as mend it about even in Sciency, the We had a grow meeting as Secting Centre Studay, the William a force meeting as Secting Centre Studay, the William a large and though a wow their belief. In Spiritualism; now nearly all of the leading men of the pace are believers. They are so bold about it that they challenge the preaches to come out and diclease the matter with them and be dare not meet his neighbors in disconsistent Plus the man of God has been discussed by the haboring men of the fact has of God has been discussed by the haboring men of his town. I do not meet his neighbors in disconsing the preaches to make it thereshing; they are learning to let Spiritualism about and I this, they are learning to let Spiritualism about and I mink they are wise in the course they are adopting. Beal Spiritualism never had a fruse hold of the people than now; the growth is beauthy. The world is improving; the masses are reaching higher than ever before to spiritually. I believe the work before to will be be done be done however, in one or two years, but each year.

The above is respectfully submitted to the Spiritualists of Mirrosom. J. L. POTTER. Ferros Centre June 1st, 1872. Permanent address. Fortheld: Etc. Co., Man.

We have received a copy of the Binner of Light, a paper published in the interests of the Spiritualists of this country. While we differ in many important points from the principles advocated, we cannot but admire the originality of theorem and rigorous reasoning of many of its articles. The great mental and social problems which are aginging the minds of the next advanced thinkers of the day are hoodly grappied with—and, aithough the solution does not raisist us, we cannot, resist the conviction that there is more in earth and heaven than is dreamn of in our philosophy. Those who would like to know the carnets opinions of a rapidly increasing class who differ so widely from us in lellest that have been held for contraints, count to read the Banner of Light, which is published in Boston, Mass.—Clay (N. I.) Independent.

Saturday, June 15th, 1575, was the centennial analyersary the surrender of the British Sloop of War, Margarette to the citizens of Machine, Me. The occasion was duly erated on that date, with the greatest display ever wit nessed in the town.

The First Religio-Philosophical Society

Spirknalists' Grand Union Execution from Philadelphia

The Antantar Cott. Therefore all all good to go by return on the following capt? The First Main, which which such and Statilline proceeds to be applied in said of a surraise because residence of the Centerius and operationals during the Centerius Consideration of our National Independence. He surraised perform tablets before the day. All tablets not used will be then back and the money returned. For making or further information, peace call to te aboves:

[17] E. Erico E. M. D. Accompt.

[18] E. Erico E. M. D. Accompt.

[18] E. Erico E. M. D. Accompt.

Grove Meeting.

A. B. Springs, of Derrot, are the speakers expected to be present. The friends everywhere are excludy invited attend. Dr. J. V. SPLECIA. Francesco.

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profess ja inatel. frait, engaging: apé a gunniaries dis-Present Tower of Louden "est."

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Pearls.

And quoted odes, and Awels five words long, That, on the stretched fore-finger of all time, Sparkle forever."

"Some day," we say, and turn our eyes.
Toward the far hills of Paradise,

He who hath most of heart knows most of sorrow.

A COMMON BOND. For God, who made this teeming earth so full, And made the proud-dependent on the dull, The strong upon the weak, thereby would show, One common bond should link us all below. - (Mrs. Norton.

Success is full of promise till men get it, and then it is a last year's nest, from which the bird has flown.

> BLESSING OTHERS. Who blesses others in his daily deeds, Will find the healing that his spirit needs; For every flower in others' pathway strewn Confers its fragrant beauty on our own.

The grand essentials to happiness in this life are some thing to do, something to love and something to hope for.

> .PALABRAS CARINOSAS. Good night! I have to say good night To such a host of peerless things! Good night unto that fragile hand; All queenly with its weight of rings: Good night to fond, uplifted eyes, Good night to chestnut braids of hair, Good night unto the perfect mouth And all the sweetness nestled there-The snowy hand detains me, then I'll have to say good night again. But there will come a time, my love, When, if I read our stars aright, I shall not linger by this north With my adleus, Till then, good night ! You wish the time were now? And I. You do not blush to wish it so? You would have blushed yourself to death * To own so much a year ago— What, both these snowy hands! ah, then I'll have to say good night again !

-[T. B. Aldrich. To know a man, observe how he wins his object, rathe than how he loses it; for when we fall, our pride supports

THE HUMANITARIAN ELEMENT IN SPIRITUALISM.

us; when we succeed, it betrays us.

Reported for the Banner of Light.

On Sunday afternoon, June 13th, Dr. T. B. Taylor, of Boston, addressed an audience which crowded Rochester Hall to its utmost capacity, on "The Humanitarian Element in Spiritualism, as Exemplified by the Life, Character and Teachings of Jesus, the Nazarene; Jeanne d' Arc, the Maid of Orleans; George Müller, the Orphans' Champion," and others.

Writing upon the subject of Humanitarian-, ism, said the lecturer, J. H. Evans says: "You lie nearest to the River of Life when you bend to

it; you cannot drink except you stoop!"
"Humanity is the peculiar characteristic of great minds; little, vicious minds abound with anger and revenge, and are incapable of feeling the exact pleasure of forgiving their enemies," says Lord Chesterfield.

"There is nothing on earth divine besides humanity" are Malarathan.

manity," says Melancthon.

And Novalis, says: "There is but one temple in the world, and that is the body of man. Nothing is holier than this high form. We touch heaven when we lay our hand on a human body." Our own Theodore Parker says: "Humanity is the son of cood." Should I give an aphorism on this point, I would say, "Humanity is the highest expression of organic life."

Charles James Fox says: "True humanity consists not in a squeamish ear; it consists not in starting and shrinking at tales of misery, but in a disposition of heart to relieve it. True humanity appertains not to the nerves, but to the

mind, and prompts men to use real active measures to alleviate human sufferings.!"

"I did not give to the man," said Aristotle, being repreached for giving to an unworthy one,

versed with are men eminent for their humani-

throne, reaches as high as that spiritual plane

upon which every human being stands by virtue of his humanity," says Chapin. And old Confucius—one of humanity's Sav-And old Contactus—one of numanty's Sav-lours B. C., from the Celestial Empire—affirms that "Ilumanity is the equity of the heart;" while Lord Erskine declares, "I never knew a young man remarkable for heroic brayery whose very aspect was not lighted by gentleness and humanity." And, looking out in the same direction, Jesus, the great humanitarian of the first century, says: "Love your enemies, bless them that curse you, and pray for them that per-secute you;" while an apostle said: "Love seek-eth not her own, but another's;" and Loveolian declares that "true love, in humanity, ever seeks the highest good of its object."

Finally, we have some good advice in this direction, by Fuller, who says: "Let every human being search others for virtues, but thyself for vices;" "And why sayest thou, Let me pull the mote out of thy neighbor's eye, while behold! there is a beam in thine own eye?" taught the gentle Nazarene.

With this sanction of great names, let us look at the Humanitarian Element in Spiritualism: To me there are but few words in the English language more precious, sweet, and euphonious, when properly pronounced, than the word Humanitarium. But the beauty of the word is not so much in its euphony as in the thoughts which it expresses. Used as an adjective, it gives off, in beautiful radiations, the following, according to Webster: "The quality of being humane; the to relieve persons in distress, and to treat all creatures with tenderness. Mental cultivation befitting man; liberal education; instruction in

polite literature; being polished with humanity, and the study of the witty sciences."

In the plural form, Jortin says: "The branches of polite, or elegant learning, as language, grammar, rhetoric, poetry, and the study of the ancient classies; "belles-lettres."

"Philology, or polite literature, or the humani-ties, as they are called," says Scott. From these definitions of the lexicographers you may begir to see the magnitude of my subject for this afternoon. But let us not become oppressed by its magnitude, or wearied by the apprehension of a lengthy and tedious discussion of it: for I shall try to carry out the idea suggested by a wag to an old Presbyterian preacher who was inclined to be dull and prosy. The prescept recommended that his horrest takes who was inclined to be dull and prosy. The preacher recommended that his hearers take a little snuff to keep them awake. A wag wrote on a slip of paper and sent up to the desk, saying, "Please put a little more snuff into your discourses!" I shall try to put snuff sufficient into my discourse to keep you fully awake.

grand ideas expressed by the lexicographers? If v: 11, Luke viii: 3 so, every one should accept it. Well, in order to ascertain whether this is true or not, we must the final counting the state of the so, every one should accept it. Well, in order to ascertain whether this is true or not, we must look at what Spiritualism teaches; and in order to ascertain what Spiritualism teaches, we must examine some of the chief sayings and doings of spiritual teachers and of Spiritualists. And I shall perhaps startle some of you by announcing the names of certain parties, whose lives have gone into history, as having been Spiritualists. gone into history, as having been Spiritualists. The world has not had even a dream of that kind, yet if I do not prove each name I announce to have been a Spiritualist in the highest and truest sense of the word, I shall be perfectly will-

as a leading and distinguished Spiritualist — , whose name has become a watchword, a talisman, as but few names in history have become —is the name of "the man Christ Jesus," as he is called by one of the Evangelists. [Applause,] But to speak of Jesus, called the Christ, as a Spiritualist, and compare him with the Spiritualists of to-day, will and does sound most shocking to Orthodox ears. But do n't be alarmed, brother. You shall not go away and say, like one of old, "You have taken away my Lord, and I know not what you have done with him!" for if I take away your Lord I will tell you exactly what I do with him. I shall place him just where he belongs, and where he placed himself—in the great rank of humanity, our "elder brother." [Ap-

But let us inquire if Jesus was not a Spiritualist and a spiritual medium, and nothing more. Webster says a Spiritualist is one that has "a belief in the frequent communication of intelli-gences from the world of spirits." Was not Jesus in frequent communication with intelligences from the world of spirits? See him, as the boy medium, at the age of twelve years. He is in the temple at Jerusalem, sitting in the midst of the lawyers and doctors, hearing them and puzzling them with his wise questions and answers. But this mediumship was duplicated by the little girl medium who, at eleven years of age, stood before President Lincoln, in a circle at Alexandria, Va., and for an hour poured out such a torrent of eloquence on the doctrine of humanitarianism, as connected with the war and slavery, that he went home and the next day wrote the proclamation of emancipation by which four millions of slaves were freed. [Great ap-

See Jesus at his baptism. A spirit-form appears and a spirit-voice speaks to the people in behalf of the medium. See him in the wilderness, obsessed by evil spirits and comforted by good angels. And, again, he said: "Can I not pray to my father, and he will give twelve legions of angels?" A Roman legion is five thousand; twelve times five thousand are sixty thousand. A noble spirit

Was he not a medium? Did he not turn the water into wine? Did he not heal the sick? Did he not tread the liquid pavement of the sea? Did he not hold a dark scance on Mount Tabor? Did he not raise the dead, or wake Lazarus out of a cataleptic sleep? Did he not cast out devils, or disenthrall those

that were under control of evil or undeveloped spirits? And have not all these things been duspirits? And have not all these things occur applicated in our day? [Applause.] But was Jesus a humanitarian? Do not all these works prove him to have been such? His biographer says of him, "He vent about doing good." Doing good to the souls and bodies of the children of humanity. feeding the humanity clothing the good to the souls and bodies of the children of humanity, feeding the hungry, clothing the naked, though he had not where to lay his own head; healing the sick, &c., &c. And does he not teach the highest forms of humanitarianism when, in a sort of imaginary case, he brings the people up to the time of their entrance into the spirit-world, and says: "Come, ye blessed for I was hungry and ye gave me meat, I was thirsty and ye gave me drink, sick and in prison, and ye visited me: And they answered, Lord, when saw we thee sick or in prison, and visited thee, or hungry and thirsty, and gave thee meat and drink? Forasmuch as ye have done it unto one of the least of these, ye have done it unto me." [Applause.]

But was he anything more than a humanitarian? I now feel the power of the gods upon menerying my right hand to rescue the name and character of Jesus from the grasp, the clutches of a superstition that has deceived and cursed the world. Jesus never claimed to be divine in any higher sense than humanity. One of the Professors in a leading theological seminary re-cently confessed that there are but two passages in all the New Testament that are authentic, that even look in that direction. Those are found in his order of baptism and the apostolic benediction. The balance are said to be forgeries—interpolations. [Applause.]

It is quite evident that he was not divine in a theological sense, for the reason that we find him making mistakes, indulging in anger, de-stroying property that did not belong to him, hungering, thirsting, becoming faint and weary, and at last died an *infidel*, with no hope of accept-ance with the Father. This is a terrible bill of indictment, but is not every single count in it sustained by the facts as reported by Orthodox

witnesses?

1st. I have alleged that Jesus made mistakes, and therefore was not the Infinite, the Divine 'I gave to humality."

One, for the Infinite could make no mistakes. I haddison says: The greatest with I have conseen him and his strolling disciples passing through a country place, destitute and hungry ty."

There were no inns where they could stop and "No piled-up wealth, no social position, no get food, or if there were, they had no money to pay for bread, and as they passed along the highway, they saw in the distance across the field what appeared to be a "fig tree," and they struck out on a bee line—Jesus, no doubt leading the company—hoping to find figs on it. But lo! how sad was their mistake! Not a fig, ripe or green, could be found upon it. They were mistaken, and so grievous was the mistake, so great was the chagrin, that in his anger and disappointment he turned to the tree and cursed and killed it on the spot. Is n't count one in the indictment sus-

The second count charges the party with anger. Mark, one of the defendant's witnesses, says, in his gospel, third chapter, fifth verse: "He looked on them in anger." And to me, as I now look at the history of Jesus, it seems that there might have been just the slightest bit of ill humber head head the second witness the slightest. mor, when he plaited a scourge of small cords and waded in upon the priests and drove them out of the temple, kicked over the tables of the money changers, and tore things up generally. I don't blame him a mite; it was human nature asserting itself on one of the lower planes. Third count charges him with destroying prop-

erty that did not belong to him. Jesus had no property. He was more destitute even than old Diogenes who lived in a tub. Jesus did not even own a tub that he could turn over him when it rained; for we hear him crying out in the bitterness of his poverty, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.

If, therefore, we find this poor, destitute wan-iferer, directly or indirectly destroying prop-erty, we may be sure it was not his, but belonged to another man. We have already seen his destruction of the fig tree. In his anger and disappointment he said, "Let no fruit grow on thee henceforth, and immediately the frow on thee henceloth, and hinheductely the fig tree withered away." But it may be said that it is hardly just to bring up so small a matter against Jesus as the killing of a fig tree. Do you not remember to have read in your history and in your school-books of one that used his hatchet in killing a cherry tree? The world has breaded transcribed from the same control of the same con made a tremendous fuss over Washington for a hundred years, because he killed-his father's cherry tree; and the young rascal came very near getting a thrashing for it. A fig tree, I sup pose, is of as much worth as a cherry tree.

But there is another and very serious witness against this man. Suppose a drover should be driving to the Boston market a hundred fat hogs, and from a secret ambush I should turn the nozzle of a hose upon them, and throw a barrel or so of sulphuric acid upon their bare backs, and they, frantic with pain, should rush pell-mell down a steep bank into the sea and be drowned. What would the civil authorities do in such a into my discourse to keep you fully awake.

[Laughter and applause.]'

Does Spiritualism contain and inculcate these grand ideas expressed by the lexicographers? If you applause.] See Matthew viii: 30-32, Mark grand ideas expressed by the lexicographers? If you applause.] See Matthew viii: 30-32, Mark grand ideas expressed by the lexicographers? If you applause.]

the only good man that has died under a cloud. John Fletcher, the most saintly man of the age, had a similar dark and terrible nightmare to set-tle down upon the dreams of his last moments,

and he was supremely wretched.

Yet these things are no proofs that Jesus and ing to submit to the severest possible criticism. Yet these things are no proofs that I see proper to announce, Fletcher were bad men, and were lost i

Behold this beautiful Nazarene. He is nailed A Scance with Mrs. Hardy, in London. to a cross, by a mob urged on by the intolerance of an orthodox public. See the rough spikes, driven through his tender hands. He is raised in the deepest agony and physical suffering, be-tween heaven and earth, as a spectacle of woe to God, to angels and to men. And in this angulsh he lost the balance of his mind and cried out, "Eloi! Eloi! Lama sabacthani!" "My God! my God! Why hast thou forsaken me?"

This hasty sketch proves that Jesus was a human being and nothing more, that he was wonderfully endowed by nature, that he was in close communion with the spirit-world, that he taught spiritual doctrine, that he was a wonderful spirabove the average of good and great men—a humanitarian, a philanthropist, but not without his imperfections like the rest of mankind. [Ap-

No one can read with indifference the Life and Times of Jeanne d' Arc, the Maid of Or-leans. And no intelligent person, that is unbiased by the blinding power of prejudice, can fail to see in her life and character a wonderful xemplification of mediumship and true human itarianism. A quiet, modest, gentle, beautiful, blushing maiden of sweet sixteen, now a waitingmaid in the eating-house, and now a shepherdess keeping watch over her father's flocks, and now making radiant with her sweet smiles, and joyful by her happy spirit, the humble homes of the French peasants, loved, admired, and petted by all that knew her as a sweet, simple-hearted little

But hark! what sounds do I hear? It is the bugle blast of tramping armies. It is the bugle blast of tramping armies. It is the roar of battle. "The dogs of war" have been turned loose upon her native soil. Defeat, dire and disastrous, meets the defenders of her home and kindred; till at last the power of the gods descends upon this simple child of nature. In her deligate form is reincorrected the introductional delicate form is re-incarnated the intrepid spirit of an Alexander, and under this entrancement she dons her male attire, buckles on a sword, mounts a flery steed, and, dashing down the lines of a decimated army, shouting "Vive la France!" the desponding ranks take up and echo back the shout, the whole atmosphere vibrates with the presence of spiritual forces, the siege is raised, Britain is defeated, and France is free. [Applause.] Was there ever so brilliant a display of mediumship, since the days of Joshua, when "there was the sound of a going in the tops of the mulberry trees"—all the mountains teemed with spiritual forces while Israel was saved.

But was Jeanne d'Arc a humanitarian? Every breath she breathed, every word she uttered, every act she performed, stamped her as a true human-

itarian. Look at her loving nature as a child, her genial spirit as a young maiden, blushing with all the tenderness of loving compassion for the lowly and unfortunate. See her at the head of the French army, bowed to and reverenced by ep-auletted generals and mitred bishops, swaying a royal sceptre, yet she was the same sweet and gentle spirit that characterized her as a loving daughter, a waiting maid, a shepherdess; and when, for the discipline of the army, it was necessary to punish, her own heart suffered more than the culprit. And finally, when, by the superstitious hands of Britain's priests and other clergy she was burnt alive at the stake, as "having a devil,"—so they said, in their ignorance and blindness and superstition she too like her Fl blindness and superstition, she, too, like her Elder Brother, prayed, "Father, forgive them, for they know not what they do." [Applause.]

But I must close this phase of my discourse by a brief notice of another who has not been known or accredited as a Spiritualist, or spiritual medium, yet the factor in whose access Spirit

ual medium, yet the facts in whose case Spirit-ualism alone, says Alfred Russell Wallace, can explain. I mean George Müller, of Bristol, England. The celebrated biologist, scientist and philosopher, Mr. Wallace, says of George Müller (page 53, A Defence of Modern Spiritualism,) the following:

pinilosopher, Air. Wallace, says of George Müller (page 53, A Defençe of Modern Spiritualism,) the following:

"8. The recently-discussed question of the efficacy of prayer receives a perfect solution by Spiritualism. Prayer may be often answered, though not directly, by the Delly. Nor does the answer depend wholly on the morality or the religion of the petitioner; but as men who are both moral and religious, and are firm believers in a divine response to prayer, will pray more frequently, more earnestly and more distaterestedly, they will attract toward them a number of spiritual beings who sympathize with them, and who, when the necessary mediumistic power is present, will be able, as they are often willing, to answer the prayer. A striking case is that of George Müller, of Bristol, who has now for forty-four years depended wholly for his own support, and that of his wonderful charities, on answer to prayer. His 'Narrative of Some of the Lord's Dealings with George Müller' (6th Ed., 1860, should have been referred to in the late discussion, since it furnishes a better demonstration 'that prayer is sometimes really answered, than the hospital experiment proposed by Sir Henry Thomson could possibly have done. In this work we have a precise yearly statement of his receipts and expenditures for many years. He never asked any one or allowed any one to be asked, directly or indirectly, for a penny. No subscriptions or collections were over made; yet from 1830 (when he married without any income whatever) he has lived, brought up a family, and established mistitutions which have steadily increased, tiln now four thousand orphan children are educated and in part supported. It has happened hundreds of times that there has been no food in his house and no money to buy any, or no food or milk or sugar for the children; yet he never took a load or any other article on credit even for aday; and during the thirty years over which his narrative extends, neither he nor the hundreds of children; yet he never took a load or ma

Now I want to prove to you that this is a simple case of mediumship, and that God, in the common acceptation of that term, has nothing to do with it. If it were an almighty God that was hearing and answering Müller's prayer, he would prove himself to be the most partial, respecter of persons in the universe. Is George Müller the only man of faith and prayer and holy living in the world? No; everybody knows that is not true, yet here is the only case of this kind on

But am I asked why spirits are so partial to George Müller? I answer, Simply because he alone can furnish the mediumship for that kind of work. [Applause.] He evidently has about him a band of powerful spirits, that can sense, at a glance, other people who are mediumistic and have the means, and influence them to respond to the demands of this case. I will give an illustration. A case in Western Pennsylvania is just in hand. A man who had only read a little and heard of Mr. Müller and his work, was selzed with an uncontrollable impression that he must send to him a draft for one hundred dollars imsend to him a draft. for one infinited donais immediately. He did so, when in a few weeks an answer came back thanking him for the donation, and assuring him that it was just what was needed to meet the emergency of the very hour on which it arrived. Well, this narrative to which Mr. Wallace refers is full of facts and incidents of a similar kind, and as to the truth of them why there is the necessary in in them, why there is the monument, an asylum in which four thousand orphan children are cared for in that way and on that plan alone—a won-derful case of spiritual mediumship, and a beautiful example of humanitarian beneficence.

Read the works of A. J. Davis, William How itt, Hudson Tuttle, William Denton—though he deals largely with the stern logic of facts, yet all breathe forth in strange and beautiful contrast with the dreadful, dark and fiery theology of the

Who were the prime-movers in the anti-slavery movement? Mary Howitt, Lucretia Mott, Gerritt Smith, William Lloyd Garrison, Warren Chase, Henry C. Wright, Pillsbury, and others of like names and fame, and all of them are Spiritualists! [Applause.]

The readlest and most useful remedy for scalds and burns is an embrocation of lime-water and linseed oil. These simple agents combined form a thick, cream-like substance which effectually excludes the air from the injured parts and allays the inflammation almost instantly.

BY WILLIAM H. HARRISON.

Last Friday afternoon Mr. and Mrs. Hardy faored me with a private scance, at which a friend of theirs, a healing medium from America, was the fourth person present. Two small square tables of the same height were placed about five inches apart. Cloths and blankets were thrown over them in such a way as to reach to the floor all round, and were placed over the top of the tables so as to leave a rectangular opening about a foot long in the middle of the space between them; thus, in the horizontal sur-face formed by the clothed tops of the tables, there was an orifice about a foot long and five inches wide. Underneath was the dark en-closure thus formed by the blankets, and in the darkness the spirits materialized the hands which they afterwards thrust up through the

opening.

At the beginning of the scance the spirits by raps ordered the light to be extinguished for two minutes, but it was put out for rather less than that time as shown by a watch. The spirits regulated the time as shown by a watch. ulated the time, telling us by raps when to put out the light and when to relight it. After the candle was relighted (and it was not again ex-tinguished) it was placed on the floor some dis-tance from the sitters, so that a subdued light only fell upon the orifice between the two tables still there was enough light to see comfortably Several hands of different sizes came up one af ter the other, the hands of all the sitters being in sight during the whole time. The size of the hands and the amount of flexibility of their fingers varied in each manifestation; some of the hands, including the wrist, came right out over the side of the table. In every case in which the wrist was seen, the arm beyond had a tightly-fitting white sleeve over it. I asked the spirits to let me put my hand over the orifice, and fur-

to let me put my hand over the orince, and turther requested them to lay hold of it when I did so. They did this once or twice, after a little delay. The hands had a velvety feel, not much like flesh. These hands could take the hands of Mrs. Hardy and the other sitters more readily than they could mine, because the spirits were more acoustomed to their influence. The arms belonging to these bands were more frequently. belonging to these hands were more frequently inclined toward the medium than in any other direction, the average angle of inclination being toward the knees of Mrs. Hardy. While the manifestations were going on, the medium said she felt the spirits drawing power from her, and chiefly from the ends of her fingers, her hands, and her arms. She said that the sensation was something like that of water flowing down her arms. The other sitters told me that the school was a matter stold and that the sensation was something like that of water flowing down her arms. the scance was a pretty good one, but I saw that if anybody attended a weak one at which hands might come up which did not give evidence that they were living, the test might not be considered to be of a satisfactory nature. So I asked the spirits—quite unexpectedly to the medium and all the sitters—if they could tap my knee, which was under quite a different part of the table to that near the orlice. Soon a hand came there, and the different fingers of the hand began tapping "Auld Lang Syne" upon my knee, as if they had a plano there, the hands of all the other sitters being then clearly in sight. When the sitters rose from the table they asked me to take the little temporary cabinet to pieces. I separated the tables, then examined them, removed all the blankets, until nothing was left but the bare carpet. I next removed the blankets which had been nailed over the windows, and sunlight immediately streamed in upon the spot where our scance had been held.—The Spiritualist of

New Publications.

We have received from T. B. PETERSON & BROTHERS. book publishers, No. 306 Chestnut street, Philadelphia Pa., the following, in continuation of the cheap and popu lar edition of standard works of fiction which this enter-prising house has for so long been giving to the public:

"THE MYSTERIES OF THE COURT OF THE STUARTS," and "THE MYSTERIES OF THE COURT OF QUEEN ANNE," by William Harrison Ainsworth, author of "The Pictorial Tower of London, " etc.

ANNIE OF GEIRSTEIN, and THE BETROTHED, by Sir Walter Scott. AURORA FLOYD, a domestic novel, by Miss M. E. Brad-

ion, author of "Lady Audley's Secret," etc ANNETTE; or Tile LADY OF THE PEARLS, by Alexandre Dumas, author of "Camille," etc.

FRANCES HILDYARD, a hovel, by Mrs. Henry Wood, author of "East Lynne," etc., etc. LORING, publisher, corner Bromfield and Washington

reets, Boston, sends us another of his select DRED'S WEDDING "(by Mrs. Notley), being the title of From WILLIAM F. GILL& Co., 309 Washington street

Boston, we have received a copy of ALICIA WARLOCK, ovel, from the pen of Wilkie Collins, author of "No Name." etc.

THE ATLANTIC for July-II. O. Houghton & Co., corner Somerset and Beacon streets, Boston, publishersleads off with an article from Charles Dudley Warner, on "Passing the Cataract of the Nile;" that all-absorbing topic, the 17th of June Centennial, finds treatment, either directly or constructively, in the two sketches "The Battle of Bunker Hill, "and "Washington in Cambridge," from the pens of Horace E. Scudder and Alexander Mc Kenzie. Hialmar Hjorth Boyesen, W. D. Howells, George M. Towle, and others, give valuable essays and interesting tales in prose, and Frances Anne Kemble, Christopher P Cranch, Edgar Fawcett, James Russell Lowell and T. B. Aldrich furnish the poetry. The Departments are rich and varied in the character of their contents .-

With the July number THE GALAXY will enter on its twentieth volume. It will celebrate the event by appearing in entirely new type, and being printed on laid tinted paper, which will make it in appearance, as it has long been in contents, one of the most attractive magazines published. The July number will contain a sketch of Alexandre Dumas, by Albert Rhodes; an article on paintings, by Henry James, Jr.; "A Napoleonic Legend," by Grenville Murray, and many other attractive articles.

Minnesota Missionary Report.

My report for May is as follows: During the month I lectured at Lyle, Bancroft, Winnebago City, Cotton's schoolhouse, Carlton's schoolhouse, Delevan, Joe Davis, Blue Earth City, Shelbyville and Sterling Centre, giving twenty-one lectures. Have added ten names to the list of nembers to the Association. One member has withdrawn. I have received in collections and yearly dues \$50. Exenses have been \$3.45.

penses have been \$3.45.

Most of my work has been in the grasshopper country—am still among the pasts. Some people are wondering what the result will be. Will they destroy all the crops this year, and leave the inhabitants destitute 'Aye' have no prophets in these parts, so the end desired cannot be reached just yet. We will have to walt and see. I find the people generally awake to the spread of spiritual truth. They desire Spiritualism clear. At Shelbyville we had interesting times; the Adventists and Methodists joined together and tried to drive things somewhat, but Spiritualism would not drive the way they wished it to go, so we had some lively sparring, and Spiritualism, as usual, is ahead even in Shelbyville. We had a grove meeting at Sterling Centre Sunday, the 30th. A large audience came out, and good was done there. Six years ago, when I first visited them, there were but few men there who would avow their belief in Spiritualism; now nearly all of the leading men of the place are believers. They are so bold about it that they challenge the preacher to come out and discuss the matter with them, and he dare not meet his neighbors in discussion. Thus the man of God has been silenced by the laboring men of his town. I do not meet opposition enough from the churches to make it interesting: they are learning to let Spiritualism alone, and I think they are wise in the course they are adopting. Real Spiritualism nover had a firmer hold of the people than now; the growth is healthy. The world is improving; the masses are reaching higher than ever before, spiritually. I believe the work before us will, when completed, revolutionize the whole world. It will not be done, however, in one or two years, but each year will bring its results, the tendency of which is upvard.

The above is respectfully submitted to the Spiritualists of Minesota.

Yernon Centre, June 1st, 1875. Permanent address, Northfield, Rice Co., Minn. Most of my work has been in the grasshopper country

We have received a copy of the Banner of Light, a paper nublished in the interests of the Spiritualists of this country. While we differ in many important points from the principles advocated, we cannot but admire the originality of thought and vigorous reasoning of many of its articles. The great mental and social problems which are agitating the minds of the most advanced thinkers of the day are boidly grappled with—and, although the solution does not eatisfy us, we cannot resist the conviction that there is more in earth and heaven than is dreamt of in our philosophy. Those who would like to know the earnest opinions of a rapidly increasing class who differ so widely from us in beliefs that have been held for centuries, ought to read the Banner of Light, which is published in Boston, Mass.—Clay (N. Y.) Independent.

Saturday, June 12th, 1875, was the centennial anniversar of the surrender of the British Sloop of War. Margaretta to the citizens of Machias, Me. The occasion was duly celebrated on that date, with the greatest display ever witnessed in the town.

The First Religio-Philosophical Society The First Religio-Philosophical Society
Of Hillsdate-County, will hold their Ninth Annual Council at Clear Lake, Steuben County, Ind., on Saturday and Sunday, June 28th and 27th, 1875. The place for holding the meeting has been selected on account of its fitness, beautiful scenery, plenty of water, fine groves, and two commodious hotels with spacious halls. All the most radical and progressive questions of the times will be discussed by some of the best talent in the field. Also good music, both vocal and instrumental. Refreshments will be furnished in the grove and hotels. Hacks will run in connection with trains from State Line station, Ft. W. J. and S. R. R. Friends from a distance will be provided for to the extent of our ability.

M. Morgan, Secretary.

W. Briyan, President, Mich.

Spiritualists' Grand Union Excursion from Philadelphia
To Atlantic City. Tickets \$1,50, good to go or return on the following days: June 24th, 28th, 28th, 29th and 39th; the proceeds to be applied in aid of a suitable headquarters for Medlums and Spiritualists during the Centennial Celebration of our National Independence. Be sure and get your tickets before the day. All tickets not used will be taken back and the money returned. For tickets or further information, please call on or aidress
J. H. RHODES, M. D., Manager, 918 Spring Garden street, Philadelphia.

The First Spiritualist Society of Battle Creek, Mich., will celebrate the yearly anniversary of their Society by holding a Grove Meeting at Gognac Lake June 27th. Mr. Fishback, of Sturgis, T. H. Stewart, of Indiana, and Prof. A. B. Spinney; of Detroit, are the speakers expected to be present. The friends everywhere are cordially invited to attend.

DR J. V. SPENCER, President.

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